TITLE

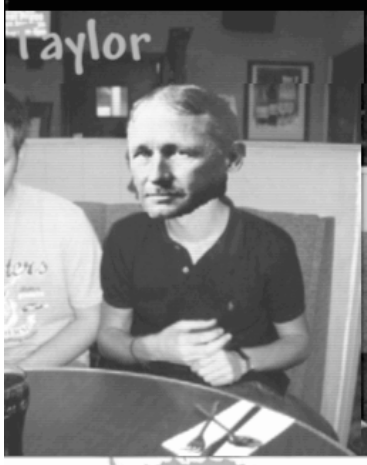
UNIVERSITY OF LINCOLN

Every Semester 35p

Walker Pictures Presents

A Critical Day Out

Starring



(Cue soft classical intro music)
It all began one early Monday morning when a final year 'management' student named Ben Walker decided to meet up with a close friend of his named Derrida. Ben had arranged the meeting to discuss his final year essay assignment and the story begins with him stepping out his flat on route to the 'meeting point'...

Walker

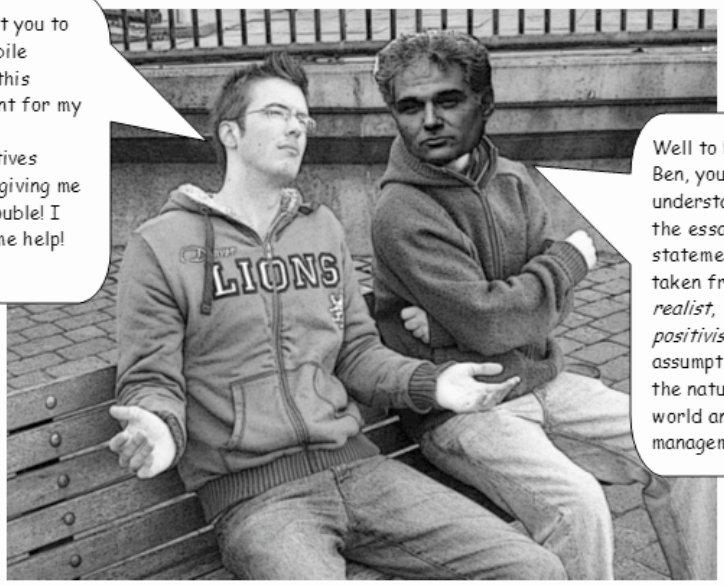
Off I go! I can't wait to see Derrida and get his advice for my essay! I've been told by my tutors to critically examine a statement that goes something like..

'The manager is a coherent actor engaged in the pursuit of organizational objectives. Constructivist accounts of the manager falsely talk of the manager as either..

..a network of distributed technologies or a fragile assemblage of texts and practices often highly charged with emotionality.' This statement seems so complex! I think I should focus my attention specifically on the part that claims the manager is a coherent actor and the implications of postmodernism / modernism for management theory and practice!

Hiya Ben! How's it going?

Hiya Derrida! I'm so glad I've been able to meet you today!



As I text you to your mobile earlier, this statement for my critical perspectives essay is giving me some trouble! I need some help!

Well to begin with Ben, you've got to understand that the essay statement is taken from *realist, positivistic* assumptions about the nature of the world and management!

Wow! What does that mean?
Well Ben, 'we use 'positivist' here to characterise *epistemologies* which seek to explain and predict what happens in the social world by searching for regularities and casual relationships between its constituent elements.'(1) I on the other hand claim to be an *anti-positivist*!
So you have opposing assumptions about the social world in relation to the ones implied in my essay statement?
Yes Ben, I would consider myself an anti-positivist. I reject the notion that science can give us absolute answers to our questions about the world. I reject the view that there is such a thing as absolute knowledge. I could also claim to be what you might call a *nominalist*. This means that I believe the world is *socially constructed* out of names, signs, and symbols etc. which are then used to structure reality.
Really?! I never knew Derrida! So in the essay statement, it says that you constructivists talk falsely about management does it not?
Yes, the statement does imply that Ben. But the statement is wrong! Most of my projects are based on the, 'notion that knowledge and discourse have to be 'constructed' from a 'chameleonic' world.'(2) This in essence is in direct opposition to the theoretical underpinnings of *modernism* which holds that the world is stable and fixed.

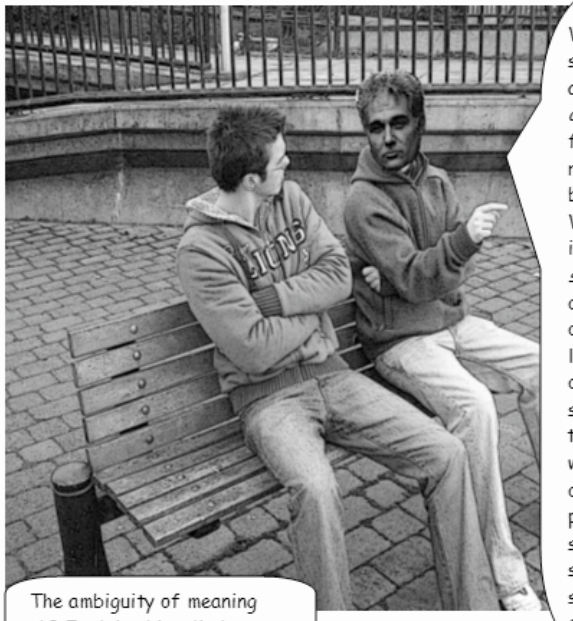
I just heard you mention modernism then Derrida, but what is this thing called postmodernism that my tutors told me to explore?

Well Ben, there's no real concrete definition for *postmodernism*, but two things spring to mind. The first is that 'Postmodernism represents a fundamental challenge to the ways in which we think about organizations, and about organizational behaviour.'(3) The second is a saying I rather like, which states that postmodernism is 'the death of reason'(4), because it rejects the notion that the truth is out there, and so reason can no longer be based on absolute knowledge. This is in opposition to systemic *modernism*, which views the world with realist assumptions. For instance, western modernistic thought, 'is based on the idea of a centre – an origin, a truth, and ideal form, a fixed point,,, which is usually capitalized, and guarantees all meaning.' (5) We constructivists disagree with this, and take postmodern / poststructural theoretical positions that show how there is 'instability, complex movements, processes of change, and the play of differences and heterogeneity that make stability, structure, function and coherence one sided readings.' (6) We can see this through *deconstruction* happening all around us!

Can you explain this deconstruction a little more please Derrida?

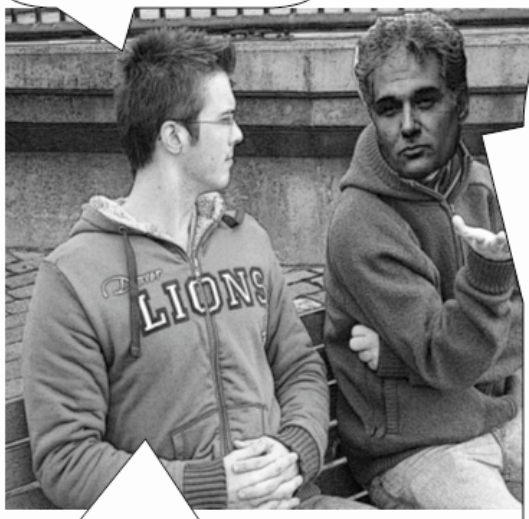
Well Ben, truly defining deconstruction is quite contrary to the spirit of my writing. (7) However, for the purposes of helping you in your essay, John Hassard (1993) views deconstruction as an approach that,'illustrates how superficial...the normative structures of the social world' are. (8) He argues that it achieves this through various deconstructive methods such as 'overturning' and through de-centring the subject. (9) Overturning as a deconstructive method involves process of reinterpreting polar opposites and hierarchies at any given moment. In his work, David Boje (2001) has shown that through this method of reinterpretation, it allows us to focus on different ways of viewing reality. (10) For Boje, this reversal and analysis can help us see subtle taken-for-granted hegemony that goes unnoticed in the social world. (11) This in turn can show how there are alternatives to the modernistic stable reality.

This is very interesting Derrida! I feel that I'm beginning to understand more about modernism, postmodernism and deconstruction. Could you also explain de-centring the subject to me next please?



Well to begin with, de-centring the subject is achieved through taking away the subjects *logocentric authority*. This authority comes from the view that, human agency represents a holistic and clearly bounded cognitive universe.' (12) Within this universe human agency is conducted through a *knowing-self*. However, if the subject is decentred then it is, 'no longer self-directing but is instead a convenient location for the throughput of discourses.' (13) This then points to subjects (such as managers) themselves being constructed within the social. Therefore, deconstruction involves, and has practical value by showing how superficial the normative structures of the world are, and to show the ambiguity of meaning, especially within texts etc.

The ambiguity of meaning eh? Explain this a little more for me Derrida.



