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**Communicative View of Displacement: An Autoethnographic
Study of Organizational Experiences**

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03 September 2019

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ACCEPTANCE PAGE

*This dissertation titled **Communicative View of Displacement: An Autoethnographic Study of Organizational Experiences** is hereby accepted by the Faculty of Information and Communication Studies, U.P. Open University, in partial fulfilment of the requirements for the degree Doctor of Communication (DCOMM).*

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BIOGRAPHICAL SKETCH

Buena had worked in Philippine government since she earned her degree in BA English major in Creative Writing from UP Diliman. As she engaged building on her organizational discipline and practice, she also started creating her home as she married to Maestro Vaks and later on as one team always together, they set adventures for the family life alongside worklife with their three children, Sian, Rel, and Rean.

She also completed Master in Public Administration at the Tarlac State University with a study on institutional partnership in addressing the case of street children in the city. Until she engaged in this study on her organizational experiences of displacement in her pursuit of Doctor of Communication in the UP Open University.

Her desire to extend learning in her community “as a teacher” has not yet been realized as a full-fledged profession, although it has constantly materialized in very special ways. She is all the more grateful that more than she could ever have known or imagined, she will be able to earn a doctorate while living as a content wife, mom, daughter, niece, friend and everything else to all her loved ones and everyone she meets. Perhaps, there is something larger in God’s Masterplan for her to perform, according to the design she was created for...

May God’s will be done.

-

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To the institutions that gave me the chance to seek my place in the organization;

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To people who helped me in my "journey thru darkness": my in-laws, close circle, friends who never left nor doubted, and all the lifelong learners;

To my husband Vaks who cooks for me and everything else, and to our children Sian, Rel, and Rean who learned that just being together in good times and bad times is our greatest wealth in life;

ISUBLIK AMIN TI APO AMIN NGA GLORIA, YAMAN KEN PINAGDAYAW.

(To God be all the glory, thanksgiving, and praise).

DEDICATION PAGE

I was born to parents who had not the opportunity to reach high school. Despite that, I and my sister were able to graduate from UP Diliman, because of the selflessness of our mother.

It was my mother's counsel that I committed to work in the government, also to show gratitude in serving the nation whose public schools enabled me to get educated as far as a doctorate, more than what I ever aspired or imagined.

Mama Florencia imparted to me, "Get wisdom, so that when oppression comes, you can defend yourself and others, and live free."

To her, this work is lovingly dedicated.

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ABSTRACT

“Communication..(a) practical metadiscourse..has the potential to develop into a truly reflective discourse that engages communication theory with practice” (Craig, 1999)—on this theoretical underpinning has this dissertation anchored, in its attempt to make sense of personal organizational experiences and extending the understanding to a communicative view of organizational displacement. This dissertation leaned on the goal of a reconstructed communication theory: the “dialogical-dialectic” coherence (Craig, 1999) which in this study was exhibited thru autoethnography. Additionally, as an organizational study, it advances the view that ‘*communication produces the organization*’: “Not only do we self-organize in communication; the facility of language also both enables and constrains us to re-produce organizational forms over time” (Taylor, 2005).

The research method, *autoethnography*, promisingly located agreement of the Critical Tradition (*discursive reflection* as means towards consciousness-raising and emancipation) of communicative theorizing with three other traditions: the phenomenological (making sense of lived experience); socio-psychological (privileging the reflection of beliefs, feelings, personality); and the socio-cultural (an attempt at producing social order). The autoethnographic method has shown to be a bold and painstaking, yet fulfilling and liberating qualitative research process freely traversed in this study, using an organized frame of analysis: immersion to details of experience; reflection; and modelling or turning gained meanings of experience into useful understanding and even, emancipation.

This study concerned with organizational experiences that spanned more than a decade of regular employment, to a period of organizational movements: a transfer and a failure to return to station, unemployment, re-employment, and

displacement. It meant to address the research questions: (1) *What does it mean to be a member of the organization?*; (2) *How do I view organizational movements?*; and (3) *What are the material consequences of organizational displacement?*

Various forms of communication emerged from the organizational experiences, such as interpersonal, spatial (communicated by organizational movements), self-reflexive; and intrapersonal (an I-Thou relationship), producing themes and meanings that developed into *six thematic constructs on organizational displacement*, that: (a) naivety as an organizational member coupled with an estrangement to an unfamiliar lifeworld have become the (unsuspected roots) of an unstable position in the organization; (b) vulnerability to this organizational action is attributed to the organizational member self (self-induced) rather than by the organization; (c) it is expressed in experiences of antagonism/conflict of perspectives, and resistance that suppress or limit a worker's communicational as well as performance engagements; (d) organizational movements are necessitated events of disconnections in order for the organizational member to become more resilient and more connected to her being part of an Organization; (e) organizational displacement is not tied to the physical organization, but happens in the organizational member self, as s/he is brought towards personal mastery that guides towards her defined placeness in the organization; and (f) that its material consequences are: a liberation and awareness of the organizational self; recognition of the presence of institutions 'outside organization' that help the displaced; and an alternative view of displacement [based from six (6) thematic constructs on organizational

displacement produced] from the traditional perspective of it as a negative experience into an emancipating, [transforming] organizational experience.

Results of this study are interpreted that addressed the research questions and constituted this autoethnography's alternative views to organizational displacement, privileging the perspectives of an organizational member who has gone thru various movements in the organization, as follows:

(1) To be a member of an organization requires foreknowledge about this lifeworld (or at least mentors). It also means bridging the estrangement by truly being part of the Organization: working alongside or in connection to it [whether about the organizational or personal matters];

(2) Organizational movements are viewed to give excitement to organizational life; produce organizational antagonism/ conflicting perspectives and eye-opening spaces to unaddressed issues (e.g. oppression) that can lead to beginnings of resistance and limiting of organizational engagement; serve as necessitated disconnection to be a more resilient organizational member; and as a journey towards personal mastery which turns out to be my (actually sought for) "sense of placeness" in the Organization; and

(3) Organizational displacement constitutes a new understanding as the very essence of its material consequence: an *exigency* that means the loss of material position in the organization but towards emancipation and true placeness of the organizational member as part of the organization.

This work has been rewarding to this autoethnographer, and hopefully to its readers and communities concerned with organization and with communication as a discipline, and to that part of society represented by the voice: those organizational members struggling through a 'journey of darkness' in

a displacement story such as mine. It encourages the unmuting of voice, and the journey towards confronting empirical ambiguities such as the experience of displacement in a truly reflective way that aspires towards a kind of understanding that can liberate the self thru knowing what may otherwise be unknown if left uncommunicated.

Prelude:

My journey in the doctorate program unfolded the same time that I experienced “movements” in my organizational life—after more than a decade of regular employment followed swift periods of transfer and a failure to return to former station, unemployment, and re-employment, eventually ending in displacement. In this dissertation, I wished to thoroughly and methodically make sense of these organizational experiences [an amplification of reflections from some of the course works] towards a deeper understanding and possibly, a path to an identity as a future organizational member.

In this research, my perspectives as an organizational member that can be representational of the voice of a [marginalized] group of “organizational naïves” is privileged— those members who have no initial knowledge about life in an organization whether by experience nor by learning thru affiliations but idealistic in becoming part of this lifeworld. Thru the interpretive lens of research, I communicatively looked back at my organizational experiences and examined how my membership and movements in the organization shaped or connected to my displacement.

What seemed to be a “journey thru darkness” is poured out in this work—my side of story as I hoped to reach understanding, or to be rebuked in my preconceptions, and attain a communicative perspective to the experience of organizational displacement. I aspire nothing more than this study to be useful.

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CHAPTER ONE

BACKGROUND OF THE STUDY AND THEORETICAL FRAMEWORK

In the writing of this research, I am currently a displaced employee, who has non-renewed contract with the university I used to teach in for two semesters, and had to align my advanced degree to a field that can secure me a stable tenure. While I suspected that my formal displacement is just *one period* of the entire organizational experiences of almost fifteen years, I saw the wisdom that the formal displacement must have actually been shaped by all my earlier organizational experiences.

Let me give the reader a glimpse how my organizational life started.

As a child, I grew up lacking in material resources for learning. My parents were both able to finish only elementary education, and I saw their shyness in teaching me about things, especially when I reached high school, and they do not speak a lot, too, in front of other people. Yet, I grew up with a fascination for learning. My mother once encouraged me, "*Agadal ka nga pirmi anak ko. Tapno makatrabaho ka ti gobyerno.*" (Study hard, my child. So you may be able to work in the government). Her idea, which I took to heart, was that to get work in the government will make it much easier for me to make a living, at least in her context, to survive economically. I heeded my mother's advice.

I reached college thru public education, and finished BA English, major in Creative Writing. Right after, I went back home to our province and took on home and school-based tutoring as a start in earning income. I had special interest in sharing knowledge to children and younger minds, hence when I

heard an opening for a teaching post in my high school alma mater, a government institution, I applied for it. But I did not get the job.

Yet, alongside this loss, came a blessing. The Head of the school, upon learning I majored in writing—a specialization that the organization needed—called for me and offered a non-teaching position. “It was a salary grade lower, but not a contractual position but a permanent one”. I was not even aware how a permanent position mattered then; it actually surprised me that the wage was way above my expectations. I have come to deeply appreciate the “promise after pain” of graduating from the “only university named after the country”. In short, I took the job and it painted a meek smile on my mother's loving face.

Aside from fulfilling role as the ‘new breadwinner’ in the family, I started with simple aspirations as a worker: to be able to extend everything I learned from the university and share it to our community, in my new lifeworld, the Organization. And indeed, my first organizational membership was not perfect but I can say it is one that I embraced, until I had to confront unfamiliar realities that came along my organizational life.

Theoretical Framework

This study theorizes communication, with reference to Craig's (1999) “Communication Theory as a Field”, from the Critical Tradition, which theorizes communication as *discursive reflection*. I presume “systematically distorted situation” in my organizational experiences, and problematizing my ‘displacement story’ from the lens of discursive reflection may advocate or resist the hegemonic ideology that displacement means merely “loss of position”. I also lean towards voicing resistance to muted views about

“displacements-of-sort” in the organization, though careful at not creating tension with the Organization but attempting deep understanding. This study aspires towards raising consciousness and emancipation of the self and others marginalized as “organizational naive”, those with no pre-knowledge of the lifeworld of an organization.

I also borrow from three other traditions of communication: the phenomenological, socio-psychological, and sociocultural as these come embedded in understanding organizational displacement thru the methodology of autoethnography. For instance, this study also assumes a *phenomenological* orientation because I intend to make sense of my “lived experience” in the organization: an understanding of the self and an “immaterial other”: my *experiences* in the Organization and with the people in the organization. On the other hand, from the *socio-psychological* frame, the “expression [of a privileged voice], interaction [to an audience], and the goal to influence”, are exhibited in this work; likewise, personality, emotions, beliefs, and even biased (or privileged) judgments are put under analysis. Meanwhile, it finds relevance to the *socio-cultural*, as it means to reproduce social order in the lifeworld that is, the Organization, wherein I meant to problematize issues of organizational alienation, misalignment, conflict, and also, the failure of coordination (as represented in their respective vignettes). With these three other traditions on which this autoethnographic study also stands on, this work framed in the Critical Tradition that is *Discursive Reflection*, is presumed to also be able to respond to Craig’s invitation to “locate points of agreement/disagreement in the theoretical matrix of his sketch of the seven traditions of the Communication field, if at least initially, as

four different traditions are seen embedded in a research methodology, that is, autoethnography.

With reference to Mumby (1997), this discursive reflection is situated under the Discourse of Understanding, which conceives communication as fluid, and that meanings are subjective realities “deepening the sense of what it means to understand, (or misunderstand)”. It also touches on the Discourse of Suspicion, whose focus is on the complex relationships among communication, power, identity and society, and for its “emancipating sense” in the process of self-exploration and discovery.

Meanwhile, in relation to organizational communication theories, this study draws from the theoretical underpinnings of the Interpretive/Critical School's view of communication that, “*Communication produces the organization*” (Taylor, 2011). While in this work it is not necessarily that an organization is attempted to be produced, it leans towards producing a new understanding of an organizational matter, *organizational displacement*, as this researcher cum organizational member engages in a meaning-making activity thru communication, wherein the merging of theory and practice is assumed to be demonstrated thru a textual discursive reflection of organizational experiences.

Further, this autoethnography also poses to exhibit what is mentioned in the work, “*Communication, Organizing, and Organization*” by Cooren, et. al. (2011):

“...with recent interests in organizational identity from a discourse perspective (Leclercq, 2011)...align[ing] with the *discursive perspective* in considering organizations as *socially constructed* from networks of conversations or dialogues; the inter-textuality, continuities and consistencies of which serve to

maintain and objectify reality for participants.” (Humphreys & Brown, 2002: 422).

As an interpretive research, assumption of this study lies in a theoretical view that “meanings of organizational events are produced and sustained through communication, that individual meanings.. arise from deeper meaning structures and that knowledge is produced in talk...” (Deetz, 1982)—in this study may be described as achieving understanding by engaging in progressive interpretations thru textual ‘self-talk’: the discursive reflections. The fundamental character of understanding, Deetz mentions from the notion of philosophers, is that “all seeing is seeing as” (Heidegger 1962; Gadamer, 1975)—the direct perception in the everyday lives of organizational members [i.e., my organizational experiences], in which sense, “personal knowledge and claim of objective reality are formed out primarily, relationally or positional, [by which] interpretive research analyzes organizational reality [e.g. the matter of organizational displacement] as well as its social reality—[as] consensually shared subjective interpretations”.

Finally, this study attempts at demonstrating the two principles raised in theorizing communication by Craig (1999): that which is constitutive, as it aims understanding of displacement thru a study of organizational experiences; and one that is likewise, a meta-discourse, how communication is “reflexively accomplished” in practice thru autoethnography. It tries to exhibit the “dialogical—dialectical disciplinary matrix”: the analysis of human communication (dialogical) [in this study, the autoethnographic study of organizational experiences] further brought to an investigation of the truth of an opinion (dialectic)—[in this study, that in the communicative lens, the

organizational act of displacement may be viewed differently from other perspectives.]

The Research Questions

This dissertation initially was conceived thru the following reasons: (a) a personal pursuit to make sense of my organizational life and understand my “journey thru darkness” experiences; (b) a call to liberate myself from the negative impressions on displaced employees; (c) my inclination in creative writing connects with my background in public administration in this autoethnography [and I also want to build or reflect connection of these two fields which are viewed as “unaligned degrees” in higher education, patching the gap in the communicative practice]; and (d) a wish to contribute to Philippine autoethnographic researches, which Google still shows lacking although I believe that many autoethnographies have already been written by Filipino scholars dispersed elsewhere.

As I progressed with the research undertaking, it then laboured on its specific research objectives, that is to answer [in my striving to be a good organizational member despite the experience of displacement]:

- 1- What does it mean to be a member of the organization?*
- 2- How do I view organizational movements?*
- 3- What are the material consequences of organizational displacement?*

-

CHAPTER TWO

REVIEW OF RELATED LITERATURE

In an autoethnographic study, a review develops more richly as research progresses. Yet, this chapter offers a foregrounding to the reader of the keywords guiding this study: *organizational life* (or 'lifeworld', or worklife) as interchangeably used throughout this work); *organizational culture* (or environment or climate); and '*place and placelessness*' (as a means to approaching the concept of "displacement").

Organizational Life (or Lifeworld, or Worklife)

"Lifeworld" is depicted by Edmund Husserl (1954), father of phenomenology, "as a realm of original self-evidences.. experienced as 'the thing itself', in immediate presence, or memory.. all the built-up levels of validity acquired by men for the world of their common life". In this research, it is the organizational life (or lifeworld) that is in view.

One enters an organization for a variety of reasons—these, explored in various organizational theories specifically the motivation theories such as the classic "Hierarchy of Needs Theory" by Abraham Maslow (1943), to contemporary theories like the "16-Basic Desires Theory" by Steven Reiss (2000). These theories, usually part of human resources management in organizations, span discussions from an organizational member's "*needs*" to "*survival*" to "*performance*" factors, etc.

As an organizational member, my pursuit leans on Maslow's fifth level (or the highest hierarchy) of need for an individual, that of, "self-actualization". This is man's pursuit towards morality, creativity, spontaneity, acceptance,

experience of purpose, meaning, and inner potential (Grimwald, 2016), transcending other needs such as physiological, safety, social and esteem.

In *Management of Communication Media Resources and Systems* (a doctorate course), I had the privilege to be introduced to the notion of the “learning organization” by Peter Senge (1990). The extensive review cum critique of the book, *Fifth Discipline: The Art and Practice of the Learning Organization* (which the course required), allowed me a pre-review of past organizational experiences vis-à-vis the organizational principles explored in the book. Progressing with the courseworks, I realized that while I would rather forget altogether the negative feelings brought about by the organizational experiences, I can never fully ‘run away’ from those realities especially as I intend to be in the *same* community of practice along my future professional plans. “Our memories are also haunted” (Herrmann 2014), and “as much as (we) would like to forget.. the story keeps surfacing” (Denker 2017).

In Deetz’s (1982) work, *Critical Interpretive Research in Organizational Communication*, he presented that “the study of experience in the organizations leads towards an acquisition of knowledge—an “adequate one” (Giddens), a *phronesis*, or practical wisdom (Gadamer), and also *praxis*—a knowledge of how to act appropriately in a variety of situation (Evered and Louis)”. These perspectives, inspire the pursuit of this research for a thorough examination of otherwise ‘not clear’ pieces of organizational memories, towards more vivid and accurate descriptions and interpretations, as aided by an appropriate and valid communication research approach.

“There is *concept formation* or *education* in organizations,” Deetz (1982) expressed, “living and working in organizations are practical activities for organizational members...(where) there exists a need to know how things get done in the organization, how to avoid unpleasant outcomes, how to recognize critical features, and so forth” [emphasis added]. Hence, to recollect the memories and capture those in texts, along with a reliving or re-engagement to previous narration of events kept in other forms such as diaries, journals, letters, Facebook posts, etc., and then reflecting more scholarly on them and letting others have a glimpse—and alternative take—of such understanding, is assumed in this work to contribute significantly: *fresh insights* (concept formation) and *lessons* (education) to the body of organizational knowledge, from the lens of communication research. Events, decisions, responses, etc. that formed within the narrative of my organizational life, and a communicative view of displacement—though from an individual perspective—may form part of “a greater understanding” in the context of practice.

Meanwhile, James Taylor (2011) in *Organization as an (Imbricated) Configuring of Transactions* reminded me of the ethnomethodologists' argument that in communication, full meaning of 'words' can only be understood relative to their employment in a certain practice; change in the domain of practice can alter the meaning of 'words', though the same. This touches on the meaning of displacement, that may vary as examined in the context of Organization with respect to the voice/s representation existent in the communicative practice.

This likewise carries on the concept of Weick (1979) on “equivocation”, wherein a ‘conversation of conversations’ can lead to alternative interpretations of the objects of research—equally justifiable yet taking on a variety of meanings. This ‘conversation of conversations’ shall be demonstrated in this study thru an autoethnographic narrative that highlights on the communicative notion of “a return to the texts” (*textual* immersion-reflection-modelling [producing thematic constructs from meanings]) of organizational experiences towards understanding, or achieving a dimension of Truth—the organizational member’s way of seeing the organizational script. As Deetz (1982) advocated, “texts serve as the reality of the organization”.

Organizational Culture (or Environment/Climate)

Culture/environment/climate are interchangeably used throughout this work, pertaining to aspects that can describe ‘what is happening or are present’ within an organization. The essence of culture in organizational studies is tackled by Deetz (1982) who explains that it (culture) “as a guiding metaphor.. direct(ing) attention to the variety of activities, beyond simply getting the job done, constitute organizational life, (including) interpersonal relations, joke and storytelling, advice, and so forth.” Jelinek, Smircich, & Hirsch (1983), on the other hand, identifies culture “as an important subject and as a perspective or ‘way of seeing’”.

An organizational member’s decisions, responses, and unexpected events may be shaped by “realities” in the organization—as may be described thru its “everyday life”—seen from my perspectives as an organizational member. The understanding of my experiences in this study is sought alongside taking a closer look at the organizational description as I re-

engaged to the “(then) current realities” in the different phases of my worklife. As such, this study details, critically reflects, and shares the events of my organizational life, and connected it to my formal displacement, whose interpretation can lead to other interpretations (the subjective multiple realities in qualitative research) such as, identities existent or even power relations that dominate an organization.

At the heart of this research narrative is to privilege the “muted voice” of the organizational member “I”—that voice that was unheard thru a series of organizational movements, hinting on a displacement of sort in the organization. I initially looked at myself as an organizational member who is a “*sablay*” (somebody who wasn’t able to get her actions right) or “patient-like” (one who had to be treated in order to function well) organizational member—which affected my esteem and the way I responded to other aspects of daily life. In a personal context, I knew I was striving to be that member who only wanted to contribute the highest good to my context of work, and this study aspires for a clarification, a liberation towards deeper meanings in view of my organizational experiences.

As cited by Smircich & Calas (1987) in their work, *Organizational Culture: A Critical Assessment*, “Advocates urged organization theorists to move beyond open system approaches to models aimed at the higher mental functions of human behaviour, such as language and the creation of meaning” (Pondy & Mitroff, 1979). This autoethnographic study is a response to this, from a communication scholar cum organizational member’s perspectives, placing *communication* in the ‘centre’ of the organizational culture thru an

approach that “returns to the texts” of organizational experiences that this dissertation exhibits throughout in an autoethnographic orientation.

‘Place’ and Placelessness (in approaching the concept of Displacement)

The terms ‘place and placelessness’ pertaining to the ‘search for home’ in various cases of displacement, are used in this study as inspired from the work “*Dispossession, Placelessness, Home and Belonging: An Outline of a Research Agenda*” by Ganguly-Scrase and Lahiri-Dutt (2012) in their introductory chapter in *Rethinking Displacement: Asia-Pacific Perspectives*. Scrase & Dutt (2012) put forward:

“Both place and placelessness come to assume quite different dimensions when seen thru the lens of subjective experiences of place and the spatial practices of place-making. These experiences of connecting and reconnecting to places then opens up the space to contest the notion that mobility is ungrounded or that homes are unconnected to change, to relocation, and/or uprooting.”

Such is also what this study has sought, that thru an autoethnographic study of experiences related to displacement as depicted in organizational movements, would in this *journey of mobility* may also be discovered a sense of “home” or that “ideal placeness” (if there is such), in the organization.

Generally, displacement (another term analogous to placelessness) are experiences of dislocation falling into categories such as development or poverty-induced, internal or external, a force that compel people to move (Scrase & Dutt 2012). The affected people are defined as refugees, migrants, internally-displaced, and so on—an analytical weakness (Scalettaris, 2007) yet, I found no problem with such references in this study for in being a displaced personnel, I could had been that “migrant” employee in every office transfer; the “internally-displaced” worker in an ‘unfamiliar lifeworld’, among

organizational members displaying individual differences; and a “refugee” as I later discovered comfort and support “outside home” or outside the organization in the phase of displacement—found a new ‘belongingness’.

Hence, the notion of ‘place and placelessness’ as ‘mobile explorations’ (Creswell and Merriman, 2011 as cited by Scrase & Dutt) may be seen on this study as displacement thru organizational movements, focusing on the human subject and their experiences of the place. Scrase & Dutt notes, “Epistemologically, a move beyond fixed categories *is possible thru privileging, in one’s analysis, the human experience* of this affective bond between people and places (emphasis mine)”, to which, an autoethnographic study is quite *in place* for my research interests of understanding my organizational experiences as they connected to my displacement. This autoethnographic study can lead to presenting from “multiple realities” the other dimensions of organizational displacement stories—such as a focus on sufferings or injustice or painful experiences on one hand, while an attention to resilience, renewal, or transformational values on the other.

With reference to the Philippine Commission on Higher Education (CHED) that aids the displaced, “Displaced HEI personnel refers to a former higher education personnel, whether teaching or nonteaching, who is separated from employment with the HEI due to the implementation of the Kto12 Basic Education program, regardless of manner of displacement (i.e., retrenchment, redundancy, non-renewal of contract, or other analogous circumstances of displacement” (CHED CMO 51, s. 2016). CHED’s scholarship support to the displaced personnel to at least allow them the ‘time of displacement’ to professionally equip themselves, mirrors a realization of its

mandate supportive of the national government's commitment to 'transformational leadership': "to put education as the central strategy for investing in the Filipino people, reducing poverty, and building national competitiveness pursuant to Republic Act 7722 (or the act creating the Commission, appropriating funds therefor and for other purposes)".

"People are treated as infinitely moveable and uprootable, with displacement of people becoming an accepted by-product in the production of wealth and the creation of various forms of public order" (Baumann 2004, Escobar, 2003, Siu 2007 as cited by Ganguly & Scrase, 2012). I wish to contribute my own sense of understanding to this statement, of the notions 'infinitely moveable' and 'uprootable' as may not be welcome concepts among workers struggling for "their place" in an organization, yet embarking into this study has actually found the 'acceptance' or 'embracing' of organizational displacement. For it has indeed led to a by-product, not of wealth, but of a feature of public order—that which relates to a more defined career path (or sense of place in the organization) and identity of the organizational member, posited profitable to both the member and the organization.

CHAPTER THREE

METHODOLOGY

I am grateful that the doctorate program I am currently pursuing shows an embracing openness to qualitative research. As a scholar I always inclined to the philosophy that "there is more to objective dimensions of reality". Communication, which fosters the gift of conversations, dialogues, reflections, and discourses thru qualitative inductive research, becomes "both medium and expression of systems of meaning and identity" (Mumby, 1997).

