Jung's archetypal theory applied to work organizations

Szafir, E.

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Jung´s Archetypal Theory Applied to Work Organizations

Organizational Archetypes and a Method to Map Corporate Culture

Proefschrift ter verkrijging van de graad van doctor
aan Tilburg University,
op gezag van de rector magnificus,
prof.dr.Ph. Eijlander,
in het openbaar te verdedigen ten overstaan van een
door het college voor promoties aangewezen commissie
in de aula van de Universiteit

op woensdag 25 juni 2014 om 10.15 uur,

door

Ezequiel Szafir
geboren op 16 februari 1971 te Buenos Aires, Argentinië

Promotores:	Prof.dr. J.B. Rijsman
	Prof.dr. A. de Ruijter

Overige leden van de Promotiecommissie:

Prof.dr.ir. G.M. van Dijk
Prof.dr. H. Luijten
Prof.dr. J.A. Sanhueza Rahmer
Prof.dr. L. Witvliet
Dr.ir. J. Germans

"It will always be in vain to order a subject to hate what he believes brings him advantage, or love what brings him loss, or not to be offended at insults, or not to wish to be free from fear, or a hundred other things of the sort, which necessarily follow from the laws of human nature. So much, I think, is abundantly shown by experience: for men have never so far ceded their power as to cease to be an object of fear to the rulers who received such power and right; and dominions have always been as much in danger from their own subjects as from external enemies."

Baruch de Spinoza[1]

[1] Baruch de Spinoza, or Benedict Spinoza, in his book *"Theological-Political Treatise"*, chapter XVII: *Of the Hebrew Theocracy*

You say I did not discover anything new, and it is true. I never intended to do so, everything I took it from here and there.

Jacques Lacan[2]

[2] Lacan, J. *"Le Triomphe de la Religion – Discours aux Catholiques"* Brussels March 9 and 10 1960. Éditions de Seuil, 2005.

Choose a subject that is suited to your abilities, you who aspire to be writers; give long thought to what you are capable of undertaking, and what is beyond you. A man who chooses a subject within his powers will never be at a loss for words, and his thoughts will be clear and orderly.

Horace (ca 15 BC)[3]

[3] Quintus Horatius Flaccus (Horace), *Ars Poetica (The Art of Poetry, Epistle to the Pisos)*, ca 15 BC, Rome

For those who appreciate Horace's advise as much as I do, what follows is an abstract which I particularly enjoyed reading, as it deals, not without what appears to be a certain level of sarcasm, with the "erudition" which is expected from those aspiring to be "writers": "*You will make an excellent impression if you use care and subtlety in placing your words and, by the skillful choice of setting, give fresh meaning to a familiar word. If it happens that you have to invent new terms for the discussion of abstruse topics, you will have a chance to coin words that were unknown to earlier generations of Romans, and no one will object to your doing this, as long as you do it with discretion. New and recently-coined words will win acceptance if they are borrowed from Greek sources and drawn upon sparingly".*

The man who authored this was very unhappy, but had a good time writing it; hopefully a reflection of that pleasure will reach the reader.

Jorge Luis Borges[4]

[4] Borges, J.L. *"Historia Universal de la Infamia"* in English: Universal History of Infamy, Ed. Emece, Buenos Aires 1954

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Introduction

AN ALTERNATIVE WAY TO UNDERSTAND CORPORATE CULTURE BASED ON JUNG'S ARCHETYPAL THEORY

I just can't get enough. Jacques Lacan claimed, and I like to agree, that while a person's [physiological basic] needs can be eventually satisfied, it is ones desires that never seem to get enough. It is what some people call complete happiness, or the state of wholeness that we can never, by design, achieve. This feeling of needing and wanting more is always combined with the action of day dreaming and consciously believing our dream; a dream which tells us that we can, and eventually will, satisfy our desire. This is a journey that we carefully and socially construct day after day, by handcrafting our fantasy. But this journey, we deep inside know very well, is permanently jeopardized by the *real*, that Lacanian *real* that will eventually dictate that we will never, ever, get there. This state of desire perpetuated by the perennial feeling of incompletion (castration if you will) is what Lacan terms *jouissance*. And from it emanates the drive, in our case to learn, to acquire wisdom, of which we seem to indeed never get enough. If we intend to learn, the fact is that we will never learn enough, we will never know as much as we want to know. There will always be a book we could not read, not yet; an old theory we could not master, not yet; a new theory we did not hear about; not yet. And it is the timeframe set at an unattainable place and moment in the infinite future as defined by the words "not yet" that better characterizes this process. Because, rest assured, we can never learn it all; absolute knowledge is a Kafkian story as dreamed by Borges, of a never ending corridor with infinite doors that open themselves one after the other to present you with yet another room, which is full with yet another bookshelf with books you have not read; not yet. It seems to me that there is nothing more Lacanian than learning itself.[5]

For the sake of learning and nothing else. In *The Pleasure of Text*[6], Roland Barthes writes that there exist two types of texts depending on the relationship the reader

[5] This paragraph is taken from Chapter 8 of this thesis.
[6] *The Pleasure of Text*, Barthes, Roland (1973), Siglo XXI Ed. Mexico 1986

establishes with them: text of pleasure, and text of bliss. The text of pleasure does not challenge the reader's subject position; on the contrary, it brings comfort based on the reading itself and the culture in which the text happens. The blissful text provides *jouissance* in the Lacanian sense, bliss, enjoyment. But this enjoyment comes with a certain state of loss, of doubt. This is the enjoyment we extract from learning, and implies that to learn we need to leave our comfort zones. It is in the search of this *jouissance* that I start this venture of crossing the bridge between management science and psychology.

The cultural clash. The brochure of L-Capital, the private equity investment firm of the Louis Viutton Group LVMH states that *"a bad company with a good management can eventually do well, but a good company with a bad management has no chance".* This is to recognize that business performance will depend on people as much as of any other factor. It is not difficult to notice that it is people who make decisions and things happen at companies. So, if people are indeed the most important factor, or at least one of the most important ones, how do we go around attracting the *"right guy for the job"*? One relatively recent story may shed some light on one key aspect: cultural fit.

It was the year 2005 when Phil Knight, owner and founder of the sports-goods company Nike decided to step aside and named a newly hired CEO, one coming from S.C. Johnson & Son, a household-products giant. The new CEO, a "Latin-American" born in Colombia called Bill Perez, was known for his structured approach to management and decision making, quite the opposite to the over-intuitive, "just do it" approach of the Nike establishment. After only 13 months in the position, suddenly and without previous notice, the new CEO saw his tenure at Nike ended. The American magazine "Business Week" published on its January 26 2006 edition the following: *"Knight hoped that Perez could bring some more organizational and managerial discipline to the company. It seemed like a perfect fit with the more creative, marketing and design-driven Nike culture. But Perez, the first outsider to head the sneaker giant, couldn't handle the jump from floor wax to cross-trainers. "The cultural leap was really too great." Knight told analysts and journalists in a conference call on Jan. 23. Perez's leadership was clashing* *with Nike insiders, the company says. Knight said the differences in style and strategy under Perez caused management to operate at "only 80% efficiency."* And it was indeed an expensive cultural clash for Nike: Bill Perez received a total compensation of nearly 14 million dollars for his 13 months of services.

As a member of Nike's European leadership team at that time, and as a fellow Latin-American, I thought Bill was a great hire, and a smart, nice person. But it did not take long for most of us at Nike to realize the guy was indeed a cultural misfit in a very tribal[7] organization. He was like a Wall Street banker trying to manage a football team. Soon after his departure, the CEO of Nike Europe, a former McKinsey consultant who in his five years with the company had achieved as many great results as enemies, was also invited to resign. They were, simply put, not "Nike people". Both key positions were duly replaced with insiders with as much as 20 years with the company each. And this was the moment when I decided to focus my research effort on understanding the issue of cultural fit and corporate culture[8].

A very soft issue in a very hard world. Trained as many fellow managers at an engineering school, I came to realize that a critical success factor in a company's performance is actually what we call *"a soft issue"*. And goes without saying that there is no positive connotation in the word "soft", but rather an implied judgment that the issue may lack precision, rigor, and worst of all, it may be "not measurable", or "not countable". And, for most in the world of business, if it cannot be counted, if it will not show-up in either balance sheet or profit and loss, then it does not exist. This is because management has always been, and to a great extent it still is, the land of the alpha male[9]

[7] A study of Nike's corporate culture is included in this paper, which explains the use of the word "tribal"
[8] For those interested in seeing a re-edition of the Bill Perez saga, I suggest following the evolution of a similarly daring decision at fast moving consumer goods giant Unilever, where they have appointed on September 4 2008 an outsider as their new CEO: Paul Polman, a Procter and Gamble veteran, which is to say, he comes from what Unilever has perceived to be their strongest enemy. Time will tell how well Mr. Polman adapts to "sleeping with the enemy".
[9] In social animals, the alpha male or alpha female is the individual in the community whom the others follow and defer to. Where one male and one female fulfill this role, they are referred to as the alpha pair.

of corporations: the engineer, the economist, the "business administrator"; a land where formal and technical authority is supposed to be worth more than any other one. As *The Economist* magazine put it in its special survey "The Company" (2006); *"Almost since the day it began, the dominant academic discipline behind the 'science' of management has been engineering"*. Not by chance, when Oxford University first allowed management to be taught as an undergraduate subject (actually as recently as the late 1970s), it was introduced as a combined "engineering and management" degree.

That may be the reason why so many of the most famous management gurus, notably Michael Porter, Michael Hammer and Tom Peters, were trained as engineers first. Many of the most influential business leaders were also engineers, including Alfred Sloan, who built General Motors, and Jack Welch of GE, amongst many others. Management science's founding father was yet another engineer: Frederick Winslow Taylor, who wandered around factories with a stopwatch and a clipboard to measure workers' productivity. Workers needed to take a rest, he said, otherwise they become too tired and productivity decreases, mistakes increase. In Taylor's world, improvement was defined by time and motion, definitely not by emotions.

Just occasionally, different academic disciplines would raise their heads and suggest that they, too, might have something to add to the thinking of performance improvement. Luckily, winds of change started blowing long ago. Through the ranks of HR, the word

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In corporations, the alpha pair is many times seen in small and medium family businesses, where the father manages the technical and commercial sides, while the woman "stays back home" typically managing finance and HR. In politics there are a few examples of alpha pairs: in Argentina there was the well known couple of Perón and Evita who played the typical male and female roles: he was the hard hand against foreign interests and internal enemies, and she was the caring "mother" of all Argentinean workers. This (in)famous couple is now being re-edited in Argentina by the current "presidential couple" of Mr. Kirchner and his wife Cristina, something similar to President Clinton and his wife Hillary in the US. Following the most recent evolution of the role of the woman in societies, these new versions of presidential "alpha pairs" do not distinguish the role of the "he" and the "she" in such a strong way as others did in the past, with both female and male personality traits strongly present in both members.
In some groups, the alpha males and females can be overrepresented in the genetics of a population if they are the only ones who breed successfully. The organizational analogy of this reinforcing (virtuous or vicious) cycle can be found in those companies in which all leaders making it to the top share "alpha male" type behaviors, which in the world of business would translate as "tough and male" culture.

psychology started to be heard in the corridors of many large corporations. Perhaps the most influential of all was Elton Mayo, whose experiments at the Western Electric Company's Hawthorne plant near Chicago in the late 1920s became a landmark, demonstrating that there was an aspect to productivity that transcended time and motion. Mayo came to realize that, when the lights in the factory being monitored were made brighter, productivity improved, as you might expect. But to his surprise, when the lights were made dimmer, productivity unexpectedly improved further. As it turned out, it was not the dimming or brightening of the lights what had an effect, but rather the attention that the workers were getting. Productivity, he said, can be improved by paying attention to workers needs as much as by acquiring new, more modern and productive machinery.

In *"The Human Side of Enterprise"*, originally published in 1960, Harvard academic Douglas McGregor divided management styles into Theory X and Theory Y. Theory X was the classic command-and-control type of management, the authoritarian style which (McGregor wrote) *"reflects an underlying belief that management must counteract an inherent human tendency to avoid work."* Theory Y is the antithesis of X. It *"assumes that people will exercise self-direction and self-control in the achievement of organizational objectives to the degree that they are committed to those objectives"*. McGregor's dichotomy has been hugely influential in management thinking ever since his death in 1964, and to a certain extent it still is today, with most new theories of organizational and management sciences firmly at the Theory Y end of his spectrum. McGregor himself came to believe that neither management style in its pure form could work successfully. Firms should find a balance between the two that would shift over time to fit new circumstances.