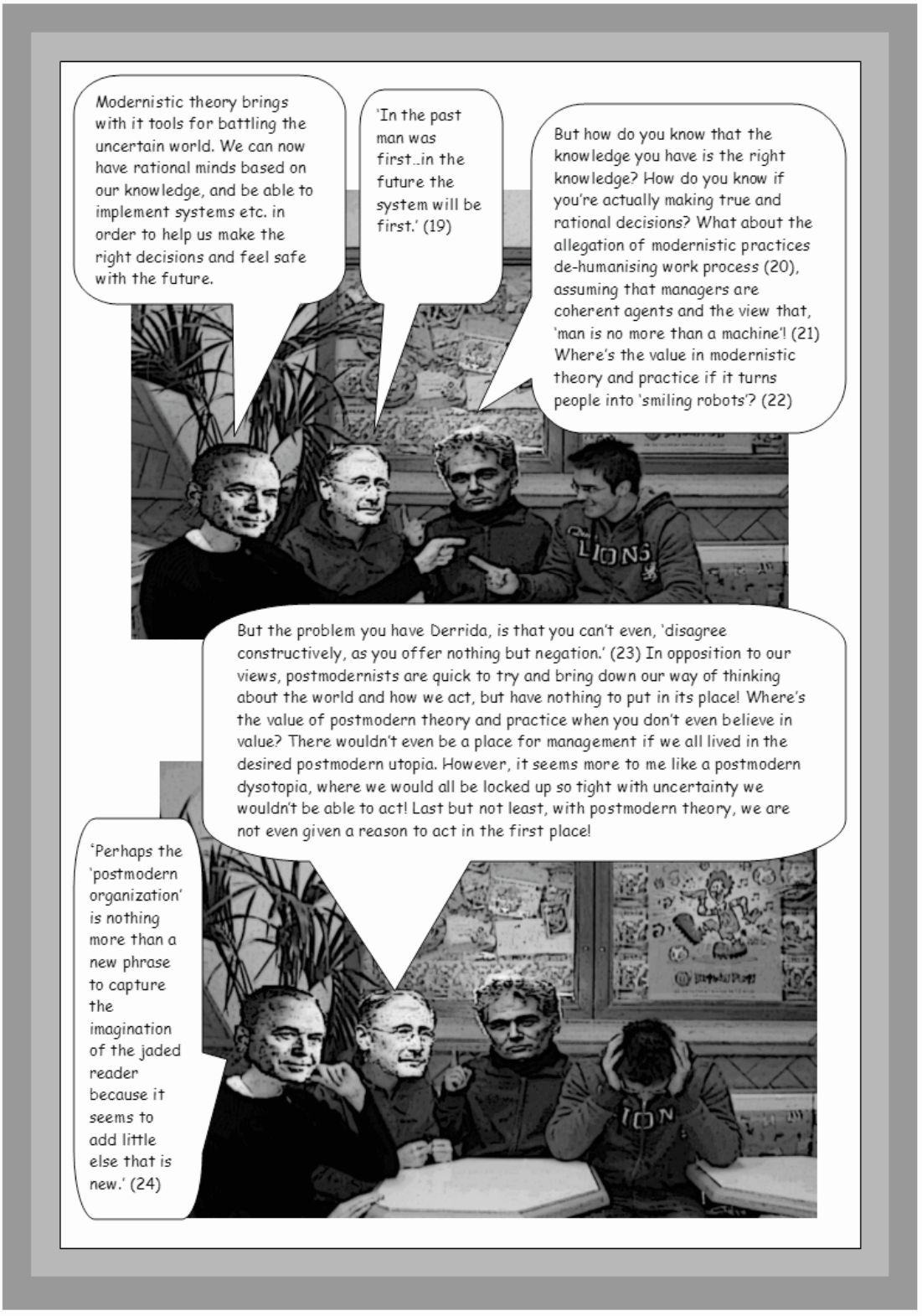
Well I believe that meaning is unstable. For example, interpretation concerning the meaning of signs, symbols, texts etc. is endless. Going back to management, Modernist theorists like to believe that a manager is a coherent actor. This means they believe that a manager can be analysed, worked out and understood. I don't believe that you can fix meaning directly to the word 'manager' which everyone would interpret the same, nor do I believe managers are coherent actors! I believe the terms 'management' and 'manager's' are constantly being interpreted and the meaning constructed in many different ways. People like Abraham Maslow (1987) for example believe that he can apply his hierarchy of needs to all employees, for he believes that they are coherent actors.

This is a lot of stuff to take in at once! But I think it's a good start! However, I now feel like I need to investigate the usefulness of all this theory in relation to management practice. I think I'll be able to get my head round it clearer then.

Good idea, let's go!
Well over the day I will find more examples to explain all of this to you. I have also arranged for you to meet a few more people who might also help you with your essay. In fact I'm a little hungry, why don't we go over to McDonalds?
So Derrida, I feel like I'm now starting to see the distinction between the two sets of assumptions looking at the social world. But how does this all relate to management in practice?
Well my friend, McDonalds is a great place to start examining that particular line of enquiry. So let's get a move on!

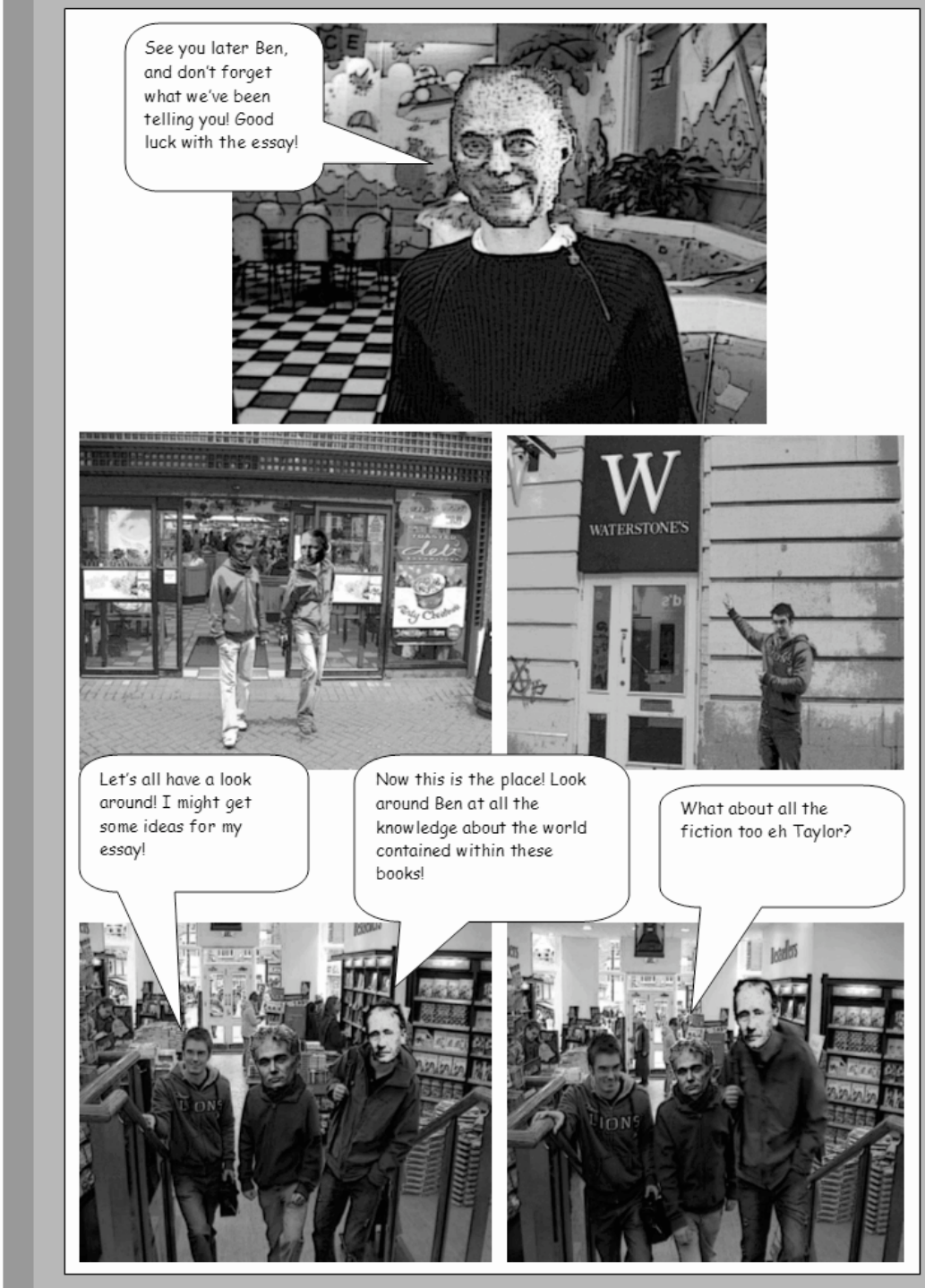
McDonald's
I asked Kroc and Taylor to meet us upstairs. Go have a look, and ill grab us some Big Macs!
'One needs only to look at the current interest in total quality management, ISO 9000 and the other management techniques for bringing greater discipline into manufacturing, clerical and professional work (including education) to realize that Taylorism is alive and well and thriving at the start of the twenty-first century.' (14)
Well Kroc that's obvious! Even McDonalds, 'is a clear example of the Taylorization of food production!'(15) Just look how financially successful you are today!
Hey look, Bens here!
Hiya Ben, we got told you needed some help on your essay! We didn't want you just listening to Derrida blabbering on! All his views are just false anyway! Grab a seat.

