

Social acceleration, alienation, and resonance: Hartmut Rosa's writings applied to nursing

Camelia López-Deflory^{1,2}  | Amélie Perron³ | Margalida Miró-Bonet^{1,2} 

¹Department of Nursing and Physiotherapy, University of the Balearic Islands, Palma, Balearic Islands, Spain

²Care, Chronicity and Health Evidences Research Group, Health Research Institute of the Balearic Islands (IdISBa), Palma, Balearic Islands, Spain

³School of Nursing, Faculty of Health Sciences, University of Ottawa, Ottawa, Ontario, Canada

Correspondence

Camelia López-Deflory, Department of Nursing and Physiotherapy, University of the Balearic Islands; Care, Chronicity and Health Evidences Research Group, Cra. de Valldemossa, km 7.5. Palma 07122, Balearic Islands, Spain.
Email: camelia.lopez@uib.es

Abstract

This article aims to present the life and work of German thinker Hartmut Rosa as a philosopher of interest for nursing. Although his theoretical framework remains fairly unknown in the nursing domain, its main key concepts open up a philosophical and sociological approach that can contribute to the understanding of a wide range of study phenomena related to nurses, nursing, and healthcare. The concepts of *social acceleration*, *alienation*, and *resonance* are useful to explore healthcare organizations' performance by bringing the time dimension of modernity to the center; to grasp nurses' experiences of caring for patients; and to understand nurses as agents endowed with the capacity to deploy their political agency to create alternative forms of relationship to themselves, to others, and the world, challenging the institutional order of healthcare organizations when it fails to resonate with their professional *ethos*. In this article, we propose Hartmut Rosa's theoretical framework as a new and inspiring phenomenological and critical lens that should be further explored to advance knowledge concerning phenomena that are found at the crossroads of the nursing domain and other fields of knowledge.

KEYWORDS

alienation, Critical Theory, Hartmut Rosa, nursing philosophy, resonance, social acceleration

1 | INTRODUCTION

The aim of this article is to present the work of German thinker Hartmut Rosa as a phenomenological and critical theoretical framework which, although rarely used to date in the nursing domain, has an added value for exploring a wide range of phenomena that are found at the crossroads of the nursing domain and other fields of knowledge. This philosophical and sociological approach constitutes a lens to better understand the socioprofessional realities of nursing, the realities of nursing practice, and the realities of the healthcare system which

nurses have to face today. In fact, in his two last works, Rosa anecdotally acknowledges caretaking as a dimension to which his reflections on an ever-accelerating modern world can be applied:

In most cases, the interaction between caretaker and patient is no longer an encounter between two unique individuals who “speak with their own voice” each. Instead, the focus is on an ever-growing number of measurable, documentable, and above all optimizable parameters. *How is the patient's blood pressure? Their*

This is an open access article under the terms of the Creative Commons Attribution-NonCommercial-NoDerivs License, which permits use and distribution in any medium, provided the original work is properly cited, the use is non-commercial and no modifications or adaptations are made.

© 2022 The Authors. *Nursing Inquiry* published by John Wiley & Sons Ltd.

pulse? Their dosage of medication? What services are needed and how long will it take to perform them? What sort of insurance benefits are they entitled to? What kind of services can or should be billed? What qualifications do trained assistants need to perform what services? What parameters need to be recorded on what forms? Doctors and caretakers have to deal with documents, measurements, and display screens under constant time pressures; they are always trying to optimize their performance economically, technologically, medically, and temporally. Meanwhile patients expect the "optimal care" promised them; who their caretaker is doesn't matter, so long as the services rendered are parametrically optimized in every respect. There is no longer any space, even at a conceptual level, for caretakers with an individual voice that cannot be made controllable (...) Nurses and caretakers, who need to account for their actions minute by minute, cannot allow themselves any open-ended interactions with their patients. (Rosa, 2020, pp. 81–88)

The eyes of every patient and child express a demand for resonance, and what is more, without resonant relationships, caregivers and educators cannot adequately carry out their work. Not only children, but also the ill (as well as the elderly and the homeless) want to be seen, heard, touched. They expect not just to be attended to, but responded to. (Rosa, 2019, p. 329)

In this article, we first provide a short biography of Rosa given the fact that he is an almost unknown philosopher in the nursing domain. We then describe the three major concepts around which Rosa's work is articulated, namely *social acceleration*, *alienation*, and *resonance*. We later discuss the potential contribution of the main concepts to the field of nursing and address some of the challenges of their application in this field. In the final part of the article, we encourage researchers to use this novel approach as a theoretical cornerstone in further research in nursing and nursing philosophy.

2 | SHORT BIOGRAPHY

Hartmut Rosa (1965) was born in the municipality of Lörrach in a small town located in the southwestern part of the Black Forest (Baden-Württemberg, Germany). He was raised into a humble working-class family that was notably unorthodox in terms of religion. His parents were Catholic but abandoned the Catholic church to experience new religious forms. Rosa's contact with the spheres of nature (considering his birthplace) and religion (because of his parents' influence) contributed to instill in him an interest to

understand, from a diverse and multicultural perspective, the connection that individuals create with the world they inhabit (Freitas & Bolda, 2019).

A turning point in Rosa's youth was his decision to leave his hometown to start his studies at the University of Freiburg, where he simultaneously studied Philosophy and Political Sciences, and German Philology and Literature. Rosa thought that literature was the most suitable basis from which to access philosophy at that time. It allowed him to approach, from an accurate and nonabstract, nontheoretical scope, some existentialist issues in which he was especially interested, such as what is essential in life or what is central to the human being (Bialakowsky, 2018; Freitas & Bolda, 2019).

Studies in Philosophy and Political Sciences in Germany were oriented toward the philosophical tenets of Heidegger, Kant, and the Greek philosophers. Such an approach was far from Rosa's interests as a student, and this brought him close to withdrawing from university. However, he reconsidered his decision because of the opportunity to study abroad at the London School of Economics and Political Science. His life experience in London enabled him to observe the world differently from how he had been socialized, and to start a reflective process on time experiences and on individuals' mode of being-in-the-world in modern society. These issues became cornerstones in his philosophical framework (Bialakowsky, 2018).

It was during his visit to London when Rosa was introduced to a myriad of philosophical trends. He particularly examined the thinking of Canadian philosopher Charles Taylor (1931), who outlined the future direction of Rosa's thought. He was interested in this philosopher's large body of work on the modern self and, specifically, in his theoretical approach to self-interpretation (how individuals understand themselves) and in his idea of *strong evaluation* (the innate sense that allows individuals to comprehend what life is about and what the most genuinely important things in life are) (Taylor, 1989).

Back in Freiburg, Rosa graduated in 1992. He specialized in Political Sciences and Political Theory in 1993. He went on to obtain his PhD degree in 1997 with a doctoral dissertation on Charles Taylor under the codirection of Herfried Münkler (1951), a German political scientist and Professor of Political Theory at Humboldt University in Berlin, and Axel Honneth (1949), a German philosopher belonging to the third-generation of the Frankfurt School who developed in Rosa a special interest in the Critical Theory tradition (Bialakowsky, 2018; Freitas & Bolda, 2019).

