

## Language and Ideology in Management Literature: Contribution to Metaphoric Neology Critics

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**ABSTRACT :** Many publications have recently been published in management literature using exaggerated rhetoric, metaphorical neology, and ideological language. These publications are mostly made under management fashions or management fads, and the subject is generally examined with a critical language. In these studies, the subject of criticism of management literature expressed with non-factual and analytical propositions and a rhetorical style is made. Another problem is writing writings on a technical and rational area such as management in an emotional and ideological style. In these publications, it is criticized that the publications produced with metaphorical neologies do not have a significant contribution to the literature and have low operational value. This conceptual and theoretical research aims to draw attention to the problematic metaphorical neology and ideological language that dominate the management literature and contribute to these criticisms. The research is handled with an interpretative and critical approach in terms of its philosophy. The subject dealt with in the research was examined within the framework of text linguistics, and rhetorical analysis and various suggestions were made based on the results.

**KEYWORDS:** Guru discourse, ideological language, management fads, management fashion, neology.

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### I. INTRODUCTION

From the very beginning, the man tries to understand and explain the universe and its happening through language. For this, he developed various disciplines such as mythology, literature, and philosophy. He expanded his horizons with mythologies and produced literary works by increasing his emphasis without breaking the context with literature. In this way, the man tried to understand existence and what it means to exist through reasoning. He discovered the laws that dominate nature with natural sciences and made various technical and economic advances with the discovered laws. In this way, with Kant's words, he tried to get out of the situation he fell into, again through his mind. This is a process of enlightenment, and enlightenment has contributed significantly to scientific progress by putting everything on the plane of questioning. However, all these advances have been due to the correct use of language and thought in all cases, whether in social sciences or science. However, lately, language and thought are not used with the same care, especially in the field of management, and a metaphorical neology in the management literature prevents the obtaining of the expected benefit from the mental efforts of young researchers.

Studies based on metaphorical neologies use language arbitrarily and carelessly based on subjective judgments. Language is often taken out of context, making it difficult for laypeople to negotiate. Undoubtedly, at stake here is not to oppose the use of each profession's professional language (jargon) but the sloppy transfer of concepts belonging to other professions to management literature (Cachia, 1997, Bowker, 2018, Klingebiel, 2020). The arbitrary use of language, detached from this context and fact, often stems from a wannabe rather than a conscious choice. The use of neological language tries to manipulate the interlocutor's thought by ignoring that knowledge is produced in language. This situation brings to mind the idea that the use of neological language is also an ideological choice. Because the language message is a basic tool that carries thought and ideology (Matheson: 2005: 5). Ideologies are not only a system of ideas but a basic perception framework, a means of organizing human attitudes and behaviors (Van Dijk, 1998: 23). Jorgenson and Phillips argue that the use of ideologies as a tool of manipulation prevents people from using their minds freely (Jargenson and Phillips, 2002: 2). The main purpose of all scientific activities is to understand how and why what is happening. Man can understand the universe and its contents only by the scientific method and by establishing causal relationships. In this process of understanding, a language is a fundamental tool in any scientific discipline. However, this tool is not a tool that everyone can give the meaning they want. Language is not only an expression of truth but also a means of comprehending truth.

The only area on which one can build everything else is "language," searching for meaning. Confucius must have grasped this fact long ago that "if they gave me the rule of the world for a day, the first thing I would do

was fix the meanings of the concepts." This expression of Confucius is important in revealing the relationship between language and meaning. If the concepts' meanings are ambiguous, there is no ground on which the thought can be built. Voltaire expressed the condition for discussion by saying, "I am ready to discuss everything with you, but let us get to know the concepts first." Likewise, Wittgenstein stated that "the limits of my language are the limits of my world, we must keep silent about those who cannot be spoken about" and stated that thinking that does not fit its object is like disembodied souls.

