

Notes

Introduction: Body Politics

1. This was the XXIII Council of Europe Exhibition, 26 October 1995 to 21 January 1996.
2. It is very interesting that Schultze-Naumberg's previous work was around the emancipation of women's bodies from the constraining and damaging effects of clothing such as the corset, which caused deformity and ill-health, including problems in childbirth. Although in some ways a radical approach, it was also linked to the belief in a superior race that could reproduce its superiority if it were to be returned to its 'natural' state unhindered by artificial fashions (Kern, 1975).
3. Aleksei Grigorevich Stakhanov (1906–77) was a Russian coalminer whose exceptional productivity was used in a campaign of 1935 to encourage hard work.
4. This is a distinction between the penis as 'fragile, squashy, delicate' flesh and the phallus as a symbol of masculine domination (Dyer, 1985, p. 30).
5. I am keenly aware that 'western', whilst often used as a shorthand, is a relativist concept that has developed through colonialist and ethnocentric assumptions. In using it to denote a particular intellectual tradition, I consciously mark it out to indicate a reflexivity over the active *construction* of this 'western' history which is seen as representing a unique rationality, the progress of Reason, while simultaneously obscuring its inclusions and exclusions (see, for example, Morley and Robins, 1995).
6. Recent studies of 'masculinities' have stressed the variety of constructions of masculinity (for example, Connell, 1995; Collinson and Hearn, 1994, 1996). Some pertinent studies of masculinities and organisation have shown the links between physical conceptions of strength and muscularity with a valued form of masculinity, which in turn views the brain and mental work as effeminate and those who work with their brains as not being 'real men' (for example, Cockburn, 1983). Yet other studies of professional and managerial work (for example, Kerfoot and Knights, 1993; Wajcman, 1998), studies of rationality and bureaucracy (for example, Seidler, 1994 and Bologh, 1990) and studies of the development of philosophy (Lloyd, 1984; Grimshaw, 1986) illustrate the links between another conception of masculinity and rationality and the mind. In other words, there are different constructions of masculinity which sometimes value the male body as well as the masculine mind (both, it has to be said, in juxtaposition with subordinated constructions of femininities).
7. '*Sic*' is predominantly used throughout this book to draw attention to the use of sexist language. This is considered significant as one of a multitude of ways that the exclusion of women is institutionalised within knowledge production as well as more widely in western societies. It is important in

the context of the argument about the normalisation processes that are described, particularly regarding those groups perceived as being connected with the body.

8. The distinction between external and internal, and the very processes of constructing these types of boundaries is a theme which will recur through the book.

1. The Body and Organisation Studies

1. This is not to deny the many alternative ways of understanding the body, particularly those of different cultures. Even in 'western' cultures there have been alternative models available. These have often been suppressed systematically by a combination of rational science and industrialism (Walker, 1993). However, in recent times, more holistic approaches have reasserted an influence over our understanding of our bodies and a more accepting attitude may be implied in the term 'complementary medicine'.
2. Institutions of knowledge have also had a significant impact on the marginalisation of the body and the creation of gendered knowledge (see, for example, Rose, 1994; Noble, 1993).
3. This is not to suggest that there have been no overviews before or since, but rather that these texts form a cluster of interest and have been influential in the shaping of subsequent discussions on the nature of the discipline.
4. These interconnections between language and materiality, culture and practice are further discussed in Chapter 3, in relation to Foucault's conceptualisation of 'discursive formations'.
5. Foucault proposes that this constitutes a process of 'normalisation' that is a key dynamic in western society. This will be discussed in more detail in Chapter 6.
6. However, all metaphors escape from their confines. Weaving is not always simply a subversive or creative activity. Plant (1997) also links weaving to the Luddite movement of destruction of the automated looms that were appropriating the bodily skills of the weavers and making them redundant.
7. I have become aware in re-reading this that I seem to be suggesting a mind/body split in my own experience. Perhaps this indicates the cultural power of Cartesianism in the formation of our identities (see Leder, 1990)?
8. Although these threads are slowly being picked up in some academic areas (for example, medical sociology).

2. Written on the Body: Social Theory and the Body

1. It is interesting to note that Stephen Jay Gould recalculated these figures using Morton's own data and showed that there was no significant difference between the races (1981, pp. 50–69). However, this does not necessarily fundamentally critique the assumptions about measurement and the body.

2. Darwin also threw his intellectual weight behind these arguments: 'The chief distinction in the intellectual powers of the two sexes is shown by man attaining to a higher eminence, in whatever he takes up, than women can attain... We may also infer... that if men are capable of decided eminence over women in many subjects, the average standard of mental power in men must be above that of woman' (1981, p. 327).
3. Shilling describes sociobiology as 'pseudo-biology' (1993, p. 51), since the 'scientific facts' it claims it rests on have a dubious basis even in terms of scientific methodology.
4. 'Meat' is used to refer to the penis and 'beating the meat' to masturbation. 'Meat' is also the term commonly used in cyberpunk literature for the body (for example, Gibson, 1993, p. 12), which certainly captures the Cartesian separation of the merely material, passive body. Thus Sobchack links the self-directed sexuality of masturbation with the self-absorbed and self-referential discourses of cyber technology and post-human culture, both centred on masculine identity. These can be seen as exemplars of Elias's (1978) *homo clausus* (a little world in himself). They also connect closely to the critique of science and rationality suggested in the Introduction.

3. Bodily Knowledge: An Approach to 'Embodied Subjectivity'

1. Foucault wrote: 'I am no doubt not the only one who writes in order to have no face. Do not ask who I am and do not ask me to remain the same: leave it to our bureaucrats and our police to see that our papers are in order. At least spare us their morality when we write' (1972, p. 17). As Professor of the History of Systems of Thought at the Collège de France from 1970 to his death in 1984, his very title disrupts the usual disciplinary classification. It is not possible to pin him down as an historian, a philosopher or a social theorist, since his thought blurs these boundaries and has been applied to many others.
2. A comparison may be made with Kanter's (1977) discussion of women managers as 'tokens', judged as representatives of 'women' as a class rather than as individuals. Although she does not discuss this explicitly in relation to embodiment, it is the very visibility of their difference to the dominant group of white men that leads to women being perceived in this way. In my own research on black women managers (Dale, 1992; Liff and Dale, 1994), I have also seen how black women in this highly visible position take on the responsibility for how other black women are going to be perceived, since they internalise the group-based judgement of them: 'it's important that I perform well so black people aren't seen as poor performers' (Dale, 1992, p. 94).
3. Merleau-Ponty held a chair in child psychology at the Sorbonne from 1949, and in 1952 was the youngest person to be elected to a chair in philosophy at the Collège de France. He was a friend and colleague of Sartre, but from 1952 separated himself from both the existentialism of Sartre and the phenomenology of Husserl, yet continued to engage with the work of both. His points of departure are around examining the relevance of lived experience for understanding language, perception and

the body. However, Crossley talks of the ‘family resemblances’ between existentialism and phenomenology (1994, p. 4), so it is important to see Merleau-Ponty’s work in the context of a development and rethinking of these positions, rather than a radical disjuncture.

4. However, towards the end of his life Husserl questioned his own work as continuing the Cartesian tradition into phenomenology. Sartre also criticised this bracketing of the world. He argued that the ‘reduced, neutral standpoint’ of Husserlian phenomenology had to be rejected for a concern for lived experience (Langer, 1989, p. xiv).
5. ‘Structuralism’ is another academic classification Foucault explicitly rejected, in the English preface to *The Order of Things* (1970).
6. Despite Foucault addressing much of his work in criticism of Merleau-Ponty, having attended his lectures when in Paris. Crossley debates this issue in his 1994 book, *The Politics of Intersubjectivity*, but there is not space here to go into this in detail. As with Merleau-Ponty’s criticisms of Husserl and Sartre, it can be seen that Foucault’s position *vis-à-vis* Merleau-Ponty is from a point of related interests and language, rather than from a position of complete exteriority.
7. I was fascinated to be given a booklet – almost an owner’s guide! – when I left hospital with my newborn daughter, containing a mixture of advice and forms to be filled in on her progress. It contains ‘normalised’ data for height, weight and head circumference, and the advice on development is similarly based on the concept of ‘normal’ progress. The intervention of the child ‘experts’ in the form of regular visits and clinics is even entitled ‘child surveillance’. Conversations with other parents indicates that, even when we wish to escape from this normalising gaze, it is extremely difficult to avoid the worry that somehow one is not a ‘good enough’ parent.
8. Although there are some indications that Foucault at any rate was aware of this lacuna. He intended to write a volume in his *History of Sexuality* entitled ‘Woman, Mother and Hysteric’ (Sawicki, 1991, p. 67). However, since he did not embark on this, the consideration of the specific ways that women’s bodies are constructed through power/knowledge is conspicuous by its absence. Sawicki, rather charitably, comments that ‘given Foucault’s belief that it is best to facilitate ways for the oppressed to speak for themselves, it is perhaps fitting that the task of writing these histories has been left to feminists’ (1991, p. 68).
9. Young makes the point that she is not trying to universalise these differences. They only pertain to the typical behaviour she observes around her in contemporary urban industrial society (1989, p. 53). Indeed, in reviewing her paper ten years later, she comments on how these differences in physicality have changed for her daughter compared to her own gender socialisation.

4. The Scalpel: An Introduction to the ‘Anatomising Urge’

1. Bologna was one of the four main centres of medical education in Europe in the thirteenth century, along with Salerno, Montpellier and Paris (Sawday, 1995, p. 39).

2. The outrage in 1999 about the way the Bristol Royal Infirmary kept many of the hearts of babies who died after heart operations went badly wrong, without the knowledge or consent of parents, shows the continued strength of feeling about the disruption of the body and ambivalence about those who are involved with this.
3. It is interesting that Harvey was Francis Bacon's physician. He also studied in Padua, a centre of anatomy and home of Galileo, whose methods influenced Harvey's work (Robinson, 1995, p. 136).
4. Much more detailed and subtle analysis of optocentrism is to be found in Martin Jay's (1993) *Downcast Eyes*, and a collection edited by David Michael Levin (1993), *Modernity and the Hegemony of Vision*. This was also a time when, politically, that which was hidden, seen to be secret and mysterious was being cut out of society. Descartes himself was in 1623 widely thought likely to be a member of the 'invisible college' and his name was associated with witchcraft scares. His interest in solitude (and hence, it was thought, secrecy) was a decided disadvantage in this climate. To overcome the problem, Descartes showed himself often in Paris to demonstrate to all who were interested that he was a visible and a known person.
5. An example of this can perhaps be seen in the diagram, 'Anatomy and Physiology of the Genital Apparatus of Women', 1874, from G. J. Witkowski *Anatomie Iconoclastique*, 1877 (pictured in Garb (1998), *Bodies of Modernity* (London: Thames and Hudson).
6. This is the conventional western form of medicine, which involves treating disease by inducing an opposite condition, whereas homeopathy involves treatment using medicine (in minute amounts) which produces symptoms similar to those of the disease.
7. Despite his extensive use of biological metaphors, especially of system and evolution, it is Parsons who develops the idea of the 'sick role', which links the illness of the person with the social role that they play in being ill. This illustrates the way that the 'anatomising urge' is not able to be completely homogeneous or totalising.
8. Martin Walker's (1993) *Dirty Medicine* gives an absorbing account of how many bodies are marginalised from scientific medicine. He shows how the combination of the governmental Flexner Report and the power of the AMA was able to close medical schools that gave places to women, blacks or poorer whites, and a professional policy of discrimination against black people, which the AMA was only forced to admit in the 1950s. War was also waged on 'alternative medicine', with state regulation of drugs that in fact protected the interests of big industry and the denigration of vegetarianism, honey, vitamins and nutritional advice since the US Food and Drug Administration had interests in the meat and sugar industries. Although they were excluded for a time from mainstream medicine, homeopathy and other approaches not based on big business and the fragmentation of the person have regained more widespread credence and practice.
9. For example, the editorial of *Management Review*, December 1994 is entitled 'Altering the Corporate DNA' and an article in *Healthcare Forum*, November/December 1994 by Hazel Henderson focuses on the healthcare industry's cultural DNA code (p. 42).