The Frankfurt School is the original source of what is known as Critical Theory. Critical Theory is a school of thought, philosophical reflection, and politically oriented social research, which is not only intended to explain society, but to criticize and change society as a whole by digging beneath the surface of social life to uncover the assumptions that hinder a full and true understanding of how the world works (McCarney, 1986). Critical theory is then understood as a critique of society seeking to account for relationships of power, domination, and exploitation as a means to fight for human

emancipation and for constructing a just society (Fuchs, 2016). Rosa's work must be read within this tradition.

This brief biography is useful for understanding how Rosa's living experience shaped him into the political and social thinker known today as a fourth-generation member of the Frankfurt School, but also as a Sociology professor at the Institute of Sociology of the Friedrich Schiller University of Jena since 2005, and as the director of the Max Weber Centre for Advanced Cultural and Social Studies at the University of Erfurt since 2013.

3 | CENTRAL CONCEPTS IN ROSA'S PHILOSOPHY

We present here some of the central concepts of Rosa's theoretical framework. We have decided to focus on the concepts of *social acceleration*, *alienation*, and *resonance*. These are the ones that, from our point of view, have an added value for understanding a wide range of phenomena that are found at the crossroads of the nursing domain and other fields of knowledge. Our purpose is not to describe in detail these three main ideas, but to provide a general overview to enable subsequent understanding of how they can be transposed to nursing and what their potential contribution within the nursing body of knowledge is.

3.1 | Social acceleration

Rosa's theory of social acceleration was developed along the intent to define what characterizes modern society. The processes of *rationalization* with respect to culture (in the work of Habermas and Weber), of *functional differentiation* with respect to social structure (in the work of Durkheim or Luhmann), of *individualization* with respect to personality (in the work of Simmel or Beck), or of *domestication* with respect to nature (in the work of Marx, Adorno or Horkheimer) are not considered by Rosa as the processes that best account for what modernity is about. By contrast, Rosa states that those four modernization processes convey in the fact that they can change the temporal structures of society. The temporal dimension of society, overlooked by previous strands of thinking and analyzing modern society, is then considered by Rosa (2015) as the central category of a new way of thinking and formulating sociology and social theory, while the process of acceleration is interpreted as the process that best define what modernity is all about.

According to Rosa, a society or an institution is modern when "its stabilization mode is dynamic, i.e., when it systematically requires (material) growth, (cultural) innovation, and (technological) acceleration in order to maintain its socioeconomic and institutional status quo" (Rosa, 2017, p. 439). This definition conveys the general idea that, in today's society, individuals and institutions need to grow, innovate, and, all in all, accelerate constantly and at an increasingly faster rate in the spheres of economics, politics, society, and culture

with no end in sight, that is, without the intention to get anywhere, but just to stay in place (Torres & Rosa, 2021).

Rosa presents an analytical framework structured around three basic dimensions that must be taken into account to understand what exactly is accelerated in modern society, namely, technological acceleration, acceleration of social change, and acceleration of the pace of life. Even though the author analytically distinguishes these three forms of acceleration, he argues that they should be understood as closely interrelated.

Technological acceleration, the first dimension of social acceleration in Rosa's account and the most common, obvious, and easily measurable one, is defined as the intentional increase of the speed at which goal-oriented and intentional processes take place (Rosa, 2015). The history of technological acceleration in modernity is, more precisely, a history of progressive acceleration in transportation, communication, and production and consumption of goods and services, but also in all processes of organization, decision, administration, and control, intentionally devised with the purpose of reaching completion in a progressively shorter time frame (Rosa, 2015, 2016). Empirical manifestations of this first dimension of acceleration can be observed in changes in transportation, which have meant breaking barriers between subjects and territorial spaces; in communication, which have altered the means and quality of relationships between individuals and the social world, mainly due to the association and relational patterns that are no longer geographically determined, to the increasing of the frequency and speed of interaction, and to the development of new forms of communication; and in the production of goods and services, which have modified individuals' relationships to things, as the economic capitalist rationality makes everyday objects and lifeworld material structures become contingent and transitory or subject to a *liquid condition*. The transformation of individuals' relationships to space, other humans, and the material structure of the world of things represents, therefore, the main technological acceleration manifestations (Rosa, 2015).

Acceleration of social change, the second dimension of social acceleration in Rosa's account, relates to "the tempo of change in, on the one hand, practices and action orientations and, on the other hand, associative structures and patterns of relationship" (Rosa, 2015, p. 71). It is then defined as the increase in the rate of change of associative and relational structures, knowledge (theoretical, practical, and moral), social and cultural institutions and practices, and modes of action (Rosa, 2016). Empirical manifestations of this second dimension of acceleration can be observed in the increasing rate at which the transformation of social conditions occurs in the different spheres or functional subsystems (politics, economy, science, mass media, education, family, law, religion, art) into which the modern social system is divided to respond to variation in the environment, and to accelerate its evolution according to the principle of *functional differentiation*. Acceleration of social change is more specifically manifested in the change of attitudes, values, trends, lifestyles, relationships and

social mores, family ties, politics, religion, groups, classes, environments, social languages, practices, and habits (Rosa, 2015).

Acceleration of the pace of life, the third and last dimension of social acceleration, is defined as “the increase in the number of episodes of action and/or experiences per unit of time, that is, as the consequence of the wish or need felt to perform a higher number of actions in an ever-shorter period of time” (Rosa, 2016, pp. 30–31). This definition hints at two key components of the acceleration of the life pace, namely, objective and subjective. The objective component entails a reduction or condensation of action episodes that directly derives from the increase of action speed; the reduction or elimination of breaks to rest and time of inactivity between the end of an activity and the onset of the next; or the replacement of slow tasks with faster ones. It can also indirectly derive from the performance of several activities at the same time. The subjective component entails a transformation of the experience of time in daily life by compressing it. This is sensed through the feeling of a lack of time, the desire of wanting to do more in less time, and the consequent emergence of stress and anxiety caused by the impossibility to keep up with changes in the social life of late modernity (Rosa, 2015). Empirical manifestations of this third dimension of social acceleration can be observed in the fictional standing of individuals on what Rosa (2015, 2016) calls *slipping slopes*. This expression refers to the existential feeling that individuals experience as a result of constantly rushing at an increasingly higher speed with the aim of avoiding all the conditions that shape their subjectivities and ways of being-in-the-world from becoming anachronistic; that is, with the aim of maintaining one's position, to stay up to date, constantly (re) adapting oneself to an ever-changing material and social world which places individuals under stress and time pressure (Rosa, 2015, 2016).

According to Rosa, social acceleration has become a self-propelling process. Technological acceleration, acceleration of social change, and acceleration of the pace of life are placed into reciprocal relationships operating as a self-reinforcing feedback system. However, this system is also dependent on external forces of acceleration. The economic motor of capitalist enterprise, the structural motor of functional differentiation, and the cultural motor represent the dynamization sources by which technological acceleration, acceleration of social change, and acceleration of pace of life are driven, respectively (Rosa, 2015).

