Notework

The Newsletter of the Standing Conference on Organizational Symbolism

May 2002 issue

Editorial
Jo Brewis

Welcome to the May 2002 issue of Notework. You may remember that on the last pre-conference cover I chose a shamrock because we were off to Dublin. Those of you with really long memories will also recall the Greek church on the May 2000 issue, prior to Athens. Well, darned if I haven't done it again … I surprise myself sometimes, really I do … anyway I doubt if there is anyone out there who is as ignorant as me when it comes to general knowledge but - just in case - the flag on the cover of this issue is the Hungarian flag, in honour of the Budapest conference.

Does that intro sound mildly deranged? Or hadn't you noticed the difference? Anyway, if I do sound like I've been indulging in strong drink and class A drugs this is either (a) because I have and/ or (b) because this is my last issue as Notework editor, and I'm demob happy! I'm stepping down as of the AGM in Budapest partly because I think I've visited my `unique' sense of humour on you all for long enough but also due to the fact that I am co-organizing the SCOS 2003 conference and need to downscale my commitments a touch. My replacement is Alison "I'm not drunk, I'm old" Linstead[1], who introduces herself below – so please send all future contributions to her. Al is one of the three Board members whose roles have changed somewhat after the Helsinki meeting – more details of which in the minutes of that meeting.

Mention of Budapest, the 2003 conference and Board minutes brings me to the contents of this issue. We begin with an update on Budapest, which looks like being outstanding, and follow it, appropriately enough, with the call for SCOS 2003 in Cambridge – many of you will have already received this as Gav and I effectively spammed the entire academic universe with it, and I know it's elsewhere on this site, but I include it here anyway because … well, because it's my conference!!![2] The deadline for abstract submission is **29.11.02** so work those fingers to the bone! We then move to some information about the SCOS journal *Culture and Organization,* now published by Routledge, summaries of the Budapest and Helsinki board minutes,

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[1] Sorry Al – I couldn't resist – for those of you who want to know more about this cryptic comment, it was uttered by our Notework editor-elect as she gracefully sank to her knees on a Helsinki dancefloor, probably about half-way through some classy piece of musical excellence like `Flashdance' or `Deeper Shade of Blue'. Shortly after this incident, the retiring editor managed to miss her mouth with a pint glass and became the sole and involuntary entrant in the Sokos Hotel Tapiola Garden Wet T-Shirt Competition. We can only put these two tragic occurrences down in the annals of SCOS board history as occupational hazards …

[2] You may be wondering why Cambridge and not Alicante (the original location) – well, to cut a very long story short, the Hotel Meliá proved impossible for financial reasons and we could not find an alternative venue in Alicante. We then settled on either Oxford or Cambridge, since Gavin and I are both in the UK, and one of the Cambridge colleges turned out to be the most feasible place to hold the conference.

through Doug Foster's post-9/11 discussion of forms of terrorism, `So why don't they call it ultra-terrorism?' and Cliff Cheng's `When army green is white', which critically reviews Moskos and Butler's *All That We Can Be: Black Leadership And Racial Integration The Army Way* (New York: Basic Books, 1996), and end with information relating to several forthcoming academic happenings – the Subaltern Storytelling Seminar at University College Cork and the second Reason in Practice conference in Oxford, both in June; a special issue of *Gender, Work and Organization* which Al and I are guest editing; the sixth Dilemmas conference in London in September; a PhD workshop at Keele, also in September, entitled Politics of Organization; and six (count them!) special issues of *TAMARA*. Also of course there's some of the usual pointless nonsense …

Something else which I should bring to readers' attention before I sign off is that sadly we are unable for the time being to continue to support one hard copy issue and one soft copy issue of Notework a year. The November issue costs the best part of £2000 to print and post, and it's an expense that SCOS can no longer sustain year on year. So we have had to take the tough decision to make Notework entirely online. Publication of Notework in both May and November will therefore now be signalled through the SCOS members' listserver and the Critical Management Studies listserver. We are also currently engaged in discussions about the future content of Notework, and trying to identify what should appear there as opposed to appearing in other sections of the website, and will keep you posted of any changes.

A nicer piece of news is that Peter Case, who as many of you know is co-organizing SCOS 2002, should as of very recently be addressed as Professor Case – well done, Peter, I can't think of anyone who deserves it more.

Anyway, enough already … at this point I'd like to take this opportunity to thank everyone who has contributed to Notework whilst I've been editing it – you've all done a **brilliant** job. Please also keep it coming … Alison's contact details are shown below, and the deadline for the next issue is **September 15th 2002.** And just one last thing – my mate Shena Mitchell at the University of Portsmouth sent me this fantastic link which is best viewed after marking a pile of undergraduate essays … http://www.cynicalbastards.com/ubs/index.html

Thanks for your patience these last four years and please keep spreading the SCOS word (God, now I sound like a televangelist …).

May the road rise with you

Jo

Hi all

Well, Jo, you have really done me proud and brought great shame on my family!!! Many of you will know that the *event* that Jo has reported to you *all* is not my only claim to fame and I'm sure I will bore you with my own mishaps

(and hopefully Jo's) in future issues of Notework. I thought about trying to salvage some credibility by trying to convince you that I will be a hard-working and worthy editor but I would rather use this precious space (what a whopper of an issue!) to thank Jo for all her hard work, enthusiasm and good humour for the past four years. Thanks, Jo, on behalf of all the board for everything. But we are not too sad since Jo and Gavin will be with us for some time yet as organisers of the SCOS conference in Cambridge. I will expect Jo to train me over the summer before the November issue comes out! So, until then, please send me any material that you would like to see in Notework. In my new role I will also be dealing with "communications" and if you would like to advertise a conference, workshop, journal special issues and such like then please send the details in so that we can post them on the SCOS website. Until November, have a great summer and for those of you attending the Budapest conference – enjoy! In the meantime I will take dance lessons and stay off Finnish beer ...

Al

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Notes from the Chair

David Richards

Hello from sunny (sic) Sunderland. In what passes for summer here we have the usual "four seasons in one day" (I know that Melbourne, Australia claims exclusive right to this appellation, but they will have to share it with us). The recent Board meeting in Helsinki however took place in lovely sunny conditions and our local representative, Tuomo Peltonen, excelled himself in providing support to the always alert [**ed.** - really?] board members. He was

able to arrange superb meeting accommodation in Helsinki University of Technology through his friend Henrikki Tikkanen, a Professor in the Institute of Strategy and International Business. The building used to be the corporate HQ for Nokia and our first meeting took place in what had been their boardroom. Our second, for complicated security reasons, took place in an even posher facility attached to the corporate sauna. A memorable event if only for Steve Linstead making everyone coffee. We decided some things (yes we do do this on occasion) including that the conference in 2004 will be in Halifax, Nova Scotia, organised by Albert and Jean Mills. See the minutes later.

The last six months seem to have been another strong period for SCOS: membership is now over 540, the journal has successfully relaunched, the website has been rebuilt and looks terrific and the conference in Budapest looks like it will be really good, with an excellent number of attendees (see the report later). So I hope you enjoy reading this edition of Notework, the last to be edited by Jo Brewis (boo-hoo). Many thanks to her for another sterling performance.

Best wishes

Dave

A speedy update on SCOS XX, 10th-13th July 2002, Budapest

The response to the call for papers has been excellent. We have received well over 100 abstracts representing a truly multicultural and inter-disciplinary set of interests. Our favourite paper title to date comes from Martin Wood of Exeter University – `Speed is marvellous: time alone is wearisome'. In addition to colleagues from across Europe, we look forward to welcoming delegates from as far afield as Latin America, Canada, the USA, New Zealand and Australia. To date, about 120 delegates have registered and the topic, `Speed', has prompted papers not only from the usual SCOS core of organizational studies scholars but also from colleagues working in such disciplines as sociology, anthropology, history, cultural studies, politics and literary theory. Keynote speakers include Professor Fred Botting, University of Keele, and Professor Margaret Grieco, Napier University. In short, the stage looks set for a highly engaging intellectual event.

Talking of stages, we intend to complement the cerebral stimulation with a number of extra-curricular activities. These will include, inter alia, a dedicated theatre performance and a range of local cultural diversions involving the River Danube, satellite towns, fine restaurants and so forth. We are confident

that appetites, however coarse or refined, will be satisfied by the social programme that we have planned [**ed.** – good, as long as there's something for those with the former type of appetite!].

There will be a conference pack issued at registration that will include all manner of good things, not least a CD-ROM of the proceedings. From the beginning of June there will also be access for delegates who have paid their conference fee to a dedicated website from which papers may be downloaded. (After the conference, we'll make all the papers we've received freely available from the SCOS website). You can find out more about the conference by visiting www.scos.org and following the conference links. In the meantime, if you have any queries about accommodation, travel, registration or payment please contact Eva Boros, email: harfa@axelero.hu If you have any academic queries please address them to Peter Case, email: scos@brookes.ac.uk

We wish those of you who are attending a safe trip to Budapest and look forward to meeting you soon.

Peter Case, Simon Lilley and Tom Owens

CALL FOR PAPERS
21st Standing Conference on Organizational Symbolism
Organizational wellness: *mens sana in corporate sano*?
9th-12th July 2003, University of Cambridge, UK

Organized in collaboration with the Department of Management, University of Keele, UK, and the Essex Management Centre, University of Essex, UK

As SCOS reaches its majority, we invite your reflections on the subject of organizational wellness. Even a cursory online search throws up thousands of references to wellness — wellness councils, wellness foundations, wellness centres, wellness institutes (etc. etc. etc.) — all of which speak of a contemporary preoccupation with fitness, goodness, beauty, mental stability, health, happiness and hygiene. Work that body, tell me about your childhood, crunch those abs, flex those pecs, lose a dress size, discover your inner Goddess, get buffed, get ripped, get a six-pack, get some therapy, get a life ... the exhortation to BE WELL (and not sick, overweight, unhealthy, unfit, unstable, unhappy, unattractive, unclean) echoes across (post)modernity.

We suggest that possible interpretations of wellness in the organization studies context might include:

- *organizations and biology*: the demand for constant productivity in organizations and the failure to take account of human biology in the structuring of time and place at work ...
- *being well-behaved*: management attempts to secure hearts and minds, to encourage employees to work harder, faster and smarter, the successes and failures of such initiatives ...
- *being well-dressed*: organizational dress codes, uniforms, transgender and religious issues to do with appearance at work ...
- *being well-fed:* work canteens, cafés and restaurants, energy and nutrition at work, coffee breaks and snacking in the workplace ...
- *wellness organizations:* hospitals, doctors' surgeries, care and rest homes, gyms and leisure centres, health farms ...
- *selling well-being:* the marketing of products and services by the slimming industry, the exercise industry, the organic food industry, the cosmetics industry, the therapy industry (alternative and otherwise) ...
- *stress*: individualizing and normalizing effects of the `management' of organizational stress, the ever-greedier organization, `job rage', health promotion at work ...
- *death, disease and disorder*: foot and mouth, Bhopal, BSE/ vCJD, Chernobyl, Thalidomide, state regulations around hygiene, sanitation and prophylaxis ...
- *corporate responsibility*: the Minamata mercury poisonings, the Tasman Bridge collapse in Hobart, the sinking of the Herald of Free Enterprise, the Concorde crash, the Clapham, Southall, Paddington and Potters Bar rail disasters ...
- *occupational syndromes*: different occupational symptomatologies, the 24/7 economy and the impact of nightwork on diurnal human beings, the increasingly sedentary character of work and its implications ...
- *ergonomics and health and safety*: treating employees as extensions of workplace tools or machines so as to enhance output, sick building syndrome, RSI, employment conditions in the informal economy, sweatshops ...
- *the wage-effort bargain*: expectations that those in certain occupations are thin, well groomed, poised, muscular and so on in order to fulfil their side of the contract ...
- *disability and discrimination*: organizational norms concerning bodily ability, disabling or enabling organizational designs, disability and employment legislation ...
- *organizational aesthetics:* aesthetics and ethics - moralities at work, the architecture and artefacts of work, organizational kitsch ...
- *wellness, identity and popular culture:* cultural texts as symbolic material for organizing the self - such as models' (eg, Kate Moss), actors' (eg, Calista Flockhart) or singers' (eg, Geri Halliwell) bodies, anorexia, bulimia and Body Dysmorphic Disorder ...

?? *New Age wellness*: organizational feng shui, as practised for example by Coca Cola, organizational spirituality ...

?? *organizational lifecycles*: organizational births and deaths, buoyant and stagnant organizations, models of organizational wellness and illness, of performance, prosperity and decline ...

?? *organizations as porous bodies*: the permeability of organizational boundaries – invasions and infections like the Lovebug virus and Legionnaire's Disease, emissions and contaminations like greenhouse gasses and toxic waste ...

?? *consultancy and performative wellness:* intercessions to improve organizational performance, consultancy as discipline, metaphors of organizational `leanness' ...

?? *bodily interventions/ interrogations in organizations:* the use of bromide to subdue male prisoners, the Pindown technique in children's homes, random drug and alcohol tests at work ...

... and so on. This list is intended to be indicative only – we actively encourage innovative takes on the conference theme, as well as those that focus on more than one of the above areas. SCOS also has a long tradition of inter-disciplinarity, which we hope papers will reflect. Contributions can be theoretical, empirical or methodological, but should address their subject matter in a critical and rigorous fashion.

Open stream
An open stream at SCOS XXI will facilitate the presentation of recent developments in research on organizational culture and symbolism that do not connect to the conference theme. Papers are therefore invited on any aspect of theory, methodology, fieldwork or practice that is of continuing interest to the SCOS community. If submitting to the open stream, please indicate this clearly on your abstract.

Workshops
We also welcome suggestions for workshops, performances or similar events as well as conventional paper presentations. Outlines of proposed workshops should be the same length as a paper abstract and should clearly indicate the resources needed, the number of participants, the time required, the approach to be taken and the session's objectives.

