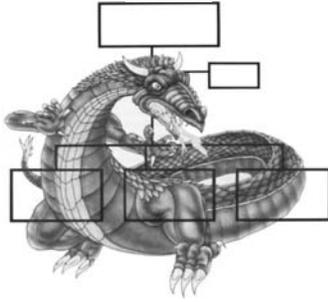


# *Notework*

## November 2004

### Museletter of the Standing Conference on Organization and Symbolism

*SCOS is an international and interdisciplinary network of academics and practitioners interested in organizational symbolism, culture and change. The SCOS philosophy of 'serious fun' is articulated throughout the network's activities, particularly in the encouraging of unusual and groundbreaking ideas in the analysis of organizing and organization. We are committed to providing a forum for research that crosses traditional disciplinary and functional boundaries, and a reflective space for the development of new forms and new voices for this work.*



Damian O' Doherty &  
Sam Warren

## 'NICKED FOR NOVEMBER

This edition of Notework is dedicated to the memory of Richard Goodman whose death earlier this year will be felt by all of us here in the SCOS community. We are also very saddened to hear of the untimely death of Michael Dawids. In our regular 'Notes from the Chair' column Peter Case reflects on the passing away of Richard who was an active and enthusiastic member of SCOS. It seems rather difficult if not pointless trying to continue with the frivolity and excess of Notework in the context of this news but we know that Richard would certainly inspire us to continue the work. Indeed, November is often a difficult month for Scossers. Christmas seems a long way off and memories of the summer conference bonanza have begun to fade into sepia. Teaching the teared masses (*sic*) of undergraduate students an 'Introduction to Business Studies' is scant compensation, but for many the only thing that keeps us all going at this time of year. But fear not: Notework is here, once again.

We are literally bloated with sensation in this issue, reader. Not only do we look back on the sensational conference in Halifax hosted by Albert and Jean Mills, we also look forward to the next SCOS conference in Stockholm on the theme of "excess". Sheena Vachhani reviews the 2004 SCOS conference and we also have further details and a call for papers for SCOS 2005. The closing date is rapidly approaching on that call and we understand that there is unlikely to be any extension on this deadline. Colleagues at the Royal Institute of

Technology in Stockholm have been inundated with both abstracts and full papers and there will be a strict limit on the number of papers accepted. Now that has to be excessive.

Notework this month includes all the usual articles, reviews and news to keep you updated on what is happening amongst the SCOS collective. The Bataille Corner finds our cub reporter Tony O'Shea casting his speculum on the spread of the so-called 'colonic organization' (A case of HOT perhaps? cf.: Burrell, 1997). Readers will be relieved to hear that Zoe Bertgan knocks one off for November, so to speak, with her latest dispatch 'Tales from the Field'. Zoe continues to noodle methodology around her current research interest on the 'wet patch', this month reviewing some work by Professor Cornelius Y.Tlee (himself) who has dedicated much of his research to the fluid-stasis oscillation problem in organizational studies metaphor production. Quite a mouthful, that.

The Regional reps are back running hither and thither with their headless zigzags and zany articulations that inform us about what is (actually) happening around the world of interest to SCOS. Curious, you will be, for in Brazil and Latin America nothing seems to have happened, whilst in Germany, on the other hand, Peter Pelzer brings quite shocking news. Read on. Our featured paper in Point-Counterpoint is a classic from 1989, but which takes us back to the very first SCOS conference in Lund in 1984: Burkard Siever's fascinating account of the SCOS Dragon. We have decided to reprint this essay in part because of the return of the dragon in many areas of organization today, not least of which to the front cover of Notework but also to commemorate SCOS's impending silver jubilee - 25 years, yes, a quarter of a century of Scossiness! Many will have not read Burkard's paper. In it he explores the causes and consequences of the dragon in organization and shows how it is never very far away, taking us in and out of our normal paramount reality to realms of organization that can be most disturbing to participants.

The Musery this month collects some peculiar and attractive items. Ann Rippin, in her short essay 'mining and lumping' challenges the tendency to pick over the bones of

history in the service of organization studies. Monika Kostera writes how she is not happy about the impoverished supply of organization studies books in Poland. *Steady now!* We are quite sure that this is not a request by Monika for those of us, shall we say more endowed with publication matter, to off-load all those 7<sup>th</sup> editions of Cornelius Y.Tlee, Murray Lullins, or Fortuna and Radinzski. Have some common decency. At the risk of excess let's call it a day with the editorial. Remember SCOS 2005 takes place in Stockholm in July 2005 where we have been promised no key speakers but a smorgasbord of critical and cutting edge research, live theatre, dancing and general debauchery and excess. See you all there.

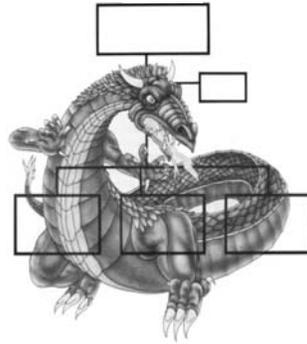
Love,  
Damian and Sam xx

Burrell, G. (1997) *Pandemonium: Towards a Retro-Organization Theory*. London: Sage.

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# SCOS: the Standing Conference on Organization and Symbolism (oo-r-ya?)



## We are...

...an international and interdisciplinary network of academics and practitioners interested in organizational symbolism, culture and change. Formed in 1981 as an autonomous working group of the European Group for Organisation Studies, SCOS has grown to become a global research network comprising of hundreds of members.

## Philosophy: scosophilia

The SCOS philosophy of 'serious fun' is articulated throughout the network's activities, particularly in the encouraging of unusual and groundbreaking ideas in the analysis of organizing and organization. Since its formation, SCOS has run annual international conferences and regular workshops, producing both critical debate and a considerable output of original scholarship. SCOS has always been committed to a critical approach to qualitative research that crosses traditional disciplinary and functional boundaries as well as to reflection on the forms and voices that this work takes.

## Research

Moving into its fourth decade, the SCOS network continues to develop innovative views of organization and management, taking inspiration from a variety of different fields and disciplines. SCOS has always been committed to providing a forum for research that crosses traditional disciplinary and functional boundaries, and a reflective space for the development of new forms and new voices for this work. The SCOS Network also aims to produce and develop theoretically and practically innovative views of organization and management and seeks to:

- encourage and foster new approaches in the study of culture and symbolism of everyday life in organizations
- provoke discussion of marginalised perspectives on the understanding of organized life
- provide an arena where the boundaries of conventional thinking about organized life can be challenged and blurred
- sustain continuity and development in this fast-growing field of study
- enable the continued exchange of information and the development of community amongst a highly dispersed group of researchers, scholars and practitioners



## Notes from the Chair

### In Memoriam: Richard Goodman

In August I received an email from Ann Pollack, Dick Goodman's wife, informing me of the sad news that Dick died of cancer in January of this year at the age of 65. Dick was a regular attendee of SCOS for well over a decade. He served on the executive board of management in the 1990s and also organized a highly successful and enjoyable conference at the Anderson School, UCLA, in 1996 on the theme of 'Exploring the Postindustrial Subculture'. Dick was a prominent, likeable and well respected member of the SCOS community and news of his passing will come as a great shock to those of you who knew him. When we circulated an email to the SCOS membership earlier this year announcing the news, I received many replies from colleagues expressing their sadness and sharing fond memories of Dick. In these messages there is almost invariably mention made of the Panama hats that Dick was fond of and that became something of a personal trademark. On arrival at a SCOS conference reception one could always be sure of a warm greeting from the chap in the white Panama hat and an interesting conversation to follow. A full obituary detailing Dick's extensive academic career, 37 years of which was spent at UCLA, is included in this issue of *Notework*. As you will see, it reads as an impressive testimony to Dick's intellectual talent, passion for education and generosity. Those of us who knew Dick will miss him greatly and appreciate what a sad loss his passing is to the SCOS community. Our best wishes go to his wife, Ann, and the rest of the family.

## Report

On 20<sup>th</sup> November 2004 the SCOS board met in a snowy Stockholm to discuss, amongst other matters, the progress of future conference plans. The meeting was held at The Royal Institute of Technology of Stockholm (KTH), which will be host to the annual conference in 2005. There was about 15cm of snow on the ground and an outside temperature of -6 degrees centigrade, but the feeling in the meeting was warm and optimistic. Plans are well underway for the Stockholm conference on the theme of 'Excess' and I can assure prospective delegates that they will be treated to special conference events that will more than exemplify the theme. Most of the conference will take place in a large structure - known affectionately to locals as 'Sing Sing', for reasons that will become apparent to those that attend - occupied by INDEK, the Department of Industrial Economy and Organization. Not only are the conference facilities at KTH second to none, they also benefit from the added aesthetic attraction of superb Scandinavian design. Then there is the city itself... I'm confident that we're going to have a marvellously excessive time in Stockholm in the capable hands of Alf Rehn, P.O. Berg and Claes Gustafsson.

In early December 2004, Bob Westwood and Carl Rhodes are hosting a SCOS Colloquium - 'Boundaries, Bounded, Unbounded: Positions in Organisation Studies' - at the University of Queensland, Brisbane, Australia. This will give our colleagues down under, many of who (for understandable reasons) find it difficult to attend the annual conferences in Europe and North America, a chance to participate in an event infused with the SCOS spirit of intellectual experimentation and fun. Our thanks to Bob and Carl for their efforts in putting the colloquium together and best wishes for a rewarding experience for all.

Following the board meeting, I can now confirm that SCOS 2006 will take place in Nijmegen, Holland, and will be organized by two intellectual and creative powerhouses of the SCOS community, Rene ten Bos and Ruud Kaulingfreks. The theme is going to be on 'evil and organization', although the exact conference title is yet to be agreed. In 2007, SCOS returns to the Nordic region once again, and is to be held at the Swedish School of Economics (Hanken), Helsinki, Finland. The inimitable Dr. Klaus Harju will be our host for the Helsinki extravaganza. So watch this space...



Well that's about all the pressing matters that I have to share with you today from my cosy little house in Bradford-on-Avon, England. Remember the deadline for the SCOS 2005 is 1<sup>st</sup> Dec 2004, so get writing that abstract if you haven't already done so. I hope very much to see you next summer in Stockholm. Just before I sign off, may I take this opportunity of thanking the active members of the executive board of SCOS whose help and support make my job as chairperson so much more enjoyable and rewarding.

Ex cathedra  
Peter Case  
Exeter, November 2004

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## Obituary: Richard Goodman, Expert in Organization Strategy and UCLA Professor of Management

Richard Alan Goodman, an expert in organization strategy and innovation and professor of management at UCLA Anderson School of Management, died of cancer in Los Angeles on Jan. 22, 2004. He was 65 and had served on the UCLA faculty for the last 37 years.

After training in electrical engineering at California Institute of Technology and Antioch College, Dick Goodman went on to earn a master's degree from the Sloan School of Management at Massachusetts Institute of Technology and a doctorate in organizational behavior from Washington University. He launched his career in the aerospace industry, holding both technical and managerial positions with General Dynamics and Wright Air Development Center, Nuclear Reactor Branch. He joined the UCLA faculty in 1966.

Prof. Goodman's research was wide-ranging and collaborative. A major theme in his work was the quest for the sources of organizational effectiveness and competitive advantage; in his numerous papers, book chapters and seven authored or co-authored volumes, he explored the roles of technology and technological development, as well as the culture and characteristics of organizations and societies.

Prof. Goodman was a committed educator and mentor. While teaching a variety of courses in organization and management theory at UCLA and the University of Judaism, he also chaired the doctoral and master's thesis committees of 16 UCLA Anderson School students, and served on the dissertation committees of 55 other doctoral students enrolled in UCLA graduate programs in education, political science, engineering, economics and public health. He was a founding faculty member of UCLA Anderson School's Global Access Program (GAP), an international field study program that provides students with real-world international business experience. Prof. Goodman served as an adviser to GAP student teams each year from the program's establishment in 1998 through December 2003.

Prof. Goodman also served as an advisor to industry, focusing on strategic effectiveness through appropriate organizational design, decision processes and implementation programs. His clients included the governments of Spain, Israel, and the United States. He directed or participated in a wide range of strategic international studies for firms such as Unilever, L'Air Liquide, Samsung, CRH Holdings, Suntory, Sony, SGS-Thompson, AVL Scientific, Nokia, Walt Disney, Microsoft, Sun Microsystems, and Hughes Electronics, among dozens of other companies around the world, from well-established firms to entrepreneurial start-ups.

Enormously active in the university community, Prof. Goodman served on numerous campus-wide and UC-wide committees and councils, including the University-Wide Council on Planning and Budget, of which he was chair at the time of his death. He also served on the University-wide Academic Council, President's Executive Budget Committee, University-Wide Academic Planning Council, University-Wide Council on Research and the Academic Senate's Council on Planning and Budget, which he previously chaired. He was also a member of the Academic Council Special Committee on the National Laboratories and a member of the board of governors of the UCLA Faculty Center, of which he served as president.

Over the years, Prof. Goodman also gave tremendous committee service to the UCLA Anderson School, catalyzing improvements in the curriculum and management education programs. He helped to shape many new programs, including the Fully Employed MBA program and the MBA-Plan A Masters Program, which was cutting edge for its time.

Prof. Goodman created the CIBER Cross Cultural Collegium, known as C4, an affinity group of more than 50 business and social science faculty members from 25 academic institutions who meet regularly to explore methodologies for understanding the role of culture in management and developing teaching materials and methods for students and professionals working in intercultural environments. Shortly before his death, he completed a book on his work in this area, "Crossing Cultures: Insights from Master Teachers" (London: Routledge). The book, co-authored with two of his former UCLA Anderson School students, Margaret Phillips, associate professor of international business at Pepperdine University, and Nakiye Boyacigiller, professor of management at San Jose State University, will be available shortly.