## **II. CONCEPTUAL FRAMEWORK**

Language is not just a group's means of expressing itself; it is at the center of social life itself. Expressing the fact that language is not an ordinary means of communication, Saussure states that there must be a community for the language to exist. Otherwise, it will not be possible for language to survive. Language is not a desk-generated system of codes but also a form of "discourse" about who says what and how. In this form, language is the indicator (expression) of the referents (entity). Behind a text has to be a social structure above all. Language does not make sense unless it puts the reader and society at the center. Indeed, the meaning of the text is determined not only by the author but also by the reader. Scientific writing is not about producing rhetorical or metaphorical neology but using factual language skillfully. On the contrary, as post-structuralists say, "every reading becomes an act of writing." All human actions and all understanding and explanation are through language. This shows that man is a linguistic being as well as an action being. Language guides man in his search for meaning; whatever the meaning is built on provides a solid foundation. This shows that all notions of language can only be possible through consensus. This also shows that meaning depends on both content, structure, and form. Plato emphasizes the importance of using language skillfully in naming in *Kratylos* dialogue about language. Since people come to a common opinion on the names, he says, there must be a valid naming for all. Names and concepts must also have the ability to convey information (Plato, 2000: 383). This understanding expressed by Plato means "the conformity of thought to its object." Aristotle, who emphasizes the importance of language, sees language as "reflections of the soul." He emphasizes that language should have fixed meanings for everyone (Aristotle, 1998: 47). Aristotle argues that every sentence in the language is not just a tool but a system of meanings on which a consensus is reached (Aristotle, 1991: 27). What Aristotle revealed is true or false only if they are testable. This concludes that naming is not possible with "metaphoric neologisms" but with scientific concepts suitable for producing synthetic proposals.

In his *Essay on Human Understanding*, Locke states that words' function is to establish the connection between objects and thoughts. For Locke, thought is everything that is a "mind object" during human thinking (Locke, 2013: 47). According to him, the man grasps the external world through thoughts that represent objects and phenomena. Right thinking emerges with the correct and harmonious use of the object and functional mind. Before language is established between words and objects, it is formed between words and thoughts. Therefore, the connection established between the mind and words must be reflected by the outside world. For this reason, it would not be wrong to say that language is the product of not only the harmony of thought and mind but also the unit of analysis considered with thought.

The hermeneutical method, developed to understand a text correctly, attaches importance to its literal meaning and connotations (Neuman, 2008). According to Gadamer, hermeneutics is the philosophical study of the understanding of the text and its character. The main purpose of this understanding effort is to understand and interpret the language used in the works. According to Dilthey, the basic tool of language interpretation is the basic carrier of meaning. For Gadamer, understanding, interpretation, dialogue and discourse are through text. Interpretation is removing the veil over the hidden and implied meaning (Becermen, 2004). Language is the basic building block of discourse. Discourse is created within a tradition, and interpretation is a clear expression of the tradition's discourse. The use of language requires a certain expression (indicator) to correspond to a certain meaning and a certain referent (entity). According to Frege, thought is subjective, but meaning reflects common convictions. In this respect, either literary texts or scientific texts must be intersubjective. Words gain meaning not by subjective arbitrariness but by convention. Meaning is not produced unless the language is related to the phenomenal world. According to Wittgenstein, people draw pictures of facts while speaking. This painting is not an imaginary picture but a model of reality. The premises of this model must be a picture of reality. To describe reality is by drawing its picture. Every word in the language is not just the code and label of an object; rather, it relates to the object. Phrases reflect not only objects and their names but also the meaning of the object in culture. Every word is related to the entity (referent) and the meaning given to the entity (sign). Language is not only a simple naming but also a compromise on meaning (Wittgenstein, 2009: 36). Thanks to this consensus, the structure consisting of words gains the property of being a "language." Heidegger criticizes the assumption that understanding language is a matter of interpretation. According to him, each act of comprehension is determined by the previously remaining meaning (Heidegger, 2008). A collective memory

emerges in the process of language use. In this respect, language functions as a semantic cycle between generations. This is why "language is the house of thought." Gadamer agrees with Heidegger by stating that there is a common side in every act of understanding (Gadamer, 1994: 14). It is the universe of consciousness in which understanding takes place in language. The meaning of language is not an arbitrary situation but an effort to reveal the meaning. Every act of understanding is possible with the author's overlap and the reader's horizons. Agreement in a society can only be possible with the horizons' overlap in question: the language agreed on.

