MANAGEMENT STORIES WE TELL AND PATRIARCHY: THE MYTHOLOGICAL CONNECTION

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(UN)ABSTRACTIONABLE
This paper dreams forward the mythical patriarchal imagery of management stories. Eleusinian and alchemical memes return to guide an ironic Manichean Feminist deconstruction of patriarchal ego consciousness that forms the ossification whereby management texts recreate the symbolism of a heroic immortality. The role of the feminine on this stage is all-too-predictably ambiguous.

INTRODUCTION

"that which will not be pinned down by truth [truth?], is, in truth, feminine"
Jacques Derrida (1985).

Management texts that attempt to address what constitute normal and desirable organizational practices generally privilege, produce, and re-inscribe patriarchal organizational values (Mumby & Putnam, 1992), such as rationality, hierarchy, competition, gender identity, specialization of labor, and other aspects of the organizational machine model (Morgan, 1980; 2006). Attempting an Eleusinian alchemicalization of such patriarchal knowledge structures, we hope to invite alternative, "marginalized" and "lost" stories of human relational experiences (Rosenau, 1992).

Hence, this paper re-dreams ancient patriarchal myths, the energy of which infuses managerial modernity's and postmodernity's quest for immortality. Feminist re-storying is invited, as words anthropomorphize and emancipate themselves to run free all over the page thus incarnating some disguise of Deleuze and Guattari's (1987) nomadism: "For good or ill, language itself is something of a demigod..." (Wilber, 2000). And, post modernity indeed appears a bastard step-child of modernity.
History (including management history) has a narrative, fictional nature that serves as a validating illusion for a particular way of being in the world (Voegelin, 1952). Management thought throughout its history thus can be engaged as a form of discourse or language game that serves as a validating illusion for perpetuating its own value system (Alvesson, 1987). And, as various mercurial management contextualizers have conjured, this language game frequently manifests as one of opposition and conflict, pre-scribed and re-inscribed by the linguistic oppositions that under(lie) selected management topics. For example, as Smircich, Calas, and Morgan (1992) noted, most of the articles in a special issue of the *Academy of Management Review* explored such binary oppositions as white/black, mind/body, male/female and management/worker. This binary nature of linguistic consciousness, of course, is the patriarchal ego's story: "*in principio creavit Deus caelum et terram.*" Out of the "one" manifests the "two," and thus the "many".

Writing about the pervasive influence of patriarchal ego consciousness (PEC) on management and organizational life has become something akin to text-messaging in the critical, postmodern, feminist, poly-psychic and otherwise chaordic re/textualizing of PEC's influence (Holmer-Nadeson, 1996). Thus, there seems little shortage of awareness concerning PEC's totalizing, panoptic, phallo-logos-centric, and otherwise marginalizing influence (Höpfl, 2002; Katila & Meriläinen, 2002) such that the

"archetypal feminine" now is known-at least in the Apollonian sense-to reside in the lesser visited margins, shadows, and peripheries that constitute the remote zip codes of Nietzsche's Dionysian romantic beyond.

But, how is it that PEC "manages"? What gives PEC its sustained competitive advantage over/up its other/wise feminine self? Mind *over* matter/mater/Mother? Is not modern rationalism the daughter of mysticism (Tillich, 1968)? Only the Shadow knows? How can history *actually* be patriarchal when-as the Catholic Church's own writers such as di Fiore have been know to proclaim-history has periods (Tillich, 1968)?

And, yes, we are intrigued by the Gnostic notion that these periods symbolize the punctuation in the punctuated equilibrium model of organizational change (Gersick, 1991) as well as *Virgin*ia Wolf's own feminist periodization of writing and her affair with the semi-colon (Minelli, 2005). "How can one breathe without...punctuation and without the multiplicities of rhythm and steps? How can one dance, your 'maverick feminist' might say" (Derrida, 1985, p. 171)?

But, we wander...and become elliptical...drowning in Vattimo's (1988) *pensiero debole*. So, enough fun. Time to put the "damental" back into the fun-damentals.
Our purpose, or the *matter* at hand, is to engage the mythical nature of key stories in management history and thinking. We approach these stories with the assumption that they express patriarchy and our intent is to *get to the bottom* with the matter/mater/Mother's role in these stories.

STORYLINE AND METHODS

Our storyline here is quite pedestrian in its premise: Modern and postmodern management discourse serves to perpetuate PEC by passing off generative patriarchal myths as modern and postmodern critical thinking. From this framework, such discourse leads to co-optation, colonization and appropriation of the archetypal feminine

in a manner that symbolizes the promise of immortality. "Organizations thus construct themselves as means of salvation, as bulwarks against destruction and danger" (Höpfl, 2003, p. 30). Within PEC's mythology, safety and security are rendered to all who inhabit the organizational bastion of operationalized PEC. Old wine in new skins. Jeeez.

Our *methodos* is that of the nature of Hermes and Nous (along with a dash of the struggling inferior feeling function of Jungian fame). In other words, quite possibly what follows is the proverbial hermeneutical circle jerk where signifiers chain themselves to other signifiers in some Lacanian tongue-tying, linguistic bondage ritual.
Are you ready? If so, you <u>must</u> read the following aloud/allowed:
"I agree to participate in the deconstruction of my own linguistic consciousness which for too long has been in the service of the patriarchal ego's narcissistic quest for immortality which we all know manifests itself in that death-denying language game: management thought."