Prof. Goodman is survived by his wife and best friend Ann Pollack, an assistant vice chancellor at UCLA; two daughters, Diane (Jake Daniel) and Karen (Rene Monterroso); a son, Frank (Helaine Thau); two stepsons, Noah and Joshua Pollack (Dalit Baranoff); a brother, Peter; and numerous grandchildren.

A graveside service for Prof. Goodman was held on Jan. 25 at Mt. Sinai Memorial Park in Los Angeles, attended by family, friends, colleagues and former students — categories that overlapped extensively. In lieu of flowers, his family suggests that contributions may be made in his memory to Antioch College, Office of Development and Alumni Relations, 795 Livermore Street, Yellow Springs, OH 45387.

#### Involvement with SCOS

Dick Goodman was a regular attendee of SCOS and organized the 1996 conference at UCLA. Selected papers from the UCLA conference were published as *Modern Organizations and Emerging Conundrums: Exploring the Postindustrial Subculture of the Third Millennium* (1999, Lexington Books). Dick was known, liked and respected by many SCOS members. Those of us who knew him will miss him greatly.

#### Archive

Dick's wife, Ann, has created an archive of his work and has generously offered interested SCOS members access to his papers. Ann Pollack may be contacted by email on:

[apollack@resadmin.ucla.edu](mailto:apollack@resadmin.ucla.edu)

and by post at:

2006 Midvale Avenue,  
Los Angeles, CA, 90025, USA.



Standing Conference on Organizational Symbolism XXIII:

<http://www.scos2005.org>

Date: 8 - 10.7. 2005, Stockholm (Hosted by the Royal Institute of Technology)

## SCOS XXIII: Excess and Organization

**Venue:** The conference will be hosted by the department of Industrial Management and Organization at the Royal Institute of Technology in Stockholm, Sweden, and the conference will be held on campus. The campus is centrally situated in Stockholm, so that the city center is easily reached on foot. Stockholm should be a fairly well-known locale, known for being a beautiful town (particularly in the summer) with a well developed infrastructure for adventures of a cultural/ gastronomical/ outdoors/ clubbing/ and so-on-nature.

**Accommodation:** There will be a choice of hotels, so that the participants will have the possibility to choose according to their individual budget. Special attention has been paid to the limited budgets of doctoral students.

**Organization:** The main organizers are professors Alf Rehn, Claes Gustafsson and P.O. Berg. They are supported by a league of young scholars at the department, and the support functions of STOCON (the leading conference arranger in Stockholm).

**Abstracts:** Abstracts of no more than 500 words should be submitted as e-mail attachments (all common formats (e.g.: doc, pdf, rtf, txt, html, blogs, jpg, gif, mov, wav, mp3, xml, and so on) accepted) by Friday, December 3rd 2004 to: [abstracts@scos2005.org](mailto:abstracts@scos2005.org)



### *And the Call for papers....*

SCOS has never policed strict boundaries, excluded on dogmatic grounds or limited participants to predefined mores of inquiry. Neither has SCOS been concerned with the bare minimum, or the unending quest for efficiency. It is in this dynamic spirit of creation and passion, freedom and abundant intellectual energy that SCOS 2005 has chosen "Excess" as its theme. Rather than efficiently finding the core competence of SCOS and reengineer it into a slim and slender set of theorizing, we therefore want to invite a cornucopia of papers on excess, redundant layers, surplus, overabundance, passion, waste and the superfluous.

Regardless of all the talk of an "experience economy" and the "post-industrial society", organizations are still often seen as attempts at efficiency. We may acknowledge irrationality and various political and social agendas, but there still exists a notion that organization would somehow, by logical necessity, be about saving resources and creating more efficient systems. At the same time, we see a world around us where a multitude of products, services and unnecessary activities seem to proliferate. This cornucopia of the excessive has often been seen as a fundamental flaw in the modern world, the creation of luxury for some while most live their lives in want and squalor. But although such dismal views have their place, there is also much more to the notion of excess.

Excess stands for that which is above and beyond the bare necessity, the barren land of utility, and harsh puritanism. It can be found in exuberance, in inebriation, in obesity. It can be found in redundancy, in emotion, in romance, in aesthetics. Everywhere that there is more of something than is *absolutely needed*, there is excess. This perspective has been brought forth in a number of ways, by a number of thinkers and writers, but is still seen as a marginal position. Famously, Georges Bataille espoused the notion of a "general economy", a theory of the economy that builds on waste and excess. Similarly, Marshall Sahlins argued for the existence of an "original affluent society", a view on human development that turned away from the notion of dearth and lack as the original human condition. Johan Huizinga placed the playful *Homo Ludens* as the primus motor of culture, and Michel Serres talked of the *Parasite*. James March spoke with some reverence of "the technology of foolishness", and even old Karl Marx noted the existence of luxuries. Several contemporary authors have, in different ways, commented on the excess present in modern Western society. People who draw on evolutionary theory for inspiration point to the need for massive redundancy in systems. Innovation theory notes the number of failures needed to launch a single success. And what would marketing be without excess?

Consequently, we can find excess almost everywhere, and in a plethora of different constellations. Possible interpretations can be seen in the following (far from exhaustive) list:

- ❖ the excessive organization: from battling organizational anorexia to the obese firm
- ❖ marketing excess or marketing excess?
- ❖ excesses in leadership: from ebullient leaders to "too much leadership"

- ❖ excessive management: massive micro-management or management as performance art?
- ❖ the economics of excess, the luxury industries, and the business of frivolity
- ❖ organizational responses to abundant choice
- ❖ redundancy in organizations: multiple layers, multiple players
- ❖ consumption in an age of plenty
- ❖ accounting for excess: from company picnics to CEO expense accounts
- ❖ excessive corporations: the good, the bad and the ugly
- ❖ the ethics of excess
- ❖ debauchery, decadence and dandies: pre-modern mode or post-industrial pose?
- ❖ the general economy: waste and squandering as economic functions
- ❖ gendered excess? sexual excess? excesses of race and class?
- ❖ problems of excess: the politics of sharing and scarcity

As always, creative and excessive interpretations of the theme are invited and encouraged. SCOS XXIII will also have an open stream, allowing for the presentation of papers of a more general interest to the SCOS community.

We also welcome suggestions for workshops or similar events in line with the proposed theme. 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.

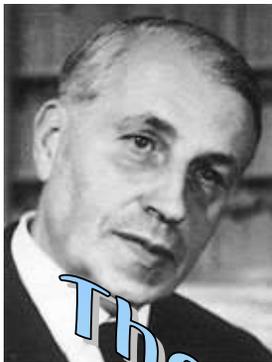
## ...news just leaked...

Rumours abound of excess & nostalgia in Sweden next

July: *the first ever SCOS on video? ...*

*...a 'retro' event?... rollercoasters & game-shows?*

(Remember where you read it first)



The  
Bataille  
Corner

A regular feature of Notework, readers are invited to nominate a symbol, artefact, even a mood or smell, as a leitmotif of current concerns and anxieties of researchers working in organizational analysis. Our cub reporter, and specialist Batailleist scholar, Dr. Tony O'Shea will then interpret the artefact in 150 words, providing clues as to how we might come to terms with its phenomena and significance.

This month the Tombola has discharged the phrase **Colonic Organization**. The latest in organic management practice and sure-fire way to cleanse and revitalise your business, we're told. But what would Bataille make of this, Tony? Your 150 words start... NOW!

*"WOW! Tombola, that's a toughie... The maze hidden inside kept from the light that transports waste. How are we supposed to organize it? Would we bring it in to the light, make it visible, turn the inside out in order to utilize it: the Aztec disemboweled sacrificial victim? Or do we remain in the dark, administer it as an Incan maze unseen in our depths; a dark and dirty secret that we all possess but would rather not dwell on unless it erupts? Perhaps the mole knows more than the eagle..."*

(and with 64 words to spare too! – eds.)

and updated on upcoming issues. The chair also updated the board on arrangements for the Scos website, the maintenance of which is being taken over by Mark Jones at Kings College London.

## Musings of a Board Secretary . . . .

At the most recent board meeting, as secretary to the board, I stupidly made the offer of writing up notes from the board meetings. My role is to summarise the minutes, and try to make our (often hung-over) deliberations sound in the slightest bit interesting to the wider SCOS membership. So here goes....

There are two board meetings to report back from in this Notework: December 2003 in Helsinki and May 2004 in London.

### Helsinki: Swedish School of Economics (Hanken), on a very cold and windy winter's weekend,

6-7 December 2003.

#### People and positions

This was the first meeting that Peter Elsmore attended in his capacity as UK rep and after being welcomed by the board, was immediately set to work taking the minutes in my absence! Sam Warren and Damian O'Doherty were also formally welcomed as the new *Notework* editors, their election being uncontested. The Board thanked Tuomo Peltonen who ended his term as Nordic rep at this meeting, for his work and helpful contributions over the past three years.

#### Usual Business

The usual business of the meeting involves reports by the board officers. First up, Treasurer. Scos members will be pleased to know that the finances are in good shape. The board agreed that surplus from the Edinburgh conference should be used for 2 PhD bursaries for conferences in 2004, 2005 and 2006. Second, the Membership Secretary confirmed the database of members was up to date. Then came the *Notework* editors' report. Discussion was had about the pros and cons of having hard copy versions of *Notework*, but overall this was felt to be prohibitively expensive. It was decided therefore that regional reps should print off 20 or so copies to distribute in their regions. Finally the Journal Editor's report discussed the new front cover, issues of rebranding the journal,

#### Conferences: past, present and future . . . .

Much of the meeting was taken up with discussion of arrangements for the forthcoming conference in Halifax, which of course has now happened and is reported on in full in this *Notework*... the problems of travelling back in time....

Alf Rehn also reported on preliminary developments regarding the 2005 conference to be held in Stockholm at KTH (Royal Institute of Technology of Stockholm). The board pointed out the need for the conference to be scheduled with regard to *Gender, Work and Organization* and *Critical Management Studies* conferences happening in 2005.

The board also discussed possible venues for future conferences. Scos relies on people coming forward with ideas and a venue for a conference. The board agreed that Rene ten Bos and Ruud Kaulingfreks' proposal for a conference in Holland for 2006 should be encouraged. Other future venues discussed included Helsinki, Cyprus and Turkey. The board also discussed a proposal by Klaus Harju for a colloquium to follow the Stockholm conference in 2005.

### London: Business School, London Metropolitan University on a sunny weekend

May 9-10 2004

#### People and positions

This meeting saw a lot of chopping and changing of roles. It was Robyn Thomas' last meeting as Treasurer and the board thanked her for all her work over the last three years in sorting out the accounts, and putting in place systems which had made accounting for Scos income and expenditure much clearer and easier.

An election call had gone out for 4 posts whose terms of office had ended, and this saw me re-elected unopposed as Board Secretary, and two people nominated for Meeting Secretary. However there had been no nominations for Treasurer or Web site Officer. It seemed a cabinet reshuffle was in order..... Finally

through reorganisation and swapping of roles, it was decided (with mutual agreement of course) that Annette Risberg should remain as Meetings Secretary, Ann Rippin should be elected as Membership Secretary, and Dave Crowther was persuaded to swap the world of membership databases for the dizzy heights of book-keeping and take on the role of Treasurer (well he did let slip he was an accountant in a previous life). Finally Alf Rehn was nominated to the position of Web site Officer. Phew.... The board also agreed that Saara Taalas should be the new Nordic rep (no elections required here!).

The difficulties of a number of officer roles coming to an end at the same time were discussed, and it was decided that to avoid this in the future, the role of Treasurer and Website officer should have their terms extended by 6 months (3.5 years).

### Usual Business

Once again the now outgoing Treasurer reported that the Scos finances were in good shape, and had been a given a healthy boost by the success of the Cambridge conference. As Scos is not a profit making organisation, it was decided that 4 additional PhD

bursaries for conference attendance should be offered in addition to those confirmed at the Helsinki board. The outgoing Membership Secretary reported that the Cambridge conference had also boosted SCOS membership figures.

### Conferences: past, present and future . . .

Final developments in preparation for the Halifax conference 2004 were presented by the organisers. There was also further discussion of preliminary arrangements for the Stockholm Conference 2005, including circulation of the draft call for papers around the theme of Excess and Organisation for comment. With regard to the conference in Nijmegen 2006, it was agreed that the organisers should be invited to the next board meeting to present initial plans so watch this space in the next Notework for further info. Possible future venues of Helsinki, Manchester and Cyprus were also briefly discussed.

With very best wishes,

Anne-Marie Greene,

*SCOS Secretary*

## Who are the current SCOS Executive Board?

<b>Chair:</b>	Peter Case (UK)
<b>Secretary:</b>	Anne-Marie Greene (UK)
<b>Meetings Secretary:</b>	Annette Risberg (Denmark)
<b>2005 Conference organisers:</b>	Alf Rehn, Claus Gustaffson and P.O.Berg (Finland/ Sweden)
<b>2004 Conference organisers:</b>	Albert Mills and Jean Helms-Mills (Canada)
<b>2006 Conference organisers:</b>	Rene ten Bos and Ruud Kaulingfreks (Netherlands)
<b>Membership Secretary:</b>	Ann Rippin (UK)
<b>Treasurer:</b>	David Crowther (UK)
<b>Notework Editors:</b>	Damian O'Doherty and Sam Warren (UK)
<b>Web Officer:</b>	Alf Rehn (Finland)
<b>Journal Editors (C&amp;O):</b>	Steve Linstead and Heather Höpfl (UK)
<b>Regional representatives:</b>	Peter Pelzer (Germany) Saara Taalas (Nordic countries) Peter Elsmore (UK) Julie Wolfram-Cox and David Bubna-Litic (Australasia) J Santos & Rob Coda (South America)



## **Point: Counterpoint**

### **A sneaky peek at the review process**

This feature lifts the lid on the review process for anyone who's interested in the development of knowledge through dialogue - new researchers, doctoral students, and 'old-hand' reviewers alike! This month we reproduce a particularly timely paper given SCOS's impending Silver Anniversary.... Prof. Burkhard Siever's exposition on 'The Dragon' reproduced here from his personal web-page by kind permission. ENJOY! However... a monster ran off with the review and we hope s/he will return it in time for the May edition of *Notework*. We also would like to receive your views and comments on the paper to publish alongside – so please send them in!