10. In the history of philosophy a distinction is often drawn between Descartes and the rationalists, and Bacon and the empiricist tradition. These then, tend to come to seem internally homogeneous and separate from each other. Other historians (for example, Robinson, 1995, pp. 149–50) have pointed out that there is much overlap between these approaches and that, intellectually and historically, they go side-by-side rather than as opponents. As Robinson points out, Descartes carried out many experiments while Newton tested out rational hypotheses (*ibid.*, p. 206). I suggest that the construction of them as distinct schools of thought or movements owes something to the desire to categorise and order. Similarly, in the eighteenth century, there is a reaction against Cartesianism (by then a much more total theory of society and ‘man’ as well as of science), but many elements of the ‘anatomising urge’ and rationalism remain intact, as might be indicated by Weber’s focus on the problems of the rationalisation of society, and later the postmodernist critique of Enlightenment Reason.
11. As perhaps witnessed by only two passing references to him in Burrell and Morgan (1979) and one in Clegg and Dunkerley (1980), *pace* work by Kets de Vries (1984, 1991) and Brunsson (1986), and the use made of his work in the metaphor of ‘Plato’s cave: organizations as psychic prisons’ in Morgan (1986).
12. Seidler (1994) argues that Freud stands against the structuralist trend – except for the rational reading of him given by Lacan, which is in the structuralist fold.
13. Comte’s work is discussed in some detail by two of the major texts, which themselves attempt to order and thus shape organisation studies – namely, Burrell and Morgan (1979) and Clegg and Dunkerley (1980).
14. Foucault defines epistemes as the ‘total set of relations that unite, at a given period, the discursive practices that give rise to epistemological figures, sciences, and possibly formalised systems’ (1972, p. 191). In *The Order of Things* he distinguishes three of these periods – the Renaissance period, the Classical period and the Modern period. Foucault conceptualises these in terms of disjunctures, whereas I would prefer to consider both changes and continuities in the patterns of knowledge formation as will be apparent from the discussions of the anatomising urge in this chapter.
15. Although suspicious of attempts to date periods of history, Bauman describes modernity as a period ‘that began in Western Europe with a series of profound social-structural and intellectual transformations of the seventeenth century and achieved its maturity: (1) as a cultural project – with the growth of Enlightenment; (2) as a socially accomplished form of life – with the growth of industrial (capitalist, and later also communist) society’ (1991, p. 4). As with the note on Foucault’s epistemes, above, I think it is important to look at continuities as well as disjunctures. I would see modernity as being prefigured in the slightly earlier period of the rise of anatomy.
16. Bauman argues that since friends and enemies are clear categories, and the relationship to each is already decided, they are unproblematic. What

he says is the problem of modernity is the undecided category: strangers. This category has to be eliminated to be made certain. I am not so sure that this is not simplistic for modern societies. Perhaps *indifference* could be seen as being as significant as *difference*, given the pervasiveness of global communications and media. Most people watch atrocities and disasters brought into their own homes by the television news, yet are not moved to action. Indifference is perhaps created by distance, whether geographical or psychological, whereas strangers are threatening only in proximity – at the place of entry, such as through immigration, or right on the border or boundary.

5. Under the Knife: Anatomising Organisation Theory

1. Although there are different understandings of Romanticism, between different nations and different writers and thinkers, there are also some features in common, which are worth emphasising (Josipovici, 1979, p. 180).
2. This sounds very like the contemporary post-human dreams, although these differ in the *incorporation* of evolution into their view of transcending the body (Ansell Pearson, 1997).
3. Ansell Pearson comments how the two are not so neatly divisible as is often assumed, since Darwin was ignorant of the genetic theory of inherited variations he incorporated Lamarck's ideas on the use and disuse of organs and on the inheritance of acquired characteristics into *The Origin of Species* (Ansell Pearson 1997, p. 87).
4. However, Marx was very positive about the work of Darwin and even offered to dedicate the first volume of *Capital* to him (Giddens, 1971, p. 66). He and Engels did, however, dislike the connections with Malthus and the prefiguring of Social Darwinism.
5. *Capital* catalogues the effects of factory labour to the body as, of course, does Engels in great detail in *The Condition of the Working Class in England in 1844*.
6. Silverman (1970, pp. 9–11) goes into some detail in criticising the 'attribution of concrete reality, particularly the power of thought and action, to social constructs'.
7. The pervasive influence of the anatomised view of human biology, of which Henderson was a key node in the relationship of this to social science, can be seen in Homans entitling the last chapter in a book he wrote on thirteenth-century England, 'The Anatomy of Society' (Barber, 1970, p. 44). This was, moreover, intended to be a generalised theory of the anatomy of society, not applicable only to the topic of the book. Similarly, another Harvard academic inspired by Henderson, the historian Crane Brinton, called his 1938 book *The Anatomy of Revolution* (Barber, 1970, p. 51).
8. Again, it is particularly pertinent that Simon heads his final chapter in *Administrative Behavior* (1957) 'The Anatomy of Organization' and claims that any solutions to the problems of administration must be founded on 'thorough knowledge of the biology of the organism' (*ibid.*, p. 220).

9. Linstead (1997) has recently drawn on the concept of abjection to analyse male violence and organisation. Although the physical aspects of abjection (the use and abuse of the body in violence) are present in this paper, the relationship between body and organisation is not explored. Indeed, when he applies abjection to organisations themselves it is the Weberian expulsion of emotions upon which he concentrates (1997, p. 1142). It is instructive that even where such a concept as abjection with its bodily roots is used in the discipline, the lived human body itself still tends to disappear into the background.
10. On a personal level, I found the attitudes to the blood loss I experienced during childbirth to be interpreted differently by the male GP who visited me and commented that, from the amount recorded on my medical notes, I had lost a lot of blood and offered treatment, and by the midwives who visited and said that this was a normal and acceptable level of blood loss which should cause no particular concern!
11. Some theorists of these issues, most notably Robert Cooper, would not classify themselves as 'organisation theorists', but more broadly as 'social theorists'.
12. That is, changes that will be transmitted down the generations rather than remaining at the level of the individual.
13. This would also seem to link with Burrell's criticism of Giddens' and others' acceptance of the organisation/non-organisation boundary (1988, p. 232). In relation to this he notes that 'whilst we may not live in total institutions, the institutional organization of our lives is total' (ibid.).

6. The Mirror

1. Particularly in the context of the argument of this chapter, it is interesting how often images of sight are used in academic discourse. However, as will be discussed, it is not the sensual act of seeing with one's eyes that is emphasised, but the cognitive act of 'seeing' with one's mind's eye.
2. In French, the word for mirror, *la glace*, also means 'ice'. Irigaray uses this elision in her work to suggest the fixity and rigidity of the image of the mirror (Wenzel, 1997, p. 327). We can compare this to the fixing of the dead specimen in order to study it.
3. Histories of philosophy often oppose these tensions as 'empiricism' and 'rationalism' but, as, for example, Robinson (1995) has stressed, they are in fact two sides of the one coin, as with the scalpel and the mirror. Even the writers associated with each overlap do not neatly fall into one or the other. The separation is yet one more example of the perceived need to divide into categories.
4. Jay also argues that perspectivism, through 'elective affinity', is 'a notion of space congenial not only to modern science, but also, it has been widely argued, to the emerging economic system we call capitalism' (1993, p. 189). This theme will be explored further in the next chapter.
5. This is not the only sort of looking-at that is possible, of course. It could be argued that the *shared gaze* between parent and infant, or between lovers, subverts the will to power.

6. The idea of fetishism is based on the substitution of a part for the whole, of 'an "object" for some dangerous and powerful but forbidden force' (Hall, 1997, p. 266). Marx saw 'commodity fetishism' as the displacement of the living worker into the things produced and subsequently consumed. Psychoanalysis sees it as substituting an object for the absent phallus, displaced because it is taboo (which itself might be seen as a reduction). Thus, fetishism could be said to be analogous to the 'anatomising urge', in that it reduces things to their components.
7. This perhaps also resonates with the words of St Paul that humans only saw 'in a glass darkly'.
8. Braidotti argues that Lacan's mirror stage perpetuates the tyranny of the logocentric gaze (1994a, p. 71).
9. Despite the subversion of its use by feminist women reclaiming knowledge of their own bodies.
10. Irigaray contrasts the concave speculum with the flat mirror. However, the shape of the speculum can be seen as enabling an enlarged image of the interior to be produced, and therefore, I would argue, fits with the characteristics of the 'anatomising urge'.
11. Textbooks for undergraduate biology students, such as Klug and Cummings (1994), indicate the underlying assumptions about the devaluing of reproduction that does not give the exact copying of replication by the language of 'mutation', 'copying error' and measures for the probability of deviation from an original DNA source, despite the way that they explicitly recognise this mutation as the source of variation and thus the prime mechanism of evolution. Popular accounts of DNA, such as Gribbin's *In Search of the Double Helix* (1985) do likewise.
12. This has perhaps been more prevalent in the USA, but there are many examples of it in the UK context, although it can be argued that the tide is changing again towards more women-centred approaches that consider patients' needs individually.
13. In the sense of having the power to define and construct the social relations within which all live. Thus, as well as numerical power, there is the cultural power to define the limits of tolerance. As several writers including Bauman (1991) and Essed (1991) have argued, 'tolerance' is not a liberating concept, but shows that the dominant group can define the limits they will allow the other to behave within.

7. Replicating Organisation

1. Da Vinci is also known for his 'mirror writing', thought possibly to disguise his work from the Pope.
2. The proportions of the idealised human body were also taken as the basis for architectural proportions.
3. Interestingly, apparently Italian firms had mathematicians working for them, called 'cossists', who worked in codes to preserve their reputations (Singh, 1998, p. 40).
4. And, indeed, to society. The main concern of Elton Mayo, who is widely associated with the Hawthorne experiments from which developed the

- Human Relations School, although he was a populariser rather than a researcher, was the problem of conflict in society and how to ameliorate it.
5. Although Bologh (1990) has critiqued Weber's emphasis on 'greatness' from a feminist perspective.
 6. Tolbert and Zucker's paper is appropriately entitled, 'The Institutionalization of Institutional Theory'.
 7. In empirical terms this research is quite dated now because of the huge changes in the health service brought in with trust status. However, the points about women's skills remain highly pertinent.
 8. At this time there was a distinction in the NHS between 'administrative and clerical' posts and higher managerial ones. The latter were becoming more distinguished from the former as part of the attempt to move to more 'professional' management, which was more like that in private industry (assumed to be more effective because of the value that tends to be placed on the profit-making sector).
 9. My own experience in personnel work suggests to me that many managers, including women managers, do make selection decisions based on this assumption.

8. Conclusions

1. To oversimplify this complex concept with a brief description, it is used to indicate the way that language always invokes the 'other' of what infact it says. The presence and absence of the meaning and its opposite can never be totally separated. Although language is an attempt to pin things down precisely, it is continually frustrated by the deferral of meaning that is always already there in its evocation of what is absent.
2. Marsden and Townley (1996, p. 671) draw on the genetic metaphor when they suggest that 'capital is best understood as the social DNA of the cells that constitute society... Capital is analogous to DNA because it is the primary self-replicating genetic material from which action is produced and is present in nearly all social organisms'. Although they reject the view of DNA as being deterministic, arguing that it is both structure and process, they still illustrate the tendency to accept scientific notions as somehow conveying an objectivity, without considering the cultural ideas embodied in them and the history of their metaphorical use.
3. Merleau-Ponty's idea of chiasm seems to be linked to 'chiasma', a word derived from anatomy. Here it means an intercrossing or decussation (to divide in a cross-shape or intersect). It is particularly used of the intercrossing of the optic nerves or of the structure formed by the crossing over of the chromosomes during meiosis. Here is an anatomical term, yet it evokes both incision (intersection) and intertwining (intercrossing); it is related to both vision (which plays a central part in the 'anatomising urge') and reproduction, which is marginalised. Thus we seem to have in 'chiasm' a word that is in the interstices of the dualisms discussed in this book.
4. The use of the metaphor of forceps is interesting. This instrument used in technologically assisted births can only be used by a doctor (more likely

to be male), and not a midwife in the UK at the time of writing. Its use is very likely to involve an episiotomy, a deliberate cutting of the labouring woman, rather than allowing the vagina to stretch naturally. Feminists and organisations involved in advocating woman-centred childbirth argue that, despite medical prejudice, deliberate cuts heal more slowly and cause the woman more difficulty than an unassisted tearing. In the context of Merleau-Ponty's work, the forceps metaphor evokes Bacon's *The Masculine Birth of Time*, in which he advocates the domination of (masculine) science over (feminine) nature, as discussed in the Introduction.