The idea that there was something else to productivity besides time and motion took nearly 50 years to properly nest in the minds of managers and economists. *Really?* asked most American gurus and managers. *Really!* Answered their Japanese counterparts. In the early 80s it became evident to the US industry in general, and to automakers in particular, that there was something else than time and motion that the Japanese were doing different in order to get better and cheaper cars. It took a long time to the American auto industry, the actual inventors of "productivity" as all others after Henry Ford knew it, to realize that the secret behind Japanese manufacturing supremacy was in what people started to call "corporate culture". Suddenly, words such as "kaizen" or continuous improvement started to become standard across the industry, not just in the US, but all around the world. A research group at the Massachusetts Institute of Technology published a book that was to mark a turning point for the US auto industry: *The Machine that Changed the World*[10]. With it, Toyota's corporate culture in particular and Japanese business culture in general became somewhat of an iconic, super powerful yet somehow amorphous mystery that could improve it all. Suddenly, US and European companies uncovered the common genetic code behind most successful manufacturing companies of the Pacific Rim, which systematically enjoyed higher productivity and delivered better quality products. With this traumatic awakening, words until then only used by work-psychologists such as climate, values and culture became central to the science of management. With it, corporate culture became a central field of study for management gurus, and issues and arguments until then considered "too soft to be taken seriously" became valid and relevant.

Consulting firms, which are a natural bridge between academic knowledge and the business world, also took time to react and accommodate, and still now most of them present very straightforward, simplified approaches to the challenge of understanding and dealing with corporate culture. More so, with a very old fashion, nearly Taylor type approach, consulting firms' methodologies to deal with culture go straight from symptom to suggested actions, avoiding any talk of root causes or even more important, of the mechanics of it all.

[10] *The Machine that Changed the World*; *The Story of Lean Production.* (1995). Daniel Roos, James P. Womack and Daniel T. Jones, Harper Perennial, New York 1991. The book is based on the work of the five year, five million dollar budget International Motor Vehicle Program (IMVP) at MIT. For further reading, a book that completes the picture is *Comeback, the Fall and Rise of the American Automobile Industry.* Paul Ingrassia and Joseph White, Simon and Schuster 1995. As a side note, the author of this thesis was for two years a researcher and fellow at MIT's IMVP program.

When engineers started writing about soft issues. Existing bibliography on the subject of corporate culture, organizational performance, team management and dynamics, and others alike can be split into two main groups: business people (read mostly engineers) writing about psychology, and psychologist writing about business. Two extraordinary examples of business people who are actually hard-core engineers attempting to, and actually succeeding in approaching the issue are MIT's Peter Senge who authored "The Fifth Discipline"[11], and Peter Scott-Morgan, (if anything, a PhD in Robotics!) with the best seller "The Unwritten Rules of the Game"[12].

Following their steps, I will turn myself into yet another business person, with an engineering background, jumping directly into the field of individual and social psychology, in recognition of the importance of the challenge that human relations pose to all business people, and with the hope that the mixing of in-depth views of the psychological and business fields will add a new drop of original thought into this immense ocean of Organizational Behavior knowledge. As a friend of mine once put it, *"when presented in proper squares, boxes and straight lines, engineers love psychology"*. And the success of the MBTI[13] personality type test is the living proof of that.

[11] Senge. Peter .M. *The Fifth Discipline*, Currency Doubleday, NY 1990
[12] Scott-Morgan, Peter. *The Unwritten Rules of the Game*, McGraw-Hill Companies, NY 1994
[13] The Myers-Briggs Type Indicator (MBTI) assessment is a psychometric questionnaire designed to measure psychological preferences in how people perceive the world and make decisions. These preferences were extrapolated from the typological theories originated by Carl Gustav Jung, as published in his 1921 book Psychological Types (English edition, 1923). The original developers of the personality inventory were Katharine Cook Briggs and her daughter, Isabel Briggs Myers. They began creating the indicator during World War II, believing that a knowledge of personality preferences would help women who were entering the industrial workforce for the first time identify the sort of war-time jobs where they would be "most comfortable and effective". The initial questionnaire grew into the Myers-Briggs Type Indicator, which was first published in 1962. Fundamental to the Myers-Briggs Type Indicator is the theory of psychological types as originally developed by C. G. Jung .who proposed the existence of two dichotomous pairs of cognitive functions: The "rational" (judging) functions (Thinking and Feeling) and the "irrational" (perceiving) functions: Sensing and Intuition Jung went on to suggest that these functions are expressed in either an introverted or extraverted form. From Jung's original concepts, Briggs and Myers developed their own theory of psychological type on which the MBTI is based.

In doing this, I know there will be no such a thing as tail wind. Like all guilds, psychologists are very wary of foreigners to their trade trying to play in their own backyard. Of all the natural protection barriers against us intruders, like most other trades, "private lingo" ranks number one. Just try reading any of their study books and you will realize that there is no need of further proof that the meaning of words is constructed, given and understood through social conversations and interactions. Conversations and interactions that, if you are like me, you have never been part of. Furthermore, if you thought you knew the meaning of words such as "conversation" and "discourse", then declare yourself guilty of ignorance. This will be our first challenge. For the average business person, the first feeling as we venture into the world of psychology is that of sudden ignorance in a common and known place. You have been there, doing that for a long, long time, thus you consider yourself a local to all of it: team dynamics, people management, individual needs, self development, and all the like. But as you set sail in this fantastic trip across the field of psychology you will realize that like with the moon, your everyday life and interactions had a hidden[14] side you have never before explored. And yes, you may feel ignorant like I still do, but hopefully full of joy as you learn and make that ignorance if only a little bit more shallow, or better put, less deep. All these being said, our objective here is not to become subject matter experts, but more so to build a bridge between two worlds, believing that there are original thoughts, theories and lessons in the bridge itself, independently of the greatness and wealth of knowledge there exists on both sides, the business and the psychology worlds. In order to avoid the Don Quixote like temptation of "boiling the ocean", and in recognition of the vastness of the subject matter itself, we will narrow the scope of this dissertation. While we will indeed cover the required generalities which we come across as we "get there", focus will be put on one single aspect: **an alternative way to understand Corporate Culture based on Jung's archetypes theory.**

[14] Actually, the right word is not the "hidden side" of the moon, but rather the "dark side". I thought such a word has a very heavy, negative connotation, and that using it would equate the words "soft side" with "dark side", which would be not correct given the fact that we think that further understanding "soft issues" can actually draw light upon our every day business life.

Finally, before I get going, I would like to share, and thus making it mine, Norman Mailer's apology and disclaimer written in his book "The Spooky Art" (2003): *"By now, at least as many women as men are novelists, but the old habit of speaking of a writer as "he" persists. So, I have employed the masculine pronoun most of the time when making general remarks about writers. I do not know if the women who read this book will be all that inclined to forgive me, but the alternative was to edit many old remarks over into a style I cannot bear – the rhetorically hygienic politically correct".*

All this said, I sincerely hope you enjoy this trip as much as I am still doing, and that this triggers you into wanting to learn more, turning yourself and your teams into a live laboratory for these and other learnings and theories. Ignoring Horatio's advice, here I go …

Amsterdam, April 2006

Madrid, March 2012

Luxembourg, February 2014

Chapter 1

"CORPORATE CULTURE" – THE CHALLENGE TO DEFINE AND CHARACTERIZE IT

It is 6 PM on a cold, rainy day in the Netherlands. The sky is so grey and flat that it could be any time of the day, any day of the year. The wind blows strong and crispy, making itself heard as it rocks the windows of the office where Marco, an Italian, and Phil, an Englishman, debate whether or not to make an offer to Susana, a Mexican woman they have just interviewed. The radio tune fills the air with lounge music; the walls of the office are covered with posters showing athletes who resemble more Roman gladiators than exhausted human beings. The shelves are cramped with sports memorabilia that gives a sort of sports bar feeling, more than that of a corporate office at a NYSE listed company. We are in Hilversum, at the European Headquarters of Nike, the American sports goods company. The Italian and English pair has been interviewing all afternoon long, and seems to agree that Susana is the best candidate. Their reasons behind the decision they are about to take are difficult to explain. *"I think she is super smart, and clearly fits the Nike culture, she will make it here, no doubt she knows what she is talking about"*, says Marco. *"Yes, the way she talks, her energy level, even the way she is dressed, she could be one of us!"* adds an excited Phil. *"Pity the Dutch guy we interviewed earlier today was so not the Nike type, because he would also be a nice candidate; but could you imagine him working here with us?, no way, he is such a banker, he would fit much better in a more formal culture".*

* * *

Business people around the world are already acquainted and most feel comfortable with abstract concepts such as "corporate culture", "cultural fit" and "company values". In companies with a strong culture, such as Nike, many daily decisions are taken following the unwritten understanding employees share of what their corporate culture is.

As European and American management gurus started looking into Toyota's success, the importance of values shared by Japanese management and workers appeared as a determinant factor. These values, collectively referred as Corporate Culture, it was argued, resulted in behavioral norms that drove higher productivity and quality than in companies not having them, namely those outside Japan. While productivity and quality increase was the original reason to exist behind the study of corporate culture, others such as the renewed need for flexibility and change added to the willingness to go one step further (Furnham 1997)[15].

According to Smircich and Calas (1987)[16] there are three main reasons behind the renewed interest of business managers on the topic of corporate culture. Firstly, the acknowledgment that besides business strategy and assets, corporate and national culture is also a determinant factor of success. And here we are adding into the mix the "national culture" component, to which we will refer later in this chapter when dealing with the theory of Professor Hofstede. Second, the development of an approach which conceptualized organizations as socially constructed, investigating the symbolic nature of management and looking into the use of language unique to work-organizations. And third, as Furnham and Gunter (1993)[17] explain, there has also been a shift from a positivistic explanation to a constructivist understanding which emphasizes the importance of subjective perception of employees.

The sheer variety of definitions that exists of what corporate culture is provides a cue into the complexity of the issue and also into the lack of alignment around it, which in turn reflects the relatively immature level of development of the field as compared to other aspects of management science. However, and as our previous reference to Elton Mayo and his work in the 20's show, the application of this anthropological concept to

[15] Furnham, A. (1997). *The Psychology of Behaviour at Work: the individual in the organization*. Psychology Press, UK
[16] Smircich, L. and M. Calas (1987). *Organizational Culture: a critical assessment*. In *Handbook of Organizational Commitment,* K. Roberts and L. Porter (eds)., 228-63. Beverly Hills, California
[17] Furnham, A and B. Gunter (1993). *Corporate Assessment.* Routledge, London.

management is not new. The various disciplines interested in the topic of corporate culture along the years have added many definitions to it, but not necessarily clarity (Furnham and Gunter 1993)[18]. As we try to arrive to a clear, useful definition to work with, let's review some of the most meaningful ones and the proposed taxonomy according to the different authors.

Eldridge and Crombie (1974)[19] define it as the "unique configuration of norms, values, beliefs, ways of behaving and so on that characterize the manner in which groups and individuals combine to get things done. The distinctiveness of a particular organization is intimately bound up with its history and the character building effects of past decisions and past leaders". This collection of values and norms, we may add, has to be common to most groups, teams and departments across the corporation. Of course, as organizations get bigger, different branches, departments, locations etcetera will develop their own "versions" of this culture. As Geert Hofstede demonstrated, and as common sense would suggest, there are national and regional cultural groupings that affect the behavior of organizations[20]. He identified five dimensions of culture in his study of national influences:

1. Small vs. Large Power Distance - the extent to which the less powerful members of institutions and organizations expect and accept that power is distributed unequally. Small power distance cultures (e.g. Austria, Denmark) expect and accept power relations that are more consultative or democratic. People relate to one and other more as equals regardless of formal positions. Subordinates are more comfortable with and demand the right to contribute to and critique the decision making of those in power. Large power distance cultures (e.g. China) less powerful accept power relations that are more

[18] Furnham A. and B. Gunter. (1993) Corporate Assessment. Routledge, London
[19] Eldridge, J. and A. Crombie. (1974) *A sociology of Orgaizations.* Allen and Unwin, London
[20] Geert Hofstede is an influential Dutch writer on the interactions between national cultures and organizational cultures, and author of several books including *Culture's Consequences* (2nd, fully revised edition, 2001) and *Cultures and Organizations, Software of the Mind* (2nd, revised edition 2005). For further reference, his website is: http://www.geerthofstede.nl ; and a training institute based on his work and actively supported by him is: http://www.itim.org

autocratic and paternalistic. Subordinates acknowledge the power of others simply based on where they are situated in certain formal, hierarchical positions.