To help us keep the ride from getting too jerky, we are going to engage something of a Manichean Feminist perspective (Schwartz, 1995) by using the following dialectical linguistic equations to summarize PEC:
solar = heaven = light = consciousness = up = mind = order = management = good = hero = immortality = masculine...
versus
lunar = underworld/hell = darkness = unconsciousness = down = body = chaos = labor = evil = antagonist = death = feminine...

These psychic equations symbolize key values derived from patriarchal mythology (Wilber, 1986). The equal signs might be considered epistemic correlations of varying magnitudes or the chain of sliding signifiers of Lacanian fame. The terms suggest semantic networks (Lakoff & Johnson, 1980) seeking stability in some Lacanian ossification of the

phallic Other. These equations also frame the oppositional mythic stories found in various patriarchal societies in different times and places.

For example, according to Rushing (1989), symbolic-laden myths such as Apollo slaying the Python and St. George slaying the dragon both depict the masculine solar hero (= light = mind = good) triumphing over the feminine lunar phallic consort (= dark = body = evil) symbolized by the serpent or dragon. The equations reflect not only the archetypal nature of PEC, but the structure of Jung's analytical psychology wherein the rational ego-in a seemingly never-beginning/ending, uroboric tail chomping-descends down into the depths of the dark, feminine unconscious with dreams of a Sisyphean climbing back up to the heights of a new, reborn, enlightened, and individuated consciousness: "...no man can ascend unless he has first descended" (Jung, 1984, p. 238).

In summary, we are suggesting that numerous management theories, texts, concepts, and other contemporary meta-narratives serve to re-story PEC's narcissistic quest for immortality. Thus, we should find mythological themes in modern management topics and particularly in the stories we tell ourselves as organizational scholars and the servants of signifiers. We are especially interested in linking patriarchy with immortality (Becker, 1973; Schwartz, 1985; Wilber, 1986), and the feminization of organizational life as death in the (M)other. Therefore, stories about fundamental changes in power relations are likely to be thanatologically terrifying. Below, we tell stories about archetypal struggles enacted within management stories and theories, unable to sign.

STORIES OF THE MYTHICAL PATRIARCHY
Scientific Management and Classical Organization Theory

Probably the clearest symbolic expression of PEC is found in schools of management thought structured by the machine metaphor such as scientific management, bureaucracy and classical organization theory (Morgan, 1980; 2006). These schools represent PEC's most extreme expression where archetypal masculine = solar hero = light = heaven = up = mind = immortality = good = order.

Symbolically, the "machine" manager is our solar hero and is represented in organizational reality as the dominating executive, leader or manager. His Promethean consciousness is the mental ego which promises the myth of modernity-a new heaven on earth-manifest in the potentials of industrial society and the scripture of unending "progress". This promise arises largely out of the Apollonian age of Enlightenment and its shining sun which is science, the embodiment of the light of Reason (Durand, 1981). The modern setting for this age of the heroic mental manager is the bureaucratic organization which epitomizes PEC's discriminating rationality (mind), hierarchical order (up toward Heaven), and enlightened practices of planning, organizing, controlling, and otherwise achieving order which equates to "the good" (Höpfl, 2003).

The complement to this patriarchal managerial thesis is symbolized by the archetypal feminine. Historically, the antagonists of scientific management largely have been immigrants (or descendants), women, and child laborers whose egos are emotional, temperamental, and irrational (at least from an idealized patriarchal perspective). These antagonists work, not in the light of managerial work up in hierarchy, but down in the dark and dirty hell that is the early production floor of the "dark, satanic mills" (Perrow, 1973) and sweatshops of the emergent industrial world. Moreover, they are likely to strike, rebel, and manifest all manner of chaos reflective of the worker's "night mind" (Mayo, 1923), and thus require control or co-optation. When good, they are to be treated benevolently by the patriarchal manager as evidenced by Henry Ford's benevolent autocracy.

An iconic story illustrating this thematic is the story told by Frederick W. Taylor concerning a worker named Schmidt and the loading of pig iron. As framed within contemporary management textbooks, Taylor is our solar hero (and *The Father* of Scientific Management) whereas Schmidt is our antagonist. Consider Taylor's (1911) rendition of the famous scientific selection of the worker:

> Our first step was to find the proper workman to begin with. We therefore carefully watched and studied...75 men for three or four days, at the end of which time we had picked out four men who appeared to be physically able to handle pig iron at the rate of 47 tons [as opposed to the customary 12 & 1/2 tons] per day. A careful study was then made of each of these men.....Finally we selected one from among the four as the most likely man to start with. He was a little Pennsylvania Dutchman who had been observed to trot back home for a mile or so after his work in the evening about as fresh as he was when he came trotting down to work in the morning....This man we will call Schmidt. (p. 20)

Taylor's heroic narrative here is that of the panoptic and scientific gaze as it "sizes up" for study its object/subject of interest. And this interesting *other* is the Pennsylvania Dutchman (descendent of immigrants) upon whom Taylor gazes from on high (given that Schmidt is "little"). Taylor renders Schmidt as Wilber's (1986) Typhonic creature-part man and part animal-in that Schmidt's manner of movement is framed in animal-like terminology; Schmidt is seen to "trot" home after work.