5. Academic convention acknowledges that influence of other people, but usually include disclaimers of the responsibility of those others – the work is intended to be seen as the individualised product of bounded selves, even where there is multiple authorship. Indeed, normalised measure of academic work, such as research assessment exercises, depend on these apportionment conventions.

Bibliography

(Dates in square brackets refer to original date of publication.)

- Abbott, A. (1989) 'The New Occupational Structure: What are the Questions?', *Work and Occupations*, vol. 16, no. 3, pp. 273–91.
- Ackroyd, S. (1992) 'Paradigms Lost: Paradise Regained?', in M. Reed and M. Hughes (eds), *Rethinking Organization* (London: Sage), pp. 102–19.
- Ackroyd, S. and P. Crowdy (1990) 'Can Culture Be Managed?', *Personnel Review*, vol. 19, no. 5, pp. 3–13.
- Ainley, R. (ed.) (1998) *New Frontiers of Space, Bodies and Gender* (London: Routledge).
- Aldrich, H. (1988) 'Paradigm Warriors: Donaldson versus the Critics of Organisation Theory', *Organisation Studies*, vol. 9, no. 1, pp. 19–25.
- Aldrich, H. (1992) 'Incommensurable Paradigms? Vital Signs from Three Perspectives', in M. Reed and M. Hughes (eds), *Rethinking Organization* (London: Sage), pp. 17–45.
- Alt, J. (1976) 'Beyond Class: The Decline of Labor and Leisure', *Telos*, vol. 28, pp. 55–80.
- Ansell Pearson, K. (1997) *Viroid Life* (London: Routledge).
- Armstrong, D. (1987) 'Bodies of Knowledge: Foucault and the Problem of Human Anatomy', in G. Scambler (ed.), *Sociological Theory and Medical Sociology* (London: Tavistock), pp. 59–76.
- Bacon, F. (1964 [1653]) *The Masculine Birth of Time*, In B. Farrington, *The Philosophy of Francis Bacon: An Essay on Its Development 1603 to 1609 with New Translations of Fundamental Texts* (Liverpool University Press).
- Badaracco, J. (1991) *The Knowledge Link* (Boston, Mass.: Harvard Business School Press).
- Barber, B. (1970) 'Introduction', in L. J. Henderson, *On The Social System* (University of Chicago Press), pp. 1–53.
- Barker, P. (1993) *Michel Foucault: Subversions of the Subject* (Hemel Hempstead: Harvester Wheatsheaf).
- Barker, P. (1998) *Michel Foucault: An Introduction* (Edinburgh University Press).
- Barker, R., B. Wright, L. Meyerson and M. Gonick (1953) *Adjustment to Physical Handicap and Illness* (New York: Social Science Research Council).
- Barnard, C. (1938) *The Functions of the Executive* (Cambridge, Mass.: Harvard University Press).
- Bates Gaston, J. (1991) 'The Female Reproductive System and Work', in J. Firth-Cozens and M. West (eds), *Women At Work* (Milton Keynes: Open University Press), pp. 66–83.
- Bateson, G. and M. Mead (1942) *Balinese Character: A Photographic Analysis* (New York: New York Academy of Sciences).
- Baudrillard, J. (1975) *The Mirror of Production* (St. Louis: Telos Press).

- Baudrillard, J. (1993) *Symbolic Exchange and Death* (London: Sage).
- Bauman, Z. (1989) *Modernity and the Holocaust* (Cambridge: Polity Press).
- Bauman, Z. (1991) *Modernity and Ambivalence* (Cambridge: Polity Press).
- Bauman, Z. (1995) *Life in Fragments* (Oxford: Basil Blackwell).
- Becker, H., B. Greer, E. Hughes and A. Strauss (1961) *Boys in White: Student Culture in Medical School* (London: Transaction).
- Benhabib, S. (1992) *Situating the Self* (Cambridge: Polity Press).
- Benson, S. (1997) 'The Body, Health and Eating Disorders', in K. Woodward (ed.), *Identity and Difference* (London: Sage), pp. 121–82.
- Benthall, J. and T. Polhemus (eds) (1975) *The Body as a Medium of Expression* (London: Allen Lane).
- Berg, M. (1994 [1985]) *The Age of Manufactures: 1700–1820* (2nd edn) (London: Routledge).
- Berger, J. and T. Luckmann (1971) *The Social Construction of Reality* (Harmondsworth: Penguin).
- Bichat, X. (1801) *Anatomie Générale* (Paris).
- Birke, L. (1986) *Women, Feminism and Biology* (Brighton: Wheatsheaf).
- Birke, L. (1994) *Feminism, Animals and Science* (Buckingham: Open University Press).
- Blau, P. (1955) *The Dynamics of Bureaucracy* (University of Chicago Press).
- Bleier, R. (1984) *Science and Gender: A Critique of Biology and Its Theories on Women* (Oxford: Pergamon Press).
- Boje, D., R. Gephart and T. Thatchenkery (eds) (1996) *Postmodern Management and Organization Theory* (Thousand Oaks, Calif.: Sage).
- Bologh, R. (1990) *Love or Greatness* (London: Unwin Hyman).
- Bordo, S. (1989) 'The Body and the Reproduction of Femininity: A Feminist Appropriation of Foucault', in A. Jagger and S. Bordo (eds), *Gender/Body/Knowledge* (New Brunswick: Rutgers University Press), pp. 13–33.
- Bordo, S. (1993) *Unbearable Weight: Feminism, Western Culture and the Body* (Berkeley, Calif.: University of California Press).
- Braidotti, R. (1989) 'Bodies Without Organs', *Differences*, vol. 1, pp. 147–62.
- Braidotti, R. (1994a) *Nomadic Subjects* (New York: Columbia University Press).
- Braidotti, R. (1994b) 'Body Images and the Pornography of Representation', in K. Lennon and M. Whitford (eds), *Knowing the Difference* (London: Routledge), pp. 17–30.
- Bramwell, R. and M. Davidson (1991) 'Reproductive Hazards at Work', in J. Firth-Cozens and M. West (eds), *Women At Work* (Milton Keynes: Open University Press), pp. 84–97.
- Braverman, H. (1974) *Labour and Monopoly Capital* (London: Monthly Review Press).
- Brown, C. (1992) 'Organization Studies and Scientific Authority', in M. Reed and M. Hughes (eds), *Rethinking Organization* (London: Sage), pp. 67–84.
- Brown, E. (1980) *Rockefeller Medicine Men* (Berkeley, Calif.: University of California Press).
- Brown, R. (1979) 'Bureaucracy: The Utility of a Concept', in E. Kamenka and M. Krygier (eds), *Bureaucracy: The Career of a Concept* (London: Edward Arnold), pp. 135–55.
- Brunsson, N. (1986) *The Irrational Organization* (New York: Wiley).

- Burke, P. (1986) *The Italian Renaissance* (Cambridge: Polity Press).
- Burns, T. and G. Stalker (1961) *The Management of Innovation* (London: Tavistock).
- Burrell, G. (1984) 'Sex and Organizational Analysis', *Organization Studies*, vol. 5, no. 2, pp. 97–118.
- Burrell, G. (1988) 'Modernism, Postmodernism and Organizational Analysis: The Contribution of Michael Foucault', *Organization Studies*, vol. 9, pp. 221–35.
- Burrell, G. (1992) 'The Organization of Pleasure' in M. Alvesson and H. Willmott (eds), *Critical Management Studies* (London: Sage), pp. 66–89.
- Burrell, G. (1996) 'Normal Science, Paradigms, Metaphors, Discourses and Genealogies of Analysis', in S. Clegg, C. Hardy and W. Nord (eds), *Handbook of Organization Studies* (London: Sage), pp. 642–58.
- Burrell, G. (1997) *Pandemonium* (London: Sage).
- Burrell, G. and G. Morgan (1979) *Sociological Paradigms and Organisational Analysis* (London: Heinemann).
- Butler, J. (1990) *Gender Trouble* (New York: Routledge).
- Butler, J. (1993) *Bodies That Matter: On the Discursive Limits of 'Sex'* (New York: Routledge).
- Callen, A. (1995) *The Spectacular Body: Science, Method and Meaning in the Work of Degas* (New Haven, Conn.: Yale University Press).
- Campbell, A. (1997) 'Henri Fayol', in A. Sorge and M. Warner (eds), *The Handbook of Organizational Behaviour* (London: Thompson Business Press), pp. 597–602.
- Carter, A. (1982) *The Passion of the New Eve* (London: Virago).
- Carter, R. (1983) *Descartes' Medical Philosophy* (Baltimore, Md: Johns Hopkins University Press).
- Cassirer, E. (1951) *The Philosophy of the Enlightenment*, trans. F. Koelln and J. Pettegrove (Princeton, NJ: Princeton University Press).
- Cazal, D. and D. Inns (1998) 'Metaphor, Language and Meaning', in D. Grant, T. Keenoy and C. Osrick (eds), *Discourse and Organization* (London: Sage), pp. 177–92.
- Clark, D. (ed.) (1993) *The Sociology of Death* (Oxford: Basil Blackwell).
- Clegg, S. (1990) *Modern Organizations* (London: Sage).
- Clegg, S. (1994) 'Max Weber and Contemporary Sociology of Organizations', in L. Ray and M. Reed (eds), *Organizing Modernity* (London: Routledge), pp. 46–80.
- Clegg, S. and D. Dunkerley (1980) *Organization, Class and Control* (London: Routledge & Kegan Paul).
- Clegg, S. and C. Hardy (1996) 'Introduction: Organizations, Organization and Organizing', in S. Clegg C. Hardy and W. Nord (eds), *Handbook of Organization Studies* (London: Sage), pp. 1–28.
- Clegg, S., C. Hardy and W. Nord (eds) (1996) *Handbook of Organization Studies* (London: Sage).
- Cockburn, C. (1983) *Brothers* (London: Pluto Press).
- Cockburn, C. (1989) 'Equal Opportunities: The Long and the Short Agenda', *Industrial Relations Journal*, vol. 20, no. 4, pp. 213–25.
- Cockburn, C. (1991) *In the Way of Women* (London: Macmillan).

- Cohen, W. and D. Levinthal (1990) 'Absorptive Capacity: A New Perspective on Learning and Innovation', *Administrative Science Quarterly*, vol. 35, pp. 128–52.
- Collinson, D. (1992) *Managing the Shopfloor: Subjectivity, Masculinity and Workplace Culture* (Berlin: Walter de Gruyter).
- Collinson, D. and M. Collinson (1989) 'Sexuality in the Workplace: The Domination of Men's Sexuality', in J. Hearn *et al.* (eds), *The Sexuality of Organization* (London: Sage), pp. 91–109.
- Collinson, D. and J. Hearn (1994) 'Naming Men as Men', *Gender, Work and Organization*, vol. 1, no. 1, pp. 2–22.
- Collinson, D. and J. Hearn (eds) (1996) *Men as Managers, Managers as Men* (London: Sage).
- Collinson, M. and D. Collinson (1996) 'Its Only Dick: The Sexual Harassment of Women Managers in Insurance Sales', in *Work, Employment and Society*, vol. 10, no. 1, pp. 29–56.
- Connell, R. (1995) *Masculinities* (Cambridge: Polity Press).
- Cooley, C. H. (1964) *Human Nature and the Social Order* (New York: Schocken).
- Cooley, M. (1987) *Architect or Bee?* (London: Hogarth Press).
- Cooper, R. (1989) 'Modernism, Post Modernism and Organizational Analysis 3: The Contribution of Jacques Derrida', *Organization Studies*, vol. 10, no. 4, pp. 479–502.
- Cooper, R. (1990) 'Organization/Disorganization', in J. Hassard and D. Pym (eds), *The Theory and Philosophy of Organizations* (London: Routledge), pp. 167–97.
- Cooper, R. (1992) 'Formal Organization as Representation: Remote Control, Displacement and Abreviation', in M. Reed and M. Hughes (eds), *Rethinking Organization* (London: Sage), pp. 254–72.
- Cooper, R. (1997) 'The Visibility of Social Systems' in K. Hetherington and R. Munro (eds), *Ideas of Difference*. Sociological Review Monographs, (Oxford: Blackwell), pp. 32–41.
- Cooper, R. and G. Burrell (1988) 'Modernism, Postmodernism and Organizational Analysis: An Introduction', *Organization Studies*, vol. 9, no. 1, pp. 91–112.
- Cooper, R. and J. Law (1995) 'Organisation: Distal and Proximal Views', in S. Bacharach, P. Gagliardi and B. Mundell (eds), *Research in The Sociology of Organizations*, Vol. 1 *Studies in the European Tradition* (Greenwich Conn.: JAI Press), pp. 237–74 (pages in text refer to mimeo copy).
- Corbett, J. M. (1994) *Critical Cases in Organizational Behaviour* (London: Macmillan).
- Crichton, M. (1994) *Disclosure* (London: Arrow).
- Cronbach, L. (1957) 'The Two Disciplines of Scientific Psychology', *American Psychologist*, vol. 12, pp. 671–84.
- Crook, S., J. Pakulski and M. Waters (1992) *Postmodernization* (London: Sage).
- Crossley, N. (1994) *The Politics of Subjectivity* (Aldershot: Avebury).
- Crossley, N. (1995) 'Merleau-Ponty, the Elusive Body and Carnal Sociology', *Body and Society*, vol. 1, no. 1, pp. 43–63.