**Language of Science and Metaphoric Neologism :** Metaphoric neologism is often a morpho-semantically problematic expression that breaks the grammatical relationship of the language. Neological statements are word units that do not contain meaning when they are not read with their context (Vermees, 2003: 89-108). Meaning is an agreed language unit in a language. Metaphoric neology introduces new words into the language or generates new concepts from words that already exist in the language. The challenge is not to produce concepts in case of need. To explain the new situation due to technological, social, or cultural developments, words are produced by adhering to the language rules, which is necessary in some cases. In metaphorical neology, word production rules are not followed (Roche and Zhang, 2016, Humbley and Palacios, 2012, Humbley, 2018, Akbari, 2020). Although they are expressed as nouns or adjectives, they cannot be understood by people who speak that language but do not come from the same discipline. These include "authentic leader", "undersized leader", "toxic leader", "self-leader", "organizational disgrace", "revenge management", "trust asymmetry" and "shame management". Metaphoric neology is not just a concept but a whim to derive a word. In the context of management fashions, neology is a professional slang. The production of pseudo-concepts expressed as neology today is produced by ignoring morphology, syntax, and language semantics. Neology production is sometimes made in the form of adaptation from foreign languages and sometimes in the form of the derivation of that language itself. The curiosity to produce neology, especially when combined with management fashions and management enthusiasm, causes a waste of mental labor.

Metaphoric neology results from the use of the wrong language that ignores meaning and context. Metaphoric neologies embody themselves in two principal ways. The first is to take new or known words out of context and use them out of context. The second form of metaphoric neology is by adding relevant-unrelated adjectives before a known word as in retronyms. Distributed leadership, organizational undermining, toxic leadership, synergistic organization are some of them. Metaphoric neology is an effort to produce forms without producing meaning (Li, 2011: 14-20). Neologies can emerge in different forms in any discipline. Regardless of occupational categories, neologies can often be produced for political, cultural, or political reasons.

The reason for metaphoric neology may be different; Whether these are technological, economic, psychological, political, or cultural, the situation does not change. In metaphorical neology, first of all, the "word," meaning-fact harmony, is ignored. The corruption of language, the emptying of meaning, is a desire for innovation without content. This is also the act of giving unusual meaning to concepts obtained by bringing together words that cannot be brought together semantically. In the words of Lehrer, metaphorical neology "is generally derived from attracting the reader/listener's attention or increasing the memorability (Lehrer, 2003: 369-382). The easiest way to produce neology is to add metaphors to a word whose meaning is known. In the process of producing neologies, the syntax of the sentence is often not followed. Neology enthusiasts often go on the path of producing tasteless concepts without analytical questioning and logical inference. Due to neologies, the concepts' fixed meaning is lost, and meanings that do not belong to them are loaded through word clusters (Munday, 2008: 39). Neologies usually occur in the form of retronyms. Thus, every neology emerges as a concept that gains a new meaning (Newmark, 1988: 140). These metaphors are new but not original, produced but not creatively. It is incompatible with the morphological, etymological, and semantic rules of the language.

Neologies usually arise in the following ways:

- A new word derivation is the most common example of neology building, which often ignores the language's word derivation rules. These are usually produced under the pretext of meeting the needs of technological, economic, and social developments.
- One of the most common ways in which neologies are produced is the transfer of concepts used in one discipline with different meanings. The inclusion of the meaning of the word "entropy" belonging to thermodynamics in the literature as "rearrangement," "organizational improvement," is an example of such neology.
- Some neologies are produced by attributing new meanings to the concepts that everyone knows and uses in a certain sense. Devotion instead of obeying the organization's normative rules, attributing responsible behavior to a proactive, zealous person as good soldier syndrome are examples of such neology.

- Neologies produced through translation from a foreign language are the most common examples of producing metaphorical neology. Empowerment instead of increasing powers, cynicism instead of criticism, glass ceiling or glass wall syndrome instead of career barrier, etc.

Since language rules regarding word creation are ignored in neology, it is quite easy to produce neology, functional, and even useful. However, the definition criteria, social and cultural contexts of neologies are weak or not formed (Quemada, 2007: 6-7). While some neologies are produced without any fundamental technological, cultural, social, or economic change, such neologies do not correspond to any need. Because of neology production, the scientific and aesthetic language is often sacrificed to professional slang, management fashions, and guru discourse.