Rosa argues that the transformation of individuals' relationships to space, other humans, and the material structure of the world of things due to social acceleration produces nontrivial consequences for society. His discussion of these consequences is mainly focused on the transformation of individual and collective forms of subjectivity and identity, and of the political configuration of society (Rosa, 2015). The underlying common condition among these consequences is that, in the highly dynamic context in which individuals find themselves, it is increasingly difficult to establish autonomously and without restraints, both at the individual and collective level, goals to pursue, values to uphold, paradigms from

which to understand the world, and practices to lead a *good life*. Rosa uses the key term *alienation* to encompass all these issues (Rosa, 2019).

3.2 | Alienation

The concept of *alienation* represents a defining issue for social philosophy widely discussed, but not only, in Rousseau, Hegel, and Marx's intellectual tradition, and a concept that plays an important role in the tradition of Critical Theory, especially in the works of Lukács, Adorno, Horkheimer, Marcuse, Horney, and Fromm. After having slipped out of use, the concept of alienation has more recently been taken up by Honneth (Honneth et al., 2012), Jaeggi (2014), and Rosa (2015, 2016).

Rosa reworks the concept of alienation to define it as “a specific form of relationship to the world in which subject and world confront each other with indifference or hostility (repulsion) and thus without any inner connection” (Rosa, 2019, p. 252). Consequently, alienation is not a term that describes a state, but a mode of relationship and, more specifically, a *relation of relationlessness*. This expression, coined by German philosopher Rahel Jaeggi (2014) and later adopted by Rosa, refers to the establishment of a mute relationship between the subject and the world in which the subject is no longer capable of being touched or affected by the world and its qualities, and lacks any sense of self-efficacy over it (Rosa, 2019). Thus, alienation as a mode of relating to the world is characterized by the absence of an exchange or a genuine and vibrant connection between subjects and spaces, time, other human beings, things, the self and his or her own actions, but also by the presence of an exchange or a connection between subjects and the world that is rather indifferent or even hostile, and in which both appear as flat, cold, frozen, silent, repulsive, non-receptive, empty (Rosa, 2019, 2020).

According to Rosa, what brings alienation into individuals' lives relies on the basic tenets underlying the promise of modernity. Individuals need to accelerate, grow, and innovate because these are the means by which they enlarge their access to the world, broadening the horizons of what is available, accessible, and attainable, and because these are also the strategies by which their aspirations to *good life* can be reached (Rosa, 2017). However, the promise of modernity undermines the importance of the quality of individuals' relationships to places, material structures, other human beings, and institutions, but also of their own feelings and convictions. This leads to instrumental and nonresponsive forms of connection and interaction, that is, to alienated relationships to the world (Fraser & Jaeggi, 2018; Rosa, 2017).

Two main conclusions follow from the above. First, what Rosa considers a *good life* is not a matter of scope, but a particular way of relating to the world and being-in-the-world. Second, the dynamics of social acceleration lead individuals to a problematic relationship of alienation from the world (Rosa, 2019). These two statements can be understood as clues to what becomes a paradigm shift in Rosa's work in the sense of how he addresses the fundamental question of what

good life is. The answer to this question is to be found in the identification of the opposite term or the Other of alienation, namely, *resonance* (Rosa, 2019).

3.3 | Resonance

Resonance is first and foremost defined as a type of cognitive, affective, and bodily relation with the world in which, as opposed to alienation, the subject feels affected by the world or by a segment of it. In a resonant relationship, the world seems to speak to the subject using its own voice because it proves itself to be a source of what Rosa addresses, in the terms of Taylor (1985), as *strong evaluation*, which means that individuals experience resonance only where and when they believe that they are being affected by something that is important to them.

Resonance is not only a unidirectional mode of relationship to the world. It is, by contrast, a reciprocal relationship with the world in which the subject is not only able to feel affected, moved, or overwhelmed by the world, but is also capable of touching it, of developing an intrinsic interest in it, and of reaching it through his or her own actions. The subject in resonance responds with his or her own voice to the world. To tackle this second defining feature of resonant relationships, Rosa uses the concept of *self-efficacy*, first introduced by Canadian psychologist Albert Bandura (1977), which conveys the idea that resonant relationships to the world also require the subject to firmly believe that he or she can respond and answer to “the call of the world.” The subject feels then capable to reach the world and to react to it.

As a result of the bidirectional nature of resonant relationships to the world, resonance has a transformative effect on whom the subject is and how he or she relates to the world. The transformative encounter between the subject and the world is the third defining feature of resonant relationships. Resonance stands out, fourth and last, for being elusive or unavailable. It can never be planned nor instrumentally achieved or controlled, so any attempt at subduing or controlling, accumulating, maximizing, or optimizing the experience of resonance may destroy it (Rosa, 2019, 2020).

Resonance is considered, in sum, as a mode of relationship to the world characterized by resented affection, projected self-efficacy, achieved transformation, and uncontrollability, all of which are features that oppose alienation (Rosa, 2020).

According to Rosa (2019, p. 237), although individuals aspire to establish resonant relationships to the world, this does not mean that “all forms or all aspects of these relations must necessarily follow the relational logic of resonance or that as many of their experiences of the world as possible ought to be resonant experiences.” In fact, Rosa argues that this would not only be an aspiration overlooking the elusive feature of resonance, but rather an unrealistic aspiration because, on the one hand, if everything is considered to be objectionable and in need of correction, no resonant relationship is possible. On the other hand, because there is always a need of experiencing the world as something foreign and mute (as something

alienating) before being able to establish a resonant relationship with it (Rosa, 2019, 2020).

Consequently, an essential condition for the emergence of a resonant experience is the encounter of the subject with a fragment of the world that he or she has not yet assimilated, that is, foreign or unfamiliar to him or her, or interpreted as hostile (Rosa, 2020). Listening and responding to the voice of what is unknown, unsettling, or repulsive, albeit making the subject vulnerable, becomes a *sine qua non* condition of resonance (Rosa, 2017). This explains why the instances in which subjects experience a resonant relationship to the world are always accompanied by a desire to establish a different and stable relationship to it (Rosa, 2020).

Rosa argues that the stability of resonant experiences and, therefore, the possibility of their recurrence or repetition, depends on the development of axes of resonance. Axes of resonance are the dimensions in which individuals seek and need recognition to experience their lives as a *good life*. Rosa's account distinguishes three cultural dimensions (horizontal, diagonal, and vertical) within which subjects attempt to establish resonant relationships.

The horizontal dimension involves subjects' relationships to others: family, friends, and politics. The diagonal dimension includes subjects' relationships to the world of things and, especially, his or her relations to work, school, sports, and consuming habits. The vertical dimension encompasses subjects' relationships to life, existence, or the world as a whole, that is, relationships between individuals and religion, nature, art, and history (Rosa, 2019).

A good life is, then, one that is rich in resonant experiences and that has stable axes of resonance within the three aforementioned dimensions at its disposal. The stability of those axes does not depend exclusively on the individual, but on social conditions of resonance, namely, institutions, practices, and socialization modes able to embrace resonance (Rosa, 2017, 2019). Unless these conditions are met, subjects' relationships to the world can fall into alienation. The possibility of a good life is then endangered if the conditions for these axes and for the dispositional mode of resonance on the side of the subjects are structurally or systematically undermined. Analyzing conditional, contextual, cultural, and socio-structural causes of success or failure of resonant relationships is, therefore, of the utmost importance.