Remember, if you would like to submit a working paper for a future issue, or have any comments on the review process that you think would benefit those new to research, please do send them to us.....

**...the paper...**

## **Curing the monster: Some images of and considerations about the dragon**

Burkard Sievers

Bergische Universität Wuppertal

Published in: Gagliardi, P. (ed.) (1990) *Symbols and Artifacts: Views of the Corporate Landscape*. Berlin (de Gruyter), pp. 207 - 231

"The dragon was evolved along with civilization itself" (Smith 1919: 76).

"The artefacts of culture can be understood as defense systems that help to create the illusion that we are greater and more powerful than we actually are" (Morgan 1986: 213).

### **1. On the way into the dragon's cave**



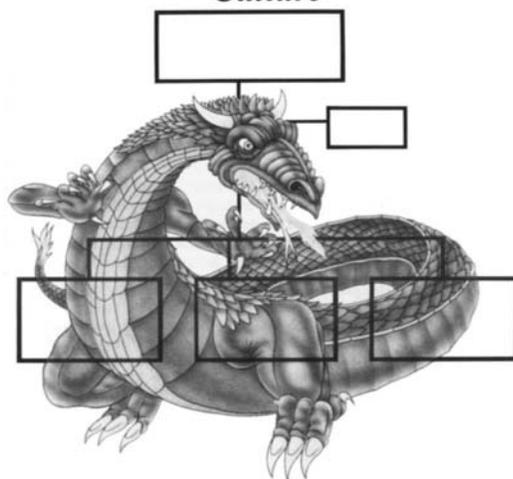
Writing about and reflecting upon the dragon has become an ongoing venture for me since I decided to choose it as the object of my presentation at the Milano conference on corporate artifacts in 1987. Once I had allowed this creature to enter into my mind and given it some space in my office it somehow began to crawl all over the place; dragons eventually were everywhere, in cartoons, in fairy-tales, legends, in advertisements, in churches, in mythology, in children books. And the more I let my friends know what a curious creature I had in my mind I received post-cards, newspaper articles and even a record with the famous song from Peter, Paul and Mary: 'Puff, the magic dragon'. It is the story of little Jackie Paper who shared part of his childhood with Puff, the gigantic dragon, till he eventually left the dragon when it made way for other toys.

No later than when I first had listened to this song, I decided to play it at the beginning of my presentation which I was going to prepare. But when I did so it happened that the sound of the small tape recorder was by far not loud enough for the auditorium. Then, to my big surprise, when I nearly had switched the music off, the people in the room suddenly began to sing the song of Puff, the magic dragon; first softly as if they didn't dare to trust themselves and then, the more they began to enjoy it, rather loud. Can you imagine, some hundred colleagues gathered in an auditorium of a famous Catholic University singing a song about the dragon like children ? There it was, in the middle of the audience, the dragon!

The more I allowed the dragon to enter into my space the more I made the experience that this creature allowed me to cross boundaries, time boundaries as well as cultural ones. Not only that I rediscovered that previously in my life, as a boy-scout, there had been a time in which the dragon already had quite some significance for me as I identified myself with St. George, the hero. Very soon it also became obvious to me that the dragon not only is as old as mankind but more or less a universal creature which, despite its various meanings, can be found in nearly all cultures. Like the chimera, the centaur or the sphynx the dragon is a creature of the imagination. The question whether such an imaginary creature will be regarded as unreal or as real soon leads one into deeper areas of philosophy and of epistemology, in particular. Although at present there can be no doubt that the dragon is an artifact, created and brought into life through art, during previous millenia it often had the same reality as gods, angels, devils, ghosts, fairies and other beings. Today we may be convinced that there is no such a thing as a dragon and that dragons never really existed, but nevertheless we are surrounded by countless symbolic representations which prove that there were times in which our predecessors considered dragons to be as real as either the particular hero who attempted to kill it or the horse he rode upon.

Overtime, the more I tried to take the dragon seriously the more I became confused with images and perceptions, previously taken for granted, of what reality was supposed to be. If, for example, according to contemporary Christian belief of the existence of God, the saints and the angels is supposed to be real but not the existence of the great red dragon with seven heads and ten horns which is described in the Revelation of John (cf. Rosenberg 1956: 207 ff.), what are then the 'criteria' to discriminate the real from the unreal? Similar is the case of St. George whose historic existence eventually was negated by the church. What about all the good works which have been accomplished by thousands of Christians for his glory; are they less real after the annihilation of this saint? And if, on the other hand, the dragon will be regarded as a symbolization of a part of human reality which otherwise cannot be grasped or described, what then is that reality about? Is it a real reality, an unreal or even a false one?

***The First International  
Conference on Organization  
Symbolism and Corporate  
Culture***



ARRANGED BY SCOS-EUROPE/EGOS AND THE  
DEPARTMENT OF BUSINESS ADMINISTRATION,  
UNIVERSITY OF LUND, SWEDEN

To take place at the University of Lund, Sweden  
June 26-30, 1984

But before I go further into what I came up with on my attempt to cure the monster it seems to be important to illustrate what I had in mind when, on the occasion of this conference, I decided to approach the dragon. This choice had to do with the fact that this was a SCOS-Conference in at least two ways. On the one hand, at the First International Conference of SCOS (Standing Conference of Organization Symbolism) which I attended at Lund in 1984 the conference poster showed a beautiful fascinating dragon coming through the strong lines of an organigram.

Figure 1: SCOS Poster, The First International Conference on Organization Symbolism and Corporate Culture

Since then the dragon has become the 'logo' of this network of social scientists, an autonomous work-group within EGOS, the European Group of Organization Studies; from 1985 to 1987 Dragon was the title of the journal of SCOS. At the same time my wish to become more concerned with the dragon was guided by the 'slogan' of SCOS: "We do it for fun!" And as a matter of fact

quite some fun it was both searching for dragons as well as presenting part of my results on the occasion of the Milano conference.

It seems that what I came up with out of this particular search is twofold: It is a piece of research on the logo of a particular organization, but it also is the expression of how an organization member acts within the process of intersubjective constructions of reality and its meaning. As I cannot hide that I am a member of this particular institution the following results and reflections may also show how a particular SCOS-member used his own impact and authority to explain and describe what appears to him as a pursuable interpretation of organizational reality. As in any other organization such an individual interpretation seldom is a solipsistic one; it normally is rooted in the institutional history and tradition and related to other members representing as such either a mainstream approach of thinking or a more deviant one.

So far as SCOS and its short history is concerned the notion propagated here of curing the monster instead of killing or taming it in itself and in this particular institutional context never was a prominent or revolutionary one. As Rein Nauta (1986: 6) states, in the history of SCOS there is a reversal of the ancient hero myth in which "the hero fights a struggle against a reality which is different from what he wants it to be... Reminding one of that fairy-tale written down by the Grimm brothers of the young man who travelled into the world in order to learn what horror was, at the beginning of SCOS some young and daring scholars went into academia not to fight the dragon, but to find him. Researching the dragon they enacted a revaluing of values (an 'Umwertung aller Werte' - a paradigm change), because they tried to use the treasure of rationality, of choice, of consciousness as an instrument for finding the dragon. On the road to the dragon-country, the promised land of life and understanding, we made some friends and met quite a few fellow-travellers .... One interpretation of the ways of SCOS is that of a religious quest, in search of the truth of organization life".

"It is generally assumed", as P. O. Berg (1984: 4), the first chairman, put it, "that SCOS was created in the bar of Strathclyde Business School, the last evening of the EGOS 1981 Colloquium" in Glasgow. As a matter of fact, it was only a small group expressing their common interest in 'organizational symbolism', using it somehow as a container for a possible broader methodological and interdisciplinary variety of organizational research. When after two smaller conferences in Exeter and Groningen the First International Conference was set up at Lund University in 1984 already more than 200 people from a whole variety of countries attended. Despite its increasing membership SCOS has succeeded in remaining a network in its true sense over the years; it only has a very minimal organizational infrastructure and is primarily carried by its members' initiatives; it emphasizes "the importance of personal interactions in an open and nonevaluative atmosphere" (Nauta 1984: 7). Quite unusual or even superfluous for normal scientific associations, in SCOS "the shared attitudes of support and tolerance ... have left room for the individual, the spontaneous and the unpredictable performance" (Kreiner 1987: 17).

## 2. Draconology or the science of dragons: Some facts and figures

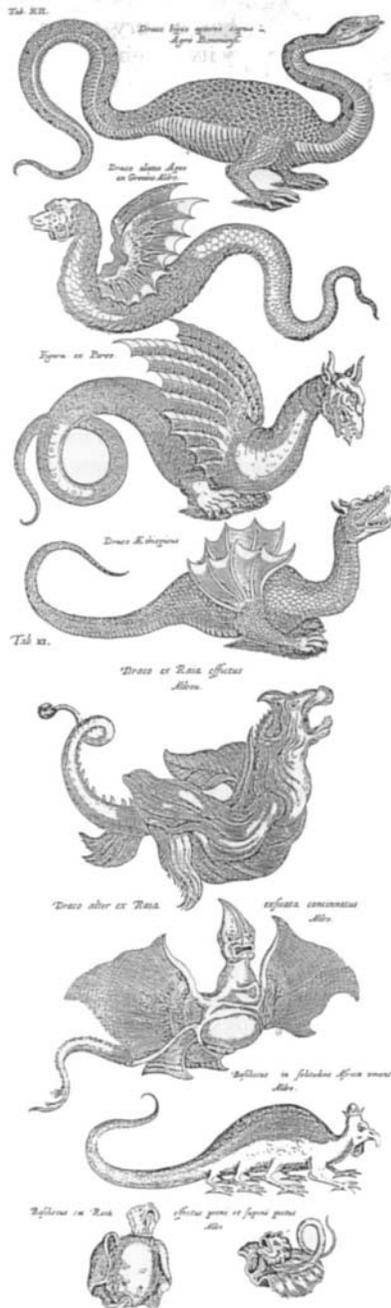
Before we begin the journey into the mythology of the dragon, its various images, and their symbolism it appears, appropriate to inspect some facts and figures through which the existence, quality, and dissemination of dragons may be proved. From such a 'scientific' perspective enough evidence must be provided in order to confirm the truth that the dragon is a primeval, universal and real phenomenon:

The dragon belongs to the wider family of snakes and serpents, as such it is much older than mankind. Contrary to men, dragons are creatures of chaos (Redaktion ... 1985: 13). As can be learned from various accounts of the creation of the world, dragons have existed since the first days of the genesis.

Dragons are born from eggs which usually have the size of two man's fists. Especially during infancy their predominant living space is water; different species prefer lakes, swamps, rivers, or the seaside. At least for the Chinese version of the dragon it can be proved that dragons take about 1500 years to grow up to their full length, another 500 years till their characteristic horns develop and again another 1000 years till their wings are formed (Redaktion ... 1985: 44). Descriptions of dragons were seldom accurate, because those who happened to meet a

dragon were so scared that they could only remember one or the other of its horrible parts without any further perception of its gestalt (Redaktion ... 1985: 95). Although it seems to be true that no one dragon equals the other (Mode 1983: 120), dragons predominantly consist of the following elements: the jawbones of a crocodile, the teeth of a lion, the wings of a bat, the legs of a lizard, the claws of an eagle, the body of a python and the horns of a bull (Redaktion ... 1985: 14).

Dragons are disseminated all over the world; detailed maps prove, for example, the dragon places in Middle Europe (Redaktion ... 1985: 78 f.; Vinycomb 1906: 79 ff.).



As Dickinson (1981: 75), for instance, indicates, there are at least 60 places in Europe which derive their names from the dragon, such as Drakenburg (Dragonburgh), Wurmlingen (named after a big worm which was the original Germanic word for dragon, as in Lindwurm) or Klagenfurt (a town in Austria which derives its name from the wailing which was heard when the town was destroyed by a dragon, a tragedy which is depicted by the huge monument in the town center).

From their historical evolution dragons can be classified into two main categories: the cosmic and the mythological dragons; the latter are often then subdivided into modern and psychic ones. Cosmic dragons cannot be regarded as animals in the literal sense, they were incarnations of the chaos, they are direct descendents of the Titanes who lived before time. Contrary to their predecessors the modern mythodragons were natural creatures; they housed in caverns and canyons, curled around mountains and ancient mounds, leaving behind them stink and slime; they crawled through the woods and mixed with the ghosts of sources and rivers (Redaktion ... 1985: 76). The psychic mythodragons, which seem to be the most interesting ones in the context of the symbolics of artifacts are inhabitants of the human inner world. As they often cannot be acknowledged as such, they have to be projected into objects of the outer world (Steffen 1984: 7). - It seems to me that post-modern mythodragons can be neglected so far because they only are allusions to certain elements deriving from ancient styles.

Figure 2: Matthäus Merina, sen., Merians Welt der Tiere, Nördlingen (Grenö) 1985

As dragons nowadays are becoming more and more rare the fact that SCOS has chosen the dragon as its emblem can be regarded as akin to the panda of the World Wildlife Fund. As for the panda the days of the dragons are numbered; as it has no chance to survive in normal hunting-grounds it not only has to be protected, but eventually will be bred in special zoological gardens. Perhaps one could even gain the Queen's husband, the Duke of Edinburgh, as honorary president of SCOS. As England has had St. George, who obviously was one of the predominant instigators of dragon killing, as its national saint for so many centuries, this could be an important act of reparation.