**Problem Areas of Neologism :** One of the most important problem areas of neologism is expressing signs and referents with metaphorical neologies. Another problem is associative disorders. The associative disorder is caused by the use of signs and referrals out of their meaning. Words, objects, aspects, or phenomena that show, suggest, or take something other than themselves are called signs. The real-world counterpart of the sign is called the referent. Other items such as pictures, figures, signs are also called indicative. If the showing phenomenon creates some images in mind, this is what is shown. Among these indicators, the language indicator is all kinds of actions performed in words or writing. Metaphoric neology is usually generated through the language indicator.

Any word used in a language is an "indicator." The meaning of this word is "referent." The "referent" is whatever it is, while the sign differs in every language. The reference is a phenomenon independent of the language used and the culture of its users. However, the indicator is not a "word" or a "word"; indicator is both word, meaning, and connotations (Cabezas-García and Faber, 2017, Peruzzo, 2014). In short, signs have a "concept" and a "meaning" aspect, and these emerge as a result of conventions in a culture. However, there is no consensus on words such as "Authentic Leader," "Distributed Leader," "Toxic Leader," neither as a meaning nor as a concept, and they are not actually concepts. Since these types of metaphorical neologies have no equivalent in nature, they usually cannot be long-lived and disappear by following a course like a graph below. While people still read what Plato wrote, Aristotle, Bacon, Hegel, or Kant, the neologies are written 20-30 years ago are disappearing.

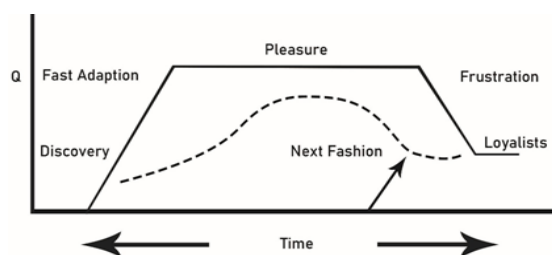


Figure 1: Life Cycle of Management Fashion, Source: Ettore, 1997: 34.

Metaphoric neologies are generally problematic in terms of language, association, meaning, sign, and referent structures. We can determine the problem areas of neologies both scientifically and formally as follows:

**Use of non-associative language:** According to Saussür, the meaning of an indicator is based on culture. Thus, someone who knows that language gives certain meanings to certain sounds. For example, someone who knows the meaning of the word "cat" would pair it with a "cat object." However, the signs are not independent of each other and are arbitrarily produced. Each indicator gets its meaning from its relationship with other indicators (Jorgenson and Phillips: 2002: 11). Indicators must have their counterparts in the real world as objects, phenomena, or concepts. The referent corresponds to an object in the world, that is, being. When the word "flower" is mentioned, the flower's impression is formed in the human mind. However, deriving the concept of "forced citizenship" when the concept of "organizational citizenship" does not hold is an unrelated metaphorical neology. When we say Good Soldier Syndrome, Contextual Performance, Organizational Undermining, can we talk about an impression formed in the human mind? There should be a similarity between the concept and its sign as much as the object and its mirror image. For example, when we read the word "wolf," a "wolf" concept is formed in our minds. However, "Implicit Leadership or Organizational Resilience, Feminine and Masculine Distributed Leadership, Revenge Management, Shame Management, Employment etc. There is no connotation that neologies have formed in the human mind.

**Associative disorder:** Association is the state of association between thoughts in terms of cause, effect, time, place, and result. The sign and the sender remind each other because of their similarity or contrast. When a

sound or word is heard, some associations occur in the human mind. Associations occur spontaneously in the human mind without the mediation of will. Associations may occur due to reasons such as proximity in space, proximity in time, and resemblance. For example, the word "school" causes building in our minds and, through association, many associations with students, teachers, classrooms, schoolyards, exams, friendships, etc. Employee Undermining, Organizational Organicism, Careerism, Toxic Personality, Paternalist Leadership, Nightmare Management, Hybrid Third-Party Intervention Strategies, Organizational Bi-directionality, Resilience of the Leader and Followers, Organizational Deviation, Empathy, Spirituality in Business, Organizational Attractiveness, Revenge Management, Learned Strength Many other neological concepts such as Employment and Organizational Undermining do not have any connotations in mind. For example, looking at the publications produced in the WoS and Scopus database in the period 1975-2020 on Quality Circles, which is one of the concepts related to metaphorical neology, it is seen that people quickly abandoned this concept, thinking it was a metaphorical neology, although they first adopted this concept.