- Crossley, N. (1996) 'Body-Subject/Body-Power: Agency, Inscription and Control in Foucault and Merleau-Ponty', *Body and Society*, vol. 2, no. 2, pp. 99–116.
- Crozier, M. (1964) *The Bureaucratic Phenomenon* (London: Tavistock).
- Daft, R. (1989) *Organization Theory and Design* (3rd edn) (St Paul, Minn.: West).
- Dale, K. (1992) 'But Some are More Equal Than Others: Black Women Managers' Experiences of Equal Opportunities Policies', Unpublished MA dissertation, University of Warwick.
- Dale, K. (1997) 'Identity in a Culture of Dissection: Body, Self and Knowledge', in K. Hetherington and R. Munro (eds), *Ideas of Difference* (Sociological Review Monographs) (Oxford: Blackwell), pp. 94–113.
- Darwin, C. (1965 [1872]) *The Expression of the Emotions in Man and Animals* (University of Chicago Press).
- Darwin, C. (1985 [1888]) *The Origin of Species* (Harmondsworth: Penguin).
- Davies, C. and J. Rosser (1986) 'Gendered Jobs in the Health Service', in D. Knights and H. Willmott (eds), *Gender and the Labour Process* (Aldershot: Gower), pp. 94–115.
- Dawkins, R. (1986) *The Blind Watchmaker* (Harmondsworth: Penguin).
- Dean, M. (1994) *Critical and Effective Histories* (London: Routledge).
- Descartes, R. (1954 [1637]) *Philosophical Writings* (trans. and ed. Elizabeth Anscombe and Peter Thomas Geach) (London: Nelson's University Press/Open University Press).
- Dickens, L. (1994) 'The Business Case for Women's Equality: Is the Carrot Better than the Stick?', *Employee Relations*, vol. 16, no. 8, pp. 5–18.
- Dillon, M. (1988) *Merleau-Ponty's Ontology* (Bloomington, Ind.: Indiana University Press).
- DiMaggio, P. and W. Powell (1991) 'The Iron Cage Revisited: Institutional Isomorphism and Collective Rationality in Organizational Field', in W. Powell and P. DiMaggio (eds), *The New Institutionalism in Organizational Analysis* (London: University of Chicago Press), pp. 39–75.
- 'Disclosure' (1994) Warner Brothers.
- Donaldson, L. (1985) *In Defence of Organization Theory* (Cambridge University Press).
- Donaldson, L. (1988) 'In Successful Defence of Organization Theory: A Routing of the Critics', *Organization Studies*, vol. 9, no. 1, pp. 28–32.
- Donaldson, L. (1990) 'The Ethereal Hand: Organizational Economics and Management Theory', *Academy of Management Review*, vol. 15, no. 3, pp. 369–81.
- Donaldson, L. (1996a) *For Positivist Organization Theory* (London: Sage).
- Donaldson, L. (1996b) 'The Normal Science of Structural Contingency Theory', in S. Clegg, C. Hardy and W. Nord (eds), *Handbook of Organization Studies* (London: Sage), pp. 57–76.
- Douglas, M. (1966) *Purity and Danger* (London: RKP).
- Douglas, M. (1970) *Natural Symbols* (London: The Crescent Press).
- Dreyfus, H. and P. Rabinow (1982) *Michel Foucault: Beyond Structuralism and Hermeneutics* (Brighton: Harvester).
- Druce, M. and M. Johnson (1994) 'Human Dissection and Attitudes of Pre-clinical Students to Death and Bereavement', *Clinical Anatomy*, vol. 7, pp. 42–9.

- Durkheim, E. (1974) *Sociology and Philosophy* (New York: The Free Press).
- Dyer, R. (1985) 'Male Sexuality in the Media', in A. Metcalf and M. Humphries (eds), *The Sexuality of Men* (London: Pluto), pp. 28–43.
- Easley, B. (1983) *Fathering the Unthinkable* (London: Pluto).
- Eisenstein, E. (1979) *The Printing Press as an Agent of Change* (Cambridge University Press).
- Elias, N. (1978) *The Civilising Process: The History of Manners* (Oxford: Basil Blackwell).
- Emerson, J. (1970) 'Behaviour in Private Places', in H. P. Drietzl (ed.), *Recent Sociology*, 2 (New York: Macmillan), pp. 74–97.
- Essed, P. (1991) *Understanding Everyday Racism* (Newbury Park, Calif.: Sage).
- Ewen, S. (1976) *Captains of Consciousness: Advertising and the Social Roots of the Consumer Culture* (New York: McGraw-Hill).
- Falk, P. (1994) *The Consuming Body* (London: Sage).
- Fanon, F. (1967) *Black Skin, White Masks* (French original 1952) (New York: Grove Press). Also (1986) (London: Pluto).
- Farrington, B. (1964) *The Philosophy of Francis Bacon: An Essay on Its Development 1603 to 1609 with New Translations of Fundamental Texts* (Liverpool University Press).
- Featherstone, M. (1991) 'The Body in Consumer Culture', in M. Featherstone, M. Hepworth and B. Turner (eds), *The Body* (London: Sage), pp. 170–96.
- Featherstone, M. and Burrows, R. (1995a) 'Cultures of Technological Embodiment: An Introduction', in M. Featherstone and R. Burrows (eds), *Cyberspace, Cyberbodies, Cyberpunk* (London: Sage), pp. 1–20.
- Featherstone, M. and Burrows, R. (eds) (1995b) *Cyberspace, Cyberbodies, Cyberpunk* (London: Sage).
- Featherstone, M., M. Hepworth and B. Turner (eds) (1991) *The Body* (London: Sage).
- Figlio, K. (1976) 'The Metaphor of Organization: An Historiographical Perspective on the Bio-Medical Sciences of the Early Nineteenth Century', *History of Science*, vol. xiv, pp. 17–53.
- Fineman, S. (ed.) (1993) *Emotion in Organizations* (London: Sage).
- Finkelstein, V. (1980) *Attitudes and Disabled People: Issues for Discussion* (New York: World Rehabilitation Fund).
- Finkelstein, V. (1988) 'Changes in Thinking about Disability', Unpublished paper, quoted in M. Oliver (1990) *The Politics of Disablement* (London: Macmillan).
- Firth-Cozens, J. and M. West (eds) (1991) *Women At Work* (Milton Keynes: Open University Press).
- Fitzsimons, A. (1994) 'Women, Power and Technology', in K. Lennon and M. Whitfield (eds), *Knowing the Difference* (London: Routledge), pp. 122–31.
- Flax, J. (1993) *Disputed Subjects* (New York: Routledge).
- Foucault, M. (1970) *The Order of Things* (London: Tavistock).
- Foucault, M. (1972) *The Archaeology of Knowledge* (London: Routledge).
- Foucault, M. (1973) *The Birth of the Clinic* (London: Routledge).
- Foucault, M. (1977) *Discipline and Punish* (London: Allen Lane).
- Foucault, M. (1979) *Michel Foucault: Power, Truth, Strategy* (ed. M. Morris and P. Patton) (Sydney: Feral Publications).

- Foucault, M. (1980) *Power/Knowledge* (ed. C. Gordon) (Hemel Hempstead: Harvester Wheatsheaf).
- Foucault, M. (1981) *The History of Sexuality, Vol. One* (Harmondsworth: Penguin).
- Foucault, M. (1982) 'The Subject and Power', Afterword in H. Dreyfuss and P. Rabinow *Michel Foucault: Beyond Structuralism and Hermeneutics* (Brighton: Harvester), pp. 208–26.
- Foucault, M. (1984) *The Foucault Reader* (ed. P. Rabinow) (Harmondsworth: Penguin).
- Foucault, M. (1988) *Technologies of the Self* (ed. L. Martin, H. Gutman and P. Hatton) (London: Tavistock).
- Frank, A. (1991) 'For a Sociology of the Body: An Analytical Review', in M. Featherstone, M. Hepworth and B. Turner (eds) *The Body* (London: Sage), pp. 36–102.
- Fraser, N. (1989) *Unruly Practices* (Cambridge: Polity Press).
- Freud, S. (1957 [1914]) 'On Narcissism: An Introduction', in J. Rickman (ed.), *A General Selection in the Works of Sigmund Freud* (New York: Liveright Publications).
- Freud, S. (1961 [1923]) 'The Ego and the Id', in J. Strachey (trans.), *The Standard Edition of the Complete Psychological Works of Sigmund Freud* (London: Hogarth Press).
- Garb, T. (1998) *Bodies of Modernity* (London: Thames and Hudson).
- Gatens, M. (1996) *Imaginary Bodies* (London: Routledge).
- Gephart, R., D. Boje and T. Thatchenkery (1996) 'Postmodern Management and the Coming Crises of Organizational Analysis', in D. Boje, R. Gephart and T. Thatchenkery (eds), *Postmodern Management and Organization Theory* (Thousand Oaks, Calif.: Sage), pp. 1–18.
- Gergen, K. (1992) 'Organization Theory in the Postmodern Era', in M. Reed and M. Hughes (eds), *Rethinking Organization*, (London: Sage), pp. 207–26.
- Gerulaitis, L. V. (1976) *Printing and Publishing in Fifteenth-century Venice* (Chicago: American Library Association).
- Gibson, W. (1993 [1984]) *Neuromancer* (London: HarperCollins).
- Giddens, A. (1971) *Capitalism and Modern Social Theory* (Cambridge University Press).
- Giddens, A. (1991) *Modernity and Self Identity* (Cambridge: Polity Press).
- Gilbert, N. and M. Mulkay (1984) *Opening Pandora's Box* (Cambridge University Press).
- Gilman, S. (1997) 'The Deep Structure of Stereotypes', in S. Hall (ed.), *Representation: Cultural Representations and Signifying Practices* (London: Sage and Open University), pp. 284–5.
- Gioia, D. and E. Pitre (1990) 'Multiparadigm Perspectives on Theory Building', *Academy of Management Review*, vol. 15, no. 4, pp. 584–602.
- Goffman, E. (1968) *Stigma: Notes on the Management of Spoiled Identity* (Harmondsworth: Penguin).
- Golomstock, I. (1990) *Totalitarian Art* (London: Collins).
- Gould, S. J. (1981) *The Mismeasure of Man* (Harmondsworth: Penguin).
- Gouldner, A. (1954) *Patterns of Industrial Bureaucracy* (New York: Free Press).
- Gouldner, A. (1975) *For Sociology* (Harmondsworth: Penguin).
- Grabes, H. (1982) *The Mutable Glass* (Cambridge University Press).