Indeed, Rosa's account does not delve into resonant relationships in isolation, as it turns its attention toward the conditions required to establish stable axes of resonance. Thus, a critical analysis of culturally and institutionally established relationships to the world with a view to their resonant quality should go along with a critique of the needed conditions for the development of stable axes of resonance. When a relationship to the world is examined, the first issue to be considered and settled is whether, and to what extent, context, culture, and social-related factors enable or impede the establishment of stable axes of resonance (Rosa, 2019, 2020). Contextual factors encompass the complex interplay between individuals' expectations of resonance, physical and social spaces in which individuals' relationships to the world are developed,

individuals' mood, individuals' bodies and the space surrounding them, and individuals' physical constitution or psychological disposition, among others. Cultural factors include the dynamic stabilization mode that defines modern society, while sociostructural factors include gender, age, and level of education (Rosa, 2019).

Rosa suggests that acknowledging the aforementioned conditions stands as an individual perspective that is insufficient to assess when and to what extent a relationship to the word is resonant or alienating. To achieve a broader understanding of this complex issue, it is essential to inquire into institutional conditions affecting individuals collectively (Rosa, 2019). In this sense, Rosa argues that the way in which individuals relate to themselves and act in the world is grounded on an institutional order that is reproduced by individuals themselves and that determines the establishment and maintenance of stable axes of resonance (Rosa, 2019).

In short, the idea of resonance in Rosa's work represents a possible response to the need of Critical Theory to have at its disposal a concept capable of overcoming the current stagnation of criticism by offering a basis on which to propose a new form of relating to the world. Rosa (2019, p. 14) states in this sense that "if acceleration is the problem, then resonance may well be the solution."

Rosa goes beyond a simple criticism and formulates a theory that not only aims to overcome alienation, but also to discover the set of conditions required to establish and maintain stable resonant relationships to the world. The theory of resonance thus makes it possible to imagine and set up a new institutional order that would transform nowadays society into a postgrowth society or, as Rosa refers to it in his last conferences, into an *adaptive society*. A society can be deemed as adaptive when it grows, accelerates, and innovates only when there are good reasons to do so, and when it is not forced to do so to maintain the status quo or to (re)produce its structural and institutional order (Rosa, 2019).

4 | IMPLICATIONS FOR NURSING

Rosa's theoretical framework is fairly unknown in the nursing domain. Actually, it has only been addressed in the nursing literature in the works of the Norwegian nurse and philosopher Kari Marie Martinsen, (2017, 2018) to discuss the consideration of the sacred in the nurse-patient encounter, and of the use of technologies in the healthcare system as a political control tool. It also appears in a published paper by Andersen et al. (2018) to understand how clock time governs the planning of intersectoral patient pathways for elderly citizens with multiple chronic illnesses and how it interacts with the way healthcare professionals strive to efficiently and timely comply with this demand.

Rosa's theoretical contribution has, from our point of view, applications that go beyond those mentioned above. This philosophical and sociological lens can be of utmost relevance to understand a wide range of issues related to the study of nurses' relationships to themselves, patients, the nursing profession, and healthcare

organizations, as well as to the study of nurses' construction as agents endowed with the capability to deploy their political agency to challenge organizations institutional order when it fails to resonate with their professional *ethos*. These implications are described below to shed light on the potential contribution of Rosa's theoretical framework in nursing.

Nursing can be considered as a profession endowed with the potential to constitute an axis of resonance for those who practice it (Hochschild, 1997; Pask, 2003). The relationship nurses establish with the nursing profession seems, in fact, to embody the core ideas on which resonant relationships to the world are founded (Rosa, 2019). Nurses consider the nursing profession as a way of establishing a relationship with the patient whereby, through the practice of care, they experience self-efficacy (Pask, 2003), and transform the other as they are themselves transformed (Peter et al., 2018; Sumner, 2010), all in a medium that is shaped to be capable of resonance, although it cannot ensure it (Peter et al., 2004).

Caring for the patients is charged with strong evaluations (Jarrín, 2006). Nurses are considered by themselves and others as being there for the good of the patient (Kagan & Chinn, 2009). Nurses have their own standards of nursing practice through which they establish what taking good care of patients ought to be (Bail et al., 2009). They consider the possibilities to meet these standards as a basic condition to develop resonant relationships with themselves, patients, and their work. Resonant experiences are indeed only possible when nurses act in accordance with their strong evaluations, that is, where their cognitive and evaluative maps converge with their being or behavior (Rosa, 2019).

Literature on nurses' perception of what it is like to practice nursing today suggests, however, that nurses are currently unable to perform their core functions as they wish mainly due to external contemporary forces entangling economic, political, social, and cultural processes grounded in neoliberalism, bureaucratization, and technocratization (Krol & Lavoie, 2014), in professionalization and professionalism (Gunn et al., 2018), and in patriarchal practices and gendered subordination (Briskin, 2012). These forces lead nurses to feel alienated from themselves, patients, other healthcare professionals, and work (Duncan et al., 2015; Pearlin, 1962; Skinner et al., 2018). Rosa's works on acceleration and alienation at the workplace may be useful to establish a diagnosis of the tendency toward increasing alienation of nurses and patients in healthcare organizations (Rosa, 2014).

In this sense, healthcare organizations can be understood as social microsystems which, as such, are colonized by discourses prevailing in the economic, political, social, and cultural systems in which they are framed (Krol & Lavoie, 2014; Urban, 2014). The discourse of social acceleration may rise among the others as a discourse that could contribute to analyzing and interpreting how late modern healthcare organizations reproduce their status quo (Rosa, 2015).

The processes of technological acceleration have turned healthcare organizations into highly technological environments. Barnard (2002) argues that technology manifests itself as physical

objects and resources, such as technical devices, electronic health records, robotics, or artificial intelligence among others, integrated into health and social professionals' practices; as knowledge and skills needed to use those objects and resources; and as a way of doing in which politics, organizations and healthcare professionals are brought together to maximize the efficiency of healthcare processes. Nurses' use of technology has been both commended and criticized. On the one hand, it has been praised as a symbol of professionalism, and as a process that enables nurses to provide safe and high-quality patient care (O'Connor et al., 2020). On the other hand, it has been downplayed for jeopardizing fundamental care leading to the alienation of nurses' actions and to the reification of patients (Gunn et al., 2018), and for being a process that promotes neoliberal-inspired discourses of efficiency, effectiveness, productivity, and optimization, which, above all, benefit healthcare organizations (Rudge, 2011, 2013). Rosa's contributions regarding this first dimension of social acceleration are, therefore, useful to analyze the influence that technologies have on nursing care and, ultimately, to develop a critical theory of technology and nursing (Barnard, 2002; Sandelowski, 1999).

The acceleration of social change manifests itself in healthcare organizations in a web of processes associated with the changes that occur in these settings as a result of having to adapt to external influences (Alvesson & Willmott, 2002). These influences are linked to political-economic, social, and cultural discourses that change healthcare professionals' ways of being and doing, and, therefore, ways in which patient care delivery is provided (McMillan & Perron, 2020). Political agendas, value attributed to health (Krol & Lavoie, 2014; Mahon & McPherson, 2014), work and responsibility distribution mechanisms, organizational routines, interprofessional collaboration patterns (McMillan & Perron, 2020), and knowledge and skills that guide what is considered good practice at any given moment (Holmes et al., 2006, 2013), among others, are less stable and their obsolescence is reached earlier. Rosa's contributions in relation to this second dimension of social acceleration may be useful to understand how social change occurs in healthcare organizations, but also how nurses experience and cope with it (McMillan & Perron, 2021).