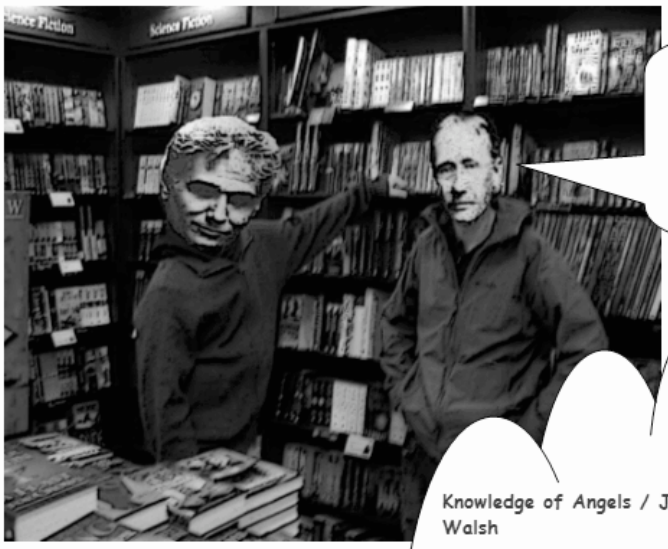
Hiya guys! Well to be honest, I think I really need some help to distinguish between modern and postmodern theory as it applies to management theory and practice! I can understand the different sociological assumptions that are involved in each, but how does that relate directly to management?
Well just take a look around Ben, and you can see the value and practicalities of modernism theory working everywhere! Modernism has been described as, 'that moment when man invented himself; when he no longer saw himself as a reflection of God and Nature.' (16) We started to develop a critical posture, where we could begin to, 'define rational action and the means for achieving it.' (17) This has huge implications for management practice!
Take McDonalds for example. Since Richard and Maurice McDonald first opened their first drive through in east of Pasadena in 1937 (18), they, and others along the way, have been constantly searching for ways to improve the efficiency and service of the McDonald restaurants. This is done by objectively observing the production of food, and finding improvements. Rules, regulations and systems are then put in place, and by understanding staff etc. we can run the company more effectively. We can now define the rational actions to perform and find the 'best ways' to achieve our organizational goals. This has practical value not only for the manager, but for the staff and customers as well!


Modernistic theory brings with it tools for battling the uncertain world. We can now have rational minds based on our knowledge, and be able to implement systems etc. in order to help us make the right decisions and feel safe with the future.
'In the past man was first..in the future the system will be first.' (19)
But how do you know that the knowledge you have is the right knowledge? How do you know if you're actually making true and rational decisions? What about the allegation of modernistic practices de-humanising work process (20), assuming that managers are coherent agents and the view that, 'man is no more than a machine'! (21) Where's the value in modernistic theory and practice if it turns people into 'smiling robots'? (22)
But the problem you have Derrida, is that you can't even, 'disagree constructively, as you offer nothing but negation.' (23) In opposition to our views, postmodernists are quick to try and bring down our way of thinking about the world and how we act, but have nothing to put in its place! Where's the value of postmodern theory and practice when you don't even believe in value? There wouldn't even be a place for management if we all lived in the desired postmodern utopia. However, it seems more to me like a postmodern dysotopia, where we would all be locked up so tight with uncertainty we wouldn't be able to act! Last but not least, with postmodern theory, we are not even given a reason to act in the first place!
'Perhaps the 'postmodern organization' is nothing more than a new phrase to capture the imagination of the jaded reader because it seems to add little else that is new.' (24)

We are here, right now, in this world performing management on a daily basis. What can be more practical than the fact that we are performing management in a modern era, and achieving our objectives?
I beg to differ!
I'm getting a head ache! All this stuff you're talking about is coming at me a little quickly! Right guys I think I'm starting to understand all this a little bit more now. But I think we should all take a breather and go somewhere else, what do you say?
I think you're right my friend!
Well, I need to pick up a few things from Waterstones so let's head off there for a short while!
I think I'll join you Ben if you don't mind, as I feel I could help you some more!
Yes that fine! It's been nice seeing you again Ray! See you soon

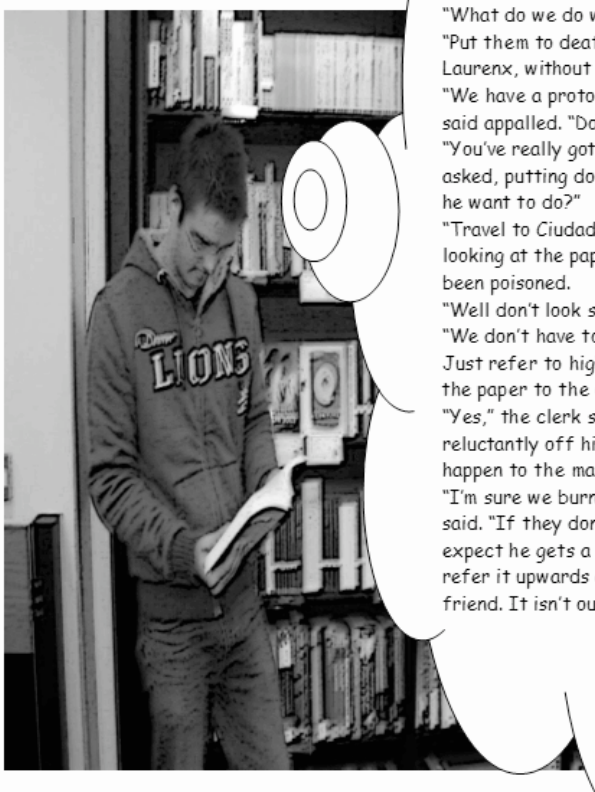
Walker

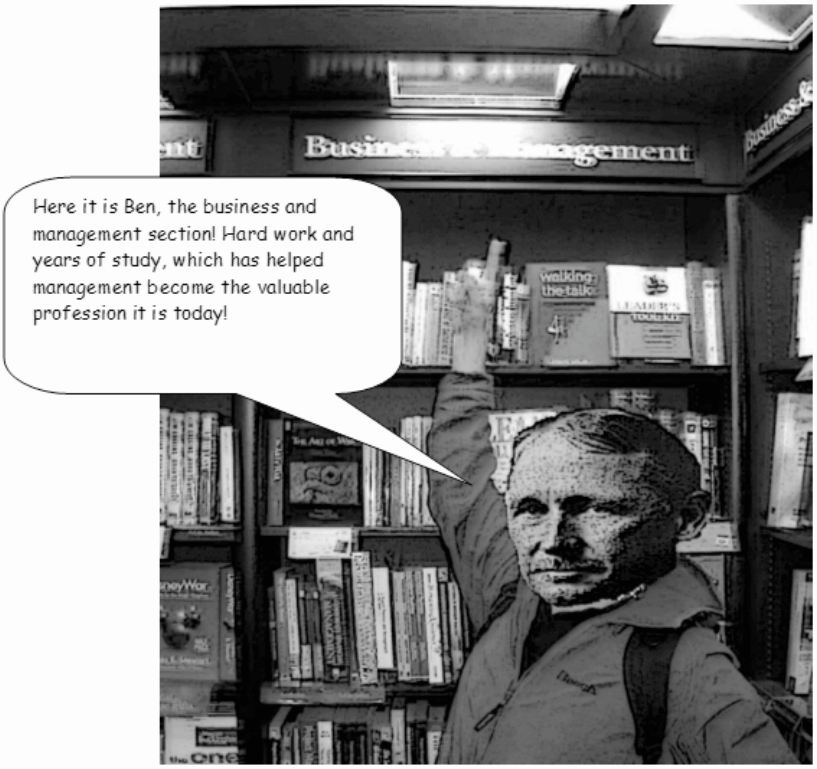

See you later Ben, and don't forget what we've been telling you! Good luck with the essay!
W
WATERSTONE'S
Let's all have a look around! I might get some ideas for my essay!
Now this is the place! Look around Ben at all the knowledge about the world contained within these books!
What about all the fiction too eh Taylor?