Taylor follows his discussion of Schmidt's selection with a most interesting discussion of motivation. Further, there is story within story as Taylor (1911) relates the rhetorical strategy by which he apparently enacts an early example of the incarnation of Social Identity Theory (Tajfel & Turner, 1986) whereby Taylor motivates Schmidt to take on an identity as a "high-priced man", Schmidt's

semantic raiment as a disciple in servitude to the discipline of the master:

> The task before us, then, narrowed itself down to getting Schmidt to handle 47 tons of pig iron per day and making him glad to do it. This was done as follows. Schmidt was called out from among the gang of pig-iron handlers and talked to somewhat in this way:
>
>> "Schmidt, are you a high-priced man?"
>>
>> "Vell, I don't know vat you mean."
>>
>> "Oh yes, you do. What I want to know is whether you are a high-priced man or not."
>>
>> "Vell, I don't know vat you mean."
>>
>> . . . .
>>
>> "Well, if you are a high-priced man, you will do exactly as this man tells you tomorrow, from morning till night. When he tells you to pick up a pig and walk, you pick it up and you walk, and when he tells you to sit down and rest, you do that right straight through the day. And what's more, no back talk. Now a high-priced man does just what he's told to do, and no back talk. Do you understand that?"

This seems to be rather rough talk. And indeed it would be if applied to an educated mechanic or even an intelligent laborer. With a man of the sluggish type of Schmidt it is appropriate and not unkind, since it is effective in fixing his attention on the high wages which he wants and away from what, if it were called to his attention, he probably would consider impossibly hard work. . . . (p. 21)

In what at first glance may seem something of a paradox, Taylor now portrays Schmidt as "sluggish" in contrast to the earlier characterization of Schmidt as energetically "trotting" home. The apparent contradiction, however, reflects nothing more than Taylor committing a Cartesianism: Schmidt is mind sluggish but body trotty. And, it is this authoring of Schmidt by Taylor that provides

the epistemological edifice upon which Taylor re-stories, as the concept of functional foremanship, the patriarchal up = mind = manager versus down = body = laborer.

Our reading of Taylor's text and story seems to fit nicely our own storyline-that patriarchal symbolism under/lies management stories. But, there is an irony in the perspective given that Taylor's story may not be his/story. As management historians have noted (Wrege & Perroni, 1974), the story of Schmidt appears fabricated, the comments following the story appear to be those of an author other than Taylor, and the lessons of the scientific loading of pig-iron remain equivocal (Wrege & Hodgetts, 2000). Is Taylor's story one of multiple voices? How now!

Beyond the Machine?

Surely management thought has evolved somewhat from its form as contextualized in the mechanistic management schools of the early to mid 20th century. Some counter-signifiers even critically signal that more recent perspectives are antithetical to the machine-driven, masculinized orientation to management. Clearly, this argument seems possible if topics such as the management of diversity (Cox & Blake, 1991), resonant and primal leadership (Boyatzis & McKee, 2005; Goleman, Boyatzis & McKee, 2002), emotional labor (Guy & Newman, 2004), chaos theory (Farazmand, 2004), as well as critical and postmodern organizational theory are seen as symbolic and practical attempts to integrate into patriarchal consciousness those formerly "marginalized" or "lost" antagonistic aspects of the patriarchal psyche (creative expressiveness, non-white racial minorities, women, emotionality at work, chaos and non-linearity).

In fact, more than 30 years ago, Perrow (1973) wrote in almost Manichean terms about the transformation of the machine model:

> From the beginning, the forces of light and the forces of darkness have polarized the field of organizational analysis, and the struggle has been protracted and inconclusive. The forces of darkness have been represented by the mechanical school of organizational theory-those who treat the organization as a machine. This school characterizes organizations in terms of such things as centralized authority, clear lines of authority...and clear separation of staff and line.
>
> The forces of light, which by mid-20th century came to be characterized as the human relations school, emphasizes people rather than machines...and draws its inspiration from biological systems rather than engineering systems. It has emphasized such things as: delegation of authority, employee autonomy...and interpersonal dynamics. (p. 2)

Perrow's article ends somewhat less dramatically than the foregoing beginning, yet continues to commit mythopoeia; the power of both the machine and the human relations school continue to hold forth, but now are con-textual within the fields of systems and morphogenic-resonance theories where-in almost mystical terms-"everything is related to everything else".

But, Perrow deceives. Not intentionally-nor ironically in the sense of feigned ignorance-but more in the sense of deception as appearing with the birth of the ego: "... life has not been devised by morality: it *wants* deception, it *lives* on deception..." (Nietzsche, 1984, p. 5). Moreover, the deception is a seduction in which the archetypal feminine participates, albeit as the co-optive appropriation of Psyche and Eros. That is, as theorists have noted, PEC resists radical change by co-opting (Berman, 1989; Rushing, 1989), colonizing (Lafrance, 1998) or otherwise appropriating (Margalit, 2004) the feminine. Reason robs Romanticism?