- Graham, P. (1997) 'Mary Parker Follett', in A. Sorge and M. Warner (eds), *The Handbook of Organizational Behaviour* (London: Thompson Business Press), pp. 603–7.
- Granovetter, M. (1992) 'Economic Action and Social Structure: The Problem of Embeddedness', in M. Granovetter and R. Swedberg (eds), *The Sociology of Economic Life* (Oxford: Westview Press), pp. 53–81.
- Grant, D., T. Keenoy and C. Oswick (eds) (1998) *Discourse and Organization* (London: Sage).
- Gray, S. (1987) 'Sharing the Shop Floor', in S. Kaufman (ed.) *Beyond Patriarchy* (Oxford University Press), pp. 216–34.
- Green, J. and R. Wilchins (1996) 'New Men on the Horizon', *FTM Newsletter*, vol. 33 (January), in S. Whittle, *The Trans-Cyberian Mail Way*, Unpublished paper.
- Gribbin, J. (1985) *In Search of the Double Helix* (London: Corgi).
- Griffiths, M. (1985) *Feminisms and the Self: The Web of Identity* (London: Routledge).
- Grimshaw, J. (1986) *Feminist Philosophers: Women's Perspectives on Philosophical Traditions* (Brighton: Wheatsheaf).
- Grosz, E. (1990) 'The Body of Signification', in J. Fletcher and A. Benjamin (eds), *Abjection, Melancholia and Love: The Work of Julia Kristeva* (New York: Routledge), pp. 80–104.
- Grosz, E. (1994) *Volatile Bodies* (Bloomington, Ind.: Indiana University Press).
- Habermas, J. (1971) *Towards a Rational Society* (London: Heinemann).
- Hafferty, F. (1991) *Into the Valley: Death and the Socialization of Medical Students* (New Haven, Conn.: Yale University Press).
- Hall, E. (1973 [1959]) *The Silent Language* (New York: Anchor Books).
- Hall, R. (1963) 'The Concept of Bureaucracy: An Empirical Assessment', *American Journal of Sociology*, vol. LXIX, pp. 32–40.
- Hall, S. (1997) 'The Spectacle of the "Other"', in S. Hall (ed.), *Representation: Cultural Representations and Signifying Practices* (London: Sage and Open University), pp. 223–90.
- Hall, S. (ed.) (1977) *Representation: Cultural Representations and Signifying Practices* (London: Sage and Open University).
- Hannan, J. and J. Freeman (1977) 'The Population Ecology of Organization', *American Journal of Sociology*, vol. 82, pp. 929–64.
- Hannan, J. and J. Freeman (1989) *Organizational Ecology* (Cambridge, Mass.: Harvard University Press).
- Haraway, D. (1990a) 'A Manifesto for Cyborgs', in L. Nicholson (ed.), *Feminism/Postmodernism* (London: Routledge), pp. 190–233.
- Haraway, D. (1990b) 'Investment Strategies for the Evolving Portfolio of Primate Females', in Mary Jacobus et al. (eds), *Body/Politics* (New York: Routledge), pp. 139–62.
- Hardy, C. and S. Clegg (1996) 'Some Dare Call it Power', in S. Clegg, C. Hardy and W. Nord (eds), *Handbook of Organization Studies* (London: Sage), pp. 622–43.
- Harrison, J. E. C. (1984) *The Common People* (London: Fontana).
- Hassard, J. (1988) 'Overcoming Hermeticism in Organization Theory: An Alternative to Paradigm Incommensurability', *Human Relations*, vol. 41, no. 3, pp. 247–59.

- Hassard, J. (1990) 'An Alternative to Paradigm Incommensurability in Organization Theory', in J. Hassard and D. Pym (eds), *The Theory and Philosophy of Organizations* (London: Routledge), pp. 97–108.
- Hassard, J. (1991) 'Multiple Paradigms and Organizational Analysis: A Case Study', *Organization Studies*, vol. 12, no. 2, pp. 275–99.
- Hassard, J. (1993) *Sociology and Organization Theory: Positivism, Paradigms and Postmodernity* (Cambridge University Press).
- Hassard, J. and R. Holliday (eds) (1998) *Organization/Representation* (London: Sage).
- Hassard, J., R. Holliday and H. Willmott (eds) (2000) *Body and Organization* (London: Sage).
- Hassard, J. and M. Parker (eds) (1994) *Towards a New Theory of Organizations* (London: Routledge).
- Hassard, J. and D. Pym (eds) (1990) *The Theory and Philosophy of Organizations* (London: Routledge).
- Hatch, M. J. (1997) *Organization Theory* (Oxford University Press).
- Hearn, J. (1994) 'The Name of the Pose', *Journal of Gender Studies*, vol. 3, no. 1 (March), pp. 69–75.
- Hearn, J., D. Sheppard, P. Tancred-Sheriff and G. Burrell (eds) (1989) *The Sexuality of Organisation* (London: Sage).
- Hedlund, G. (1994) 'A Model of Knowledge Management and the N-Form Corporation', *Strategic Management Journal*, vol. 15, special issue (Summer), pp. 73–90.
- Hegel, G. (1953) *Reason in History: A General Introduction to the Philosophy of History*, trans. R. Hartman (Indianapolis: Bobbs-Merrill).
- Heilbron, J. (1995) *The Rise of Social Theory* (Cambridge: Polity Press and Basil Blackwell).
- Heidegger, M. (1977 [1954]) 'Science and Reflection', in W. Lovitt (ed.), *The Question Concerning Technology and Other Essays* (New York: Harper and Row).
- Heim, M. (1995) 'The Design of Virtual Reality', in M. Featherstone and R. Burrows (eds), *Cyberspace, Cyberbodies, Cyberpunk* (London: Sage), pp. 65–78.
- Henriques, J., W. Hollway, C. Urwin, C. Venn and V. Walkerdine (eds) (1984) *Changing the Subject* (London: Methuen).
- Hill, C. (1969) *Reformation to Industrial Revolution* (Harmondsworth: Penguin).
- Hochschild, A. (1983) *The Managed Heart* (Berkeley, Calif.: University of California Press).
- Hogarth, W. (1969 [1753]) *The Analysis of Beauty* (London: The Scholar Press).
- Hollway, W. (1989) *Subjectivity and Method in Psychology: Gender, Meaning and Science* (London: Sage).
- Hollway, W. (1991) *Work Psychology and Organizational Behaviour* (London: Sage).
- Hood, C. and Dunsire, A. (1982) *Bureaometrics* (Farnborough: Gower).
- Hooks, B. (1982) *Ain't I a woman: black women and feminism* (London: Pluto).
- Hoskin, K. (1995) 'The Viewing Self and the World We View: Beyond the Perspectival Illusion', *Organization*, vol. 2, no. 1, pp. 141–62.

- Hoskin, K. and R. Macve (1986) 'Accounting and the Examination: A Genealogy of Disciplinary Power', *Accounting, Organisations and Society*, vol. 11, no. 2, pp. 105–36.
- Hoxie, R. (1915) *Scientific Management and Labor* (New York: Appleton).
- Hoy, D. (1986) 'Introduction' in D. Hoy (ed.), *Foucault: A Critical Reader* (Oxford: Basil Blackwell), pp. 1–27.
- Hubbard, R. and L. Birke (eds) (1995) *Reinventing Biology* (Bloomington, Ind.: Indiana University Press).
- Huczynski, A. (1997) 'Guru Concept', in A. Sorge and M. Warner (eds), *The Handbook of Organizational Behaviour* (London: Thompson Business Press), pp. 374–83.
- Hughes, H. S. (1979 [1958]) *Consciousness and Society* (Brighton: Harvester).
- Hunter, D. (ed.) (1989) *Seduction and Theory* (Urbana and Chicago, Ill.: University of Illinois Press).
- Hyman, R. (1971) *Industrial Relations: A Marxist Introduction* (London: Macmillan).
- Irigaray, L. (1985a) *Speculum of the Other Woman* (Ithaca, NY: Cornell University Press).
- Irigaray, L. (1985b) *This Sex Which Is Not One* (Ithaca, NY: Cornell University Press).
- Irigaray, L. (1993) *An Ethics of Sexual Difference* (trans. C. Burke and G. Gill) (London: Athlone Press).
- Jackson, N. and P. Carter (1991) 'In Defence of Paradigm Incommensurability', *Organization Studies*, vol. 12, no. 1, pp. 109–27.
- Jackson, N. and P. Carter (1993) "'Paradigm Wars": A Response to Hugh Willmott', *Organization Studies*, vol. 14, no. 5, pp. 721–5.
- Jackson, N. and P. Carter (1998) 'Labour as Dressage', in A. McKinley and K. Starkey (eds), *Foucault, Management and Organisation Theory* (London: Sage), pp. 49–64.
- Jacob, M. (1987) 'Scientific Culture in the Early English Enlightenment: Mechanisms, Industry and Gentlemanly Facts', in A. Kors and P. Korshin (eds), *Anticipations of the Enlightenment in England, France and Germany* (Philadelphia, Pa.: University of Pennsylvania Press), pp. 134–64.
- Jacobus, M. (1990) 'In Parenthesis: Immaculate Conceptions and Feminine Desire', in M. Jacobus, E. Fox Keller and S. Shuttleworth (eds), *Body/Politics* (New York: Routledge), pp. 11–28.
- Jacobus, M., E. Fox Keller and S. Shuttleworth (eds) (1990) *Body/Politics* (New York: Routledge).
- Jay, M. (1993) *Downcast Eyes* (Berkeley, Calif.: University of California Press).
- Jermier, J., D. Knights and W. Nord (eds) (1994) *Resistance and Power in Organizations* (London: Routledge).
- Jones, S. (1993) *The Language of the Genes* (London: Flamingo).
- Jordanova, L. (1989) *Sexual Visions: Images of Gender in Science and Medicine Between the Eighteenth and Twentieth Centuries* (London: Harvester Wheatsheaf).
- Josipovici, G. (1979) *The World and the Book* (2nd edn) (London: Macmillan).
- Kamenka, E. and M. Krygier (eds) (1979) *Bureaucracy: The Career of a Concept* (London: Edward Arnold).

- Kanter, R. M. (1977) *Men and Women of the Corporation* (New York: Basic Books).
- Keller, E. Fox (1985) *Reflections on Gender and Science* (New Haven, Conn.: Yale University Press).
- Keller, E. Fox (1990) 'From Secrets of Life to Secrets of Death', in M. Jacobus, E. Fox Keller and S. Shuttleworth (eds), *Body/Politics* (New York: Routledge), pp. 177–91.
- Keller, E. Fox (1992) *Secrets of Life, Secrets of Death* (London: Routledge).
- Kerfoot, D. and D. Knights (1993) 'Management, Masculinity and Manipulation', *Journal of Management Studies*, vol. 30, no. 4, pp. 659–67.
- Kermode, F. (1973) *The Sense of an Ending* (Oxford University Press).
- Kern, S. (1975) *Anatomy and Destiny* (New York: Bobbs-Merrill).
- Kets de Vries, M. (ed.) (1991) *Organizations on the Couch* (San Francisco: Jossey-Bass).
- Kets de Vries, M. and D. Miller (1984) *The Neurotic Organization* (San Francisco: Jossey-Bass).
- Klug, W. and M. Cummings (1994) *Concepts of Genetics* (4th edn) (New York: Macmillan).
- Knights, D. (1990) 'Subjectivity, Power and the Labour Process', in D. Knights and H. Willmott (eds), *Labour Process Theory* (London: Macmillan), pp. 297–335.
- Knights, D. and H. Willmott (eds) (1986) *Managing the Labour Process* (Aldershot: Gower).
- Knights, D. and H. Willmott (eds) (1990) *Labour Process Theory* (London: Macmillan).
- Kovel, J. (1988 [1970]) *White Racism: A Psychohistory* (London: Allen Lane).
- Kristeva, J. (1982) *Powers of Horror: An Essay on Abjection* (New York: Columbia University Press).
- Kristeva, J. (1988) 'Interview in Paris', in E. Hoffman Bruch and L. Serrano (eds), *Women Analyze Women in France, England and the US* (New York University Press).
- Kroker, A. and M. Kroker (eds) (1988) *Body Invaders* (London: Macmillan).
- Kuhn, T. (1970 [1962]) *The Structure of Scientific Revolutions* (2nd edn) (University of Chicago Press).
- Langer, M. (1989) *Merleau-Ponty's Phenomenology of Perception: A Guide and Commentary* (London: Macmillan).
- Lasch, C. (1979) *The Culture of Narcissism* (New York: Norton).
- Latour, B. and S. Woolgar (1979) *Laboratory Life* (Beverly Hills, Calif.: Sage) (reprinted 1986, Princeton, NJ: Princeton University Press).
- Lavater, J. (1806) *Essays on Physiognomy* (London: Vernor and Hood).
- Law, J. (1994) *Organizing Modernity* (Oxford: Basil Blackwell).
- Lawrence, S. (1995) 'Anatomy and Address: Creating Medical Gentlemen in Eighteenth Century London', in V. Nutton and R. Porter (eds), *The History of Medical Education in Britain* (Amsterdam: Rodopi), pp. 199–228.
- Le Bon, G. (1879) 'Recherches anatomiques et mathématiques sur les lois des variations du volume du cerveau et sur leurs relations avec l'intelligence', *Revue d'Anthropologie*, 2nd series, vol. 2, pp. 27–104.
- Leder, D. (1990) *The Absent Body* (Chicago University Press).