Abstracts
Abstracts of no more than 500 words should be submitted by Friday 29th November 2002 to:
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We ask that you submit abstracts as e-mail attachments in Word 97 format, where possible. Please also direct any queries about the conference to Gavin at the same address. Gavin's co-organizer is Jo Brewis, University of Essex.

SCOS and CMS 2003
The 3rd International Critical Management Studies Conference is being held at Lancaster University, UK, from the 7th–9th July 2003. For delegates attending both CMS and SCOS, transport will be available between Lancaster and Cambridge on the afternoon of the 9th July. There is also ample free car parking available at the SCOS conference venue in Cambridge.

Have you joined SCOS yet?
Join online (it's free) at www.scos.org. The site has links to the conference web page and online registration (as these become available), archives of the SCOS newsletter Notework, a chat room, a bulletin board, details of past conferences and links to various Internet booksellers.

Culture and Organization (formerly Studies in Cultures, Organizations and Societies)

The official journal of the Standing Conference on Organizational Symbolism

A journal of qualitative methods, cultural studies and organization theory

Now published quarterly by Routledge

Culture and Organization was founded in 1995 as *Studies in Cultures, Organizations and Societie*s. It represents the intersection of academic disciplines that have developed distinct qualitative, empirical and theoretical vocabularies to research organization, culture and related social phenomena. *Culture and Organization* features refereed articles that offer innovative insights and provoke discussion. It particularly offers papers which employ ethnographic, critical and interpretive approaches, as practised in such disciplines as communication, media and cultural studies, which go beyond description and use data to advance theoretical reflection. The journal also presents papers which advance our conceptual understanding of organizational phenomena. Theoretically, *Culture and Organization* bridges the arts and humanities and the social sciences, and welcomes papers which draw on the disciplinary practices and discourses of philosophy, the performing arts, literary and art criticism and historical analysis, for example, and apply them to organizational and other relevant social arenas

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RECENT AND FORTHCOMING ARTICLES

??Texts and the ontology of organizations and institutions' *Dorothy E. Smith*

?☜Protext: the morphoses of identity, heterogeneity and synolon' *Klaus Harju*

?☜(Un)willing to resist? The discursive production of local workplace opposition *Anshuman Prasad and Pushkala Prasad*

?☜A 'sampled' account of organization: being a de-authored, reflexive parody

?☜of organization/ writing' *Robert Westwood*

?☜The hybridization of organizational culture in Tokyo Disneyland' *Aviad E. Raz*

?☜Organizing the past: a history and its (de)construction' *Alan Berkeley Thomas*

?☜A postmodern theory of general economy: the contribution of Georges Bataille' *Omid Nodoushani*

?☜Tuning into organizational song as aesthetic discourse' *Nick Nissley*

?☜Talks on track: debating urban infrastructure projects' *Herve Corvellec*

?☜Knowledge management and the missing tradition: on the role of tradition,

?☜knowledge and competencies in industrial production' *Lars Bo Henriksen,*

?☜The sense of violence and the absence of consolation' *Warren Smith and*

?☜*Valerie Fournier*

ANNUAL SUBSCRIPTION RATES

Institutional:	US $163	£127	€ 169
Personal:	US $70	£59	€ 77

For more information, see the journal website at: http://www.tandf.co.uk/journals/titles/14759551.html

Executive Board Meeting International Business School, Budapest, Hungary, 23rd and 24th November 2001

Wielding the SCOS quill pen and ink pot: Anne-marie Greene

Lucky buggers, getting to travel to Budapest twice in twelve months … bah humbug! .. anyway, the following issues were discussed by those present (your editor was at home sulking at the time):

Regional representatives

There are now three from South America, Jair Santos, Roberto Coda and Roberto Gutierrez, all of whom are advertising the 2002 conference. We have also realized that we should henceforth refer to the Scandinavian reps as Nordic reps.

Website

Technical problems have beset the site recently but have now been rectified with the help of Matthew Higgins, our trusty web-master.

Dublin 2001

The board commented on the success of Dublin. Copies of the November 2001 issue of Notework should have by now made their way to attendees; copies of the journal to follow … watch this space!

Elections

Alison Linstead reported that there had been three contenders for the position of membership officer. The final vote was:

David Crowther   21
Jan Betts   20
Peter Elsmore   11

The board noted the close-run nature of the vote and congratulated David on his election to the board.

Membership

In his last report as membership officer, Dave Richards reported that SCOS membership has increased over the last year as follows:

July 2000   122 online members   750 on database
November 2001   450 online members   950 on database

Marketing

Gavin Jack reported that the Keele PhD `After Organization' workshop had been a great success and that the sponsorship of a drinks reception by SCOS had been a worthy investment. The 21 PhD attendees were keen to find out more about SCOS and there was a lot of interest in the 2002 conference. In addition the organizers have put together a proposal for a special Issue of *Culture and Organization*.

Treasurer's report

Robyn Thomas reported that, after much delay, the transfer of the account from Barclays to the Co-op Bank and the transfer of signatories was finally progressing. This delay has meant that the complete accounts could not be

presented and Robyn will update the board later in the year. It appears however that the accounts are in a position whereby payment can be made to send out the journal to participants in the Athens conference. The board was also reminded that, if members buy books from Amazon.com through the link on the SCOS website, then SCOS receives a small commission. We encourage all members to use this link and help SCOS at the same time.

Chair's report

Further to a proposal from Routledge, who are now publishing the journal, the board does not support a change from the current arrangement of free membership of SCOS and attendance at the conference will continue to entitle delegates to a year's subscription to *Culture and Organization.* However the board was happy to support the publishers in advertising *Culture and Organization* and the rest of their publishing portfolio through the SCOS website.

Budapest 2002

Arrangements for the conference are progressing by leaps and bounds and it looks set to be a fantastic event. The facilities at the International Business School in Budapest are excellent (and would make any of us at our own academic institutions jealous - no sign of a chalkboard anywhere on site!).
Peter Case and Simon Lilley took us though some of the plans so far including three plenary speakers, a performance by an experimental Serbian theatre company on 'Documents of time', a drinks reception in the Modern Art Gallery, a boat trip on the Danube, a visit to the Statue Park and a sumptuous conference dinner.

Cambridge 2003

The conference venue has changed from Alicante to Cambridge as Alicante was prohibitively expensive. Jo Brewis and Gavin Jack have done a lot of work in finding a new venue at very short notice [**ed.** – this is my *favourite* part of the minutes!] and the 2003 conference on the theme of `Wellness' will now be held at the University of Cambridge. There has also been co-ordination between SCOS and CMS organizers in order that CMS delegates are bussed down from Lancaster to Cambridge for SCOS to ease transportation problems and to resolve the mini-overlap dates-wise (CMS ends on the same day – at lunchtime – as SCOS begins – in the evening).

Culture and Organization

Steve Linstead circulated the new proof for the cover of the journal which looks great. The journal will be officially re-launched early next year. The first issue of every year will be an open issue, promoting the diversity of subjects that the journal engages with. Subsequent issues in the year will be themed around a particular topic area.

Executive Board Meeting, Helsinki University of Technology, Helsinki, Finland, 10th and 11th May 2002

Technophobe with palm pilot: Alison Linstead

Espoo, where HUT is based, is quite simply gorgeous – all white houses and lots of greenery – just as Le Corbusier intended, methinks. And Helsinki's pretty fab too – especially the bar at the top of the tower. We had a thoroughly good time, as ever, but managed to fit some work around all the dancing, drinking, eating and marvelling at scenery …

Hello Dave![3]

The Board welcomed David Crowther to his first board meeting.

Treasurer's report

We are now in contact with Napier University regarding the monies from SCOS 99. The journals due to delegates from Sao Paulo 98 and Athens 00 are on their way. Volumes associated with conferences are as follows:
Sao Paulo 98: volume 5
Edinburgh 99: volume 6
Athens 00: volume 7
Dublin 01: volume 8

It was noted that we will need interpretation of the accounts for reporting at the AGM in Budapest.

The printing and mailing of Notework is eating into SCOS capital, and thus, as already noted in the editorial for this issue, the board agreed to go with two soft copies a year starting from May 2002.

Culture and Organization

It was noted that Mark Simon, our liaison at Routledge, is leaving. We also had some discussion about the new cover, house style and annual listing of reviewers, as well as the journal website which is in need of some updating and tidying. Dave Richards and Steve Linstead will contact Routledge about

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[3] Apologies - this very weak joke will only make sense to devotees of the UK TV series *The League of Gentlemen* …

these issues. The board was also asked to encourage their own libraries to subscribe to the journal [**ed.** – members too please!]. Moreover, C&O is free online for a short period after its relaunch to allow potential subscribers to obtain sample copies easily. Thanks were also recorded to Annette Richards for her invaluable assistance with recent special issues.

Happily, the rate and quality of contributions is currently very high – indeed the journal is 1.5 volumes ahead in terms of accepted contributions. Forthcoming special issues include Legacy (from Athens), a Bergson special issue, one from Budapest and one on Deirdre Boden stemming from the ethnomethodology conference hosted at Essex University to celebrate 30 years of Garfinkel and the life of Boden who died recently.

Finally the board was asked to encourage worldwide contributions to the journal, and Steve Linstead noted that C&O needed more reviewers, as well as the fact that the editorial board is to be expanded.

Helsinki board meeting

The board expressed thanks to Tuomo Peltonen and Anette Risberg for arranging a great meeting and to Henrikki Tikkanen, Tuomo's contact at HUT, for hosting us at no expense.

Membership

SCOS membership currently stands at 548, and has increased by 60 people since Dave Crowther took over. There has been a particularly rapid rise in Hungarian and non-European members.

Elections

Jo Brewis and Gavin Jack are standing down from their posts as of the AGM in Budapest given their involvement with the Cambridge conference. The board thanked them for all their hard work [**ed.** – shucks, it was nothing!]. We also discussed whether their roles needed to be filled in their current format. The conclusions were that we should create the new role of Communications Officer, which would encompass liaising with Matthew Higgins about postings to and updates of the website, marketing activities when required and editing Notework. It was also noted that, if we start to post calls and announcements on the website as opposed to in Notework specifically, then we may be able to return to hard copies of Notework in future. Alison Linstead offered to take on the Communications role, which frees up her post as Elections Officer. It was therefore decided that Anne-marie Greene should add elections to her current role as minutes secretary. Tom Owens also suggested that we create a conference liaison role to assist in ensuring continuity between conferences and to devise a pack for conference organizers including conference experiences, spreadsheets, letters to sponsors etc. Annette Risberg offered to add this to her current role as Meetings Officer, and she will liaise with Tom, Eva Boros and Steve Linstead about recent and forthcoming conferences in this regard.

Future conferences

Albert Mills and Jean Helms Mills have offered to organize SCOS 2004 in Halifax, Canada. For a preview, check out www.halifaxinfo.com. Bob Westwood has also proposed hosting a SCOS spin-off event in Australia, which we all liked the idea of, especially as it will increase local support for SCOS. We did however have to insist that Bob agrees to call it SCOZ!. Dave Richards is to contact Bob to express the board's interest and to firm up on specific ideas.

Notework

Jo Brewis reported that the May issue would be put together before the end of the month [**ed**. – well, nearly!].

Marketing

Gavin Jack asked the board for sponsorship of £250 for the second Keele PhD workshop in September 2002 – the call for which is included at the end of this issue. This was agreed.

Website

The board thanked Matthew Higgins for his fantastic redesign. It was also noted that he has produced a rubric to solve logging in problems, which has gone out to the listserver.

Budapest 2002

Almost too much to go into, but here's some edited highlights:
?? Fab conference logo!
?? Mid June papers will be loaded onto CDs for distribution after the conference, including a menu for easy access.
?? Dedicated conference website to go live mid June, including abstracts – a password will be sent to paid up delegates for access. Will be linked to main SCOS site and archived there after the conference.
?? Abstract booklet also available at conference which will be colour coded for simplicity.
?? 4 parallel sessions running including 100 papers.
?? Delegates paid so far - 74 including partners. 114 people are registered.
?? Internet cafe available at conference
?? There are two hotels for delegates and a bus service will transport us to and from the airport – as long as delegates inform Eva Boros (harfa@axelero.hu) exactly when they are arriving and leaving.
?? Conference bag will include lots of goodies – wait and see!
?? Party on first night to include unlimited beer and wine as well as food. On the second night we will eat in an upmarket restaurant.
?? We can't wait!

Cambridge 2003

Martin Parker has kindly allowed Gavin Jack a budget of £1000 which will be held at Keele and is to be reimbursed after the conference. So far £140 has been spent for accommodation deposit (Robinson College, Cambridge University – for a sneak preview see www.robinson.cam.ac.uk) . It was noted that SCOS may be able to advance money for Cambridge if necessary. Other issues mentioned include the following:

?? The college is in a beautiful area of West Cambridge and is 10 minutes walk away from the city centre, across the famous Backs.

?? There will be a bus from CMS in Lancaster to SCOS as CMS finishes at lunchtime on the 9th July and SCOS begins that evening.

?? An Internet café will be available at the conference.

?? Free car parking at Robinson.

?? Events are likely to include a punting evening with Pimms and nibbles.

?? Sponsorship is being sought for amounts from £50 to £750.

?? Two plenary speakers now provisionally confirmed: Professor Tony Coxon of the University of Essex (probably something around researching wellness) and Dr. John Roberts of the University of Cambridge (something around corporate governance, ethics and accountability). Gavin is also to approach Professor George Monbiot, academic and environment/ globalization activist, as he has a connection with Keele.

?? Refereeing procedures in place.

?? Lots of positive feedback on call. and it has been widely distributed.

?? Payment procedures set up.

All board members were also asked to take paper copies of the call to EGOS and any other academic events they attended. [**ed.** – a personal plea – could all members do the same??]

Future board meetings

July 10th, 2002: Budapest
November 22nd-24th, 2002: Cambridge
May 9th-11th, 2003: Copenhagen
July 9th, 2003: Cambridge
November 21st-23rd, 2003: Halifax
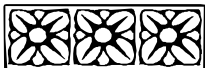
So why don't we call it `ultra-terrorism'?