Just to share how this research interest progressed as a study, it was ignited as early as I took *Communication Research Paradigms* when our professor (now my dissertation adviser) asked us within which discourse—"in the Foucauldian sense, a system of possibility for the creation of knowledge"—we deem to situate our research interests in the communicative practice. In *Communication Research Methodologies*, as I was at perhaps, the most 'disadvantaged' work life reality then (the months of unemployment), I have come up to this:

My research plan is something I refer to as the "Communicative Immersion-Reflection-Modelling Approach as a Tool to Emancipated Thinking".. I wish to make sense of my discovery (or gained wisdom) that immersion [with a lifeworld] liberates one's mind and can turn an unfortunate event/choice/decision into still a good experience thru communication..."

In the latter courses, it shaped to what it is now: an autoethnographic study of organizational experiences, that in my current reality as a displaced organizational member who is able to pursue graduate studies thru government funding, aims to contribute knowledge about organizational

displacement, within the limited material time allowed for funded scholars (ideally, two semesters), and aided by extensive empirical data set of the lived experience in the Organization which spanned 15 years.

Guiding Assumptions and Theories to the Research Process

This study is guided by the following philosophical assumptions: *ontologically*, it assumes one dimension from a multiple subjective nature of reality, privileging the researcher -"I" perspective; *epistemologically*, it assumes that knowledge will emerge from my contextual analysis of the organizational experiences; in a *teleological* sense, I assume that to acquire deep understanding of my organizational experiences will lead towards my identity and "placeness" as a communication practitioner and even, to become a better, more confident organizational member I strive to be; and also *praxeologically*, that this study of unmuted perspectives may be able to liberate not only myself but others struggling thru displacement of sort in the Organization.

Hermann (2017) in his editorial work on *Organizational Autoethnographies* states, "Autoethnographers recognize fully that the personal is political, and that the (research work) involves pursuing social justice—emancipation, liberation, hope, (etc.), for 'the self' and others, in part by interrogating larger cultural interpretations". He also expressed confidence that, "Together, autoethnography and organizational research (can) transform personal stories into critical investigations and interventions, *about* power, of difference, and *for* organizational change."

In relation to *displacement*, the researcher finds connection of this study to the work '*Rethinking Displacement: Asia Pacific Perspectives*'

(Ganguly-Scrase & Lahiri-Dutt, 2012, eds.). Their work encourages a re-thinking based on grounded case studies that "...human experiences of *place* and *placelessness* are similar as subjects *recreate their homes and adjust and adapt to new places*.. challeng(ing) the compartmentalized treatment of displacement that we are being accustomed to" (p. 26, emphasis added). This also guides this study as it embarks on viewing organizational displacement as may also be "a journey through darkness", one that can advance this alternative view of displacement as a journey of "recreation, adjustment, and adaptation of the self".

Autoethnography

My encounter with autoethnography as a method of qualitative research only came in *Communication Research Methodologies* when we were asked to engage in a mini-qualitative study. Confronted with the professor's guiding questions, '*what is the communicative act you wish to study?*'; '*whose point of view are you privileging?*'; and '*what is the set of data for your qualitative analysis?*', I needed to take a "back, disengaged seat" to systematically organize my research intentions vis-à-vis the problem, the goals and context, and the approach to undertaking the study. Then occurred, the 'a-ha' moment.

Autoethnography presented itself in one of the class forum threads, as "a study of the self (auto) and culture (ethno) thru a research process (graphy)". Described by Chang (2008) as "ethnographic in its methodological orientation, cultural in its interpretive orientation, and autobiographical in its content orientation," she states further,

Autoethnography is becoming a particularly useful and powerful tool for researchers and practitioners who deal with human relations in multicultural settings...the benefits (of which) lie in three areas: (1) it offers a research method friendly to researchers and readers; (2) it enhances cultural understanding of self and others; and (3) it has a potential to transform self and others to motivate them to work toward cross-cultural coalition building.

Autoethnography can also be linked to James Anderson's (2008) definition of "*hermeneutic empiricism*", which is a study of human action, [a different kind of science that is *constitutive and reflexive*], which offers, among others, an "acceptance of the individual as an active performing initiator towards collaborative understanding or change". In his article *Thinking Qualitatively: Hermeneutics in Science*, Anderson explains about his concept of "*narrative logic*", which I find depictive of the method of autoethnography:

Hermeneutic empiricism works from a *narrative logic* of routines and actions, critical instances and episodes, conversation and discourse, text and practice. Narrative logic depends on the quality of the story that can be told. Stories have agents that both generate the action and represent some cultural understanding. They have a recognizable action that has a beginning, middle, and end. They have motive, intentionality and consequence. The hermeneutic empiricist both tells the story and interprets it.

In the process of my engagement with autoethnography, it has been in itself self-critiquing, as it is liberating while going thru my discursive reflections, and fulfilled its promise to be transforming and emancipatory. Hence, I join Kierkegaard (1967-1978) in his thoughts recorded in his *Journals*, as cited by Herrmann (2017) in *Organizational Autoethnographies: Power and Identity in our Working Lives*, "The beauty of a story is its *openness*—the way you or I and anyone reading it can take it in and use it for ourselves"—whether to interrogate culture, pursue justice, or anticipate hope, or change.

Meanwhile, to describe the craft of autoethnographic writing, Norman Denzin (2014) in his book, *"Interpretive Autoethnography"*, portrayed it to have the following elements: (1) people as characters; (2) a scene, place or context where the story occurs; (3) an epiphany or crisis that sets dramatic tension; (4) a temporal order of events'; and (5) a point or moral of the story. Further, as a method, it is hinged on certain assumptions: (1) the existence of others, (2) the influence and importance of race, gender and class; (3) family beginnings; (4) turning points; (5) known and knowing authors and observers; (6) objective life markers; (7) real persons and real lives; (8) turning point experiences; and (9) truthful statements distinguished from fiction—these, manifested and demonstrated, dispersed throughout this dissertation. In addition, Herrmann (2017) furthered Allen-Collinson's (2013) observation on autoethnographical analysis, and stated that "it is (this) analysis, the moving back and forth [from the macro (socio-cultural framework) to the micro (the embedded self)], using the personal to interrogate the cultural and vice versa, that helps delineate autoethnography from other forms of self-writing, including autobiography and memoir."

The method of Autoethnography in research, aside from seen as most fitting to the researcher's goals, also showed complementary to communicatively theorizing and viewing the problem in the four traditions: phenomenological, socio-psychological, sociocultural, and critical. As Craig explicated on argumentation across the communicative traditions, autoethnography seemed to have located points of agreement or 'reconciliation' among these theoretical traditions. For example, while Craig notes that the Critical tradition against phenomenology makes "the individual

consciousness socially constituted, thus ideologically distorted". Thru autoethnography, however, while the organizational member's perspectives [some of which were shaped by social belongingness to the organization] are privileged, it still leads to an ideology that is rather co-constructing than distorting. On the other hand, against socio-psychological tradition, the critical tradition is opposed to the individualism and instrumentalism, yet in this work both of which are exemplified and found coordination in the practice of the discursive reflection thru the method, autoethnography. Finally as against sociocultural, critical tradition argues over the privileging of consensus over conflict and change, yet thru autoethnography, a consensus is furthered as much as the realities of conflicts or change are acknowledged, or accepted. Meanwhile, as against itself the critical lens is opposed to its "elitist orientation though without the real influence on social change"; this autoethnography—highly critical in its communicative theorizing and problematizing orientation vis-à-vis the view of organizational displacement—is a work by an organizational member representing a 'marginalized', unimpressive social belongingness of the "naïve, not so privileged, and has yet a lot to learn" workers who strive to take a noble part in the lifeworld of an organization. This, in my perspective, makes the "elitist orientation" fade in view, if it is to mean as emerging knowledge—"being superior in terms of ability and qualities to the rest of society". On the other hand, while the real influence in a social change is, admittedly, not yet attained, this work is an *initiation* of a re-thinking, a reconsidering, a reaching out for openness to an alternative view of an organizational reality towards acceptance, adoption, or application among individual lives of displaced workers of a new understanding.

Finally, “Organizational talk and activities have their meaning within their own interrelationships..(which) standing on their own, are the objects of analysis; and although we see these interrelationships thru the interpretation of actors and researchers, every interpretation must finally be assessed by a return to the text” (Deetz, 1982). This part was exhibited in using the immersion-reflection-modelling (IRM) frame in examining and analysing the data set of organizational experiences.

Immersion-Reflection-Modelling (IRM): “A Return to the Texts”

The IRM frame of analysis was inspired when the *Communication Research* professor allowed us to identify a communicative goal along our line of interests in the communicative practice. I aimed towards making sense of my lived experiences in particular context/s; reflect on discourses /narratives inspired by such experience; and model or share the knowledge gained in the form of texts or acts, ultimately aiming to influence other people’s thinking, which may result in change—all in “texts”.

Inspired by the notions of Putnam (2001) to “engage” or in this study, to ‘re-engage’ to lived experience thru textual narratives (immersion); to deeply “connect” (reflection); and to “share goals” (modelling) of knowledge generated/constructed to others, this served as the orientation of this study. This notion furthers the *Socio-cultural Tradition* which concerns relations between ‘micro’ practices of communication (for this study, the IRM or “a return to the texts” to guide understanding) and the ‘macro’ structure that shapes that performance (the Organizational life).

Other theories that are linked to the ‘IRM notion’ are that of Blumer’s (1969)--“Immersion, or the direct ‘participant observation’ (is) a way to

understand meanings”; Schön's (1983) – “reflection (is) a process in which a person tries to deal with and make sense of 'some puzzling or troubling or interesting phenomenon' while simultaneously reflecting on 'the understandings which have been implicit in his action, understandings which he surfaces, criticizes, restructures, and embodies in further action'... (a) cycle of appreciation, action, and re-appreciation” (cited in Cheng, et.al., 2015); and Gadamer's (1989)—“Truth is never an act of reproduction but always one of production by virtue of engagement with the horizons of a community's texts and discourses (what this study refers to, as “return to the texts”).

“Texts, to begin with, are artifacts.. (that) embody the authors' prejudices, biases and partialities” (Wood, 1992 as cited by Taylor, 2011). Nonetheless, “subjective reality of ourselves as social beings is reflexively and retrospectively recreated for us by our continuing *translation of it into language*, which in turn furnishes the tools necessary to *the making of experience*—this, Karl Weick's conception of ‘enactment’” (Taylor 2011; emphasis added). As such, I see the IRM of organizational experiences mirroring Weick's idea of “an individual: a manager who makes efforts to impose order, someone whose idea is extended outward, implanted and rediscovered as knowledge, wherein the starting point of the communication theory is the transaction that instantiates not only a cognizable environment” (attempted in the study of organizational experiences) “but equally establishes the identity of the cognizers” (the path to identity and practice for this researcher: a displaced organizational member).

Communicative Immersion

“Re-living” my organizational experiences “in texts” has given me the space to be once again attached, a reconnection to the scenes that exposed other things I have otherwise forgotten or remained unnoticed. I was like that character in a reality series, on the couch viewing a re-run of the show; or as in a viewer’s re-run of her organizational life story. Some “skeletons in the closet” (the haunting, disturbing experiences) that still powerfully dominated my memories came surfacing (Herrmann, 2014; Denker 2017), and with this reconnection to the experience I was given the space to confront those “skeletons” in my organizational experiences, ultimately leading me to an understanding.

As I practiced self-reflexivity on my organizational experiences in a rather effortless yet piercing fashion of writing down the “surge of memories”; draws to the claim of Neyman (2011): “It sets the stage for an upgraded level of comprehension and deeper understanding”. As I dealt with the process of sharing personal information with the readers, just as I am reconstructing on the baffling parts of my organizational life, readers also get the chance to construct their own meanings about anything that the researcher said or implied (Rambo, 2007; Neyman 2011).

Immersion to the experience “thru text” draws confidence from the strength of interpretive analysis, which is done using a “recording” of talks: notes, written reports, etc., “always of *texts*—the inscribed discourses and the textual analysis”. This, according to Stanley Deetz (1982), is an appropriate means of study towards such goals as: understanding, criticism, and concept formation or education. “The individual(s) meaning of the organization is not

primary,” Deetz explains, “but arise from deeper meaning structures”—and I rephrase his idea: using ‘talk’ (expressed in texts/discourses in this study), the fundamental character of understanding is pursued—that which from the notion of philosophers corresponds to ‘*all seeing is seeing as*’—the direct perception in the everyday life of organizational members.

This autoethnography reconnected me once again to the details of experience and brought me to a space when I am able to see through my organizational life story, and relate it to what and how I have become; to appreciate my experiences as one translatable to a very rich organizational life; and to re-embrace myself despite all the mishaps of the past. Bochner (2000) writes, “The purpose of self-narrative is to extract meaning from experience... These narratives... [reflect] a desire to grasp or seize the possibilities of meaning ... We narrate to make sense of experience over the course of time” (p. 270).

This dissertation pursuit also reaffirmed what I have found out in an earlier mini-autoethnographic study, that communicative immersion is able to “emancipate the researcher’s curiosities, intentionality to act, and confirm actions” (doctorate coursework, 2017) pertaining to confusions she wishes to clarify or a problem she wishes to address. This is the power of re-engaging to the experience that allows seeing through what may be the details already hidden by pain or resentment, and allow a fresh perspective, a deeper understanding. Of course, this is possible only as I looked back at my organizational experiences from the “detached” stance of a “displaced” (already separated or disconnected from the organization) employee.

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Communicative Reflection

Reflection in this study is not merely “be(ing) reflective of the situation but does not examine how theory, culture, and communication shapes them and moves through their actions and their words” (as pondered on by Morella, 2008). This study responds to the challenge to “illuminate the power and privilege in research” in order that “working through the emotions and examining the situations and see what others learn from it.” In this autoethnographic study of my organizational experiences, I sought to respond to that challenge and practiced critical thinking as I went thru a rather intense discursive reflection in order to emerge with meanings that readers can also ponder on producing subjective “multiple realities” as they are drawn to their own conclusions.

Critical thinking, lifted from the page “*The Foundation for Critical Thinking*”, is defined as “the awakening of the intellect to the study of itself”. Elaborately defined by the National Council for Excellence in Critical Thinking, stated by Scriven & Paul (1987):

“Critical thinking is the intellectually disciplined process of actively and skillfully conceptualizing, applying, analyzing, synthesizing, and/or evaluating information gathered from, or generated by, observation, experience, reflection, reasoning, or communication, as a guide to belief and action. In its exemplary form, it is based on universal intellectual values that transcend subject matter divisions: clarity, accuracy, precision, consistency, relevance, sound evidence, good reasons, depth, breadth, and fairness.”

Such is the kind of the reflective process applied in this study.

In my first autoethnographic attempt (a mini-study on experiences in the lifeworld of street children). I came up with my first notion of communicative reflection, that is, “an entry point to appreciating another

lifeworld.. connecting deeply to gain understanding, to impart something and sacrifice on bolder actions to establish balance in (both) lifeworlds” (doctorate coursework, 2017). In this study, the notion still stands. As I analysed closely and themed my organizational experiences, and practiced sensemaking to further evaluate and interpret, meanings suggestive of thankfulness to the organization and appreciation of knowing it better resulted, as well as real-life lessons about organizational realities echoing to be related. As if in that way, though at many points my analysis showed a rebuke to myself (and possibly embarrassment) vis-à-vis my previous organizational responses and decisions, I can offer balance to perceptions about the organization and the organizational member, reduce biases and partialities.

Cheng, et.al. (2015) note of autoethnography; “To make sense of a phenomenon.. while simultaneously reflecting on understandings.. a cycle of appreciation, action and re-appreciation”. This autoethnographic study allowed this rethinking. Weick (1993) states about the process of sensemaking, “...by which people give meaning to experiences”; and Bromell’s (2017) view: “part of my sensemaking process includes acceptance”. These meaning to experiences, acceptance, a progressive interpretation that can demonstrate objectivity rather than simply eliciting sympathy; an exposing of conditions, forming understanding, and enlightening decision-making—these are what communicative reflections demonstrated in this study. It is linked to Deetz’ (1982) statement on interpretive research [Deetz as one specializing in the study of organizational communication from a critical/cultural/philosophic perspective]: “..concerned with what is ‘public but unseen’, and as the organizational members talk, it may add to clarification or

change in meanings of interpretations, and also put in a new context of understanding vis-à-vis the organization” (emphasis added).

Communicative Modelling

Communicative modelling is conceptualized as “sharing of gained knowledge that aims to influence others’ thinking”. This shares the same notion among communicative theories that advance the value of research, that seeks to serve a purpose that is beyond the undertaking, and whose significance transcends mere acceptance, but towards transformative change. Such, reiterating Karl Weick’s concept of ‘enactment’ (cited in Taylor 2011), for researchers to aim for “an idea extended outward, implanted and rediscovered as knowledge, wherein the starting point of communication theory is the transaction that instantiates (both) a cognizable environment (and) identity of the cognizer.”

Modelling in this autoethnographic study presents an attempt at *generating knowledge* from the meanings gained out of the organizational experiences—that of a communicative view of organizational displacement, from the perspectives of an organizational member. The University of the Philippines Open University (UPOU) Chancellor, Dr. Mel Bandalaria, for her UPOU visions includes *knowledge creation*, along with social transformation and sustainable development. Though tiny as dot, in the research community or the academe, thru modelling the findings of my autoethnographic study of organizational experiences, I also wish to take part in this UPOU vision.

In a mini-qualitative study, I have concluded on communicative modelling as “emancipating the researcher to connect, have authentic experience, gain deeper meanings, and expose realities towards profound

truth that can challenge others' personal introspections". This remains consistent in this study. After the attempt in knowledge construction on an alternative view of displacement from my study of directly experienced organizational movements, I have been brought to a state of emancipated thinking, rebuked of my earlier preconceptions and understanding more the immediate organizational culture relative to my previous life as a worker. In this dissertation, a documentation of a "journey from darkness to light" thru organizational experiences of movements and displacement, I have offered my personal practical learning to the world, not in anticipation of acceptance of what I have contributed, but that there is always an unexposed dimension of truth that deserves to be considered, assessed, and acted on responsibly.

For what is the vision of qualitative research, such as this autoethnography? James Carey (1975) offered, "To seize upon the interpretations people place on existence and to systematize them so they are more readily available to us. This is a process of making large claims from small matters... studying... (and) reaching out to the full relations within a culture or a total way of life." (cited in Lindlof & Taylor, 2011). It is in this that this work achieves its higher significance—offering 'a knowledge/ a dimension of the multiple realities'. Moreover, though there is still the "bigger evaluation" if it be considered, accepted, or taken part by the rest of the community or by the Others in society, it can, at this point, initiate the *connecting* and *reaching out* towards engagement in shared goals—to clarify, challenge, or rebuke, etc.—towards an understanding of a lifeworld, such as the organization.

Plausibility of Research

Typical of qualitative researches, the plausibility of this autoethnographic study is, essentially, through its sincerity and truth, one whose results can be trusted, truthful, and ethically sound. [By ethically sound I also meant application of Ellis's (2009) reminder: "to acknowledge connection to other people through supporting relationship ethics" while remaining honest.] As such, this empirical account bears the *density of the researcher's presence* in the study, assumed to be the first test of plausibility. The excruciating yet liberating journey of autoethnographic research—the emotional and performative process of writing and studying highly personal accounts (which means that the data are first-hand, not mediated accounts which can mean an alteration of truth), extends towards social understanding in impacting readers as "neither passive nor pure-minded but rather intellectual and emotional participants in the text, contributing to enabling emancipation and solidarity" (Sparkes, 2000).

Moreover, plausibility of this study that is subjective by nature is appraised, as Chang (2008) suggests, thru *outside data*—the set of textual data available (in print or online). Objectivity is heightened by a careful documents review; or prudent historical revisit—"a going back and forth" process which is also a unique quality of autoethnographic writing—thru diaries/planners, etc.; likewise, the researcher is one who is a complete member of the experience (Anderson 2006). Also, the writing of the research is from the current positionality of a "detached stance" (the researcher studies the organizational experiences outside affiliation from any organization), which

gives it quite a plausible standpoint at the time of research undertaking and writing.

One of the questions posed by Deetz (1982) in evaluating interpretive researches: "*Does the research report make possible more enlightened decision-making and provide the means for the decision-making process?*" The answer gained in this pursuit is affirmative. With the understanding formed lessons and insights in better handling organizational dilemma, particularly displacement as experienced in organizational movements. I was enlightened of previous decisions and their consequences, and in the process has become that organizational member self who strives towards personal mastery to guide future decisions and actions.

Elements of the Methodology

This study of organizational experiences include ten (10) *vignettes*, which are the important data set that propelled the understanding of organizational experiences as framed in an 'organized analysis' referred to as IRM (immersion-reflection-modelling). Discursive *Immersion* to the details of experience produced themes; the *Reflections* generated meanings; and thru *Modelling*—or the autoethnographer's approach to 'extending the sensemaking to social practicality'—constructed knowledge on organizational displacement.

Data Collection. The primary source of data is the researcher's personal memory, transcribed in *vignettes*, while records of organizational experiences/ outside data (for purposes of cross-checking) such as office memo, organizational letters exchanged, etc. were also utilized in the writing of the immersion narratives.

Data Set. Specifically, data set included vignettes of memory/recollections, conversation transcripts from organizational interactions; cross-checked for accuracy with outside data: office memo/letters, diary planners/journals; and Facebook posts/comments/Notes/blogs (public and private). Other data that helped in deciding the 'vignettes set' are kept organizational mementos; and my highlighted/marked Bible. The DComm reflective outputs as well are essential.

Research Context. The organizational life of the researcher, spanning more than a decade of organizational experiences as a regular employee and three years and so covering transfer and failure to return to former station, unemployment, re-employment, displacement] connected to the organizational environment of government academic institutions, is the context of this research. Although there were only two formal work station affiliations, three institutions are under study as had been the venues of organizational movements (where diverse forms of interaction, relationship, power relations, etc. existed.) On the other hand, the context of knowledge pursuit in this autoethnographic work is within the dissertation period of the researcher (August 2018-May 2019), pre-conceived as soon as her doctorate journey started in 2015.

Participant/s. The "protagonist" or main participant in this research is myself, privileging my 'unheard voice' as an organizational member, as such—to be both the object (the one investigated) and subject of (the one who investigates) research. Secondary participants are the people of interaction in my organizational life, who contributed to the "cultural realities" across organizations. The participants are described in codenames and the

organizations in generic references, in order to maintain confidentiality in this research. Neyman (2011) writes, “Researchers have the inalienable responsibility to be genuinely empathic towards their subjects [at the least protect their identities] in their attempt to understand the ‘others’”, this without sacrificing sincerity in the accounts.

Research Methodology. Autoethnography—or “the approach to research and writing that seeks to describe and systematically analyse (graphy) personal experience (auto) in order to understand cultural experience (ethno)” (Ellis, 2004; Jones, 2005 as cited by Herrmann, 2017) is used in this study.

Approach to Analysis. Discursive reflections in IRM analysis that produced: (1) *autoethnographic vignettes* (the theory on ‘vignettes’ as a vehicle for self-reflexivity among ethnographers was developed by Humphreys, 2005); *immersion* accounts chronologically narrated following the events of my organizational life; *reflections* that presented themes and sensemaking thru generalized statements; and *modelling* discussions that attempted connection of the meanings gained towards deep and thicker understanding of the organizational experiences in view of displacement.

Undertaking the Research

A substantial file of official and personal documents relative to the organizational experiences were compiled, categorized, and coded, until the transcription of vignettes (or powerful transpiring-scenes) had become more focused and doable. The vignettes held glimpses of the experiences, which served as the set of data then subjected to immersion (mindfully getting into the details), reflection (that included thematizing and sense-making), and

modelling (connecting understanding of organizational experiences to viewing organizational displacement).

The vignettes are presented chronologically as to the sequence of events in my organizational life that had spanned almost fifteen years, punctuated by movements such as office and agency transfers; movements in job titles; and movements from one status of employment to another. “Movement” is of special note in describing my organizational experiences.

Each phase of this autoethnography took longer time than I expected. Vignettes formed only after reviewing back on textual documents that support the experiences such as, primarily: office memoranda, planner diaries, personal journals and social media posts or blogs (either in public or private settings). The immersion to the vignettes, on the other hand, was the nostalgic, at times hurting and uncomfortable and other times delightful part of the research process. Autoethnographic writing is sharing life to readers, that can be both “pleasure and pain” (Neyman, 2011). Much analysis (thematizing and sensemaking) with frequent reviews of the coded organizational experiences had transpired during the writing of reflections. Modelling discussions appear after one or a set of vignettes immersion-reflection, that develop into generalized statements on organizational displacement. Six (6) thematic constructs had been inductively produced.

The Conclusion chapter answers the research questions of the study based on the achieved results. There is a feeling of relief at this point, seeing how the manuscript had finally taken shape, from a rather confusing and disorganized, exhaustive start (with all the extensive data and the pressing need to recollect accurately on past experiences). It hit my thoughts that

honesty of personal accounts can at all means be claimed, for who knows what is honest if not the autoethnographer? Yet I strived to tell my story with the greatest accuracy of detailing and analyzing, for who will first benefit or dis-benefit from its truthfulness but I? The Truth, which I always sought, lived by, and aimed at by unmuting my voice in this study, has to transpire, even so as they are etched in the pages of this work.

Through the inductive reasoning of interpretive research, I explored thru the organizational experiences by telling a series of stories that led me to a conclusion, although it can vary as to how readers processed their own conclusion. The duty of the researcher "I" in this study was starting on a few preconceptions and then allowing the communicative view of displacement emerge from all the data and the narratives in this autoethnography.