Let us turn to that myth of myths-the Odyssey-to appreciate this co-optive dance of opposites (and to re-member that Hermes is the patron god of thieves as well as

merchants).

Athenoring?

The Odyssey is one of PEC's premier, iconic stories of the hero's journey. Odysseus's epic of far-flung voyages, multiple travails, momentous conquests and successful return to home has been told, re-told, re-storied, interpreted, deconstructed and otherwise subjected to PEC's incessantly narcissistic scrutiny of its own linguistically storied consciousness. One of the subplots of the story involves the relationship between Mentor and Odysseus' son Telemachus, a relationship now reified, packaged, and sold as the practice of mentoring.

Our interest here, however, is with the Greek Goddess Athena and the role s/he plays-as the archetypal feminine-in PEC's appropriation of feminine imagery for PEC's perpetuation of PEC. In particular, each time Mentor supposedly does anything trustworthy, protective, supportive or other-wise "mentorly," a close reading of the story shows that it is Athena who-having incarnated in Mentor's body-enacts all the activities for which Mentor is so famous (e.g., Stammers, 1992).

What are we to make of this appearance on stage of a Goddess born of Zeus's head, who presides at the trial of Orestes (the result of which is the legitimization of matricide; Eisler, 1987), and who wears on her breast the severed head of the *grotto-*esque Gorgon? As Bowles (1993) has noted, "Athenian consciousness is, above all, the rule of the head over the heart. It is decidedly patriarchal" (p. 408). Moreover, such "myths are commonly used to legitimize and secure consensus for dominant discourses. In doing so, they *obscure and simultaneously reinforce* (emphasis added) unequal social relations in our patriarchal, Eurocentric, capitalist society" (Colley, 2002, p. 261).

Many are the signifiers' servants who have glanced, gazed, and otherwise put the ocular to this Athenian inspiration of Mentor, and

Colley (2002) provides a nice over/*view* of this literature's towering/babbling stream of what surely has become a *lingua franca*. Our point here, however, simply is to note that any Eleusinian, Gnostic, alchemical or otherwise heretical engagement of PEC's myth(s) seems to un(dis)cover a feminine con-spirational schemata.

But, one has to dig down-down deep into the matter/mater to find The Mother. For example, in our previous interrogation of the character of Schmidt we illustrated how Schmidt plays the dominated, objectified, animal-like laborer to Taylor's dominant, objectifying scientism. As is often the case with patriarchal mythology, The Mother seems absent (and, quite possibly, is defined by such absence in that she is the scene's "Lacanian lack"). But, She is there.

As in the movie, *Alien*, the audience may never "see" the Mother. Rather, She is implied through her incarnation in her phallic/reptilian consort (Rushing, 1989). "She" rarely appears in the "ground", but is the dominant energy and presence in the field. With Schmidt, this implication is accomplished with his characterization as one who is prone to "trot." And, the etymological archaic of trot is? An old woman; a crone; flesh. *Mama mia!* About such field independence of the feminine, Derrida (1985) comments:

> No woman or trace of woman, if I have read correctly-save the mother, that's understood. But, this is part of the system. The mother is the faceless figure of a *figurant*, an extra. She gives rise to all the figures by losing herself in the background of the scene like an anonymous persona. Everything comes back to her, beginning with life; everything addresses and destines itself to her. She survives on the condition of remaining at *bottom* (emphasis added). (p. 38)

The Moon and the Mythical Princes of Serendip

When retelling the story of the Hawthorne

Studies, management historian Daniel Wren (1979) at one point frames these studies as follows: "The mythical three princes of Serendip did not find what they sought on their voyage but found things far more important than the original object of their search" (p. 302). Although Wren here employs PEC's language of the hero's journey, we do not think Wren is attempting in any critical or deconstructive manner to elucidate a gnosis of the patriarchal symbolism pervading the story of the Hawthorne studies.

More likely Wren enacts a literary fantacism to make more engaging what for some students can be a tedious task-studying the history of management thought. If we are correct in this interpretation, then Wren's re-storying indeed is sublimely ironic in that the drama of myth is used-literally-to perpetuate the myth of PEC's own narcissistic drama!

As the story goes, our "princes" are Elton Mayo, Fritz Rothlesberger, and William J. Dickson. Mayo and Rothlesberger are Harvard academics and Dickson is chief of the employee relations research department at the Hawthorne Plant of the Western Electric Company. True to the scientific management paradigm of their time, these individuals' "journey" involves studying the impact of lighting on worker productivity. And, as should be more than a little evident by now, these princes are our archetypically masculine solar-egoic heroes. On their journey to study the impact of lighting, their scientific management hypothesis is that increased (= up) lighting (= solar) will lead to increased performance of the workers (= control = order = good). And, who are the workers that this PEC seeks to control? Female workers.