Doug Foster

I am playing a game of Go Fish with my daughter Fiona, but it seems to have gone off on a related competitive tangent – card-shuffling ability. Having mastered the first stage of dispersal and partial integration of the cards, it is the second stage of arching the cards up and flipping them back into a fully integrated and shuffled pack that is proving difficult for Fiona to consistently achieve. What is also proving difficult is my ability to witness her achievement, but a pattern is emerging even if consistency of achievement is somewhat elusive – whenever I'm not looking, she can do it, and whenever I do look, she can't. Whilst she is frustrated at my apparent preoccupation with something else (equally elusive) which is making me miss her successes, I suggest that it is my not looking that is helping her to succeed. "What I should do", I say to her, "is somehow pretend I'm not looking, and then look at the last minute". (Later on this seems to work – and my teacher/ management speak does not portray the pleasure of this very well. Oh, the inadequacy of – my - words!).

But what has this unashamedly charming domestic scenario to do with terrorism of any sort, let alone `ultra-terrorism'? Well, my introductory tale is nearly done, so let us return to it. My `not looking' at Fiona's card shuffling efforts has now become deliberate, but the focus of my previous preoccupation is no more concrete. Yet I am somehow drawn to investigate a book on a nearby shelf. Its title is obscured from view, but I seem convinced that it is out of place, or of some as yet unfathomable interest. As I pull it out and up, its title is revealed, much to my astonishment. For many weeks (or perhaps months) I have been looking for my copy of Dilip Hiro's (1988) *Islamic Fundamentalism* as a useful (if now rather dated) resource discussing different understandings of Islam in relation to their socio-political bases (actually, a systematic search never quite got underway). Two of the reasons that the missing book had been sought, up to now without success, were firstly that Islam was one of the weaker components of an MSc course that I've recently been involved in re-validating, and secondly that Islamic ethics form the basis for a proposed PhD thesis exploring HRM policy which a colleague and I have been discussing. But a third reason is the horrifying events of September 11th – and some of my distraction from Fiona's card-shuffling practice was caused by these events. But my story is still not quite finished.

With Hiro's book now in my hands, I find myself at the beginning of the chapter on `Islam in Modern Times', reading of the Ottoman's failure to annex Vienna in 1683 (Hiro, 1988, p. 44). As I've read elsewhere (I think in something by Christopher Hitchens), it was September 11th of that year that distinctly marked the failure of that annexation. Terrorism is so often particular about the times and places for its actions. Thus, belated revenge for the defeat of the Ottoman advance into Europe would seem one plausible reason for choosing the timing of the attacks on New York and Washington – although such symbolism is likely to be lost on many Muslims and non-Muslims alike. As I flip the pages over to the chapter on Afghanistan, I have barely started to read when I overhear that the programme my wife Mary has been watching in the other room has been interrupted with news that the world has been anticipating since September 11[th.] The "war against terrorism" has entered the stage of air strikes against Osama bin Laden, the al-Qaeda network and the Taliban. The sequence of personal experiences leading up to this announcement can only have added to the chill creeping down my spine.

A spooky coincidence perhaps – and I will return to the matter of the air strikes later. Yet there has been a strange preoccupation with New York and the East Coast of America being traumatised by human or natural disaster for some time. Most recently, and eerily, pop group The Coup had to pulp the cover for their new CD, which was produced just before September 11th. It shows a woman beating two rhythm sticks in the air, a `chilled out' man pressing what initially looks like a tape-recorder and the twin towers of the World Trade Centre ablaze above them in areas that look remarkably close to the areas where they were actually hit. Or at least the latter is The Guardian's interpretation (Sutherland, 2001, pp. 10-11). A less generous interpretation would suggest that the man is smirking whilst blowing up the towers with a remote control device. No surprise then that, regardless of previous tolerance of such controversial images, this one has been shredded. However, it does capture something of the strange `atmospheric aura' that preceded the September 11th attacks.

"`Atmospheric aura' – what nonsense!" we might respond, but if we reject such evocative language can we be surprised if we risk becoming mute in the face of such events? Let me `confess' that I am a lecturer in management who has a particular interest in spirituality in the workplace and that my business is therefore engaging with people's words, and contemplating appropriate ones of my own, that try to capture complex human experiences. Indeed, it may be the very trauma of the emptying out of human experience that exposes the limitations of language. Nonetheless, in my recent research, the implications of September 11th were vividly captured by one participant who is based at an airline. They contacted me to postpone a planned interview because of "the aftermath of the American WTC crisis". They went on to say that

> Spirituality in the workplace has gone completely out of the window from what I am experiencing and witnessing. I have worked [here for] 13 years, through the Gulf War, [the] cabin crew strike, air rage, [the] drug and alcohol scandal, [the] Asian Pacific recession, fuel price

crises, foot and mouth - but never anything like this … the impact it is having is just unbelievable …

before closing with an apology for not going ahead with the interview. What more could be said? That simple end phrase `just unbelievable' seems to say as much about the destruction of the World Trade Centre and the attack on the Pentagon as it does about their subsequent repercussions. It is the magnitude of the destruction that make those words so apt, with some 3000 dead. These were arguably exceptional acts of terrorism – ones that a media hungry to evoke the enormity of events might well call `ultra-terrorism' or `super-terrorism'. I lack sufficient data on the media coverage to comment as to whether, or in what way, either of these terms has been used – but I have not heard them on the news or read of their use. More to the point, would it be defensible to use them?

A superficial and anecdotal analysis would certainly seem to support the use of such terms. While what we have come to identify as `terrorism' has on occasion killed hundreds in one instance, the leap into the thousands is perhaps the culmination of a trend. It is not the terrorism of coded warnings and other `institutionalised', set-piece interactions such as hijack demands and negotiations. Such strategies in themselves are of course in no way to be condoned, but more often than not they may have reduced the number of potential casualties. No such warnings preceded September 11th, and it was not a `standard' hijack (insofar as hijacks can be regarded as standard). Neither was it the terrorism of clearly declared agents – whether culprits in the past have been the IRA, ETA or the Red Brigade, they have neither been shy in claiming responsibility for their acts nor short of justifications for them. On the other hand, whilst many are convinced of the guilt of Osama bin Laden and the al-Qaeda network, no explicit ownership of the action has ever been forthcoming. Finally, and to return to an earlier point, there is the magnitude of the destruction in all its dimensions. How have these events altered our perspective on other tragedies? We hear that a passenger on a Greyhound bus has cut the throat of the driver, people have been killed and injured, all Greyhound buses have been returned to their stations – but we are relieved that it's not terrorism. A plane crashes at Milan airport, and over a hundred people are killed – it's terrible, of course it's terrible – but we still ask `what's happening about the "war on terrorism"?'. A plane is shot down over the Black Sea, but it was an accident, not terrorism. And it's certainly not *that* terrorism – the one that may bring biological and chemical warfare, and mass destruction – *but what was that about anthrax in Florida*?

So how appropriate is our understanding of terrorism? And is there some need for revision in the wake of September 11th? In his work *The Rebel*, Camus incorporates state terror into his conceptualization of terrorism along with the individual terrorism exemplified by Russian anarchists and nihilists (Camus, 1971, pp. 118-211). His consideration of state terror is an important part of his thesis against revolution, for he suggests that, if revolution is successful, it only allows a concentration of power under the jurisdiction of the state and authoritarian tyranny. Whilst Camus's focus is clearly fascism and communism, such an analysis does not seem out of place in regard to the

early days of post-revolutionary Iran. Further, what links the ideologies of fascism, communism, the Islamic fundamentalism of post-revolutionary Iran and other movements is that, despite their capture of a state base, their aspirations lie beyond state borders. Glover seems to capture this in his distinction between Patriots and Believers:

> A Believer is like a patriot except that the cause he believes in is not simply that of a country. He is prepared to fight for socialism or communism, democracy or the free world, colonial liberation or white civilisation, and he is often inclined to believe that his ism is embodied in the present or future practice of one side or other in a war. (Glover, 197, p. 254)

For Glover, then, all terrorism would have its base in Believers, although this doesn't work the other way round – and it is also of course true to say that not all (or even many) Believers espouse violence as a means to their ends. However, Glover elaborates his thesis on Believers to suggest that Belief can vary by degree, and we can appropriate this to claim that it tends to be those with the greater degree of belief (accepting the earlier caveat on violence) who will consider terrorist means. That is to say, those with no uncertainty about their beyond-the-state beliefs and values, and who accept the necessary price (revolution, jihad, or whatever) to achieve them, are more likely to be so inclined. Or at least, this certainty and the acceptance that violence can be used to achieve the desired society or ideal form the basis of a terroristic philosophy. It might also be supposed that those with the most concrete convictions, who also accept the most drastic means of violence as means to an end, are ultra-terrorists – or that these beliefs form the basis of an ultra-terroristic philosophy. But how prevalent might an inclination to such extremes be?

Camus makes a convincing enough case to suggest that `the masses' can be embroiled in a profundity of belief that inclines them towards terrorism, but it is more often the case that those with such extreme and intense beliefs are in the minority. Even in societies where terror is encapsulated in the state, it is usually an elite that ensures and directs the means of terror as a process. Yet the state-based rule of law may also put limitations on the aspirations of state-based terror, assuming the existence of a just rule of law. And the state itself can of course be seen as an oppressor which justifies terrorist reaction – indeed `classical terrorism' has its roots in a certain sort of anarchism. I have earlier noted Camus's reference to the Russian anarchists and nihilists, of which Nechayev is the most notorious, and who many modern anarchists blame for tarnishing their name. But it is a French anarchist of about the same epoch, Emile Henry, that I use here to illustrate this mode of terrorist thinking.

In justifying bombing the offices of a mining company, Henry states that

> I wanted to show the bourgeoisie that henceforward their pleasures would not be untouched, that their insolent triumphs would be disturbed, that their golden calf would rock violently on its pedestal until

the final shock that would cast it down among filth and blood. (Henry, 1978 [1894])

He goes on

At the same time I wanted to make the miners understand that there is only one category of men, the anarchists, who sincerely resent their sufferings and are willing to avenge them. (*ibid.*)

Substitute `Jews and Crusaders' for `the bourgeoisie', and `Muslims' for `the miners', and one could have a plausible rationale being offered by Osama bin Laden for September 11th - although a key difference is that one couldn't substitute `al-Qaeda' for `the anarchists' because the former have not claimed responsibility for these attacks, nor for any of the other incidents for which they have been held responsible.

Still, obvious vengefulness and malice towards a particular group is vented by Henry, along with a conviction that he later offers that there are no innocent victims, they are all bourgeoisie – a claim he carries forward in respect of another bombing, of a café. In regard to both of these events, he seems blind to the possibility of low paid clerical and café workers indeed being innocent victims – a blindness echoed (to the best of our knowledge) by those who perpetrated the atrocities of September 11th and killed up to 1500 Muslims. Whether such terrorism carries with it an unarticulated `guilt-by-association/ proximity' or is simply in denial is not in the end clear, though Henry's concept of `bourgeoisie' seems rather wide and creative. In any case, there also seems to be a common arrogance of claiming a special insight into a constituency the terrorists apparently `represent' that many members of that constituency don't have. And there is a further similarity in that both Henry and bin Laden (if we assume his culpability) bypass `rules' of `institutionalised terrorism' (although so have past IRA actions).

However, one significant difference between Henry and the al-Qaeda network is the former's rejection of the authority of religion, based on his belief that science had destroyed the God hypothesis, and that religious and authoritarian morality were false and should be dismissed (Henry, 1978 [1894]). This suggests an obvious retort to evolutionary biologist and humanist Richard Dawkins' (2001, p. 2) claim that, post September 11th, religion should be viewed as lethally dangerous nonsense rather than harmless nonsense. In any event, Dawkins can only claim that certain forms of religiosity are lethally dangerous nonsense, whilst others may be harmless nonsense, positively life-enhancing or even true (not to say ethically enhancing). Also, atheism (as the Henry example makes clear) has been as much a vehicle for terror in contemporary times as belief in God. Nonetheless, Dawkins may have a point in regard to specific forms of religiosity if ultra-terrorism turns out to be a trend. Moreover, in atheistic terror, the terrorist themselves may be motivated to survive their actions to witness the post-revolutionary era, and their actions can at least be judged in terms of the society that emerges. On the other hand, the terrorist ethos behind September 11th, which may yet wreak more

destruction, was seemingly to die gloriously amongst thousands of others so as to be received as a martyr into the afterlife.

In any case, this is certainly not to suggest that ultra-terrorism only comes from one source. The second biggest terrorist act in the United States in recent times, in Oklahoma, had originally been thought to be the work of bin Laden, but the culprit turned out to be veteran Timothy McVeigh, with his connections to right-wing American militia groups. Moreover, not long after September 11th, Pat Buchanan suggested that the attacks had come about because of what he sees as the collapse of US morality - legalized abortions, tolerance of homosexuality etc. Whilst we may give his comments an `act of God' type slant, is it so implausible to suppose that he thought the act may have been carried out by extreme right-wing Christian fundamentalists? Considering another case, we might further strengthen the argument that ultra-terrorism, in its non-State form, is not practised by any particular group – indeed we can also suggest, using this case, that it has a longer history than might be supposed. Not long after the Second World War, a group of Zionist extremists devised a truly destructive plan. Nazi Germany was at the time being revealed as having conducted a State-based terror – the Holocaust - which had murdered six million Jews. Unsurprisingly, some harboured thoughts of revenge, and a plan emerged to poison the German water supply, with the possibility of killing millions of people. In the end, the plan never came to fruition, but non-State ultra-terrorism would appear to have roots in an earlier destructive imagination if not in actual realisation.