"Autoethnographic researches should not be limited by any rules, and should take any creative steps in order to meet their own needs" (Chang, 2008 as quoted by Neyman, 2011). The challenge and excitement in autoethnographic writing is having no manuscript structure to follow. I took freedom in creatively finding my way to presenting my research, over the temptation of following formats of other studies (although I'd say narrative studies like autoethnographies do not vary greatly). I also was able to practice micro-'organization' and apply principles of systematizing, as throughout the manuscript I dealt much about coming up with a good way of covering all the elements of telling and showing, analyzing and interpreting the (yet floating) details or concepts of the organizational experiences, organizational theories or principles, displacement, and communication this work aspired for.

Finally, this research led me to realize and appreciate two camps in autoethnographic writing: that of Ellis & Bochner (2006) and Denzin (2006) who are for evocative and emotionally engaging, subjective research; and of Anderson (2006) with Atkinson (2006) who go for the analytical, theoretical, objective approach. In my research experience as exhibited in this work, subjectivity and objectivity can both be achieved in autoethnographic writing.

"What is knowledge? DComm students should not only practice critical thinking, but should also contribute to the knowledge creation." -Dr. Jean Saludadez, July 28, 2018, UPOU

CHAPTER FOUR

RESULTS AND DISCUSSION

In this chapter, I try to reach a level of "emancipated understanding" on displacement as I make sense of my organizational experiences thru an autoethnographic study. Thru a textual discourse driven by vignettes, and moving on to immersing to the details of experience and reflecting on those until meanings emerge, I progress at interpreting the results achieved to communicatively viewing organizational displacement in terms of three themes pertaining to the research questions: *organizational membership*, *organizational movements*, and *organizational displacement*.

As earlier noted, I went thru phases of regular employment (with several office movements), an un-pursued transfer and the failure to return to former station, unemployment, re-employment, and displacement in my organizational life. These are explored in narratives following an organized frame of analysis: immersion, reflection, achieving results and then interpreting those (modelling). To guide the reader in following the collection of narratives, there are three parts in this chapter that consist vignette or set of vignettes narratives that explore on the experiences, until meanings emerge, which later develop into results collectively interpreted according to the research themes (or questions). Whence, Vignette One satisfied to interpret the question, "what it meant to be a member of the organization"

(Research Question 1 or RQ1); Vignettes Two to Nine addressing “how organizational movements may be viewed” (RQ2); and Vignette Ten, wrapping up to answer on “the material consequences of organizational displacement” (RQ3).

Reader would find that an autoethnography, performed thru evocative and emotional writing, makes for an extensive narrative that necessitates a “going back and forth” with reference to the experiences throughout this chapter. It is hoped, however, that in its presentation, the study succeeds in showing the emergence of meanings as sensemaking is done alongside the process of writing, leading to the creation of knowledge.

The narratives herein are all based on real incidents, supported by factual documents such as office memoranda, organizational letters, company planners, personal diaries, and social media posts/blogs, among others from which the “recurring musings” and memories that surfaced from the tangible data guided the writing of the vignettes. Ten vignettes resulted, which on the other hand, propelled the discursive reflection.

Some identifying details of characters and places were altered in this autoethnographic study, as well as times and events compressed or rearranged to protect privacy. This study is also not meant to describe what *every* organizational member experiences—but only what I did, yet it aspires to reach understanding that would be useful not only to me, but to readers with similar experiences as well.

I. Organizational Membership

Vignette One

"The Incessant Desire to Teach"

I must have felt already too sorry for myself, that for yet another time of applying to a teacher's post, the interviewing panel have indicated disapproving glances/ gestures. They talked about my "insufficiencies" (education units, teaching experience, license, etc.), things I believed were not also met by other applicants (yet some got hired). Being one who never had the ability to control tears, and at that time must have been overwhelmed by the downing feeling of rejection and the comments of "insufficiency" despite constantly working on and fulfilling the earlier conditions they set, I politely questioned before the panel: "Why, Ma'am, can I not be considered for the teaching post? Can it be because my father is not a member of an organization?" And tears flowing down my face, I wasn't able to hold uttering, "Or is it because my father is only a tiller of soil, no influence at all? What makes me so unqualified?"

And of course, after that interview, I was—though gently—reprimanded in a meeting. "Why those thoughts? Will you even be hired here as a permanent staff in the first place if your claims are true?"

Immersion to Vignette One

My entry to the organizational lifeworld was first of all, ignited by the call as a breadwinner to my immediate family. At the time I finished university degree, my mother was diabetic, my sister was still pursuing undergraduate studies, while my father's character reflects 'dis-association' from any responsibility in providing for the family. I was into freelance jobs of tutoring pupils and reviewing students for high school entrance examinations, before applying for a teaching post at the state college where I graduated high school.

I did not get the teaching post. Sometime later I learned that preference was to graduates of Education, or have had earlier formal teaching experience. Nonetheless, I was taken in for a non-teaching post, a blessing I

consider up to this time that I was considered for it, credit to my writing degree. They required me of civil service eligibility, and acting on it, I was granted the permanent item. It was only a salary grade lower (equivalent to around PHP500 difference) from that of the contractual item in teaching. The promise of a regular income to support my family, and that work is still within the portals of my high school alma mater, and the trust of the Head weighed so much, and I committed to "serve to the best of my abilities".

The memories of my first years in the organizational life bring bliss, in that, in the openness that the Head seemed to encourage with his 'fatherly' demeanor (at least to my perspective), I wrote about a request to be given teaching load (no additional compensation) and it was approved. That was my first formal class, while I was holding a non-teaching post. At Office 1 where I was first assigned to, I was observing some problems already but my one and a half hour teaching twice a week had become a respite.

Also, not long after, I asked permission to take education units offered in the college and compensated it with additional time for my duties. It was also approved and I was at my best in both worlds: a student eager to earn the requirements towards her 'dream world of teaching'; and an employee performing actively in my sworn-in duties, working on the administrative publications and documentation-related research activities.

After completing the units in professional education, I took the board and earned my teacher's license. I consulted about reapplying for the teaching position, not just once but many times (appeared to one panel interview they called me in as depicted by Vignette One), until the Office-in-Charge relayed to me possible consequences. Despite the units and the

license, I needed to also earn a Masters degree, lest I might lose my 'permanent' item and revert back to a contractual status. I had to be made aware what an "item" in the organization means, and the officers were sympathetic, but a feeling of frustration crept within me:

"Why was it so hard for me? There are some who are not Master's degree holders, yet they are permanent... Why is it not possible for me?"

Despite that there are times when an employee would be led to think about "unfair realities" in an organization, just as I manifested internally (but of course that was a weak thinking as it comes to me now), my response was—it was best to go on and just satisfy the requirement. Having been able to study thru government subsidies only, schooled in public elementary and high school and at a state university that extended full tuition fee assistance, I applied for scholarship provided for employees in the college, to pursue Masters degree.

However, my application pended approval because I intended to take a degree aligned to my undergraduate, which is not included in the specified fields among non-teaching employees. So I applied at a distant city-based university that offered Master in Communication on low tuition fees. I was so eager for it but just as eager I was, was the surprise of delay. I got pregnant, and after one monthly appearance for the Masters, I discontinued the studies because it was not advisable anymore to commute.

Later on, the Head, perhaps knowing of my "burning desire to teach", I believe it is thru his intervention that paved way so that I could be considered for a faculty post, Temporary status, while I should be completing Masters aligned to my line of work (it is offered in the nearby university). It was a real

sigh of relief. I was very happy for the opportunity, even as I was asked to remain to function as Chief of a unit that time.

The excitement of finally becoming a teacher was overwhelming but then another hindrance: my mother suffered stroke, soon bedridden, and then with two young children, along financial obligations, life seemed to be putting my “dream” into doom.

I decided to go to the Head, thanked him for the chance, yet confessed of what I thought as “inability to handle” my complicated situation. I retracted the teaching position (for at that time papers were still at the Office-in-Charge, yet to be processed for proper appointment), and I chose to simply settle in my current functions as a non-teaching employee—this decision, so I thought, also relieving me of other concerns about having to get a Masters and the usual loads of a teacher.

Nonetheless, it did not end there. Years later, family situation improving, I was again reminded, “I want to be a teacher”. I settled for a compromise, of enrolling in MPA (because Communication was not offered) at a state university in our province, also hoping that it would be considered for scholarship later on (since it is among the specified fields for non-teaching employees). It did not earn approval; as I was advised, it was ‘not aligned’ to my expertise or work description. I did not think that my compromises: taking a position *other than* teaching; and taking up a degree *other than* what was related to my undergrad/area of work, were unsuspectingly taking me “off my career track”.

Reflection

My Naivety that Caused Bewilderment in an Unfamiliar World

With the unattained desire to teach, a feeling of 'helplessness' on my part as an organizational member is communicated, as also echoed by my mention of the lowly status of my father. This is also an indication of my presumptions/belief or awareness that family ties is a significant factor in getting a job. But as family ties is usually associated to "nepotism" in the workplace, which has negative acceptance since it is seen as an unfair procedure, hence, the reprimands about such thoughts on my part by the organizational management.

My frustrations, on the other hand, grew, as while already hired in that station as a non-teaching personnel, opinions from other members of the organization tell of some 'teachers' not holding the requirements asked of me, yet got the stint. These were unverified accounts, but contributed to notions of "unfair treatment" in the organization.

The uneasiness was further aggravated when, applying for a scholarship, the degree that the organization wanted me to take is not within the institutional development plans among non-teaching employees in which category I belonged. I felt "out of place" right then, and this could explain the furthered/ incessant desire for the teaching post, aside from it is what I saw myself performing in a working environment.

[Sensemaking: Unsettled thoughts and feelings due to helplessness, frustration, unsatisfied desire, etc., influenced by unverified opinions, create a 'displacement' within the organizational member self.]

The Unquestioning Compliance of the Naïve Organizational Member

Reflecting further on this uneasiness, it is revealed that I settled in many compromises: first, in taking the non-teaching job which is not what I applied for; and in pursuing an advanced degree, other than what was aligned to my undergraduate course. My responsibility as a breadwinner, reflective of a not so privileged economic status in society, has led to the compromise of taking the permanent, non-teaching item as “a blessing”, even though it didn’t match the work life I vied for (teaching). On the other hand, being incognizant that the management—the body knowing what the organization needs and what may be best for an employee vis-à-vis institutional policies—has been “leading” me towards a path that will be advantageous both to me and the organization, I worked towards what “I thought” would help me towards the more personal goal (to simply take up Masters degree, as required).

With this, the organization remained supportive, as communicated by the approval to my requests for professional enrichment towards “becoming a teacher” (taking up Education units and teaching loads). My determined spirit and willingness to volunteer extra, uncompensated efforts to the organization, must have earned the Head’s favour to consider me for a temporary teaching post later on. On the other hand, I appreciated this kindness from an organizational leader, which propelled me to perform with the best of my abilities to all my given duties.

[Sensemaking: Positive communication signals sent within the organisation (e.g. support/confidence by higher authority figures) pacified/ compensated for the ‘unsettlements’ and I simply complied on what was required for there was no other thought than to serve in the organization.]

Lack of Counsel in Balancing the Personal and the Professional

When the untoward incidences in my family realities (my unplanned pregnancy and my mother bedridden) occurred, I immediately opted for actions that favoured filial responsibility. This had been shaped by my status as “breadwinner” to my immediate family and later on having my own family to take care of. This also reflects an inherent value that “I work, primarily for my family”.

The decisions that led to some hasty actions (i.e. stopping from the pursuit of a Master in Communication; and then retracting the temporary teaching item), however, viewed from some organizational managers I talked to, had become suppressive of my professional growth. It showed inability to balance personal-professional dilemma. When I expressed my intent again for a teaching post, an organizational leader told me that retracting the teaching item was a big mistake, that when I was given the opportunity to teach, I should have grabbed it. Another said that I should have just stood resilient to deal with my “realities”, for those tests in life would eventually come to pass. [I only could hope that I heard those advices at a time I needed such, and not after I already committed lapses in my organizational actions.]

Thinking about it now, the hasty actions as well as the decisions that led to compromises were shaped by my ‘naivety’ in the lifeworld of an organization. Had there been some others, mentors (also performing within the same organizational context), who could have familiarized/oriented me of “organizational realities” and how to go about them based on their experiences, I could have been helped with my anxieties and misdirected actions. However, such ‘familiarization’ is not typically pre-offered in the

practice; “you learn how to play as you engage in the game”. That is affirming that it does help—in a level greater than merely having influence to be positioned—when organizational members have family or close ties/kin being or formerly connected to the organization, because having “circles of trust and directions” upon entry and while in the organization can be real advantage.

[Sensemaking: Naïve of organizational policies/pros and cons of my actions in relation to my goal to teach, and not being able to seek or find counsel in the organization, I started to feel displaced amidst ambiguities of organizational realities I was encountering.]

Meaning Gained from Vig.1: My naivety as an organizational member coupled with an estrangement to an unfamiliar lifeworld have become the (unsuspected) roots of an unstable position in the organization.

Naivety and Estrangement as (Unsuspected) Roots of Displacement

Peter Senge (1990) states, “To be a happy and complete human being, seek fulfilment in daily work, alongside personal fulfilment outside of work”. Work, as a very ordinary part of life, translates into that ‘routine’ that can be the most and best intrinsic benefit to man, hence, in my entry to the organization, these two were what I sought: fulfilment *in* the daily work; and fulfilment *outside* of work. With my assumption of “place” in the lifeworld of the Organization, I first hit on the first stone, the “outside fulfilment”—that is, to respond to economic conditions and provide for my family. On the other hand, the second stone remained un-hit: the daily fulfilment in daily work. [I wanted to be a teacher to share learning to my community.] The journey through trying to hit on this target made for all the unsettlements.

Entering a life-world (the organization) that was unfamiliar to me (first time in the family; no “first-hand experiential stories” to relate from or same-context advisers/mentors to count on) created for me an ‘estrangement’—as if in a state of both anxieties and excitement, of wondering and trying to understand while I dealt with ‘being placed’ in my desired post vis-à-vis the disruptions towards that goal. I plainly started with no knowledge as to organizational policies, protocols, etc., and my only armours in the organizational ‘battlefield’ were my skill and personal values of contributing what I can to this life-world. From my textual immersion and critical reflection of this organizational experience, it has become apparent that my organizational displacement story started from within my organizational member’s self first, before it can even be attributed to any contributing factors from the organizational culture I was in.

Meanwhile, the positive organizational climate that was communicated to me particularly by the higher authorities shaded any association to a reality that I was faced with ‘displacement’ in this unfamiliar setting. Not being in a position I applied for, and struggling through the unsettlements (comprising of hasty decisions, compromises, etc.), as if these only depended on “what I could do”, it turned out that my drive to ‘settle things out’ amidst my naivety and unfamiliarity of the ‘battleground’ (the organizational life) was actually futile, and actually only dimmed what unsuspectingly was the root of an [eventual] organizational displacement.

Also, to have “mentors” in the organization is a privilege in the organization, and one who has none is a disadvantage. Mentors are able to

guide a naïve organizational member such as me in balancing the personal and professional decisions in the context of the organization.

Moreover, it pays to be working always alongside the Organization, whether about fulfilment of organizational or personal goals. It does not really translate to “submission without understanding” to an Organization viewed merely as a structure; but actually a submission with understanding that to be an organizational member means *being part of the Organization, fully connected to its being an “organization”, a body of coordinated actions.*

In view of displacement, it can be put forth from sensemaking of the experience that, *“Naivety as an organizational member coupled with an estrangement to an unfamiliar lifeworld have become the (unsuspected roots) of an unstable position in the organization.”*

Rhend (2016) in her article *“Urban Farm: a Displaced Program”* cites Hilde Heynen (2013) who put forth the notion of displacement: “a situation where a new or alien element is introduced into a more or less stable context (wherein) what is common.. is that the intrusion of strange factor provokes a disruption, a profound questioning [and eventually a reorganization of what before seemed to be self evident]”. This, though the work is on architectural theories, had been reflected in my own story of displacement in the organization. My unfamiliarity, with no mentors from my personal circumference to guide/direct my self-initiated actions, led to more unsettlements of sort, the beginnings of my displacement in the organization.

What Does it Mean to be an Organizational Member?

Vignette One "The Incessant Desire to Teach" has brought both this researcher and the reader to a depiction of my struggling to get a desired "placeness" in the Organization—to become a teacher. It is a poignant recollection of my entry to the Organization, and the kind of interpersonal communication shared between two entities: between me as a member and the Organization, as I did not attain that desire but still have become part of it in the years that followed.

My naivety as an organizational member coupled with an estrangement to an unfamiliar lifeworld have become the (unsuspected) roots of an unstable position in the organization. The understanding that I achieved is that an individual who aims to be part of this lifeworld must be prepared that he or she is entering into a contract that her worklife does not only end in her personal aspirations but the Organization's as well. It was displayed thru the narratives in Vignette One that my willingness to contribute something to the organization was not enough to find placeness in this lifeworld, although this was shown openness and support by the Organization. However, my determined intention to contribute something in the "position" I thought I should have, caused me the uneasiness as an organizational member, especially that I sought to achieve this more "on my own" (as I went on my ways to comply to the requirements), rather than making the Organization also an active part of the solution for this aimed-for position. I should have sought the Organization's view as well on this desire for "placeness". Aside from just knowing what were required in order to achieve "my incessant desire to teach", I should have asked and sought from the Organization, "How might

the organization help me towards this goal?" As shown, the Organization is open and supportive for as long as the "willingness to contribute" for its good is there; yet, it is not one that can "go" to an individual member to offer, "how may I help?" This kind of Organization is yet to be hoped for.

Another is that, the Organization does not provide a "familiarization package" along with the membership to it. We learn as we engage in it. The perspective "you are to be able to balance both the personal and professional" is an imperative to membership in this lifeworld—not one at a time but *both at a time*. Hence, it is a real advantage to an organizational member to have foreknowledge or preparedness thru organizational experience, as she seeks placeness in the organization. Not having this kind of preparedness brings an individual member to a state of uneasiness and hasty or infirm decisions when confronted with unexpected worklife realities, both personal and organizational. As an organizational member, I did not have that preparedness, as in this work I merely acted on how I saw it best to achieve my incessant desire my merely complying on requirement while at the same time feeling fulfilled in a position I did not apply for. There were "inner questionings" that remained silenced by this state. It can be assumed that this is attributable to the fact that I entered the Organization for the necessity to provide for my family first, and "becoming part of an Organization" per se, was only secondary.

Thus, an understanding is attained in this study that membership to an organization means like signing a contract that states "it always takes two to tango". For the individual member and the Organization to become partners in attaining goals and looking for solutions; and for the individual member to

realize that it is upon his/her shoulder to have the necessary preparedness in entering such a commitment. Apparently, viewing displacement from this understanding of Vignette One illuminates also the view that organizational displacement is assumed to take roots from the member's non-knowledge of this understanding, a kind of naivety back when I thought that a diploma and a willingness to serve were all it takes to be a part of an organization. Not so. To be part of the Organization is also like "to be married" to it—and it means an individual member's preparedness, commitment and willingness to work alongside it, for better or for worse, whether towards professional or personal goals.

To answer, "what does it mean to be a member of an organization?"

To be a member of an organization requires foreknowledge about this lifeworld (or at least mentors). It also means bridging the estrangement by truly being part of the Organization: working alongside or in connection to it [whether about the organizational or personal matters]."

II. Organizational Movements

Vignette Two

"Out-of-Town Coverage: Thrill in Adventures"

"Buen! Really, are we going to cover the pageant tonight at the next town?!", my colleague at Office 2 exclaimed. I could tell that 'Kuya' (an elder male colleague) is as excited as I was. Upon approval by our Authority of the request and upon securing ride from the requesting party, we set to cover a pageant—an extension of service by the institution to its constituents. Although our unit had already been documenting much in-campus programs, the opportunity to do it at another town on a non-typical event gave our team excitement. Aside from the thrill of meeting beauty candidates and other workers, and the perks from a political official that hosted the event, the

new task and the moving out from outside the routines of our work, invigorated us. Added also to the thrill is the fact that we are bringing our agency's service outside our usual zone, and we were the people behind their expressions of awe and gratefulness in a very welcoming, humble town.

Immersion to Vignette Two

Whilst the incessant desire and actions in order to be a full-fledged teacher in my regular employment, along the frustrations that gone along my trying, I had, on the other hand, been comforted by the variety of activities and dynamism of my non-teaching post. I feel light, remembering a set of contributions in every new assignment to each office transfer (or organizational movement) in my regular employment. Most treasured to me were: production of informative materials on agriculture and training facilitations (at Office 1); revival of the administrative publication and the positive enrolment campaign turnouts (at Office 2); assisting on records of minutes in board meetings (at Office 3); serving as technical staff (at Office 4, though what excited me more were the teaching loads assigned); and as a writer to a nationally published techno-guide (at Office 5). There were just a lot to perform and experience in just one work station, and I fully enjoyed it.

Also adding to the comfort is the fact that members of the Non-Academic workforce included jolly seniors whose hilarious stories amused me heartily. Workmates of my age were not only “mates in the office” but also friends for conversations from managing home, dealing with workmates, to spouse and children concerns. The younger ones (or even the old) came to me for advice or help with their official letters—that good feeling of being “needed”. There were also difficult co-workers; but there were more kind souls.

As with the higher authorities, I was able to maintain a very open and expressive communication line with them, as they are generally part of the Administration (to which the nonteaching category belongs). Most often, I did not feel hesitation going to their offices if there transpired a need to talk about concerns in the workplace; although as I look back on it now, I might have overdone it. I was respectful and submissive all the time; going to them was like going to parents to seek advice or guidance on how to solve problems, and I would heed their advise. Yet, I might have failed considering that some things in the organization I could have just managed on my own, without bothering them anymore. This makes me appreciate more my former higher-ups for all the time they willingly extended to me as a worried/unsettled organizational member.

Hence, I never considered about moving into other career stations, for as long as my passion to learn, contribute the good that I can, interact openly in the organization, and do “new things” (a getting outside routines) were satisfied. Besides, I was enjoying the opportunity of working in different office environments in the same workstation and as I mused, “what else can I ask for, only that one—to teach!”

Reflection

The Thrill in the New Assignments and Office Movements

I experienced four “office transfers” or reassignments by reason of exigency of service within the period of my regular employment. “Exigency of service” means (i.e. in public service, “a situation where service is urgently needed and where any delay in its execution and delivery will adversely affect

the outcome of the service to clients and its effective and efficient delivery", CESboard.gov.ph). In this reflection, I aim to offer my perspectives of such organizational experience. In these movements I had been thrilled and as if 'relieved' by the new 'office environments' within the same work station. I had deep sense of accomplishment in contributing accomplishments to each office I was assigned in, as I can be behind any unit's 'lightening up their burdens' anytime the organization asked me for it.

"Other related tasks" are typically included in job descriptions, while assignments 'in exigency of service' are new duties given due to arising needs in one's workplace. Either or, both speak of *other tasks* from the usual 8-5 routine of duties, and sometimes, this is abhorred or lamented by other employees because they can break one's generally predicted work-life routine. Not in my case. Personally, I welcomed such—this I can trace to my natural liking for "adventure", for "new things", for many things "outside the box"; and another, for the good feeling of being needed and lightening up others' burdens.

[Sensemaking: Deep personal values such as one's own meanings of fulfilment in the workplace (e.g. thrill/adventure/fun, belongingness) had overridden what was missing or hanging in an overall organizational goal: "to teach".]

A Family

My nonteaching "family" through my years of service in the regular employment communicated an 'acceptance' that I would not trade for any other perks in the organization. While I was 'solo' adjusting in a new environment, the 'sense of belongingness'—like becoming part of a family—had become so significant to me. This must be because I had that "wanting"

to hear from other members' experiences (especially the elders or seniors, or the higher authorities), from whom I quietly and gradually learned my sense of adjustment to an environment that was unfamiliar. This was actually another thing that had overridden, or 'muted'/ set aside the desire to fulfil a 'hanging' goal (that is, to be in a teaching post) since the familiarity to people with whom I was already "part of the circle", minimized estrangement.

[Sensemaking: The informal, casual interactions of warmth in my nonteaching post communicated an 'acceptance' in a family, with individuals that "can be there", addressing earlier issues of unfamiliarity and estrangement.]

Flexibility of the Office-Based Post

I also come to really appreciate the "office-based" nature of my non-teaching post, especially if to look from (then) realities of my "filial cum work" responsibilities. Unlike a teaching schedule, wherein a new teacher shifts from one classroom to another almost throughout the day, in my nonteaching post there was more 'restful' pace and space. There was also more flexibility in accomplishing tasks as they come on the desk (without the rush associated with class time schedules; just a calendar of activities/deadlines followed); and at least in my case, seeking leave was more easily facilitated and approved, as compared to when I had some requested-for classes and my absence would affect the students. It was the time and space flexibility, I think, while duties are being performed without haste, and efficiently.

I realize now that this created to me a mental model of an 'ideal' work lifestyle as to my individual preference, which set me not to have become too attached to a "hanging desire" (to teach). For the only advantage of the teaching post *over* the non-teaching was the opportunity for a more

challenging work for me, and to satisfy my passion to share/extend all my learning to more people, among those, the young minds or the students.

[Sensemaking: The nonteaching post presented no other disadvantage, except that it is mismatched to the 'spaces for growth' towards my desired career inclination. Yet, 'professional alignment' did not appeal more than the thrill, belongingness and sense of organizational contribution I had in my nonteaching post.]

Meaning Gained from Vig.2: *"Movements in the organization such as office transfers give excitement to organizational life—the thrill in "new experiences", new belongingness and the flexibility communicated by the movements."*

Vulnerability to Organizational Displacement as Self-Induced

In a doctorate coursework wherein we reflected on a material that dealt with "realities of organization", I came up with this excerpt from my review of the "learning organization" by Peter Senge (an American systems scientist and director of the Center for Organizational Learning at MIT). I learned that the "dynamism" I enjoyed with the reassignments by 'exigency of service' were actually not helpful, after all.