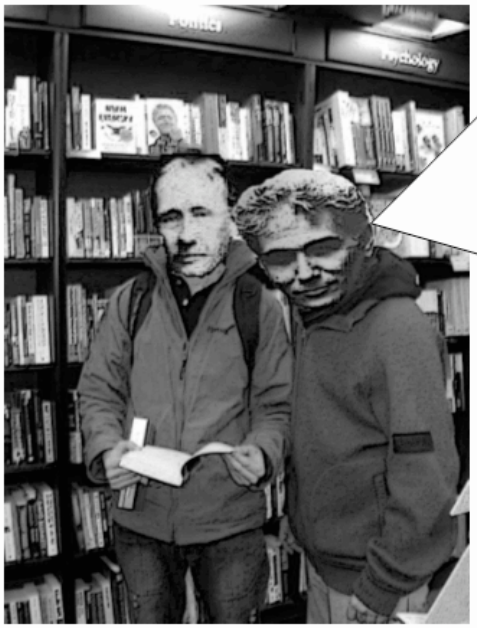


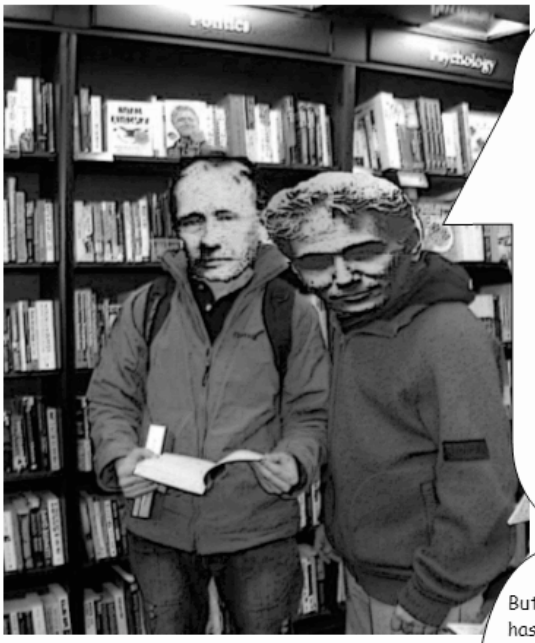
Knowledge of Angels / Jill Paton Walsh

"What do we do with atheists?"
"Put them to death I think." said Laurenx, without looking up.
"We have a protocol for that?" the clerk said appalled. "Do I have to.."
"You've really got an atheist?" Laurenx asked, putting down his pen. "What does he want to do?"
"Travel to Ciudad," said the clerk, looking at the paper as though it had been poisoned.
"Well don't look so green, "said Laurenx, "We don't have to burn him ourselves. Just refer to higher authorities. Take the paper to the Consistory Office."
"Yes," the clerk said, getting slowly and reluctantly off his stool. "But what will happen to the man Laurenx?"
"I'm sure we burn atheists, "Laurenx said. "If they don't recant that is. I expect he gets a chance to recant. Just refer it upwards and forget about it, friend. It isn't our responsibility." (25)

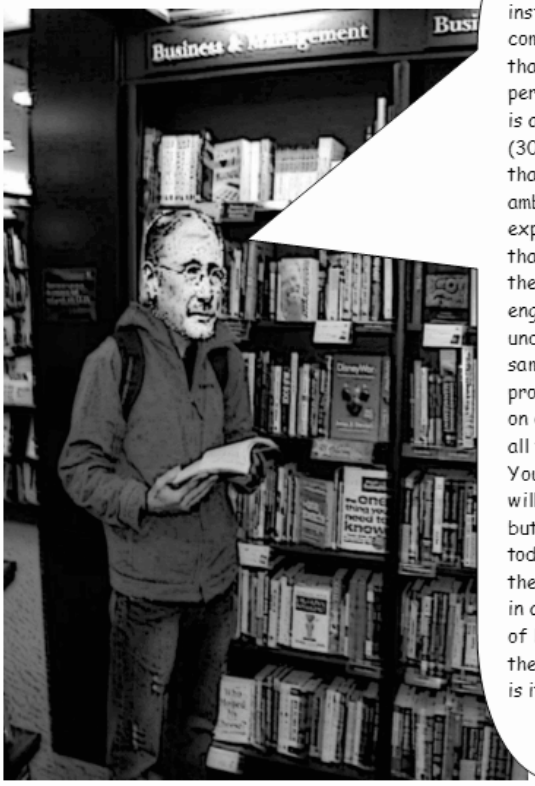



Here it is Ben, the business and management section! Hard work and years of study, which has helped management become the valuable profession it is today!


But how much of all those studies do we now consider to be irrelevant and wrong? When your book 'Principles of Scientific Management' was first released in 1911 (26) it was heralded as a great achievement. However, since that time it has been shown to have significant flaws. 'We are here face to face with the crucial paradox of knowledge. Year by year we devise more precise instruments with which to observe nature with more finesse.' (27) Every year people are coming up with new theories of management, based on the knowledge you have at the time. So when is your knowledge ever a truthful and an accurate reflection of the world, as you suppose it is, when you are constantly updating and revising it? When are your interpretations ever truly correct? Can they ever be truly correct?