The jury must therefore still be out in respect of the appropriateness of the term `ultra-terrorism', but in its `war on terrorism' the West is taking revenge on what it sees as a very specific group of perpetrators. Is Tony Blair likely to send bombing missions into Eire in pursuit of the Real IRA? Or to instigate an air strike on Greece in order to try and hit the elusive left-wing terrorist group that recently murdered a British ambassador? Is Bush going to send in a sortie to eradicate the camps of right-wing American militia groups? I think not. We are told that there are numerous elements to this `war on terrorism' - economic, political, legal, financial, etc. - but don't these dimensions feature as additional components in any war? And the military air strikes are not so very far away from the `war on drugs', considering Blair's claim that 90% of the heroin on British streets originates in Afghanistan. No wonder then that, when the American government declares that it may next switch the focus of its `war on terrorism' to south-east Asia, the Malaysian President should warn against U.S. military action (Aglionby, 2001, p. 6). This (re-)poses the question of who the `war' is aimed at.

As we know, Osama bin Laden and his group are assumed to be the perpetrators of the September 11th attacks on the basis of claimed `good evidence'. Most convincingly, a significant number of hijackers of the planes that hit the WTC towers and the Pentagon were members of the al-Qaeda network. Moreover, bin Laden continues at the very least to use his inspirational authority to praise and incite massive destructive acts against the United States, and to promise more. Beyond this, we can only rely on an act of faith in our rulers, that they have the evidence that Osama bin Laden and

his group are guilty. We might assume that matters of security dictate this secretive state of affairs – or not. But if we take Bush, Blair and others' claims on faith in addition to the evidence we have and assume bin Laden and his group's guilt, then a number of questions arise. Has the response to the September 11th events been appropriate? Or will it increase the cycle of terrorism/ ultra-terrorism, either because of the response itself (the Taliban have called the air strikes a terrorist act), or through the events that follow? To approach these questions, we need to re-visit Glover and Henry.

I mentioned Glover's (1978, p. 254) distinction between a Patriot and a Believer earlier. George Bush has clearly come to the realisation, post September 11th, that, in terms of national self-interest, he cannot simply declare Mexico to be America's best pal, and live largely in glorious isolation. Nevertheless, international profile is never likely to be his strongest point, even though he has surely done well in terms of raising the level of American Patriotism. Moreover, there may well be something in a comment made by my Republican aunt in America that, if they had re-run the American Presidential election in late 2001, Tony Blair would have won. The tag of `President Blair' has been bandied about in the media, and clearly relates to his high international profile, while one Republican American Representative is reported to have referred to Blair as "an American with a British accent" (Golway, 2001, p. 4). Blair also comes across much more convincingly as a Believer rather than just a Patriot (even bearing in mind that a hundred or so British people died in the WTC attack), in terms of promoting the cause-beyond-country of democracy and capitalism in the free world, and fighting for it.

However, have Blair the Believer and Bush the Patriot also directed terrorism against the population of Afghanistan? Patriotism, like Belief, can also be claimed as the basis for terroristic acts - for defending and promoting an established country, for example. The difference is that the limitations of such acts are set in Patriotism by what constitutes one's *country*'s concerns. Moreover, terrorism, ultra- or otherwise, can be defined in part as the assault on and murder of the innocent, regardless of who the perpetrators or the victims are - although terrorists themselves would likely not accept this argument since they usually either deny the slaughter of innocents or excuse it as accidental or unavoidable, however disingenuously. What is more, while the perpetration of an `original' injustice in a cycle of violence may lead us to make an overall judgement about one side being more just than another, the killing of innocents by either side can only fuel the prolongation of the violence. Let us return to Emile Henry again, who describes the consequence of an anarcho-terrorist attack as inclusive of unjust acts against the innocent:

> A man who had killed nobody was condemned to death. It was necessary to appear brave right to the end, and one fine morning he was guillotined.
>
> But, gentlemen of the bourgeoisie, you had reckoned a little too much without your host. You arrested hundreds of men and women, you violated scores of homes, but still outside the prison walls there were

men unknown to you who watched from the shadows as you hunted the anarchists, and waited only for a moment that would be favourable for them in their turn to hunt the hunters. (Henry, 1978 [1894])

Henry goes on to declare that the bombing of the Café Terminus was the answer to the death and violations of liberty he describes. And thus another turn in the cycle of violence is achieved, with innocent parties being victims in both the violence perpetrated by the late 19th century French state, on the one side, and the anarchists on the other. Lost in all this, despite pretensions to the contrary on either side, is an amicable and achievable end state of justice and peace. Similarly, thousands of innocents were killed on September 11th, whilst the killing of Afghan civilians by the U.S. and British attacks may well fuel the next `big action' by al-Qaeda and/ or their ilk. Hence we see once more the shift of focus away from identifying and bringing to justice the perpetrators and addressing the causes of their actions (remember "tough on crime and tough on the causes of crime?"), and instead the undertaking of responsive terrorist action, which may only continue the cycle of violence.

This is an argument against such terrorist cycles from a `self-interested', pragmatic point of view. Nagel (1972) can be seen to argue against such acts of war in terms of a rather different principle of justice –

> … hostile treatment of any person must be justified in terms of something *about that person* which makes the treatment appropriate … hostility is a personal relation, and it must be suited to its target.

This is not of course to propose that the hostility against any particular person is justified, but rather that hostility might only be justified if the target deserves it. Nor should this preclude debates about the type and proportion of hostility, or whether it is the right response at all. Yet in a cycle of violence that includes what might be conceived of as ultra-terrorism, Nagel's principle of hostility in terms of personal relations looks a long way away from being adopted by either side.

In conclusion then, let us not lose the sense that the events of September 11th 2001 were "just unbelievable". Of course, as a singular act of destruction, it pales in comparison with the atomic bombs dropped on Japan – and it was fear of anything like that recurring which haunted us all the way through the Cold War. But 9/11 does seem to have allowed us to re-connect with the possibility of mass destruction. The philosopher Mary Warnock has attempted to put her thoughts about our post- September 11th world in the context of other war time experience –

> I was too young and foolish during the second world war to take it seriously; it was a bit of an adventure. But this is not an adventure now; it's horrible, because one doesn't know where the attack might come from. (Warnock, 2001, p. 4)

Although I think I will be playing card-games with my daughter again this weekend, and not fleeing with my family to a refugee camp in a neighbouring

country because there are bombs falling from the air, we didn't predict the events of September 11th 2001. Moreover, we also have a sense that those carrying out the next major terrorist attack will be associated with Osama bin Laden and his network - while other non-State based terrorists may have been inspired to be more `creative' about their destructive acts (an oxymoron perhaps?), they may wait for another time to carry them out. After all, bin Laden did not chose to inspire such acts when Nato was intervening in Kossovo. But what about our response to this situation? The `war on terrorism' is clearly not directed against ultra-terrorists/ terrorists other than Islamic fundamentalists and is equally clearly not a war against Islam, although Osama bin Laden seems to wish to inspire just such a `clash of civilisations' between `the West' and Islam (Huntington, 1996). Yet the killing of civilians in bombing raids is truly a blemish on our collective character, and in the onward cycle of violence we may endanger fulfilling bin Laden's wishes. I mentioned earlier the strange `atmospheric aura' that preceded the events of September 11th. Quite simply this may have been a vague sense of guilt that hangs over the many civilian lives (how many?) that have been lost in Kossovo and Iraq: the Believers, religious and atheist alike, have been largely blind to the terror they have wreaked on these people in promoting and developing the new world order of globalisation. This is not to suggest, in any way, a justification for the events of 9/11 – indeed, it was nothing less than a horrendous event that massively added to the existing body count and an ensuing series of events that has added more. Instead it is a call for us to recognize the unjust death of innocents in all circumstances.

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The `I've started so I'll finish' department

Sorry folks, but this one requires another trip down Notework memory lane (and a dim and murky route it is too) … cast your minds back to November 1998 and my first issue and you may remember that one of the dafter inserts was **World ideologies explained by reference to cows**. Well, I am very proud to present the following **Lesson in capitalism explained by reference to cows** which just seemed so damn appropriate for my last issue. Apologies to those of you who don't find stereotyping funny, but my defence is that there is something here to offend everyone! …

TRADITIONAL CAPITALISM: You have two cows. You sell one and buy a bull. Your herd multiplies, and the economy grows. You sell them and retire on the income.

ENRON VENTURE CAPITALISM: You have two cows. You sell three of them to your publicly listed company, using letters of credit opened by your brother-in-law at the bank, then execute a debt/ equity swap with an associated general offer so that you get all four cows back, with a tax exemption for five cows. The milk rights of the six cows are transferred via an intermediary to a Cayman Island company secretly owned by the majority shareholder who sells the rights to all seven cows back to your listed company. The annual report says the company owns eight cows, with an option on one more. You sell one cow to buy a new president of the United States, leaving you with nine cows. No balance sheet is provided with the release. The public buys your bull.

AN AMERICAN CORPORATION: You have two cows. You sell one, and force the other to produce the milk of four cows. You are surprised when the cow drops dead.

A FRENCH CORPORATION: You have two cows. You go on strike because you want three cows.

A JAPANESE CORPORATION: You have two cows. You redesign them so they are one-tenth the size of an ordinary cow and produce twenty times the milk. You then create clever cow cartoon images called Cowkimon and market them worldwide.

A GERMAN CORPORATION: You have two cows. You reengineer them so they live for 100 years, eat once a month, and milk themselves.

A BRITISH CORPORATION: You have two cows. Both are mad.

AN ITALIAN CORPORATION: You have two cows, but you don't know where they are. You break for lunch.

A RUSSIAN CORPORATION: You have two cows. You count them and learn you have five cows. You count them again and learn you have 42 cows. You count them again and learn you have 12 cows. You stop counting cows and open another bottle of vodka.

A SWISS CORPORATION: You have 5000 cows, none of which belong to you. You charge others for storing them.

A HINDU CORPORATION: You have two cows. You worship them.

A CHINESE CORPORATION: You have two cows. You have 300 people milking them. You claim full employment, high bovine productivity, and arrest the newsman who reported the numbers.

A WELSH CORPORATION: You have two cows. That one on the left is kinda cute
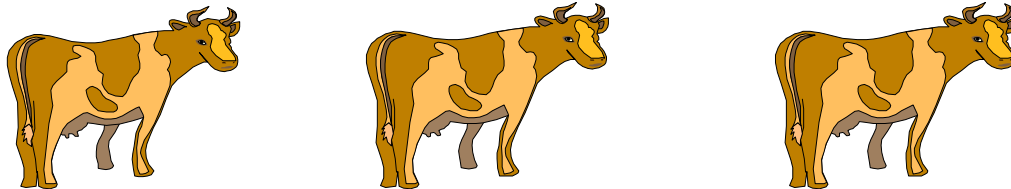
Thanks to Anette Risberg, Copenhagen Business School, for allowing me to indulge my bovine preoccupation and sick sense of humour in one go

When army green is white: is the U.S. army's `racial integration᾽ programme organizational assimilation by any other name?

Cliff Cheng

(written by a non-native English speaker)

ABSTRACT

This review essay examines the thesis of Moskos and Butler's (1996) book All that we can be: black leadership and racial integration the Army way. The authors argue that: (a) the U.S. Army is a exemplar of racial integration, and (b) that civilian organizations should to adopt the Army's multi-racial/ unicultural approach, and abandon multiculturalism. This essay deconstructs the text in

question to determine if civilian organizations should adopt the Army racial integration programme.

ACKNOWLEDGEMENTS

INTRODUCTION

In this essay I shall explore the notion that (a) the United States Army has been successfully racially integrated and, (b) that private sector American organizations should abandon attempts to manage workforce diversity and adopt the Army's racial integration programme. This provocative idea is forwarded by military sociologists Charlie Moskos and John Sibley Butler in their book <u>All that we can be: black leadership and racial integration the Army way</u>. While Moskos and Butler's thesis is dismissed easily by postmodern organizational theorists based on an incongruity between organizational types - the early modern military organizational form and the late modern organizational forms of the contemporary era - and by workplace diversity scholars who consider not managing workforce diversity unrealistic, the amount of media attention the authors received necessitates a scholarly evaluation of their work.

First, I will deconstruct what the authors mean by `successful racial integration' and then deconstruct their usage of the term `racial integration programme.' It is worth noting in particular that we are not given sufficient methodological details so that the reader may examine how the procedures used produced the findings and how conclusions were reached.[1] While the lack of a discussion of methods is a critical flaw, there are other major flaws: inappropriate comparisons, unsupported conclusions[2], lack of exploration of alternative hypotheses, the reduction of diversity to a single aspect (race), Eurocentric representations, essentialism and a failure to refer to the workforce diversity literature. Moreover, it would have been appropriate for the authors to compare the race relations programmes of the other armed forces to that of the Army The authors justify only studying the Army by saying that about half of all African-Americans in the military are in this force (p. 6). But in so doing they leave the reader wondering whether or not there is a racial reason for this overrepresentation. In order to generalize from a particular and distinct organization type, such as the Army, to a heterogeneous organizational type, such as civilian organizations, the comparison of the Army to other sub-types of military organizations is necessary. By 'civilian organizations,' the authors mean "large bureaucracies such as major corporations, the civil service, and educational institutions (p. 120).

SUCCESSFUL RACIAL INTEGRATION?

Moskos and Butler's argument rests on their assumption that the U.S. Army is an exemplar of `successful racial integration.' However, their criteria for `success' is never directly defined, nor measured. `Success' is implied to be the

absence of *reported* conflict, high retention rates and job satisfaction and desegregation. However, if the authors had defined `successful racial integration' in a direct manner this would have created a conceptual difficulty. They would have had to use the workforce diversity literature which favours a prescription different from their own; ie, that managing workforce diversity is effective. I shall return to this issue at the end of this essay. The next section deconstructs the implied definition of `success.'