"The slow, gradual changes are more threatening."
-Peter Senge

My first regular work had been at an institution wherein my basic functions were to spearhead information campaigns and lead in the production of the administrative publications. I was first assigned at Office 1, then to Offices 3,4, and 5—consistently due to exigency of service.

I would say that I enjoyed every office movement, in that I was always learning new things and thought that I was of service to various offices. However, it dawned to me that I was not moving up the ladder. I recall to have once asked one chief

officer.. I assumed from the response that among considerations I did not meet is the length of stay in a particular department.

This... is what I would relate to the "slow, gradual changes" within the organization that Peter Senge talks about. In the course of more than ten years in the organization, I thought that the process of assigning me to the different offices allowed me the spaces to learn and eventually, to grow and advance. However, it didn't happen that way. The office transfers kept me stuck to the post ten years and so after—the threat having taken its shape.

[Excerpt/rephrased from this researcher's Book Review cum Critique of the "Fifth Discipline", Comm 320 coursework under Dr. Librero]

While in many cases, displaced workers may be those who are favoured less to stay in the organization for various reasons, an alternative understanding in this work is that, it could also happen even to workers who strongly want the job as if there's no other substitute for it, or the worker does not want to leave belongingness in the organization. As an organizational member, I'd be classified among those who has met minimum qualifications, contributed quality outputs to the organization, and preferred to stay in the organization by both myself and the organization for a decade and so. Only, it is an organizational post that is "not aligned to my career preference" that I held. Having this knowledge of preferences can be of good advantage to an individual especially in terms of personal fulfilment; however in my case, my preference such as the 'thrill and joy in tasks' and belongingness, kept me to that 'attachment' to the non-teaching post (the un-aligned career position), which turned out to be, first of all, the first displacement indicator in my organizational life.

OECD.org (Organization for Economic Co-operation and Development), a France-based international organization that works on reviews on displaced workers defines, “Job displacement [as] (involuntary job loss due to firm closure or downsizing) affect[ing] many workers over the course of their working lives” (emphasis added). Viewed communicatively, this study offers an alternative perspective to organizational displacement as that which is not institutionally-induced but that it can be involuntary (as may be brought by changed policies) or even, voluntary and self-induced, as may be shaped by a worker’s set of personal preferences or attachments.

Extending this realization, it gives the impression that “*An organizational member attached to personal preferences, and has a strong value to her belongingness (attachment’ to a group) in the organization, is vulnerable to organizational displacement in that, she loses the sense of exigency to be ‘aligned’—a kind of displacement that is not institutionally-initiated but rather, self-induced.*”

How Do I View the Office Transfers?

“*The Out-of-Town Coverage: Thrill in Adventures*” described the movements (office transfers), which have satisfied my preferences for ‘going outside the box’ and enjoying belongingness to organizational “families”. It gives the view that *organizational movements are an exciting part of the organizational life and such fit my natural attributes* as an organizational member. Yet, these movements also bring an organizational member to a state of vulnerability of “losing sense of placeness”, in terms of holding an identified material position in the organization.

Vignette Three

"Monster Claws"

There to the Head's Office, I walked along D who spoke to me of allegations, so easy for me to explain (that issue of why I was absent from the station prior to the leave form reaching her office). It was as if I was put to trial for "AWOL", for an absence I had earlier talked to heart-to-heart with my supervisor. Confusingly, D said, it has already been referred to a higher body outside the agency, as if what I just committed was a grave offense, similar to theft or misconduct or such.

Before the Higher Authority, I cried furiously. It was a very undeserved charge, and to me very inhumane way of clarifying matters than can be actually settled at once and even, internally. I remember of an office issue when a small office item was missing and a heated conflict arose between a supervisor and the alleged staff until the issue reached an outside higher body. Our leader said then, "What saddens me is that this such a small issue will be elevated externally, as if we cannot settle conflicts on our own".

Hence my feeling as if treated like a great offender when D talked to me of the allegation and hinted that it has actually been 'referred externally already'. She appeared to be of help but I could hear the silent antagonism growling from within her. When she directed me to go to the Higher Authority I asked her to accompany me because I was at lost of understanding what she was talking about regarding the allegation.

To the Head, I cried as I told them I was like seeing monsters in them whose claws are upon me (the image in my mind were sunflowers eaten by the zombies in then popular e-game, Plants vs Zombies). "Sir, you have known me since I was schooled here in my youth and a mentor I looked up to," I said, "why this accusation?" I was crying and gasping for air. Then silence. Vividly, I saw D observing, as the Head crumpled the paper in his palm, "All right, show proof, and this issue can be closed..." And so I have mentioned of the initial talks with my supervisor, and even the confession with a school counselor because the leave was asked due to 'feelings of emotional burdens' at the workplace which disabled me to report to work. After gaining my supervisor's verbal approval, I left the form at our office with a note to a co-staff to kindly process it, and it was signed/recommended for approval by the supervisor. Instead of vacation leave then, the Head resolved, I was advised to just file for sick leave since the form came in later for approval by the Higher Authority. The issue was then closed, as simple as that,

yet D looked unmoved, added to discuss more 'actions to take' regarding it, as if she was not yet satisfied.

Immersion to Vignette Three

Work is not without the “ugly” dimensions; in my case, the rough roads came not in connection to the tasks I was assigned in, or the performance. It was seeded in my heart the “joy of putting my best at work”, which is biblically inspired (Colossians 3:20, NIV: *‘Whatever you do work at it with all your heart, as working for the Lord, not for human masters’*), yet I have had the “toils” in different instances among co-employees.

I had a colleague; I'll just call her 'D', because in mid-years of my service in the organization, she came out to the scene and as if always “d-issented” me. I had become aware of it first when we got together on tasks at Office 2, and confirmed her antagonisms when I got reassigned again (by exigency of service) to Office 3, where she was stationed. At Office 2 her dissensions were not yet too obvious to me because she was only directing me to fulfil tasks such as required of lower-level employees (do her liquidation reports, etc.), and I simply submitted to it, as part of my ‘other related jobs’. Later on I could feel that she wanted to set the air that she was ‘one of our supervisors’, and that was just okay.

For a while she acted to be ‘my supervisor’ for I did not know the reason; during those times I did not bother knowing more about organizational power relations. I simply submitted to the ‘needs of the workplace’ from across all organizational member categories (authorities, co-middle level employees and lower-level positioned staff); addressed everyone the same

(more like a family); and responded to both nonteaching and teaching colleagues, seniors and juniors. My concern was "to contribute to any need."

When D, an Instructor, acted as supervisor, things had become discomfoting, however. She appeared to always have 'problems' with my work, which I had not been used to, and questioned why I was not submitting monthly accomplishment reports (which were not essentially required of regular personnel); she required me to submit such, which also puzzled the HR. She said I neglected on duties, to which I responded thru an informal letter to her (attached to my *Company Diary 2008*), that my accomplishments were still within my timeline of the activities. My letter to her also clarified a statement she told me with other ears listening, "*Sinusuwelduhan ka ng gobyerno para gawin ang trabaho mo*" (You are paid for by the gov't to do your work). Despite that I felt shamed unjustly, I took in to her privately in a letter, counter-stating that for every cent the government paid me I believe that I worked hard in return, and contributed in my own ways even more. She did not have any reply.

Vignette Four

"Afternoon Walks"

Unsure where to go to for emotional support, I would go for an afternoon walk around the campus, which was allowed of employees at four in the afternoon. As I passed around, gratefulness for the beauty of nature/fields around, and fresh air (which was one of the reasons I did not intend to apply for work in The City), filled my heart. "How could I leave this place?," I've been musing, as also a prayer.

Alongside personal responsibilities, the most challenging realities to my worker self: labels attached to me, misconceptions, undeserved negativity. It might be that although I am light-hearted, because of my introverted personality, I would appear self-contained to some; because I am not easily conforming, rebellious; or I openly express out my thoughts,

high-minded. My feelings about such misconceptions, is sadness (other times questioning myself, How could that be changed?)

But all these make my shoulders drop and I lose energy. My enthusiasm for work dwindles. Sharing or unloading the feelings with some workmates help a while, but it didn't suffice. Even their time for listening has declined (it is also distressful listening to distressing stories, sigh). One of those times, I just stared at the sky, as if at least my mother would be there listening or finally God would give me the caring counsel I so much needed in the workplace..."

Immersion to Vignette Four

I was again re-assigned to Office 3, due to a request by a higher authority. Relieved that I was out of D's pouts and disappointments, my next supervisor was again kind. Though we were in a small office enclosure adjacent to D's desk, in that office I performed mostly on tasks assigned by the Head and my supervisor. My leaders would again appreciate every output I turned over, but there were times D, being a "middle person" there, would say she would "first check on my work". There was also a time she went to our "small office" to correct a term I used, adding I should be mindful and protect the Head's name. (*Big words!*, I thought, for it even earned a questioning look from my supervisor who was also listening.) I searched for the draft she prepared, which the Head instructed me to edit, and showed it to her cautiously, that the "same term" she corrects originated from her own draft. She looked mean.

Soon I was reassigned to Office 4, which an Authority talked to me about "being the best worker to help with Office 4's mission and that year's organizational target on publications". Processing it in my thoughts, I

supposed this could also be one organizational resolve to the growing 'antagonism' between me and D in that office (although I am not sure).

At Office 4, there was no computer available for me to use, so I suggested and asked from my supervisor if I could try to request for the previous netbook I'd been using at the former office. This was endorsed, and both approved by my former supervisor and the Higher Authority. A few days later, a co-staff called my attention to a Facebook post (I was hardly on social media at that time), as if relating to the netbook request, and comments like "*mahangin*" (prideful), "*balat-kalabaw*" (shameless), "*wala eh, naunahan kayo; approved na ang request*" (well, you can't do anything now; the request was already approved") followed. This thread was started by a staff of D, and commented by colleagues who were her circle of friends. To give hush to the discomfoting comments, I retracted the request and assured the Authority that I will just use my personal unit. Indeed, it hushed the negative air.

I do not know, until now, where D's antagonisms towards me came from, but getting across her as a workmate turned my happy, light-heated work demeanour into a gloomy, heavy feeling. There had been questions in my mind why she seemed to hate me so much, and worse, I would hear it from other workmates. There was one event when I requested permission to attend an international workshop and it was approved, a friend relayed to me overhearing her telling her staff: "*Si Buena talaga, matigas ang ulo. Hindi siya dumadaan sa process. E ano pa ba, approved na ni Sir*" (Buena is really hard-headed; she doesn't go through process. Well now what, Sir has already approved of it). I pondered about it, for another co-employee I was close to,

had undergone the same process as mine and there was no question about her, and even received financial support.

I tried reaching out to D, informally thru FB messages, but no response. We tried to talk thru a closed door meeting once, which she called for along with one colleague, but I only felt teamed on. I thought then that opening my heart to her about how she made me feel would make us understand each other better (I even openly let out tears). Yet, it only appeared like a betrayal of my trust, for it is as if she only wanted to point out my flaws and hear more of my weaknesses, backed up by her friend-subordinate.

My usual enthusiastic attitude towards completing tasks had become a drag. I remember of days after I'm done with my tasks earlier than expected, I would just stare at the ceiling of the office and ask God, 'what happened?' Now, as I write this reflection necessitating me to recall even details I would otherwise just forget (and there are more), the vividness of scenes D showed her dislike to me, come very disturbing, haunting. Yet despite the pain, I remain open to knowing and understanding her side.

Vignette Five

LWoP (Leave, or Love, Without Pay)

For a mom of three in the workplace, a trusted carer of the children leaving indeed came a big problem. My cousin, who was my support in taking care of my children since I first gave birth, said she wanted to try work in the city. That started a series of taking in/ trying other carers, but none gave us an assurance like I had with her. Until that time that I resolved: I would resign to look after the three growing up children, for what is work, but for family?

I went to the higher-up's office to confide about that resolve, knowing that seeking counsel is best. "Why resign, these kinds of trouble are usual. If you will consider a year's

leave without pay, if that could ease your burden, have that rather. If after a year and your conditions don't improve, then resign, but you will be sure that you have a work to return to should you manage," those were the higher-up's thoughts, said in our vernacular.

So I filed for a year's leave of absence without pay—and that was such a relief! A blessing! For a mother like me, who has always put first: family. (And I owe it again to the Almighty God, to whom I prayed to before going to the Officer's room; and just as I was letting all things go, God turned it to my best.)

After a year, I reported back to service. With a smile on my face I went to work, refreshed, and it was like everybody else (including one of those who labelled me negatively) had that greeting, "Blooming, you looked so much better than when you left!" God had been gracious, for at just the same time, my husband was also transferred home-based, and all our children are going with him to the same elementary school where he soon began to teach.

I learned soon that the year of leave without pay (LWoP) puts back the counting of years of "loyalty service" to the institution to zero—like I was starting all over again at the institution, but after a personal deliberation, I thought that was just fine. The "refreshed feel and outlook" and the lessons of the "year on LWoP" were greater rewards to me.

I learned during that time that with only my husband providing for our needs, it wasn't enough. We almost depleted our savings. Also, while being at home all the time nearer to respond to the needs of my children was a fulfilment, there were times I found myself I still craved for writing—on a quiet "office time", and I missed my desk, and my office tasks and the hearty conversations in the workplace.

So back to work, I was again the "happy worker". I was also into thesis writing by then (for I resumed pursuing MPA at nights during the time I was all-day looking after the children, and those nights served as my de-stressor, diversion). I applied for Thesis Support, earned approval and financial assistance for my study, and I was all the more encouraged to perform at my best, this time, already able to manage my time well.

I loved my institution all the more; I would not leave it. Even while I was on the leave without the pay, I realized how grateful I am to be part of it. I am happy to have come back.

Immersion to Vignette Five

This vignette brings me back to memories of relational issues in the workplace (the organizational dilemma), coinciding with another blow of filial

crises (the personal) yet after the advice for a year's LWOP, my heart remained in love with the institution.

Until, another request for reassignment was issued to me thru a memorandum 'in exigency of service'. A supervisor requested for my assistance at the office where I used to be Chief. I went to her office and asked if she could postpone the request until I finish thesis, after all I believed it would not affect the 'efficiency of service' in her office. She responded, "That could mean an insubordination..." as if void of any understanding, for she also sounded threatening. So asking clarifications from the Head, a meeting was set the day after. I carried my Appointment Paper. We discussed about the 'reassignment' and that, for me it is fine, only make the office transfer (which entailed adjustments) effective when I have finished thesis (in just about a month or so). The Supervisor was insistent; but I held firm in my response, "Since the unit I'm asked in, Sir/Ma'am, is the same Unit where I used to be the Chief, yes I will accept, if I go there as is, for actually there was no clear reason yet why I was replaced when I was on leave..." The next morning when I went to the Head to ask about their decision, he said, we would have to adhere with my Appointment job description, but I would be moved to another office nonetheless—where I was originally assigned—the first ever department, with where I had gone on a "hot seat"...and here, a flashback unfolds...

My station at Office 1 is actually where my Appointment description of responsibilities fall. When I started there, I was already oriented that part of teamwork in the department was to help in the kitchen during trainings hosted and serve meals to attendees. I was already hearing 'negative reactions'

about this from officemates, yet all seemed muted. There was no problem with me performing such either, and I could say that all of us (the staff) in that office were very cooperative. It only came to a point when “work hours” devoted to catering food to the guests had almost exceeded the hours spent for our job descriptions; sometimes lasting until night. Perhaps it slipped our boss’ attention, who, in all fairness, is among the best hosts one could appreciate.

The pinch of reality is, that while she made sure all institutional guests are well attended to, she didn’t appear that considerate to staff. She was generous of incentives like take-home foods, but not so much with understanding. There was a time she called me to her office to ask about the yet-undone newsletter on my desk and I openly (like a friend) but with due politeness responded, that the time in the kitchen took over the time to complete it. She did not accept my explanation, and was rather angry with my answer, and aloof to me since then. My officemates told me, “*Na-hot seat ka!* (You were out to the hot seat).”

Hence was my ‘inner struggle’ when, in declining the request of the supposedly new boss that threatened me of ‘insubordination’, the action shifted to moving me back to my original station. For after I was taken to the “hot seat” years back, and then opening this up to the higher authority which resulted in my first ‘new assignment’ at Office 2, my Boss there had grown distant as if a “wall” was created between us. That was the first ‘distanced’ relationship I encountered in the organization, and it took me a while to accept that even with honesty and openness, such can happen in a workplace.

Years passed, and while the relationship strain seemed to have been “pacified” by time, it remained civilized. Although, back at that department, I initiated harmonious relationship with that boss. Until she was back to conversing with me already, as necessary. The minimized contact seemed to have been lessening hostility over the days. I was not directly under her then but to a Higher Authority, and I think that also made work smoother, since I was only “to help in the kitchen and catering” as long as no paperwork would be compromised. Boss seemed to me a better person; relationship with her was gradually being patched. *Time and distance heal*, as they say.

And then this happened. Two laborers in our department pleading for office transfer with the authorities (after many years of enduring), were advised to draft their letters of complaint for their request to be acted on. They came to me for help in drafting their letters, for as the nature of their job, they were not used to written office communication. They could no longer endure, they confided, and while the authority had just advised of just the need for a letter, they wanted it to be filed. Compassion filled me, and without thinking twice, I asked them what to write, and as they narrated I typed and casted their complaints in a letter. I, too, felt very sorry about their state and I had no other thing in mind but to help them get transferred. Long story short, because of the formally filed letters, and because the case and request of transfer of the two laborers had been going and there for long, it was acted on, and they got transferred.

Yet, this got the boss furious.

I understand now that her fury was based on that she had trusted the laborers for several years and perhaps did not think that they had harboured

those complaints against her. Yet, the worse scenario that happened was, it was to me that she was raging against, to the point I was told not to come any point near her (even to explain). She told about me ruining her reputation- her first time to be complained on, that I forced the two laborers to sign the document against her. All of these, of course, I went to open up to the Higher Authority, and it was the authority who advised of 'filing formal letter' who confided to me that actually, the advice was meant to discourage the laborers from pursuing the issue again, as been always the case previously, yet she did not think that they would approach me to help them with the letters.

What was more discouraging was that, with what I thought was good action in the name of service (to help gain justice in the workforce), I was as if condemned. I was told: *"You should have not drafted them (the laborers) the letters."* *"You should have gone first to her (the Boss) and just informed her that they planned to file complaint"* *"Why did you involve yourself; or at least you told them to file in their own handwriting"* and so on. One motherly High Official said, *"That was very hasty; yes you helped, yet you hurt the other..."* And yes, what was intended to be a compassionate, brave organizational response was a rather impulsive action in the eyes of others.

I was sorry. For I didn't know whom most: the boss, the laborers, or myself...

Reflection

Workplace Antagonisms

There would always be haters who would stick around. Mischaracterization happens in one's workplace when individual differences or opposing characters exist in a given environment. My immersion to the

experience somehow allowed me to “free up”, finally, this experience of workplace misunderstanding and antagonisms.

First, while I gained the Heads’ confidence and consideration with regards performance of my work most of the time, some other staff, particularly D and her friend-subordinates, seemed to conspire against me, and thought of me in offensive labels which I never intended, nor understood where their perspectives were coming from.

Now I reflect that those dissensions were relationally displacing me in the organization, but the inspiration to persevere was the understanding, consideration, and appreciation to my work of the high authorities. To give a glimpse of my leaders, my supervisor at Office 2 “instructs with a few words, trusts us much and gives considerable time for us to execute, and evaluates our performance the way that makes us feel so valued as members of the organization” [which also made the ‘hanging desire for the teaching post’ didn’t seem to even bother me anymore when I was assigned there.] My supervisor at Office 3 was very kind and motivated me always to give my best. Under her wing, I was like brought to life after a separate incident of ‘organizational lows’: re-energized, ready to rock. She appreciated me for each little help I extended. I became her confidant in many matters including personal, and had been very supportive of my continued endeavours towards a teaching position (although she suggested many times I could be the next to fill in her post, because she was planning to retire early). At Office 4, my supervisor also showed very supportive and always sought assistance indicating her full confidence in every work delegated; and then my new

leader at Office 5, was kind, very considerate and motherly, and one with unquestionable patience and understanding.

I said, as long as our top leaders are believing in me, I just do my work. But other times it also made me wonder. For while I chose to settle in the more peaceable, favorable space (which again, is a form of compromise)—after all the trying to belong—taking actions that will convince me to “stay put”, “fit in”, “go along”, still comes a time when people in the organization manifest antagonistic dominations, which become discouraging and weakening, making the non-resilient staff vulnerable to a ‘displaced’ position.

[Sensemaking: Labelling/ character misconception, or undeserved dissensions can add to feelings of displacement in the organization. I felt ‘displaced’ in the antagonisms shown to me by other members in the organization, and having the weaker heart for such tension, I began to feel wanting a rest or refuge from such distress.]

Beginnings of Resistance

Reasons I declined from the fourth reassignment were twofold: organizational and personal.

The reason that I expressed openly was the more personal: I needed to finish with my thesis first, and the requesting supervisor’s remarks “about insubordination” discomfited me. To function along people who “believe in you” and are happy to be with you creates a good feeling, and maintains one’s confidence. Contrarily, to be in presence of “people” who would think negatively and consider you “enemy” at the very beginning, demeans one as a person and makes the working environment a “dungeon”. The picture that this painted to me was, to be under such supervisor, as with D, would only put me again in relational disharmony.

The reason that I muted was, that the constant reassignment to different offices had started to bother me already, because I was not moving up the career 'ladder' and I started envying nominations to institutional awards, because I thought I also had VS to O performance ratings. (*But how could a 'new staff' to every new office reassignment, be considered over my co-staff who had served the particular office for longer period?*) Another is a developing bitterness towards the organization, for that office used to be which I headed, but when I came back from a leave, it was under a new office name and I was no longer a part of that team. I'm certain that the organizational management had their actions properly coursed in those organizational changes; only, it hurt me as an organizational member that I was just left behind, clueless, when I would have been very open to be oriented and mentored on anything, had I fallen short.

I believe those begun spaces of my 'conflicting perspectives' against the Organization's views. However, I never took initiative of being clarified on organizational actions; I simply complied to any changes over time, until such time that it led me to bolder and perhaps unprocessed actions of "resistance" such as declining the request; helping out on workmates that also suffered silently like me; and reasoning out to authorities. My resistance that brought me back to my original station, for example, though it exposed an organizational flaw that I was not 'placed' in the right office or station, opened more avenues of resistance for an organizational member "I" who is bound to contribute the best actions—yet limited to my understanding—to the organization, especially on concerns of oppressed members.

[Sensemaking: Displacement is manifest in relational disharmony and distress, and a vague knowledge of the Organization's stand on unaddressed

organizational issues. An organizational member begins to feel resistance to what seems to her are in conflict to her own set of values, such as oppression.]

Limiting of Communicational and Performance Engagement

With those incidences of strained relationship, I resorted to 'distance' from organizational members whose personal values have seemed to be in conflict with mine. Especially, that I always believed the 'workplace' as a family, where kindness can be found, where there is only the beauty of work in being each other's cause to lighten up loads. However it dawned on me soon that organizations or workplaces are not to be misconstrued as 'shelters' like one's own home, but a place of competition, of survival of the fittest.

Until I simply "confined" myself to tasks at hand, which limited my work space as well as taking part in organizational goals. I no longer bothered as much as possible with dissenters or the antagonistic colleagues; I limited engagement with them if I had control. In so doing, I regained my peace at work. Yet, I was no longer what I used to enjoy: a ready "*head, heart& hand*" serving where I was needed.

The organizational experience about the advice for a year LWOP to confront my organizational cum personal dilemmas communicate of the presence of good leaders at my regular employment workstation. I would forever be grateful to them. However, in the event involving the problem of others, though (the case of the labourers), I experienced differently. Although the leaders were indicative that there was nothing wrong about helping "resolve" an issue, they expressed distance, as if I meddled. Being aware of the issue for years, I am led to reconsider that the organizational leaders might have been already figuring for "the best solution" regarding the laborers'

issue regarding the boss, without adversely affecting relationship with this authority. 'My involvement' that initiated an organizational action "immediately", might have caught the other leaders surprised, torn whether to sympathize with me because I have helped in resolving a 'long overdue issue', or sympathize with their co-official. As it turned out, their favor was not on me, and soon found myself having lost "the mentors". This lessened my communicational engagement in the organization.

When my personal virtues and commitment were stirred (like helping the distressed), I stepped into others' issues, resolved to stand up for them; in so doing involved myself in others' issues (in order to help). My choice reflects my character, 'of one ready to contribute to solutions' yet even what seems the 'good acts' have their consequences and sometimes, unfortunate (the raging boss). I began to ponder on the organizational values. "Doing what I thought was best for me and others in the workplace, yet I suffered for it... *am I in the right organization?*"

In all of these experiences, though, I do not lament about any of my actions and I faced all consequences in faith; yet, I lamented about the lost relationships. Even if I had never the intention to invite dissensions, or distanced relationships, or disharmony but only intended to contribute good will, the organizational responses I displayed and earned from the organization created for me a sort of displacement in the organization.

[Sensemaking: Organizational response to a member's resistance is usually unfavourable. This leads to distanced relationships that result in the limiting of communicational as well as performance engagement.]

Meaning Gained from Vigs. 3,4,5: "Along with new experiences in movements are 'new unfamiliarities' that can

create spaces for antagonism/conflict/resistance (often shaped relationally amongst the people in the organization), until they begin to suppress or limit a worker's communicational as well as performance engagements due to distanced relationships."