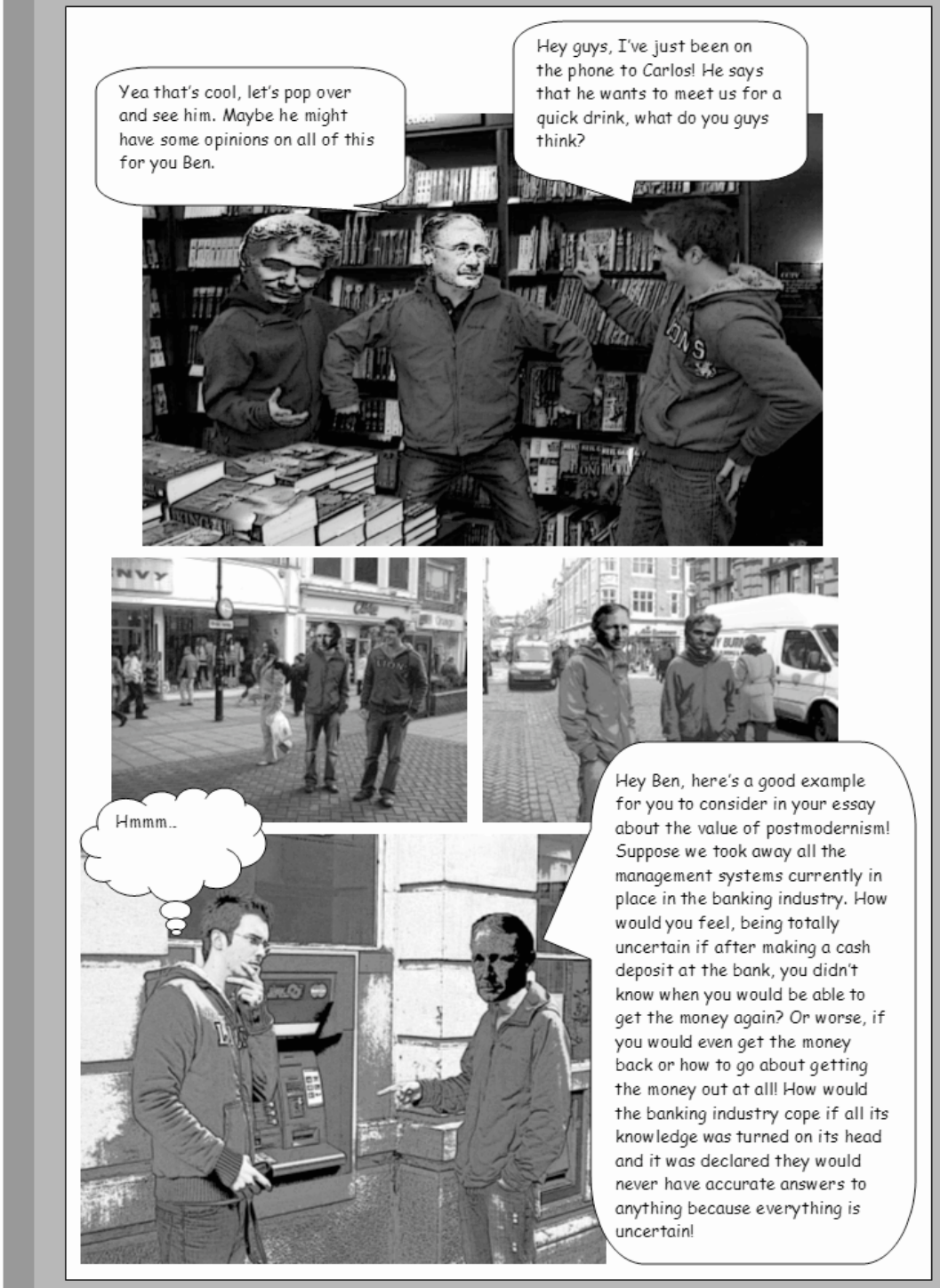


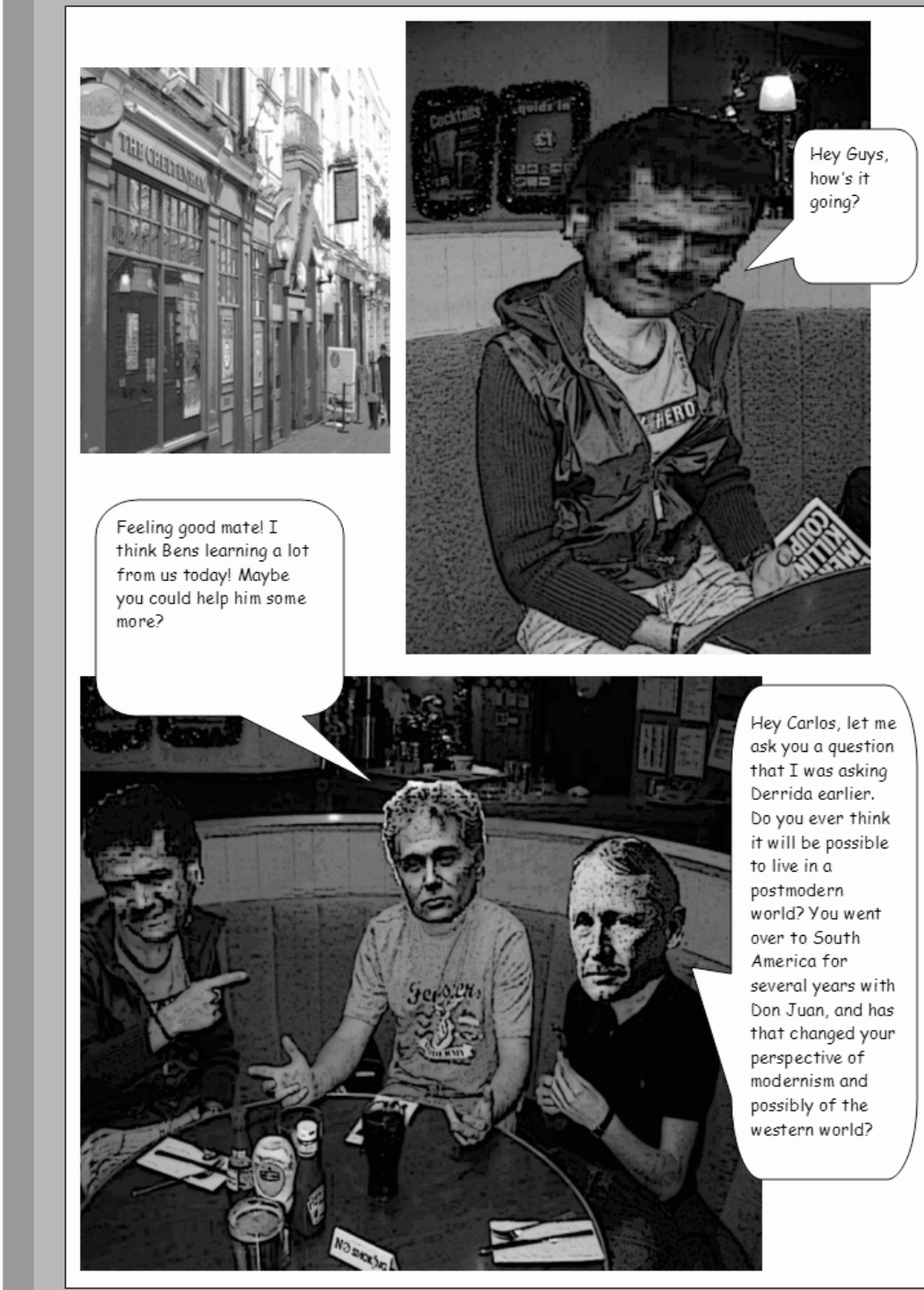
We constructivists believe 'the world is brought forth in language' (28) and it is said, 'the task of postmodern writing therefore is to recognise the elusive nature of language, but never with the aim of creating a meta-discourse to explain all language forms.' (29) We constructivists understand that language can have multiple meanings and so knowledge can never be a fixed, accurate entity. The value and practicality of these thoughts is that they make you examine your own, and others actions and beliefs with a critical eye. How can you manage an organization believing that you can always control and predict what people are likely to do?!



But I'm even surprised you can say anything has value and practicality Derrida! For instance, Bruno Latour made an interesting comment on postmodernistic thought, stating that within the variety of postmodern perspectives, 'nothing has value; everything is a reflection, a simulacrum, a floating sign.' (30) I ask you Derrida, if you can declare that the whole nature of knowledge is so ambiguous and untrusting, then how do you explain the aircraft, and explain the fact that you regularly take the risk and fly in them? Like engineers study aeronautical engineering in order to gain knowledge and understand of the world, we perform the same thing but with people and management processes. Although we are always improving on our knowledge, it doesn't necessarily make all the previous knowledge we had irrelevant. You know that in several years time there will be faster, safer, more efficient aircraft, but that doesn't stop you from flying around today does it? You seem to believe enough in the engineer's knowledge that you would get in a plane! With your opinions on the nature of knowledge, reality and meaning, could there ever be a postmodern organization? Or is it an impossible dream?

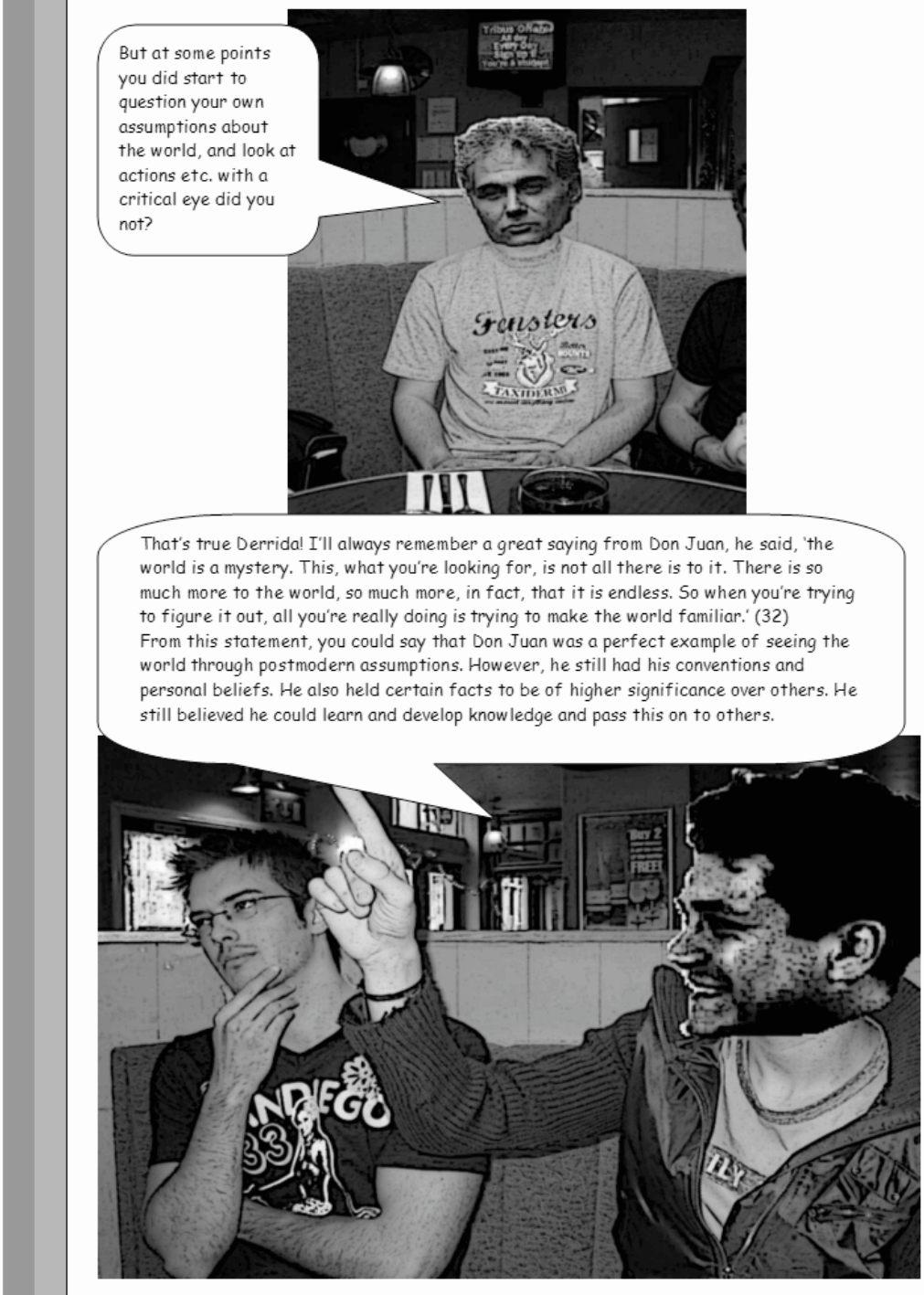
Walker


Hey guys, I've just been on the phone to Carlos! He says that he wants to meet us for a quick drink, what do you guys think?
Yea that's cool, let's pop over and see him. Maybe he might have some opinions on all of this for you Ben.
Hmmm..
Hey Ben, here's a good example for you to consider in your essay about the value of postmodernism! Suppose we took away all the management systems currently in place in the banking industry. How would you feel, being totally uncertain if after making a cash deposit at the bank, you didn't know when you would be able to get the money again? Or worse, if you would even get the money back or how to go about getting the money out at all! How would the banking industry cope if all its knowledge was turned on its head and it was declared they would never have accurate answers to anything because everything is uncertain!