### 3. How to cope with a dragon? Five pragmatic ways

Whereas the proof of the dragon's existence is more a matter for scientists or researchers, the question of how to handle a dragon leads us into the fields of scholars. As Cooper states, "the scholar cultivates the critical spirit of the 'humanistic sciences'" (Cooper 1983: 721) which "answer the central question of men's collective existence and of individual life history. Their themes are justice and freedom, violence and oppression, happiness and gratification, poverty, illness, and death. Their categories are victory and defeat, love and hate, salvation and damnation" (Habermas 1971: 96).

From such a broader perspective there are at least five predominant ways of treating a dragon:

1. The heroic way: "You have to kill him!"
2. The magic solution: "Kiss him!"
3. The Chinese version: "It is the emperor of wisdom and rain!"
4. The science fiction approach: "Ride him!"
5. The lonely child solution: "Let's be friends!"

Out of these five versions, the heroic solution of killing the dragon obviously is the predominant one in our western tradition. The magic creators of the SCOS logo around P. O. Berg have deliberately not chosen the image of the knight fighting the dragon because that would have given "too much power to the knight as being a symbol of the victory of the modern technocratic society over the primitive and instinctive dimensions of life" (Berg 1987a). Another, obviously unconscious reason for their choice could have been that e.g. the image of St. George would have been too reminiscent of the Order of the Garter which then probably would have been in collusion with SCOS' predominant myth of an open network.

Although I favour such a creative attempt at organizational mythmaking, it appears to be important to elucidate a bit further the image of the dragon fight which as such is as old as mankind. The legend of St. George seems to be a good example to begin with because the history of his relation to the dragon not only has a relatively clear origin but also a significant relevance as a symbol of many European nations. As he was the patron saint of all those who had devoted their lives to fighting, St. George was also the patron of the crusaders. They obviously were the ones who brought the image of St. George as the dragon fighter back. It then ultimately became a constituent part of his iconography through Jacobus de Voragine a dominican and archbishop of Genua, who, in the 13. century, included this legend into his 'Legenda Aurea' (Golden Legend) which was of great influence on folkloristic piety (Braunfels-Esche 1976: 21 ff.; Egli 1982: 223 ff.). Although St. George did not officially become the national patron of England until 1347, his feast, the 23rd of April, received the same rank as the great feasts of the ecclesiastical year through a synod at Oxford in 1222. Around that time he also became the national patron of Georgia, Greece, Russia, Hungary, Poland and Sweden; in Germany he was the patron of the nobility.



Figure 3: Albrecht Dürer, St. George killing the dragon. Woodcot ca. 1501/04

That the dragon became the incarnation of evil, the enemy and often enough the devil in Christian mythology during the last millenium not only became evident through thousands of churches which were dedicated to St. George all over Europe but also through the fact that the legends of nearly 60 saints are based, one way or the other, on dragon killing (Aufhauser 1911: 239); among them are also women who like St. Martha vanquished the dragon with holy water or St. Margaretha who became the patron of pregnant women, because, when she was swallowed by the dragon, the cross which she was wearing grew till it finally burst the monster (Redaktion ... 1985: 95; cf. Roheim 1972: 299).

That the dragon also has a long tradition in our western military history is, for example, indicated by the 'dragons', the French cavalrymen in the Thirty Years War, who were equipped with small-arms called 'fire-spitting dragons'; it seems that the fact that, for example, the English, French, German, and the Swedish language have incorporated the Latin 'draco' (which was taken from the Greek 'drakon'), originates from the dragon as a cohort sign of the Romans which they themselves had adopted from their Teutonic enemies (Höfler 1961: 99). The self-identification with the dragon in order to put one's enemies to flight is in itself a symbolic act which e.g. can be found among the ancient Persians, who wore dragon helmets, or among the Vikings, whose ship bows were shaped like a dragon, a symbol which was later put on the church roof as protection against the demons. "In the sign of the dragon they were conquering the dragon" (Steffen 1984: 30).

In addition to St. George some further names and images may indicate how primeval and universal the heroic way of coping with a dragon is. There is, for example, the mythical story of the nordic hero Sigurd who when he killed the dragon on behalf of a dwarf realized only by chance that one single drop of the dragon's blood gave man the knowledge about the primeval things on earth. One also may be reminded what happened to Siegfried, his Germanic namesake, who took a bath in the dragon's blood in order to get the strength of the dragon himself. The epos of Beowulf and Wiglaf (Redaktion, 1985: 7 ff.) or that of the Golden Fleece are other examples that the dragon had to be slaughtered in order to receive the enormous treasure which he kept in custody. Ancient Egyptian mythology contains a further image of the dragon fight. It is the sun-god Re who accompanied by his hyena faced guard Seth moved across the Egyptian sky in his shining barque, keeping away the dragon Apep who reigned over darkness striving to annihilate the god of light.

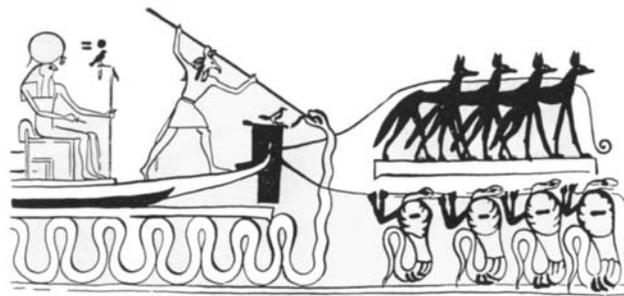


Figure 4: Seth, the guard of the sun-god Re, Fighting at the bow of the shining barque against the gaint-serpent Apophis. Papyros 21. Dynasty (1085-950 B.C.); from Steffen 1984: 48

Out of all the stories and legends on dragon fighting I, however, prefer most the one of Sire Eglamour and Lady Chrytobel, two French lovers who had to suffer long and painfully because of their affection (Time-Life 1987: 128 ff.). Like the ancient hero Hercules, Eglamour had to accomplish a variety of works before he was allowed to marry Chrytobel. Before the hero had come back from the dragon fight his love expected a child from him. And as her father had decided to kill her together with the infant she escaped into the magic empire. It was a long odyssee till Eglamour and Chrytobel eventually became united again; it was only after Eglamour unknowingly had fought his own son, thus preventing him, like the ancient Oedipus, from marrying his own mother, that the double marriage of Eglamour and Chrytobel as well as their son and his wife could be celebrated in the far Orient.

That a woman or a virgin is part of the dragon fight myth, as in St. George's legend or in fairy tales (Rank 1922), is also a constituent dimension of many of the dragon images of ancient Greek mythology. There is, for instance, the Greek god of light, Apollo, a son of Zeus, who killed Python, the dragon who had tried to kill Apollo's mother Leto (Steffen 1984: 44). Perseus, another son of Zeus (together with Danae), fought the dragon at the seashore of the red sea and thus gained Andromeda as his wife (Redaktion ... 1985: 120 f.; Egli 1982: 218 f.), akin to Cadmus, a hero from Thebes, who liberated Harmonia, a double of Aphrodite, by slaying the dragon (Roheim 1972: 301). And most famous of all is the myth of Amor and Psyche. Amor, the son of Venus and Jupiter, liberated Psyche, the king's daughter, who, chained to the rocks, for the monster. He hurt himself with one of his arrows. Thus he fell in love with her in order to save her.

In my attempt to understand especially these latter myths of the dragon fight I found a contribution which Roheim (1972: 297 ff.) made, quite challenging. As this author demonstrates a variety of connections between the ancient Apollo myth and that of Cadmus, it becomes evident that both these dragon- or serpent-slayers are serpents themselves. From such a reading of these myths it becomes evident that "Apollo or Cadmus, the young serpent, killed the old serpent at springtime and married the old serpent's daughter" (Roheim 1972: 307). As such "the idea of death (is) associated with that of a new life" (ibid.: 304); thus the dragon or the serpent turns into a symbol of fertility and initiation (cf. Drewermann 1984: 397 ff.). - From another psychoanalytic perspective, i.e. from the Jungian tradition, Erich Neumann (1953: 83, 162), makes the point that the serpent or the dragon represents the archetype of the 'great mother' which has to be conquered in adolescence in order to integrate the anima. Whereas the serpent or the dragon in these ancient myths, no matter whether they were Greek, Egyptian or Judaic, originally symbolized the relation between man and his cosmos or the universe, it seems that particularly in the legends about various saints since the Middle Ages the dragon became a container for the often unconscious anxieties related to sexuality, marriage and the loss of virginity. What originally had been a symbol of mankind was more and more converted into an episode of certain individuals. As such the dragon also became a symbol of the pleasure of the flesh and lasciviousness which then had to be projected by men into women.

I am quite aware that what I have stated so far about the dragon fight as the predominant mythological way of coping with a dragon has to be left as nothing more than a brief sketch. Before I try to refer to the SCOS-dragon I would like to offer at least some further imaginations of how to cope with a dragon.

The above mentioned magic solution is a proof that the relationship among virgins and dragons was more complex than just being a city's sacrifice to prevent the annihilation of the town through the monster. Some women, who had fairy-like magic power, kept these monstrous creatures as slaves in order to use their strength for bad purposes or just to tame these beasts (Redaktion ... 1985: 83). The Russian sorceress Marina in the palace of Kiev used to seduce the dragon fighters and turned them into harmless magpies, pigs or oxen. The French ghost-lady Succube rode a dragon and seduced her young adventurers through vampire-like kisses which ultimately made them die. As Neumann (1953: 121 f.) states it, the image of the madonna standing on the dragon is a symbol of the wholeness of the female self; in its Christian version it has been converted into the virgin (Maria), who tramples the head of the serpent.

The Chinese version of the dragon, however, has quite a different mythological connotation than the traditional western one. Akin to the western dragons the Chinese dragons are of cosmic origin but they were much more the friends of the mortals. As the dragon represented ultimate wisdom and was the source of blessings, he became the symbol of the emperor who thus was regarded as a descendant of the dragons. The dragons were the masters of the rain; they often had god-like qualities (Redaktion ... 1985: 41 ff.).

It seems that the dragon in science fiction literature has for the most part lost its magic and threatening character; it occasionally has been converted into a domesticated animal which, as it is tamed and controlled, can be utilized like a flying horse due to its enormous power and its ability to fly attacks against one's enemies (e.g. McCaffrey 1981; Vance 1986). The degeneration of the dragon in science fiction stories in comparison to the ancient mythological figure seems to parallel the discrepancy between the horses of the horsemen of the apocalypse and brewery horses to quite an extent; like horses dragons are tamed and bred; the passion is gone.

The dragon has also become an increasingly prominent figure in children books. Although in some cases (e.g. Lindgren 1986) the dragon seems to keep his magic notion, it predominantly seems to be turned into a pet or a friend for the lonely child. Quite often the dragon is trivialized into a child-like little creature who either is full of inferiority feelings himself (Korschunow 1984; Schmögner 1975) or becomes an ally against the child's parents or his comrades (Kent 1986; Nerev 1986). As such the dragon occasionally has become a substitute for the split off double which, as, for example, in R. L. Stevenson's 'Dr. Jekyll and Mr. Hyde', was a well-known pattern in the fictions and novels at the turn of the last century (cf. Rank 1971, McWhinney 1987). The dragon in recent children books thus sometimes carries the notion of the Jungian shadow, the unaccepted split off part of oneself which has to be integrated during the process of further maturation (Jung et al. 1986: 118 f.; Neumann 1984: 69 ff.). However, from my own limited impression of children's books about dragons I hesitate to confirm their positive educational function (cf. Burkolter-Trachsel 1981: 168); these books rather often seem to favour their authors' point of view, as if the fascinating, frightening, magic part of reality did not exist. To quite an extent these books appear to me to be trivializations of the numinous, i.e. they seem to reconfirm a metamyth that there is nothing beyond the rational and the obvious, that it all can be handled (cf. Ingersoll, Adams 1986: 362) and that not only "a management text" but also management itself "is no place for fairy tales" (cf. the advertisement for a recent book on management by South-Western using the dragon image).

Figure 5: Academy of Management Journal 29, 1986: 876

MANAGEMENT, by Ramon J. Aldag and Timothy M. Stearns, is more than just another management textbook. It's a *relevant* management textbook, packed full of recent, real-world examples and cases.

Because a management text is no place for fairy tales.

**SOUTHWESTERN**  
COLLEGE DIVISION

#### 4. The dragon as a symbol for corporate identity: Avantgarde or arrieregarde?

As already mentioned above, it was a deliberate decision to take the image of the dragon for the SCOS-logo without the often related image of the hero or the knight. The designer actually was asked by P.O.Berg "to let the dragon tear down the organization chart that was trapping it" (Berg 1987a). Underlying this image is obviously quite a different notion of corporate culture than the one propagated e.g. by Deal and Kennedy (1982): "For an organization you'll need heros; if you don't have them create them!" Such a trivialization of the hero would, as I assume, ultimately lead to a trivialization of the dragon - and the concept of culture.

It seems to me to be important that we as SCOS-members collectively try to find out what such a new version of the dragon could mean and represent for us if we were prepared to give it more significance than just a trademark - which some people wear on their shirts in form of a crocodile. As the SCOS-dragon obviously is supposed to have another relevance than just to discriminate its members from those who in their respective organizations wear a lion or an eagle on their ties or banners, it seems important to discover its particular meaning through a comparison of its similarities and differences with other dragon images

In my own first attempt to relate the SCOS-logo to other more traditional dragon images I found the considerations about avantgarde and tradition/arrieregarde quite helpful which Bazon Brock (1986: 102 ff.), a colleague of mine, developed in his theory of art. The widespread understanding of avantgarde is that of a total break with every tradition and the creation of the absolutely new, alternative and unfamiliar, which then often enough either leads to the consequence that such a piece of art is either regarded as meaningless and gimmick or that the artist himself becomes the object of irony and aggression. Brock's perspective, however, is quite different; he is convinced that we only recognize something as avantgarde which forces us to build new traditions. "Traditions" as he states it, "are nothing other than those comprehensions about the relationship of historical events which result from the respective contemporaries' attempts to look backwards" (Brock 1986: 105). Unlike the usual understanding of tradition as a force coming out of history which then influences the respective present, Brock regards as tradition that which influences the social construction of historical events in the present in so far as these historical events are united as 'history' through a new tradition. Without such a (re)integration of the new into history which - at least so far as the history of art is concerned - especially during the last centuries has been a history of the previously new or avantgarde, the avantgarde remains meaningless and falls into oblivion as soon as it is antiquated by the very next avantgarde.