But, such a reading of the Hawthorne studies seems obvious at this point. The female essentialism of the workers is there for all to "see". But, where is the feminine archetype that provides the mystery infusing this story with the stuff of vital illusion? We suggest s/he can be found in the story of one

particular experiment at the Hawthorne plant that is told in most any current management textbook (e.g., Jones & George, 2007):

> The experiment produced some unexpected results. The research found that regardless of whether they raised or lowered the level of illumination, productivity increased. In fact, productivity began to fall only when the level of *illumination dropped to the level of moonlight* (emphasis added), a level at which presumably workers could no longer see well enough to do their work efficiently. (p. 46)

Here we are immersed in moonlight and thus find ourselves (re-member, we are "lost" and "marginalized") in the realm of the Goddess of the moon in her many manifestations: Artemis, Diana, Europa, Hecate, Teczistecatal, Yellow Woman.

Summarizing the work of Neumann's (1954) "On the Moon and Matriarchal Consciousness" and Perera's (1981) *Descent to the Goddess*, Whitmont (1982) offers this "masculine abstraction" (his words) of the lunar:

> The feminine experiencing is thus given over to, or interconnected with, the processes of growth and decay, the natural cycles of living, ripening and dying, and the rhythms and periods of nature, spirit and time. Thus, we designate it moon-attuned. (p. 133)

Thus, our solar-heroic scientific managers (funded in part by the lighting industry in the hopes of selling more light bulbs when the research results demonstrate more light = good = order = productivity = life!) find themselves instead bobbing along on the hero's night sea journey (e.g., Hiles, 2002) into the dim, moon-lit experience of the womb-like unconscious. As with Odysseus' journey into the underworld, Jonah's descent into the whale, and Christ's descent into hell, our solar-hero is transformed serendipitously (in that Sisyphean re-progression in the service of the ego; e.g., Satinover, 1987).

And, indeed, our heroes "found things far more important than the original object of their search," for they re-turned from this experience with the in-sights of the Human Relations School. Ages after the compassion of the Sages Axial, the Human Relations School provides PEC's managerial ideology and practice with the notion that paying attention to people's needs might just be a useful tool in the arsenal of managerial *techne,* a potentiality incarnate in the perennially positivized Human Resource Management field (Valentin, 2006) which, of course, departmentalizes the feminine.

The liminal realm of the archetypal feminine energy expressed in dissolving the ritual of SM research at Hawthorne, however, was not completely co-opted by departmentalization into HRM. Rather, Lyons' (1987) treatment of the feminine's manifestations in organizational psychology suggests that the work of Eric Trist and William Foote White give expression to feminine energy in their approach to research-Action Research and Field Research-in that these forms of research into the nature of work respected the feminine's relational and gestalt expression.

So, where is the archetypal feminine energy today?

Transformational Leadership

More recently, transformational leadership theory (Bass, 1985; Rafferty & Griffin, 2004; Zhu, Chew & Spangler, 2005) appears to offer a balancing feminine response to PEC, especially when contrasted with the mechanistic imagery inherent in the characterization of the transactional leader. Where the transactional leader is often viewed as impersonal, instrumental, and exchange oriented-and thus masculine-characterizations of the transformational leader are presented in much more feminine terms. Even the most rigorous of survey items (e.g., Podsakoff, MacKenzie, & Bommer, 1996) used to psycho-metrically capture perceptions of transformational leaders seem stereotypically feminine. For example, a transformational leader "...is thoughtful of my personal needs…fosters collaboration... [and] encourages employees".

A closer look at the etymology of transformational leadership theory's language, however, helps reveal existent, implicit patriarchal symbolism. For example, the following statement reflects the theoretical relationship between the transformational leader and the follower: "In a personal relationship, the leader inspires the follower, who becomes enthusiastic and pursues self-actualization." Two key terms are "inspires" and "enthusiastic."

The term "inspires" resides consanguineously in a chain of signifiers with the term inspiration which, in the Latin, literally means "to breathe into." The term "enthusiasm" derives from the Greek "en-theos" meaning essentially to be possessed by a god. With these epistemics, we can begin to see that the language of transformational leadership theory is related etymologically to some older story where one being (leader) breathes into (inspires) an-other being (follower) who becomes possessed by a god (enthusiastic). Moreover, this other being seeks to "self-actualize" the narcissistic fantasy mythologized along by this story.

The ancient imagery energizing "self-actualization" is more difficult to establish. For discussion purposes, we simply note that Jung (1984) modeled, in part, his concept of the actualization of the self out of the unconscious on the story of Christ's incarnation out of God: "...for instance, instead of using the term God you say "unconscious," instead of Christ "self," instead of incarnation "integration of the unconscious" (p. 289).

With these images in mind we may entertain the fool's journey-that transformational leadership theory involves transcendental, generative patriarchal myths of creation and rebirth. For example, the Biblical story of

Adam's creation tells of a Spiritual Being (God) literally breathing into a Natural yet self-unconscious Being (Adam), who becomes animated or spiritually awakened (inspired and enthused). In this process, Adam becomes a Transcendent Being in that he rises above (upward) his prior existence as nature (dirt). Made in God's image, the earth (as Adam) has now actualized more of the self.