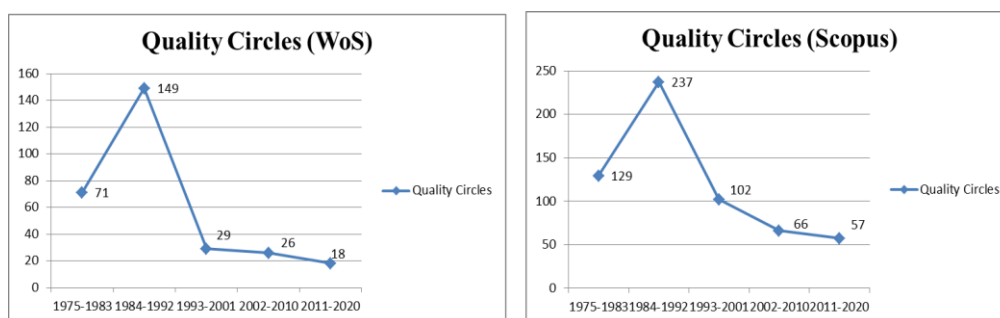


Figure 2. Quality circles publication numbers in WoS and Scopus databases between 1975-2020

Metaphoric neology is produced to add beauty, strength, and vitality to the world. Although these are logically consistent, they are poor in scientific value. For example, understanding organization, knowing organization, thinking organization, and learning organization are all metaphoric. This use may add something to literary meaning in poetry, but what can a rational and technical field, for example, "distributed leader," undermining leader, or sentimental organization neologies, add to meaning?

Another problem in the literature in the production of metaphoric neology is "mytonomies." From the standpoint of semiotics, mitonomy is another expression that resembles, resembles, or is related to that shown. Mytonomy represents the part and the whole (Romzek and Ingraham, 2000, Urde, 2016). For example, reducing the human to the position of any of the other production factors in organizations and characterizing him as a "resource" is an example of mytonomy. In the process that transforms from personnel management to human resources management, the disorganization of labor with the deception of "human is at the center of everything" is the ideological use of the relevant management language. Presenting human resources management as the representative of a human-centered management is an example of mytonomy. On the other hand, expressing the status of a person in the workplace in terms other than "human" by saying "employee" and sometimes "employee" instead of "human" is another example of mytonomy. A naming as "Human Management" instead of many naming will eliminate all kinds of arguments and save people from seeing them as a "resource."

Metaphoric neology is similar to psychiatric association disorders that anyone other than the spokesperson cannot understand due to various associative disorders. In psychiatric neologism, the person invented meaningless words in his head and believes that it is correct. He arranges his life according to these words that have no original basis. This type of speech, also called "seamless speech," is the product of a mental structure that does not function properly. The neologism, which is described as associative deviations in psychiatry, manifests itself with the symptoms of making up new words. This kind of neologism may take the form of persistent and inappropriate repetition of the same idea (perseveration). It can also be in the form of a meaningless repetition of a particular word or phrase. Other psychiatric neologism symptoms are the absence of connection between sentences and vocal associations (Kulaksızoğlu et al., 2009).

Examples of the symptoms of psychiatric neologisms are abundant in the organizational behavior literature. For example, in a study named "Semiconductor Matter, Competencies and Management in Human Resources," which relationship between referent and indicator, phenomenon, and concept cannot be mentioned. Report names now presented in various congresses in Turkey, brought together by chance Is the word that can mean anything other than efforts to establish causality are fake? The Effect of Different Leader-Member and Team-Member Interaction Quality Combinations on Work Results in the Context of Relative Deprivation and Positive

Organizational Behavior, The Relationship Between Organizational and Situational Predictors Predicting Workplace Reluctance and Employee Behavioral Outcomes, and The Role of Socio-Psychological Resources: A Study in Health Institutions. These two paper titles do not make any sense and are an example of an associative disorder that consists of putting words together randomly.