Organizational Displacement as Expressed in Antagonism, Resistance and the Limiting of Organizational Engagement

The generated meanings on this set of narratives lead me to a view that *"Movements in the organization—a sense of no stable or fixed placeness—create for experiences of antagonism/conflict of perspectives, and beginnings of resistance that can suppress or limit a worker's communicational as well as performance engagements."*

The Internal Displacement Monitoring Centre (IDMC)-Geneva, Switzerland, world's authoritative source of data and analysis on internal displacement, shows an overview about Philippines displacement as brought on by natural disasters (typhoons, floods, earthquakes), while new and on-going displacements are caused by internal armed conflicts, community-based violence, and human rights violations, aside from those that are development-induced (IDMC, 2017). This provides a macro view of what may be happening among the micro-worlds of organizations wherein displacement are also caused by such, specifically highlighted in this study: the *conflicts within the organization* that can also bring about institutional-based disagreements or employee disheartenment. Unlike usual displacement stories, however, when the innocent are being displaced, organizational displacement affects individuals who may become "part of the conflict", yet

those who pose to be non-resilient or the “weaker heart” to relational disharmony—shaped by, among others, antagonisms/dissensions and conflicting perspectives, or opposing personal values/principles—are most prone to displacement.

Meanwhile, my relational displacement as seen from my organizational experiences, reveal two “organizational disabilities” uncovered by Senge (1990) in his work, *“The Fifth Discipline: the Art and Practice of the Learning Organization”*. These are: the “myth of the management team” practiced in the organization; and that which I, the organizational member committed: the ill thinking that “the enemy is out there”. With the dissenting workmate (and her team), I was drawn to the fallacy that “some members of the organization are against me”; my realization is that I am responsible for my actions (when I limited my space from them instead of professionally rebuilding the relationship) and I cannot put the blame on anyone about this relational displacement but on myself [my own prerogatives]. On the other hand, when I experienced the distanced/scarred relationship with the boss that got angry with me for helping the laborers with their letters, I was like Senge questioning, *“When was the last time someone was rewarded for raising difficult questions in the organization?”* and I am compelled to add, *“Isn’t it that problem-solvers are commended? Had I not just done so? that instead of a pat in the back, I earned little empathy, if not detachment, disapproval, or even judgment?”* (i.e., “the myth of the management team”).

Nonetheless, I learned from all the organizational experience. Individual differences and relational antagonisms/ conflicts should not be taken by an organizational member too personally, and must not limit his/her

communicational as well as performance engagements to the organization just so she can avoid or escape from relational disharmony. Such conflicting perspectives or differences will always be present in any organizational lifeworld where there is daily expression of individual views from highly varied, 'not one alike' members, thus, the likeliness of opposing views. My mistakes were: because I wanted to do away with annoyance, I chose to confine myself to so little space of performance, which is actually in conflict as well to my natural inclination to be involved in the attainment of organizational goals. This is another form of compromise, just as it may also actually be a subtle form of rebellion. This was manifest when on the fourth request "in exigency of service", I had the strong will to decline, even if upon assessment, I would have managed with my thesis anyway even if I moved to that office. The labels/character misconceptions such as when I was unreasonably threatened of 'insubordination" were very discomfoting moments to me that my reaction was to "avoid anything to do with those kind of people" altogether.

I also assume from how I confronted the relational displacement I experienced within the organization that it could have affected the organizational management's responses towards me as a member, on the other hand. I committed "faulty rush" in acting out on certain organizational problems (such as the netbook request, the labourers' letters, and declining the fourth 'exigency' request), which showed an "air of resistance" as an organizational member. I somehow lacked thorough thought processing of what might be the consequences to my actions. Retracting on the request might have only shown my instabilities; and helping the laborers might have only reflected my failure to honor our authorities. Declining on the

memorandum order might have created for me an image of a reduced openness for team-play. Furthermore, the haunting memories of my organizational experiences with D, the dissenting workmate, the overpowering drag and diminishing enthusiasm, might have influenced her a mental image of me as a weak, non-resilient, or even unnecessary part of the organization if not a threat to some sense of "smooth organizational currents" [pertaining to my expressions of declining an order and acting out on an otherwise 'untouched' or muted organizational issue], contrary to the reliable, quality work-delivering, and cooperative employee I was to other members of the organization and the higher authorities. [Later on, with D among those with influence over a decision whether to have me back or not in the organization, I also see this understanding as might have contributed to why I was then viewed a dispensable member.]

"Man creates its own respective realities based on its actions", as Senge (1990) put it.

***My View of the Office Movements
in Relation to Workplace Relationships***

Vignettes 3-5, titled "Monster Claws", "Afternoon Walk"; and "LWoP, Leave or Love without Pay", respectively, are recollections reminiscent of a dissenting workmate, relational distress (brought by demeaning labels and undeserved antagonisms from co-middle level employees), and my musings about these in the latter years of regular employment. Vignette Five, in particular, has brought me to realize that like the "office transfers" that thrilled me of new adventures, a formal "exit" from the organization (in my case, a year's leave of absence) can also mean a phase of relief to that organizational

member who contemplates rest from distress. Further, immersion to the surging memories of Vignette Five also called attention to my early sense of wondering about the Organization's views on employee welfare, which suggests of an unaddressed 'oppression' in the Organization and the consequence of my action as an organizational member taking part towards an immediate solution.

The narratives of Vignettes 3&4 led me to view that organizational movements come with a new 'unfamiliarity' as shaped by the multiple individual identities playing roles in the Organization, and the organizational member is bound to confront this. In my case, my inability to do so and my identity as a "weak heart" to such organizational realities gave me in to a feeling of displacement (relationally). On the other hand, Vignette 5, leads me to view organizational movements as "eye openers" to unaddressed oppression or issues (such as, in this study, the laborers' plea; or my constant reassignments that cost me a loss of seniority in every office movement) that compels an organizational member to resist such, especially if this comes in conflict to the organizational member's personal stand on important issues such as employee welfare. As there is beginning of resistance, in my case, it meant a feeling of 'loss of strong support' from the organizational management that made me limit my communicational as well as performance engagement with the Organization.

Other realizations that emerged from Vignettes 3-5 in view of organizational displacement are that the Organization is not to be misconstrued as a "family" an organizational member belongs to, but "a jungle" where he or she is supposed to know how to thrive. And while most

organizational conflicts exist among same-level employees, a distanced relationship with leaders bring a greater sense of suppression in that sense that the strongest support becomes apparently lost. In my case, when this was lost, it reduced my communicational and performance engagement with the Organization, which I suspect created a negative mental image to me as a dispensable organizational member.

[Guide to the Reader: Vignettes 6 & 7 are depictive scenes when the researcher faced a disturbing "exit" from the Organization, during times of an un-pursued transfer, failure to return to former station, resulting in unemployment.]

Vignette Six

"The Advice"

I sat there on a bench, and had just punched my DTR as the machine struck five. But no way was I in a hurry, for I actually hoped time would run slow, or stop for a moment in that "stream-of-all-confused-consciousness". One of the most recognized professors approached, and perhaps to wait for someone, sat beside me. Too burdened I was within me, I asked, "Dr., would you think it was the best thing I did, to seek transfer to another school? For here I wanted to be just like you, but I couldn't seem to be; and things are just getting too difficult for me..." Dr., in a demeanour that seemed both gentle but already distant, looked at me and simply said, "... Where you are going, may be a humbler space but of little competition, unlike here, that you'd have to really strive hard..."

Immersion to Vignette Six

The (Un-pursued) Transfer—A Phase of Confusions

Sought Transfer. For some reasons, after that "transfer" of my colleagues to the other departments (and in quiet gestures they did thank me and one of them as if apologetic, "*Halla sika met tatta ti pagpudutan na...*") (Sorry that you have become the subject of her fury), it was as if I am the next

one that needed a “transfer”. Though really now, not just to a different office but to another agency. I contemplated about it, spent days and nights internally questioning if I did wrong, why soon, even some colleagues and supervisors were like despising my will to help instead of maybe looking at it as a “brave act” or at least an “issue-sealing initiative” (*for how many long years the plea of the laborers had not been acted on?*). The only consolation I held in my heart were the face of both laborers when they came to thank me, and even as I would come across them, they would smile at me, their face glowing with relief.

However, I confess of a lowered self-esteem developing then, or was that, discouragement, or demotivation. These may be different from their technical definitions, but that is the way I used to describe how I felt.

Yet, even unloading to school counselors seemed not enough; I knew I had to help myself from feeling so down. I began applying for a teaching position at another agency, thinking that at least, it could help me recover self-worth, or to prove myself; or to just get an escape from an already discouraging environment. I read self-help books, blogs, and FB posts related to how to go about being in a difficult environment. Articles like “*Is it time to quit your job?*” had become appealing, even consoling. I was almost depressed.

Later on, I received my notice of being hired. It was a dream appointment for many aspiring teachers and I felt honoured that unlike the many first time appointees who are first sent to the distant schools, I was given the chance to be assigned home-based. Yet, while the process was on-going with this Transfer, I was all the while half-hearted about my decision. It

only seemed good to have acted on my 'demotivated' feelings about the workplace; until such time that I had to officially inform of it to the authorities.

Transfer Process. Upon suggestion by the Transfer Station, I could submit a resignation letter to my First Station, and the day next would be reflected as my First Day at the new station. This will ensure no 'cut' in the government service I was told—an altogether 'new information' again to me about policies and processes in the organizational lifeworld. And that's what I did, until on my next visit to the Transfer Station, their HR mentioned about the papers of a former co-employee—also just transferred—and advised that if my First Station would still permit, I could just write a letter for Transfer, instead of a resignation letter—to which I also obliged. Hence then, the process of papers for my Transfer.

But what I was strongly musing in my mind then was not 'the process' of moving to another work station, but if I was indeed doing the 'right move'. Clearly, it's like starting again at zero and even taking a job whose salary would be lower, but I said to myself, "at least, it is a brand new start, and I would teach." *Perhaps, I really needed to go. I would be leaving a lot of happy memories, and people who have believed they could count on me for anything, but I also need a break from the discouraging events that happened. Maybe, it is a good decision...or maybe not, but then I just commit it to God.*

The Transfer took place. I reported at the new workplace, but after just two weeks of being there, the aftermath of the indecision took shape. I was so troubled in my heart, something was wrong: I might have acted out of pride.. I felt wanting to go back.. and despite the embarrassment that I was presuming to face at that time, I was very unsettled inside me, I went to the Head's Office

and asked, *"Sir.. I miscalculated of things.. I did abrupt decisions.. I will just wait until I could get the chance to teach here.. Please, Sir, can I just report back..."*

And I would not have any other word to describe the Head's response other than understanding, for he was sympathetic to me, and called the rightful person to act on my plea to report back to station, hearing him say, *"Let us help Buena..."*

That was a most humbling moment for me. And it also proved to me how much I have loved my First Station. And how the organization had consistently been very considerate to me, *oh why did I ever think of leaving it?*

The Un-pursued Transfer. After that talk with the Head, I felt comforted. I resolved to follow his advice to just work the process with the rightful authority (who turned out to be D, soon designated to that office). In our first conversation, as I stated her my realizations, she hugged me and said, It was such a courageous act to come back and admit of things I overlooked after leaving. I received her words comforting, too.

As I communicated the former station's verbal responses to the HR of the Transfer Station, however, things took their own course and I lost track of understanding all that succeeded/transpired. I could only recall that after pleading with the Head (and he verbally stated willingness), I asked the permission from Ma'am P (my head at the transfer station to whom I started reporting to for two weeks) for a "return to the former station". She instructed me to draft a letter regarding waiving my appointment, but that she would sign it after she was assured that a new teacher would be assigned in my place. Hence then, I relayed this to the concerned office, but the personnel opined

that without my Letter to Waive Appointment received at their office, a new teacher couldn't be assigned; the Waiver should come first. Because Ma'am P was serious when she told me about not endorsing the letter before her condition (for a new teacher) is met, I went to the Transfer Station concerned office, carrying another copy of my letter, without Ma'am P's signature. The personnel, after affirming from me if I was quite sure I could return to the former station, to which I said yes from my talk with the Head, helped me facilitate it with the Authority. After that, she said I could even bring home my application documents, so as not to confuse with the bulk of papers in their office; for they might include it and I would be at risk of double appointment. Maybe I was so glued to the desire of "going back to my former station" then, that I did not think so much about things anymore—I heeded whatever I was advised.

From that point happened all the surprising, unfortunate turn of events in that simple wish to be back at former station. I still become distressed recalling the past that caught me 'off-guard', trustingly, unsuspecting of a harm that was about to happen.

I was still reporting at the new station, waiting for the call of D, about the process of my 'returning back to station'. I had full trust and hope of a "better morning" after that day I admitted of my miscalculations "to transfer". I prayed to God, sorry for being so hasty in my decisions, thanking Him for the courage He gave me in overcoming pride or embarrassment, enabling me to humble myself and go back; and for a new growing perseverance and love for work—despite whatever—at my First Station.

When it seemed to take longer, though, about the 'return call', I went to the Office of D, and there she informed that after talk with 'the committee' it seemed I could no longer get back at the station. She added that the Head had been crossed learning from Ma'am P that I lied, that instead of the request to report back I was claiming "that my former station was calling me back". This, I nullified, for this was not true.

I was seated there, in front of D, feeling all my hope being drained. I asked, almost at lost, what I could do, since by then I had already waived my appointment at the Transfer Station, fully trusting that I could report back . She looked at me, her response straightforward, "I don't know.. but as far as the College is concerned, you are no longer connected to us." I can still remember the coldness in her answer. D, the same person who strongly dissented me, who also told me once that "workplace is unforgiving". It was as if her words reverberated with power.

I excused myself from her office then, I left after asking permission that I would just seek advice from the agency concerned with such as my case, since she didn't offer me any suggestion. It felt like the world had fallen on me, yet I had to gather courage to face and act as I thought I should that day. I went to the Transfer Station and there saw Ma'am P, and I asked about the misinformation D was claiming she gave to the Head. She was angry at me and said she didn't care anymore if that was what she had said or not, but that I just bypassed her authority when I turned in a waiver without her endorsement. Even while she was furious I followed her to her own office to clarify my intentions, but she only said I leave her post. It was a day of shedding tears but I had to be strong. I then went to the agency concerned of

such my case, and told them all about what was happening with my "transfer & seeking to get back to station process". They listened, said that whatever might D had told me (they informed she had called their office already about my case just before I appeared at their Office), I should go to the Head and explain everything for it is only he who holds the discretion to decide.

Coming home that day, I remember it was there I cried my heart out to God. I felt all broken, so helpless. I was telling God He saw all of it; He knew all of it—how I tried to correct a hasty decision; resolved to be trusting to authorities; how I wanted to serve Him with the best of me, despite all. *Why Has he let me fall into such a terrible circumstance, where, in my submission to seek His will in everything, things seemed to have all turned against me, and I was put to a place or state I was so darkly thought of?* Alone in the room, I spoke of my probing thoughts to God, for there was no one else to turn to...I slept on a pillow drenched with my tears.

Since I had already submitted a waiver, I no longer reported at the Transfer Station; and my last glimpse of hope was to retain employment was to explain to the Head. I was only able to talk to him by the road, while he said they were on their way to the hospital. In that brief encounter, I clarified in tears, that I never had a statement that "they were calling me back" (as D informed it crossed him); while he told me gently, that D had informed him that my previous office connection—the office where I helped the laborers—had convened that they were not having me back.

This reflection, though painful, communicates the scenes that transpired, that will never be read in the official letter the First Station sent me, *"...your request can no longer be accommodated considering that the office*

you were previously connected to is no longer interested of your services" (dated July 8, 2015). I was exposed to an organizational reality that sometimes, it could be that easy to state things in an official document and use bits of fact to support an organizational action, while it couldn't exactly show the entire truth. This could be exploitative to one party (or the other), and this narrative tells of my dimension of the truth in what transpired, about the experiences surrounding the non-pursuit of the transfer which I once sought in search of organizational "placeness".

Reflection

Rush Decisions and Panicking thru Confusions

Two organizational decisions that I rushed with my story of the 'un-pursued transfer' were: (1) when, without the knowledge of my leaders I sought to apply at another work station, thinking that it would help me gain back confidence by doing so and moreover, to 'escape' my current realities in the organization at that time and hoping for a brand new start elsewhere; and (2) confronting the matters of "misinformation (by Ma'am P) and "the new information" (by D). I took matters at my hand in eagerly submitting a waiver to the new station (in order to work out for the replacing teacher) without waiting for endorsement; on the other hand, I failed at having to explain to the Head "on the road in his time of urgency" when, it might have been different if I waited to talk in the proper venue, such as on an appointment at his office.

I rushed into "taking charge" in solving my dilemmas immediately over those events, that in so doing I had only shown reactivity over a calm disposition. Worse, it might be that it was not only the wrong information that

crossed our Head at that time, but actually the hasty decisions I had been committing (such as when I saw his surprise with my sudden resignation letter) and the "changes" that were asked (instead of resignation, could it be transfer, and when all was in place, can I report back to station?) Even though I followed as advised in the events, panicking about the processes or in getting solutions led to a miscommunication of my actions. For instance, had I not done anything about the waiver yet (or panicked of a "double appointment" which is, after all, an altogether new/unclear information to me), I might not have lost two jobs at the same time.

There are times when 'doing nothing for the meantime' in response to organizational dilemmas can be better, Senge (1990) suggests in his concept of the learning organization. As an organizational member, I should have known this sooner. There are times trusting means waiting on things to unfold, or the process "to process on itself", for the most appropriate actions to be carried out, for the best solutions at the proper time. This is a new learning, and reflecting further on the "learning organization" much later, the management action which at first seemed unfortunate, anyway turned out helpful, for I *directly* experienced the consequences of most important decisions in the organization, hence I will not be bound to repeating the same mistakes, over again.

Misconstrued Bypassing of Authority and the Workplace as 'Unforgiving'

It also strongly communicated to me what Ma'am P said when I went to her to clarify about the 'misinformation' she, according to D, told the Head. "I don't care about that, but you just bypassed my authority!" I could understand her rage and un-forgiveness at that time. I bypassed not only her authority,

but also her trust when I did not seek her further advise anymore. It also showed I did not trust her that she would act on my request to return to my former station. Despite the honest and humble intent on my part, what communicated thru my actions more strongly was probably that I was 'know-it-all', as if I knew better than my leaders. I learned so much from this—*actions/gestures can also miscommunicate, and indeed, actions speak (and may even mean differently to others, with even louder impact) than intentions.*

Much later, though, I got seated next to Ma'am P on a ride and our hearty communication had seemed to close that scene. Yet, about D's words that 'workplace is unforgiving', I still stand in believing otherwise [that workplace must be forgiving]; sometimes it may only take longer time and may be, the need for distance. Regarding her pronouncement back then and the letter that 'they were no longer interested of my services' with the Head affixing his signature to it, silencing his earlier welcome for my intention to return, and favoring the committee recommendation as advised to him by D, I believe time will heal all sores and truth will always set our hearts free, even from unforgiveness in the context of an organization.

Delays and the Power of Written Correspondence

I also mused then about *'if only my former station gave no indication that I was welcome to report back at the very start, I wouldn't have of course waived my appointment at the new station'*. Yet in this event, I realize the high importance of the "black and white" (written) documents in the organizational process. "Black and white" is defined as "a clear distinction...means there is no ambiguity... refers to legal specificity...something clearly defined and unchangeable" (writingexplained.org). There was no written approval of my

request to report back to station and I plainly relied on the Head's willingness to accept me back. The 'committee decision' was not relayed to me immediately (D said sorry for neglecting to call me about it), and during that time of delay, my written waiver at the other station has already taken effect, hence, I lost both items at the former and new station. The lesson is to wait on a written decision before acting out another organizational action. *Trust is one thing but so abstract; and in the organizational lifeworld, documentation really matters.*

On the other hand, when my First Station delivered the 'rejection' letter to my home early on that day in July, their action appeared impersonal, detached. It communicated to me that my affiliation to the organization is cut once and for all, and the letter sealed it. It was a sad goodbye to that institution, because it felt I was not even welcomed anymore to set foot at the former station to receive the letter. The heavy feeling caused me not to pursue about "losing my place in the organization" any further, and just accepted my fate.

My Flaws as Organizational Member

I learned so much from this organizational experience, especially the exposure to my many shortcomings as an organizational member, despite that authorities could rely on me for quality performance and efficient delivery of service. It is true that "excellence at work" does not only mean one's skills, but the employee's character. And in my story I believe it is neither that my character was flawed or that I committed grave mistakes, but that I still exhibited a lot of shortcomings, still have lots to learn and improve on as a member to the organization.

First is my "ignorance about processes" (which is attributable to what I talked about in Vignette One as naivety in an unfamiliar world). "Always heeding as I was advised" communicates obedience and submission on my part, yet the bad part is, I was obeying without understanding, leaving all to 'trust'. It was not wrong to trust, but it won't always be enough in an organizational lifeworld. Another thing is, I lacked the "calm disposition" over "my issues". This could have avoided me all the trouble—not fighting a complexity with more complexities. I should have learned Senge's discipline of "seeing the wholes": the interrelationships, patterns, and general principles that created complexities and guides the worker from being off the center of activity, but instead understood my role as part of the feedback process. I should have not created my own instabilities; and of course I would not blame others for my own created reality. I am responsible for all my realities.

Despite these, truth and honesty became weapon; tears my companion; silent conversations with God thru prayer; and reflexivity thru my writing and diary entries became my comfort and strength as I went thru the unfortunate events. It was intrapersonal communication with God that gave me the courage to accept things, embrace my realities and acknowledge my mistakes. All these led me to be a better version of an organizational member than I used to be. Also, I still would give myself a pat on the back that even as I faced all of these alone—for I had no mentor to start with and even when I sought advise, response was limited—I did not allow truth or honesty slip from me; it is all that I have maintaining integrity. Even in moments that I faced shame and embarrassment before other members of the organizations, I can see my stability as a person as I tried to communicate the truth, despite that I

did not know the best way to do it. I remained strong and steady, despite that I could have been seen weak in my tears and a loser in my fate, I see strength amidst my weaknesses, a kind of strength that would help me overcome and one day be set free from all the unfortunate organizational experiences—the strength in the truth I carry.

[Sensemaking: The organizational scenes that transpired in my non-pursuit of the transfer as I went thru a confusion regarding “my place” in the organization, exposed of my shortcomings about properly communicating my organizational decisions, resulting in not properly addressed organizational matters: a displacement of trust/obedience, action, power, or even to which side is truth in the organization.]

Vignette Seven

“A Season for Everything under the Sun”

It was Nutrition Day at my husband's workstation, the elementary school where our children are also enrolled in. I went with them to watch the children on their program presentations, and to share in the hearty meals prepared by the pupils on such school celebrations. I always enjoyed Nutrition Day, and elsewhere within me was hoping, ‘I hope my low spirits gets nourished as well.’

Some of the teachers and mothers we knew welcomed me with warm greetings, alongside asking what happened (for they heard news of my ‘un-pursued transfer’); where do I work currently or soon maybe. They expressed regrets about the work ‘I lost and left’, also encouragement that anyway, I would find one soon (or maybe I should apply to the elementary school, they urged.) I responded them all with a smile.

I knew that the ‘future’ seemed very uncertain for me. I felt broke inside of me. But maybe I was able to console them, or even me, thru the graceful conversations I usually extend: “There is a season for everything under the sun.”

Immersion to Vignette Seven

My jobless phase. It had been days I was haunted by the “swirl” of events that happened to me in relation to my employment. There were random moments that the scenes would just “replay themselves” in my mind,

and I would try to see at which point I should have acted differently. Despite that, perhaps it is because of God's grace that not very long, I was able to pull myself up again and put a smile on my face (although the memories still seemed to cloud my heart with gloom). I accepted my fate, some days would post on social media about quotes on 'honesty', 'God's justice', and the like, at times wanting to 'defend myself' by sharing online my "version of the story", but thankfully, I was able to resist the urge and just move on, resolved not to commit another complexity of confronting my issue in a not so appropriate space (although there were entries set to the privacy setting of "Only Me"). The loneliest letter I received from my First Station, I just kept on a cabinet and labelled it, *"God's answer for my best future"*.

I tried to keep my hope up, despite what happened as I lost two supposedly 'waiting jobs for me' (like in just a snap of the finger). As they say, nothing is ever permanent. I hoped I had internalized about this wisdom at the workplace much sooner. The "permanent" thing I held on at the First Station was taken from me at an instant, as well as the "permanent" item I should have been given at the New Station. At that time I pondered over and realized, that even without one committing inefficiency or violations at the workplace, with misinformation and miscommunications, anything can happen, and be taken away.

Counting it from when I already *embraced* the fact that I no longer had a 'paid work' to go to, I went unemployed five months or so. Mostly I did were the things I was unable to do when there was eight-to-five schedule to follow: home chores; visit to friends and aunts; be there at all our children's events without the need and anxiousness about filing a leave; read books. Also, I

found new motivation with my admission to the Open University, and devoted time on my courses. Since my former courses were Creative Writing and Public Administration, the field of Communication seemed to be “a whole new world” to me. Always excited for “new adventures”, lifelong learning, and to be back at the university where all my idealism, and goals for honour and excellence started, forgetting of ‘defeat’ (at workplace) had gone easier and hope sprung up. Although, I still exhibited doubt in my competency (perhaps due to the ‘failure at workplace’) worrying about course works, particularly turning in outputs that would meet the standards of the university or would mean something to what appeared were “professionally excelling” classmates and of course, the professors. I earned security from the ‘distant learning’ mode that was able to “hide me” and my shyness from the group, but able to show my diligence in all assigned work.