Figure 1: A Comparison of Transformational Leadership Theory and its Patriarchal Imagery
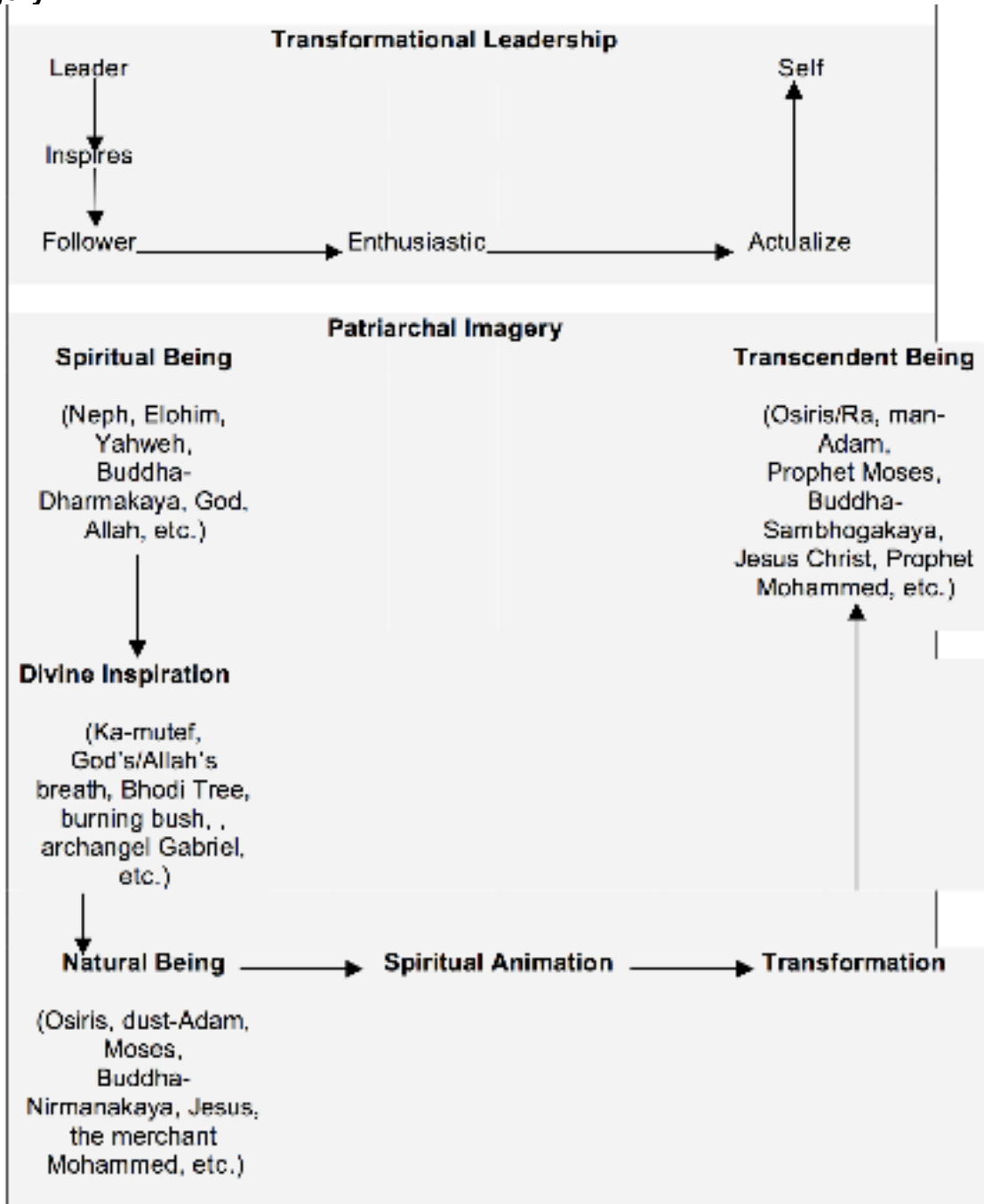
Note. Each model emphasizes three entities: Leader, Follower, and Self, or Spiritual, Natural, and Transcendent Being. The lines between each entity represent a logical chain of key affects and effects from entity to entity. A linguistic version of the Transformational Leadership model would be "The transformational leader inspires the follower who becomes enthusiastic and seeks to actualize his or her self." A linguistic version of the Spiritual model would be "And God breathed into Adam's nostrils, and Adam was animated and transformed, being created in God's image-both mortal and immortal-or god-like."

The trans-cultural pervasiveness of this "creation" imagery across time is further illustrated in Figure 1. The story of transformational leadership indeed is "old spirits in new skins." For example, in Buddhism the Theravada imagery of the three bodies of Buddha portrays the body of the Buddha-Nirmanakaya as the "appearance" body of the "eternal" Dharma body of eternal existence. The appearance body manifests inspiration sitting under the Bhodi tree. Ultimately, the "bliss" body is the Buddha-Sambhogakaya.

The Foundational Dynamics of Patriarchal Hegemony

There are provocative clues, as reflected in Figure 1, to the patriarchal nature of the primary, patriarchal myths that so definitely shape our understandings about work and organizations. First, key players are male. Second, the key symbols of patriarchal inspiration (breath = wind, burning bush = fire) archetypally and alchemically are the masculine "occulta" whereas the symbols of what is transcended (e.g., dirt = earth = matter = mater = Mother) archetypally and alchemically are the feminine "manifesta" (Jung, 1970). Third, the direction of transformation is upward (e.g., Christ ascends to Heaven, the enlightened achieve liberation from earthly imprisonment or entrapment in desire), reflecting the patriarchal emphasis (up)on up being good (= Heaven = immortality).