The acceleration of the pace of life manifests itself, in this sense, in the increased speed at which nurses are forced to respond to the changes brought about by technological acceleration and acceleration of social change. Indeed, the literature suggests multiple experiences which can be interpreted from the perspective of nurses standing on slipping slopes. Nurses increase the speed of their actions; reduce or eliminate breaks and empty slots of time between the end of a task and the beginning of the next; replace slow tasks with faster ones; perform simultaneously different activities; and strive to keep their knowledge and skills up to date to maintain their position and to meet organizational goals (Selberg, 2013). They feel that organizations do no longer expect nurses to care for patients, but rather to comply with a myriad of tasks linked to rigid time planning (Foth & Holmes, 2017); to adapt to changes triggered by the relentless incorporation of technological advances into their

professional realities (McAllister et al., 2014); and to adhere to the traceability of bureaucratic operating systems (Johnsen, 2015). Rosa's contributions regarding this third dimension of social acceleration may be useful to understand how nurses' position amidst social acceleration constrains nurses' actions leading them to experience moral distress because of being unable to take "good" care of patients (McMurray et al., 2011; Pask, 2003; Peter & Liaschenko, 2013; Skinner et al., 2018).

Technological acceleration, acceleration of social change, and acceleration of the pace of life lead nurses to establish and maintain alienated relationships to the world (Ceylan & Sulu, 2011; Hart, 2015; Herdman, 2004; Jenkins et al., 2019). These relationships of alienation are further reinforced by nurses' working conditions in modern healthcare organizations. Distributive conditions regarding nurses' time and workload allocation, availability of workspaces and material resources, and nurses' salaries (Gonçalves et al., 2015; Souza et al., 2017), as well as nurses' recognition (Aberese-Ako et al., 2014; Antoniazzi, 2011) and representation (Buresh & Gordon, 2013; Duncan et al., 2014, 2015) hinder them to enter into, and experience, resonant relationships and to establish stable axes of resonance to the world.

Nurses strive to provide the best possible patient care despite the contemporary forces affecting them and the working conditions in which they practice. To this end, they enact their political agency in an attempt to challenge the institutional status quo that keeps them static in healthcare organizations (Attree, 2005; Boonen et al., 2020; Chulach & Gagnon, 2016; Goodman, 2017; McMillan & Perron, 2020; Perron, 2013). Rosa's works on resonance may contribute, in this sense, to explore alternative forms of being-in-the-world for nurses and alternative forms of the institutional order nurses inhabit (Rosa, 2019).

Political agency is defined as the ability of individuals to engender changes in the sociopolitical matrix they occupy based on whom they consider themselves to be and what goals they intend to achieve, as well as to question and envision how things might otherwise be when the world around themselves is not resonant with their individual *ethos* (Krause, 2013; Perron, 2013). The concept of political agency is not a concept that appears explicitly in Rosa's work. The idea of resonance has, however, a theoretical link to it. Resonance is concerned with individuals' role in their relationship to the world not as passive subjects awaiting to be affected and transformed by the world, but rather as subjects who consider themselves as agents capable of affecting the world, of manifesting their self-efficacy to transform it through their own actions (Rosa, 2019, 2020).

Literature suggests that although nurses are considered by themselves and others as a powerless and oppressed professional group, they engage in microlevel politics to be able to provide morally authentic care (McMillan & Perron, 2020, 2021), and to transform their work environment in a moral inhabitable one (Peter et al., 2004). The emancipatory potential of political agency linked to resonance falls within the frame of these reflections. Nurses enact their political agency not only to experience moments of resonance in the nurse-

patient encounter, but rather to establish stable axes of resonance with themselves and the world towards their own emancipation (Jacobs et al., 2005; Jarrín, 2006; Martin et al., 2018). Research on political agency and emancipation in nursing may benefit from Rosa's work, setting the capability of resonating as the main goal. Rosa's theoretical framework may provide the grounds to study from a critical and emancipatory perspective how nurses can build their relationships to themselves, others, and the world towards resonance and good life. Healthcare organizations must, in turn, provide the preconditions needed so that resonance and good life can be made possible for nurses. Political agendas should, therefore, consider nurses' resonance and good life as high-priority issues for the common good (Aberese-Ako et al., 2014; Kagan & Chinn, 2009).

In this sense, effects on larger issues beyond the microspaces of practice are produced when nurses engage in politics and when healthcare organizations provide the set of preconditions needed to establish stable axes of resonance. Rosa's theoretical framework allows for the definition of the dimension of care as a resonant relationship that needs the commitment of both nurses and healthcare organizations to be possible (Legault, 2018). The point of convergence of phenomenological and critical research approaches in Rosa's work enables to tackle care in a way that has not been addressed so far. Phenomenological approaches provide a tool to explore nurses' caring experiences in-depth, while Critical Theory provides a tool to outline a critique on obstacles standing in front of nurses' ability to build resonant relationships with themselves, others, and the world with an emancipatory intent.

4.1 | Challenges

The application of Rosa's framework to nursing presents some theoretical and methodological challenges. In this section, we do not attempt to discuss in depth all of these challenges, but rather to describe some of the ones researchers interested in the study of the topics presented in the previous section through this lens may have to face.

Rosa's contributions to social acceleration pose the challenge of discussing the benefits and drawbacks that this process has on healthcare organizations. The paradoxical relationship between the benefits of social acceleration (especially those arising from technological acceleration) for the improvement of the population's health, and the detriments that its consequences in nursing practice may entail for the tradition of fundamental, human, and sensitive care should be regarded and addressed (Galbany-Estragués & Comas-d'Argemir, 2017; Griswold Peirce et al., 2020; Kagan, 2009).

Rosa's conceptualization of alienation as a relationship to the world, rather than as a particular state of being, provides multiple theoretical and practical opportunities for nurses' emancipation. However, overcoming alienation in nursing poses a challenge as nurses are often constructed by themselves and others as a powerless and oppressed professional group that is unable to exert power to transform their status condition in healthcare environments

(Holmes & Gastaldo, 2002; Lunardi et al., 2017; Manojlovich, 2007; Roberts et al., 2009). Nurses' attempts to challenge organizations institutional status quo are, moreover, very often understood as unethical practices (Kagan & Chinn, 2009; Perron, 2013). Nurses addressing the need to strive for their emancipation may have to face the challenge of coping with "risk, uncertainty, and vulnerability," and "of maintaining themselves in a permanent yet ethical state of discomfort" due to effects arising from their actions to destabilize the institutional status quo (Perron et al., 2014, p. 40).