2. Individualism vs. collectivism - individualism is contrasted with collectivism, and refers to the extent to which people are expected to stand up for themselves and to choose their own affiliations, or alternatively act predominantly as a member of a life-long group or organization. Latin American cultures rank among the lowest in this category, while the U.S.A. is one of the most individualistic cultures.
3. Masculinity vs. femininity - refers to the value placed on traditionally male or female values. Masculine cultures value competitiveness, assertiveness, ambition, and the accumulation of wealth and material possessions, whereas feminine cultures place more value on relationships and quality of life. Japan is considered by Hofstede to be the most "masculine" culture, Sweden the most "feminine". Anglo cultures are moderately masculine. Because of the taboo on sexuality in many cultures, particularly masculine ones, and because of the obvious gender generalizations implied by Hofstede's terminology, this dimension is often renamed into, for example: Quantity of Life vs. Quality of Life.
4. Uncertainty avoidance - reflects the extent to which a society attempts to cope with anxiety by minimizing uncertainty. Cultures that scored high in uncertainty avoidance prefer rules (e.g. about religion and food) and structured circumstances, and employees tend to remain longer with their present employer. Mediterranean cultures and Japan rank the highest in this category.
5. Long vs. short term orientation - describes a society's "time horizon", or the importance attached to the future versus the past and present. In long term oriented societies, pragmatism, thrift and perseverance are valued more; in short term oriented societies, normative statements, respect for tradition and reciprocation of gifts and favors are valued more. China and Japan and the

> Asian tigers score especially high here, with Western nations scoring rather low and man of the less developed nations very low; China scored highest and Pakistan lowest.

A straightforward, powerfully synthetic definition of corporate culture is presented to us by Deal and Kennedy (1982)[21]. They put it this simple: corporate culture is *"the way things get done around here".* They measured organizations in terms of:

- Feedback - quick feedback means an instant response. This could be in monetary terms, but could also be seen in other ways, such as the impact of a great save in a soccer match.
- Risk - represents the degree of uncertainty in the organization's activities.

Using these parameters, they were able to suggest four classifications of organizational culture:

1. The Tough-Guy Macho Culture where feedback is quick and the rewards are high. This often applies to fast moving financial activities such as brokerage, but could also apply to a police force, or athletes competing in team sports. This can be a very stressful culture in which to operate.
2. The Work Hard/Play Hard Culture is characterized by few risks being taken, all with rapid feedback. This is typical in large organizations, which strive for high quality customer service. It is often characterized by team meetings, jargon and buzzwords.
3. The Bet your Company Culture, where big stakes decisions are taken, but it may be years before the results are known. Typically, these might involve development or exploration projects, which take years to come to fruition, such as oil prospecting or military aviation.
4. The Process Culture occurs in organizations where there is little or no feedback. People become bogged down with how things are done not with what is to be

[21] Deal, T. and A. Kennedy. (1982) *Corporate Cultures: The Rites and Rituals of Corporate Life*, Harmondsworth, Penguin Books.

achieved. This is often associated with bureaucracies. While it is easy to criticize these cultures for being overly cautious or bogged down in red tape, they do produce consistent results, which are ideal in, for example, public services.

Charles Handy (1985)[22] also suggested four classifications of Organizational Culture, which as we will see, are completely different to those of Deal and Kennedy:

1. Power Culture, which concentrates power among a few. Control radiates from the center like a web. Power Cultures have few rules and little bureaucracy; swift decisions can ensue.
2. Role Culture, where people have clearly delegated authorities within a highly defined structure. Typically, these organizations form hierarchical bureaucracies. Power derives from a person's position and little scope exists for expert power.
3. Task Culture, where teams are formed to solve particular problems. Power derives from expertise as long as a team requires expertise. These cultures often feature the multiple reporting lines of a matrix structure.
4. Person Culture, where all individuals believe themselves superior to the organization. Survival can become difficult for such organizations, since the concept of an organization suggests that a group of like-minded individuals pursue the organizational goals. Some professional partnerships can operate as person cultures, because each partner brings a particular expertise and clientele to the firm.

Schein (1985-2005)[23], an engineer, brings to us a slightly more complex yet interesting definition, which bears little connection or resemblance to all definitions shown above. Edgar Schein, an MIT Sloan School of Management professor, defines organizational culture as "the residue of success" within an organization. According to Schein, culture is the most difficult organizational attribute to change, outlasting organizational products,

[22] Handy, C.B. (1985) *Understanding Organizations*, 3rd Edition, Harmondsworth: Penguin Books
[23] Schein, E.H. (1985-2005) Organizational Culture and Leadership, 3rd Ed., Jossey-Bass ISBN 0-7879-7597-4

services, founders and leadership and all other physical attributes of the organization. His organizational model looks at culture from the standpoint of the observer, described by three cognitive levels of organizational culture.

- First there are the organizational attributes that can be seen, felt and heard by the uninitiated observer. Included are the facilities, offices, furnishings, visible awards and recognition, the way that its members dress, and how each person visibly interacts with each other and with organizational outsiders.
- The next level deals with the professed culture of an organization's members. At this level, company slogans, mission statements and other operational creeds are often expressed, and local and personal values are widely expressed within the organization. Organizational behavior at this level usually can be studied by interviewing the organization's membership and using questionnaires to gather attitudes about organizational membership.
- At the third and deepest level, the organization's tacit assumptions are found. These are the elements of culture that are unseen and not cognitively identified in everyday interactions between organizational members. Additionally, these are the elements of culture which are often taboo to discuss inside the organization. Many of these 'unspoken rules' exist without the conscious knowledge of the membership. Those with sufficient experience to understand this deepest level of organizational culture usually become acclimatized to its attributes over time, thus reinforcing the invisibility of their existence. Surveys and casual interviews with organizational members cannot draw out these attributes, rather much more in-depth means is required to first identify then understand organizational culture at this level. Notably, according to Schein, culture at this level is the underlying and driving element often missed by organizational behaviorists.

According to Schein's model, an organization can profess highly aesthetic and moral standards at the second level of Schein's model while simultaneously displaying curiously opposing behavior at the third and deepest level of culture. Superficially, organizational rewards can imply one organizational norm but at the deepest level imply something completely different. This insight offers an understanding of the difficulty that organizational newcomers have in assimilating organizational culture and why it takes time to become acclimatized. It also explains why organizational change agents usually fail to achieve their goals: underlying tacit cultural norms are generally not understood before would-be change agents begin their actions. Merely understanding culture at the deepest level may be insufficient to institute cultural change because the dynamics of interpersonal relationships (often under threatening conditions) are added to the dynamics of organizational culture while attempts are made to institute desired change. We will address the issue of apparent Organizational Culture traits when dealing with Jung's concepts of "public face" and the level of repression of the different archetypes.

All these and other definitions have led to a certain level of agreement (and disagreement) about what corporate culture is and what corporate culture is not. Furnham and Gunter (1993)[24] have summarized key areas of agreement and disagreement as follows:

Agreement on:

- It is difficult to define, even a pointless exercise
- It is multidimensional, covering amongst others, hoe the organization deals with its people, business overarching objectives and drive to success, common values and ethos and decision making process
- It is relatively stable, with small or no changes over short periods of time
- It takes time to establish, originating from founders, shapers and influenced by key milestones in the life of the company
- It is intangible but has numerous observable characteristics and artifacts such as, amongst others, the way people communicate, company specific "jargon" words, dress codes, building and office style, a sometimes a common academic background of most employees

[24] Furnham A. and B. Gunter. (1993) *Corporate Assessment*. Routledge, London

Disagreement on:

- The exact components and implicit taxonomy including its key dimensions, though a fourfold approach, with somehow similar set of four "poles" seems to exist (see following pages)
- How national, ethnic, corporate and departmental cultures overlap and interact, though there is agreement that they all play a key role
- How, when or how it can be changed
- How it relates to success

It does feel awkward to attempt to define Corporate Culture for the last ten pages and now include a quote by Adrian Furnham, one of the authorities in the field, in which he states that defining it is a pointless exercise. In any case, an observation can be made after reviewing much of the bibliography available on the topic: the vast majority of the effort has been put into understanding how to change and adapt corporate culture to maximize success, rather than on how it happens and how to properly define and characterize it. This is not by chance, but rather driven by the economic interest and benefit behind any working solution. This is indeed the result of a very business like, pragmatic approach, as compared to a more academic one, with focus on basic research. We can refer back to our introduction and assume that, in what we termed the "alpha-male world of management", when a new topic becomes as Furnham said "the flavor of the week", there is little room for basic research and all the attention goes into how to deal with it to increase chances of success. Though we agree with this pragmatic approach to the anthropologic side of management science, we believe that there is benefit in achieving a more in depth understanding of how and why things happen, and that this knowledge will enable us to better deal and profit from business Corporate Culture.

Schein (1990)[25] presents us with a very simple method to eventually "observe" corporate culture of a given company. His approach[26] consists of a set of seven questions, each one representing one dimension of corporate culture. The questions are a mix of open and closed, prompted and unprompted ones that can help revealing some of the more hidden, not so obvious aspects of a corporate culture.

Dimension	Questions
The organization's relation to its environment	Does the organization perceive itself to be dominant, submissive, harmonizing, searching out a niche?
The nature of human activity	Is the correct way for humans to behave to be dominant/proactive, harmonizing, or passive/fatalistic?
The nature of reality/truth	How do we define what is true and what is not true; and how is truth ultimately determined both in the physical and social world?
The nature of time	What is our basic orientation in terms of past, present and future, and what kind of time units are more relevant to the conduct of daily life
The nature of human nature	Are human basically good, neutral or evil, and is human nature perfectible or fixed?
The nature of human relationships	What is the correct way for people to relate to each other, or to distribute power and affection? Is life competitive or cooperative? Is this the best way to organize society on the basis of individualism or groupism? Is the best authority system autocratic, paternalistic, collegial or participative?
Homogeneity versus diversity	Is the group better off if it is highly diverse or if it is highly homogeneous, and should individuals in a group be encouraged to innovate?

Dimensions of Corporate Culture (Schein 1990)

Though indeed very useful as a pragmatic tool, the method presents a series of complexities if not limitations, amongst them:

- Answers obtained are in "narrative" form as compared to numeric, grading, or "yes or no" type, which can not be dealt with in a mathematical and statistical way to achieve more "useful" results

[25] Schein, E. (1990) *Organizational Culture*. *American Psychologist 45*, 109-19
[26] The method as presented in Stein, E. (1985) *Organizational Culture and Leadership.* Jossey-Bass Publishers. Critique of the method is from the author of this thesis.

- The lack of objectivity given by the fact that answers can be openly manipulated by mixing what the company culture is, what the company thinks it is, and what the company would like it to be[27]
- The openness and comprehensiveness of the questions themselves can produce answers which yield no clarity on the subject mater

Schein openly advocates for what he calls "clinical research" as a method to observe Corporate Culture, as compared to the traditional research paradigm based on quantitative measurement and statistical significance[28].

Another example of a pragmatic method to run a diagnosis of organizational culture is the one designed by Harrison and Stokes (1992)[29]. Their approach, which they call "an instrument to diagnose organizational culture", is based on 15 "beginnings" of sentences that describe some aspect of organizational functioning and design. Following each of the beginnings are four possible "endings" which complete the sentence, creating what is actually four different versions of the same sentence. The test taker is then asked to rank, from one to four, the four resulting sentences twice: first ranking them in terms of their fit with the current reality in the company, and the second time ranking them in the way the test taker would like reality to be. The first set of answers corresponds to the diagnosis of the Existing Culture, the second to what they call the Preferred Culture. The instrument, as they call it, describes the existing and preferred organizational culture in a scale of 1 to 60, in four dimensions: Power, Role, Achievement and Support. The test taker is also provided with average of a sample of 190 respondents in various other companies, to compare the score against an "average" company. An in depth reading of the method and the descriptions of the different dimensions reflects a thorough, well thought approach,

[27] For further analysis of the dichotomy between what corporate culture is and what companies think they are, see in the following chapters the Jungian concept of "face"
[28] Edgar H. Schein (1991), *Legitimating Clinical Research in the Study of Organizational Culture,* MIT Sloan School of Management, as presented on the occasion of the Sixteenth Annual Frederick J. Gaudet Lecture of National Honor Society in Psychology, at the Stevens Institute in New Jersey on April 30 1991
[29] Harrison, R. and Stokes H. (1992) *Diagnosing Organizational Culture.* John Wiley and Sons, CA

which makes complete common sense. This being said, the method seems to have some weak spots to which we could find no answers, amongst them:

- The total number of fifteen "questions" to measure the weight of all of the four dimensions may not be enough to arrive to a statistically solid answer. Especially since it does not allow any room for "re-questioning", i.e. posing the same question in different ways in order to obtain more data points per factor. The authors acknowledge this fact, but through empiric research they have indications that more questions do not add more precision into the results obtained.
- There is no indication if the four dimensions are indeed mutually exclusive or collectively exhaustive.
- The reader is not presented or told, and I could find no available publications or research materials, if the method has gone through any kind of testing other than the sample of 190 answers.
- The sample itself of 190 answers is presented as an "average", not indicating standard deviations, company size, industry, country and other key factors that could influence the comparability of the results.