Our romance with leadership generally (Meindl, Ehrlich, & Dukerich, 1985), and particularly with transformational leadership theory, reflects the patriarchal promise: hero = up = higher consciousness = immortality. All the follower has to do is to continue to control the uncanniness of his or her id-like basic nature = down = lower level needs. Again we see the symbolism of the solar hero who must conquer the archetypal feminine consort's dragon or serpent (i.e., transcend lower-level needs). Thus does the language game that is transformational leadership serve its function as a symbolic immortality system or validating illusion. The transformational leader symbolically incarnates a rebirth that serves as a powerful imprint on the psyches of employees and the organization's culture. In this rebirth, chaos is overcome and the possibility of a new, better future (immortality) is made collectively imaginable in the leader's articulated vision (= light).

But, again, this interpretation is all too easy and woof-warps of the Manichean Feminist cliché of the penetrated Mother; certainly in a kind of quasi-Freudian sense this re-storying of transformational leadership has all the text(ure) of a seminal/sex story, as Adam is born of the penetration of matter/mater/Mother by the breath of the Father.

But, we have done our homage to *écriture*, have we not? Certainly we wish not to stand at the anxious precipice of the *mise en abîme* and pursue *beyond* thus risking the proverbial pomo exhaustion?

Jungian Interludes

What, then, are we to make of Jung's (1984) statement: "Where judgments and flashes of insight are transmitted by unconscious activity, they are often attributed to an archetypal feminine figure, the anima or mother-beloved" (p. 57)? To the extent that the patriarchal imagery of transformational leadership evidences the Trinitarian

archetype (e.g., the Christian Father-Holy Spirit-Son), then Jung's (1984) comments about its gendering seem contradictory to his previous statement that "flashes of insight" may be anima manifestations:

> Why in the name of all that's wonderful, wasn't it "Father, Mother, and Son?" That would be much more "reasonable" and "natural" than "Father, Son, and Holy Ghost." To this we must answer: it is not just a question of a natural situation, but a product of human reflection added on to the natural sequence of father and son. Through reflection, "life" and its "soul" are abstracted from Nature and endowed with a separate existence.
>
> So, reflection abstracts "soul" from Nature and endows it with a separate existence? (p.54) Reason robs Romanticism? Is this act not also *die Entgötterung der Natur*, the disgodd(ess)ing of Nature (Berman, 1984)?

What is interesting is that Jung (1984) was familiar with various heretical (e.g., Gnostic) attempts to interject into the Trinitarian formulation the feminine as Mother: "It is significant that the early Christian Gnosticism tried to get round this difficulty by interpreting the Holy Ghost as Mother" (p. 55). Jung, however, argued that such a formulation merely served to place the Trinity "within the tritheism and polytheism of the *patriarchal* (emphasis added) world" (p. 55).

To some extent Jung's seeming unwillingness to feminize the Holy Spirit may be attributed to his perspective that this "third" reflected what he termed the "transcendent function" and thus served as a symbol that reconciled opposites: "We shall hardly be wrong, therefore, if we conjecture that the striking contradictions we find in our spirit symbolism are proof that the Holy Ghost is a *complexio opporitorum* (union of opposites)" (p. 82). The Jungian mental function of thinking, *ipso facto*, thus cannot "allow" a gendering: the symbol is *beyond* such categorization. Once again,

Mother must wear the mask.

Job Enrichment

Hackman and Oldham's (1980) Job Characteristics Model (JCM) suggests that jobs characterized by task identify, task significance, skill variety, feedback and autonomy enact the potential for workers with strong growth needs to feel they are knowledgeable about the work, that they are responsible for the work, and that the work is meaningful. Further, these psychological experiences are hypothesized to translate into desirable performance and attitudinal outcomes for an organization.

Although this model seems to promise a more humane, feminized work climate, the model's language is vintage patriarchal science-logical, analytical, and offered for purposes of prediction and control. And, once again, under/lying the model is patriarchal mythology. For example, as related in the first chapter of Genesis, God's creative work is enriched. He makes all the decisions (autonomy). In creating, naming, and evaluating everything, He employs a number of skills (skill variety). Each day represents a complete piece of work (task identity). He evaluates His own work and intrinsically recognizes that it is good work (feedback). Certainly His work has task significance (impacts people/Nature), given that God creates Adam and Eve.

As with our other encounters with modern management topics, the JCM merely reinforces, in a different semantic protocol, the patriarchal myth that the ego can experience god-like work (= solar hero = up = good = managerial = immortal). This is the promise of the enriched work of the entrepreneur and intrapreneur-that he or she too can create the world (employment, organization) in his or her own image. With luck, the incumbent of an enriched job may create something that lives on *beyond* his or her mortal life; thus the promise of symbolic immortality inherent in job-enrichment theory.

How can we equate such topics as job

enrichment and transformational leadership with scientific management and classical organization theory? Don't job enrichment and transformational leadership have their theoretical roots in the human relations school-that romantic antithesis to the post-Renaissance scientism-empiricism that is emblematic of machine-like management? Again, we must emphasize patriarchal consciousness' co-optive nature (Berman, 1989). Though job enrichment and transformational leadership theories may draw psychic energy from the romantic archetypal feminine, patriarchy does not integrate this influence but, rather, appropriates, colonizes and co-opts it.