Rosa's work on resonance applied to nursing may seem to reproduce the long tradition in this field of developing normative theories which make nurses to become, both from the inside and from the outside, a group that needs to be governed, and whose practices need to be controlled to conform, respectively, to a model of "good nursing" and a model of "good nursing practice" (Perron, 2013). Rosa argues against this freedom-limiting impression that the concept of resonance is not imbued with any normative character. However, a normative criterion derives from it to assess the quality of individuals' and collectivities' lives and relationships to the world. "A lack of resonance and a predominance of alienation represent an objectionable state; resonance can then become a standard for social critique" (Rosa, 2019, p. 624). Resonance theory remains, therefore, democratic and pluralistic, nonpaternalistic and nonauthoritarian, and does not classify practices as necessarily resonant according to their content, but rather according to their capacity to enable the establishment and maintenance of stable axes of resonance to the world, thus allowing individuals to feel in a responsive world.

Challenges in the use of Rosa's theoretical framework go along with some methodological weaknesses that should be taken into consideration, as they are especially relevant in nursing. Rosa's account does not mainstream a gender perspective, nor does it consider cultural relativism. Therefore, this lens does not assess the implications for women and men regarding the experience of time in an accelerated modern society, nor to the disposition of economic, political, social, and cultural factors that determine alienating or resonant relationships to the world. This becomes particularly relevant in nursing since it has been female-dominated and attached to traits attributed to the female role in society (Hoffmann, 1991). It does not draw attention to the implications of its three major concepts beyond Western society either (Rosa, 2019). This becomes particularly relevant in nursing to understand north-south differences of nurses' experiences across the globe (Santos Salas, 2005). In response to these criticisms, Rosa (2019) argues that these are not incompatible with his theoretical approach. He acknowledges that social acceleration and resonance theories, gender studies, and cultural studies could complement and inspire each other as research approaches. Researchers should consider these issues when guiding their research under Rosa's theoretical lens by implementing strategies that allow for a feminist and global account regarding the phenomena under study.

Notwithstanding the potential challenges and weaknesses that Rosa's theoretical framework presents, this lens provides a new and

inspiring philosophical approach to advance knowledge of a wide range of issues related to nursing and healthcare adapting the tradition of Critical Theory to the present day (Susen, 2020).

5 | CONCLUSION

Hartmut Rosa's theoretical framework provides nursing with an inspiring standpoint from which to broadly understand how nurses make sense of their relationship to themselves, others, and the world, comprising healthcare organizations in which nurses perform and the broader context in which they are embedded. Rosa's work points the way toward a diagnosis and a critique of the current state of nursing in contemporary society; it contributes to formulating promising emancipatory alternatives to it; and it may also be useful to elaborate strategies of nursing and healthcare transformation in this regard. We encourage researchers to integrate Rosa's theoretical framework as an alternative lens to guide and support their research, and to continue exploring the implications addressed in this article and other further implications in nursing and healthcare in the context of a fast-paced environment which, although alienating, can nonetheless be reshaped in a way promoting resonant relationships to the world.

CONFLICT OF INTEREST

The authors declare no conflict of interest.

DATA AVAILABILITY STATEMENT

Data sharing not applicable to this article as no datasets were generated or analyzed during the current study.

ORCID

Camelia López-Deflory  <http://orcid.org/0000-0001-5073-6292>

Margalida Miró-Bonet  <http://orcid.org/0000-0001-7114-3779>

REFERENCES

- Aberese-Ako, M., Van Dijk, H., Gerrits, T., Arhinful, D. K., & Agyepong, I. A. (2014). Your health our concern, our health whose concern? Perceptions of injustice in organizational relationships and processes and frontline health worker motivation in Ghana. *Health Policy and Planning*, 29(Suppl 2), 15–28. <https://doi.org/10.1093/heapol/czu068>
- Alvesson, M., & Willmott, H. (2002). Identity regulation as organizational control: Producing the appropriate individual. *Journal of Management Studies*, 39(5), 619–644. <https://doi.org/10.1111/1467-6486.00305>
- Andersen, A. B., Beedholm, K., Kolbæk, R., & Frederiksen, K. (2018). When clock time governs interaction: How time influences health professionals' intersectoral collaboration. *Qualitative Health Research*, 28(13), 2059–2070. <https://doi.org/10.1177/1049732318779046>
- Antoniazzi, C. D. (2011). Respect as experienced by registered nurses. *Western Journal of Nursing Research*, 33(6), 745–766. <https://doi.org/10.1177/0193945910376516>
- Attree, M. (2005). Nursing agency and governance: Registered nurses' perceptions. *Journal of Nursing Management*, 13, 387–396. <https://doi.org/10.1111/j.1365-2834.2005.00553.x>
- Bail, K., Cook, R., Gardner, A., & Grealish, L. (2009). Writing ourselves into a web of obedience: A nursing policy analysis. *International Journal of*

- Nursing Studies*, 46(11), 1457–1466. <https://doi.org/10.1016/j.ijnurstu.2009.04.005>
- Bandura, A. (1977). Self-efficacy: Toward a unifying theory of behavioral change. *Psychological Review*, 84(2), 191–215. <https://doi.org/10.1037/0033-295X.84.2.191>
- Barnard, A. (2002). Philosophy of technology and nursing. *Nursing Philosophy*, 3(1), 15–26. <https://doi.org/10.1046/j.1466-769X.2002.00078.x>
- Bialakowsky, A. (2018). Alienación, aceleración, resonancia y buena vida. Entrevista a Hartmut Rosa [Alienation, acceleration, resonance and good life. Interview with Hartmut Rosa]. *Revista Colombiana de Sociología*, 41(2), 249–259. <https://doi.org/10.15446/rcs.v41n2.75164>
- Boonen, M., Rankin, J., Vosman, F., & Niemeijer, A. (2020). Nurses' knowledge and deliberations crucial to Barcoded Medication Administration technology in a Dutch hospital: Discovering nurses' agency inside ruling. *Health*, 24(3), 279–298. <https://doi.org/10.1177/1363459318800155>
- Briskin, L. (2012). Resistance, mobilization and militancy: Nurses on strike. *Nursing Inquiry*, 19(4), 285–296. <https://doi.org/10.1111/j.1440-1800.2011.00585.x>
- Buresh, B., & Gordon, S. (2013). *From silence to voice: What nurses know and must communicate to the public* (3rd ed.). Cornell University Press.
- Ceylan, A., & Sulu, S. (2011). Organizational injustice and work alienation. *Ekonomika a Management*, 14(2), 65–78.
- Chulach, T., & Gagnon, M. (2016). Working in a “third space”: A closer look at the hybridity, identity and agency of nurse practitioners. *Nursing Inquiry*, 23(1), 52–63. <https://doi.org/10.1111/nin.12105>
- Duncan, S., Rodney, P. A., & Thorne, S. (2014). Forging a strong nursing future: Insights from the Canadian context. *Journal of Research in Nursing*, 19(7-8), 621–633. <https://doi.org/10.1177/1744987114559063>
- Duncan, S., Thorne, S., & Rodney, P. (2015). Evolving trends in nurse regulation: What are the policy impacts for nursing's social mandate. *Nursing Inquiry*, 22(1), 27–38. <https://doi.org/10.1111/nin.12087>
- Foth, T., & Holmes, D. (2017). Neoliberalism and the government of nursing through competency-based education. *Nursing Inquiry*, 24(2), e12154. <https://doi.org/10.1111/nin.12154>
- Fraser, N., & Jaeggi, R. (2018). *Capitalism: A conversation in Critical Theory*. Polity Press.
- Freitas, A. C., & Bolda, B. D. S. (2019). An interview with Hartmut Rosa. *Em Tese*, 16(2), 115–133. <https://doi.org/10.5007/1806-5023.2019v16n2p115>
- Fuchs, C. (2016). Critical theory. In K. B. Jensen, & R. T. Craig (Eds.), *The international encyclopedia of communication theory and philosophy* (pp. 1–20). Wiley.
- Galbany-Estragués, P., & Comas-d'Argemir, D. (2017). Care, autonomy, and gender in nursing practice: A historical study of nurses' experiences. *Journal of Nursing Research*, 25(5), 361–367. <https://doi.org/10.1097/JNR.000000000000184>
- Gonçalves, F. G. de A., Souza, N. V. D. de O., Zeitoune, R. C. G., Adame, G. F. P. L., & do Nascimento, S. M. P. (2015). Impacts of neoliberalism on hospital nursing work. *Texto e Contexto Enfermagem*, 24(3), 646–653.
- Goodman, B. (2017). Margaret Archer, modes of reflexivity: The structured agency of nursing action. *Nurse Education Today*, 48, 120–122. <https://doi.org/10.1016/j.nedt.2016.10.001>
- Griswold Peirce, A., Elie, S., George, A., Gold, M., O'Hara, K., & Rose-Facey, W. (2020). Knowledge development, technology and questions of nursing ethics. *Nursing Ethics*, 27(1), 77–87. <https://doi.org/10.1177/0969733019840752>
- Gunn, V., Muntaner, C., Villeneuve, M., Chung, H., & Gea-Sanchez, M. (2018). Nursing professionalization and welfare state policies: A critical review of structural factors influencing the development of