In any case, what all methods, perspectives and "instruments" have in common is their goal to help people work creatively to discover different aspects of their company culture, and we think there is value in the conversations they help bringing about, independently of the pretended or real precision of their measurement or assessments. They are also designed to offer variety, to tap into people's creativity and, not least, to be fun and energizing (R. Steel 2001)[30].

The last method to diagnose organizational culture we are going to review is the "Competing Values Framework" (Cameron and Quinn 1999)[31]. As it happens with most methods, this one was developed from research conducted on the major success factors as

[30] Steel, R (2001) *Describing Culture, from diagnosis to inquire*
[31] Cameron, K. and Quinn, R. *Diagnosing and Changing Organizational Culture: based on the Competing Values Framework*, John Wiley and Sons, 1999 and revised edition 2006

observed in many businesses. This means that the base upon which it was developed is the observation of the mechanics and happenings of actual success stories, and not a theoretical framework as such. The outcome of this observation process was a long list of 39 indicators (Campbell 1974)[32]. Those 39 indicators where subject to statistical analysis and eventually clustered into four categories. Again, we are presented with a fourfold model and two dimensions: Flexibility versus Stability and Internal versus External orientation. A fourfold model with two dimensions creates two axis and four quadrants which in turn imply what the authors labeled the "Four Major Culture Types: the Clan, the Adhocracy, the Hierarchy and the Market". The core values of these four types represent, so sustain the authors, opposite and competing assumptions, thus the name of the method: the *"Competing Values Framework"*. Very briefly, we can describe them as follows:

- The Hierarchy culture is the one which will remind us of the Bureaucracy as first described by Max Weber (1947) in his studies of work-organizations. Examples of core values to this culture type are discipline, hierarchy, rules, accountability, and specialization.
- The Market culture is result oriented, and has patterns and practices proper of a "market economy", tending in this case to favor efficiency in the use of resources, results and progress over other aspects. Key words are profitability, bottom-line results, stretched targets, customer base and objectives.
- The Clan culture is similar to the family type organization. Here the key words are shared values, teamwork, and the use in conversations of "we" rather than "me". It is assumed that the environment in this type of organizations favors teamwork; that customers are approached more as partners and employees are empowered.
- The Adhocracy culture is the type which emerged as the business world transitioned from the industrial to the information age. The main traits of this type are flexibility, innovation, creativity and entrepreneurships. As the root of the

[32] Campbell, John R., and Senn, Larry E. et al *The measurement of organizational effectiveness: A review of relevant research and opinion.* Minneapolis: Navy Personnel Research and Development Center, Personnel Decisions, 1974

word indicates (adhocracy comes from "*ad-hoc*"), adaptability is a key asset of these types of organizations.

We finish this chapter with a simple definition to summarize all said, read and heard: "Corporate culture, also referred as Organizational culture, is the specific collection of values and norms that are shared by people and groups in an organization and that control the way they interact with each other and with stakeholders outside the organization".

Chapter 2

"THE PERSONALITY OF COMPANIES" – EXTRAPOLATING BASIC FREUDIAN AND JUNGIAN CONCEPTS FROM THE INDIVIDUAL TO THE ORGANIZATION

"The gardener realized the truth; he saw that the boy was the product of a ruined and bad world, just like the neglected flowers had become deformed through his own mistreatment of them. Was that a reason to punish the boy? It would be the same as punishing neglected orchids for being ugly. In the meantime, the boy disappeared. "Really, these orchids are basically the same, but the environment caused good qualities to develop on one side, bad ones on the other. Yes, and this is called character in people, a collection of tendencies. Under the influence of the environment, these tendencies are either blocked or developed. And it is the task of gardeners in the entire world to take good care of and to water the gardens that have been entrusted to them." Thus the gardener sat long into the night and reflected, until he fell asleep, his head on his chest. Sleep well gardener, and may you dream about a garden full of beautiful white orchids"

Excerpt from "The Orchids Thief", by Petr Ginz[33]

"Freely quoting Goethe, we usually say: The greatest joy of mortals has to be their personality"[34]

Let us take a short trip to the North of Italy. We are in central Milan. It is the afternoon and the weak winter sun is already hiding away in-between the orange tiled rooftops. Stylish men in dark, slim fitting suits walk back from their offices, zigzagging in between the Vespas that drive over everything and everybody. A deep orange, wooden made

[33] Ginz, Petr, was born in Prague in 1926, and died in 1942 in Auschwitz at the age of sixteen. His sister Chava Pressburger, who survived, edited his diary and writings on a book titled "The Diary of Petr Ginz". Petr wrote the short story "The Orchids Thief" being 15 years old, while prisoner at the intermediate camp of Theresienstadt. In his short story, the very young Petr Ginz seems to show a point of view of personality that could be labeled as "constructivist".

[34] This was quoted by Carl Jung in his conference "The inner voice", dictated in Viena back in 1932 and later published in 1934 with the title "About the development of personality" as part of the book "The reality of the soul". Goethe's quote is from his book "Suleike" and can be found on most editions of his "Complete works".

tramway stops right in front of the *Teatro alla Scala*, Milan's Opera house. As the chilling noise of its brakes comes to an end, two men step down and get straight into the coffee house next to the theatre, sitting at a table close to the window. *Macchiato* for one, and *marocchino*[35] for the other one, as there is not such a thing as a plain coffee in Italy.

"I have tickets for today's opera, want to come along?" asks Marco.

"My plane is leaving at nine, so sorry, I cannot make it", answers Gianni.

"Le Nozze di Figaro, Simon Bailey, Francesca Ruospo, tell me you cannot make it", insists Marco as if such an offer could not be turned down.

"Not even with Domingo and Carreras together".

"Come on! Give Alitalia a call and change your ticket for tomorrow morning, you can always stay at my place".

"Makes no sense Marco, Alitalia is a very stupid company and so bloody rigid they will never allow me to change my ticket in such a short notice"

"Alitalia is not stupid Gianni, it is just like our government: very, very greedy, and yes, a bit silly, but still. Call them, they will charge you and that's it. They will do anything for money, just like you!" said Marco with a smile on his face.

"*D'accordo*, may be you are right, let me call them right now. *Il conto per favore!*"

* * *

In our everyday conversations we many times describe companies using adjectives which denote attributes that are proper of people, such as "greedy", "rigid" and in the case of our Italian friends, even "stupidity". We talk about companies as we do about people. And this will be our main and first working assumption: Corporate Culture as we have defined it in the previous chapters is in fact the personality of the company. What we call Corporate Culture or Organizational Culture is to a company what the personality is to an

[35] Should you go to Italy, you will be better-off if first you check the basic definitions of the different types of coffee these friendly people drink. You may find useful to take notice of this link which has a good summary of the many coffee options: http://italian.about.com/library/weekly/aa040903a.htm

individual. We will look at the organization as a whole, as "one single entity", as one "person".

Therefore, as much as we can say that Joe is a very creative person who likes to innovate, we can also say that Apple Computers is a very creative company who likes to innovate. As it happens with people, companies have values they follow, particular attitudes and responses to stimuli, and an image of themselves they like to project to others, and believe to be true. As with people, companies can be difficult to work with; can be loyal, ambitious, aggressive, slow moving, risk-averse, etc.

With this key assumption in mind, we will take the company as the subject matter of our study and apply to it Jung's personality and archetypes theories, of course adapting them accordingly. To achieve this, we will extrapolate basic Freudian and Jungian concepts from the individual to the organization.

* * *

The following chapters are meant to be the focus, the *alma matter* of this dissertation. Until now, we have talked corporate culture without really touching on the individual as such. Most of the theories and definitions we have exposed so far are based on intensive research, empirical observations, and in a few cases extensive statistical testing. As it is with the case of the Competing Values Framework, development of most instruments started from evidence and clinical research; an applied, top-down approach. This approach implies a deductive (as compared to inductive) line of thought: you start from evidence that is known and well accepted; actual "facts" in the business world such as key organizational features which seem to drive success. From them you induct the rest, you extract your learnings. This deductive approach not only works, but it also makes it easier to "sell" the related conclusions and methodologies to the business community.

When people are familiar with the basic assumptions, they are more likely to believe and embrace the deriving theory and instrument[36].

But what we are going to do now is exactly the opposite: our approach will be bottom-up; it will be deductive. We are going to go back to the basics, and start from the psychology of the individual. From the theory of how things work we will attempt to understand reality.

Our advantage will be to start from very solid and commonly accepted theories, though it has to be said, there is no single theory in the world of anthropologic sciences that is not contested and opposed by somebody. As we have already noted, the word "science" has been kept in between inverted comas for a long time in a field where one plus one is not always two. Actually, we do not even know if one is one at all, or even if one "is". A friend once told me that in "*this kind"* of sciences, there is no such a thing as a correct answer, but beware, there exist lots of wrong answers! Even worst, as we have said in our introduction, the extrapolation itself we are about to make from the individual to the company will not be an "orthodox" work to the eyes of most insiders, scholars and experts alike. Heresy is about to be committed, and writing this pages in Spain, I am lucky the Inquisition days are way over and temperature remains below 451 degrees Fahrenheit[37].

For nearly a century now, many researchers and practitioners of organizational psychology have been focusing and basing their work on Freudian psychology, amongst of course many other schools of thought. But one can say that, while Freud provided the foundations for it all, it is with Jung that the business world fell in love with in the past decade. A remarkably effective few have set the way basing their work on Jung's. Examples are the extensive application in today's business world of Jung's personality

[36] Inductive versus deductive story-telling approach and its impact on credibility is addressed in depth in the book *The Pyramid Principle*, by Barbara Minto (1979)
[37] Paper burns at 451 degrees Fahrenheit, or so author Ray Bradbury made us all believe.

traits theory and that of archetypes. Some of the best received and known applications are the MBTI[38] personality type test by Meyers Briggs, and the use of the archetype theory as part of the "Fifth Discipline" book and methodology, a business best seller by Peter Senge of the Massachusetts Institute of Technology. Not necessarily business minded but equally useful for us is the work of Carol Pearson "The Hero Within", perhaps one of the most widely read applications of Jung's archetypal theory.