- Lennon, K. and M. Whitford (eds) (1994) *Knowing the Difference* (London: Routledge).
- Levin, D. (1993a) 'Introduction' in D. Levin (ed.), *Modernity and the Hegemony of Vision* (Berkeley, Calif.: University of California Press), pp. 1–29.
- Levin, D. (ed.) (1993b) *Modernity and the Hegemony of Vision* (Berkeley, Calif.: University of California Press).
- Lewontin, R. (1993) *The Doctrine of DNA* (Harmondsworth: Penguin).
- Lewontin, R. and S. Rose (1984) *Not In Our Genes: Biology, Ideology and Human Nature* (Harmondsworth: Penguin).
- Lidchi, H. (1997) 'The Poetics and the Politics of Exhibiting Other Cultures', in S. Hall (ed.), *Representation: Cultural Representations and Signifying Practices* (London: Sage and Open University), pp. 151–222.
- Liff, S. and K. Dale (1994) 'Formal Opportunity, Informal Barriers: Black Women Managers Within a Local Authority', *Work, Employment and Society*, vol. 8, no. 2, pp. 177–98.
- Lingis, A. (1994) *Foreign Bodies* (London: Routledge).
- Linstead, S. (1997) 'Abjection and Organisation', *Human Relations*, vol. 50, no. 9, pp. 1115–45.
- Lloyd, G. (1984) *The Man of Reason* (London: Methuen).
- Lupton, D. (1994) *Medicine as Culture* (London: Sage).
- Lupton, D. (1995) 'The Embodied Computer/User', in M. Featherstone and R. Burrows (eds), *Cyberspace, Cyberbodies, Cyberpunk* (London: Sage), pp. 97–112.
- Lury, C. (1996) *Consumer Culture* (Cambridge: Polity Press).
- Mackenney, R. (1987) *Tradesmen and Traders: The World of the Guilds in Venice and Europe* (London: Croom Helm).
- Mansfield, A. and B. McGinn (1993) 'Pumping Irony: The Muscular and the Feminine', in S. Scott and D. Morgan (eds), *Body Matters* (London: Falmer Press), pp. 49–68.
- Marglin, S. (1974) 'What Do the Bosses Do? The Origins and Functions of Hierarchy in Capitalist Production', *Review of Radical Political Economics*, vol. 6, no. 2, pp. 60–92.
- Marsden, R. and Townley, B. (1996) 'The Owl of Minerva: Reflections on Theory in Practice', in S. Clegg, C. Hardy and W. Nord (eds), *Handbook of Organization Studies* (London: Sage), pp. 659–75.
- Martin, E. (1987) *The Woman in the Body* (Milton Keynes: Open University Press).
- Martin, E. (1991) 'The Egg and the Sperm: How Science has Constructed a Romance Based on Stereotypical Male–Female Roles', *Signs*, vol. 16, no. 3, pp. 485–501.
- Martin, E. (1994) *Flexible Bodies* (Boston, Mass.: Beacon Press).
- Martin, J. (1993) 'Francis Bacon: Authority and the Moderns', in T. Sorell (ed.), *The Rise of Modern Philosophy* (Oxford: Clarendon Press), pp. 71–88.
- Marx, K. (1972) 'Extracts from "Economic and Philosophical Manuscripts of 1844"', in R. Tucker (ed.), *The Marx–Engels Reader* (New York: Norton), pp. 52–103.
- Massey, D. (1993) 'Scientists, Transcendence and the Work/Home Boundary', in J. Wacjman (ed.), *Organizations, Gender and Power*, Warwick Papers in

- Industrial Relations, 48: Industrial Relations Research Unit, Warwick University.
- Maturana, H. and F. Varela (1980) *Autopoiesis and Cognition* (London: D. Reidel).
- Mauss, M. (1973 [1934]) 'Techniques of the Body', *Economy and Society*, vol. 2, 70–88.
- McKinley, A. and K. Starkey (eds) (1998) *Foucault, Management and Organization Theory* (London: Sage).
- McLean, C. and K. Hoskin (1998) 'Organizing Madness: Reflections on the Form of the Form', *Organization*, vol. 4, no. 3, pp. 519–42.
- McNay, L. (1992) *Foucault and Feminism* (Cambridge: Polity Press).
- McNay, L. (1994) *Foucault: A Critical Introduction* (Cambridge: Basil Blackwell and Polity Press).
- McNeil, M. (1993) 'Dancing with Foucault: Feminism and Power-Knowledge', in C. Ramazanoglu (ed.), *Up Against Foucault* (London: Routledge), pp. 147–78.
- Mead, G. H. (1934) *Mind, Self and Society* (University of Chicago Press).
- Mead, M. and F. Macgregor (1951) *Growth and Culture: A Photographic Study of Balinese Childhood* (New York: Putnam and Sons).
- Mead, W. and J. Mead (1992) *Management for a Small Planet* (London: Sage).
- Mellor, P. (1993) 'Death in High Modernity: The Contemporary Presence and Absence of Death', in D. Clark (ed.), *The Sociology of Death* (Oxford: Basil Blackwell), pp. 11–30.
- Mellor, P. and C. Shilling (1997) *Re-forming the Body* (London: Sage).
- Mercer, K. (1997) 'Reading Racial Fetishism', in S. Hall (ed.), *Representation: Cultural Representations and Signifying Practices* (London: Sage and Open University), pp. 285–90.
- Merleau-Ponty, M. (1962) *The Phenomenology of Perception* (Published 1945 in French; trans. C. Smith) (London: Routledge).
- Merleau-Ponty, M. (1967) *The Structure of Behaviour* (Published 1947 in French; trans. A. Fisher), (Boston, Mass.: Beacon Press).
- Merleau-Ponty, M. (1973) *The Visible and the Invisible* (Published 1964 in French; trans. A. Lingis) (Evanston, Ill.: Northwestern University Press).
- Merleau-Ponty, M (1989) 'An Unpublished Text by Maurice Merleau-Ponty: A Prospectus of His Work', in J. Edie (ed.), *The Primacy of Perception* (trans. A. Dallery) (Evanston, Ill.: Northwestern University Press).
- Mincer, J. (1958) 'Investment in Human Capital and Personal Income Distribution', *Journal of Political Economy*, vol. 66, no. 2.
- Mincer, J. and S. Polachek (1974) 'Family Investments in Human Capital: Earnings of Women', *Journal of Political Economy*, supplement.
- Morgan, D. (1993) 'You Too Can Have a Body Like Mine: Reflections on the Male Body and Masculinities', in S. Scott and D. Morgan (eds), *Body Matters* (London: Falmer Press), pp. 69–88.
- Morgan, D. and S. Scott (1993) 'Bodies in a Social Landscape', in S. Scott and D. Morgan (eds), *Body Matters* (London: Falmer Press), pp. 1–21.
- Morgan, G. (1986) *Images of Organization* (London: Sage).
- Morley, D. and K. Robins (1995) *Spaces of Identity* (London: Routledge).

- Mouzelis, N. (1967) *Organization and Bureaucracy* (London: Routledge & Kegan Paul).
- Mumford, L. (1934) *Technics and Civilization* (New York: Harcourt Brace Jovanovich).
- Munro, R. (1997) 'Ideas of Difference: Stability, Social Spaces and the Labour of Division', in K. Hetherington and R. Munro (eds), *Ideas of Difference* (Oxford: Basil Blackwell), pp. 3–26.
- Nelkin, D. and S. Lindee (1995) *The DNA Mystique: The Gene as a Cultural Icon* (New York: W. H. Freeman).
- Nicholson, L. (ed.) (1990) *Feminism/Postmodernism* (London: Routledge).
- Noble, D. (1993) *A World Without Women* (New York: Oxford University Press).
- Nochlin, L. (1994) *The Body in Pieces: The Fragment as a Metaphor of Modernity* (London: Thames and Hudson).
- North, D. (1990) *Institutions, Institutional Change and Economic Performance* (Cambridge University Press).
- Nutton, V. and R. Porter (eds), *The History of Medical Education in Britain* (Amsterdam: Rodopi).
- Oakley, A. (1984) *The Captured Womb* (Oxford: Basil Blackwell).
- O'Donnell, M. (1992) *A New Introduction to Sociology* (2nd edn) (London: Nelson and Sons).
- Okely, J. (1983) *The Traveller-Gypsies* (Cambridge University Press).
- Oliver, M. (1990) *The Politics of Disablement* (London: Macmillan).
- Oudshoorn, N. (1994) *Beyond the Natural Body: An Archeology of Sex Hormones* (London: Routledge).
- Parsons, T. (1956) 'Suggestions for a Sociological Approach to the Theory of Organizations', *Administrative Science Quarterly*, vol. 1, pp. 63–85 and 225–39.
- Parsons, T. (1957) 'The Mental Hospital as a Type of Organization', in M. Greenblatt, D. Levinson and R. Williams (eds), *The Patient and the Mental Hospital* (Chicago: Free Press), pp. 108–29.
- Penrose, E. (1952) 'Biological Analogies in the Theory of the Firm', *American Economic Review*, vol. XLII, pp. 804–19.
- Perrow, C. (1979) *Complex Organizations: A Critical Essay* (New York: Random House).
- Perry, N. (1977) 'A Comparative Study of Paradigm Proliferation', *British Journal of Sociology*, vol. 28, no. 1, pp. 38–50.
- Perry, N. (1992) 'Putting Theory in Its Place', in M. Reed and M. Hughes (eds), *Rethinking Organization* (London: Sage), pp. 85–101.
- Petchesky, R. (1987) 'Fetal Images: The Power of Visual Culture in the Politics of Reproduction', *Feminist Studies*, vol. 13, no. 2, pp. 263–92.
- Petherbridge, D. (1997) 'Art and Anatomy: The Meeting of Text and Image', in Exhibition Catalogue *The Quick and the Dead: Artists and Anatomy* (London: National Touring Exhibitions/South Bank Centre), pp. 7–99.
- Pfeffer, J. (1982) *Organizations and Organization Theory* (Marshfield, Mass.: Pitman).
- Pfeffer, J. (1993) 'Barriers to the Advance of Organizational Science: Paradigm Development as a Dependent Variable', *Academy of Management Review*, vol. 18, no. 4, pp. 599–620.