As in art, the function of the avantgarde in mythology or symbolism could be to look at the apparently assured interpretations of our ancestors from a different perspective, i.e. to recognize again as unknown and surprising what has been regarded as evident and familiar. To the extent that traditional myths and images have to be rediscovered or reinterpreted from newly created or shaped images, the new myth may also appear in another light.

To create such a new tradition often enough means recognizing the social as well as the unconscious dimensions these images refer to and are built upon as parts of a common culture. This, for example, means that ancient images often carry latently, so to speak, more cristallized meaning than we are able to reactivate temporarily or that we, in a non-conscious manner, are referring to earlier images; we may even quote from them without being aware of the fact or of its sources.

In order to demonstrate more explicitly what I mean by it, I would like to start with an example which, in the present context, appears to be interesting, because it might contribute towards a better understanding of the SCOS dragon. On my hunt for the dragon I found a picture of one of the adventures of Baron Münchhausen fighting the dragon in what appeared to me on first sight as quite a curious way of dragon slaughtering. Münchhausen, a German army officer of the 18. century, well known for his countless adventurous journeys, once killed a dragon in Nubia by sticking a cake made of pitch and poison on a long stick into the dragon's throat. As soon as the monster had swallowed it, it burst into pieces with a terrible bang. Well, I thought, just another of those curious stories of Münchhausen like the



one in which he pulled himself up by his own hair out of the swamp (cf. Watzlawick 1979) or akin to the one in which he rode on a cannon-ball. But only later, when I discovered another picture showing the ancient prophet Daniel killing a dragon in Babylon in the same manner, was I able to realize that the Münchhausen episode was a quotation which, as it may be assumed, may be even older than the dragon fight in the Daniel-Apocrypha. Referring to the biblical context (Dan. 14, 23-27; cf. Schmidt/Schmidt 1982: 41) the Münchhausen story received quite another meaning: stick into the dragon what it normally is supposed to spit out.

Figure 6: Daniel, the prophet, killing the dragon. Matthäus Merian, Die Bibel, p. 787

And I made two similar discoveries in my attempt to look back on previous dragon images with the SCOS-logo in mind. One refers to the use of the dragon as a symbol for corporate identity, the other one is related to the combination of the dragon and the organization chart.

As it was stated before, the fact that the dragon became a symbol of corporate identity is not new. During previous centuries countless churches and many nations as well as cities have chosen either St. George or St. Michael, the dragon-fighters, as their patrons. And even earlier the Romans and the Vikings, among others, had chosen the dragon as a symbol which they carried in front of them on their various military and exploratory expeditions in order to scare their enemies as well as unknown demons. It seems that what later became a slogan of the crusaders referring to their cross, the "In this sign we shall conquer!", originally referred to the dragon; for the Roman legionaries, for instance, the preservation of their dragon's banner literally meant the survival of the legion.

According to my understanding, we at SCOS, unlike the ancient Romans or the crusaders of the Middle Ages, are not preparing a military campaign; we are not propagating the endless war of growing economic and managerial successes. What the SCOS-logo in comparison to these contemporary myths seems to represent is an anti-myth. This anti-myth is based on the assumption that "the dragon is to symbolize the underlying, powerful, restless, collective aspects of the organization which, although we try to imprison them ..., tend to break through, break out and 'disturb' the smooth machinelike functioning of the corporate machine" (Berg 1987a). There can be no doubt that "the dragon itself is powerful, ruthless, determined - but not necessarily evil. It is people, who cannot stand things they cannot control, who see cruelty and viciousness in him" (ibid.).

What the dragon in the SCOS-logo is supposed to symbolize for our contemporary institutions and our work enterprises, in particular, is a different metamyth from the glittering and sterile pseudo-reality as it is expressed in the best-selling soap operas on corporate culture and the related search for excellence. The dragon in this newly created version may get the previously explored function of the avantgarde in order to help us to create a new tradition of looking backwards to previous dragon myths and images in order to (re)discover that there may be other ways to cope with a dragon than just to annihilate it. It may even be the case that, by referring to the Chinese version of the dragon, we may discover new ways to help wisdom out of the wheel-chairs where it has been dislocated societally, in order to incorporate it in our organizations again (cf. Sievers 1986 a/b). The dragon tearing down the organization-chart may thus e.g. help us to perceive our history of industrialization from a new tradition, i.e. the repression and imprisonment of that part of reality which cannot be counted and measured.

So far as the image of the "dragon breaking out of the corporate psychic prison" (Berg 1987a) in the SCOS-logo is concerned, I found two pictures which caught my thoughts and which may help on further attempts to perceive the mythology of this logo. The first one obviously is well-known; it is the front page of the first English edition of Thomas Hobbes' 'Leviathan', which appeared in London in 1651.

Figure 7: Front page of the first English edition of Thomas Hobbes' "Leviathan" (1651); ill. By Wenceslaus Hollar, Mansell Collection, London; from: Vrandt 1987



The Leviathan, in the Judaic tradition, is the cosmic dragon which along with his counterpart Behemot was created at the beginning of the world (cf. Steffen 1984: 83 f., 112 ff., 142 ff.). Although this cannot be the occasion to argue about the meaning and the possible failure of the Leviathan as a political symbol - a point which was extensively made by the German political philosopher Carl Schmitt (1982) in his book which first appeared in 1938 - what strikes me, if I compare the composition of this picture with that of the SCOS-logo, is the combination of the chaos symbolizing creature on the one and the hierarchical order of the state and the church on the other side. The similarity of the organigram and the dragon in the SCOS-logo is quite obvious!

Whether Hobbes himself or Wenceslaus Hollar, the artist, who produced the engraving of the Leviathan in his commission knew the other picture I found, probably cannot be proved. It is a page from a Middle Ages codex of the rules of St. Benedict and shows God, the father, fishing for the Leviathan.

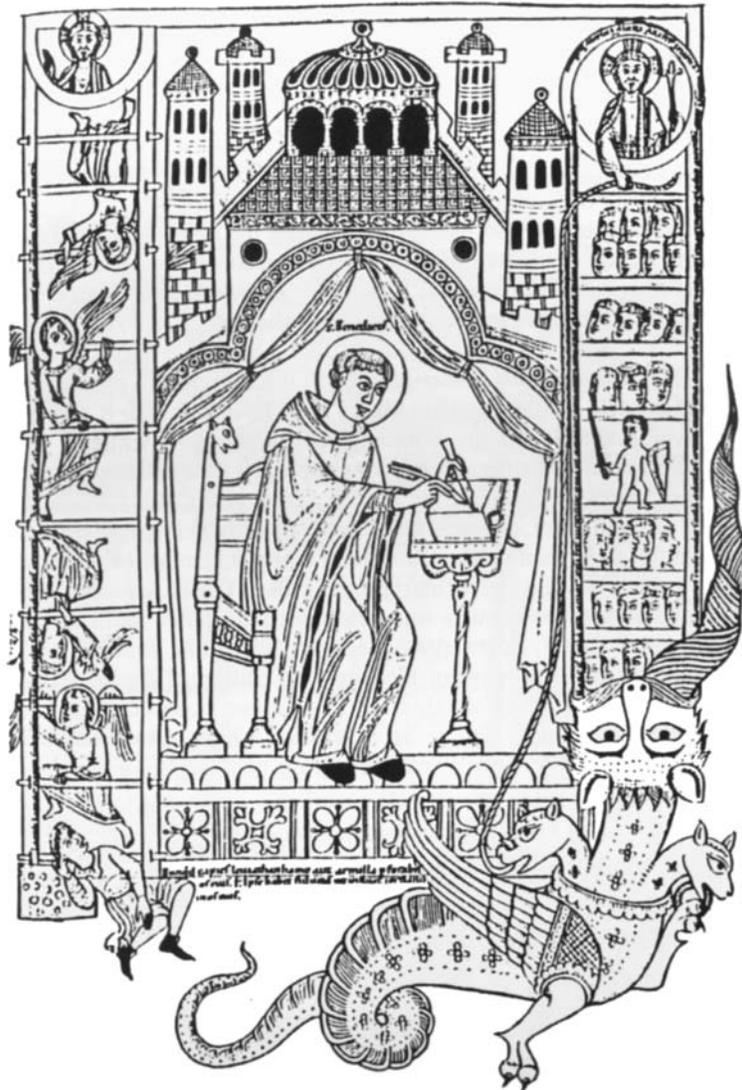


Figure 8: Illustrated page of the Regula Benedicti, Stuttgart; Code hist. fol. 415, p. 87<sup>v</sup>; from Paulsen 1966

So far as its one central image is concerned it is based on Job's discourses with God in the Old Testament (Job 40, 25 ff.). On its left side it shows a ladder on which the angels are climbing up and down. Realizing that much of the rational structure in our contemporary industrial enterprises ultimately originated in monasteries and in those under the rules of St. Benedict, in particular (cf. Kieser 1986), may not only help us to perceive the dragon differently than as the traditional Christian image of the devil; it may also remind us that particularly during the Middle Ages the daily life

of a monastery often enough was determined by other realities than just prayers and work (cf. Morgan 1986: 208; Burrell 1984). - Brandt (1987), in an article about the front page of Hobbes' first edition of the Leviathan, adds some further interesting insights. As this author states it, "the Leviathan is his citizens" (ibid.: 168) - an expression which leads to the idea of looking at the SCOS-dragon's scales as being built by the members of an organization.

##### 5. SCOS, the magic dragon: Pet or fundamental?

The further exploration of the two Leviathan images which I happened to find on my way to the cave of the dragon may throw a new light on the SCOS-logo - probably not primarily through analogy but hopefully through a kind of playful creative exploration of our own cultural experience.

In revitalizing the dragon for our organizational world we may discover through this image a myth of the dragon which differs both from the pet notion of the lonely child as well as from the cosmic creature, which filled up the emptiness and exceeded the universe. If we allow the dragon to be a symbol for the unconscious similar to the serpent from which it descended, we may find ways to perceive, to understand and ultimately to live in our organizations which lead further than those which are offered by the mainstream approaches of our organizational and managerial theories. Curing the monster instead of killing it may help us to integrate into our own individual and collective lives those dimensions which traditionally are considered typhonic, named after Typhon (whom Zeus in his attempt to annihilate, imprisoned in the vulcano Aetna), i.e. our 'animalistic' nature which - when we discover it in ourselves or in others - often scares us so much that it has to be neglected. (As Typhon occasionally is regarded as the father of other monsters such as Cerberus, Hydra or Lerna (Steffen 1984: 43 f.), the acquaintance with the dragon ultimately may lead us to further discoveries.)

Although I find it very encouraging that SCOS, with P. O. Berg's help, has rediscovered the dragon and chosen it as its logo, I would like to repeat on this occasion a warning which P. O. Berg already expressed: "You cannot fool a dragon - he senses tricksters miles away. Dragons are not calmed or fooled by smooth talk or manipulation but cut right through the most essential (power) relationships and (emotional) experiences" (Berg 1987a).

This warning in mind, it seems to me that, so far as the presentations to our SCOS conferences as well as the contributions to our journal are concerned, we have not seriously enough started not to fool the dragon; on occasions it appears to me that there are just still too many tricksters around and that the stories and images which are presented about the dragon, i.e. about 'the ugly face' of our contemporary organizations, are far away from an attempt to elucidate where, how and to what an extent "our organizations are killing us" (Morgan 1986: 273). Much too often these contributions seem to repeat the title of one of the children books "There's no such thing as a dragon" (Kent 1986).

In order to let the dragon break out of the corporate psychic prison of our organizations, as it is indicated by the dragon tearing down the organization chart, a first step could be to indicate and to describe the traps and chains in which the dragon traditionally is caught in our organizations. What we as SCOS-members have been able to contribute so far, to a further understanding and conceptualization of culture, in general, and of corporate culture, in particular, reminds me in its predominant part of a comment George Steiner (1971: 34) once made referring to T.S.Eliot's 'Notes towards a definition of culture' which appeared shortly after the Second World War: "How, only three years after the event, after the publication to the world of facts and pictures that have, surely, altered our sense of the limits of human behaviour, was it possible to write a book on culture and say nothing." - If we are, however, prepared to discover in our "exercise in contemporary archaeology" (Berg 1987b: 25) the dragon traps as corporate artifacts, we have to acknowledge that the dragon, whose image we are projecting on others, lives in us (cf. Steffen 1984: 253 f.). It has to be recognized, accepted and cured by us before we will be able to discover it in the outer world of our organizations.

Don't let us forget that "a core element in the drawing", as Berg (1987a) states it, is "that the dragon should be fearful, i.e. scare the people experiencing him. Fear (of the uncertain, of lack of control, of the unknown, of death, of love - that could be lost -, of pain etc.) is probably one of the key emotions that build up the collective".

I would like to finish these thoughts with a Chinese fairy-tale which was given to me by one of my students. It is based on the Chinese idea that the dragon sleeps during wintertime. At this time it is very tiny. In the flash of the first thunderstorm at springtime it rises again towards the clouds. And thus it is expressing the nature of the dragon as a cosmic appearance.

### The dragon after hibernation

Once upon a time there was a scholar reading in the upper floor of his house. It was a cloudy and rainy day and the weather was gloomy. Then he saw a little thing which was shining like a glow-worm. It was crawling on his desk. There, where it had been, it left behind burning tracks curved like the tracks of a rain-worm. It gradually twisted on to the book and the book, too, became black. He then realized that this could be a dragon. Therefore, he carried it on the book outside the door. He stood there for quite a while; but it remained seated, rolled up and did not move at all.