- nursing and the nursing workforce. *Nursing Inquiry*, 26(1), e12263. <https://doi.org/10.1111/nin.12263>
- Hart, C. (2015). The elephant in the room: Nursing and nursing power on an interprofessional team. *The Journal of Continuing Education in Nursing*, 46(8), 349–355. <https://doi.org/10.3928/00220124-20150721-01>
- Herdman, E. A. (2004). Nursing in a postemotional society. *Nursing Philosophy*, 5, 95–103. <https://doi.org/10.1111/j.1466-769X.2004.00169.x>
- Hochschild, A. (1997). *The time bind: When work becomes home and home becomes work*. Metropolitan Books.
- Hoffmann, F. L. (1991). Feminism and nursing. *NWSA Journal*, 3(1), 53–69. <https://www.jstor.org/stable/4316105>
- Holmes, D., & Gastaldo, D. (2002). Nursing as means of governmentality. *Journal of Advanced Nursing*, 38(6), 557–565. <https://doi.org/10.1046/j.1365-2648.2002.02222.x>
- Holmes, D., Murray, S. J., Perron, A., & Rail, G. (2006). Towards an understanding of the politics of “evidence”: A response to Dr Jefferson, MD. *International Journal of Evidence-based Healthcare*, 4(4), 394–395. <https://doi.org/10.1111/j.1479-6988.2006.00049.x>
- Holmes, D., Roy, B., & Perron, A. (2013). The use of postcolonialism in the nursing domain: Colonial patronage, conversion, and resistance. *Advances in Nursing Science*, 31(1), 42–51. <https://doi.org/10.1097/01.ANS.0000311528.73564.83>
- Honneth, A., Butler, J., Geuss, R., Lear, J., & Jay, M. (2012). *Reification: A new look at an old idea*. Oxford University Press.
- Jacobs, B. B., Fontana, J. S., Kehoe, M. H., Matarese, C., & Chinn, P. L. (2005). An emancipatory study of contemporary nursing practice. *Nursing Outlook*, 53(1), 6–14. <https://doi.org/10.1016/j.outlook.2004.04.015>
- Jaeggi, R. (2014). *Alienation*. Columbia University Press.
- Jarrin, O. F. (2006). Results from the Nurse Manifest 2003 Study: Nurses' perspectives on nursing. *Advances in Nursing Science*, 29(2), 74–85. <https://doi.org/10.1097/00012272-200604000-00017>
- Jenkins, K., Kinsella, E. A., & DeLuca, S. (2019). Perspectives on phronesis in professional nursing practice. *Nursing Philosophy*, 20(1), e12231. <https://doi.org/10.1111/nup.12231>
- Johnsen, H. (2015). Professional responses to post bureaucratic hospital reforms and their impact on care provision. *Women and Birth*, 28(2), e19–e25. <https://doi.org/10.1016/j.wombi.2015.01.006>
- Kagan, P. N. (2009). Historical voices of resistance crossing boundaries to praxis for the public. *Advances in Nursing Science*, 32(1), 19–32. <https://doi.org/10.1097/01.ANS.0000346284.06860.35>
- Kagan, P. N., & Chinn, P. L. (2009). We're all here for the good of the patient. *Nursing Science Quarterly*, 23(1), 41–46. <https://doi.org/10.1177/0894318409353808>
- Krause, S. R. (2013). Beyond non-domination: Agency, inequality and the meaning of freedom. *Philosophy and Social Criticism*, 39(2), 187–208. <https://doi.org/10.1177/0191453712470360>
- Krol, P. J., & Lavoie, M. (2014). Beyond nursing nihilism, a Nietzschean transvaluation of neoliberal values. *Nursing Philosophy*, 15(2), 112–124. <https://doi.org/10.1111/nup.12025>
- Legault, F. (2018). Le désarroi des infirmières, symptôme d'un capitalisme autodestructeur [The disarray of nurses, a symptom of a self-destructive capitalism]. *Le Devoir*. <https://www.ledevoir.com/societe/le-devoir-de-philo-histoire/526391/le-desarroi-des-infirmieres-symptome-d-un-capitalisme-autodestructeur>
- Lunardi, V. L., Peter, E., & Gastaldo, D. (2017). Are submissive nurses ethical? Reflecting on power anorexia. *Revista Brasileira de Enfermagem*, 55(2), 183–188. <https://doi.org/10.1590/s0034-71672002000200012>
- Mahon, P., & McPherson, G. (2014). Explaining why nurses remain in or leave bedside nursing: A critical ethnography. *Nurse Researcher*, 22(1), 8–13. <https://doi.org/10.7748/nr.22.1.8.e1271>
- Manojlovich, M. (2007). Power and empowerment in nursing: Looking backward to inform the future. *OJIN: The Online Journal of Issues in Nursing*, 12(1), 2. <https://doi.org/10.3912/OJIN.Vol12No01Man01>
- Martin, P., Duval, K., & Labelle, M.-P. (2018). Rancière's writings applied to nursing: A radical and emancipatory political theory. *Nursing Philosophy*, 19(1), e12202. <https://doi.org/10.1111/nup.12202>
- Martinsen, K. (2017). Fra diakonisse til robot [From deaconess to robot]. *Klinisk Sygepleje*, 31(1), 20–33. <https://doi.org/10.18261/issn.1903-2285-2017-01-03>
- Martinsen, K. (2018). Bevegelig berort [Moveable location]. Fagbokforlaget.
- McAllister, M., Madsen, W., & Holmes, C. (2014). Newton's cradle: A metaphor to consider the flexibility, resistance and direction of nursing's future. *Nursing Inquiry*, 21(2), 130–139. <https://doi.org/10.1111/nin.12037>
- McCarney, J. (1986). What makes Critical Theory “critical”? *Radical Philosophy*, 42, 11–23. <https://www.radicalphilosophy.com/article/what-makes-critical-theory-critical>
- McMillan, K., & Perron, A. (2020). Nurses' engagement with power, voice and politics amidst restructuring efforts. *Nursing Inquiry*, 27(3), e12345. <https://doi.org/10.1111/nin.12345>
- McMillan, K., & Perron, A. (2021). Change resistance as practicing moral authenticity: A qualitative study. *Research & Theory in Nursing Practice*, 35(2), RTNP-D-20-00078.
- McMurray, R., Pullen, A., & Rhodes, C. (2011). Ethical subjectivity and politics in organizations: A case of health care tendering. *Organization*, 18(4), 541–561. <https://doi.org/10.1177/1350508410388336>
- O'Connor, S., Chu, C. H., Thilo, F., Lee, J. J., Mather, C., & Topaz, M. (2020). Professionalism in a digital and mobile world: A way forward for nursing. *Journal of Advanced Nursing*, 76(1), 4–6. <https://doi.org/10.1111/jan.14224>
- Pask, E. J. (2003). Moral agency in nursing: Seeing value in the work and believing that I make a difference. *Nursing Ethics*, 10(2), 165–174. <https://doi.org/10.1191/0969733003ne591oa>
- Pearlin, L. I. (1962). Alienation from work: A study of nursing personnel. *American Sociological Review*, 27(3), 314–326. <https://doi.org/10.2307/2089793>
- Perron, A. (2013). Nursing as “disobedient” practice: Care of the nurse's self, parrhesia, and the dismantling of a baseless paradox. *Nursing Philosophy*, 14(3), 154–167. <https://doi.org/10.1111/nup.12015>
- Perron, A., Rudge, T., & Gagnon, M. (2014). Towards an “ethics of discomfort” in nursing: Parrhesia as fearless speech. In P. N. Kagan, P. L. Chinn, & M. C. Smith *Philosophies and practices of emancipatory nursing: Social justice as praxis* (pp. 39–50). Routledge.
- Peter, E., & Liaschenko, J. (2013). Moral distress reexamined: A feminist interpretation of nurses' identities, relationships, and responsibilities. *Journal of Bioethical Inquiry*, 10(3), 337–345. <https://doi.org/10.1007/s11673-013-9456-5>
- Peter, E., Macfarlane, A. V., & O'Brien-Pallas, L. L. (2004). Analysis of the moral habitability of the nursing work environment. *Journal of Advanced Nursing*, 47(4), 356–364. https://doi.org/10.1111/j.1365-2648.2004.03113_1.x
- Peter, E., Simmonds, A., & Liaschenko, J. (2018). Nurses' narratives of moral identity: Making a difference and reciprocal holding. *Nursing Ethics*, 25(3), 324–334. <https://doi.org/10.1177/0969733016648206>
- Roberts, S. J., Demarco, R., & Griffin, M. (2009). The effect of oppressed group behaviours on the culture of the nursing workplace: A review of the evidence and interventions for change. *Journal of Nursing Management*, 17(3), 288–293. <https://doi.org/10.1111/j.1365-2834.2008.00959.x>
- Rosa, H. (2015). *Social acceleration: A new theory of modernity*. Columbia University Press.
- Rosa, H. (2016). Alienación y aceleración: Hacia una teoría crítica de la temporalidad en la modernidad tardía [Alienation & acceleration: Towards a critical theory of late modernity]. Katz.
- Rosa, H. (2017). Dynamic stabilization, the Triple A approach to the good life, and the resonance conception. *Questions de Communication*,

