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**Governance and Narrative:
Alternative forms of Non-
Governmental Organisation**

B

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Overview

Comparative analysis of 3 films offers different perspectives on power and conflict: Eisenstein's *Strike* (1925) & *Battleship Potemkin* (1925) and *Billy Elliot* (2000).

One example of an approach to analysing governance via narrative - where narratives are representations of events.

In a sense it involves 'reading' film to identify and apply critical theories of organization (power, narrative, class) to help think about new representations.

Imitation and Narrative

- Artistic forms for Aristotle are aesthetically pleasing as acts of representation, ‘modes of imitation’.
- Connects with core, contemporary definitions of narrative, as ‘representation of events’.
- Imitation is fundamental in Aristotelian aesthetics and his social or practical philosophy.
- For instance, he writes that the wellspring of poetry is an instinct of imitation, ‘lying deep in our nature’.
- It is by imitation, and developing an aesthetic appetite that we can learn and complement *phronesis*.

The instinct of imitation is implanted in man from childhood [who] through imitation learns his earliest lessons; and no less universal is the pleasure felt in things imitated. We have evidence of this in the facts of experience... the reason why men enjoy seeing a likeness is, that in contemplating it they find themselves learning or inferring, and saying perhaps, 'Ah that is he'.



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Intellectual Montage in *Strike*



The Odessa Steps in *Battleship Potemkin*



Similarities



What do these images convey?



Intellectual Montage(ish) in *Billy Elliot*



Differences



Theoretical Points

- (i) contrasting portrayal of crisis in Hegel and Marx
- (ii) the difference between accounts of power as the province of individuals or individual institutions (the received 'agency' view of power), versus power as the product of systemic constraints and ideology (critical theory perspectives)
- (iii) class conflict and the changing nature of class
- (iv) links between ideology, propaganda and the way we represent governance.

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