Then the scholar said: "One shall not say of me that I was wanting in respect." With these words he carried the book back and laid it down again on the desk. Then he put on festive raiment, made a deep bow and escorted it outside. He was no sooner out of the door than he noticed that it raised its head and suddenly it extended. With a hissing sound it flew up from the book forming a shining stripe. It once again turned back to the scholar; by then its head was already as big as a barrel, and the size of its body measured nearly a cord. After another meandering a terrible thunder-clap crashed and the dragon went up into the air.

Then the scholar went back and investigated which way the little creature had come. The tracks went to and fro as far as the bookcase (Chinesische Märchen 1961: 135 f.).

Don't let us be too afraid to have a look in our bookcases; we may discover a dragon in hibernation! We also may be reminded that it behooves a scholar, not a mere scientist, to become aware of what a dragon stands for.

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Many thanks to our author and (future!) reviewer this month, we hope to make this a regular feature to help new researchers navigate their way through the Very Frightening Review Process so anyone who feels they might contribute as either an author or a reviewer, please do contact us. Likewise – tips and comments from established writers, journal editors or reviewers are very welcome

# The Musery

Grab your chance to share anything you fancy with the rest of the membership – letters, comments, jokes, cartoons, you name it, we'll print – well almost!

## Beware mining and lumping: some thoughts from the conference circuit

Ann Rippin,  
University of Bristol Management  
Centre, UK

The conference season is now largely over, and, with the long dark winter nights upon us, it is perhaps time to take stock of our experiences. It seems a long time since I was sitting outside at a pavement café having a bit of a barney in a very civilised way with a fellow conference goer and co-editor of this particular periodical. The subject loosely was borrowing from literatures and approaches from other disciplines.

This is not a new debate for me. My long-suffering co-inquirer, life partner and friend has accompanied me to a number of conferences over the years and has occasionally amused himself by dropping in on papers in what might loosely be termed the Management History strand. He is a professional historian, and one thing that professional historians really like is the evidence to take back to their beleaguered departments that history is not only alive and well in academic departments the world over, but that it is also Relevant to the modern world. If those people in Business and Management are interested in it, then it must have something to

say in some way to the business community, and the bureaucrats at the centre back home who consistently threaten to close us down had better think again. As a well-published professional historian he is also quietly fascinated by that strand of popular business books that promise us the leadership secrets of Atilla the Hun or the strategic insights of Alexander the Great. As an early modern historian he was particularly delighted to come across a '*Business Week* bestseller', *Elizabeth I, CEO*.

While these books provide light entertainment for the thinking executive on long haul flights and no-one really takes them that seriously, they do represent an irritant for professional historians. They do not put historical personalities and events in their proper context, and thus they undermine their own claims for any kind of insight, let alone utility. The process is straightforward. By suggesting that Elizabeth I, for example, thought like a CEO and had similar aims it is a short step to seeing the 'management' problems of Elizabeth I as being the same as those faced by organisations today. In so doing, the author divests the process of historical context and the result is an impoverished generic scenario ostensibly appropriate to modern management, but in effect so bland as to be worthless. These authors use

spurious historical cases to confirm existing managerialist ideas. This is the opposite of the historian's project of learning from the past. It is using the past to confirm what we already know. The authors who write these books are performing a similar exegesis as some Protestant readers of the Bible, mining it acontextually and ahistorically as a source of divine authority to back up pre-existing prejudices. Historians call this process 'mining and lumping': scouring texts selectively for quotations or passages which confirm a particular hypothesis and then 'lumping' them together to make a case without considering any contradictory evidence.

The approach is dangerous because it is not carried out in the spirit of a thought experiment or a sincere inquiry into the nature of organising down the ages, which would be a useful thing to do. Instead, recourse to the past is used in a normative way to influence and legitimate the activities of a business community who seem desperate for new ideas from any source to justify their own colonising projects. Thus, from *Elizabeth I, CEO*:

*Anyone who reads and heeds the life of Elizabeth may come away from the experience enriched. But this book is not directed at just anyone. It is aimed specifically at the leaders of today, the builders and would-be builders of contemporary empires. It is directed at top executives as well as*

*middle managers and those just embarking on their careers. The life of Elizabeth has much to say to those beginning their climb up the corporate ladder as well [as] those who, having attained the top rung, do not want to slip from it. (Axelrod, 2000, xii, emphasis in original)*

And it goes on to give 136 precepts on leadership for aspirant and insecure leaders.

It might seem like something of a cheap shot to attack these popular management books for their lack of critical rigour. Is there really a problem in mining and lumping in books to which no serious scholar of management or organisation would give any real consideration? We at the critical end of organisation studies would never be this naïve. We understand the embedded nature of knowledge production. This is true. But there are exceptions. I sat through a number of papers at a number of conferences over the summer where well-meaning people presented papers based on a partial reading of a text, usually from a continental

philosopher, taken out of context both of the rest of that writer's body of work and from the context in which it was produced. These mined nuggets were then applied to rather generalised and equally decontextualised observations of organisational life and the whole thing lumped together and presented as an interesting way of approaching organisational phenomena. Or a dog's breakfast depending on your point of view. I speak from experience. In the past I have borrowed ideas from Foucault, Irigaray, Lacan and so on and used them to inform what I hoped was a quirky and provocative analysis of organisational processes. I have to admit though, that I used them like some sort of lucky dip to stimulate my thinking and stretch my analysis. I cannot claim to have worked with the ideas, to have inhabited them and made a sincere study of them. This can come back to haunt you. I remember with scalding cheeks the editorial comment on one journal submission along the

lines of 'I have been studying deconstruction all my life and this isn't it.' Or, of something I based on a very fleeting acquaintance with Foucault, 'I think Foucault would have agreed with you right up to your very last line...' Fair cop. I had no response. In my defence I would say that I did it quite a lot of it in the folly of youth. I consider those pieces juvenilia and rather hope that they never surface. I hope that now I would give the thinkers I mine respect and deference. Playing with ideas is fine, but you risk being caught out by someone who has taken the time to make a deep and sustained study of your chosen oracle. You run the risk of being exposed as a show off rather than challenging and innovative thinker. And that can be rather chastening.

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## Organization Studies in the Enlarged Europe?

Monika Kostera,  
Warsaw School of Management, Poland.

Maybe SCOS would be interested to prepare a report on the state of organization studies in the enlarged Europe? Some kind of cross-national research group that would map the current research, access to literature etc. For example, in Poland we don't have any recent books in our discipline available - neither in libraries nor in bookstores, there are no Polish translations of fundamental works such as Weick (neither of his books) or March, Burrell & Morgan, etc; those names are largely unknown even to professional academocs in our field, university libraries don't subscribe to refereed journals (no OS, no Organization, no SJM, etc etc, some have ASQ and American strategy journals though), and so on. This has been so since I can remember and I have indeed done my best to try to change it (but how can you change something when nobody perceives it as a problem?) I think that perhaps there are other new EU member states that have similar problems.

It would be both informative and potentially helpful to create such a SCOS research group.

Please contact Monika at [www.kostera.pl](http://www.kostera.pl)

## SCOS Rep Hits the Headlines (in prize-paper public purse shocker!! – eds.)

Those of you who do not make a regular habit of reading the Melbourne newspaper the Herald-Sun may be amused to know that one of your regional reps (me) hit the headlines there on Sunday August 29. Well, it wasn't quite a headline, more like one column at the edge of a double page feature on why Russell Crowe bit his bodyguard. The context was that Andrew Bolt, one of the paper's more outspoken and conservative columnists, didn't like the sound of a seminar that I was to give in the following week with Stella Minahan from Deakin U. We had given our paper, "Lip Sewing and Woomera: A Morphological Analysis" at the American Academy in New Orleans and then gave seminars at RMIT and at Deakin to let our colleagues know what we were up to. Internal promotion of the RMIT seminar led to this response from Bolt (whose column is also quoted in our paper and who does not seem to like us very much):

Paying only lip service  
29 August 2004

NEVER have universities had so much money. Yet they, and their gimme-cash students, still cry poor. Where's all that money going, then? And why isn't it producing more academics we all can learn from? Challenge: Name one professor, other than Geoffrey Blainey, whose contribution to public debate you admire. While you're thinking (Hmmm, Manne? No, slogan Left. McIntyre? Far Left. Singer? Repulsive Left), let me tell you of next Wednesday's seminar at RMIT University's School of Management - a presentation by Associate Professor Julie Wolfram Cox and Dr Stella Minahan of their prize-winning paper Lip sewing and Woomera: A Morphological Analysis. The ladies explain:

*"In this paper we present a gendered interpretation of reports of protests in 2000-2002 among asylum seekers . . . We suggest that an Irigarayan reading of lip sewing as gendered assists in understanding this particular example of self-harm, in supplementing feminist readings of craft, and in calling attention to local enactments of gender . . ."*

Irigaray is a Belgian communist, feminist and critical theorist who claims our rotten society thinks of female sexuality as merely the opposite of male sexuality, and a lousy one, too. And here we see why this rotten society thinks of university sense as the opposite of good sense, and a very lousy and pricey one, at that.

Of course, this led to a quite a flurry: Should we respond? We decided not to engage but received some good support from suitably outraged colleagues. Would we become the hot news item of the week? Unlikely, given that we were in the early stages of the Australian Federal election campaign. Would we be asked for interviews? Unfortunately we were not and Stella's hopes of becoming a media star were, sadly, dashed. Would our rather timely reminder of the reporting of lip sewing at the Woomera Detention Centre sway the federal election? No way. Would they be queuing in the aisles for the seminars? Better turnout than for many but nothing to write home about.

Some of you may remember that I gave our first co-authored paper, "Crafting Organization" at SCOS in Athens. Stella and I were to give a version of the current work at Halifax but, unfortunately, we couldn't make it this year. We're currently working on the Stitch'n Bitch phenomenon, so maybe we'll hit the big time next year...

Julie Wolfram Cox  
RMIT University, Melbourne

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## A sad farewell to Michael Dawids

Ken Parry, Griffith University, Queensland, Australia

Hi Everyone,

As some of you know, Michael Dawids has terminal cancer and is very close to dying now. It started with his being diagnosed with lung cancer in December. After having most of his lung removed, the cancer spread to his brain, which was also operated on, twice. Now the cancer has spread everywhere, to his other lung, lymph glands, liver,

and spine. He's finishing up his life at St. Luke's Hospice and we're told he has perhaps a week at most. He is 38 and will be leaving his wife Line and two young girls behind.

Michael has been hugely active in the arts & organization movement--through his work at LLD he managed to connect many working in Europe, the States, and Australasia. He has also been a tireless ACORner--he lobbied for funding from LLD to set up the website, and went on to initiate the first Fringe Cafe at the Denver Academy of Mgmt. meetings. I still remember all the work he did to bring Peter Senge, Chris Argyris, and Jim March to the Fringe, as well as designing all the Fringe signs. Michael is one of the loveliest, most wonderful people I've ever met, and when he leaves I know a big light will be going out.

*Since Ken wrote this note we understand that Michael has indeed past away. I am sure we all join in sending our best wishes to Michael's family at such a difficult time – Sam and Damian (eds.) xx*

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## Tales from the field

Dr Zoé Bertgan... over to you Zoe  
(pump it up, one more time...)



The wet patch. The debate obviously rages; certainly for those of you that attended the Halifax conference in July this year. Accusations; counter-accusations; grown men throwing toys out of prams; silence, contempt, and footnotes. The full behemoth of the academic gargantuan was mobilised and hauled-ass in service to the question of leaking temples, brain feed and organizational symbolism. I too have been known to 'lose it' (Child, 1973) in the full passion of academic debate, but today reading working papers in the cool light of my new Apple PowerBook G4 I can see distil potential findings of such clarity and relevance that management may be more than revolutionised in years to come. I understand, for example, that many social scientists in the field of organization studies are now collaborating with colleagues in chemistry who specialise in the study of the 'organizational properties' of Ethylene Propylene Diene Monomer (EPDM). Chemistry. *Good Lord!* Readers may be excited to hear that my good friend and colleague Professor Cornelius Y. Tlee (himself) now plans a special edition of *Organization Studies*. I am told that there are many who think that the 'wet-patch EPDM interface' might be one of the most daring and audacious metaphors in organization studies and perhaps one that surpasses even those entries amassed in the classic encyclopaedia of images presented by Morgan. Who said new paradigms were beyond the horizon? There is also the possibility of a collected edition of papers studying 'Polymer and Organization'! Good news. *Good news.*

Of course, you guys might want to be in the margins but from my point of view these developments raise some very interesting and broader questions concerning methodology. For it is because of Professor Cornelius Y. Tlee (himself) that we owe this breakthrough. Professor Cornelius Y. Tlee (himself) characterises the EDPM fall-out as an example of the perennial problem in organization studies of *fluid-stasis oscillation*. In brief, and according to the early work of Cornelius, metaphors transpire in the human brain in direct proportion to the level of cathexic investment, itself a proxy of the biology-environment transgression coefficient, first stabilised under laboratory conditions in 1954 with samples of the Boston population. Despite the controversy that followed these experiments, which were able to achieve higher than average surface viscoelasticity in human subjects - and you may recall this limits the vaporisation of light in sub-cortical regions to increase surface tension inducing 'anticknock activity' and 'transient hesitations'  $\geq$

Doppler's base line critical rigidity – without its findings metaphor production may never have achieved its unbound Prometheus in organization studies. Tlee (himself) pioneered the summary fluid-stasis oscillation index out of the data generated by these experiments and was therefore able to licence and encourage a greater degree of collaboration across what we have come to colloquially refer to as the left and right hemispheres of the brain, and subsequently the natural-science/social-science division. Most subjects suffering from what became known as 'white-out stasis' were subsequently able to make minor modifications to the chemical composition of their dietary ingest schedule to find that metaphor production was achieved with far less strain and discomfort. No less than a triumph.