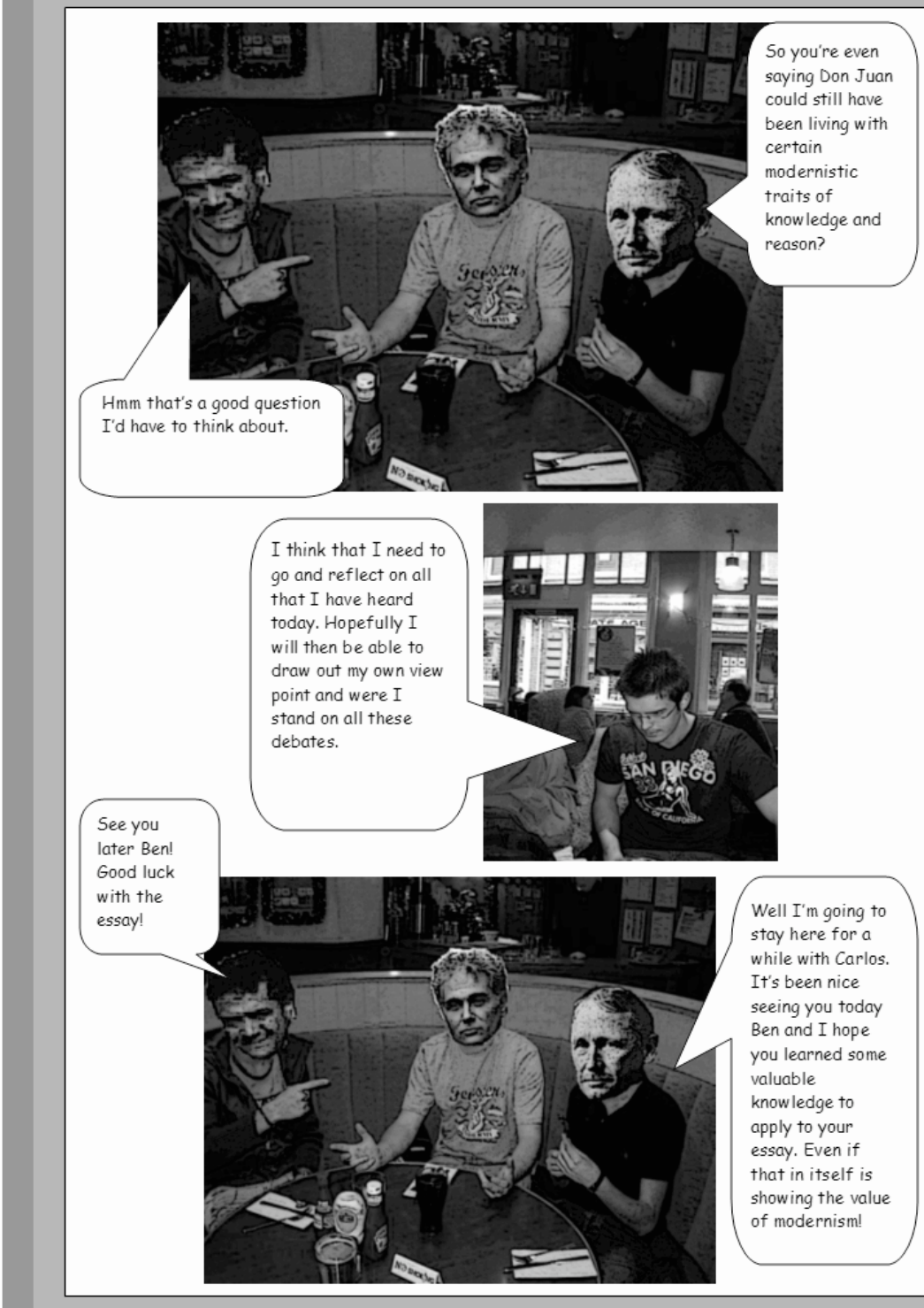

THE CHELTENHAM
Cocktails
Hey Guys, how's it going?
Feeling good mate! I think Bens learning a lot from us today! Maybe you could help him some more?
Hey Carlos, let me ask you a question that I was asking Derrida earlier. Do you ever think it will be possible to live in a postmodern world? You went over to South America for several years with Don Juan, and has that changed your perspective of modernism and possibly of the western world?
NO SMOKING

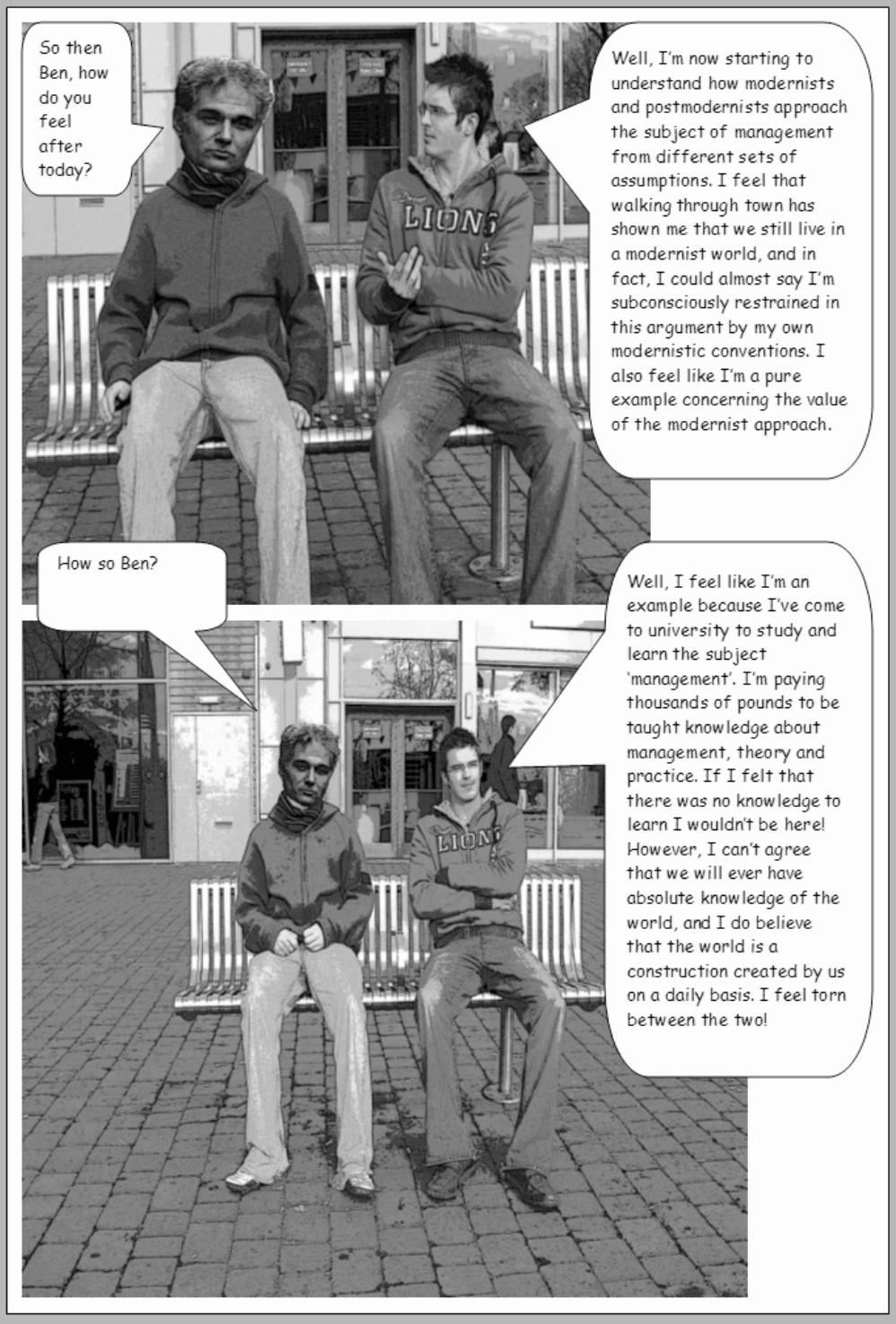
Well here's a good example you could relate to that question. On Sunday, 16th July 1961 Don Juan took me out into the desert. We were sat peacefully observing the surroundings when all of a sudden Don Juan jumped up and started making the sound of a factory whistle, then he kept checking his arm like he was wearing a watch, and continued screaming things like 'lunch is over', 'time to go home' etc. I told him his behaviour was frightening me, and he replied that mine did the same to him. He said, 'everything you do is routine', I replied, 'aren't we all that way?' He then described how he didn't have routines, and that a lesson I should learn was to be free, fluid and unpredictable. 'I felt that what he had in mind was not possible to accomplish by me or by anyone' (31) I followed and studied Don Juan for several years, but I could never lose my western modernistic constraints!