Racism, measurement and reporting Not only is `successful racial integration' left undefined and unmeasured, the authors also never define, let alone measure, racism in the Army. Such definition and measurement is required, for this is the organizational dysfunction the authors are seeking to address. They also presume that an absence of *reported* conflict means there is a lack of racism in the Army. One racial incident represents an example of this failure to present a complete argument. National U.S. media coverage in the late 90s focused on two Euro-American soldiers who randomly killed two African-American civilians. The authors interpret this as an "isolated" incident but provide no data, such as statistical summaries, to support this interpretation (pp. 3-4).[3] They also omit important details of this hate crime which included the facts that the two Euro-American soldiers involved were members of the elite 82nd Airborne Division. One of the paratroopers was inducting the other into a white supremacist neo-Nazi `skinhead' organization that required them to `kill a nigger` as a rite of passage. Indeed it is not until later in the book that the authors state that active participation in hate groups is prohibited by Army Regulation 600-20, Army Command Policy (pp. 53-54). Given the authors' omissions, the reader is also left to enquire as to other racial incidents which they have not told us about.

Indeed the only quantitative measurement of racial discrimination complaints that Moskos and Butler mention, which is not their own, consists of one paragraph in a 198 page book that is supposed to be about racial integration in the Army. They point out, without telling us the source/author of the information, that the Army received 686 formal racial bias complaints of all kinds in 1994 - of which approximately 1/5 were deemed to have cause (p. 62). The authors conclude in another paragraph that most complaints "are being resolved at the company level by commanders and equal opportunity advisers" and that "the low ratio of substantiated complaints shows that soldiers' perceptions of being discriminated against often cannot be supported with evidence that will stand up to formal investigation" (p. 63). They mention that peers attempt to downplay racial incidents for they reflect poorly upon their unit's reputation, and in turn reflect poorly upon them (pp. 65-66). Moskos and Butler then suggest that "A poisoned racial climate is the enemy of any officer who wishes to advance in the Army" (p. 61) and that commanding officers have wide discretion as to how they will deal with such complaints (p. 62).

What, then, we are left wondering, is defined as a racial bias complaint? How is it reported and do the reporting procedures, their administration and consequences discourage reporting? How do the 686 formal complaints in 1994 compare to other years, and to the other military services? How many *informal* complaints were made? The small amount of space the authors have decided to

devote to statistics on racial discrimination leave the reader desiring more discussion of these key facts. Moskos and Butler spend most of the book's seven chapters boasting of African-American achievement in the Army and the Army's recruitment and remedial programme, but only devote two paragraphs to examining and dismissing concrete data that run counter to their claims. The reader, even one who is not a social and behavioural scientist, will want to know about historical trends in racial discrimination complaints: which groups do individuals who file these complaints belong to? are certain kinds of jobs and posts more prone than other to complaints? which criteria does the Army use to decide if the reported behaviour warrants a complaint? which groups do the subjects of complaints belong to? what has the Army done to encourage reporting? what has the Army done to protect complainants from retaliation? and so on. These issues deserve at least a chapter or two if not their own book, yet the authors only give us two paragraphs.

Moreover, the absence of reported conflict merely means it was not reported formally or recorded. There are a variety of reasons for non-reporting in these circumstances (Knapp, Farley, Ekeberg & DuBois, 1997). The authors make the unwarranted assumption of rational organizational level action by peers and commanding officers. But at the individual or even small group level of analysis, peers and commanding officers have a vested self-interest in ignoring if not actively concealing acts (as well as MEOCS data) which reflect poorly on them - if not regarding their personal or unit's reputation, then in terms of impression management in an effort to advance their careers. Further, retribution for reporting racial incidents may come in the form of marginalization and loss of social support, informal peer punishment, reassignment to undesirable jobs, poor performance appraisals, transfer, barred reenlistment and physical harm. After all, military culture also has informal norms which discourage `ratting' or `snitching' (informing) on fellow group members. Most importantly, the authors omit the fact that, under military law, if an allegation is not proven to the satisfaction of the Army, the Army can and has prosecuted the reporter for making false reports.[7] Also, organizational defensiveness may deter reporting by making reporting channels and procedures unavailable or nonfunctional (Argyris & Schon, 1978; Argyris, 1990; 1993; Near & Minceli, 1995: 695).

In addition, Moskos and Butler criticize a House Armed Service Committee report from 1994 which finds that "subtle forms of racism" have influenced career advancement and discipline. Instead they assert that, since the committee publicly announced the hearings, which the authors mischaracterize as "screening" witnesses, only individuals with a negative bias would testify (p. 5). But how else can a public hearing be conducted if it is not announced publicly? Another more likely consequence is that, since organizational defensiveness guards against embarrassment to the organization (Argyris, 1990; 1993; Argyris & Schon, 1978), especially by retaliating against whistleblowers (Near & Minceli, 1995: 695), public announcements tend to encourage under-reporting *precisely because they are public*, not over-reporting as the authors contend. Their own attempt to discredit whistleblowers is itself an example of organizational defensiveness, though carried out in this instance by former Army members. Also, as noted above, under the military's severe discipline and punishment system, those unable to prove their allegation may

well be subject to charges of filing a false report. Moreover, and again as already suggested, those having negative racial experiences may be fearful of retaliation as a result of testifying in public. The authors are therefore individualizing a group level problem; making it seem as if the individual reporters of racism are deviant when there may be systematic and intergroup level issues at work.

The Military Measuring Equal Opportunity Climate Survey The Military Measuring Equal Opportunity Climate Survey (MEOCS) measures organizational commitment, mission effectiveness, job satisfaction, perception of discrimination and reverse discrimination, racial segregation, and gender issues (Dansby & Landis, 1991; Landis, Dansby & Faley, 1993). Moskos and Butler mention the instrument in passing but have not themselves used the instrument in this book, or apparently elsewhere (pp. 59-60). Since this instrument measures the phenomena the book is supposed to be about, however, I would argue that it is necessary to provide a full review of the studies which have used it, as well as an assessment of this instrument compared to other similar instruments and of what its strengths and weaknesses are.

The authors briefly mention MEOCS data unnamed others have gathered. We not given details on sampling but are told that the MEOCS has consistently shown, in descending order of favourable opinions on race relations in the Army, 1) Euro-American male officers; 2) Euro-American male enlisted members; 3) Euro-American female officers; 4) Euro-American female enlisted members; 5) minority male officers; 6) minority male enlisted members; 7) minority female enlisted members; and 8) minority female officers (p. 60). The authors conclude "most noteworthy, however, is that race trumps every other status" (p. 60). However, the authors have not given us access to the data so we cannot see for ourselves how their conclusion was reached. An alternative interpretation, which dominates the literature on race and gender, is that race and sex are *both important statuses*. Sex, like race, is a master status, an overarching social categorization (Park, 1914; 1928; Hughes, 1944; Hacker, 1992: 32; Lorber, 1994: 31) which the findings cited by the authors show. It is not surprising that males of either racial grouping are more satisfied with race relations than females since the Army is patriarchal.

The authors also mention in passing that MEOCS is conducted only at a Commander's request and supposedly shown only to him/her (pp. 59-60).[4] This is an important detail to consider when interpreting data. The fact that commanders are not required to share this information, and that the Army's career system rotates them every two or so years, means there is very probably no motivation to share let alone act upon negative information in the short time they have in a `billet' (job).

Authors' survey Moskos and Butler conducted their own survey regarding racial integration in the Army about which – yet again – the reader is given no methodological details except the fact that they surveyed 464 African-American and 1,235 Euro-American Army personnel in 1994 and 1994.[5] We are not even told what the purpose of the survey was. We are only given its conclusions.

In one mention of the authors' survey, they compare soldiers to Northwestern University undergraduates (p. 13). They found the soldiers were twice as likely to say they had good race relations with each other than the students. However, these samples differ in education and age as well as in (I would expect) race, socio-economic status, cognitive ability and, more importantly, interdependency. The soldiers are by sociological definition a group who have forced dependency on one another. In a total institution like the Army, they live, eat and work together and have a small group of people to socialize with due to job designs which require forced interdependency (Goffman, 1961). Soldiers also know through training that culturally desirable behaviour (and responses to survey questions) is anti-racist. The students on the other hand are an aggregate. They typically do not have as many opportunities to interact with members of different identity groups, nor are they forced to depend on each other in the way soldiers are.

Elsewhere, Moskos and Butler found that African-American soldiers are three times more likely to believe that race relations are better in the Army than in civilian society (p. 5). But it is unsurprising that soldiers would respond in such a manner. Soldiers in the present Army voluntarily left civilian society. Those who have been in the Army for a long time, or are isolated at remote posts, or who never or seldom leave their base are not likely to have accurate perceptions of civilian society. Still other data suggest there is less disagreement among Euro- and African-American soldiers as compared to a Gallup Poll from July 1994 of civilian Euro- and African-Americans on the issue of the O.J. Simpson murder trial (pp. 109-110).[6] The authors interpret this finding to mean that race relations in the Army are better than those in civilian society. However, while it may be true that "The Army shows that black and white social attitudes become much closer in settings with shared experiences", this does not necessarily mean, as the authors assert, that there is "genuine equal opportunity" (p. 110) or an absence of racism in the Army.

Retention and satisfaction as markers of effective race relations The authors' survey reports that African-American career soldiers have a job satisfaction rating of 83% as compared to 73% for their Euro-Americans counterparts. But this finding does not necessarily, as the authors claim, imply that race integration in the Army is superior to that in civilian society. No comparable civilian African-American group was surveyed. We are not told what the definition of a `career soldier' and `satisfaction' are, nor are we told how non-career soldiers responded.

The authors in three places in the book conclude that satisfaction with an Army career and good retention rates are evidence of satisfaction with the Army's racial integration programme (pp. 5, 40, 42). The reader is unable to evaluate this claim due to the authors not providing the data, let alone establishing a link between satisfaction, retention, and racial integration. It is possible, for example, that reenlistment may be more a function of soldiers lacking transferable skills, or the perception that civilian society has less employment opportunities, and that the pluses of the Army outweigh the minuses - which may include racism. Also, even with the Army's `draw down' (layoffs), its 2, 3 and 4 year reenlistment `hitches' (periods of employment) offer greater job security than civilian

organizations, especially ones which function in employment-at-will states.[8] This makes staying in or returning to the Army more attractive to those who are not confident they can get a desirable job elsewhere.

Racial segregation and social networks In the first few pages of the book, Moskos and Butler praise the U.S. Army as "an organization unmatched in its level of racial integration" (p. 2). They claim that the racial segregation of civilian society has been overcome in the Army (p. 2). In chapter 2 they focus on opportunity and the positive history of African-Americans in the Army while only in passing discussing racial segregation, and the Army's `Jim Crow' (segregation) laws. It would benefit the reader had the authors provided a full sociological and historical account of how the Army went from Jim Crow to "an organization unmatched in its level of racial integration" (p. 2).

Moreover, the evidence the authors offer of successful racial integration in the Army is anecdotal – for example, saying that African- and Euro-American soldiers commingle in Army dining facilities (p. 2). If this is so, this comparison is not an equivalent to civilian society, since most Army bases have only one place in which Army personnel can eat for free, the dining facility. The races are *forced* to eat together, unlike in civilian society where there is a wide range of consumer choice. There may be insufficient seating to permit racial segregation, thus forcing intergroup interaction at meal times which artificially makes it appear that the races are `commingling.'

More important questions relate to the topic of conversation during the alleged `commingling' - a term not defined by the authors. If the topic of conversation is work or complaining about work, then interaction is work-related and not truly social. Meal times could be used as time to politic. While politicking may appear social, it is also instrumental. African-Americans may be interacting with Euro-Americans at meal times to gain social capital (Coleman, 1988; Friedman & Krackhardt, 1997). If the authors wish to make their point, they ought to have conducted or at the very least referred to social network research concerning interracial interaction. The question needs to be asked as to who soldiers spend their free time with. Also, the frequency of *informal* communication does not necessarily increase as more minority group members join an organization. Only formal communication increases (Hoffman, 1985).

Later in the book, the authors are ambiguous about why `EM Clubs' (enlisted members' clubs) tend to be racially segregated at posts that boast more than one (pp. 41-42). They report "Some soldiers said this reflected different tastes in music more than race per se" (p. 42). But differing music preferences are, I would argue, an effect rather than a cause of racial segregation. It is more likely that the dominant group in that club, be they Euro- or African-American, selects the music its club plays than that a racial group is attracted to a club because of the music. Moskos and Butler also suggest, without supporting evidence, that "since the mid-1980s, racial integration at enlisted clubs has become much more noticeable" (p. 42). The reader is left asking by what measure? and compared to what?

Housing desegregation The authors make the assertion that, in off-base housing, Army interracial commingling spills over into civilian society, while using the example of only 4 small towns near Army bases (pp. 2-3). Again we are not offered the methodological details behind this conclusion. Their sample of 4 small towns is insufficient to draw such a conclusion, and there are in any case many alternative hypotheses to explain this phenomenon. First, small towns may be so small that there is a lack of off-base housing and therefore the housing market, rather than the Army's racial integration programme, forces desegregation of a neighbourhood. The authors do not examine spillover in larger towns with more available rental housing (the kind of housing soldiers who job rotate every few years prefer). Second, the lower wages paid to Army personnel may force them to live in lower income (predominantly racial minority) neighbourhoods by necessity, not by choice. A third explanation of what Moskos and Butler call `spillover' is that military personnel may be viewed as undesirable neighbours by the civilian majority, thereby making them an outgroup. The outgroup therefore lives together off-base as a means of social support and defence against the civilian ingroup rather than making a choice to interracially commingle.

Interracial dating and marriage The authors assert, without providing data, that interracial dating in the Army reflects racial integration (p. 42). They believe that African-American men are more likely to date Euro-American females, and not vice versa (ie, EA men dating AA women). However, without data, it is not possible to make this assertion.[9] In the Army, moreover, this may be a problematic contention in any case for in some postings military personnel may not have ready access to a civilian dating pool. And this tendency of African-American men to date Euro-American females, but not vice versa, is also typical of interracial relationships in civilian society. In 1990, for example, only 1% of married Euro-American men were married to African-American women (U.S. Bureau of the Census, 1990: Table 13).