**Deception by rhetoric:** Rhetoric is the use of language out of context to influence, persuade, or manipulate people, and this is often dishonestly using exaggerated and flamboyant language. As Plato put it, "rhetoric" is the manipulation of the audience. According to Schopenhauer, rhetoric is simply an effort to reach the truth in appearance without paying attention to content. In the management and organization literature, rhetoric has been mixed into fashion discourses over time (Urde, 2016, Boll and Györy, 2014). A rhetorical language with popular, utopian, metaphors, logical and non-factual concepts has been used in management fashion literature. Management fashions are the commercialized form of management rhetoric. Managerial fashions that embody themselves in metaphorical neologies are self-contained information packages ready to be easily consumed by administrators. This sector; tries to express itself with metaphors that have been detached from their context and their referent has been destroyed, such as "learning organization," "knowing organization," "guerrilla marketing," "marketing of nations," "intelligent organization," "thinking organization."

After the explanations made so far, we can mention that the following problems generally arise during the production of neologies (Nida and Taber: 1969: 42):

- Violation of the general rules of logic,
- Lack of spirit and philosophy of the concept,
- Lack of natural and easy expression skills by detaching language from its context.

It is possible to argue that the concepts produced by metaphorical neology do not add much to the literature (Dickens, 2005), and it is also possible to argue that they are too tiring (Vermes, 2003). The idioms used in a language constitute that language's essence and give color and emotion to that language. However, metaphorical neologisms make the language more defective, let alone give emotion to the text.

**Metaphoric Neology and Ideological Discourse Preference :** Discourse is the arrangement of meanings that contain a complex network of relationships in mind to be messages. Discourse is a social cognition to create a common denominator. The "discourse" that brings language and everyday life closer is the language practice (Van Dijk, 1995, Kapferer, 2005, Apker and Eggly, 2004). Discourse is not just talking; The way to express oneself is to understand and respond to the social world. The use of verbal or written language that does not consider the meaning of the sentence cannot be an expression and style and a way of understanding life (Fowler, 1991: 42; Punch, 2005: 56). Discourse is thought together with language and claims to gain meaning through language. Discourse is not a simple word or message, but also a "form of representation" and a social practice (Hartley, 2002: 73), certain rules, forms of expression, and linguistic arrangements that determine the framework of language (Tonkiss, 2006). Discourse also covers topics such as who says a word, what basis it says, to whom, and why. Therefore, "discourse" reflects the thoughts developed among people and their expressions in a certain time. Metaphoric neologies are forms of expression that are far from being a discourse due to their wrong and inadequate connotations.

According to Sassür, language is a single whole as a structure with a certain systematic; people can use it differently according to their preferences. Reality is constructed in discourse and discourse. Umberto Eco gives the following example while revealing the difference of discourse from "language" or word: "He is from Baghdad" has a different meaning in the mental world of a Middle Eastern person and a European person. Eco's conclusion is as follows: Depending on the person who uses a language, the "message" extends beyond plain meanings, gaining a series of connotations and transforming into "discourse" (Eco, 2001: 17). Discourse emerges as a meta-narrative and mode of action. In this aspect, it is closely related to ideology. Ideologies materialize through discourse as narration, dialogue, negotiation, and a statement. Since discourse is not neutral, it is subjective judgments, so there is no objective discourse (Sözen, 1999: 13). Power seeks to sustain itself by controlling discourse through consent generation and mind management. This reveals exactly the relationship between power, language, and ideology. Language use is an ideological preference and coding system of mental patterns. Here, ideology is a "false consciousness" or consciousness content of the ruling class. It is not an objective, regular and fixed set of values, but a subjective, variable, and irregular perception style (Van Dijk, 1998). Language choice is not an innocent act, but ideology through the semantic system used to produce the message. Ideologies are constructed and transmitted through language, and in this way, the continuation of hegemony is ensured. Discourse plays a central role in forming power, as hegemony is meanings and stereotypes that shape individuals' perception of worlds (Matheson, 2005: 6). Ideology is an effort to use

meaning as a hegemony tool (Barnard, 2003: 20). In this way, discourse functions as a means of manipulating people. The ideological use of language is the ideological apparatus of those who are able. The laws that consolidate power and ruling groups are nothing more than manipulative language use alongside economic interests groups and armed power.