Cornelius is a modest man but his early synthesis of experimental test data and his later more popular writings in methodological confession, unfortunately now out of print, surely ranks as one of the most significant contributions to the field of organization studies. References to his work might be few and far between these days but there can be no one amongst the current crop of organizational scholars that do not recall the inspiration of his lectures and conference circuit presentations. A believer in the old school traditions of scholarship, Cornelius has left it to his students to write up and publicise his academic work. In the near future we will be hearing a lot more about his work. I may be a partisan of the archive, the minus 27 degree from true north knotted oak reading table and the perfume of the fluted sponge divider in new pressed cardboard, but I am occasionally reminded of the serious fun that can be had with the natural sciences. "*Cornelius: Bring it on!*"

## Through the bookshelf. . .

After sifting through mountains of entries for May's bookshelf contribution we were stunned that none of you managed to match the library to the academic – despite our emotional clue as to his identity:

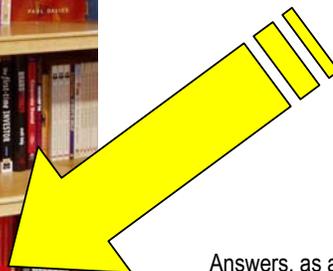
OF COURSE! we hear you cry... its Stephen Fineman, University of Bath's Professor of Organizational Behaviour and Head Honcho of Research. Many thanks to Steve for sharing his shelves with us.



So.... IT'S A ROLLOVER !!!! The lucky winner of this issue's photo-puzzler will win two glorious prizes!



This edition of *Notework* marks a departure for 'Through the Bookshelf'... we're asking "where have you seen this set of 'indeterminally' HOT quality publications before?"



Answers, as always, to 'The Eds.' *Notework* Towers. Closing date: April 1st 2005

## News from the SCOS regions – the regional reps round up the globe-according-to-SCOS once more

### Do German Politicians know what universities are for?

Peter Pelzer

As already mentioned in the last Network academia and politics in Germany go on with celebrating the philosophical heritage and at the time with eliminating the spaces where humanities and philosophy can thrive. After Kant's commemoration earlier this year now it's the occasion of the 150<sup>th</sup> anniversary of Schelling's death, a contemporary and colleague of Hegel in Jena. In contradiction to these celebrations a report on the further development of Hamburg university has been written by a commission headed by a former mayor of Hamburg. These recommendations are based on a forecast which kind of academics will be needed in Hamburg within the next decade, based on the needs of economy and labour market. Restricted to this question the result is foreseeable. Humanities like philosophy, German and English literary studies and historians shall reduce half of the professors and the number of students shall be cut by about 60%.

"Do German politicians know what universities are for?" It is not an irony that a philosopher asked this question. The irony is that he is an American: Richard Rorty who had a guest professorship in Hamburg this year. Obviously Germany needs this reminder from abroad: "But only a government who has forgotten what universities are for will believe to make savings in this way." *to be continued (?)*

### A land of migrant Xenophobes?

David Bubna-Litic

In case you weren't aware, Australia has returned its conservative government with an increased majority. We have spent the last two weeks collectively exploring the reason's why and the consensus is that it is hard to convince ordinary people that a government that has presided over one of the longest periods of economic growth and took a stand (albeit a

selective one) against the evils of tyranny does not deserve to be re-elected. I suspect that this was amplified by a weak opposition, who seemed to be beholden to the agendas of pollsters, and hence failed to gain the initiative to impress the impressionable.

Issues of democracy seems lie at the heart of much post-mortem questioning and whilst this sacrosanct institution itself was never in question (such a thing might be illegal under the new terrorism legislation), there have been some powerful questions about what are the conditions by which democracy can work. This has brought into focus the usual suspect issues of freedom of the press, Murdochism (the powerful, influence of press magnates), the use of spin, the politics of persuasion, corporate power and so on.

Personally I am looking forward to the baby-boomers who have dominated politics and political analysis in this country retiring. For as long as I can remember, the same old faces and paradigmatic perspectives of power in Australia have traversed well worn tracks upon our collective neural webs, perhaps to the point where we may not be capable of having a public debate which comprehends any different perspectives. For example, many issues in Australia seem to stem from the taken for granted assumption of an unproblematic distinction between Australians and Others at each level of society: cultural, organizational and individual. Ironically, in this regard Australia is a land of contradictions - a land of migrant xenophobes? This and similar questions will be raised at the inaugural SCOS conference being organized by Bob Westwood, Carl Rhodes and Loong Wong in December, 2004, which I hope will encourage new dimensions of thinking in Australian Management Schools.

## Inaugural greetings from the Nordic rep

Saara Taalas

The latest news from the Nordic region include that the long time Nordic rep Tuomo Peltonen gave up his post in the SCOS board. Thank you, Tuomo, for putting your time and effort into helping make SCOS such popular a forum up North.

Tuomo handed his duties on to another Finn, Saara Taalas. You can all find me in the Media Group at Turku School of Economics and Business Administration. My research interests embrace



organising and management in connection to theatre, magic, event organising, fantastic literature, and copyright economy. I am dedicated to bringing SCOS more members from all Nordic countries.

As a Nordic rep, one rather feels obliged to provide you with any behind scenes rumours concerning the SCOS 2005 in Stockholm. True or not, there does not seem to be circulating any at present time which is rather disturbing given the conference theme. We certainly hope that this will change in the up coming months and the Stockholm SCOS enthusiasts are to arrange something particular in this respect. Rest assured that I will keep spilling the beans on the latest developments.

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## Calls & Announcements

Upcoming conferences, workshops, seminars, coffee-mornings, moves, journal news, achievements, parties – remember where you heard it first....

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## Capturing the Moving Mind: Management and Movement in the Age of Permanently Temporary War

An ephemera conference on the Trans-Siberian train (Moscow–Novosibirsk–Beijing),  
10-20 September 2005

[www.ephemeraweb.org/conference](http://www.ephemeraweb.org/conference) (please visit for full details of the call – eds.)

In September 2005 a meeting will take place on the Trans-Siberian train from Moscow via Novosibirsk to Beijing. The purpose of this meeting is a ‘cosmological’ one. We would like to gather a group of people, researchers, philosophers, artists and others interested in the changes going on in society and engaged in changing the society as their own moving image, an image of time. Spatially moving bodies and bodies moving in time (through the different time zones) could create an event, a meeting that not really ‘is’ but ‘is going on’.

We call for proposals for papers, interventions, works of art and other ideas that try to cross fixed boundaries and are open to the contaminating influences of the continents we will be passing through during our journey. The experiment begins in Moscow where the current Russian condition is laid before us in bare by some of the most critical Russian intellectuals. This will be followed by a three-day seminar on the Trans-Siberian train as it moves towards Novosibirsk, our next stop in Siberia, where the meeting will be hosted by the department of Economics at Novosibirsk State University for one day. The party goes then on to Beijing where a final roundtable with Chinese social scientists will be held (the meeting is planned to take place at Qinghua University, Beijing).

Please submit proposals (500 to 1000 words) to Demola Obembe ([aoo5@leicester.ac.uk](mailto:aoo5@leicester.ac.uk)) by 31 January 2005. Notification regarding acceptance will be given by 28 February 2005. Unfortunately, the number of participants is

limited due to the nature of this project. The participation fee is estimated to be around 1000 Euros (including travel from Moscow to Beijing, accommodation and boarding in Moscow, Novosibirsk and Beijing). Alternative ways to participate in the project are possible and should be discussed with the organizers.

For further information, please contact the organizers at [www.ephemeraweb.org/conference](http://www.ephemeraweb.org/conference)

The conference is supported by:

*ephemera: theory and politics in organization*

*Ground Zero: Conflitti Globali*

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## The Living Thought of Gilles Deleuze

Conference at University of Copenhagen, Denmark  
November 3-4, 2005

The conference on *The Living Thought of Gilles Deleuze* is held on the occasion of the 10<sup>th</sup> anniversary of the voluntary death of Gilles Deleuze. However, it is not simply our intentions to commemorate the death of a philosopher, but more importantly to explore and celebrate the thoughts of Gilles Deleuze as very much alive today.

The conference will be held November 3-4, 2005, at the University of Copenhagen, Denmark, and is organized and coordinated in collaboration between the University of Copenhagen and the Copenhagen Business School. The language at the conference will be English. With the exception of keynote speakers, whom will be announced shortly, each of the presentations at the conference will be limited to 20 minutes in order to facilitate a commentary session regarding each paper. It is planned that the papers at the conference will be published afterwards in an anthology.

Proposals for papers, including a short academical biography, must be submitted by January 15<sup>th</sup> 2005 to the organizers at [kimsu@hum.ku.dk](mailto:kimsu@hum.ku.dk) and the notification regarding acceptance will be announced by February 15<sup>th</sup> 2005.

For further information and the full call for papers, please contact the organizers:

Associate professor

Martin Fuglsang

[fuglsang@cbs.dk](mailto:fuglsang@cbs.dk)

Assistant research professor

Kim Su Rasmussen

[kimsu@hum.ku.dk](mailto:kimsu@hum.ku.dk)

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COLLECTIVE FOR ALTERNATIVE ORGANISATION STUDIES (CAOS)  
University of Leicester Management Centre

## Contesting Capitalism: Practices and Strategies

A Workshop to be held on Wednesday 18 May 2005

Following the success of CAOS inaugural workshop in June 2004, we are organising a second event to coincide with Katherine Gibson (University of Massachusetts) and Julie Graham's (Australian National University) visit to the

University of Leicester Management Centre. We are inviting papers from all disciplines within social sciences and humanities on the theme of '*Contesting Capitalism*'.

Building on the ethos of CAOS (see [www.le.ac.uk/ulmc/caos](http://www.le.ac.uk/ulmc/caos)), we would particularly welcome contributions that go beyond critiques of capitalism and dare to offer alternatives. We want to respond to those who believe that 'there is no alternative' by waving the weight of evidence to the contrary. By documenting the alternatives created by those who refuse to be trapped by the supposed omnipotence of global capitalism, we hope to open up a space where the very possibility of non-capitalist practice can be taken seriously.

In short, we invite contributions that propose to engage with any of the following themes:

- Exploring past and present alternative forms of organising, highlighting the very possibility of alternatives, and the extent of their contribution (e.g. alternative forms of work, alternative forms of exchange, alternative organisational forms: cooperative, communes...)
- Exploding the myth of capitalism as an omnipotent and monolithic force, and highlighting the breaks, disjunctures, differences in the making of contemporary economies.
- Reconceptualising 'organisation' and the economy, or to paraphrase Gibson-Graham developing a vocabulary of 'economic / organisational difference'.

CAOS is an open community and invite participation from all those who share our commitment to broaden the imagination and practice of organisation. We welcome contributions from academics at all levels, as well as from those involved in shaping alternatives (activists, politicians, NGO workers and others). We would also like this openness to be reflected in different types of sessions; some may follow the paper presentation format, whilst others may take the form of more open discussion forum.

Abstracts or proposals for discussion forum of no more than 500 words should be sent as email attachments to Prof Colin Williams (e-mail: [c.williams@le.ac.uk](mailto:c.williams@le.ac.uk)) by Friday 31<sup>st</sup> January 2005. Notification of acceptance will be sent by the end of February.

We hope you will be many to answer this call and we look forward to seeing in May.

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## 3<sup>rd</sup> International Conference on Corporate Social Responsibility

23-25 February 2005  
Udaipur, Rajasthan, India

As usual the conference is intended to be interdisciplinary and welcomes contributions from anyone who has a perspective on this important issue. Papers are welcome on any topic related to this broad issue and suggested themes for papers include:

- Environmental auditing
- Ethics and corporate behaviour
- Globalisation and corporate activity
- Governmental influences on corporate behaviour
- The influence of taxation upon corporate behaviour
- Protests concerning corporate activity
- CSR in the Insurance Sector

- CSR in the Banking Sector
- Regulation of corporate social behaviour
- Social responsibility and marketing
- Stakeholder activism
- The role of accounting in corporate accountability
- The role of corporate governance

Offers to run workshops, symposia, poster sessions. themed tracks or alternative events are especially welcome. Please contact David Crowther with suggestions.

Abstracts of 500-1,000 words should be sent by 30th November 2004 (preferably by email to David Crowther [david.Crowther@aol.com](mailto:david.Crowther@aol.com)) or by post to Professor David Crowther, Conference on Corporate Social Responsibility, London Metropolitan University, Stapleton House, 277-281 Holloway Rd, London N7 8HN, UK. Selected papers from this conference will be collected for publication in special issues of journals associated with the conference. It is also anticipated that an edited book will be produced. Full details will be provided later.

We look forward to welcoming you to Udaipur in 2005.

Full and updated details can be found at the conference website: [www.davideacrowther.com/udaipurhome.html](http://www.davideacrowther.com/udaipurhome.html)

## The 18th Scandinavian Academy of Management (NFF)

The 18th Scandinavian Academy of Management (NFF) meeting will be held at Aarhus School of Business in Denmark on 18th-20th August 2005

### PhD meeting on 15th-17th August 2005

The 18<sup>th</sup> NFF meeting will focus on development of research and education in business economics in the Northern countries. The tracks will reflect the development within the traditional disciplines of business studies - but also emphasize the importance of cooperation between the various disciplines within research, education and application. Another objective is to link theory and practice in the Nordic perspective by involving the business world and thus the application-oriented approach.

Year 2005 is the 200<sup>th</sup> anniversary of the birth of Denmark's most famous author, Hans Christian Andersen. This will be celebrated with an extensive series of events in all the familiar art forms as well as new media. Hence, we have been inspired to explore the theme: How is business economics transforming from an ugly duckling to a beautiful swan over the years.

Besides a very interesting scientific programme, we also aim at a beguiling cultural programme in Aarhus.