In the case of this dissertation the reasons to use Jung's work as a foundation are simple. It is clear to all by now that Jung's work is not necessarily better, more complete, nor easier to understand than any other work by the founding fathers of psychology. On the contrary, Jung's original work is difficult to grasp for the not-very-well-trained reader, and his theories were not always backed-up with sufficient persuasive evidence (Stevens 1994)[39]. Furthermore, when it comes to business, Jung's "Aryan psychology" is not necessarily better than "Freud's Jewish" one[40]. There is an extensive body of literature

[38] MBTI is the Meyers Briggs Type Indicator. See also previous note.
[39] Anthony Stevens (1994). *Jung. A Very Short Introduction*, Oxford University Press, Oxford
[40] It is actually beyond the scope of this dissertation and the knowledge of its author to present the reader with an informed opinion on Jung's peculiar (but rather common for his time) point of view on the Jewish people as a whole. Already in his days, Jung generated much controversy when as the president of both the German and the International Psychoanalytic Organizations from 1934 to 1939 he published articles asserting that there were differences between Aryan and Jewish psychology. Still, after careful revision of available material on the subject matter, it is the personal opinion of the author of this paper that Jung was neither a racist nor an anti-Semite. On the contrary, he appears to have been bright and open minded in most fields and a rather ordinary person when it came to dealing with his private life or thinking and writing beyond his strict field of interest (much as Einstein was a genius but politically very naïve and his personal life was at times a complete mess). Jung's supporters consider that nothing he wrote or said if not taken out of its historic context of Germany in the early 30's, is outrageous or extemporaneous. It belongs, they say, to a discourse of a decade in which what today would be considered racist was perfectly acceptable by *most* standards. Others think that this type of discourse by leading intellectuals actually served as a base and legitimized the whole German war effort and holocaust itself. For the benefit of the reader and to illustrate the point, I take the liberty to quote Dr. Jung in some of his most unlucky writings: *"…the Jew, who is something of a nomad, has never yet created a cultural form of his own and as far as we can see never will, since his instincts and talents require a more or less civilized nation to act as a host for their development"* (The Collected Works of C.G. Jung, chapter 10- par. 353). Furthermore, he wrote that the Aryan unconscious had a "higher potential" than the Jewish one, as noted by *"the formidable phenomenon of National Socialism, on which the whole world gazes with astonishment*" (The Collected Works of C.G. Jung, chapter 10- par. 354). Already by 1934 Jung was busy explaining his many Jewish friends and colleagues what he meant (and what he did not mean). I have neither interest nor the authority to judge him, and rather prefer to focus on enjoying his great work, much as many others manage to do when they listen to Wagner's music (which I still prefer not to). In any case, while Jung's view was acceptable by the standards of his days, this should not be an excuse as such and it was not necessarily

covering the differences between Freudian and Jungian psychology, with well-researched and thought-through arguments in favor of one, the other, or even both. The underpinning concepts of Jung's theory such as the existence of a collective unconscious formed by pre-existing archetypes has not, to the satisfaction of many in the research community, been sufficiently proven. In any case, for the purposes of this dissertation, we will take side with the Jungian scholars and assume the basic concepts of Jung's theory as good and proven. The reason for the high applicability of Jung's work to business is to be found in his theory of archetypes, in the extraordinary work on personality traits and types, and on the addition of the collective unconscious to Freud's framework for the mind and the self.

With this short introduction I will venture fully into committing total heresy. Psychology professors, scholars and practitioners will have to spare my life from the bonfire. I am about to pick and choose, de-compose and re-group, interpret and re-interpret the different concepts and theories of Jung and translate them into business applications. I am not sorry though, and will not repent! [41]

* * *

So let me start by taking you back to the Netherlands, to Nike's European headquarters. We are in Hilversum and, not surprisingly for most of us who live or have lived in lovely Holland; it rains again, the sky is over casted, grey as ever. In a meeting room overlooking Nike's campus tennis courts, four senior managers look at each other. The

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shared by all free thinkers. Freud, who was for many years Jung's professor and best friend, openly accepted the idea of different nations having different cultural baggage and heritage which certainly influenced how they perceived and acted. Still, he was of a more acceptable opinion by today's standards: *"Certainly there are great differences between the Jewish and the Aryan spirit. We can observe that every day. Hence there would assuredly be here and there differences in outlook on life an art. But there should not be such a thing as Aryan or Jewish science"*. (Extracted from a letter from Freud to Sandor Ferenczi).

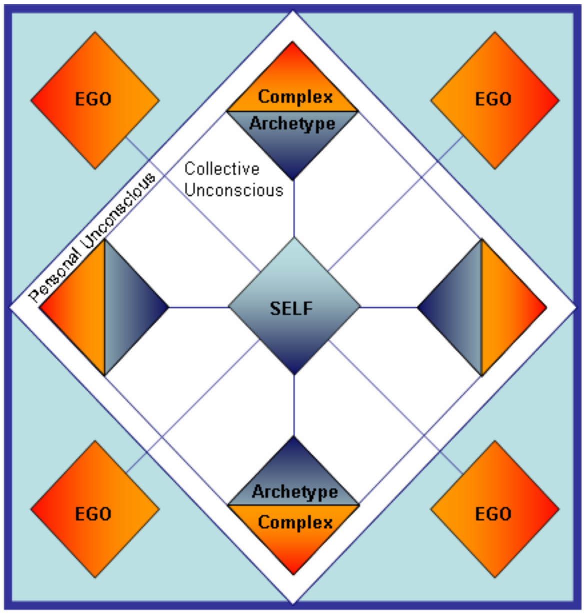
[41] Though a rather new approach, I will not be the first or the last person trying to extrapolate Jung's individual and social theories into work organizations. To my knowledge, three others that have done so and in this way greatly influenced my thinking as poured into this thesis are: John Corlett and Carol Pearson on their work Mapping the Organizational Psyche, Carol Pearson on her own with her work on archetypes "The Hero Within", and Peter Senge in his work "The Fifth Discipline". On the three of them I have drawn ideas and concepts, and I am thankful and inspired by their work.

whiteboard on the back of the room has two organizational design options. After a long day of meetings and discussions, the group needs to come to a decision. Greg, a newcomer to Nike, made his final remark: "I am fine with changing our organization once again, just that we have gone through substantial changes only two years ago, and I am worried about our people developing some kind of change fatigue". Linda, a Nike veteran, answered swiftly: "if that's your concern, then let's go for it, people at Nike are used to change. Even more, at this stage I would say that they would worry if we don't do it. Change and evolution are part of Nike's DNA".

Linda was not giving Greg a pep-talk with ready-made phrases, but rather stating what most employees at Nike believe in, and live by. They call this "Evolve Immediately", one out of a set of ten principles known to Nike employees as the "Maxims". These "maxims", which are taught to all new employees and printed every year on an each time nicer booklet, are used as guiding principles, as the base for strategic considerations by senior management.

Mapping a company's culture is not an easy job, but we can give it a try if we accept the underlying working assumption that the culture is to the company what the personality is to the individual. So as of now, every time we use the expression "company culture", we will be referring to the homolog of "personality" of the individual.

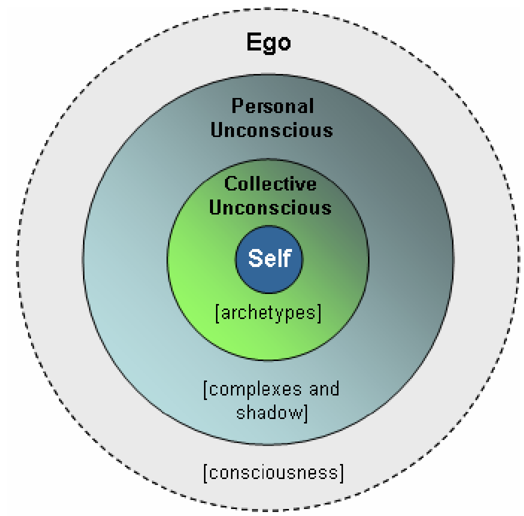
We will start from the beginning: Jung's basic framework; and for this we will resort to two diagrams: the first one is presented for illustration purposes only, and constitutes my personal translation of Jung's model into a Mandala type chart. Mandalas appear to have been the unconscious theme of many drawings Jung made while he was serving (it seems not too busy) as a Commandant of a camp of British internees, during First World War. Mandalas are images of wholeness that usually reflect some kind of balance between four or more relatively symmetrical areas or parts, and where the center usually contains the core of the image.



Schematic Mandala type diagram of Jung's model of the Psyche

Mandalas are to be found across centuries and civilizations as representations of the forces of nature, gods and other mystical and religious conceptions such as Lamism and Tantric Yoga. Mandala itself is a word in Sanskrit meaning "Magic Circle". My version of the Mandala is a rectangle because it is inspired on Jung's own drawing which is also a rectangle. Technically speaking Jung's and my mandala are to be called "disturbed mandalas" as we both took the license to change one or more of its components. The symbolic dynamic of a center led system is represented by the circle or the square, by symmetrical arrangements of the number four and its multiples (such the reason for which I took the license to represent the ego into four equally divided and symmetrically positioned rhomboid figures, equidistant from the center self). In Jung's words: "Mandala means 'circle', more especially a magic circle, and this form of symbol is not only to be found all through the East, but also amongst us; mandalas are amply represented in the Middle Ages. The specifically Christian ones come from the earlier Middle Ages. Most of them show Christ in the center, with the four evangelists, or their symbols, at the cardinal points. This conception must be a very ancient one because Horus was represented with his four sons in the same way by the Egyptians. For the most part, the mandala form is that of a flower, cross, or wheel, with a distinct tendency towards four as a basis of the structure." (The Collected Works of C.G. Jung, chapter 13- par. 31)[42]. My version of the Mandala is inspired on Jung's painting "Window of Eternity". The reader may want to revisit this diagram once more familiar with Jung's model.

The second diagram, which I have adapted and simplified from the original of Aniela Jaffé[43], is easier to understand and work with. All components of Jung model are represented in this second diagram and described below.



Simplified diagram of Jung's model of the Psyche

The Self: At the center of it all there is the Self, influencing the rest of the system. Self is the center of the individual's personality, and the central archetype (see definition of archetype below). We use here the word Self with capital "S" to differentiate this from

[42] For those made curious by Jung's reference to the similarities of the ancient Egypt god Horus and the Judeo-Christian monotheist religion, here goes a short explanation. The name Horus comes from the Egyptian word Hor, which translates as 'face'. We find him worshipped as Mekhenti-irry which translates as 'He who has on his brow Two Eyes', the sun and moon representing his eyes. On nights when there is no moon we find him worshipped as Mekhenti-en-irty, 'He who on his brow has no eyes', in this form he was considered the god of the blind. The followers of Horus invaded Egypt in pre dynastic history, at this time he was venerated as a victorious warlord. He became a part of the state religion and was associated with the sun god; Ra. Horus was so important to the state religion that Pharaohs (similar to what happened with Kings and Queens thousands of years later in Europe) were considered his human manifestation and even took on the name Horus.

[43] Aniela Jaffé was for many years Jung's secretary, and is the editor of the drawing from which the original graph was taken.

the ordinary use of the word, which usually refers to the ego or the persona. In Jung's words, "The self is a quantity that is super-ordinate to the conscious ego (see definition of ego below). It embraces not only the conscious but also the unconscious psyche, and is therefore, so to speak, a personality which we also are … there is little hope of us ever being able to reach even approximate consciousness… The self is not only the center but also the whole circumference which embraces both consciousness and unconscious; it is the center of this totality, just as the ego is the center of the conscious mind…The self is our life's goal, for it is the most complete expression of that fateful combination we call individuality"[44].

The "persona": Interestingly, the term "persona" comes from the Latin, meaning "mask," or "false face". Such a definition provides us with a clear clue of what it means in the context of Jungian Psychology. In Greek and Roman theater the "Persona" was a mask worn by actors to indicate the role they played, and also to hide their real identity. According to Jung himself[45], the persona is "a complicated system of relations between individual consciousness and society, fittingly enough a kind of mask, designed on the one hand to make a definite impression upon others, and, on the other, to conceal the true nature of the individual".

In Jungian psychology the persona is the "public face" we show and let others see with a twofold intention: hide our true self and portrait a desired one. This process is argued to happen partly consciously and manipulated by the owner of this "persona", and partially in an unconscious way. Our persona is our public identity and is most often based on our role(s) in society. The personal details that we add to it reveal only what we want others to see of us, often our own ideal for ourselves. The persona includes our social roles, the kind of clothes we choose to wear, and our individual styles of expressing ourselves.

[44] C.G. Jung, *The Collected Works*, chapters 7 and 12- par. 274, 404 and 44 respectively
[45] C.G. Jung, *The Relations between the Ego and the Unconscious* (1928)

The persona has both negative and positive aspects. A dominant persona can smother the individual, and those who identify with their persona tend to see themselves only in terms of their superficial social roles and facades. In fact, Jung called the persona the "conformity archetype." As part of its positive function, it protects the ego and the psyche from the varied social forces and attitudes that impinge on them. The persona is, in addition, a valuable tool for communication. The persona can often be crucial to our positive development. As we begin to play a certain role, our ego gradually comes to identify with it. This process is central to personality development.

This process is not always positive, however. As the ego identifies with the persona, people start to believe that they are what they pretend to be. According to Jung, we eventually have to withdraw this identification and learn who we are in the process of individuation. Minority group members and other social outsiders in particular are likely to have problems with their identities because of cultural prejudice and social rejection of their personas (Hopcke 1995)[46].

Collective Unconscious and Archetypes: The collective unconscious, in Jung's suggested theory, is the dimension of the unconscious psyche which is of *an a priori existence* (i.e. is already there when we are born), and is *universal and general* (common to all humans across generations, civilizations and times).