Meanwhile, even from “outside the work environment”, being a former part of it, I still had to deal with the questioning of those who were used to having me pictured as : even while studying was doing SA (student assistantship) jobs to augment expenses; breadwinner right after college graduation; volunteer to non-government or self-initiated civic activities; working mom for more than a decade. Either they expressed pity over me (“*Paano na yan, wala ka nang trabaho..san ka mag-a-apply?*” You no longer have work, where will you apply?); judgment in my former decisions (“*Bakit ka pa kasi umalis?*” Why did you leave, anyway?); or as if it was entirely my fault (“*Ano ba’ng pinaggagawa mo!*” What’s that thing you have done!), Were they just jealous of me who’s already out of the busy eight-to-five, rat race ‘work-work-work’ life? Although, I also rebuked myself of such musings, and I am

careful about giving any response for it might only mean defensiveness about my career misfortune. I just kept silent.

But I did enjoy my unemployment phase (except perhaps the 'no salary' aspect), for I was never *actually* 'jobless'—and able to attend to equally or even more important matters to me. But for reasons that I have to redeem myself from the negative notions I was hearing about my unemployment; and—as tried before during a year of leave without pay—I would still have to contribute financially for my family's needs, I submitted applications to organizations. One who knew me said I was overqualified for the position I was applying for; another had an opening that is excessively below the salary I was used to (which somehow gave me unsettling feeling of being "a loser in life"). Honestly, it seemed difficult to find a new, 'satisfying' job again (especially that there was already a point of comparison from my work history), but the hardest challenge was confronting myself: *'am I still a competent individual fit to work in an organization?'*

The Open University had become my community of encouragement at that time of developing shame, shyness, and self-doubt. Although in this new 'organizational commitment' as a doctorate student, it seemed as if I also wouldn't survive at all. But when thru the semester, I began to be revived by the new things I was learning from classmates (who don't see me) and the way one professor put it, "The journey itself is the reward". Indeed, I thought, *"Fail or pass, thank God for an avenue that cheers me up somehow, and only He knows what would happen next."*

Reflection

Connection in Disconnection

From the immersion these themes emerge: (a) nothing is permanent (even a job one has so loved, or an item that has promised security of tenure); (b) there are still many things to do outside the organizational life (occupation and work does not stop in the organization); (c) when doors close, another opens; and (d) that “the *journey* (to any place or belonging, or any career path or destination) itself is the reward”.

From these themes I learned even greater lessons—an exposure/ revelation to even larger realities in the phase of unemployment: *acceptance* as key to moving on over a job loss (or any loss maybe); generous *openness* to change to embrace the new set of preoccupations that matter to me; and that in the journey of ‘finding a place’ in an organization, and even in life, *disconnection* is sometimes necessary in order to bring out or understand: “to which is one actually connected to?”

Hence, the very theme that transpires from this vignette and phase of unemployment, is the “connection in disconnection”—my becoming attuned to the larger realities of the organizational life and my being an organizational member, also about life in in general, outside the portals of an organizational home.

Larger Realities Outside the Organization

To be outside the Organization is to be exposed to larger realities that teach greater resiliency to the organizational member.

To be unemployed made me realize further the benefits of having a regular work to my family, such as the income. It dawned to me that having a

regular source of income not only caters to our basic needs, but also to a constant desire in our lives to bless others (remember me coming from a less privileged part of society) as this has greatly been a source of joy. It also made me realize that while I was so fascinated before of the idea of becoming plainly a “homemaker” so I could be fulltime minding my household affairs, my attachment to the ‘academic work’ would be consistently a part of who I am. Life without writing or communicating or teaching or sharing knowledge may equate to tragedy vis-à-vis personal fulfilment.

Also, I was exposed to an alternative perspective about working moms. I used to self-talk that had I not the need to gain financially, or be employed, I’d have quality time for my children and that would be the best for them. However, when I got unemployed my children would say in our dialect, *“I wish Mama is still working so that I can stay in her office”* or *“so that she still goes anywhere and comes home with keepsakes”*. This allowed me to see thru my children’s eyes that profession, or occupation, also serves a role model/ mental image to them of ‘a more preferable life’. They thought I was bored staying at home all day, and I have felt and appreciated their concern (although I had never actually been bored). I also wish it could be as easy as when my son exclaimed, *“You just go back now Mama and talk to the Boss!”*—what innocence my children portrayed.

Yet, I did not withhold from them the knowledge of the things that transpired in my organizational life even as early. Aside from they needed to understand why Mama no longer goes to work, I wanted them to be familiar with these realities already, to which I had become too innocent or even

ignorant (learning everything the hard way), and I wanted them not to commit the same mistakes in the future.

Thru the organizational experience of unemployment, the reality that *anything can change anytime* had also spoken to me louder than ever. This taught me not to become too fixated on things or events, but just then to give my best anytime. In relation to past organizational actions, this would translate that instead of becoming glued to my dilemmas I'd rather let the organizational scenarios transpire and act as necessary, without too many 'what ifs', for anything can happen at anytime.

Acceptance is the key in going thru any change. To embrace circumstances and just let be. There were days I still felt like wanting to "correct things" and "defend or seek myself justice" but *openness* and *acceptance* helped me to self-evaluate, process things differently, and find consolation in silence as I nourished on the new realizations/lessons in the personal-professional that my recent organizational experiences gave me. Losing a job is unfortunate, but because of acceptance that taught me also to act on things more positively, during that "time of loss", I actually gained and performed more: in matters of wisdom and doing things that mattered.

It was also revealed to me that another helpful way in dealing with job loss was in finding another community that performs the same 'tasks' that was left behind (in my case, writing) and offers avenues for growth in the sought-after path. It does not help to sulk on the loss, or trying to win back what was lost, but in finding respite in newly opened doors. I let go of a paid job meantime, and at a time I needed it most, I took an occupation that also nourished me professionally, yet outside the pressure of a paid job. The Open

University has become my new belongingness, my 'organization outside organization'—a "distant" home that extended to me the comfort and support in moving on (even without their awareness of my circumstances prior to this dissertation). The university served not only as an avenue for advanced studies to me, but also as a "esteem clinic", a refuge in a time when I felt professionally incompetent. And while many others' opinion (of "why did I lose job" seemed to bring me down, which I initially responded to (applied for job) and led me only to greater disheartenment and loss of confidence (rejected on my applications), the Open University is that whose doors were open, for that 'part of my organizational/ academic self' that I could offer meantime: as a doctorate student.

Indeed, to be "within" an organization puts a worker to a place, sometimes so close, blurring understanding of what is actually the "big picture" before her. With my disconnection from the organization (having eventually "lost my place", groping and trying to cope in the dark phase of my organizational life story), I became more connected to the realities of my life-worlds: the organizational, family, and my own personal life, and I think that the job loss had been a phase—an organizational movement—when I got an even "better footing" towards what it means to be a member of an organization.

[Sensemaking: Groping thru 'placelessness' in the organization, unemployment or separation from the organization can be a phase or avenue for the organizational member to be exposed to larger realities, when the disconnection can actually mean closer connection to the self. This period of loss, or dispossession or disempowerment, can actually allow an organizational member to learn generous openness and greater resiliency to change towards becoming a better organizational member.]

Meaning from Vigs. 6,7: *"Caught in miscommunications in acting on confusions in the Organization, movement from the organization—or disconnection (part of the journey of displacement)—may be viewed as a space to be exposed to larger realities being out or no longer part of the organization; to acquire learning thru self-reflexivity about previous shortcomings or flaws as organizational member and organizational wisdom in what it takes and gives to be part of this lifeworld."*

Organizational Displacement as Necessitated Disconnection

Immersion and reflection on Vignettes 6 & 7 produced a description of 'what it is like' for an 'internally displaced' (displaced *within and from* the same organization) organizational member to go thru the reality or materiality of her "lost place" in the organization.

My loss job in two different organizations at the same time that resulted in unemployment created a sense of "placelessness" to me, that also brought me "loss of pride, self-esteem, trust, being productive, etc." which are also related to the experience of displacement (*Serving Workers in Transition: a Guide for Peer Support*, 1995). Groping thru the darkness of this organizational experience, I was able to exhibit resiliency though, when I chose to embrace and appreciate the larger realities that were exposed to me outside work-life. *"Organizational movements are necessitated disconnections to become a more resilient organizational member and be more connected to her being part of the organization."*

At this point, I wish to show a comparison of my displacement story to a depiction of “worker displacement experiences” based from study conducted by the International Labor Organization (ILO, 2009). And while the ‘re-employment’ part of my story is yet to be presented in the next vignette, in the illustration below I included to discuss that stage to complete the comparative analysis—to give a full view of ‘what it was like’ to be displaced with reference to the organizational movements I experienced.

Table 1 shows the stages described from a study of “experiences of worker displacement” pertaining to *formal displacement*, as I compare it to my own organizational experiences of what this study analyzes as displacement thru organizational movements.

Table 1. Comparative Experience of Displacement
(Formal vs. thru Organizational Movements)

Stage	Experience of Displacement Described (abridged with reference to ILO, 2009)	My Organizational Experiences
Pre-layoff stage	The hardest stage because the workers hope that something will prevent the layoff; anxiety often heightens the sense of survival and begins to weaken the support system in the workplace.	(The un-pursued transfer). I was hoping to get back to my station after what I thought was a miscalculation and hasty decisions on my part. The miscommunications heightened my anxiety and I also felt weakened support from the workplace.
The lay-off stage	When it finally occurs, there is often the sense of relief; it can feel like a much needed break from the pressure of work. Workers continue to hope for the best; this can feel like a hopeful period, a chance to make a change.	(Jobless phase). I felt relief, and resorted to do things I was unable to do in an 8-5 work schedule. It was a chance to open my eyes and appreciate bigger realities such as the importance of one's job.

		Considered the phase as a part of God's plan for my best future.
Acquiring new skills	The issue of what the future holds remains unsolved. Retraining carries with it the possibility of better employment prospects. The family may think the worker should go out and find another job.	(Enrolled in DComm). My studies at the Open University kept my hope for future employment (good thing I loved learning). However I could feel from my immediate kin that I should find a job somewhere.
Intensive job search	In a tight job market, workers can face regular rejection. Displaced workers experience rejection as personal failure and lose their self-confidence and self-worth.	I experienced the "rejections", realizing that work experience is not enough on re-applications. It created to me a stigma that there might be no willing institution willing to accept me back because most were hesitant to employ me to a lower salary grade than I had.
Running out of benefits	Workers who had held a job for many years are humiliated. It is very important that the displaced workers not become isolated, and with people who can help remove the immobilizing burden of personal guilt workers feel.	I experienced the humiliation, the shame of why suddenly I was "out of job", even from former colleagues and family ties. It was a good thing I was enrolled in DComm; it helped me get thru the loss of pride and self-worth.
The Adjusting to a new job	Getting a new job seems to end the unemployment cycle, but some difficulties remain. A new job means going to an unfamiliar place; it means being a newcomer instead of an old-timer. It is not easy to start over. Oftentimes, it is a "step down": less pay, fewer benefits; or loss of seniority. It also means less voice in the job and less respect from others.	(Re-employment). Finding a job away from home had become my compromising solution. All those are true to my realities at that time: an unfamiliar place, the new comer who earns less respect from other colleagues who did not know my work background; and no longer holds the seniority to be considered with less questions on, for ex., scholarship privileges or study leave to secure stability of tenure.

During my transfer (and non-pursuit of which that ended up in losing jobs or “position” in the organization), was a period of my “pre-layoff”, as I went thru all the confusions of my organizational experiences here unmuted in this autoethnographic study. The unemployment was my lay-off stage; the diversion to starting my doctorate studies at the Open University equate to the re-training/ acquisition of new skills stage; and then my re-employment, the adjustment to a new job. As I shared under Vignette Seven, I also went thru “job searches” that made me feel personal failure and lowered self-worth; and the “running out of benefits stage” prompting me to another compromise: to accept/apply for re-employment away from home [to be narrated on Vignette Eight]. These events that I went thru show that my period and own version of ‘displacement’ was already then happening. One element of an actual ‘displacement’, as mentioned in a DOLE-ILS (Institute for Labor Studies, 2018) document, is *involuntariness*, and because my organizational experience was an episode of transfer un-pursued due to events that transpired, it technically ended to be considered as “resignation”; while at the other station, “a waiving of position”—these, contrarily, may be viewed as voluntary. Yet, as I voiced in this study, mine may be said to be personal decisions, but long-been shaped displacement in the organization, that were not early on recognized or addressed. This study thus puts forward the assumption, that only if both the individual member and organizational management were able to discern the likeliness of eventual displacement, and communicatively engaged in addressing the issues shaping it, formal displacement might not have been necessary or materialized.

Although, there is a reason for everything and all things turn out for the good of those who seek the highest good, as they say.

Finally, another good impact of this study of my organizational experiences is relieving both myself and my organizational affiliations of why I reached that stage of eventually becoming a displaced worker. As autoethnographer, I lay content as to be able to communicate, that in the real scenarios of the workplace or the organization, stories such as worker displacement may not only be as it is understood from existing cases, policies, and other technicalities. In a story of displacement, there is a “greater story” from every displaced organizational member just waiting to be heard.

Perspectives about Moving Out the Organization

Vignettes Six and Seven, *“The Advice”* and *“A Season for Everything Under the Sun”* with their corresponding narratives detail about the phase in my organizational life when I sought transfer to another organization yet soon wanted to get back to the former station but failed to do so, which eventually ended in unemployment. In physics, movements such as these—i.e. ‘the moving of something from its place or position—is called displacement. In my case of organizational movement thru Transfer, I was brought to realize organizational principles particularly *careful thought-processing in making decisions, the power in [documented] communication, and proper coordination with authorities with due wisdom and calm disposition* of the organizational member. My non-pursuit of transfer and my Failure to Return to Station which brought me to a state of unemployment that in turn, exposed me to much larger realities, such as that job means equally to me as a *source of living* as it is my practice of profession (contrary to idealistic notions that

the “money aspect” is just a secondary thing; the truth is, both aspects have to be met for a job to be fulfilling). This reality is unknown to me when I was *in* the Organization thinking that I was there only “to contribute to it”, neglecting that I was there also *benefiting from it*. Moreover, the paradox in these events is that as *I lost place in the organization, I came more related to my being an organizational member*—learning about my shortcomings, as well as resiliency in turning “loss” into gain.

I resolved thru this experience a view of organizational movement that which is a *necessitated disconnection in order to be more connected* to what it really means to be part of—or that “sense of place”(in)—an Organization.

[Guide to the Reader: Vignettes 8 &9 produced narratives on my experiences thru re-employment, leading to openness to the materiality of displacement from the organization.]

Vignette Eight

“You Cannot Have It All”

My husband was able to borrow my sister-in-law’s car and fetched me from the Second Station that afternoon. I was longing to go home. The few times that he was driving me home, the almost two-hour drive had been filled with many of my often-muted rants about ‘why do I have to go thru all these darkness/tribulations in my work life?’, or ‘Can I not simply stay home?’ which, unfortunately, he had become the absorber.

And since, I would just end up guiltily confrontational or ‘feeling unsupported’ by my husband, who may be as well tired of my ‘darkness’, I chose to sit still and silent throughout that ride home.

I was contemplating deeply about a previous conversation with my superiors in the department, strikingly that one: “You cannot have it all, Ma’am Buena.” It was told to me by one of the superiors when I was processing request for a recommendation to apply for scholarship —one that would enable me to focus on the advanced studies they required of me regarding my tenure; alongside to be near my disabled father who had just encountered a “fall” and no one else can attend to him (he is a widower and my only sister works in Manila). Their responses, however, implied that life trials like this

could only be a choice between work and family, and that in life, one cannot just have it all.

Immersion to Vignette Eight

Re-employment. Barely four months had passed since the day I accepted my 'fate' unemployed—with some trying to get back in service (one purpose was, to save the more than a decade insurance contributions as a regular employee—an advice I received), I got re-employed as a teacher in another station, two hours away from home.

It was one factor I was encouraged to apply in that university, that I respected the High Authority there, who was once a high official, too, at the First Station. I knew him as a man of integrity and fairness, and of an admirable leadership disposition, that the opportunity to serve under such leader was too good not to give a try. My credentials sufficient to be taken on a Temporary item, I started to work again, this time as a fulltime Instructor. Work was bliss at the Second Station. Someone assessed, what a blessing it is, that maybe I was meant to be a teacher in a 'university', not in a 'college'. I smiled meekly at that cheerful thought.

Because it was a working environment whose people's culture is different from home, I stayed content in fully focusing on my teaching, delivering lessons and supporting students, attending to my classes always with 'the best foot' forward. I couldn't have wished anything else, again, not even a permanent position, for from the start of day 'til end of workday I felt fulfilled and purposeful in what I was doing. There was never a dull moment as I recall, even class breaks on which I would gladly listen to the cheerful conversations of my colleagues in the department. It seemed as if God

arranged all things for my good in the Second Station: very nice colleagues; language barrier that has become shield for me, actually, from 'whatever issues' they would fret on in their vernacular; a Chapel I go to for moments of prayer during snack break, Ilocano colleagues with whom I can openly share stories with after office hours.

The only thing I longed for was, the nights after work I used to spend with my family. My nights at the Second Station—where I co-stayed in a staff house—were very lonely nights. An introvert I am to “new faces” and one who would only speak when spoken to, I maintained limited conversations even with my housemate. Perhaps, I wanted to learn from that event of ‘being too trusting’ in the past, that as much as possible I shared my heart only to colleagues I already formerly knew. Friday afternoons I would be excited of the time I could finally pack up and in two hours drive, or commute, or hitching on with a kind colleague, I would be home to my family. Monday mornings, on the other hand, were the most dreadful ones, when I would be on my way, away from my loved ones again.

Truly as a supervisor in the Second Station said, “You cannot have it all.” I had attained my desire to become a teacher, I was enjoying my job. I had been teamed with kind colleagues, and the Authority was God-fearing, the kind I always asked God for. Yet, the distance from home devastated me to a point, again, I argued with God, “*Why do you have to take me too far, to realize my dream to be a teacher?*” But of course I also rebuked myself, for I was given once the opportunity at the First Station, and another at the Transfer Station, yet, I think it was my infirm decisions that gave me in to more difficulties. (Or maybe also probably, I was only protected from adversary).

James 1:7-8 "...that person should not expect to receive anything from the Lord, such a person is double-minded and unstable in all he does."

Yet, I pleaded with God, day and night, for I had nothing except that I could say is a pure intention to "be a teacher serving gladly in our community, near my family". I prayed, "show me a way back to my family Lord.. I cannot lose my job again, but will I be serving you with this lump in my chest forever?"

I received the answer to that plea before God, as I would narrate later. But in my one year of service at Second Station, it was thru this organizational movement that I was shown both God's disciplining and grace. Disciplining, for all that I missed, misunderstood, or had fallen short in previous work; and grace for a heart that has kept truth and innocence despite my flaws and shortcomings as an organizational member.

No conversation at the First or Second Station led me to clear and sure solutions to my encountered dilemma at workplace. At the Second Station, as much as I could avoid it, I limited opening up to the authorities such that as experienced in the First Station, colleagues/ leaders might just get tired of my openness/ sharing, for one with too much personal dilemma. So to the Master in Heaven I resorted to what Martin Buber (a Jewish philosopher best known for his philosophy of dialogue) called the "I-Thou" relationship, and to Him I confided, asked help and guidance. Buber also believed, "All journeys have secret destinations of which the traveller is unaware." So, I just rested it all in God's care.

While pleading about "going home" I read from a post of a faithful woman, a verse passage whose reference I can't remember, but which I

interpreted as something that communicated to me a promise so clearly: “a year of grace and punishment” (recorded in my 2016 diary). I held on to that promise, kept it, believed with all my heart. I did not know how God will do it. I just put my trust in Him completely.

Matthew 21:22 “Therefore, I tell you, whatever you ask in prayer, believe that you have received it, and it will be yours.”

Reflection

Reconnections during the phase of re-employment do not only refer to the reconnection to a physical organization, but actually to a knowledge of myself and closer to communicating my faith.

Recollections from my re-employment reveal that my ‘search for place’ in the organization lingers even as I have already found myself back to the organization, and even as it’s an altogether new environment that seemed to have addressed my earlier notions of displacement in the Former Station (which were personal unsettlements and relational disharmony). Themes on ‘reconnections’ emerged, which added to my understanding of my ‘displaced’ position, which was not only about ‘not being placed’ in an organizational position or belongingness, but actually more about ‘not being placed’ as to my highest needs, aspirations, and virtues as a man.

My Compromises

In seeking ‘place’ in the organization, I tried to hit on the ‘second stone’ that I missed at the First Station, that is (we recall from pages back)—fulfilment in one’s daily work. Yet as I finally earned it with my re-employment,

it seemed that I have forgotten about the first stone—the fulfilment outside of work, which had in turn gone missing.

I compromised again, in the pursuit of place and belonging. The ones I compromised for—my family—during many times I let go of an opportunity to teach, had become the subjects of my compromise at the Second Station. Hence, much later, the familiar feelings of unsettlement, limiting communicational engagements (in another form not caused by relational disharmony but of longing) in that intensified search for placeness, home, and belonging.

Conversations and Dialogues

I hit my second stone—the fulfilment in daily work. However, it was the first stone that I lost: the personal fulfilment outside of work, which showed from the “loneliest nights” and “dreadful Monday early mornings” connected to coming out and getting back to my Second Station. It is time spent with my family—the ones who I always prioritized over any pursuit (even professional advancement) that diminished greatly, which also meant losing my “first sense of place & belongingness” (my family). Moreover, conversations/ dialogues with the closest people I could entrust with all thoughts from the organization to other aspirations had become limited.

Conversations and dialogue are a big part of me, especially the casual or personal (hearty) ones. Factors such as cultural difference, again the unfamiliarity of the ‘new life-world’ coupled by earlier organizational consequences of showing too much communicational openness and trust, led to limiting my communicational engagement at the re-employment station. And with the absence of the people I interact with care/caution-free, hence

that strong longing to be “home”. I felt the need to get back to the natural me: the conversant one, among people I would never feel estrangement with.

Reconnections to Self, and to God

Yet, amidst musings and longings about ‘sense of placeness’ to me as an organizational member, it is during the phase of re-employment that I earned the adequate time for deep contemplations that allowed me a reconnection to myself and to God. This kind of reconnection is much greater aspect to ‘finding place’ in the organization than just reconnection to the physical nature of organizational placeness: position/item, stable income; or a definite post. This reconnection to myself is what I might have needed to “place” first and foremost, to address my displacement in the organizational life-world.

‘Interior communications’ (or may be considered intrapersonal) to God in prayer, and to myself, thru self-chatters in journal/diary writing—helped me to process the joys, anxieties, longings, inhibitions, and all sorts of conflicting feelings connecting to my search for “place” encompassing my professional, filial, and personal lifeworlds. The Chapel and Bible are symbols of the communicational engagement. Until I could have attained that sense of peace, of stillness, that sooner or later, I’d be “home”.

[Sensemaking: Displacement can mean an organizational member’s ‘search for placeness’ that does not end in reconnection with the physical organization, but also a reconnection to self, and to God (or his/her Supreme Being). To be ‘out of’ or ‘back to’ the organization does not signal beginning or end of this sort of ‘displacement in the organization’; it is one’s journey towards personal mastery (a fulfilment of his highest pursuits) in his professional-personal lifeworld.]

Vignette Nine

"My Rainbow"

I would never forget that "rainbow", which upon seeing it, I immediately captured on my phone. It showed as if a miracle that symbolized my "hope" and "a promise that shall get fulfilled" that day.

It was a day I sighed relief, after the talk with concerned authorities had finally earned their consideration for my application for scholarship. Although what they told me were confusingly contrary to what they told me previously (for at first, they told me that I may not be renewed in my appointment because there was no teaching schedule for me—during which time I sought application as a (going to be) displaced employee and had already earned notice of provisional grant); while on this meeting, they said I should apply for a renewal of my contract and wait until the end of the coming semester for when they could recommend me for study leave without pay)—the rainbow signified hope towards the end of the dark journey of displacement I experienced thru organizational movements. That, as if the Lord telling me to just be still, earn more courage, and walk in obedience of His guidance, and though faced with the unsettlement in my heart because of a required alignment of course that threatened the stability of my work, alongside the current conditions of my ailed father, I'd, sooner or later, emerge to the light.

I held on to "my rainbow", as if it communicated to me that after the dark journey in organizational life, I would also find my right place or settled corner under heaven.

Immersion to Vignette Nine

At the Second Station, I made sure I gave the best to my classes/students; I shared good conversation and restful noon naps with my colleagues; nights later on, a former student at First Station got employed there, too, and it was as if "a companion" was sent to accompany me. After office hours, we would spend time talking about anything from work experiences to faith until evening, and evenings became less lonelier because the rest of the time before sleep, was simply devoted to calling home, preparing lessons, a little reading. My Friday afternoon way home had

become easier, too, including the Mondays back to work, because by then the Other Colleague (with whom I would hitch a ride) with his son started going home to our own town regularly on weekends, too.

Back home, my aged father who is disabled but since that time I worked away from home was by himself, got severely wounded by stumbling and hitting himself to a pavement. Going back to work, I was again hastily contemplating resignation, as when it came to prioritizing filial obligations, I never thought twice. So I initially talked to the authority of this “resignation” by the end of the semester, yet I did not formally file a letter because I was not at peace about it and would want to stay calm as I see things unfold. A day within the semester came, when I was called in to receive a memorandum stating, that in order to retain my temporary status as instructor of the university, I have to finish a relevant advanced degree (my Masters was insufficient as found to be unaligned to my undergraduate degree), yet a seeming “answer to my prayers” gladdened my heart. I would not have to resign, after all.

At that time, I was a continuing student at the Open University. I saw the “unexpected memorandum” as a window wherein I could be back home meantime to take care of my father, while completing the relevant advanced degree—that is, if I could apply and allowed for any scholarship. When I consulted about this to a higher-up, I was informed that the institutional scholarship was open only to employees who have had two years stay in the university, so I openly asked if I could try for a government-funded grant. The higher-up said yes, I could apply, yet later on in processing my application documents, I did not earn endorsement from my superior.