Management ideology (managerialism) regulates managerial principles, procedures, and techniques according to market conditions in public and private administration. Although managerialism is not seen as an important problem area in business management, it does not mean anything other than seeing the citizen as a customer in public administration discipline. The problem of this preference in public administration emerges as the reduction of the social state to business (Tsui and Cheung, 2004, Murphy, 2017, Diaz and Hill, 2020). When the state turns into an enterprise and a citizen into a customer, public services turn into a "business" whose price is determined according to market conditions. This means that the state's regulatory functions as a dominant discourse in public administration are adjusted to market conditions.

For the services produced by the public and offered to the customer, market norms such as customer preference and satisfaction are taken the basis. This means the choice of market-based management of public administration practice from analytical management, political management, liberal management, and market-based management alternatives. Although these approaches contain some minor differences among themselves, the common point is that the theory of "management ideology nourishes them." The governing ideology stems from the drive of the ruling minority to dominate the government with normative principles rather than ruling people. The main purpose of the administration's ideological choice is not to increase the comfort of the ruled's life, but to manipulate them in line with their interests and rule the masses according to their own will without any intervention. The manipulative use of language with metaphorical neologies is preferred for exactly this purpose. Also, the rhetorical language preference's main purpose of manipulating the masses is to transform the ruling class's will into an adopted ideology.

The New Public Administration Thought, which was produced especially after the 1980s, tried to strengthen itself with various ideological language preferences, rhetorical and metaphorical neologies. Public choice politics, transaction cost theory, and principal-agent theory are metaphorical neologies that strengthened this period's management ideology. The main purpose of the new institutional economics and economy-business-based management ideology (managerialism) is to provide public service to the city according to market conditions by removing the state from the social state. The theoretical basis of the understanding put on the market with the New Public Administration metaphorical neology is the management ideology theory (Merkus and Veenswijk, 2017, Broucker et al., 2017, Asif and Dawood, 2017). The administrative ideology presents itself with symbols, rhetoric, rituals, and metaphoric neologies. This theory sees the private sector management approach as superior to the public administration and adopts it as an ideological goal to bring the private sector management style to the public. The New Public Management approach's management ideology's main objective is to market, commercialize, and privatize public administration. However, it takes time to get the implementation's negative consequences, as all citizens bear this situation's cost.

### **III. DISCUSSION AND CONCLUSION**

A significant number of criticisms have been made regarding the weakness of the scientific basis of the new management discourse and management ideology created by the production of neology, and this situation continues. It is planned that this study will make a significant contribution to these studies. As shown above, with various examples, neologies in management literature are new concepts produced without paying attention to the standard language's context, connotation, and syntax (Yurtbaşı, 2017: 99). The problem is not only in producing concepts, but there are also considerable publications on this subject, and students in the faculties of management of universities are engaged in these so-called scientific approaches. These theological expressions are used and discarded like disposable items, so they cannot be included in any language dictionary.

The main problem of metaphorical neology is that it cannot go beyond being one-time or "instant words" in a "disposable" style. The reason for this is that the concepts do not have factual equivalents. These concepts have neither yesterday nor tomorrow. Today, nobody thinks about researching concepts such as "learning organization," "reengineering," "reorganization," which have only a 15-20 year history, and when the concept of "organizational citizenship" becomes obsolete, the concept of "forced citizenship" is adopted. The neological concepts produced by the governing ideology on one occasion disappear into unpleasant rhetoric. Habermas's warning that "whatever is spoken, that is, what is said should not be seen as simple" sentences "or" syntax, "finds its response in metaphorical neologies (Cohen et al., 2005: 43). The meaning of discourse and speech acts derives from the "intersubjective" content in which they are constructed. Otherwise, the arbitrariness of transforming the subjective enthusiasm of the willing into a concept is no more than a meaningless effort. It can