Racial segregation and qualifications Moskos and Butler report that African-Americans are over-represented in the Army's combat support branches and jobs, e.g. supply, transportation, food service and in clerical positions (pp. 39-40). They also write that African-Americans are less likely than Euro-Americans to work in technical fields, i.e. African-Americans are under-represented here, accounting for only one in eleven electronic warfare soldiers (p. 39). Without performing any kind of statistical analysis, the authors go on to suggest that this racial segregation is due to African-Americans' lower education, not racial discrimination. They point to the fact that African-American soldiers are less likely to have a high school diploma and have lower military entrance exam scores (p. 39). But whether racial discrimination is at work in this horizontal segregation or not, the authors manage here to contradict an earlier statement that the Army has an overabundance of qualified African-Americans (p. 9).

Indeed they go on to claim (but never empirically show) that, unlike civilian organizations, the Army has a "dearth of qualified blacks" (pp. 69-70). But how do they define `dearth' and `qualified'? Which civilian organizations are they referring to? The Army is a largely blue collar organization, though it does have high-tech components. Its workforce is therefore bifurcated into a large blue-

collar group that has low skill transferability to the informationalized civilian economy and a smaller group of Army workers who have higher skill transferability and are comparable to their civilian counterparts. In the civilian economy blue collar organizations have either become extinct due to their failure to adapt, or have downsized and transformed themselves into informationalized organizations which are competitive in a globalized economy. Blue collar workers who could not adapt and learn in these new environments are unemployed or working at lower paying jobs.

Summary On the basis of the above, perhaps we need look no further than Thomas and Alderfer (1989) who conclude that societal patterns of racial inequality are reproduced in organizations. Maybe the Army is no exception to Thomas and Alderfer's (1989) notion. Spillover from civilian society may account for Army segregation.

However, Moskos and Butler state that "The Army is not race-blind; it is race savvy. Cognizance of race is used to further non-racist goals. The resulting policies show both the limits and the potentialities of social engineering to improve race relations" (p. 71). They also assert that "Consciousness of race in a nonracist organization is one of the defining qualities of Army life" (p. 3). An example of `race savvy-ness' is that the Army uses race as a staffing criterion, e.g. Euro-American commanders are assigned an African-American for their senior enlisted member, and vice-versa (pp. 70-71). However, single race units also exist (p. 70-71). And, if race savvy-ness is the actual practice, then what accounts for racial segregation in military occupational specialties (MOS)?

THE ARMY'S `RACIAL INTEGRATION PROGRAMME'

What is represented by Moskos and Butler as a `racial integration programme' actually consists of recruitment and remedial training programmes which have the purpose of increasing the supply of African-Americans in the enlisted and officer promotion pool. The authors describe these programmes but do not attempt to perform a rigorous programme evaluation. Instead they assert that "blacks need only receive opportunities in order to achieve" (p. 92), as if there are not intervening variables between opportunity and individual success, and organizational racial integration.

Recruitment and remedial programmes as integrative? Only one chapter, in the middle of the book, is spent discussing the Army's so-called `racial integration programme', which turns out to be recruitment and remedial programmes (chapter 5). Since this chapter is central to the authors' claims, moreover, it would have been better placed at the beginning of the book and expanded into several chapters. The authors also favour programmes which benefit only African-Americans; believing other racial minorities and women are not disadvantaged and need no `integration'.

The Army's recruitment and remedial programmes consist of:
(i)	the Pre-Military Development Programme (PMDMP), which helps individuals who cannot meet the Army's minimal enlistment reading and

maths standards improve their Armed Services Vocational Aptitude (ASVAB) entrance examination scores (pp. 75-80);

(ii)   Functional Academic Skills Training (FAST), which helps enlisted persons with their maths, reading and writing skills so that they can become eligible for promotion to Non-Commissioned Officer (NCO) level (pp. 80-83);

(iii)   the Quality Enrichment Programme which awards African-Americans Reserve Officer Training Corp (ROTC) scholarships at historically black colleges and universities (HBCUs) - half of the 436 African-Americans commissioned as officers through ROTC in 1995 came from HBCUs;

(iv)   Enhanced Skills Training (EST), which helps improve the written, reading and maths scores of African-American cadets (pp. 83-85); and

(v)   the U.S. Military Academy Preparatory School (USMAPS), which offers remedial education for enlisted personnel, recent high school graduates and athletes whose applications to the U.S. Military Academy - Westpoint - were academically deficient. 20 percent of USMAPS students are African-Americans and 40 percent of the 84 African-Americans who enrolled at Westpoint in 1983 were USMAPS graduates (pp. 85-92).

However, other than increasing the number of African-Americans in the Army, we are not told how these programmes racially integrate the Army. The authors never define what they mean by `racial integration programme'. They mischaracterize recruitment and remedial programmes as a `racial integration programme'. Recruitment and remedial programmes may be a part of such an initiative, but in and by themselves are insufficient to achieve integration for they address only raw numbers of African-Americans rather than changing the organizational culture of the dominant group in order that it values the minority group's differences.

Equal opportunity advisers Moskos and Butler also give a description of the Army's full-time Equal Opportunity Advisers (EOAs) who are stationed at brigade and larger size commands and monitor racial incidents and race patterns in job assignments and promotions (pp. 54-55). However, they do not give us details as to the results of their function. Full-time EOAs train battalion and company NCOs who perform EOA duties in addition to other duties. In 1994, there were 350 full-time EOAs, 1 per every 1,500 soldiers (p. 55). Full-time EOAs are trained for 15 weeks at the Defense Equal Opportunity Management Institute (DEOMI) at Patrick Air Force Base in Florida.[10] The DEOMI mission proclaims "We teach equal opportunity (fairness) is a commander's program and a combat readiness issue" (p. 58) but also that "The DEOMI message is that an overarching, *common American identity must override cultural diversity*" (*ibid.* - emphasis added).

EOAs' mere presence does not therefore ensure racial integration. The workplace diversity management question that goes unasked by the authors is `which group gets to define `fairness' and what the `common American identity' is?'. Invariably, I would argue, it is the dominant group, Euro-Americans. Non-dominant groups are by definition are at a disadvantage, lacking the power to define the rules which they are forced to live under.

Promotions, workforce qualifications and "supply side" affirmative action
Also key to Moskos and Butler's thesis is asserting the superiority of the U.S. Army's `supply side' affirmative action programme. The quantity of people selected for promotion is based on the number of African-Americans at the next lower rank. For example, if the Army has a total of 10% African-Americans in its Second Lieutenant (2LT) rank, the lowest officer rank, then 10% of 2LTs promoted to First Lieutenant will be African-Americans. In other words, *the supply of African-Americans in one rank drives the percentage promoted to the next higher rank*. But if the supply side concept was descriptive of the Army's affirmative action programme, then there should be a consistent percentage, controlling for various kinds of turnover, throughout all the Army's enlisted, specialist, warrant and commissioned officer tracks. There is not and the authors ignore this fact. Indeed they mention only in passing that African-Americans have a higher retention rate, 69%, than Euro-Americans, 39% (p. 5). African-Americans are over-represented (we are not told by how much) as Army `recruits', the entry enlisted rank. Yet African-Americans are not over-represented in the top enlisted ranks, discussion of which is also omitted by the authors.

Moskos and Butler (p. 67) also casually dismiss a Government Accounting Office (GAO) report that "found that promotions [of African-Americans] to mid-level officer positions [Captain to Major, or Major to Lt. Colonel] lagged behind that of whites (Government Accounting Office, 1995)." Without examining the data and reinterpreting them, or conducting original research, the authors dismiss the GAO's report by saying "Disparities in promotion by race are not in and of themselves indications of racial discrimination. However, such disparities might alternatively be viewed as a sign that standards are not being compromised" (p. 67). This explanation contradicts earlier assertions – cited above - that the Army has large numbers of `qualified' African-American officers and the Army is successfully racially integrated (pp. 1-2, 9). Moreover, if these statements are accurate, then why are African-Americans promoted at a lower rate than their Euro-American counterparts (p. 67)?

Later they, without explanation, and again as noted above, reverse themselves, saying "The most plausible explanation for this shortfall is that a disproportionate number of junior black officers have not acquired the writing and communication skills necessary for promotion to staff jobs" (pp. 67-68). Since African-Americans are under-promoted, and the Army has an upward or outward promotion system (if one is not promoted the second time around one is fired), then we need to know, and have not been told by the authors, what the comparative rates between African- and Euro-Americans are on terminations caused by failure to be promoted.

On the other hand, Moskos and Butler criticize demand-side affirmative action, selection that is driven by the demand created for one group of employees over another as "arbitrarily" set against "idealistically high numbers" (p. 69) and describe it as "Struggling to fill a specified number of slots (jobs) from a disproportionately small number of qualified candidates" (p. 69). But the authors have not done comparative research between the two systems to prove their point. Also, their argument that affirmative action and diversity management

may lead to stigmatization of beneficiaries is not an adequate justification for repealing affirmative action or for not managing the fact that the workforce, both civilian and military, is diverse. If the Army has overcome `supply side' affirmative action stigma, as the authors assert, then the authors must state how this has come about so the reader may examine their data, analysis, interpretation and conclusions.

Monoculture in the face of a diverse workforce An examination of their references indicates that Moskos and Butler, again as already reported above, authors have not used the organizational behaviour or organizational theory literatures, especially the workforce diversity literature. Demographers report that the civilian workforce is diverse and will continue to become ever more so, meaning more minorities and women in the workforce (Johnston & Packer, 1987). People of colour will, it is claimed, make up 34.7% of new entrants into the U.S. workforce between 1990-2005; and 15.7% will be Hispanics (Exter, 1992: 63). Indeed, due to shortages in certain sectors of the labour market, in certain locales, employers have to not only hire a diverse workforce, but individuals who speak little or no English. But the authors do not address these demographic changes in the civilian workforce – a luxury managers of civilian organizations do not have. Civilian managers have been dealing with and will continue to deal with a workforce that is multiracial and multicultural, as well as multi-lingual.

Moreover, the authors' assumption that multicultural workforces are dysfunctional and unicultural workforces superior is overly simplistic. The workforce diversity literature examines the contingencies under which diversity is functional and dysfunctional. On the positive side, organizations benefit from workplace diversity in terms of decreased groupthink, and it compels dominant group members to understand non-dominant group members (Adler, 1991: 99, 130). When diversity is managed it can add value and increase competitiveness by decreasing turnover cost, increase organizational ability to recruit talented employees and increase ethnic sales and market share (Adler, 1991: 99; Cox & Blake, 1991). Further, research suggests that, in heterogeneous dyads that had less religious conformity and were tolerant of social criticism, more original and practical solutions to various social problems resulted than from homogenous dyads (Triandis, Hall & Ewan, 1965). Groups that are heterogeneous in both personality and sex produce higher quality solutions on multi-problem types than do homogenous groups (Hoffman & Maier, 1961). Similarly, ethnically diverse groups' solutions to problems were rated higher in quality, feasibility and effectiveness than those of homogenous groups (McLeod, Lobel & Cox, 1994), and, as group membership changes over time and heterogeneity is maintained, creativity and innovation is greater than in groups whose membership did not change (Ziller, Behringer & Goodchilds, 1962; Pelz & Andrews, 1966; King & Anderson, 1990).

System flexibility, creativity, innovation, problem solving also increases with diversity (Adler, 1991:99; Cox & Blake, 1991), and Kanter (1983: 167) adds that a characteristic of innovative firms is the deliberate use of heterogeneous teams to solve problems. Perhaps unsurprisingly, these firms are also are better than less innovative firms at eliminating racism, sexism and classism. Wright *et al.*

(1995) found that firms that were cited by the Department of Labor as being exemplary in voluntary affirmative action award had a positive impact on stock returns. Firms found guilt of discrimination did not have such competitive advantage.

Other research reaches different conclusions. For example, Watson, Kumar, and Michaelsen (1993) studied culturally diverse college student task groups and homogeneous groups. Homogeneous group task groups scored higher on task and process dimensions. Culturally diverse task groups showed more difficulty in coming to agreement on what is important, more difficulty in working together and were more controlling; which all contributed to lower task performance. Nonetheless, as these groups developed over time (17 weeks duration), there was no difference in task performance. However, workplace diversity can be dysfunctional if it decreases cohesion, in terms of mistrust, miscommunication, and stress over increased conflict (Adler, 1991: 130). Homogenous groups also have greater social integration and job satisfaction, and less turnover (O'Reilly, Caldwell & Barnett, 1989), and sometimes outperform heterogeneous groups (Clement & Schiereck, 1973; Jackson, 1991). Moreover, in a study of 2 Fortune 100 companies and a state agency it was found that, where there are more minorities and women in a work group, the less committed the European-American members are to the organizational mission (Tsui, Egan & O'Reilly, 1992).

However, Smith and Berg (1987) point out that there is no `perfect balance' in composing group membership. Additionally, no matter what contingencies are researched, the fact remains that the labour pool is increasingly diverse, and certain protections are afforded to groups which have been historically discriminated against. These facts of managerial life in civilian organizations are ignored by Moskos and Butler.

CONCLUSION

The authors have written a book on the Army's recruitment and remedial training programmes and have mischaracterized it as a `racial integration programme'. This term implies that racial-cultural differences are being recognized and managed. The Army's essentialist supply side affirmative action is not recognition and management of racial-cultural differences. Differences and their management go beyond essential biological categories. Merely having a large number of African-Americans, as a result of targeted recruitment and remedial training programmes, does not racially integrate the Army or indeed civilian organizations. It is easier to recruit and `remediate' large numbers of African-American than it is to manage their diversity, and the diversity of other embedded organizational groups, including Euro-American ones.

The authors also boast that the Army has high standards and has not, unlike civilian employers, lowered its standards to recruit qualified African-Americans. Since this book was published, however, the Army has in fact lowered its standards (Ricks, 1997). Prior to 1997, the Army consistently came within 2% of its recruiting goals. From 1997 onwards, shortfalls of thousands of entrants began to occur, despite a $4,000 (33.3%) increase in enlistment bonuses to

$12,000, and a $10,000 increase in college educational benefits, to $40,000. Despite these increasing inducements, the Army now has a less educated recruit. Only 92% have high school diplomas compared with 95% in 1996. Civilian unemployment at the same time has fallen.