In the case of job enrichment theory, the hierarchical solar heroes known as managers simply co-opt the "marginalized" by promising, "You too can do work like us. Join us!" All the "marginalized" have to do is sacrifice their knowledge of reality and believe in this illusion (Schwartz, 1990).

Maslow, Gnosticism and *Pistis Sophia* Sophistry?

Our alchemical dissolution of patriarchal conceptual plaque appears (and, again, we are in the Apollonian realm of appearances) to bring us closer to the Mother's role in the managerial *prima matera*. And, we are going to crawl out on the proverbial limb of the *axis mundi*, thus risking the fate of gravity-that we fall down deeper into the matter/mater/Mother and thus face the pomo fragmenting of our own well-worked personas (i.e., we could fall flat on our faces with this one).

What if we re-vision Maslow's hierarchy of needs as Gnostic myth? For, indeed, the story of the sacred rule (*hierarkhia*) of Maslow's needs theory seems to story the stories of all the previous stories we have re-storied. Taylor literally engages the dirt and matter of the dark production floor, symbolizing the lower level needs, and quite possibly an anal-compulsive personality (Morgan, 2006). Our Three Princes of Serendip descend to the level of moonlight and are re-born with insights into the

relational nature of super/vision and the power of love and belongingness needs. Maslow quite possibly ensconces robbed romanticism as he genders the Promethean power needs as masculine self-esteem needs (Cullen & Gotell, 2002).

And, finally, what of self-actualization or the "growth" needs? Shall they be known only as "moderator" variables in the JCM? Why do so many textualizations of Maslow's needs theory employ the referential and topographical tropes "up/down" and "higher-level/lower-level" such that "growth" needs are "up" (toward the sun = light = good = heaven = immortality)?

Light, trapped in matter/matter/Mother? And attempting to escape? And return to wholeness? Is not this thematic inherent in the story of Gnosticism (Rudolph, 1983) and Plato's parable of the cave, as well? The heart of heresey?

Let's try a thought experiment. Look again at Figure 1. Note how in-spirational en-light-enment falls/reigns/comes down to penetrate the mortal matter/mater/mother of the man, who becomes enthused, only to re-ascend to himself as transcendent. Is this imagery not the Gnostic story? Then, the re-ascending surely involves Sophia-Wisdom-Feminine and thus the Divine Pair, does it not? The alchemical, Gnostic and Egyptian Ogdoad? Or, is it mere Sophi(a)stry?!

Irony

Though interminably debated, the interest in the modern mystic personage and his Gnosticism is a psychic fact of modernity and postmodernity. But, what is it that the incessant redressing of the incandescent with the iridescent on the part of the modern mythologists provides for the postmodern organizational scholar (e.g., Ellwood, 1999)? One possible answer is: irony.

There is nothing as destructive as creativity? How can one be re-born if one does not die? One goes in search of the imagery of the

masculine conquest of the feminine only to find imagery of the feminine conspiritrix. Can such even be possible in the meta-narrative of the non-essentialism?!

And then there is the irony of the orgasmic joy of the dismemberment of the phallologocentric, an act which feigns ignorance of a forgotten modernity's similar orgasm of neologisms (Johnson, 1991). Yes, the postmodern seems a bastard stepchild of modernity. Let us deconstruct, interrogate, and make nomads of the stories petit. De-center, de-neuter, de-stababize such that time and origin are reduced to the modo/modernus/moderne of the "just now." And what of the post-postmodern (Calas & Smircich, 1999)? Only the Shadow knows?

And, in the etymological realms of irony as feigned ignorance, what is it that we feign to ignore?

Act One

Modern and postmodern management thought inhabits a dream-state environ embedded in a patriarchal mythology that expresses a dialectic between two value systems. In this dream-state realm, archetypal masculine values are seen from an incommensurable Lacanian Manichean Feminist perspective as overcoming, colonizing, appropriating or otherwise co-opting archetypal feminine values which thus appear to the Apollonian mind as marginalized, denied and lost.

In these patriarchal myths, the masculine archetype appears to give birth to its own immortal self as exemplified in an almost narcissistic transformational leadership of self. Management educators and researchers story forward this myth; and, in doing so, create our own.

Does this story of re-storying reside, hide, or incubate within other management myths, fables, and time-management tales? Nightmares of stress, politics, and conflict? As Calas and Smircich (1990) once noted about another managerial discourse: it

"pretends to be offering alternatives, but doesn't. It is also a discourse that re-inscribes the same values under a rhetoric of change and, in doing so, ends up closing off possibilities for change" (p. 698). Such sweet & bitter irony.

And, what is it that the Hermes/Nous dancing pomo critical "critters" have allowed/aloud such that the charismatic energy-the gift of the feminine grace-is now legitimized and re-cognized and re-membered by the rational-legal? (Was there no time for "the traditional"?) To quote the Dov of Eden (2003): "Now that the Academy 'establishment' has taken the bold step of legitimating CMS by granting it interest group status..." (p. 393).
What's it to be? Legitimate? Or a bastard step-child of modernity?

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