be argued that the management literature under the influence of metaphorical neologies, far from an academic and scientific expression technique, will approach scientific language to the extent that it moves away from both the neologies as mentioned earlier and management ideology. Otherwise, most of these studies are made just to be done without contributing to the method, field, and application. It is observed that false causality is widely used in these studies, and it is mistaken that correlation analyzes reveal causal relationships. However, causality means that every event has a cause, and under the same conditions, the same causes produce the same results (Balutescu and Heghes, 2019, Howard, 2019). To find a cause-effect relationship between the two phenomena, there must be a causal link between the phenomena in question.

To talk about causal relationships in research; There should be a cause-effect relationship between the two variables, there should be a correlation between the two variables, and there should be time ordering. Also, to talk about the cause and effect relationship, the relationship should not be explained by a third variable. If a third factor, an external variable, causes the relationship in question, it is a false causal relationship. The most important factor behind management fashions is that they are based on false relationships and think neologies are a real variable. The reason for causal explanation errors is that the analysis units in which the data are collected and the analysis units about which conclusions are drawn are not the same. As a result, as Lehrer points out, although neologisms stem from the curiosity of saying something striking to attract the reader's attention, the result is strange, ridiculous, and contentless texts (Lehrer, 2003).

Especially in the management and organization literature, it is seen that many concepts and approaches that started after the 1980s and did not have a "new" side when we take out the neologies are only made up of guru discourse. Whatever form or purpose, metaphorical neologies are strange forms of expression that kill language pleasure as they do not produce anything for the benefit of the moment they emerge (Cartier, 2017, Bowker, 2018, Bihua, 2020). However, producing words in a language must be pragmatic on the one hand and aesthetic. However, these two criteria are ignored in metaphorical neology. Neologies that cannot explain any event or phenomenon are not produced from a known word root and are not suitable for the meaning function. Most importantly, these derived words are not suitable for the grammatical structure of the language and this synthetic language, which is fed by the plaza culture, threatens the future of the language of science.

Scientific activities are essentially a necessary means of change. Today, what is presented under the name of change is an ideological discourse change. Therefore, those who think that they have sufficient theoretical perception in the managerial field want to preserve the so-called theoretical framework in question. A very limited number of people, disappointed by the guru discourse's poor rhetorical background, dare to object to it. Discontent itself does not always create a desire for change (Feez and Quinn, 2017, Gallois et al., 2017). There must be other factors for discontent to generate oppositional thinking. One of these factors is the number of people confident enough to oppose it. People with weak self-esteem cannot break the chains in Plato's cave and go out, and they think the shadows are like their friends in the cave. These shadows are neological expressions, and these expressions tightly in chains cannot be seen by those accustomed to the dim, damp and gloomy environment of the cave.

Why are people deceived and even convinced so early in the face of the guru discourse's contentless and ambiguous rhetoric? In our opinion, the most important reason for this is that the guru discourse in question is ambiguous. It is necessary to consider what kind of psychological people the basic assumption that "an approach is unreasonable and not ambiguous, then its reality must be unprovable" (Wardhani, 2019). Being fooled easily creates the appropriate climate that false approaches need. Unfortunately, quick believing is not just for children; The incompetence of the extent to which what is said fits material reality is the strongest motivation behind easy deception. People who bleed easily, have poor academic backgrounds, and lack analytical inference and logical consistency are the main reason behind the spread of metaphorical neologies.

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Hasan Tutar was born in Erzurum (Turkey) in 1965. The Primary school in Erzurum studied in various provinces of Turkey. He graduated from Gazi University, Department of Political Science and Public Administration in 1989. He completed his master's degree in Management and Organization at Atatürk University, Institute of Social Sciences in 1987. In 2000, he completed his doctorate education in Management and Organization at Atatürk University Institute of Social Sciences. In 2009, he became an associate professor in strategy and management with the interuniversity board's decision, and in 2013, he became a professor. He worked at Atatürk University, Sakarya University, Anadolu University, and Bolu Abant İzzet Baysal Universities. Over 30

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