I would say I was desperate for the scholarship, given only two goals at that time: I could be home for my father and my family; while I would be pursuing on the “relevant /aligned” degree I was being required ever since I applied as a teacher. I asked God for discernment, if scholarship was His answer to my plea. And, as if a miracle, when I got to our home and checked on a government arm website on a weekend, there I saw, applications invite for displaced personnel, whose requirements I met, not needing any endorsement. I was able to turn in my application before the deadline.

My first set of application prepared for the scholarship grants for local nominees was not endorsed by the academic superiors, yet I was opened a door whose requirements I satisfied, able to submit my set of documents in time. About it, I properly and honestly coordinated with all concerned authorities. The ‘grants for the displaced’, which I saw on its website on a weekend, just after I was talked to by a superior that my application for scholarship (even if I was willing for it without pay) cannot be acted on. This, according to her, since I might not be renewed of contract and even be reverted to Part-time as I don’t meet the “aligned, relevant advanced degree”, or worse I might not be re-hired anymore due to a fact that I was no longer given a teaching schedule, in their anticipation that I would ‘resign’.

Upon careful deliberation by a committee in the presence of the High Authority, I was permitted to study, though as a displaced personnel as my provisional grant states, and as my contract with the university ended. Yet as all things turned out, everything seemed to have happened for a reason. I was wished well on my studies, although told that I should face the fact that I am already “separated from service” and may not be sure about being re-

employed. I considered, I had gone unemployed before and by God's grace re-employed. Yet, because I was still "lost in place"/dislocated –away from home", I just placed my trust again in the Lord, whose power had just been amazingly displayed before me.

For indeed, on the *exact date* marking the "one year of punishment and grace" (December 02, 2016) at the Second Station, I received 'my rainbow'.

This phase in my organizational life was when I witnessed how God sees everything in a man's life. His intentions are the best for all His creations. The impossible, He makes possible. Moreover, He delivers all who hold on to His Truth, to the power of His Word.

Jeremiah 29:11 "For I know the plans I have for you," declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future."

Reflection

There is a single theme that transpires from my organizational experiences over this organizational movement (the re-employment): the power that good communication holds, and also that of God's Word. Because during this phase I had been already learning from previous organizational confusions, and contemplating the larger realities I was exposed to, I started to be guided by a calmer disposition in responding to organizational cum personal dilemmas (such as the longing for home, the required relevant degree and my father's condition). There was more interior processing of my circumstances, and closer leaning to faith in God, that I began to exhibit sounder, clearer, systemic organizational responses.

I have applied the learning I gained from previous organizational mishaps, such as coordinating properly with the concerned authorities so that

I could not be bypassing anyone. I learned to wait for decisions, while also practicing discernment so that no organizational biases or displacement of trust or power would cloud the pursuit of a good intention. Even at those moments when I again felt misjudgement, antagonism, and disagreement from other organizational members (this time from supervisors), I remained calm and stood the course, and having more clarified goals had also helped me remain firm.

I believe I have “grown” in my communication, both in my actions, conversations, and legal documentation. I opened up about my concerns only to trusted colleagues, and responded only to organizational members’ opinions as they are called for, thru “black and white” or the *written* communication, such as issued minutes and memo. That way, I was also able to respond in writing, and whatever transpired in the organization was documented, and hearsays were avoided.

Yet among all these forms of communication, it is the I-Thou communication that made my organizational experiences lighter, even amidst the pressures of work-life and ‘seeking place’. The Bible verses (Word of God) that comforted, encouraged, and guided me during my phase of re-employment had become my “light towards the end of my dark journey to organizational placeness. My faith that a God (the Highest Authority of man) listens to His people, led me to hold on to a promise, an answer to my prayers in the mere form of a social media post by a friend (that verse passage which I interpreted, “a year of punishment and grace”). Those inscriptions on an e-space—because of believing in a God who is Mighty to communicate with those who have faith in Him thru many forms—came to life, as I witnessed

and received the power of those words at the exact time it had been [as if supernaturally] communicated to me.

The “year of punishment”(of being away from home) and “of grace” (of becoming reconnected to self and God) led me to a most profound, deep understanding of my true ‘sense’ of place and belonging, which I have come to realize was not only confined to the structures of a physical organization, but first of all, to my highest pursuits as a working individual: a personal mastery/ self-actualization; practice of the higher virtues in life including faith; and respect to the Highest Authority of man, the Greatest Master of the worker.

[Sensemaking: This latter phase of my temporary re-employment, has become my turning point, a redirection towards a clearer sense or knowledge of organizational “place and placeness”; one that cannot be found in any placement in the physical Organization, but in the attainment of an organizational member’s highest pursuits. The power of good communication and the more internal I-Thou relationship become one’s weapon.]

Meaning Gained from Vigs.8,9: “*The organizational movements I experienced (being in-out-in the organization) led me to realize on my compromises as an organizational member (such as eroding the goal to be a teacher/academic in the profession). It inspired me to engage in productive self-reflexivity: dialogues with the self and to a Thou, which reconnected me to the sense of my true identity as an organizational member whether inside or outside the organization—the kind of ‘placeness’ I actually- was seeking for.*”

Organizational Placeness in Personal Mastery

As examined previously, displacement takes root from *within* the organizational member's unsettlements of 'sort' as I experienced in my employment, and resided within myself, as I continually sought my sense of *placeness* in the organization. The displacement that resided within me shaped the responses/decisions I demonstrated confronted with organizational realities that concerned me, which in my understanding is what threatened my organizational 'position' (in terms of a material place or *item* in the organization). As I continued to face the "journey thru darkness" in my displacement story, my experience of organizational movements finally concluded with the formality of the displacement.

Approaching displacement, I was brought to a space to "review, re-learn, re-discover, and/or rebuild" my rather organizationally displaced self towards personal mastery.

What is *personal mastery*? Senge (1990) has exhaustively tackled this in his work "The Fifth Discipline". Personal mastery "is attributed to an individual organizational member, ascribed to his/her highest needs, aspirations, and set of virtues.. a worker's commitment to lifelong learning, to the pursuit of life (or the standard of living) he seeks" (Senge, 1990). He believes that without this individual learning, no organizational learning can occur. In a book review I also reflected that non-attainment of which by an organizational member may be a possible reason for sense of work dissatisfaction, resignation due to demotivation, and other notions of "separation" from the organization. An individual organizational member who attains personal mastery and knows that the organization is not just a

structure, but an entity comprised of people communicating and working among each other, strives towards an organizational "sense of place" that makes him more committed, more ready to take initiatives, has deeper sense of responsibility, learns faster, and always reflects unity, grace and poise (a calmer disposition) in whatever he aims to do or achieve in and out of the organization (ultimately affecting his performance as a worker).

My displacement thru organizational movements I had been thru brought me to that edge that acquainted me to understanding myself (better if not fully) as an organizational member. I realized that the "placeness" I was seeking in the organization is, actually, not only within any physical organization, but first within my organizational self, a 'clear knowledge of what or who I am' as a member to the Organization.

"The organizational movements brought me to view organizational displacement is not tied to the physical organization, but happens in the organizational member self, as s/he is brought towards personal mastery that guides towards her defined 'placeness' in the organization. The organizational member makes for her placeness in the organization."

Moving Back to the Organization

Vignettes 8 & 9, "You Cannot Have It All" and "My Rainbow", produced narratives that draw back to the experiences of movement "back to the organization" thru re-employment, which, thru good communication and the internal (deeply reflexive) I-Thou communication, or relationship, it allowed me a view of organizational movement as a means to deeper appreciation of being an organizational member—a continuing endeavour towards personal mastery. That, such isn't enclosed or boxed to [the attainment of] personal

preferences nor the [assumption of a material tenure or position provided by] a physical organization, but that the “organizational member makes her own placeness in the organization”.

Relating it back to when I was so naïve, facing realities in the lifeworld of the organization, this path towards personal mastery is in itself an achievement. While in Vignette One I thought of myself so naïve and helpless as an organizational member, I might have been seeing the organization as something “apart” from me, or a mere body I would have to deal with how I could find my place into it. Yet as I went thru displacement/ a search for “placeness” in the organization, I attained the awareness that the organization is what I—my communication and responses—make for what it will be to me. My “placeness” in the organization resides in knowledge of my own organizational member self, not necessarily of the organizational “lifeworld” per se.

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Concluding on these sets of narratives (Vigs. 2-9), this autoethnographic study constitutes the view on organizational movements [answering the question, “How do I view organizational movements?”] that, “Organizational movements are viewed to give excitement to organizational life; produce organizational antagonism/ conflicting perspectives and eye-opening spaces to unaddressed issues (e.g. oppression) that can lead to beginnings of resistance and limiting of organizational engagement; serve as necessitated disconnection to be a more resilient organizational member; and as a journey towards personal mastery which turns out to be my (actually sought for) “sense of placeness” in the Organization”.

III. Organizational Displacement

Vignette Ten

"The Proposal Presentation"

It would be the first time to meet with my professors at the Open University (the distant learning institution); in spite of my esteem-related anxieties, the face-to-face encounter was compulsory because, I already needed to propose my doctorate dissertation. While indeed determined to complete following my Study Plan under scholarship—and at that stage had already gone thru all the rigorous course works which prepared me for "that day" to come—I still felt too shy and 'striving only because of Thy Grace' for that engagement.

The character mirrored among my undergraduate professors, and even classmates who mostly belonged to the upper class—humility aside from excellence—is what I appreciated most about this University System. Recalling those, I gathered composure to present my intended study, hoped that my advisory panel did not notice the giant agitation that threatened to conquer me.

I was fearing rejection (again), or discouragement, or all kinds of pessimistic thoughts that speak to me of failure, and I think I had not been good at addressing their questions verbally, but when my Adviser recognized the answers had actually been explored somewhere in my manuscript, I was cheered in my heart. The advisory committee critiqued, commented, and unexpectedly mentioned of some strong points of my intended study, and thankfully, it was given the go to be undertaken. How encouraged I was!

With their guidance, it led to an even clearer, purposeful direction of this autoethnographic research—to theorize from my organizational experiences the concept of 'organizational displacement' thru the lens of communication—not just as a small part of the displacement thru organizational movements I encountered, but to see how it connects to all other details of my organizational life. It is indeed a challenging work, one I did not imagine myself aiming for or doing (this dissertation or the doctorate)—for my only ambition was to graduate college, get a teaching job, and enough salary for peaceful living with my family.

But the "journey" of this study, as my advisory panel helped me envision: as if "from darkness to light", made me feel excited (with no doubt problematic at that time yet there's a surge of excitement). It communicated to me a lot of things—as if it's a path towards liberation (by unmuting my perspectives), and as if it is not only my intended study that's been accepted, but I am also being 'accepted as a person'. That day, I somehow

earned what I could not allow myself to fully recognize for quite sometime: a hope, an affirmation, a determination and the needed push, to still believe I could still succeed, particularly in the higher academic organization.

[Dec 12, 2018 at the Open University]

Immersion to Vignette Ten

Psalm 50:15 "Turn to me in the day of trouble, I will deliver thee, and thou shalt glorify Me."

It was indeed like "a journey thru darkness" I went thru; yet, I have come to value the formality of my displacement in the organization as a point when I began to see Light, which metaphorically stands for re-direction, understanding, and a kind of self-emancipation/deliverance.

As a displaced personnel, I am among those supported by a government arm as a scholarship grantee. This 'opportunity window' is just very timely for organizational members like me who are not retained in their posts [which institutionally may be due to varied reasons, such as an unaligned advanced degree that could reflect under-qualification for a teaching post, etc.], and caused them to be separated from service.

In my case, however, it has been "peace" that I began appreciating in my period of formal displacement (in contrast to the dilemmatic times that I faced thru the experiences of organizational movements that also depicted meanings of displacement. While being formally displaced provided negative connotations to others, I focused on being that "scholar" heartily equipping herself in the field, oftentimes would spend hours reading and working thru course works alongside my family errands and obligations; later, the room I was using for study was actually labelled "Mama's cave" by my children. During term breaks, on the other hand—although these months meant no

monthly living allowances—I was able to fully use the time for quality moments with my family, even occasional gatherings with friends and relatives, or visit to places to sniff new air, while awaiting the next term. It is during this displacement period that I learned so well of time, space, and resources management.

As a displaced employee, I was no longer connected to any organization, yet I assumed myself under the wings of the Open University and the government arm. I put myself in that place of an 'outside-the-physical-organization' (returning) employee, who for the meantime would focus only on lifelong learning and the pursuit of a research that could be innovative or an instrument for social transformation. On the other hand, since financial assistance takes time to get processed, for displaced grantees who no longer enjoy salaries—we only rely on the living allowances provided for us— it is to an advantage that I was enrolled in a leading open learning and distance education institution. I needed not worry much about excessive travel, meal, and miscellaneous personal expenses, which is a reality in traditional universities. Most expenses were directly related to the course works such as study resources, and even these are oftentimes available online or uploaded as e-copies at the learning portals; hence, despite some delays in the living subsidies which might also be due to the bulk of grantees catered to, being enrolled in an Open University saved me from other troubles.

Not only is it an honor to be a student once again of a most recognized university, it also has become my haven of 'gradual deliverance' from self-doubt that began to affect me as I struggled my way thru failures in assuming that "my place" in the organization can be found in its structure (on aspects of

position, office assignment, income, or those sort). I was revived of my engagement to academic excellence and academic freedom, likewise justified my commitment to social responsibility) and removed any internal guilt from whence I helped the two laborers at the First Station regarding their plight. At a time of filial obligations (caring for a disabled father, a wife, and mother to three growing up children), the Open University enabled me to be on full-time studies without having to leave home—an openness not yet available in traditional schools where still, the main mode of learning is attending classroom lectures and presence at a learning venue. Distant learning, has shown its utmost role and significance in supporting learners with current realities such as mine.

Indeed, the period of displacement while engaged in a scholarship pursuit—instead of feeling 'removed from a rightful position', or 'deprived/halted of a promising future' within the context of the organizational lifeworld—had gone otherwise, thanks to two institutions outside the organization that have somewhat become my "foster (adopting) organizations". Had it not been this case for me, I can't tell whether it would be the same 'organizational displacement' story, but in this autoethnographic study: the presence and support of educational organizations are of great advantage to me as a displaced organizational member.

Reflection

Displacement Supports (Rather than Suppresses) Professional Advancement

This study of the episodes of my organizational movements allowed me to see a supposedly 'dark episode' as a much needed phase for building

myself; eventually 'finding my place' in the organization. *Displacement is revealed as an organizational exigency, that supports rather than discourages professional advancement—to the right track.* Displacement is also a filling up of what were missing, towards a "complete", a "whole" organizational member. The experience of displacement can be likened to a 'dark tunnel' of organizational movements, whose formality is to respond to a called-for 'clarification of place'... towards a more stable ground and a defined practice for the organizational member.

The changes in my organizational life (depicted in the movements from regular employment to periods of losing place in the organization: the organizational confusion during the event of the un-pursued transfer and failure to return to former station; the unemployment; and the re-employment that necessitated formal displacement to secure tenure) has brought me to that point of deeply understanding 'organizational displacement' at a level that is even above its interpretation as a "loss of job" or a dislocation from the material sense of place in the organization: that of position/item/tenure, of economic security, or practice of influence or power. The significance of the organizational movements is an embracing of each phase, each stage that an organizational member whose pursuits is also above and beyond what employment or the typical belongingness to an organization, has to go through—towards a 'real sense of organizational placeness': aligned, without compromises, and responsive to both the organizational and personal expectations.

My Organizational Member Identity Defined

As to my identity as organizational member, it was shown that my attitude does not give up easily, I have the determination to be my best self (tied to living up a faith), and that I have the constant love for learning and the drive for achievement. My prioritization of family (the need to contribute financially and be responsible to them as much as I am responsible to any other sense of place, belongingness or home) was illuminated in this study. Viewing my experiences vis-à-vis my realities as a woman worker, it put me to that “place” which has shown me, that despite being economically not privileged, with only unfamiliarity, maybe ignorance, or lack of knowledge, and responsibilities on my shoulders—an unimpressive social background—in entering the organizational lifeworld, it is the openness to lifelong learning and the determination and courage to rise above circumstances that pulled me through. In an organization which promises a fulfilment to my highest aspirations as a responsible daughter-wife-mother cum worker, my *direct learning* of resiliency, sense of balance, and a continual aspiration for my highest sense of self—amidst all troubles of being a woman whose ‘sense of place’ may never be arrived at, for her many roles that cannot be settled in just one ‘home’—all those realizations I gained in this study is worth the undertaking: emancipatory, assuring, and fulfilling. (Also hence, led me to recover self-worth and confidence as a person and a worker/professional).

Family-oriented personally while professionally in pursuit of her highest aspirations, exposed me to my organizational identity whose placeness (contrary to my earlier reference to my worker self as “naïve” upon entry to the organizational life), is not bound to merely the material advantages and the

physical structure of an organization (e.g., an item or position, good pay, power/influence, and other related advantages of organizational belongingness) but to higher aspirations for both the organization and myself. I aspired for personal mastery, as Senge (1990) introduced it in his theory of the "Learning Organization". I might not have been that one whose blooming has been pre-nurtured with knowledge of the organizational life, but I had been planted there nonetheless, perhaps waiting to bloom in the most beautiful way at the perfect time.

Institutions of Refuge Outside the Organization

Thanks to the Open University that offered a highly reputable doctorate course to students like me, who at their current realities cannot study far from home; and to the government arm that has become my financial support while I get my degrees aligned for the teaching profession, in order to meet the requirements for a more stable tenure. These two organizations have become my "communities of refuge" when I lacked the belongingness I used to enjoy with specific academic organizations. Thru these two institutions, my detachment from previous organizational affiliations did not mean I lost connection to the rhythms of my organizational identity; in fact, they helped me attain 'wholeness of being' as I find my way back soon as an organizational member—one "placed" where I should be: the communicative practice—may be a teacher, autoethnographer but more importantly, an organizational member that has deeply understood her organizational displacement and placement, thru the lens of communication.

I recognize the "institutions of refuge" during the culmination of my organizational displacement, in that in a sense, these organizations have

brought me back to openness, emancipated mind, and confidence to uphold truth, honor and excellence (to all that I always aspired for as an individual, and as an organizational member)—these institutions have demonstrated to me that ‘no one is left behind’.

A Healing Journey

Thru the ‘darkness-to-light’ excruciating but emancipating journey of my organizational displacement story, my organizational member self thru this autoethnography finds deliverance, a sense of peace that I am now in the path to future placeness in an organization adhering to work-life integration, towards achieving the highest aspirations of both the Organization and the self.

This dissertation offers hope to an organizational member that has viewed herself a “failure” in the events of her displacement. The dissertation journey meant a healing process to this researcher, as she emerges clarified of her “sense of place” by the rescuing event of the formality of that displacement. Likewise, it builds on the appreciation of her organizational experiences as essential parts to a “whole”—an organizational member perspective that is after the highest pursuits in the context of her organizational as well as personal realities.

In my journey of displacement, I was helped thru this dissertation in turning an unfortunate event into a useful experience. The dissertation that aims to apply the learning from the doctorate and see its value or practicality in the actual profession of the practitioner as well as to her community, further symbolizes an accomplishment, an artefact of lifelong learning in that part of life called “organizational life”, a sense of hope for an otherwise blurred vision

of career success. The program I pursued somehow bridged my 'unaligned' degrees to the Field of Communication that encompasses both my undergrad (in Creative Writing) with my Masters (in Public Administration). The practitioner "I" was able to connect her writing and organizational background, to that area in organizational autoethnography, which promises a clearer path to practice, a possible niche, a 'place' in the field.

There was a handful of other realizations from my experience of organizational movement in and across organizations. On top of which, that the organizations concerned in this study did not present anything against my pursuit of 'a sense of place' in the organization. It became apparent, however, that the organizational management does not always possess full view or detailed knowledge of the organizational script, such as displacement as experienced by an organizational member [other than displacement due to downsizing, etc.]; hence the need to hear their perspectives.

[Sensemaking: The paradox in my journey of displacement is that, I lost my organizational membership yet I was more connected to my organizational member self in the process, and I emerged "delivered" as I come to commencing my autoethnographic study of my experiences in the organization. I appreciate the presence of the institutions that serve as "organizational refuge" to the disadvantaged academics during such time as displacement, contrary to views that they are being "left alone in the darkness". The six thematic constructs that matured in this vignette as well, brings me to view organizational displacement from its traditional meaning as the mere 'loss of job' or that which pertains to negatively affecting the livelihood and economic security of the worker. Instead, thru the lens of communication, it is an event in which a displaced organizational member finds her true placeness as part of an organization: connected to his/her highest aspirations to become a most fulfilled organizational member, regardless of, or toward, a material position.]

Meaning Gained from Vig. 10: "My formal displacement

brought me to a deliverance (a healing) from my journey of

displacement; to the making of "me" towards a more defined

identity as organizational member; to appreciation and recognition of institutions responding to the needs of displaced academics; and to the production of six thematic constructs on organizational displacement that altered the commonplace view of displacement in the organization.”

Organizational Displacement as an Organizational Exigency

Organizational displacement is two-fold: a loss, and a gain. At one hand, it meant loss of an item (i.e., a secured tenure); loss of the ‘sense of seniority’ or even respect in the organization; and loss of the material security. Yet it also meant ‘gain’ of my sense of identity as an organizational member (one that aspires towards personal mastery); a clearer orientation to my career path and commitment to pursue towards it; and most importantly, a contribution to this field that—in its practical metadiscourse potential to guide understanding to even emancipating the self, and maybe others—led me to view organizational displacement as an *organizational exigency*, primarily to the organizational member.

As meanings emerged in the reflection, organizational displacement meant to me as support to my professional advancement; a deeper understanding of my identity as an organizational member; a refuge in institutions outside my organizations of work; and a healing journey. Aside from that, my displacement, which required of this dissertation, allowed me to construct knowledge on organizational displacement (the thematic constructs that formed inductively in the sections following the reflections, which

modelled the deeper understanding) that matured at this point of the autoethnographic study of my organizational experiences.

My formal displacement has given me the sense of *liberation* I somewhat lost during my 'journey of search for place' in the organization thru organizational movements. It reconnected me to the value of continual learning, a learning journey that is not only after so that an individual organizational member can secure himself position in the organization, but one that inspires a 'sense of place' pertaining to his highest aspirations as a man, with a role to contribute something to the greater society. I was displaced of employment and position, but has never been more empowered and made capable.

Displacement can really mean losing "all", specifically the 'material position' that an organizational member must have been protecting or working hard to attain all along. Yet in my personal study, displacement must have lost me material position in the organization, but it gained me a sense of "placeness" as an organizational member: of the "why" I wanted to become part of an Organization in the first place (or did I really mean to become part of it?). Moreover, in contrast to common opinions that displaced employees air their grievances on their situation, my experience, as this study has led me to understand, made me realize on the other hand that even in these events, if the organizational member is clarified of her purpose in becoming part of an organization and remains faithful to that call, refuge can be found. No one is left behind. If there had been institutions that had to become the "hard arm" in order to learn in the organization, there are institutions whose role would be to help "redirect" and "restore" the displaced employee. The six (6) thematic

constructs on understanding displacement in the organization—which is not only the commonplace ‘displacement’ as it is understood in organizations, but as it is experienced by confused or unguided organizational members—is the humble contribution of this study to knowledge.

The Material Consequences of my Organizational Displacement

Vignette 10, finally, after going back to the beginnings of my organizational life, and then going thru understanding of the organizational movements in my organizational experiences, wraps up the experience of displacement. My displacement *in* the organization—a “journeying thru darkness” of a before so unfamiliar lifeworld—until I was displaced thru ending my temporary re-employment in favor of communication scholarship (advanced studies), led me to a sense of *deliverance*—with due acknowledgment to institutions that served as my refuge as I am separated from the Organization—of the making of an organizational member towards her sense of placeness, both in her identity and practice. Apparently, displacement taught me what it meant to be “placed” in the organization—of what it means to be an organizational member. I have become more acquainted to my purposes as well as expectations in becoming a member of an organization. It rebuked me at some of my misguided assumptions, and familiarized me to what essentially it means to be part of an Organization. Thru my displacement as well, with the aid of the doctorate program and this dissertation, the *Six (6) Thematic Constructs on Organizational Displacement* were drawn, perspectives atypical from most commonplace views, collectively presented as follows:

- a- *My naivety as an organizational member coupled with an estrangement to an unfamiliar lifeworld have become the (unsuspected) roots of an unstable position in the organization.*

It is actually quite often questioned in hiring: why the need for experience? Thru my personal experiences, I saw that it is also to the organizational member's advantage that this is required even as s/he lands a stable job in the organization, so that she will not be vulnerable to losing it.

- b- *An individual organizational member who is attached to some personal preferences, and has a strong value to her belongingness (attachment' to a group) in the organization, is vulnerable to organizational displacement in that, she loses the sense of exigency to be 'aligned'—a displacement that is not institutionally-initiated but rather, self-induced.*

This study reached the understanding that, although the organizational script may shape the instances wherein an organizational member experiences displacement, it is not the organization that initiates action on his/her displacement. The member's response or decisions in relation to her experiences in the organization would later on dictate her material 'position' in the organization. As there may be naivety or lack of knowledge to confront organizational realities in an organizational member, her responses has good (or actually, bad) chances of choosing on actions (such as compliance without understanding; eroding goals in exchange of professional goals), that later would shake her organizational position.

- c- *Movements in the organization—a sense of no stable or fixed placeness— create for experiences of antagonism/conflict of perspectives, and beginnings of resistance that can suppress or limit a worker's communicational as well as performance engagements.*

The naivety and confused organizational decisions of the organizational member (such as those I committed when I simply obliged to all office transfers), because it is an event in which the member is exposed to

new altogether unfamiliarity) can begin to threaten her material position in the organization. It would appear that she is assuming a variety of posts, yet she is actually losing her 'sense of real placeness' in the organization.