One of Freud's basic assumptions was that the unconscious mind is entirely personal and peculiar to the individual. This concept is in direct contradiction with Jung's model of pre-existing archetypes. Together with other differences, deemed by them as fundamental (though many of today's researchers see it as complementary), the concept of the collective unconscious was to constitute the beginning of the end of the fantastic friendship that linked Freud and Jung. Still, the idea of pre-existing structures cannot be

[46] Hopcke, R. (1995). *Persona: Where sacred meets profane*. Boston: Shambliala.

assigned to Jung as original thought. Amongst others, Freud made reference to what he called "archaic vestiges" and to a "racial unconscious".

The collective unconscious according to Jung[47] is formed by two main parts: first, the instincts, which are "uniform and regularly recurring modes of action", and second the archetypes, which are "uniform and regularly recurring modes of apprehension."

Archetypes are symbolic images existing in the unconscious, which reflect universal themes and fundamental patterns of human thought and experience. An archetype holds and carries humankind's combined and accumulated understanding of a particular primordial reality. Archetypes, much like finger-prints, manifest themselves in the same way but are unique to each individual. There exist an infinite (or un-calculable) number of archetypes. Examples of archetypes are, amongst many others, the image of the mother in the child's psyche, those of danger and death, good and evil, savior and destroyer, care giver and predator. General and universal archetypes become active at an individual level and way in the unconscious in the form of complexes. Archetypes are set alive by individuals every day, every moment. They are "interpreted" in a unique way, becoming actual, current and relevant to the person and the situation in what Jung called the process of actualization. A good example to illustrate this dynamic is the archetype of the mother in the child's psyche. For a child the image of the mother is that of a female care-taker, love-and-life-giver, whose behavior and personal characteristics are sufficiently similar to the internally pre-stored image of a mother (the maternal archetype). As soon as the symbiotic relationship child-mother is established, the mother-archetype will manifest itself in the child's psyche in the form of a complex. Thus, in the mandala diagram of Jung's model, the archetype and the complex are two parts of the same whole, one in

[47] C.G.Jung, (1928) The Collected Works of C.G. Jung, chapter 8 - par. 273 and 280; chapter 6, part 1, par. 842

direct contact and forming the collective unconscious (the archetypes) and the other forming the personal unconscious[48].

Archetypes follow also the law of *contiguity* thus forming a continuous rather than a discrete dynamic. An example of this would be the archetype of a partner for a man, which will derive, evolve and continue that of the mother. Another example of archetype is that of the enemy. Present in early age, it can manifest itself in babies and small children in their natural and instinctive rejection of all "foreigners" to their primary family or social group. The behavior resulting from this archetype will be that of withdrawal and wariness, and in some cases of hostile attitudes.

Further examples of archetypes are presented in the French School of Structural Anthropology and the writings of Claude Lévi-Strauss[49] which refers to the unconscious infrastructures which are responsible for all common human customs and institutions (e.g. the family, mathematics, logic, language, grammar[50]). Jung's explanation of what archetypes are is at times more difficult to understand and as many of his writings full of mythological references, though it is through his text that the concept can be fully understood. *"The concept of the archetype…is derived from the repeated observation that, for instance, the myths and fairy tales of world literature contain definite motifs which crop-up elsewhere…They impress, influence and fascinate us"*[51]. As compared to French naturalist Lamarck[52], who argued that a person's characteristics are directly

[48] In the original diagram of Aniela Jaffé archetypes and complexes are represented by two circles connected by a line. Strangely enough, while mandalas are supposed to have all main components in groups of four or a multiple of four, in Jung's original diagram as edited by Aniela Jaffé, both the circles representing the archetypes and the complexes appear nine times. Remarkably, in what seems to be a small license to correct the work of Dr. Jung, Richard Gross in his classic text book "Psychology, the science of mind and behavior" reproduces the original mandala but this time with the circles representing archetypes and complexes appearing eight times.
[49] C. Levi-Strauss, (1958-1963) *Anthropologie structurale:* Structural Anthropology, Brooke Grundfest Schoepf,
[50] For further readings on the pre-existing and common structures of language and grammar, the reader is suggested to check the publications and web page of Noam Chomsky.
[51] C.G. Jung. (1928) *The Collected Works*, chapter 10 par. 847
[52] Jean-Baptiste Pierre Antoine de Monet, Chevalier de Lamarck (August 1, 1744 – December 18, 1829) was a French soldier, naturalist, academic and an early proponent of the idea that evolution occurred and

inherited, Jung argued that all we inherit are "pathways that carry with them a tendency or pre-disposition to respond to certain experiences in specific ways"[53]. These tendencies emerge in the form of archetypal themes.

The Personal Unconscious and the Complex: The personal unconscious is needless to say not controlled or directly seen by the Ego. It is formed by repressed material (displaced into the Freudian unconscious) and the complexes.

Material, that is to say experiences and impressions, are repressed by the psyche (.i.e. forgotten, hidden or denied) mainly because of their unpleasantness, or also just because of being too weak to be perceived consciously[54]. As it is meant to be forgotten, it is "moved into the shadow". These unconscious materials could potentially be (partially) accessible to the person's consciousness under particular circumstances, such as certain psychoanalytic therapies and methods. Jung wrote[55]: "The shadow personifies everything that the person refuses to acknowledge about himself and yet is always thrusting itself upon him directly or indirectly – for instance inferior traits of character and other incompatible tendencies". Though we generally manage to ignore this repressed material very effectively, it comes back to us in many and unwanted occasions, particularly during our dreams. Much like a shadow, it follows us wherever we go, whatever we do.

An archetype, such as the mother or the enemy ones, is then actualized at the person's psyche as a shadow complex. The most important sourced of actualization of a complex

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proceeded in accordance with natural laws. Lamarck stressed two main themes in his biological work. The first was that the environment gives rise to changes in animals. He cited examples of blindness in moles, the presence of teeth in mammals and the absence of teeth in birds as evidence of this principle. The second principle was that life was structured in an orderly manner, showing a tendency for organisms to become more complex, moving 'up' a ladder of progress. He referred to this phenomenon as Le pouvoir de la vie or la force qui tend sans cesse à composer l'organisation (The force that perpetually tends to make order). Like many natural historians, Lamarck believed that organisms arose in their simplest forms via spontaneous generation.

[53] Ira Progoff (1956). *The Death and Rebirth of Psychology: An integrative evaluation of Freud, Adler, Jung and Rank and the impact of their culminating insights on modern man.* Julian Press, NY

[54] Jung, C. G. (1967). The Development of Personality. 1991 ed. London: Routledge. *The Collected Works* Vol. 17

[55] C.G. Jung. (1928) *The Collected Works*, chapter 9 par. 513

are (i) cultural indoctrination and (ii) familial repression. In this way the shadow will be formed basically by repressed and denied characteristics which are by definition contrary to what the persona is or aspires to be. Repression will be managed by, in Freudian terms, the Super-Ego and in Jung's theory the "moral complex". The reason for this repressive action by the persona is in Freud's world the fear of castration and in Jung's the fear of being abandoned by the mother for being deemed persona *non-grata*[56]. The moral complex and the need of acceptance as an opposite to the fear of rejection plays a role in the dynamics of groups in work organizations. This is one of the key complexes as we intend to translate Jung's concepts into everyday business life.

The Ego and the Conscious: The Ego is the center for all individual consciousness, the point of reference for an individual's conscious experience, which[57] "appears to have a very high degree of continuity and identity". The Ego is not a synonymous with the Psyche, but only one aspect of it. It is responsible for our feeling of identity as persons, thus containing the conscious thoughts of our own behavior and feelings, as well as conscious (that means only those which we can voluntarily retrieve) memories of our past experiences.

[56] Anthony Stevens (1994). *Jung. A Very Short Introduction*, Oxford University Press, Oxford
[57] Jung, C. G., & Baynes, H. G. (1921). *Psychological Types, or, The Psychology of Individuation*. London: Kegan Paul Trench Trubner. (Collected Works Vol.6)

Chapter 3

"THE TOYOTA WAY" – A SHORT CASE STUDY

We take a short break from theory to have a look to Toyota, the company that to most of us encompasses all what corporate culture stands for when it comes to making it work for the benefit of productivity and quality. It was on Toyota that the MIT's research project "International Motor Vehicle Program" focused on in order to discover what the secret weapon of Japanese industry was. After that, Toyota became an object of study and research until today. Their approach to nearly everything seemed different, eventually producing better results. For years, cars manufactured by Toyota have been considered a benchmark of quality and reliability by both industry pundits and consumer panels alike. Gerry Keim, a Professor of management at the Carey School of Business of the Arizona State University stated that Toyota's secret was, surprisingly, not in its engineering, but the so-called "Toyota way". And, Professor Keim argues and we tend to agree, "that's a much more complicated system than engineering".

Understanding the "Toyota way", says Keim, means understanding the company's highly complex, and highly successful, corporate culture. It's a culture that has helped Toyota excel in technology, sales and marketing, and become the most respected automaker in the world. Respected not only by consumers, but especially by its competitors. It's also a culture that did not develop by accident: The Company's leaders made it happen.

In an organization whose employees are self-motivating and largely self-directing, the compass that steers them in the way the organization wants them to go is its culture. At the moment of writing this dissertation, Toyota had 580 different companies around the world, 51 factories outside Japan, and sold cars in more than 170 countries. What holds these operations together and makes them part of a single entity, says Takis Athanasopoulos, the head of its European operations, is "the company's strong corporate culture".

"The Toyota Way", which embodies the Japanese carmaker's culture, has five distinct elements:

1. Kaizen, the well-known Japanese process of continuous improvement. Kaizen is more a frame of mind than a business process. Toyota employees come to work each day determined to become a little better at whatever it is they are doing than they were the day before.
2. Genchi genbutsu (GG), which roughly translated means "go to the source". Find the facts and do not rely on hearsay, because it is easier to build consensus around arguments that are well supported. And also go to the source of the problem. Mr Athanasopoulos says that western companies spend too little time defining what business problem they are facing, and too much time coming up with solutions. GG puts the emphasis the other way round.
3. Challenge. This is reminiscent of the Chinese proverb, "May you live in interesting times." Toyota employees are encouraged to see problems not as something undesirable, but to view them positively as a way to help them to improve their performance further.
4. Teamwork. This means putting the company's interests before those of the individual, and sharing knowledge with others in the team. Much of this does not come naturally, and Toyota devotes a lot of time and money to on-the-job training.
5. Respect for other people, not just as people but also for their skills and the special knowledge that derives from their particular position in the company. Toyota believes that if two people always agree, one of them is superfluous. Different opinions must be expressed, but in a respectful way.

"Once these values are inculcated into a worker, they guide decision-making throughout the day. There is no need to refer matters up the ranks to ask what to do. Everyone knows what solution should be adopted, so decision-making is dramatically speeded up". Japanese colleagues, who know the culture well, says Mr. Athanasopoulos, reach a point of "emotional fortitude" where their behavior is entirely consistent with the organization's culture and beliefs. In the West, where individual interests tend to be put before those of any group, it is more difficult for employees to reach this state. It may be something that will give the "new organization" in Japan an intrinsic advantage over its incarnations elsewhere.

In Argentina, for example, the vast majority of the 100 employees, mostly local, who kick-started Toyota de Argentina back in 2002, are now, after only 6 years, long gone. They could not adapt nor merge into the "Toyota Culture" which they found rigid and made for "life-time employment" mentality, a concept not very common in Western culture.

Fifteen years after the first publication of MIT's study on Toyota's unique culture, its western competitors have slowly but surely caught-up on most areas. If anything has limited the adoption of some of Toyota's best practices is the culture of the societies in which each company operated. Because so far nobody could prove wrong the claim that such a corporate culture could only be born and flourished in a society with values similar to those of Japan. All others the best they could do is adapting, rather than adopting[58].

[58] For further reading on this particular topic of national cultural traits we refer the reader to the many writings and publications of Geert Hofstede, as previously exposed in this dissertation.

Chapter 4

"HOW DOES IT HAPPEN" – AN INSIGHT INTO THE MECHANICS OF CORPORATE CULTURE

Let's start by defining the subject of study of this work. The Cambridge English Language dictionary[59] defines culture as *"the way of life, especially the general customs and beliefs, of a particular group of people at a particular time".* When the *"particular group of people"* constitute a "work-organization", that is "*a group of people who work together in a structured way for a shared purpose"*, then their Corporate Culture is defined as *"the beliefs and ideas that a company has and the way in which they affect how it does business and how its employees behave"*. Or as Marvin Bower, the managing partner at the consulting firm McKinsey & Co. once put it, "corporate culture is the way we do things around here".