It remains to be seen, for it probably never has been tried, whether diversity management may enhance, rather than, detract from the Army's mission - as the authors assume (p. 58 – also see Loden & Rosener, 1991: 27-36). Diversity management seeks to:

> pay attention to [employees'] differences as unique individuals and as members of groups, to raise their level of comfort with differences, and to capitalize on differences as a major asset to the company's productivity. (Walker & Hanson, 1992: 119)

ENDNOTES

1. While this is a popular book, the authors trade on their academic credentials to establish credibility. The least they could therefore have done is to have an appendix detailing their methodology and providing data. This way, scholars could examine how the authors reached their conclusions.

2. There are several instances of unsupported conclusions in the book. For example, Moskos and Butler make the bold assertion, without presenting methodological details, that despite African-Americans being over-represented in the Army, they died at a lower rate during the Vietnamese War than Euro-Americans (p. 8). The popular belief is the opposite of the authors' assertion; particularly concerning the Korean War and WWII, which the authors virtually ignore. If the authors want to change popular beliefs, then they need to make a full counter-argument, complete with new or reanalysed data, and to justify why the popular belief is untrue.

    The authors also assert that, in peacetime, African-American Army personnel die at half the rate of their civilian counterparts (p. 7). Looking at homicides specifically, they then report that civilian African-Americans die at twelve times the rate of Army African-Americans (p. 12). To reach the implied conclusion that Army race relations are superior to civilian society, however, said deaths would have to be race related, instead of due to crime, poverty, physical and mental health and so on. The smaller population and the Army's military police force, isolation from high crime areas, its severe justice system and so on may also account for the lower homicide rate inside the Army.

3. White supremacist organizations, like other foreign and domestic terrorist organizations, are generally are organized into `cells' - small units under 5 persons each that have limited contact with other cells, thereby reducing the risk of detection and capture. Determining the size of cell-organized revolutionary social change movements is therefore at best

problematic for law enforcement, let alone two academics, for these organizations lack centralization, and by definition are covert in their operations. The author's conclusion that membership of these organizations amongst Army members is low is consequently unwarranted (pp. 3-4).

4. The authors do not mention whether or not Commanders may dictate how the sample is drawn. If sampling is manipulated, it can favour the Commander.

5. We are told only in endnotes that the authors also conducted surveys in 1992 and 1995 using active-duty soldiers, and did selective participant observation and conducted informal discussions (p. xviii). It is also mentioned that Butler "interviewed staff members at historically black colleges" (p. xviii). Without explanation we are left wondering why he did this.

6. O.J. Simpson was found innocent and freed by a criminal court where the standard of proof must be `beyond reasonable doubt'. Later he was found guilty in a civil court where the standard of proof is a `preponderance of evidence'. His guilt or innocence is a matter of which standard of proof one follows.

7. The U.S. employment-at-will doctrine means that, in the absence of a written employment contract and where the term of employment is of indefinite duration, the employer can fire a worker for no cause at all.

8. 19 year old female Westpoint Cadet Su Jin Collier publicly charged a male cadet, who Westpoint did not identify, with stalking and raping her. The investigating officer said the sex was consensual and recommended she be dismissed for false reporting. The male cadet was recommended for probation for having sex with another Cadet, but found innocent for lying about not having had sex (Los Angeles Times, Apr. 30, 1997: A21).

9. Interracial dating/ marriage scholars use demographics to determine the size of the dating pool, the possibilities of interracial dating/ marriage and then measure actual interracial dating/ marriage (Fujino, 1992; Kitano, Fujino & Sato, 1996).

10. DEOMI, founded in 1979, focuses more on sex discrimination and sexual harassment, and less on racial discrimination. Its predecessor, the Defense Race Relations Institute (DRRI), set up in 1971, focused more on racial discrimination. Moreover, whereas DRRI tried to change underlying racist and sexist attitudes using "confrontational pedagogy" (a term left undefined by the authors), DEOMI focuses on *observable* behaviour and used problem solving (p. 61). Moreover, it is notable that initially the authors dismiss comparisons to sex discrimination as irrelevant to their thesis, because they contend race is unique, but later choose to make their argument using a programme that focuses on sex discrimination.

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Research update: French dressing proves immune to deconstruction

The results of a recent ESRC-sponsored research project seem destined to deal a serious blow to poststructuralists. After five years Professor Richard Craig and his team from the Cultural Studies Department of Dundee University have failed to deconstruct the meanings of French dressing. The team of crack cultural theorists had sought to uncover the multiple and contested meanings of the oil and vinegar based salad accompaniment but yesterday had to admit failure. In a statement issued through the ESRC website, Professor Craig said "We felt convinced that French dressing was a repository of deeply held and radically contrasting meanings relating to ideas of national identity, performance and embodiment. However, after five years we can firmly conclude that it is merely a healthy and tasty accompaniment to a range of popular salads." No poststructuralists were today available to comment on the significance of the results of Professor Craig's study.

Thanks to Sam Warren, University of Portsmouth, UK, for this, which she found on the increasingly lunatic AC Research Update listserver

Read all about it, read all about it … the `Notework news' section

If it ain't in here, it ain't happening (maaan) …

Announcement: Subaltern storytelling seminar
University College Cork, 28th-29th June, 2002

This seminar addresses the stories and storytelling of the subaltern. It hinges upon the conjunction of research trajectories of two disciplines, namely organisation theory and folklore. Organisation theory has taken a narrative turn in recent years with researchers (see,

for example, Gabriel, 2000; Boje, 1991; Czarniawska, 1995, 1997) increasingly using storytelling and folklore to understand organisational politics, culture and change. Concurrently, folklorists have become interested in work and organisational lore and have begun to engage with organisation theory literature (see, for example, McCarl, 1978, 1985; Santino, 1990; Tangherlini, 1998, 2000) Folklore is well known for its long association with the subaltern. As ó Giollain (2000, p. 164) points out "folklore belonged to the 'others'" although, in recent years, there has been an attempt to transcend this association. Subaltern theory has generated an impressive historical literature on the often silenced experience of oppressed and colonized people; it explores not only the themes of domination and resistance, but also the process through which history is written and subaltern experiences are appropriated and marginalized or conversely romanticized. Some of these ideas have recently found their way into gender, race and literary studies.

Organisation theory too has a tradition of research on the subaltern. For example, research in labour process theory (see, for example, Braverman, 1974), feminist writings in management, critical management studies (where Gramsci's writings on folklore has had some influence), and the nascent discussion on postcolonialism (see, for example, Mir *et al.,* 1999). This interest in the subaltern in organisation theory has not, however, been articulated through storytelling, an opportunity which this seminar provides.

This coincidence of research interests raises a number of questions that the seminar will address:
?? Given the postmodern critique - or the ' bonfire of the categories' - are constructs such as the subaltern and the hegemonic meaningful? What other theoretical constructs might be more illuminating?
?? Who are the subaltern in an organisational and folkloristic context?
?? How is the relationship between the subaltern and the hegemonic mediated through stories?
?? On what themes do stories of the subaltern focus?
?? How are stories of the subaltern silenced?
?? How do the stories and storytelling of the subaltern in an organisational context differ from those of the traditional subaltern classes outside of organisations?
?? What can organisation theory and folklore learn from one another in terms of world-view, methods and practices?

Speakers include:

Yehuda Baruch (School of Management, University of East Anglia) on "Once upon a time there was an organization... organizational stories as an antithesis to fairy tales"

Gibson Burrell (Warwick Business School) on "Subalterns and the stage: 'Rosencrantz and Guildernstern are Dead' versus 'Hamlet'"

Peter Case (Oxford Brookes University) on "Blindness and sight, ignorance and understanding: an ancient Buddhist fable Speaks to contemporary issues in organisational studies"

Barbara Czarniawska (Göteborg University) on "Humiliation: a standard organizational product"

Yiannis Gabriel (School of Management, Imperial College) on "Telling tales – truths and untruths in storytelling"

Sebastian Green (Department of Management & Marketing, University College Cork) on "Organizational constellations: A separate reality"

Heather Höpfl (University of Northumbria at Newcastle) on "Corrupting practices: stories of the organisation and the mouth of hell"

Steve Linstead (Department of Accounting, Finance and Management, University of Essex) on "Masks of subversion: telling stories of storytelling"

Gearóid ó Crualaoich (Department of Folklore and Ethnology, University College Cork) on "Vernacular narrative tradition as resource for conflict/ trauma resolution: the case of the Irish 'Wise Woman' legend"

Majella O'Leary, Donncha Kavanagh and Diarmuid O'Giollain (University College Cork) on "Stories of the subaltern in organizations and in folklore"

Bo Nilsson (the Nordic Museum, Stockholm) on "Between agency and discourse in subaltern life history narratives. the Swedish case."

David Sims (School of Business and Management, Brunel University) on "Between the millstones: who cares about the subaltern's storying?"

For further information, please see the seminar website at: http://www.ucc.ie/acad/departments/mgt/sceal/ or contact the seminar organizers: Majella O'Leary (m.oleary@ucc.ie) and Donncha Kavanagh (d.kavanagh@ucc.ie)

Conference announcement: Developing philosophy of management - crossing frontiers
St Anne's College, Oxford, 26th – 29th June 2002

Organised by *Reason in Practice: The Journal of Philosophy of Management* in association with the Forum for European Philosophy.

Management as a set of ideas, a function and a group has never been more influential or visible and the complexity and impact of its work continues to grow across cultures. In this context, philosophical scrutiny of its theory and practice and engagement with its issues has never been more necessary. This conference seeks to promote philosophically informed thinking about management in theory and practice worldwide. It will provide an opportunity for theorists and practitioners to present new work in the philosophy of management, engage with philosophical and practical issues in management within and across cultures and experience the power of philosophical skills and methods in practice.

Speakers include:
?? Mary Allen, formerly Secretary General, Arts Council of Great Britain and Chief Executive, Royal Opera House
?? Tom Campbell, Professor in the Faculty of Law, Australian National University, Canberra
?? Anthony Cheung, Professor of Public and Social Administration, City University of Hong Kong
?? Simone de Colle, Manager Business Ethics and Integrity, KPMG Sustainability Advisory Services, London
?? Christopher Cowton, Professor of Accounting, Huddersfield University Business School
?? Tom Donaldson, Professor of Legal Studies and Director of the Ethics Programme, The Wharton School, University of Pennsylvania
?? Carol Fitz-Gibbon, Professor of Education, University of Durham
?? Ed Freeman, Director of the Olsson Centre for Applied Ethics, Darden Graduate School of Business, University of Virginia
?? Jonathan Gosling, Director of the Strategic Leaders Unit, Lancaster University Management School
?? Leigh Hafrey, Senior Lecturer in Communication and Ethics, Sloan School, MIT
?? Stephen Linstead, Professor of Management, University of Essex

- ?? Michael Luntley, Professor of Philosophy, University of Warwick
- ?? Robert McLaren, Professor of Public and International Administration, Regina University, Canada
- ?? Domènec Melé, Professor and Director of Business Ethics, IESE, Barcelona
- ?? Abraham Nosnik, CIOS Consultants, Mexico
- ?? Yvon Pesqueux, Chaire, Développement des Systèmes d'Organisation, Conservatoire National des Arts & Metiers, Paris
- ?? Jim Platts, Institute of Manufacturing, Cambridge University
- ?? Emma Rooksby, Centre for Applied Philosophy and Ethics, Charles Sturt University, Australia
- ?? Mark Young, Independent Consultant, formerly Senior Partner Price Waterhouse and Visiting Fellow, Harvard University

Practitioner pathway for managers:
- ?? Creating value
- ?? Storytelling in leadership
- ?? Achieving sustainable development
- ?? Decision-making under pressure
- ?? Making wise decisions: the PROGRESS method
- ?? The fruitful use of silence: learning from Quaker management
- ?? Achieving justice on the job in interpersonal conflict
- ?? Reconciling different values and managing competing demands: lessons from Hong Kong's public managers
- ?? Learning from mistakes in management: what we can learn from Karl Popper
- ?? Making things happen: understanding what really happens in negotiation

Papers accepted include
- ?? Communities at work? An exploration of the concept of `community' in organisational analysis
- ?? Adhocracy, IT & nomad management
- ?? The place of emotion at work
- ?? Hazards of developing organisational morality
- ?? Management as a moral art: emerging from the paradigm debate
- ?? Philosophical insights into workplace equality
- ?? Achieving justice on the job in interpersonal conflict
- ?? Management ethics: the importance of self-deception
- ?? Self in management: its philosophical relevance
- ?? Childish method: the poverty of management methodology
- ?? The search for political forms in managed organisations
- ?? The rights factor in management/ employee relationships
- ?? The fruitful use of silence: learning from Quaker management

The organising committee is

Nelarine Cornelius Brunel University

Paul Griseri University College, London

Nigel Laurie Reason in Practice

Alan Montefiore Forum for European Philosophy

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Call for papers: "Beyond boundaries: towards fluidity in theorising and practice"
For a special issue of *Gender, Work and Organization*
Guest editors: Alison Linstead and Joanna Brewis, **University of Essex**

Although the study of gender is a relatively new entrant to work and organisation theory, analyses to date have reflexively addressed whether such theory has been blind to gender or in fact has suppressed it as a fundamental issue. Identifying gender as a credible topic in this discipline, however, has largely involved establishing the idea of difference in terms of masculinity and femininity, predominantly in a dichotomous form. It is only more recently that contributions to the gender, work and organisation debate have recognised degrees of difference that are usually expressed in terms of multiple forms of masculinities or femininities. Nonetheless, even this idea of multiplicity leaves the binary divide in place in that masculinities and femininities are seen as having multiple forms which still exist in a binary relation to each other. The hierarchical nature of the gender binary, as expressed by theorists such as Jacques Derrida and Hélène Cixous, renders the feminine subordinate, Other, to the masculine centre or *logos*. The question therefore remains as to whether it is possible to achieve greater equity in practice with a binary form of thinking which inevitably reproduces such a hierarchy. In the broader arena of social science and philosophy there have been some attempts to dissolve these gender binaries to further explore the fluidity of gender identity, but this area of inquiry has scarcely begun to be acknowledged in work and organisation theory.