- Pickstone, J. (1981) 'Bureaucracy, Liberalism and the Body in Post-Revolutionary France', *History of Science*, vol. xix, pp. 115–43.
- Plant, S. (1997) *Zeros and Ones* (London: Fourth Estate).
- Plumwood, V. (1993) *Feminism and the Mastery of Nature* (London: Routledge).
- Polhemus, T. (1975) 'Social Bodies', in J. Benthall and T. Polhemus (eds), *The Body as a Medium of Expression* (London: Allen Lane), pp. 13–35.
- Porter, R. (ed.) (1997) *Rewriting the Self: Histories from the Renaissance to the Present* (London: Routledge).
- Pouchelle, M.-C. (1990) *Body and Surgery in the Middle Ages* (in English trans.) (Cambridge: Polity Press).
- Power, M. (1990) 'Modernism, Postmodernism and Organization', in J. Hassard, and D. Pym (eds), *The Theory and Philosophy of Organizations* (London: Routledge), pp. 109–24.
- Pugh, D. (ed.) (1971) *Organization Theory: Selected Readings* (Harmondsworth: Penguin).
- Pugh, D., R. Mansfield, and M. Warner (1975) *Research in Organizational Behaviour* (London: Heinemann).
- Rapp, R. (1976) *Industry and Economic Decline in Seventeenth Century Venice* (Cambridge, Mass.: Harvard University Press).
- Ray, L. and M. Reed (eds) (1994) *Organizing Modernity* (London: Routledge).
- Reed, M. (1985) *Redirections in Organisational Analysis* (London: Tavistock).
- Reed, M. (1990) 'From Paradigms to Images: The Paradigm Warrior turned Postmodern Guru', *Personnel Review*, vol. 19, no. 3, pp. 25–40.
- Reed, M. (1991) 'Scripting Scenarios for a New Organization Theory and Practice', *Work, Employment and Society*, vol. 5, no. 1, pp. 119–32.
- Reed, M. (1992) 'Introduction', in M. Reed and M. Hughes (eds), *Rethinking Organization* (London: Sage), pp. 1–16.
- Reed, M. (1996) 'Organizational Theorizing: A Historically Contested Terrain', in S. Clegg, C. Hardy and W. Nord (eds), *Handbook of Organization Studies* (London: Sage), pp. 31–56.
- Reed, M. and M. Hughes (eds) (1992) *Rethinking Organization* (London: Sage).
- Reeves, J. (ed.) (1985) *Selected Poems of Emily Dickinson* (ed. J. Reeves) (London: Heinemann).
- Richardson, R. (1989) *Death, Dissection and the Destitute* (Harmondsworth: Penguin).
- Ring, L. (1994) 'Sexual Harassment and the Production of Gender', *Differences: A Journal of Feminist Cultural Studies*, vol. 6, no. 1, pp. 129–66.
- Ritzer, G. (1993) *The McDonaldisation of Society* (Thousand Oaks, Calif.: Pine Forge Press).
- Robinson, D. (1995) *An Intellectual History of Psychology* (Madison, Wisc.: University of Wisconsin Press).
- Rogers, G. A. J. (1979) 'The Empiricism of Locke and Newton', in S. Brown (ed.), *Philosophers of the Enlightenment* (Brighton: Harvester), pp. 1–30.
- Romanyshyn, R. (1989) *Technology as Symptom and Dream* (London: Routledge).
- Rorty, R. (1980) *Philosophy and the Mirror of Nature* (Oxford: Basil Blackwell).
- Rose, H. (1994) *Love, Power and Knowledge* (Cambridge: Polity Press).

- Rose, N. (1985) *The Psychological Complex: Psychology, Politics and Society in England 1869–1939* (London: Routledge & Kegan Paul).
- Rosen, M. (1998) 'Organism, Growth and History', Paper presented at Warwick University, Centre for Social Theory, June.
- Rossiter, A. (1988) *From Private to Public: A Feminist Exploration of Early Mothering* (Toronto: The Women's Press).
- Rowland, R. (1992) *Living Laboratories* (London: Cedar).
- Rowlinson, M. (1997) *Organisations and Institutions* (London: Macmillan).
- Rubin, G. (1975) 'The Traffic in Women: Notes on the "Political Economy" of Sex', in R. Rieter (ed.) *Toward an Anthropology of Women* (New York: Monthly Review Press), pp. 157–210.
- Russett, C. (1966) *The Concept of Equilibrium in American Social Thought* (New Haven, Conn.: Yale University Press).
- Rutherford, J. (ed.) (1990) *Identity: Community, Culture, Difference* (London: Lawrence & Wishart).
- Sabel, D. (1996) *Longitude* (London: Fourth Estate).
- Saint-Simon, C.-H. de (1966 [1813]) 'Mémoire sur la science de l'homme', in *Oeuvres* (Paris: Anthropos), vol. 5, pp. 28–37.
- Salaman, G. (1979) *Work Organizations* (London: Longman).
- Salaman, G. and K. Thompson (1973a) 'Introduction', in G. Salaman and K. Thompson (eds), *People and Organisations* (London: Longman), pp. 1–9.
- Salaman, G. and K. Thompson (eds) (1973b) *People and Organisations* (London: Longman).
- Sawday, J. (1995) *The Body Emblazoned* (London: Routledge).
- Sawicki, J. (1991) *Disciplining Foucault: Feminism, Power and the Body* (New York: Routledge).
- Scarborough, H. and J. M. Corbett (1992) *Technology and Organization* (London: Routledge).
- Scarry, E. (1985) *The Body in Pain: The Making and Unmaking of the World* (New York: Oxford University Press).
- Schiebinger, L. (1989) *The Mind Has No Sex?* (Cambridge, Mass.: Harvard University Press).
- Schilder, P. (1978 [1935]) *The Image and the Appearance of the Human Body* (also 1950 edn) (New York: International Universities Press).
- Schiller, F. (1967 [1795]) *Letters on the Aesthetic Education of Man* (trans. E. Wilkinson and L. Willoughby) (Oxford University Press), sixth letter, pp. 33–5.
- Schneider, N. (1994) *The Portrait* (Cologne: Taschen).
- Schultz, B. (1985) *Art and Anatomy in Renaissance Italy* (Ann Arbor, Michigan: UMI Research Press).
- Scott, R. (1995) *Institutions and Organizations* (Thousand Oaks, Calif.: Sage).
- Scott, S. and D. Morgan (eds) (1993) *Body Matters* (London: Falmer Press).
- Seidler, V. (1994) *Unreasonable Men: Masculinity and Social Theory* (London: Routledge).
- Selznick, P. (1949) *TVA and the Grassroots* (Berkeley, Calif.: University of California Press).
- Sennett, R. (1976) *The Fall of Public Man* (Cambridge University Press).
- Sennett, R. (1994) *Flesh and Stone* (London: Faber).

- Sewell, G. and A. Wilkinson (1992) 'Someone to Watch Over Me', *Sociology*, vol. 26, no. 2, pp. 271–318.
- Shakespeare, W. (1982) *Complete Works*, Cambridge Text established by J. Dover Wilson for Cambridge University Press (London: Octopus).
- Schildrick, M. (1994) *Leaky Bodies and Boundaries: Feminism, Deconstruction and Bioethics*, Unpublished PhD thesis, University of Warwick.
- Schildrick, M. (1996) 'Posthumanism and the Monstrous Body', *Body and Society*, vol. 2, no. 1, pp. 1–15.
- Shilling, C. (1993) *The Body and Social Theory* (London: Sage).
- Shilling, C. (1997) 'The Body and Difference', in K. Woodward (ed.), *Identity and Difference* (London: Sage), pp. 63–120.
- Sibley, D. (1995) *Geographies of Exclusion* (London: Routledge).
- Silverman, D. (1970) *The Theory of Organisations* (London: Heinemann).
- Simon, H. (1957 [1945]) *Administrative Behavior* (New York: Collier/Macmillan) (1976 edn: New York: Free Press).
- Sinclair, S. (1997) *Making Doctors: An Institutional Apprenticeship* (Oxford: Berg).
- Singh, S. (1998) *Fermat's Last Theorem* (London: Fourth Estate).
- Smith, C. (1997) 'Labour Process', in A. Sorge and M. Warner (eds), *The Handbook of Organizational Behaviour* (London: Thompson Business Press), pp. 95–103.
- Smith, R. (1997) 'Self-reflection and the Self', in R. Porter (ed.), *Rewriting the Self: Histories from the Renaissance to the Present* (London: Routledge), pp. 49–57.
- Sobchack, V. (1995) 'Beating the Meat/Surviving the Text, or How to Get out of this Century Alive', in M. Featherstone and R. Burrows (eds), *Cyberspace, Cyberbodies, Cyberpunk* (London: Sage), pp. 205–14.
- Sorge, A. and M. Warner (eds) (1997) *The Handbook of Organizational Behaviour* (London: Thompson Business Press).
- Stafford, B. (1991) *Body Criticism* (Cambridge, Mass.: MIT Press).
- Stam, H. (ed.) (1998) *The Body and Psychology* (London: Sage).
- Stinchcombe, A. (1959) 'Bureaucratic and Craft Administration of Production: A Comparative Study', *Administrative Science Quarterly*, vol. 4, pp. 168–87, reprinted in M. Granovetter and R. Swedberg (eds), *The Sociology of Economic Life* (Oxford: Westview Press), pp. 345–61.
- Sturrock, J. (ed.) (1979) *Structuralism and Since* (Oxford University Press).
- Synnott, A. (1993) *The Body Social: Symbolism, Self and Society* (London: Routledge).
- Taylor, J. S. (1993) 'The Public Foetus and the Family Car: From Abortion Politics to a Volvo Advertisement', *Science as Culture*, vol. 3, no. 4, pp. 601–19.
- Thomas, R. S. (ed.) (1971) *A Choice of Wordsworth's Verse* (London: Faber & Faber).
- Thompson, E. P. (1967) 'Time, Work Discipline and Industrial Capitalism', *Past and Present*, vol. 38, pp. 56–96.
- Thompson, P. and D. McHugh (1995) *Work Organizations* (2nd edn) (London: Macmillan).
- Tolbert, P. and L. Zucker (1996) 'The Institutionalisation of Institutional Theory', in S. Clegg, C. Hardy and W. Nord (eds), *Handbook of Organization Studies* (London: Sage), pp. 175–90.

- Tomas, D. (1995) 'Feedback and Cybernetics: Reimagining the Body in the Age of Cybernetics', in M. Featherstone and R. Burrows (eds), *Cyberspace, Cyberbodies, Cyberpunk* (London: Sage), pp. 21–44.
- Townley, B. (1994) *Reframing Human Resource Management* (London: Sage).
- Turner, B. (1983) *Religion and Social Theory* (London: Sage).
- Turner, B. (1987) *Medical Power and Social Knowledge* (London: Sage).
- Turner, B. (1990) 'The Anatomy Lesson: A Note On The Merton Thesis', *Sociological Review*, vol. 38, pp. 1–18.
- Turner, B. (1991) 'Recent Developments in the Theory of the Body', in M. Featherstone, M. Hepworth and B. Turner (eds), *The Body* (London: Sage), pp. 1–35.
- Turner, B. (1992) *Regulating Bodies* (London: Routledge).
- Turner, B. (1994) 'Preface' in P. Falk, *The Consuming Body* (London: Sage), pp. vii–xvii.
- Turner, B. (1996) *Body and Society* (2nd edn. first publ. 1984) (London: Sage).
- Turner, R. (1995) *Re-inventing Leonardo: The Anatomy of a Legend* (London: Papermac).
- Udy, S. (1959) *Organisation of Work: A Comparative Analysis of Production Among Non-industrial Peoples* (New Haven, Conn.: HRAF Press).
- Van den Berg, J. H. (1978) *Medical Power and Medical Ethics* (New York: W. W. Norton).
- Van Maanen, J. (1995) 'Style as Theory', *Organizational Science* (November), vol. 6, pp. 133–43.
- Vasseleu, C. (1998) *Textures of Light: Vision and Touch in Irigaray, Levinas and Merleau-Ponty* (London: Routledge).
- Wajcman, J. (1991) *Feminism Confronts Technology* (Cambridge: Polity Press).
- Wajcman, J. (1998) *Managing Like a Man* (Cambridge: Polity Press).
- Walker, M. (1993) *Dirty Medicine* (London: Slingshot Publications).
- Ware, V. (1992) *Beyond the Pale* (London: Verso).
- Weber, M. (1947) *The Theory of Social and Economic Organization* (ed. T. Parsons) (New York: Oxford University Press).
- Weedon, C. (1987) *Feminist Practice and Poststructuralist Theory* (Cambridge, Mass.: Blackwell).
- Weick, K. (1979) 'Cognitive Processes in Organization', in B. Staw (ed.), *Research in Organizational Behavior*, vol. 1, pp. 41–74 (Greenwich, Conn.: JAI Press).
- Weiss, G. (1999) *Body Images: Embodiment as Corporeality* (New York: Routledge).
- Wenzel, H. V. (1997) Translator's footnotes of L. Irigaray 'And the One Doesn't Stir Without the Other', in D. Tietjens Meyers (ed.), *Feminist Social Thought: A Reader* (New York: Routledge), pp. 320–7.
- West, J. (1990) 'Gender and the Labour Process: A Reassessment', in D. Knights and H. Willmott (eds), *Labour Process Theory* (London: Macmillan), pp. 244–73.
- Whitford, M. (1991) *Luce Irigaray: Philosophy in the Feminine* (London: Routledge).
- Whittle, S. (1996) 'The TransCyberian Mail Way', Unpublished conference paper, Keele University, Centre for Technology and Social Theory, September.