For reasons that are not apparent to the naked eye, in most companies individuals share basic attitudes, behavioral patterns and values in what regards to how to conduct themselves in business matters. This collection of unwritten rules includes a shared understanding of do's and don'ts, what is right and what is wrong, and how to deal with certain typical situations.

The origin of most corporate cultures can be traced back to the company's first days and to the founder himself. In the corridors of Dell Computers in Austin, Texas, people still quote Michael Dell[60] when it comes to justifying tough commercial decisions. In the world headquarters of Nike in Oregon, Washington State, people still refer to the late Bill Bowerman[61] when taking decisions about products. These leaders have shaped their organizations from the very beginning.

[59] www.cambridge.dictionary.org
[60] Michael Dell is the founder and Chairman of Dell Computers
[61] Bill Bowerman was, together with Phil Knight, the co-founder of Nike

Corporate culture itself will take shape during this "entrepreneurial" phase which generally runs for a few years, may be 3 or even 5, depending on how fast the organization and the business mature. This will be a forming and defining phase in both business and personality terms. This is also the stage in which, precisely because of its complexity, mortality rate is the highest. The newly formed team will be immature on both fronts: business experience and working together.

A series of common events and behavioral patterns affecting the process of construction of the Corporate Culture can be identified, which include the following[62]:

- Identity merge
- Omnipresence
- Focus on survival
- Hope
- Alignment
- Hiring as a self-reinforcing loop

Identity merge: it is common for a person to consider his children as an extension or proxy of his or her own self. The common genetic code and hereditary character traits and in some cases looks, turn this process into a fact based construction. This rule applies not only to our children, but also to most of our (other) creations, companies included. During the entrepreneurial stage, an "identity merge" or "confusion" will most probably happen, thus no clear boundaries may exist between the founders' self and the company. *"I am the company, and the company is me"*; or *"if it's good to me, it has to be good for the company"*; and so on. A very practical reason for this merger of identities is the simple fact that in most cases the financial health (and survival) of start-ups is actually linked to that of the founder. Thus, it is not "confusion" but a fact, that what is good to the company, is usually good to the owner. This process of "identity merge" could

[62] Like with most assessments and theories presented in this paper, what we describe as phases or components of each phase applies to many or to most corporations, but certainly not to all and every corporation. The six patterns presented above are original to this dissertation.

eventually, and will in most cases, permeate the Corporate Culture which we have to remember at this stage is "work in progress". This is the moment in which some personality traits of the founder will migrate into the Corporate Culture. So we can assert that in many cases the Corporate Culture will be born from, or at least heavily shaped by, the founder's own personality traits. This will be reinforced by the effect of founder's "omnipresence".

Omnipresence: during this early stage, there is eye-to-eye contact between the founder and the first employees. The founder can be, and most probably will be, involved in most key decisions, thus responsibility is only partially delegated to others. The owner is present on most key decision-making moments. This trait will end as soon as the company enters into a more "adolescent" type behavior; trying to break free of the parental role and permanent "I know better" advise of the owner. This omnipresence also acts as a force bringing the personality of the owner and that of the company together, and with it, similar.

Focus on survival: as observed in the Oral stage of Freud's development theory (first 18 months approx.), the start-up company will be focused on survival, equivalent to the child's focus on nursing. As the libidal energy focus of this stage is the oral cavity (mouth, lips, tongue) and sucking (nursing) is the primary source of pleasure, in the start-up company the focus will be on those activities which bring it survival, being it sales, innovation, or any other business activity linked to the concept of survival. Clues of this phase will remain forever in the DNA of the company much as it happens with human beings. When survival is doubtful, the start-up team will develop attitudes geared towards reinforcing all actions and attitudes that provide a higher sense of security. If this stage in which survival is at stake becomes too long, then some aspects of it may become embedded into the company's corporate culture forever.
In Freud's Oral stage, dependency for survival is a recurrent psychological theme, as the baby is very dependent and can do little for itself. If the baby needs are properly fulfilled, then it can move onto the next stage. But if not fulfilled, the baby will be mistrustful; and

if over-fulfilled, the baby will find it frustrating to deal with a world that does not meet all of his/her demands. Most companies in their entrepreneurial stage tend to be "founder focus", relying on him or her for most crucial decisions. Freud thought that **i**f the baby becomes fixated at this stage, he or she would grow to be an oral character. The two defining personality traits of highly dependent oral characters being: the passive attitude to both interior and exterior demands, and a correlated dependency on others to solve and provide. The highly independent being defined by traits opposite to the highly dependent, but may switch to and from under extreme pressure, risks or stress, exemplifying Freud's doctrine of opposites. The oral character who is frustrated at this stage, whose mother refused to nurse him on demand or who truncated nursing sessions early, is characterized by pessimism, envy, suspicion and sarcasm. The overindulged oral character, whose nursing urges were always and often excessively satisfied, is optimistic, gullible, and is full of admiration for others around him. The stage culminates in the primary conflict of weaning, which both deprives the child of the sensory pleasures of nursing and of the psychological pleasure of being cared for, mothered, and held. A company fixated in the oral phase will as well develop particular Corporate Culture traits such a passive attitude towards exterior (clients, markets) and interior (employees, owners) needs. These traits, together with the passive attitude is what we find in most companies that are born "state owned" (over indulged, looked after, no sense of risk), such as most public services corporations, which have been conceived from day one with no risk of death by starvation but all the contrary: all their needs were automatically satisfied by an always present and all powerful father-state.

Hope and trust: Erikson[63] defines that "hope" is the focus of the first development stage, corresponding to the infancy months from birth to the first year and a half of age. It is this

[63] E. Erikson (1968) *Identity, youth and conflict.* W. W. Norton and Company, 1994 edition, pages 15 to 19 and 233. Erikson (1902-1994), born Erik Salomonsen, was a Neo-Freudian. He has been described as an "ego psychologist" studying the stages of development, spanning the entire lifespan. Each of Erikson's stages of psychosocial development are marked by a conflict, for which successful resolution will result in a favorable outcome, for example, trust vs. mistrust, and by an important event that this conflict resolves itself around, for example, the meaning of one's life. Favorable outcomes of each stage are sometimes known as "virtues", a term used, in the context of Eriksonian work, as it is applied to medicines, meaning

hope that is expected to translate into wisdom at an adult stage. In this phase the child starts developing the sense of trust (and mistrust). Initially, Jung argues that the newborn does not have trust in its caregiver, and that it only develops such feeling in the latter part of the first year. In newborn companies, in this particular early stage, the team will have to trust (thus, have hope) on the still unproved business idea (internal trust) and on their first clients (external). In this stage there always exists a gap between the reality of the company in its first days and the vision of the entrepreneur and his team. This gap between reality and what the company hopes to become (its vision) will derive in what MIT's Peter Senge calls "creative tension"[64]: the will to pursue the vision requires both trust and hope. According to Senge, as far as the vision remains achievable, hope will exist, and the team will work towards it. Mortality of business start-ups happens many times before bankruptcy, when the entrepreneur, its team, or its financier loses hope, and realizes that the vision is not (or most probably not) achievable.

Alignment: like all teams, start-ups will go through the phase of forming and storming before they can actually perform or function well and deliver results. The "forming" stage, full of enthusiasm for the idea and common objective is quickly replaced by "storming", when the first differences in opinions and styles between the founder and its team show-up. This is also the moment in which the failures or shortcomings of the initial idea are exposed and become apparent. This first crisis-like process will forcibly derive in alignment, with the first early team-defections happening. The remaining team members will most probably be more cohesive and aligned with the founders' vision, objectives and the way to get there. Team members remaining after this process will have a common vision and a shared understanding of how to get there. This set of common understandings is the very early stage of what will end-up being the corporate culture of the company. This early version of the corporate culture will be "automatically"

"potencies", pretty much in the Platonian meaning of the word (source: Wikipedia). He also coined the very much used and misused phrase "identity crisis", referring to a state of confusion arising from an inability to reconcile conflicting aspects of one's personality.

[64] Senge, Peter M.; (1994) The Fifth Discipline, Currency Doubleday publisher, NY

conserved and groomed by the self-reinforcing cycle of recruiting people that "fit the mold" and by the "eye to eye contact" feature of the small team.

Hiring as a Self-reinforcing loop: not surprisingly, culture being constructed and shaped by people, the first action which leads to the creation of a common set of values is the initial hiring process itself. Typically, at the early stages the founder of a company (can also be of a group or department within a large corporation), will hire employees following a pattern which will imply certain level of homogeneity in social or academic background and of "values and styles". This set of common values (what is right, what is wrong) and of styles (how "we" do things here, how "we" dress, where "we" come from) are thus the backbone of what eventually will become a complex and unwritten set of values and rules forming the company's corporate culture. For example, at the Anglo-Dutch giant oil company Shell, as you walk into their Den Haag headquarters you immediately notice how homogenous its workforce is: you find an overwhelmingly male corporation, where most (many) share the same background: engineers from Delft University, protestant religious background from the same university fraternity.

The process of constructing a corporate personality becomes a self reinforcing loop where people keep hiring employees who fit the mold and furthermore indoctrinating newcomers to learn "how things are done here". This loop may be further reinforced by future employees themselves and how they select companies to work for. Most people, when it comes to looking for jobs, tend to prefer companies where they feel they will "fit" better.

In some companies, where special attention is put into safeguarding corporate culture, specific actions such as courses can be implemented to assimilate new hires. Such is the case; for example, of the consulting firm McKinsey & Co. In it, newcomers are expected to learn and apply "the McKinsey way" which includes not only an approach to consulting and problem solving, but also to most other issues a consultant will confront during his or her professional career. All these concepts, which collectively form the "McKinsey way", have been written into a book called "Perspective on McKinsey" by

Marvin Bower[65], not the founder but "the Firm's" leader in the early 70s and the one who is credited with shaping the company to what it is today. This is a good example, which shows that corporate culture is not necessarily created by the company's founder, but can also be strongly shaped by very influential business leaders.

Corporate Culture: a Monkey Business. Between 1957 and 1963 a researcher at the University of Wisconsin called Harry Harlow[66] conducted a series of studies on monkeys with the aim of learning how affection, care giving and companionship could affect social and cognitive development. The findings of his studies have made a good contribution to science, while the treatments to which he put the poor monkeys through would not be allowed today by any standards. Of his many studies, there is one that may help us to illustrate the process of construction of corporate culture.

In Harlow's experiment, five monkeys were put into a regular monkeys' cage, with a banana hanging high on a rope from the roof (outside the reach of the monkeys). The researcher then put a stepladder enabling the monkeys to reach the banana. However, whenever one of the monkeys attempted to climb and reach for the banana, all monkeys were sprayed with freezing ice-cold water. After few attempts, they all learned the association between reaching for the banana and the group collective punishment of being sprayed with freezing ice-cold water. If they want to stay warm and dry, they better not reach for the stepladder. From now on, none of the five monkeys tried to reach for the banana anymore. There was no need for the water treatment from that point on. At this

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[65] M. Bower (1979) *Perspective on McKinsey*, McKinsey & Company NY

[66] Harry Harlow (1905) was actually born Harry Israel, but was convinced by his professor at Stanford University Lewis Terman to change his name in order to hide his Jewish origin, which Terman thought it would detract credibility from his work. Terman, besides being a great social psychologist, produced a decent amount of very well researched and supported racist material which to any reasonable standards, I argue not only now but also back then in 1916, is at least, sad and shameful. It is eye opening to read work that was once considered "knowledge" and to me it is just annoying crap. Let me share with you just this excerpt from Terman's work*: "High-grade or border-line deficiency… is very, very common among Spanish-Indian and Mexican families of the Southwest and also among negroes. Their dullness seems to be racial, or at least inherent in the family stocks from which they come… Children of this group should be segregated into separate classes… They cannot master abstractions but they can often be made into efficient workers… from a eugenic point of view they constitute a grave problem because of their unusually prolific breeding" (The Measurement of Intelligence, 1916, p. 91-92).*

stage the researcher replaced one of the five monkeys with a new monkey. The new monkey, not aware of the icy water treatment, tried to reach for the banana. Within fraction of a second the other four monkeys pounced on him and beat him – again and again, till he stopped and did not try anymore. Note that icy water treatment was not used anymore. The same process was repeated, one of the four monkeys who experienced the original icy water treatment was replaced by a new one, and again all the monkeys beat the new monkey to submission. Finally, the cage was populated by five monkeys of whom none have experienced the icy water treatment. The experimenter then introduced a new monkey to the cage. When this monkey tried to reach for the banana, all five monkeys jumped on him and beat the hell out of him. None of these monkeys knew about the collective punishment of icy water, none knew why they are not allowed to get the banana, but somewhat along the way they learnt that reaching for the banana is not allowed. They become the guardians of this rule without knowing its purpose, much as we all respect and live by the corporate culture of the work-organizations we work at, not necessarily knowing the why's and the how's.