Visit <http://www.asb.dk/conferences/nff2005/default.htm> for further details of the conference

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## Socialism And Democracy

invites short essays (ca. 2,000-3,000 words) for publication in a printed symposium to appear in the early summer of 2005. The purpose of the essays should be to address strategic priorities for the Left (U.S. and/or international) in light of your assessment of (a) the current political situation and (b) the relevance to it of S&D's focus on the centrality---in the long term---of going beyond capitalism. This call is deliberately couched in the most general terms. The intent is not to dispute the importance of particular issues or constituencies, but rather to challenge all of us---both writers and readers---to look toward the basis for developing a movement that is at once cohesive and inclusive.

Essays should be submitted by January 5 to the editorial office; decisions on acceptance will be finalized by mid-February for a March 1 production deadline.

Editorial office address: [zendive@aol.com](mailto:zendive@aol.com) [MS Word texts preferred]  
411A Highland Ave. (# 321)  
Somerville, MA 02144  
Tel.: 617-776-9505 (Victor Wallis)

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## The Art of Oppression

A call for papers for a special issue of *Consumption, Markets, Culture*

Guest editors: Samantha Warren [sam.warren@port.ac.uk](mailto:sam.warren@port.ac.uk) and Alf Rehn [alf.rehn@abo.fi](mailto:alf.rehn@abo.fi)

*"In a situation where the miserable reality can only be changed through radical political praxis, the concern with aesthetics demands justification..."*

Marcuse (1979) The Aesthetic Dimension

Marcuse's words neatly encapsulate the aim of this stream proposal – what does art (and aesthetics) have to do with management? Why, when capitalism still grows fat on the fruits of child labour, and squeezes its profits from the sweatshop, are we concerning ourselves with the frivolity of art and aesthetics? Of course, the birth of organizational aesthetics in the early 1990's heralded a welcome recognition that processes of human sensemaking, organizing and managing at work are far more sensuous, embodied, passionate and 'aesthetico-intuitive' (Gagliardi 1996: 576) than traditional modernist organizational discourses had tried to make out, and these issues are undoubtedly ripe for exploration – indeed these themes have provided fertile ground for the convenors of this stream – and yet, within this hallelujah chorus, it is worryingly hard to make out the critical voice that started the whole 'aesthetic movement' in the first place. Have things gone a bit too far? Are we in danger of becoming a bunch of 'organizational loviess'?

Building on the success of our track at the 'Art of Management' conference in Paris this year, in this (we hope) deliberately antagonistic special issue, we invite critical submissions that question the implications of a celebratory perspective on the integration of the arts, aesthetics and management. We also welcome papers that critique this critical perspective.

For full details of the call please visit [www.pinkmachine.com/artofoppression](http://www.pinkmachine.com/artofoppression)

To express an interest in contributing to the special issue please e-mail the guest editors at the addresses above

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## Movers and groovers...

It seems that you're all a fairly settled bunch at the moment, only three moves to notify in a SCOS reshuffle:

Alison Linstead can now be found out at the Department of Management Studies, University of York, UK and will soon be joined by Lynne Baxter and Martin Wood. (*hope the moves go well! – eds.*)

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## Reviews

This edition, we are pleased to be able to bring you a delightful extended review of SCOS Halifax from Sheena Vaachani, a doctoral student from Manchester Business School (né UMIST) who was being SCOSsed for the first time. We'll let Sheena explain in her own words (and pictures!).....

### 22<sup>nd</sup> SCOS, 2004 – Sensational Halifax: The Diary of a Neophyte SCOSSER

By Sheena J Vachhani,

It was 5a.m. in Halifax Airport where the first attempt at this review began. My lucidity thinly veneered by a pleasant alcoholic haze, fresh from the aftermath of SCOS 2004 (having had no sleep) I decided to pen this aide-memoire (or is that confessional?) before the haze lifted making only way for amnesia through my synaptic recesses. Overly eager you might say, but it seemed the perfect time to capture the essence of the conference.

The second attempt was seen as I contemplated the perils of reflexivity and self-representation sitting on a plane juddering and jolting my way back to Blighty, pondering the inexorable questions about my own presentations of self at the conference and whether I had drank enough. I jest. At this juncture in a tentative academic career it is perhaps not the time to admit lush status however much the tone of SCOS would allow it.

I now write, however, in the cold (nay icy) light of doctoral work. One may consider this a particularly romantic reconstruction, a roseate understanding of SCOS 2004. Let me contextualise this (as all good researchers do these days) by giving you reasons for this story. As a first time SCOSSER I found myself quite at ease with the remit of "serious fun". This was fun without the guilt of needing to be at a computer with twenty text books! (text books!! Doctoral work, you call it? – Eds.) I was, however, worried about the carnivalesque nature of these events: conferences as badges; more conferences; more networking; better research; ... better PhDs. I feared SCOS would be a badge or tick a box, but it fulfilled far more than I had expected. It now feels like I am editing a memory, having "serious fun" will probably do that, it may certainly inscribe glory, but I found my experience to be far more than superficially glorified.

So I started on my (both symbolic and physical) journey, slides still wet from the inkjet (do people still use them?), suit pressed, hair dyed a suitable stain (not the pillar-box red I had become accustomed to. I realised that glowing like a beacon may not work in my favour. In hindsight, however, I think it might have). I arrived with trepidation with both baggage and luggage in tow, slightly bemused and intrigued by this maritime city and apprehensive as to what was in store.

Being somewhat amoebic on the academic food chain (to extend the organism metaphor) does have its virtues. There are few things a doctoral student identity affords you. A set of boundaries in which you are neither ingratiated nor excluded, from a world whose language you are trying to learn, provides a particularly precarious identity position from which to work. Well, I feel so. Dichotomies abound, the appearance of strength when you feel weak, defending your position in the face of perceived illegitimacy. However, through the inimitable lens of plurality SCOS put me at ease many of the fears and paranoia ebbing away, critical backbiting left somewhere over the ocean. Talk of “bum-fighting” from one Dr D.P. O’Doherty, and Ann Ripplin’s journal on Extreme Embroidery, ETHEL (those needles are rather dangerous), ingratiated me into the tone of SCOS.



Ordered Beauty:  
Halifax’s Public Gardens

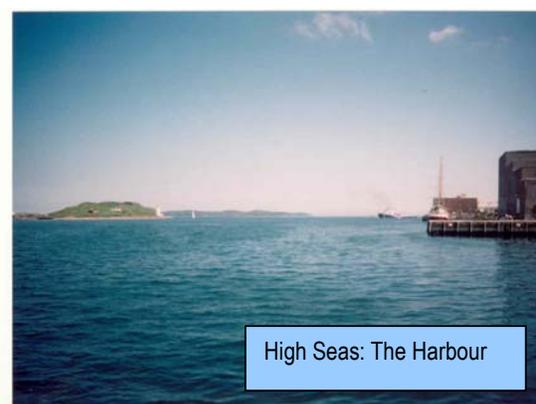


SCOS provides what is a “space” - a space for thought, exploration and acceptance. Still considering a “career” in said field, I felt somewhat like an ethnographer. At least, I felt that what I was experiencing was what Primo Levi would call “other people’s trades”. Not so; it was slightly more complicated. Was this, in fact, going to be my “trade”? My feelings of alterity dissolved somewhat as I found an allusion to community in what I saw as diaspora.

The aesthetic and picturesque provenance of Halifax aligned itself well with this year’s theme, *Sensation and Organisation*. I was impressed by the diversity of presentations from sound bites of music to the aesthetics of space in office cubicles. There was even talk of seafood. I listened to vigilant understandings of what Foucault would deem theorist’s fictions; the fractures, frictions and anomalies of modern organisational life; life counterpoised with baselines of organisational schizophrenia. Interesting keynotes were heard by Douglas Kellner and Neil Levy. Neil Levy’s talk on the genetically indeterminable was followed by Douglas Kellner’s keynote on the age of the spectacle drawing on Guy Debord’s work, and the plausibly unshockable society, a particularly topical debate.



The Harbour Once More



High Seas: The Harbour

The Banquet dinner was preceded by a dive into the cultural history and immigration of “New Scotland” and was theatrically accompanied by David Boje’s play on McDonaldisation. This provided an interesting juxtaposition of the gravity of Canada’s history of immigration and industrial trade with the simulacra of contemporary modern capitalism.

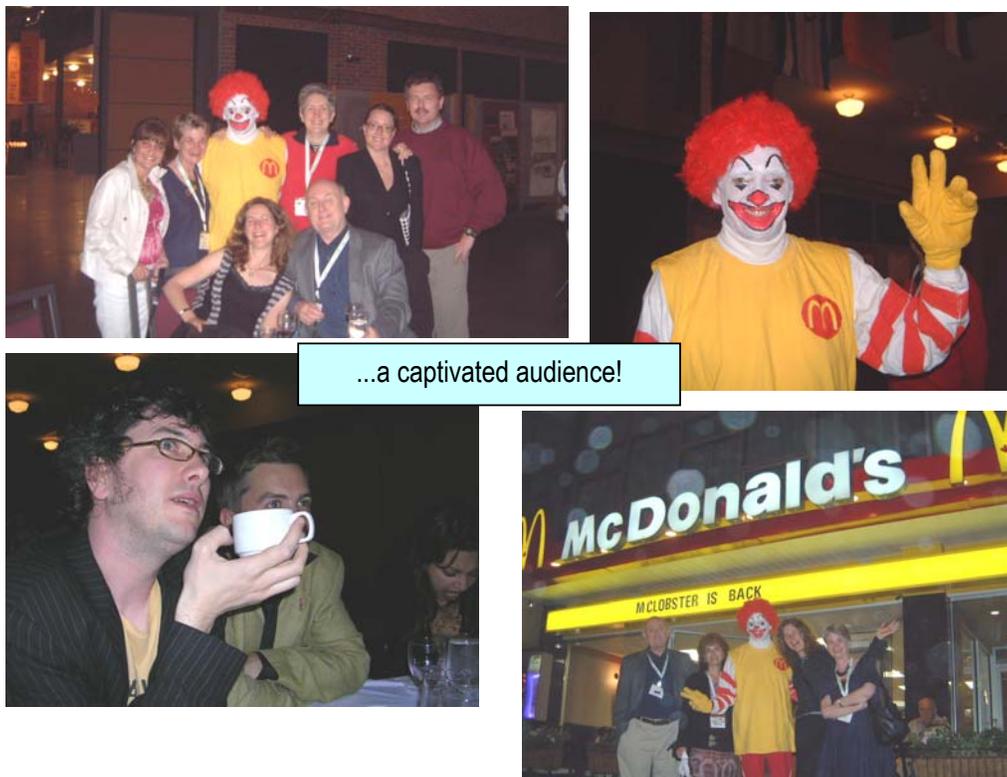
The final day of the conference saw Halifax host a festival. Artefacts of cultural identification, namely bagpipes, were to be heard all over the city. SCOS was somewhat like the evanescent sound of bagpipes that, however phonetically fleeting,<sup>1</sup> still lingered in my auditory range on the final day of the conference. Providing an almost aural hallucinogenic quality, even silenced, their legacy lived on. *Sensation and Organisation* (re)presented a lot that is good about academia and although short-lived in the academic year it has left a mark on my academic life. To be Derridian (RIP), I have felt the (present) trace of its past, since leaving Canada, much like the faint sound of bagpipes (now with its synaesthetic associations and tonal imagery).

The vitality of SCOS was refreshing, some would say it was like having an eye test (I apologise for this somewhat trite optical metaphor, perhaps it could be considered post-ironic). SCOS improved my academic vision in a sense, the smudges of cynicism and malaise diminished somewhat. Trappings of egotism, theoretical duelling and the wounds of academia perceived through a different lens. In all truth (if one can even use such a phrase in these paradigmatically fragile and fractured times) SCOS made me consider a career in academia without the thought that it was to be my manacled fate.

I want to put forward my greatest thanks to all those who made me feel welcome, especially Albert Mills and Jean Helms Mills who superbly organised the conference and all those who made it a memorable and insightful experience for me.

Reflexivity aside, here we are pre-Excess, post-Sensation and the future looks bright. SCOS, marbling my experience with optimism, showed me that excitement and enthusiasm exists in exciting research “spaces” and this certainly attenuates the sterility I feel is rife in Business and Management Schools - throughout the UK, at least. I’m glad I’ve been let into the secret.

Thanks Sheena! Here are some other memories of the Halifax conference: heartfelt thanks to Fiona Candlin and Robyn Thomas for sharing these photographs...



<sup>1</sup> I find myself using more and more “sensational” metaphors, a (sub)conscious will to carry on the conference theme no doubt.

...and finally!

### Sight the citation . . .

Correctly identify the origin of this fine and dramatic opening statement to a best-selling text-book and win your very own symbolic artefact.... No winners in the last issue, although we had some close calls with one entry suggesting that the following quote came from one of their undergraduate coursework essays !

*"Effective managers and professionals in all walks of life, whether they be business executives, public administrators, or organizational consultants, politicians, or trade unionists, have to become skilled in the art of "reading" the situations that they are attempting to organize or manage."*

Well, what a piece of plagiarism! Shamelessly copied from the opening lines to 'Images of Organization – 1<sup>st</sup> edition' by Gareth Morgan.... Prizes roll over to this issue, so get your thinking caps on! Try and identify the following famous opening lines:

*"The concepts and ideas presented in this book provide a basis for the critical appraisal of contrasting perspectives on the structure, operation and management of organisations, and interactions among people who work in them."*

Correct answers will be drawn from the metaphorical hat on April 1<sup>st</sup> 2005 and winners published in the May edition of *Notework*.

Hope you've enjoyed this edition of *Notework*. Given the short time frame we've had to put this baby to bed (yeah, right!!) rest you can be assured this issue continues to be the flavour of things to come! Send us your comments, articles, news and views (not forgetting your competition entries!) at **Notework HQ (a decentralised hive of editorial effervescence. . .)**

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