- White, H. (1979) 'Foucault', in J. Sturrock (ed.), *Structuralism and Since* (Oxford University Press), pp. 81–115.
- Williams, L. (1990) *Hard Core: Power, Pleasure and the 'Frenzy of the Visible'* (London: Pandora Press).
- Williams, R. (1983) *Keywords* (London: Fontana).
- Williams, S. and G. Bendelow (1998) *The Lived Body* (London: Routledge).
- Willmott, H. (1990a) 'Beyond Paradigmatic Closure in Organizational Enquiry', in J. Hassard and D. Pym (eds), *The Theory and Philosophy of Organizations* (London: Routledge), pp. 44–62.
- Willmott, H. (1990b) 'Subjectivity and the Dialectics of Praxis: Opening up the Core of Labour Process Analysis', in D. Knights and H. Willmott (eds), *Labour Process Theory* (London: Macmillan), pp. 336–78.
- Willmott, H. (1993a) 'Breaking the Paradigm Mentality', *Organization Studies*, vol. 14, no. 5, pp. 681–719
- Willmott, H. (1993b) 'Paradigm Gridlock: A Reply', *Organization Studies*, vol. 14, no. 5, pp. 727–30.
- Willmott, H. (1994) 'Bringing Agency (Back) into Organizational Analysis: Responding to the Crisis of (Post)Modernity', in J. Hassard and M. Parker (eds), *Towards a New Theory of Organizations* (London: Routledge), pp. 87–130.
- Wilson, E. O. (1975) *Sociobiology: A New Synthesis* (Cambridge, Mass.: Harvard University Press).
- Woodward, K. (ed.) (1997) *Identity and Difference* (London: Sage).
- Woolhouse, R. S. (1988) *The Empiricists* (Oxford University Press).
- Wright, B. (1960) *Physical Disability: A Psychological Approach* (New York: Harper Row).
- Young, I. M. (1989 [1980]) 'Throwing Like a Girl: A Phenomenology of Feminine Body Component, Motility and Spaciality', *Human Studies*, vol. 3, no. 1, (1980) pp. 137–56, reprinted in J. Allen and I. M. Young (eds) (1989) *The Thinking Muse: Feminism and Modern French Philosophy* (Bloomington: Indiana University Press, pp. 51–70).
- Young, I. M. (1984) 'Pregnant Embodiment: Subjectivity and Alienation', *Journal of Medicine and Philosophy*, vol. 9, no. 1, pp. 45–62.
- Young, I. M. (1990) *Justice and the Politics of Difference* (Princeton, NJ: Princeton University Press).
- Young, R. (1985) *Darwin's Metaphor* (Cambridge University Press).

Index

- abjection 116, 139–47, 168, 169–70
AIDS 42, 148
Alberti, L. 93, 177–8
Alcmaen 84
alienation 193–8
allopathic medicine 99
American Medical Association 99, 220
analysis 108, 203
‘anatomical Renaissance’ 85, 177–8
anatomising urge 23–6, 29, 38, 41, 57, 62, 100–10, 115, 123, 136, 154, 179, 203–4
Anatomy Act of 1832 87
anatomy theatres 88, 92, 101, 167
anthropology 33–6
Aston Studies 128–9, 187–8
- Bacon, F. 4, 103, 104–6
Barnard, C. 131
Baudrillard, J. 41, 194–5
Bauman, Z. 25, 112–13, 136–7, 149, 160–1, 163
Becker, H. 90
Berger, P. and Luckmann, T. 190
Bichat, M. 96, 117–19
blood 90, 95, 114, 139, 174, 223
body as organism 9, 12
body-image 65–8, 122
body-landscape 95
body use in action 52
Botton, M. 105
boundaries 63, 117–19, 188, 205
Bourdieu, P. 45, 55
Braidotti, R. 60–1, 64, 93, 156, 167
Braverman, H. 195–8
Burke, E. 177–8
Burns, T. and Stalker, G. 119–20
Burrell, G. and Morgan, G. 18, 128–9, 141–2, 179–80
Butler, J. 143–4
Byrne, Charles (The Irish Giant) 87
- calculating hedonism 43
Cartesianism 4, 9, 10, 20–1, 33, 41, 69–72, 74, 83, 94–9, 101–4, 119, 125, 134, 148, 172
Cellini 178
chiasm 211–13
Chrestomathic principle 92
Clegg, S. 149
Clegg, S. and Dunkerley, D. 18, 194–5
Clegg, S. and Hardy, C. 128, 132, 150
Cockburn, C. 3
Collinson, D. 197
common sense 15
Comte, A. 110–11, 126
Condillac, E. 108
Cooper, R. 146–7
Cooper, R. and Law, J. 208–9
Copernicus, N. 95, 164
Crossley, N. 72–3
cultural tourism 30
culture of dissection 23–7, 101–6, 154, 160, 204–7
Cuvier, G. 117
cyborgs 41–3
- Darwin, C. 33, 116, 124–6, 136, 184, 189
Dawkins, R. 208
de Garengot, R. 91
death 2, 7, 31, 83, 84, 90, 101, 114, 135–8, 153
Derrida, J. 15
Descartes, R. 121, 156–7 (*see also* Cartesianism)
Di Maggio, P. and Powell, W. 190
Dickinson, E. 83
disability 171–3
disciplines 14, 25
discursive formations 16, 60–1, 64
Donaldson, L. 143, 188
Douglas, M. 47–51

- Durkheim, E. 126–7
 ego-ideal 66
 Elias, N. 54, 158–9
 embodied subjectivity 12, 57–60, 207–10
 embodiment 11, 64
 Emerson, J. 162–3
 emotional labour 22
 Enlightenment 22, 26
 eugenics 35, 184–5
 Eustachi, B. 85

 Falk, P. 53–4
 Fanon, F. 68, 170
 Fardon, R. 50
 Featherstone, M. 45
 feminist theories 30–1, 36–7, 60–1, 76–81, 134, 161–4, 198–202
 finger factors 10, 168
 fixing 114, 180, 203, 223
 Flax, J. 210–12
 flesh 70
 fluid bodies 114, 139–42, 149–50
 Foucault, M. 15, 22, 25, 29, 45, 58–65, 72–6, 84, 86, 111–12, 118, 154, 160, 205–6
 Frank, A. 51–2
 Frankenstein (and monster) 97
 frenzy of the visible 164
 Freud, S. 28, 66, 97, 126

 Galen 85
 Gatens, M. 198–9
 Gates, F. 98
 genealogy 60–3
 genetics 10–11, 35–6, 99, 133, 148
 Giddens, A. 39, 51
 Gilbert, N. and Mulkay, M. 10
 Goffman, E. 168–9, 171
 Grosz, E. 20, 142
 guild system in medicine 91

 Haraway, D. 202
 Harvey, W. 94–5, 96
 Hassard, J. 19, 38, 128, 141, 160, 194
 Heilbron, R. 14, 107–11, 117
 historical body 11

 Hochschild, A. 22
 Hollway, W. 154, 183–4
 homeopathic medicine 99
 Hoskin, K. 157–8
 Hoskin, K. and Meve, R. 176–7
 Hottentot Venus 170
 Huczynski, A. 180–1, 188
 Human Relations School 21, 131–2, 180, 183–6
 human resource management 21, 74
 Hunter, W. 87
 Husserl, E. 69
 Hyman, R. 29

 ideal of assimilation 205
 identity 26, 43, 154, 158–61, 165, 169–71, 205
 inside/outside 53, 66, 113, 125, 139, 150–1, 223
 institutional theory 133, 189–90
 Irigaray, L. 29, 79–81, 162–4, 213
 isomorphism 190–1

 Jackson, N. and Carter, P. 74, 142–3, 145
 Jay, M. 157–8
 Jones, S. 35
 Jordanova, L. 4
 Josipovici, G. 124

 Kant, I. 108–10, 122–3
 Kanter, R. 186
 Keller, E. Fox 210
 Kepler, J. 96
 Knights, D. 196
 Kristeva, J. 138, 167
 Kuhn, T. S. 90

 labour process theory 195–7
 Langer, M. 69–70
 Lavater, J. 34–5
 Le Bon, G. 34
 Leder, D. 78–9
 Leonardo da Vinci 85, 94, 101, 177
 Lingis, A. 114–15, 152

 Malthus, T. 124
 manufactories 39
 Martin, E. 7, 11, 32, 165, 201

- Marx, K. 125, 192–6
 masculinity 3, 80, 97, 216
 Mauss, M. 36, 47
 McNay, L. 60
 meat 41, 71, 191, 218
 mechanical image of the body 122
 Merleau-Ponty, M. 29, 65–75, 197,
 206–7, 211–12
 metaphors 120–1, 129, 142
 mimetic consumption 46
 mind–body dualism 20–1, 64, 131,
 153, 211
 mirror 23, 26–7, 46, 127–31,
 153–73, 180–2, 192–8
 Mondino 85
 Morgan, G. 120–1
 Morton, S. 34
 Munro, R. 146
 ‘murder act’ of 1752 86

 natural body 33–5
 natural extinction 136
Neuromancer 43
 Nochlin, L. 98
 normalisation 160, 171–4, 183, 219

 objectified disembodiment 12, 57,
 185, 204–7
 ocularcentrism 153–4, 156, 158,
 170, 223
 organic 119–20
 organisation 8, 13, 14, 100–10,
 115–24, 127–9, 149–54, 208–9
 organisation studies 9, 12, 129,
 205–6
 organisation theory 13–27, 61, 186
 organs without bodies 134
 Oudshoorn, N. 99

 Pacioli, L. 176–7
 Padua 88, 177, 220
 pantomimic body 93
 paradigm debate 141–6, 179–80
 Pareto, V. 186
 Parsons, T. 49, 126–7
 perspectival vision 157, 223
 Pfeffer, J. 17, 143
 phenomenologically lived body 11,
 64–5

 Pickstone, J. 117
 Plant, S. 28
 Polhemus, T. 33, 48, 81
 population ecology 133, 189
 pornography 41, 97, 163
 post-bureaucratic 150–1
 post-human 209
 postmodern turn 15, 210
 power/knowledge 59–61
 pregnancy 30, 78, 81, 165–8, 201–2,
 210, 213–15
 production of science 4–6
 Prometheus 1–3
 project of the self 43

 quest for order 25

 rationality 4–6, 106–9, 136–7, 177–8
 reconstitutions of the body 38–41
 Reed, M. 15, 145
 replication 27, 164–8, 174–98,
 205–7
 reproduction 27, 164
 Revolutionary France 116–19, 136
 Ritzer, G. 191–2
 Romanticism 123–4
 Romanynshyn, R. 3, 84, 93, 94–7,
 157
 Rorty, R. 155
 Rose, H. 4
 Rosen, M. 122–3

 Saint-Simon, H. 8, 118–19
 Salaman, G. 135
 Sawday, J. 23–5, 85, 121, 163
 scalpel 25–7, 127–30, 137, 153, 159
 Scarry, E. 1
 Schilder, P. 65–7
 Schiller, F. 122–3
 Sennett, R. 179
 Shilling, C. 54–6
 Simon, H. 132
 Silverman, D. 16–17, 18, 131
 Sobchack, V. 41
 sociobiology 35–6, 47
 Solomon’s House 106
 speculum 161–4
 spiritual mechanics 102
 Stakhanov 1

- stigma 168–9
symbiosis 210–11
- Taylor, F. W. 21, 180–5
technoscience 4
Turner, B. 49–51, 118, 148
Townley, B. 74
- Valverde, J. 88
Venice 174–9
Vesalius, A. 85, 88, 94
- war 6–7
weaving 28, 207
- Weber, M. 13, 29, 109, 127, 134,
186–8
Weedon, C. 57
Weiner, N. 105
Weiss, G. 67–8, 145–6
‘western science’ 9, 10–12, 20,
29–30, 57, 82, 128, 134, 143
Whitford, M. 79
Williams, S. and Bendelow, G. 11,
20, 68–9, 117
Willmott, H. 145, 146, 196
Wordsworth, W. 83
- Young, I. M. 76–8