I wonder what constraints are placed on me and my thinking? I wonder if I'm restrained in modernist assumptions? If that was so, I wonder how my life is affected by that? I wonder how practical management could be restrained by that?


But at some points you did start to question your own assumptions about the world, and look at actions etc. with a critical eye did you not?
That's true Derrida! I'll always remember a great saying from Don Juan, he said, 'the world is a mystery. This, what you're looking for, is not all there is to it. There is so much more to the world, so much more, in fact, that it is endless. So when you're trying to figure it out, all you're really doing is trying to make the world familiar.' (32)
From this statement, you could say that Don Juan was a perfect example of seeing the world through postmodern assumptions. However, he still had his conventions and personal beliefs. He also held certain facts to be of higher significance over others. He still believed he could learn and develop knowledge and pass this on to others.

Walker

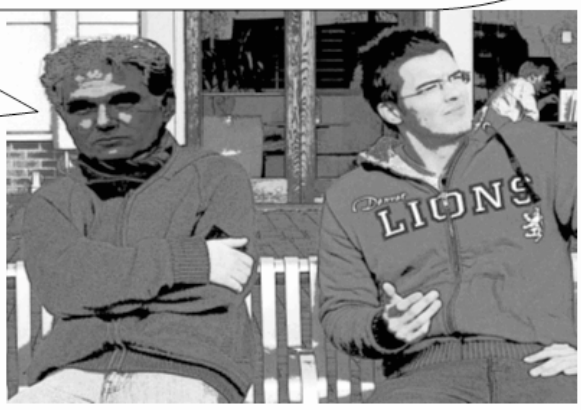

So you're even saying Don Juan could still have been living with certain modernistic traits of knowledge and reason?
Hmm that's a good question I'd have to think about.
I think that I need to go and reflect on all that I have heard today. Hopefully I will then be able to draw out my own view point and were I stand on all these debates.
See you later Ben! Good luck with the essay!
Well I'm going to stay here for a while with Carlos. It's been nice seeing you today Ben and I hope you learned some valuable knowledge to apply to your essay. Even if that in itself is showing the value of modernism!


So then Ben, how do you feel after today?
Well, I'm now starting to understand how modernists and postmodernists approach the subject of management from different sets of assumptions. I feel that walking through town has shown me that we still live in a modernist world, and in fact, I could almost say I'm subconsciously restrained in this argument by my own modernistic conventions. I also feel like I'm a pure example concerning the value of the modernist approach.
How so Ben?
Well, I feel like I'm an example because I've come to university to study and learn the subject 'management'. I'm paying thousands of pounds to be taught knowledge about management, theory and practice. If I felt that there was no knowledge to learn I wouldn't be here! However, I can't agree that we will ever have absolute knowledge of the world, and I do believe that the world is a construction created by us on a daily basis. I feel torn between the two!

Have you ever read the last chapter out of Hassard and Parker's (1993) publication titled, 'Postmodernism and Organization?' The chapter titled 'Life after Jean-Francois'? (33)

Actually now you mention it I have, and I think Martin Parker (1993) sums up exactly how I feel. He acknowledges that both the postmodernists and modernists have certain problems in relation to both theoretical and practical implications for management. I agree that the period of modernity is still dominant in today's society, but that postmodern theory provides us with crucial, critical insights into ours and others actions and thoughts. By examining social theory through writings by yourself, Baudrillard and Foucault etc. we can begin to critique organizations and hopefully break some of the chains of modernism we call 'common sense'. So although I understand that, 'the final word is never possible, that does not disqualify us from attempting to argue for the most convincing explanation for a particular purpose.' (34) I do not believe the postmodernists then they say anything goes, but then I can't believe the modernists when they say there is one best way. I believe that a synthesis of both modernistic and postmodern theory has to take place, and hopefully this will affect my style of management when I leave university.

How do you think this will affect your style of management in practice?



I believe that having an awareness concerning the ambiguity of meaning and the differences in interpretation are all highly useful concepts to consider when managing in an organization. This is because fundamentally an organization is made up of people, and people often have different interpretations! I believe having a critical eye, even if that means folding the theory back on myself and examining my own interpretations and why I interpret in particular ways (*reflexive practice*), will help me to examine my own and others actions in a more diverse way. Hopefully this will have a positive effect in my management practice.
Well Ben, it certainly seems that you're ready to start your essay. I'm glad we've been able to have our chat today, and for you to hear both sides of the postmodern / modern argument.
Thanks Derrida, I think its time I went and put all this thinking to use. Goodbye my friend.

Just one last thought for you to remember my friend. 'Be free, experience the impossible, 'everything remains open, still to be thought.' (35)
Goodbye ..
And then..as if by magic..
He was gone..

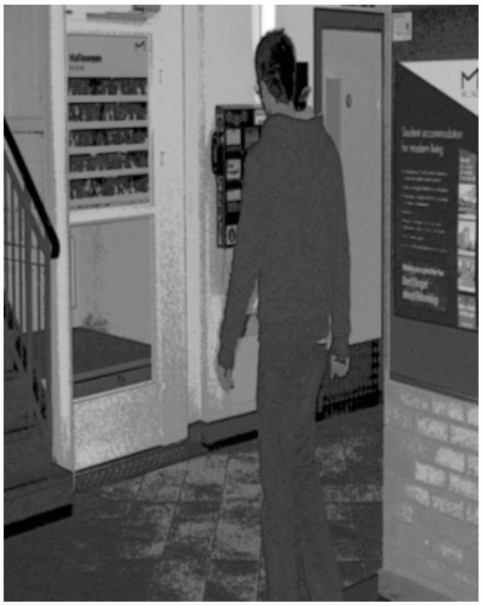
And so Ben walked back to his apartment with his thoughts full of the day's events and what he had heard from his friends.

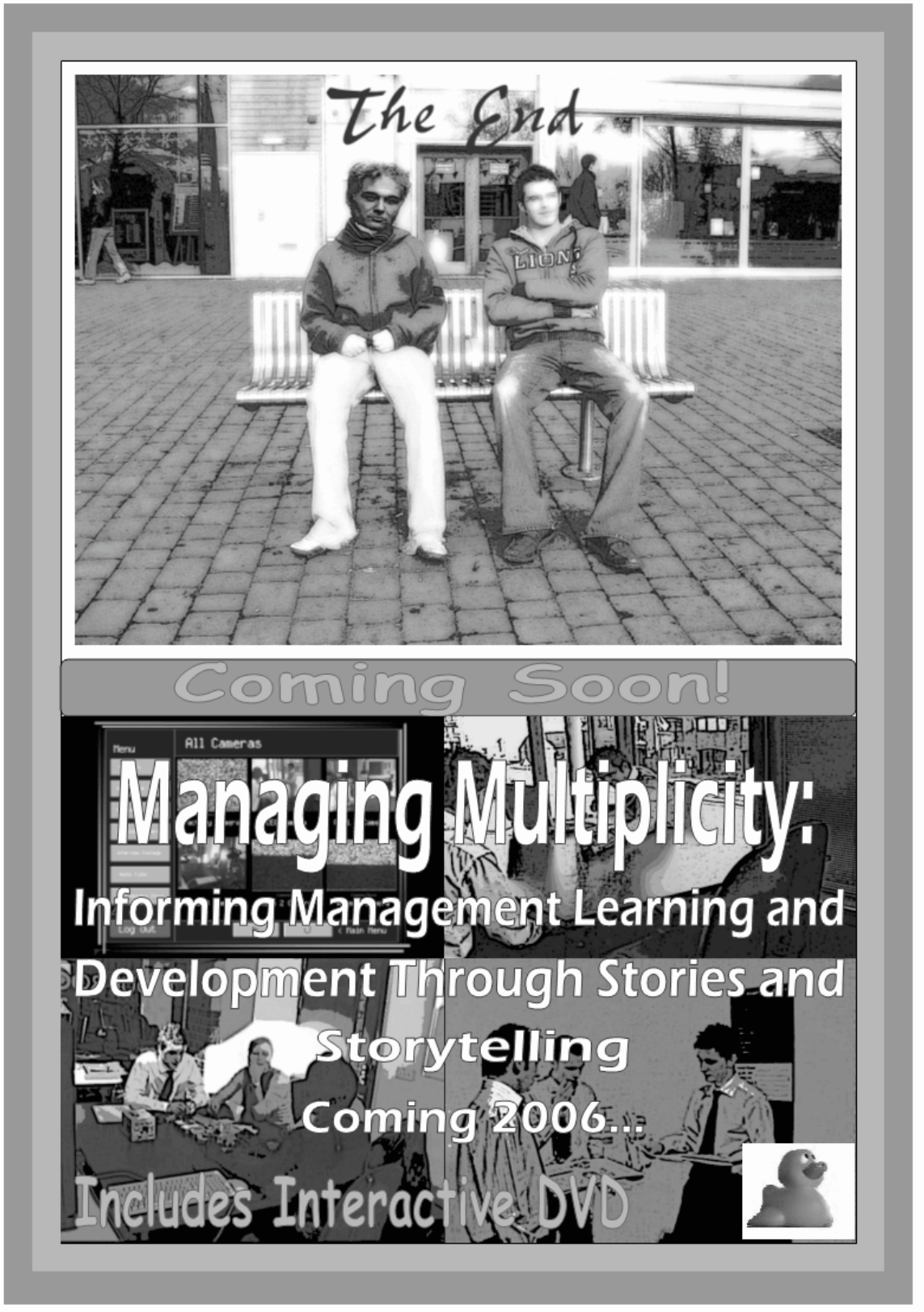
It had been a tiring day for him, as what he had heard from his friends had forced him to re-evaluate a lot of his common sense beliefs! It had been a unique experience that he could not have predicted when he stepped out his room that morning.