- 31, 437–456. <https://doi.org/10.4000/questionsdecommunication.11228>
- Rosa, H. (2019). *Resonance: A Sociology of our relationship to the world*. Polity Press.
- Rosa, H. (2020). *The uncontrollability of the world*. Polity Press.
- Rosa, H. (2014). From work-life to work-age balance? Acceleration, alienation, and appropriation at the workplace. In C. Korunka, & P. Hoonakker (Eds.), *The impact of ICT on quality of working life* (pp. 43–61). Springer.
- Rudge, T. (2011). The 'well-run' system and its antinomies. *Nursing*, 12(3), 167–176. <https://doi.org/10.1111/j.1466-769X.2011.00495.x>
- Rudge, T. (2013). Desiring productivity: Nary a wasted moment, never a missed step! *Nursing Philosophy*, 14(3), 201–211. <https://doi.org/10.1111/nup.12019>
- Sandelowski, M. (1999). Troubling distinctions: A semiotics of the nursing/technology relationship. *Nursing Inquiry*, 6, 198–207. <https://doi.org/10.1097/00012272-198604000-00005>
- Santos Salas, A. (2005). Toward a North-South dialogue: Revisiting nursing theory (from the South). *Advances in Nursing Science*, 28(1), 17–24. <https://doi.org/10.1097/00012272-200501000-00003>
- Selberg, R. (2013). Nursing in times of neoliberal change: An ethnographic study of nurses' experiences of work intensification. *Nordic Journal of Working Life Studies*, 3(2), 9–36. <https://doi.org/10.19154/njwls.v3i2.2548>
- Skinner, N., Van Dijk, P., Stothard, C., & Fein, E. C. (2018). "It breaks your soul": An in-depth exploration of workplace injustice in nursing. *Journal of Nursing Management*, 26(2), 200–208. <https://doi.org/10.1111/jonm.12535>
- Souza, N., Gonçalves, F., Pires, A., & David, H. (2017). Neoliberalist influences on nursing hospital work process and organization. *Revista Brasileira de Enfermagem*, 70(5), 912–919. <https://doi.org/10.1590/0034-7167-2016-0092>
- Sumner, J. (2010). Reflection and moral maturity in a nurse's caring practice: A critical perspective. *Nursing Philosophy*, 11(3), 159–169. <https://doi.org/10.1111/j.1466-769X.2010.00445.x>
- Susen, S. (2020). The resonance of resonance: Critical Theory as a sociology of world-relations? *International Journal of Politics, Culture and Society*, 33(3), 309–344. <https://doi.org/10.1007/s10767-019-9313-6>
- Taylor, C. (1985). *Philosophical papers: Volume 1, Human agency and language*. Cambridge University Press.
- Taylor, C. (1989). *Sources of the self: The making of the modern identity*. Harvard University Press.
- Torres, F., & Rosa, H. (2021). Acceleration theory, temporal regimes, and politics today: An interview with Hartmut Rosa. *Revista de Historia de Las Ideas Políticas*, 24(3), 519–523. <https://doi.org/10.5209/rpub.79249>
- Urban, A. M. (2014). Taken for granted: Normalizing nurses' work in hospitals. *Nursing Inquiry*, 21(1), 69–78. <https://doi.org/10.1111/nin.12033>

How to cite this article: López-Deflory, C., Perron, A., & Miró-Bonet, M. (2022). Social acceleration, alienation, and resonance: Hartmut Rosa's writings applied to nursing. *Nursing Inquiry*, e12528. <https://doi.org/10.1111/nin.12528>