- d- Organizational movements are *necessitated disconnections to become a more resilient organizational member* and be more connected to her being part of the organization.

While most bewildered organizational members would not take the risk of losing their material position in an organization, it turns out from my personal experiences that actually it is *gaining placeness*—one that is grounded on the organizational member self first above a material position.

- e- The organizational movements brought me to view that *"organizational displacement is not tied to the physical organization, but happens in the organizational member self*, as s/he is brought towards personal mastery that guides towards her defined 'placeness' in the organization. The organizational member makes for her placeness in the organization.

My experiences (the confused decisions to transfer and then requesting a return to former station, which unfortunately ended in a denial from the organization, bringing me to an unguarded unemployment) are, especially at the onset of those events, very unfortunate circumstances in my organizational life that brought me despair and inner questionings. Yet this event of disconnection from the organization—thanks to the natural inclination to deeply reflect things over as a communicator (instead of complaining and cursing the situation)—has shown itself to be what I needed as an organizational member to "absorb" the wisdom that my experiences in the organization had been earning me.

- f- "Organizational displacement has consequences communicatively viewed as: (a) a liberation and awareness of the organizational self; (b) recognition of the presence of institutions 'outside organization' that help the displaced; and (c) the alternative view of displacement [from the traditional perspective of it as a negative

event] as a beautiful experience of understanding, an emancipating, [transforming] organizational experience.”

The communicative view of displacement in the context of the organization finds maturity as understanding on Vig. 10 is reached, hence addressing the question, “what are the material consequences of organizational displacement?” This translates to: *“The material consequences of organizational displacement: the loss of material position in the organization, but gain in terms of emancipation and true placeness of the organizational member as part of the organization—this constitutes a new understanding of displacement as an organizational exigency.”*

Following is Table 2, summarizing the meanings gained, thematic constructs produced, and the understanding achieved in this autoethnographic study.

Table 2. Autoethnographic Study of Organizational Experiences:
Results and Interpretation

Vig. Ref.	Meanings Gained	Thematic Constructs on Displacement	Interpretation
<i>What does it mean to be a member of an organization?</i>			
1	Positive communication signals sent within the organisation (e.g. support/confidence by higher authority figures) pacified/compensated for the ‘unsettlements’ of the unfulfilled desired post. Feelings of helplessness, frustration, bewildered me as I stood naïve of pros and cons of organizational actions. Not being able to seek	Naivety as an organizational member coupled with an estrangement to an unfamiliar lifeworld have become the (unsuspected roots) of an unstable position in the organization. [Mentors are needed to guide balancing the personal and professional decisions in the context of the organization; and working alongside the Organization, whether	To be a member of an organization requires foreknowledge about this lifeworld (or at least mentors). It also means bridging the estrangement by <i>truly being part</i> of the Organization: working <i>alongside or in connection</i> to it [whether about the organizational or personal matters].

	or find counsel from the organization, I started to feel displaced in the organization due to the unfamiliarity I had.	about fulfilment of organizational or personal goals, is imperative in this lifeworld.]	
<i>How do I view the organizational movements?</i>			
2	Movements in the organization such as office transfers give excitement to organizational life—the thrill in “new experiences”, new belongingness and the flexibility communicated by the movements.	An organizational member attached to personal preferences, and has a strong value to her belongingness (attachment to a group) in the organization, is vulnerable to organizational displacement in that, she loses the sense of exigency to be ‘aligned’—a displacement that is not institutionally-initiated but rather, self-induced.	(to develop after Vignette 9)
3,4, 5	Along with new experiences in movements are ‘new unfamiliarities’ that can create spaces for antagonism/conflict/resistance (often shaped relationally amongst the people in the organization), until they begin to suppress or limit a worker’s communicational as well as performance engagements due to distanced relationships.	Movements in the organization—a sense of no stable or fixed placeness—create for experiences of antagonism/conflict of perspectives, and beginnings of resistance that can suppress or limit a worker’s communicational as well as performance engagements.	(to develop after Vignette 9)
6,7	Caught in miscommunications in acting on confusions in the organization, movement from the organization—or	Organizational movements are necessitated disconnections to become a more resilient organizational	(to develop after Vignette 9)

	disconnection (part of the journey of displacement)—may be viewed as a space to be exposed to larger realities being out or no longer part of the organization; and to acquire learning thru self-reflexivity about previous shortcomings or flaws as organizational member and organizational wisdom in what it takes and gives to be part of this lifeworld.	member and be more connected to her <i>being part</i> of the organization.	
8,9	The organizational movements I experienced (being <i>in-out-in</i> the organization) led me to realize on my compromises as an organizational member (such as eroding the goal to be a teacher/academic in the profession). It inspired me to engage in productive self-reflexivity: dialogues with the self and to a Thou, which reconnected me to the sense of my true identity as an organizational member whether inside or outside the organization—the kind of ‘placeness’ I actually was seeking for.	The organizational movements brought me to view “organizational displacement is not tied to the physical organization, but happens in the organizational member self, as s/he is brought towards personal mastery that guides towards her defined ‘placeness’ in the organization. The organizational member makes for her placeness in the organization.	Organizational movements are viewed to give excitement to organizational life; produce organizational antagonism/ conflicting perspectives and eye-opening spaces to unaddressed issues (e.g. oppression) that can lead to beginnings of resistance and limiting of organizational engagement; serve as necessitated disconnection to be a more resilient organizational member; and as a journey towards personal mastery which turns out to be my (actually sought for) “sense of placeness” in the Organization.

<i>What are the material consequences of organizational displacement?</i>			
10	My formal displacement brought me to a deliverance (a healing) from my journey of displacement; to the making of “me” towards a more defined identity as organizational member; to appreciation and recognition of institutions responding to the needs of displaced academics; and to the production of six thematic constructs on organizational displacement that altered the commonplace view of displacement in the organization.	Organizational displacement has consequences communicatively viewed as: (a) a liberation and awareness of the organizational self; (b) recognition of the presence of institutions ‘outside organization’ that help the displaced; and (c) the alternative view of displacement [from the traditional perspective of it as a negative event] as a beautiful experience of understanding, an emancipating, [transforming] organizational experience.	The material consequences of organizational displacement: the loss of material position in the organization, but gain in terms of emancipation and true placeness of the organizational member as part of the organization—this constitutes a new understanding of displacement as an organizational exigency.

Let me end this chapter with the Philippine CHED Commissioner J Prospero de Vera’s words during a commencement exercise (2018) at the UP Open University, “Only those who are true to themselves can contribute to progress.” I do hope that with the truthfulness as organizational member now exhibited in this work, someday I would actually be given the opportunity to materialize progress, not only in the organization, or the field in view of the communicative practice, but in response to a society that in many instances is still dominated by silence, which is a limitation to aspiring progress.

"Communication is a critical function of all living things. A critical function which leads us to grow to evolve from current to a perfect state." -Dr. Sandy Flor, Oct. 28, 2018, APMC-Taipei

CHAPTER FIVE

CONCLUSION AND RECOMMENDATION

In this chapter I wrap up by offering a synopsis of what this autoethnographic study problematized as a communication research; the methodology that was utilized to achieve the "dialogical-dialectical coherence" goal of communication theory as a field (Craig, 1999); and the interpretation of the results achieved in this research undertaking.

The research questions I aimed to answer in this study on organizational displacement, privileging my voice as a researcher cum organizational member, are:

- 1- *What does it mean to be a member of an organization?*
- 2- *How do I view organizational movements?*
- 3- *What are the material consequences of organizational displacement?*

Thru the method of autoethnography, I was able to perform techniques of recollection of organizational experiences thru vignettes, which guided the textual (Taylor, 2011) *immersion* to the details of experience, *reflections*, and *modelling* or connecting the realizations to make sense of my displacement in the organization. I can say that this study has so far achieved the autoethnographic philosophy that "understanding comes with the process of writing" thru this work framed in the tradition of discursive reflections.

Going Back to Theory

This study that problematized on a communicative view of displacement thru an autoethnographic study of my organizational experiences framed in the Critical tradition, and borrows underpinnings from three other traditions of communication theorizing as they embed in the research method, Autoethnography, acknowledges the point of scholars that "...it recurrently becomes necessary for communicators to articulate, question, and openly discuss their differing assumptions about the objective world, moral norms, and inner experience" (Harbermas, 1984; Deetz 1992, 1994 as cited by Craig, 1999). For, in this work, authentic communication which is quite unattainable in a purely critical frame, becomes possible along with the understanding on a "social order" (that is *organizational displacement* as it happens in the organization), thru a critical discursive reflection of perspectives of the objective world [the sociocultural lifeworld of the Organization], exploring on moral norms [the psycho-sociological views explored], privileging the views of an organizational member "I" [phenomenological].

This dissertation, along the paradigm of interpretive researches, forwards the notion of Deetz's (1982) that "the goal of data collection.. is not perfectly reproducing talk.. but bringing it anew [in this study, in the form of the discursive narratives as outputs from tangible data: organizational memoranda, planners, personal diaries, etc.] so that it reveals its deeper significance in its relevance to the current task." With reference to Deetz' article, "*Critical Interpretive Research in Organizational Communication*" (1982), three goals of interpretive research have been attained in this study:

(1) a richer understanding of a naturally occurring event—that is, organizational displacement; (2) criticism of false consensus and the forces which sustain them—hence, the offering of an alternative understanding to this organizational matter; and (3) expansion of the conceptual base from which organizational members think and work, on which, insight creation, the possibility of further discourse, and education thru concept formation—this, advanced in this study's standpoint of rethinking about “placeness” in the organization (with reference to being an organizational member and to organizational movements) alongside viewing *organizational displacement* from other lenses, such as, communication.

Deetz' (1982) notion as he moves to specify language, talk and writing, and self-reflection, of clarifying and changing meanings and in an interpretive research deal with an analysis that is always of texts, inscribed discourse, that as “members talk”, putting in a new context and form new conceptions of organizational understanding, also approaches Taylor & Cooren's (2011) view that “communication constitutes organization”, in that while the current study still sees the organizational member and the Organization as two separate entities, this work itself is a product of organizational sensemaking wherein,

“...the use of language (i.e...discourse) within it, constitutes organizations...[when] it only becomes possible to conceive and talk of an organizational identity [or in this study, a view of an organizational matter]—no existence other than in discourse, where [its] reality is created, and sustained, [and] to believe otherwise is to fall victim to reification” (Taylor & Cooren, 1997: 429).

As this autoethnographic study concludes, the communicative view of displacement, as this work achieved by means of progressive interpretation in discursive reflection, is “emancipation” (of the organizational member self and

with respect to understanding organizational displacement), challenging the idea that organizational displacement is "material", as if it connects to a material post or position in an organization—which is the commonplace view—but that instead, the alternative perspective as viewed communicatively that, it is "immaterial", one that is found to be connected to the organizational member's self, to her "highest pursuits as man", a continual endeavour towards *personal mastery*, as she strides her sense of placeness in the organization.

Knowledge creation as expressed in this autoethnographic study further traces back to Deetz' (1982) statement, "a method that makes possible for interpretive research to produce valid knowledge: one that does not follow a prescribed format or the existing standards of the research community, but develops from the traditional canons for text analysis that are firmly, empirically and philosophically grounded." This study, framed in the Critical tradition as discursive reflections (Craig, 1999), and explored thru autoethnography as analysed in an organized frame of analysis "immersion-reflection-modelling", further exhibited Deetz' conditions regarding the validity of knowledge production:

- (1) Organizational texts should be seen as autonomous and having integrity, and its uniqueness in its 'progressive interpretation' orientation;
- (2) The understanding which makes the text maximally reasonable and coherent (both systemic and historical analysis may be necessary to find the inherent logic which makes responses and meanings intelligible);
- (3) Interpreter strives with the greatest degree of familiarity with the data to be interpreted;
- (4) Interpretation becomes *transactive*- a 'dialectic process' wherein understanding a part, contributes further understanding or clarifies meaning of the first ("the part has meaning only in terms of the whole, and the meaning

- of the whole is understood only from the meaning of the parts"); and
- (5) Results should be applicable to the organization under study.

This autoethnographic study of organizational experiences does not seek to elicit sympathy (though privileging the researcher's voice) but to expose conditions, form understanding, and enlighten future decision-making and provide means for a responsible choice to organizational members. Further, it is this researcher's sense of "emancipation" as well, that at this point of the study, I can rest at, in my view, having succeeded in the attempt to understand organizational displacement and present it to an outside community as valid knowledge, as Deetz states,

"The familiar must be made new again with new significance and relevance...(O)rganizational texts must be given their autonomy yet reframed for the organization. The dialectically created new concepts reorganize perception in the organization in a way which is intelligible to the current organizational members. Unlike new theoretical concepts, these concepts need no interpretation or application to make them relevant. They are grounded in, yet reorient, organizational life."

Finally, I will always go back to James Taylor's views, "Communication produces the organization". In his article *"Engaging Organization Through Worldview"*, Taylor (2005) concludes, "Not only do we self-organize in communication; the facility of language also both enables and constrains us to re-produce organizational form over time."

Conclusion

Situated under traditions that aim to make meanings from lived experience and relationships within the organizational lifeworld, from 'undressing of a soul' allowing it to linger to its emancipated state; and a

questioning of traditional value hierarchies towards respect to culturally constructed realities (Lindlof & Taylor's 2011; Craig 1999), this autoethnographic study of organizational experiences is analysed thru an organized process (immersion-reflection-modelling) in order to reach understanding.

In particular, the Critical tradition: *discursive reflections* in communicative theorizing which (tries to be) the most deeply practical kind of theory, to which this research is framed, aspired towards a transcendence—(one) that can never be fully and finally achieved but the reflective process itself is progressively emancipatory, (for) then “authentic communication” has occurred (Craig,1999).

This autoethnographic study, a collective sensemaking of organizational experiences driven by ten vignettes, has constituted the following conclusions in view of the research questions that aimed towards the communicative view on organizational displacement [privileging the perspectives of a (former) naïve organizational member who has gone through various movements in the organization]:

(1) To be a member of an organization requires foreknowledge about this lifeworld (or at least mentors). It also means bridging the estrangement by truly being part of the Organization: working alongside or in connection to it [whether about the organizational or personal matters];

(2) Organizational movements are viewed to give excitement to organizational life; produce organizational antagonism/ conflicting perspectives and eye-opening spaces to unaddressed issues (e.g. oppression) that can lead to beginnings of resistance and limiting of

organizational engagement; serve as necessitated disconnection to be a more resilient organizational member; and as a journey towards personal mastery which turns out to be my (actually sought for) “sense of placeness” in the Organization; and

(3) The material consequences of organizational displacement: the loss of material position in the organization, but gain in terms of emancipation and true placeness of the organizational member as part of the organization—this constitutes a new understanding of displacement as an organizational exigency.

Ahmed et al. (2003) states, “Being grounded is not necessarily about being fixed; being mobile is not necessarily about being detached”. My own story of organizational displacement, is such that which also puts forth, that to have had been placed within the organization did not equate to ‘being home’; and to have been ‘displaced from it’ is what led me to a *connection of everything else* into finding my sense of place.

While this study falls short of tackling displacement as an economic plight among workers, it offers a view that will take displacement into a level of contemplation and “recreation of the experience”. It may not be one that offers step-by-step practical ways in which to go about one’s loss of job/material loss, but one that has sought to understand the deeper aspects of organizational displacement, that its very essence or meaning is outside the physical Organization but resides within the organizational member’s self. A personal research pursuit that explored an organizational event (organizational displacement) concluding that, it can be viewed as an

organizational exigency favourable to the organizational member—diverging from commonplace views that such is exploitative.

That I was able to communicatively view my displacement story, led to discovering truth of such a negatively connoted organizational event. A truth that meant a clarification, an emancipated view of both the organization and the self. The bonus is that I am now that 'organizational patient' towards her doctorate redemption: in a lighted path to an identity (one with personal mastery) and practice (in the communication field)—my own 'corner under heaven'/ a "place" in the organization.

Recommendation

This study makes use of discursive reflections as a means to gaining understanding about an organizational event such as displacement, turning this otherwise unfortunate or negatively taken circumstance into something useful. Robert Craig (1999) in his work *"Communication Theory as a Field"* has explicated on this, particularly in his discussions of "theory as a metadiscursive practice". This study bears the following recommendations:

To the organizational member, this study forwards the usefulness in unmuting perspectives, and having the voice heard of what one has gone thru, not usually discussed in the everyday life of traditional organizations. That in so-doing, greater re-learning and knowledge creation may become possible;

To the organizations, this study encourages an expanded view of the issue of organizational displacement as well as a balanced one that acknowledges the interconnection and partnership of *both* the organization and the member in such, so that no one is to blame. It also appeals for a more

intentional mentorship with and among its organizational members, to consider the notions of "Learning Organization (LO)" advanced by Senge (1990), as a guide to address traditional organization disabilities, still apparent. The vision of the LO is:

"..one that promotes personal mastery; practices rationality and intuition; fosters connectedness; fosters inquiry and advocacy; takes high thoughts of mental models it creates and reflects; shares vision among its workers; exhibits openness, has a touch of localness, believes and practices forgiveness; encourages a "manager's time" for reflection without any haste in decision-making; ends the war between work and family; and learns wisdom from 'micro-worlds' that allow teams to experiment on organizational policies/strategies/learning skills, and integration of this to the real lifeworld of the organization..."

-from my Critical Book Review of 'The Fifth Discipline'

To the represented 'displaced' community, this study inspires the awareness of the choice for steadiness, resilience, and even tenacity, in the entire experience of displacement. To take the alternative view of embracing realities, striding with grace thru the phase of disconnection, and finding one's "place" in your dimension of truth, with the higher awareness and understanding of a defined identity and placeness, towards a more stable material position in the organization;

To the community, this study advocates sharing in a common goal that no one should indeed be left behind, to understand the displaced personnel in a comprehension higher than just speaking pity, or sometimes even apathy, but of becoming a strong support, to appreciate "previously employed" individuals, and remain to be "their family" even in their face of loss, confusions, or difficulty.

To the research community, this study furthers that communication gearing towards knowledge creation for deeper understanding and openness

to appreciate any organizational change or action, is a way to emancipate the self, and maybe others. This autoethnography also takes into view and mirrors if but a simple way of autoethnographers/researchers in collectively responding to the 2030 Agenda for Sustainable Development, particularly along the goals to fight poverty thru quality education, reduced inequalities; and good health and well-being, particularly mental health during struggles of rising above circumstances, such as organizational displacement.

To the general society, this study recommends a rethinking: that displacement is not to be viewed as mere failure or fault of an organization or the weakness of an organizational member, but a “striving on”, a direction towards placeness amidst constant organizational struggles. That “home” or “placeness” or “belonging” is something consistently sought, and must be continually provided to everyone.

This dissertation is a piece of work worth all the pains, drama, and sweet trouble of research undertaking. I was able to embrace all the details of my organizational life and my experience of displacement, and now I can say that I am in that position “closer to a perfect state”, on what it means to be an organizational member as understood thru the experience of displacement, viewed from the lens of communication.

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"...Deal(ing) with the tension of objectivity and subjectivity of a research approach that is embedded in autoethnography, this is a mark of true scholarship."-Dr. Mendie Lumanta, June 15, 2018, UPOU MyPortal

CHAPTER SIX

IMPLICATIONS AND FUTURE DIRECTIONS

The autoethnographic study of my organizational experiences brought to a view of displacement that it is bringing a naïve (or unknowing) organizational member self to an awareness of her identity, towards her future truly stable self in the organization, as it finds firm foundation in her organizational member self. The study has actually turned a traditionally viewed unfortunate organizational action into a beautiful experience of understanding.

The Interpretive/Critical schools view: "Communication produces the organization", has been demonstrated, as communication becomes productive to this researcher's understanding of organizational movements and what it means to be part of an organization, and the otherwise muted meanings related to the experience of organizational displacement, which are different from when it is viewed from other lenses.

Apparently, the making of myself as organizational member thru this dissertation makes a way for my placeness in the organization. I am privileged to unmute my voice, thru communication, and this autoethnographic study has come as a personal project as much as it is an scholarly pursuit: treating my "sablay" organizational member-self, came out aiming for a "Sablay": the University of the Philippines official academic costume, associated to honor and excellence. Part of my learning from the experience of displacement in

the organization is that no one is to blame, and that the organization is impacted by the member's own realities, and vice versa: they are interrelated and both seek only the best in their commonly viewed "separate" life-worlds yet, actually joined and are one [for the organizational members produce their meanings of the organization].

Also, this study implies that in an autoethnography, a window can be opened for researchers to offer glimpse of their experiences, to be very true to themselves as they unmute their voice or perspectives and allow others to reach understanding as much as they have. Again citing Craig's (1999) claim, "Authentic communication occurs only in a process of discursive reflection that moves towards a transcendence that can never be fully and finally achieved—but the reflective process itself is progressively emancipatory."

Furthermore, this autoethnographic study enhanced my cultural understanding (Chang, 2008) of both my organizational member self and the Organization, in view of my displacement thru the organizational movements I experienced. It also transformed me, or at least my thinking, pertaining to viewing organizational displacement, hopefully to inspire other displaced organizational members towards deeper understanding, acceptance, that may possibly result in appreciation of their current state.

Lastly, this study also calls for the responsibility and responsiveness of the organizational member to shed light to their experience of displacement, thru engaging in a discursive practice that could illuminate a reconstructed view of their experience.

Future Directions

This study wishes to fill the gap on displacement literature. Even the work *"Rethinking Displacement: Asia-Pacific Perspectives"* (2012) edited by Ganguly-Scrase & Lahiri-Dutt, held essays across perspectives on displacement, yet it does not cover organizational displacement as it is viewed communicatively in this study. Nevertheless, this autoethnography finds adherence to their conclusion that encourages:

"a re-thinking...that no matter what might have been the reason of dislocation, human experiences of place and placelessness are similar as subjects recreate their homes and adjust and adapt to new places, and by privileging the human experience, challenged the compartmentalized treatment of displacement that we are being accustomed to."

In a way, it also relates to the sense made by Cooren, Kuhn, Cornelissen and Clark, (2011) in their final comment in *"Communication, organizing and organization : an overview and introduction to the special issue"*: "... (T)he time is now ripe for a constructive dialogue across communication and organizational literatures in order to promote a more integrated understanding of the role that communication plays in creating the meaning, the form, and indeed the very possibility of organizational life." This study, that attained a communicative view of organizational displacement as "emancipation", privileging the researcher's discursive reflection of her organizational experiences and thus producing six thematic constructs on this organizational matter, might just be in its way to contributing further to this field. -

As such, future studies might look into problematizing: *What might it be like if communicational engagement such as intentional mentorship is present in an organization, will organizational displacement occur? If displacement*

means emancipation to organizational members, would it translate to be an organizational exigency?

Additionally, it is also this researcher's future intentions to follow on exploring "reconstructing traditions", as encouraged by Craig (1999), "to create distinct theorizations of communicative practice", specifically on the *spiritual tradition*, "in which communication might be theorized as *communion on a nonmaterial or mystical plane of existence*", to which also, this autoethnographic study might be seen to have, in part though lightly, somehow acknowledged Craig's implorations: "*how does this transcendent community intersect with other kinds of transcendence posited by phenomenology (in dialogue), sociocultural theory (in culture), and critical theory (in reflection)?*"

This is but a modest attempt at organizational autoethnography in communicative research, one that in ways may still be found lacking, or refutable. The researcher stands open to appreciating other subjective realities related to this study. Meanwhile in my 'search of place' in the organization, I end borrowing lines from the poet Robert Hasting, author of *The Station*, "*On a journey we are sure the answer lies in a destination. But in reality, there is no station, 'no place to arrive at' once and for all.*"

The joy and worth of whatever [organizational] experience is the trip, the [organizational member's] journey itself.

The beauty of-communication is that,
It does not seek to be proven right;
It simply shares its own flicker of light
To tell the truth, to find one's life.

-Buena

Coda:

Thru this dissertation, I am reminded of the words of my former professor, Dr. Lex Librero, former UPOU Chancellor, "You are your own learner. No one is going to learn for you." That wisdom materialized for me in this work.

This is a painstaking yet liberating work. My experience of displacement thru organizational movements as explored in this study is a direct learning of what it meant to go thru such and understand organizational displacement more deeply. More importantly, I have found my way back to many things of who I am as an organizational member, and what I believe is my purpose of existence: to write and communicate.

With the help of the doctorate program and "institutions of refuge", this displaced organizational member is now locating "placeness" in her defined organizational member identity and path to practice, and of what it truly means to be part of an Organization above material placeness.

Although there are still random 'what-if's' regarding future employment, I continue to endeavour towards personal mastery for the Organization, in the following portrait of an organizational member:

"She never rushes nor worries. She has a drive for continual learning for the life she seeks, although it is always as if "she never arrives". She is creative and her viewpoints profound; in the 'gaps' between her vision and her current realities, she is able to turn the tension into a creative energy that drives her more.

She sees her current realities more clearly and fully aware of the fullness of her truths. She has a special level of proficiency in every aspect of life, without the desire for dominance.

She kindles a special sense of purpose—a calling (rather than just one good idea for existence). She is deeply inquisitive, deeply connected to others, to life, and to God. She sacrifices none of her uniqueness at any point, and is self-confident to contribute in lightening up burdens, without expecting exchanges or returns, but only the fulfilment of service. To her, the journey itself is the reward."

-(Composed with reference to "The Fifth Discipline", Senge 1990)

"Communication becomes an accomplishment," I remember my adviser sharing from her mentor, Dr. James Taylor who is an expert in organizational studies. I believe, and hope for readers, that this work has served that purpose.

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