As Ben walked home he began to ponder if there would be enough space within the confines of his essay for all he had heard, and how he would possibly begin to tell others of his experience that day!

After his day of wandering, meeting his friends throughout the day, Ben began to ask himself,

'How will I tell *my* story?...'




The End
Coming Soon!
Menu
All Cameras
Managing Multiplicity:
Informing Management Learning and
Development Through Stories and
Storytelling
Coming 2006...
Includes Interactive DVD

References

1. Burrell, G & Morgan, G. (1979) *Sociological Paradigms and Organisational Analysis* (pg 5). Ashgate Publishing Company
2. Hassard, J. (1993) Postmodernism and Organisational Analysis: An Overview (pg 10) In *Postmodernism and Organisations* (1993). Sage
3. Huczynski, A & Buchanan, D. (2001) *Organisational Behaviour: An Introductory Text* (pg 53). Prentice Hall
4. Hassard, J. (1993) Postmodernism and Organisational Analysis: An Overview (pg 1) In *Postmodernism and Organisations* (1993). Sage
5. Powell, J. (1997) *Derrida for Beginners* (pg 21). New York: Writers and Readers Publishing, Inc.
6. Boje, D. (2001) *Narrative Methods for Organizational and Communication Research* (pg 18). Sage
7. Boje, D. (2001) *Narrative Methods for Organizational and Communication Research* (pg 19). Sage
8. Hassard, J. (1993) Postmodernism and Organisational Analysis: An Overview (pg 10) In *Postmodernism and Organisations* (1993). Sage
9. Hassard, J. (1993) Postmodernism and Organisational Analysis: An Overview (pg 11) In *Postmodernism and Organisations* (1993). Sage
10. Boje, D. (2001) *Narrative Methods for Organizational and Communication* Research (pg 24). Sage
11. Boje, D. (2001) *Narrative Methods for Organizational and Communication Research* (pg 19). Sage
12. Hassard, J. (1993) Postmodernism and Organisational Analysis: An Overview (pg 15) In *Postmodernism and Organisations* (1993). Sage
13. Hassard, J. (1993) Postmodernism and Organisational Analysis: An Overview (pg 10) In *Postmodernism and Organisations* (1993). Sage
14. Huczynski, A & Buchanan, D. (2001) *Organisational Behaviour: An Introductory Text* (pg 413). Prentice Hall
15. Parker, M. (2000) *Organisational Culture and Identity* (pg 24). Sage
16. Hassard, J. (1993) Postmodernism and Organisational Analysis: An Overview (pg 4) In *Postmodernism and Organisations* (1993). Sage
17. Hassard, J. (1993) Postmodernism and Organisational Analysis: An Overview (pg 5) In *Postmodernism and Organisations* (1993). Sage
18. Love, J. (1995) *Macdonald's: Behind the Arches* (pg 12). Bantam Books
19. Kennedy, C. (2002) *Guide to the Management Gurus* (pg 232). Random House
20. Kennedy, C. (2002) *Guide to the Management Gurus* (pg 229/230). Random House
21. Burrell, G & Morgan, G. (1979) *Sociological Paradigms and Organisational Analysis* (pg 130). Ashgate Publishing Company
22. Boje, D & Winsor, R. (1993). The Resurrection of Taylorism: Total Quality Management's Hidden Agenda. In The *Journal of Organizational Change Management*. Vol 6 (4): 57-70
23. Parker, M. (1993) Life After Jean-Francois (pg 209). In *Postmodernism and Organisations* (1993). Sage
24. Parker, M. (1993) Life After Jean-Francois (pg 206). In *Postmodernism and Organisations* (1993). Sage
25. Walsh, J P. (1995) *Knowledge of Angels* (pg 41). Black Swan
26. Burrell, G & Morgan, G. (1979) *Sociological Paradigms and Organisational Analysis* (pg 127). Ashgate Publishing Company
27. Bronowski, J. (1977) *The Ascent of Man* (pg 356). Book Club Associates
28. Krogh, G V. & Roos, J. (1995) *Organizational Epistemology* (pg 95). Macmillan Press Ltd
29. Hassard, J. (1993) Postmodernism and Organisational Analysis: An Overview (pg 3) In *Postmodernism and Organisations* (1993). Sage
30. Eagleton, T. (1996) *The Illusions of Postmodernism* (pg 131). Blackwell Publishers
31. Castaneda, C. (2003) *Journey to Ixtlan: The Lessons of Don Juan* (pg 91). Penguin Books
32. Castaneda, C. (2003) *Journey to Ixtlan: The Lessons of Don Juan* (pg 150/151). Penguin Books
33. Parker, M. (1993) Life After Jean-Francois (pg 204). In *Postmodernism and Organisations* (1993). Sage
34. Parker, M. (1993) Life After Jean-Francois (pg 207/208). In *Postmodernism and Organisations* (1993). Sage
35. Royle, N. (2003) Jacques Derrida (pg 146). Routledge

Bibliography

Boje, D. (2001) *Narrative Methods for Organizational and Communication* Research. Sage

Boje, D & Winsor, R. (1993). The Resurrection of Taylorism: Total Quality Management's Hidden Agenda. In The *Journal of Organizational Change Management*. Vol 6 (4): 57-70

Bronowski, J. (1977) *The Ascent of Man*. Book Club Associates

Burrell, G & Morgan, G. (1979) *Sociological Paradigms and Organisational Analysis*. Ashgate Publishing Company

Castaneda, C. (2003) *Journey to Ixtlan: The Lessons of Don Juan*. Penguin Books

Eagleton, T. (1996) *The Illusions of Postmodernism*. Blackwell Publishers

Hassard, J. & Parker, M. (1993) *Postmodernism and Organisations* (1993). Sage

Huczynski, A & Buchanan, D. (2001) *Organisational Behaviour: An Introductory Text*. Prentice Hall

Image of Castaneda. Retrieved December 1st, 2005 from http://www.infocusmag.com

Image of Castaneda. Retrieved December 1st, 2005 from http://www.catanedamovie.com

Image of Derrida 1. Retrieved December 1st, 2005 from http://larvatusprodeo.net

Image of Derrida 2. Retrieved December 1st, 2005 from http://www.nietzscheana.com

Image of Derrida 3. Retrieved December 1st, 2005 from http://www.cardozo.yu.edu

Image of Kroc. Retrieved December 1st, 2005 from http://www.allperson.com

Image of Kroc. Retrieved December 1st, 2005 from http://www.nndb.com

Image of Taylor 1. Retrieved December 1st, 2005 from http://www.corporate-aliens.com

Image of Taylor 2. Retrieved December 1st, 2005 from http://e3.uci.edu

Image of Taylor 3. Retrieved December 1st, 2005 from http://socserv2.socsci.mcmaster.ca

Kennedy, C. (2002) *Guide to the Management Gurus*. Random House

Krogh, G V. & Roos, J. (1995) *Organizational Epistemology*. Macmillan Press Ltd

Love, J. (1995) *Macdonald's: Behind the Arches*. Bantam Books

Maslow, A. & Frager, R. (1987) *Motivation and Personality*. Longman

Parker, M. (2000) *Organisational Culture and Identity*. Sage

Powell, J. (1997) *Derrida for Beginners*. New York: Writers and Readers Publishing, Inc.

Royle, N. (2003) Jacques Derrida. Routledge

Walsh, J P. (1995) *Knowledge of Angels*. Black Swan

Acknowledgements

I would like to thank both Dr Linda Hitchin and Wolodymyr Maksymiw for their theoretical insights and valued support during the creation of this paper. I would also like to thank David Boje for taking the time to read the first draft of this paper, and the constructive comments he supplied. Finally, I'd like to thank the authors and academics mentioned throughout the paper, whose work has provided the inspiration and insights without which this piece would not be possible.