In this special edition we wish to explore ways of thinking about gender beyond binary distinctions, theorising gender multiplicity and performing and enacting gender fluidity in the context of work and organizing. More specifically we welcome papers from international contributors which focus on the following areas:

- ?? Dissolving difference
- ?? Performing gender
- ?? Gender identities, power and desire
- ?? Transsexuality, transgenderism and bisexuality
- ?? Queer theory
- ?? Postmodern epistemologies and methodologies
- ?? Gendering change
- ?? (De)sexed bodies
- ?? Praxis and fluidity
- ?? Virtual organisation and gender fluidity
- ?? Representations of gender in popular culture and cultural anthropology
- ?? Geographies of identities and difference
- ?? Gender technologies and prostheses which disrupt bodily boundaries
- ?? Globalisation, translation, cross-cultural differences and how gender discourses `travel'

This list is not intended to be exhaustive, but rather indicative of areas which might be relevant to debates around gender fluidity in work and organization theory.

Please send full papers in the *Gender, Work and Organization* format, preferably as an e-mail attachment in Word 97, to both organisers by September 1st 2002 for consideration in the special issue. For informal discussion contact us at:

Alison Linstead: alinst@essex.ac.uk
Tel: + 44 (0)1206 873766
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Joanna Brewis: jbrewis@essex.ac.uk
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Conference announcement/ call for papers: Dilemmas 2002
Dilemmas facing the public sector: issues for professionals, managers and users, 6th international research conference
Hosted by the University of East London at The Commonwealth Club, Central London, 4th- 6th September 2002

This conference, organised jointly by the University of East London and the University of Staffordshire, will provide a forum for critical sociological, organisational and policy analyses of issues and dilemmas in the organisation and delivery of health, housing, education and social services. As such it is expected to attract academics from a range of academic fields and departments including Social Policy, Sociology, Health Studies, Business and Management. As in the past the aim is to provide a forum for both new and established researchers to share ideas in a supportive and scholarly environment. Whilst encouraging a wide range of contributions which examine the ways in which recent developments have affected professionals, managers and users, including for example public/ private and evidence-based initiatives, as well as managerialism, papers which examine the following will be particularly welcome:
?? Ethical issues in the organisation and delivery of welfare
?? Gendering the public sector: implications and prospects
?? Resistances: involving professionals, managers, trade unions and users
?? Welfare regimes in international perspective: lessons and new directions

This is the sixth international 'Dilemmas' Conference. Previous conferences have produced a number of edited collections - with *Gender and the Public Sector* (Routledge 2002) forthcoming. It is intended that a selection of papers from this conference will also form the basis for an edited collection. **NB** Although the abstract deadline has passed, late submissions of one-page abstracts (400-500 words) will still be considered by the conference organisers.

This year's conference organisers are:
Jim Barry and John Chandler
Organisation Studies Research Group
ELBS
University of East London
Longbridge Road
Dagenham
Essex RM8 2AS
UK
tel.   + 44 (0)20 8223 2207/ 2211/ 2079
fax: + 44 (0)20 8223 2829
e-mail: j.p.chandler@uel.ac.uk/ j.j.barry@uel.ac.uk

For further information please visit the conference website at www.uel.ac.uk/dilemmas2002
This is to be the main source of information and is where you will find booking forms, a map etc.

Invitation to attend/ call for presentations: Politics of organization
A PhD student workshop
Keele University, 19th-20th September 2002

In an age of post-modernism, post-industrialism, post-feminism, post-structuralism and post-colonialism, one thing remains constant; the politics of organization. Whilst much of what we talk about in organization studies is preoccupied with novelty, speed and change, we should be aware of the persistence of those issues and themes that transcend time and space. Therefore, at this workshop, we focus on the continuities of organizations and organizing; politics. In this context we encourage politics to be viewed as broadly and as creatively as

possible. This might be through specific organizational examples, such as the political dimensions of partnerships and flattened hierarchies, or individual cases of linguistic power games. Further, in recognizing the complex relationships between organization and society, politics of organization might be examined within the wider politics of gender, of the labour process or of the supposedly benign forces of globalization. Irrespective of context, we can recognize debates that, although having shifted ground, continue to influence both academic thought and practical implication. However you conceive politics of organization, we welcome your submission.

Invitation to attend

This two-day workshop at Keele University follows the overwhelming success of the first Annual Keele Postgraduate Workshop, which focused on recent changes on organization studies to imagine how it might look in the future. This year's event offers the opportunity for PhD students throughout the UK (whether in management, industrial relations, sociology, cultural studies, gender studies or related disciplines) to get together and share ideas. The workshop will be organized around a series of semi-formal presentations from PhD students about their research, ideas and experiences, and will emphasize the importance of open dialogue, discussion and critical reflection. Whether you would like to present some ideas, find out what others are doing or simply meet some interesting people, all are welcome.

For information about the workshop fee and booking procedures, please contact the organizers Thea Hinde (thea.hinde@ceram.co.uk) and/ or Richard Godfrey (mnd69@keele.ac.uk). Attendance is strictly limited so please act fast!

Call for presentations

If you would like to make a short presentation, please send a statement of your research interests and an abstract of no more than 500 words outlining your proposed presentation, plus booking form and payment, to the organizers by 30th July 2002.

This annual event is organized by the Keele Management Postgraduate Union (KMPU) and sponsored by the Department of Management, Keele University, and SCOS.

Calls for papers for six special issues

Special issue on "Discourses and paradigms"
Guest editors: Susanne Margaret Fest and Darin Arsenault

How do we discourse with critical psychology, qualitative methods, cultural history, critical pedagogy, and so many other fields? Disciplines develop their own ways of thinking, talking, valuing and writing about the issues of interest to them, creating distinct "discourse communities". For example, traditional organizational theorists may express their concerns about dealing with differences by invoking the necessity of "creating strategic alliances across disciplines" while representatives of other fields, such as feminist and cultural critic, bell hooks, talks about "transgressing boundaries".

Discourses are anchored in paradigmatic assumptions about the world. In the organizational studies field, Burrell & Morgan's (1979) four paradigms for organizational analysis have contributed much to moving the paradigm debate forward. More recently, Deetz (1996)

reworked these four paradigms, adding four "prototypical discursive features" encouraging organizational sciences to "take the linguistic turn" which had already been taken by other pockets of the social sciences.

TAMARA invites papers from a wide range of disciplines/ fields of study, such as critical psychology, anthropology, cultural historical activity theory, critical pedagogy, critical accounting and qualitative methods, to address issues of "creating strategic alliances", or "transgressing boundaries". For example, how do fields outside of the organizational sciences shape and conduct their discourses? How are they anchored paradigmatically? What models are used for conducting discourses between different discourse communities and paradigms? Toward what ends are they used? What "subjects" are marginalized or foregrounded in the process?

Contact for submissions
Susanne Margaret Fest   e-mail: susanne.m.fest@vanderbilt.edu
Darin Arsenault   e-mail: Darin_Arsenault@umit.maine.edu

Special issue on "Art and aesthetics in organisation studies"
Guest editors*: Adrian Carr and Philip Hancock

In recent years there has been an increasing reference in the organisation literature to the relevance of art and aesthetics. Much of this thinking has been championed by critical theorists and some postmodernists. Some of these theorists suggest we should look to art and the realm of the aesthetics as a learning device or heuristic and, indeed, have invoked language and metaphors that come from these realms. Some writers have pointed out the parallels between postmodernist approaches in the organisational discourse and those of surrealists. Some writers are now suggesting that the theories that underpin management practice should be judged, not just on coherence, and traditional 'scientific' standards but also on a quality that relates to the aesthetic.

TAMARA invites papers from those wishing to address the theme of the place of art and aesthetics in organisation studies. These contributions may like to argue in favour or against the approaches noted in the previous paragraph or perhaps suggest some other ways in which art and aesthetics may be of assistance to the field of organisation studies.

Contact for submissions
Adrian Carr   e-mail: acarr@kilo.uws.edu.au

Special issue on "The social audit of the new global enterprise: methodologies measuring social audits"
Guest editors: Tony Tinker and David Boje

This is a joint issue of three journals:
Critical Perspectives on Accounting http://www.idealibrary.com
TAMARA **http://www.zianet.com/boje/tamara/pages/main.html**
Journal of Organizational Change Management **http://cbae.nmsu.edu/~dboje/jocm.html**

The purpose of the joint issue on "The social audit of the new global enterprise" is to critique and evaluate "methodologies measuring social audits". The issue will look at studies of corporate codes of conduct, particularly those of the global enterprise. Articles related to change and change management will be published in *JOCM*. Articles related to the accounting practices of Price Waterhouse Coopers and Nike will be published in *Critical Perspectives on Accounting*. Articles related to critical theory and postmodernist critiques of the global enterprise will be published in *TAMARA*. At this point the proposal is to publish different articles in the three journal issues, but for Tony Tinker and David Boje to coordinate the editorials and the review process.

Contact for submissions
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NB There is also a major research project being proposed to Nike Corporation: please see <u>http://cbae.nmsu.edu/~dboje/nike/call_for_nike_research.html</u> for details.

Special issue on "Management and goodness"
Guest editors: Heather Höpfl and Ron Beadle

"Every art and every investigation, and similarly every action and pursuit, is considered to aim at some good. Hence the Good has been rightly defined as 'that at which all things aim'." (Aristotle)

 Aristotle begins his Ethics with these words and provides us with a starting point from which to consider the nature of the Good. Aristotle had been a student of Plato for over twenty years but, when Plato died, Aristotle found that he could no longer see eye-to-eye with the new leaders of the academy and, after many disagreements, he moved away and set up the Lyceum. Here, he taught Platonic philosophy but he also encouraged his students to criticise Platonic thought.

It is with these two thoughts in mind, goodness and critique, that we would like to start this introduction to the theme: first, by giving emphasis to the various ways in which the Good is constructed in organisations and, second and with equal emphasis, by giving attention to the importance of critique in management theorising. Whether we are considering the average textbook approach to the notion of the Good or the pursuit of the Good in management training and development, we are confronted by both implicit and explicit assumptions about the nature of goodness and about whose good is being defined. The rhetoric of strategic management, of trajectory and teleology, is also implicitly concerned with the pursuit of some notion of "goodness". In so-called quality management and in service management this "good" becomes quite specific and, indeed, is frequently highly specified and taxonomic.

Goodness, excellence and perfection meet in some future place and/ or state which is the object of the strivings towards them. Jung has referred to this questing as resulting from "the sterile perfectionism of the patriarchal consciousness". Management is about the construction of future states of desire, of the construction of the sublime, of sterile perfectionism, of gendered realities and these are fundamental to the construction of the "good" which is the goal of such strivings. Kenneth Burke has talked about the definition of the good as establishing a counter covenant which defines what is bad. Gordon Lawrence has talked about management development as being concerned with "the correction of faults".

TAMARA invites papers which discuss the status, meaning, purpose, deployment, mobilisation, parapraxis and development of the notion of the "good" in management. But, that isn't quite right because even this statement implies, in Aristotelian thinking, that there is a Good Management and, of course, this is precisely the idea which we want to critique. Perhaps we are considering whether management can be said to have or to be good. If it does, assuming away all the problems of the meaning of management, how does this conception of good relate to other goods and, indeed, to the Good. What is clear is that management has a rhetoric of goodness, hence the notion of the good employer, the good manager, the pursuit of excellence, the pursuit of desired future states and so on. Since "ethics" as a good has become the property of this rhetoric and the pursuit of this management good, goodness itself seemed a good place to start from.

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Special issue on "Global racism and decolonising"
Guest editor: Angana Chatterji

This issue aims to provide

a. a generic context, focusing on global racism within the context of rethinking the institutions and ethics of development and globalization; and
b. frameworks for decolonising knowledge making or knowledge making toward social change -- critical perspectives from within activist anthropology.

Both are framed through my practices within the context of postcolonial advocacy in India and environmental activism in the US, and in relocating priorities within the Academy in alternative contexts in the US.

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Special Issue on " Pomophobia"

Pomophobia is the fear of postmodernists and their ideas. In order to ensure that multiple perspectives are represented, we have invited contributions from several individuals.

FIRST CONTRIBUTOR- A position paper by David Boje will kick off the Issue: `Postmodern organization science: narrative ethics, *TAMARA* and the binary machine - a paper soundly rejected   by   *Organization   Science'*.
http://www.zianet.com/boje/tamara/papers/Boje_response_to_Weiss.html

SECOND CONTRIBUTOR- Richard Weiss has been invited as an anti-postmodernist to respond to articles in this issue.

THIRD CONTRIBUTOR - Alfonso Montuori, who writes "I found your Org. Science debate with Weiss (or the lack of it), fascinating. I think the whole notion of pomophobia is extremely important, and applaud you for bringing it up. I believe there are cultural, political, and psychological layers (among others) to this whole issue which could keep us busy for a while. I'd like to approach the issue of pomophobia from a number of different perspectives, but focusing mainly on the issue of Cartesian anxiety, as per Bernstein's *Beyond Objectivism and Relativism*."

FOURTH CONTRIBUTOR – Contributions have been requested from current and former editors of *Organization Science*, as well as recently departed editorial board members Peter Frost, Paul Adler, Carol Stevens and Bart Victor. It appears that former editor, Arie Y. Lewin, did a great deal to reach out to a diversity of viewpoints, allowing both critical and postmodern (deconstructive) articles to be reviewed and published. The current editor, Kaye Bird Schoonhoven, and an associate editor publicly stated at AoM 2000 that "their journal is open to critical theory and postmodern submissions". Is it a coincidence that notable critical scholars have recently left the *Organization Science* board? Further, my story of my own articles causes me to further doubt their espoused support of critical postmodern theory. Could this be just the tip of the iceberg of resistance of top-tier journals to critical postmodern work? This is the theme of this special issue.

For more information on this special issue, contact
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That's (really) all folks ...