The process of perpetuating Corporate Culture: So how do we, and monkeys, learn what is the corporate culture of the companies we work for? How does the process of indoctrination work? Though not pretending to be collectively exhaustive, we find that there are three processes that seem to repeat themselves in the mechanism of perpetuating corporate culture[67]:

1. Tell
2. Show
3. Inspire

1. Tell. Most companies have a body of written rules, principles, visions, policies and others alike that are shared amongst employees from time to time, more often when they are newly hired. These documents do, to a certain extent, convey part of the Corporate

[67] The three steps described above are original to this dissertation

Culture and its values. Employees at the once famous Arthur Andersen, as well as those working at IBM, where instructed to wear dark suits only, no brown or light colors were allowed. Wearing dark suits is part of the corporate culture of these firms ("the way we dress around here") not because they ever wanted to make any fashion statement, but because dark suits tell a story. In Jungian terms, they are an "artifact" to tell the story behind the "persona" of the company. They are actually a proxy, a cue for a strong statement of seriousness, precision, dedication, and authority. This case of the dark suits is an example of telling by the two most classic means: first there is the direct one, which is writing it on a paper, in the corporate website, as a clear rule: "You are expected to wear dark suits to work". Plain and simple old fashion "telling". The body of written rules and other documents that inhabit most companies do somehow convey a good portion, albeit not all, of the corporate culture. One could imagine that every time a new monkey joined the cage at Harlow's lab it received a one pager stating the rule to live by: "should you see a bunch of fresh bananas hanging from the roof, do not dare to try collecting them, it is forbidden". As with Harlow's monkeys, most companies have written rules not only for obvious procedural matters, but also to convey what would be otherwise unwritten rules. An example of "guiding principles" which do a good job in conveying "the way we do things around here" are the ten "Nike Principles":

1. Our business is change
2. We´re on the offense. All the time.
3. Perfect results count – not a perfect process. Break the rules; fight the law.
4. This is as much about battle as about business.
5. Assume nothing. Make sure people keep their promises. Push yourselves push others. Stretch the possible.
6. Live off the land.
7. The job isn't done until <u>the</u> job is done.
8. Dangers: Bureaucracy. Personal ambition, Energy takers vs. energy givers. Knowing our weaknesses. Don't get too many things on the platter.
9. It won't be pretty.

10. If we do the right things we'll make money damn near automatic.

It is not difficult to read between the lines of Nike's principles. They are pretty explicit. When joining Nike you should expect a tough environment, result oriented, where the benefit of the company is expected to be before that of individual employees. The "just do it" culture permeates most of the principles, including some calling for "fighting the law", even if it is not pretty.

The second way IBM dark suits (as well as Nike jeans and sneakers unwritten dress code) tell the story behind the corporate culture is by being themselves an "artifact". Artifacts are physical objects that tell a story about the company. Dark suits "speak" about what the corporate culture is at IBM as much as other artifacts such as impressive office buildings, expensive business cards printed on heavy paper, etc. This is the way the company shows its "persona", in the Jungian meaning of the word, being this the way the company wants to portrait itself unto others. Artifacts include as we have said the dress code, the location and type of offices, the name and logo (corporate image, branding and identity), amongst others. It will be a combination of both, the written rules and the artifacts that will do the job of telling both insiders and outsiders how the company and its people are expected to behave.

2. Show. Actually, we do not expect Professor Harlow to be standing at the door of the cage, delivering written rules to his mistreated monkeys. Rules amongst both monkeys and company employees are also conveyed by "showing", by the centuries old tradition of learning by doing, instructing by showing, expecting imitation from the apprentice. Here corporate culture is explained and transferred as in the Roman times: "When in Rome, do as the Romans do". When working at IBM, wear dark suits like all your colleagues and your boss do. Look for answers on what you see others doing when confronted to the same situations. And here, some situations will serve as examples on how to do things from the strict procedural perspective, e.g. how to register a new customer into the company's data base, as compared to others which will be serve as examples and messages about corporate culture, e.g. how to treat a subordinate when he makes a serious mistakes, when people get promoted, and when not, why one could get fired, etc. Corporate culture, as well as with memos and artifacts, will be transmitted by example, by what work-organization employees actually do as a general rule when confronted to certain (relevant) situations. Personality traits after all can be observed by how people (and employees) react and act in different situations.

3. Inspire. The word and its constructive power; a constructivist critique to Corporate Culture.

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isaiah 55:11

"By the word of the Lord were the heavens made, their starry host by the breath of his mouth." – Psalm 33:6

"For he spoke, and it came to be; he commanded, and it stood firm." – Psalm 33:9

"This kind of analysis is also frustrating because firm conclusions will always elude us. At the outset, we find that our analyses themselves are social constructions. That is, when we try to reflect on our discourse we do also in language, and this language is neither a reflection nor a map of our subject. It too constructs its subject as meaning "this" and not "that".

Kenneth J. Gergen, "An Invitation to Social Construction"

So far we have developed our theory of Corporate Culture subscribing to the traditional view of personality, i.e. as defined by Freud, Jung et al. In doing so we have had to purposely ignore the constructivist point of view, not for this reason meaning that we judge it to be less valid. We actually agree with the point of view that corporate culture is constructed and provided of meaning by conversations. A more uncomfortable summary of the constructivist point of view on personality can be found in the book *"Social*

Constructionism" by Vivien Burr (2003)[68] where she concludes: *"The social constructionist view of personality is that it is a concept that we use in our everyday lives in order to try to make sense of the things that other people and we do. Personality can be seen as a theory for explaining human behavior and for trying to anticipate our part in social interactions with others that is held very widely in our society…but it is a big leap from this to saying that personality really exists in the sense of traits inhabiting our mental structures, or being written into our genetic material. The social constructionist position is that whatever personal qualities we may display are a function of the particular cultural, historical and relational circumstances in which we are located."*

The third way of perpetuating corporate culture we have argued it was by inspiring, and the most common way of inspiring in corporate life is through storytelling, that is to say through the word, through conversations. But here our framework collides with the constructivist point of view. Constructivist will (rightly) tell us that conversations do not actually "transmit" corporate culture, but rather "construct" it. And we find this an argument we cannot confront here. But we can comfortably say that by means of conversations in general, and storytelling in particular, corporate culture is both constructed and transmitted. And in particular when storytelling assumes the form of "mythology". We argue that corporate culture is constructed and transmitted through the power of the "spoken (and written) word".

Let's go back to 1970, when a young Phil, preparing himself for a track and field competition, asked Bill Bowerman, his coach: *"How can I improve my time?", "Quite simple"*, answered the master, *"Run faster"*. Phil and his coach Bill continued working together on and off the track to become the founders of what is today the sports shoe manufacturer Nike. This story is told and re-told to every generation of new Nike employees, even today more than 40 years after it actually happened. Like this story, many anecdotes circulate the corridors of most companies, turning early founders and

[68] Burr, Vivien. (2003) Social Constructionism. Routledge, London. p.34

leaders into proper "heroes" and the situations they confronted and how they dealt with them into full-fledged "myths". As expected, a few topics of these "myths" seem to repeat themselves more often than others. Professors Martin, Feldman, Hatch and Sitkin (1983)[69] organized these topics into seven key ones:

1. The rule-breaking story. A subordinate challenges a high-level manager who is breaking a company rule, such as entering a restricted area without a badge. Is the subordinate commended or reprimanded?
2. Is the big boss human? Does the boss temporarily abrogate his high position when presented with the opportunity to equalize status, such as by performing manual labor during peak demand?
3. Can the little person rise to the top? Will a deserving lows tatus employee be rewarded with ascent through the hierarchy?
4. Will I get fired? Does the company make it a priority to keep layoffs and firings at a minimum even during tough times?
5. Will the company help me when I have to move? Will it seek to alleviate the personal difficulties involved in relocating?
6. How will the boss react to mistakes? Are mistakes forgiven or punished?
7. How will the company deal with obstacles? Will it mobilize to get through crises, or be overcome by them?

When we argued that corporate culture was also transmitted by example, and adopted by apprentice-like imitation, we said that there were lessons about how to perform "procedural" tasks, such as the action of registering a new customer, and also other actions which by their essence exposed the intrinsic values of the corporate culture. These situations naturally coincide with the seven most common topics of storytelling and mythology. For example, topic number 4, "Will I get fired?" can be transmitted both by

[69] Martin, Feldman, Hatch, and Sitkin, (1983). article "The Uniqueness Paradox in Organizational Stories," Administrative Science Quarterly number vol. 28 number 3, September 1983, 438-453, Johnson Graduate School of Management, Cornell University (http://www.jstor.org/stable/i341320)

mythology and stories on how somebody got, or not, fired, and also by example, when a boss does, or does not fire somebody.

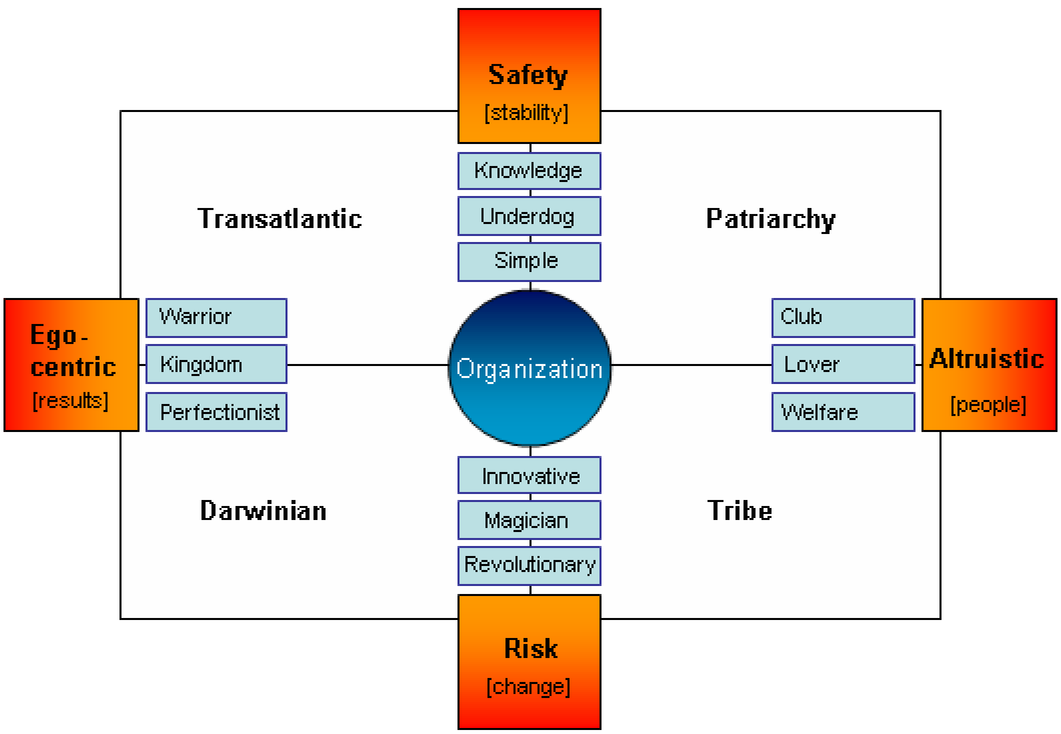
Nike's principles also provide a good example of the fact that in real life the line dividing the three methods we exposed, tell, show and inspire is actually a blurred one. All employees making it to the "senior" level at Nike get a "cultural training into the Nike way" delivered at its world headquarters in Oregon. There, they get a facsimile copy of the original piece of paper outlining Nike principles, as it was handed out to employees in 1977, typed in old style Olivetti font, without any unnecessary embellishment, just the few words needed and nothing else. It clearly portrays that, at Nike, "it won't be pretty". It is pure and simple "just do it" approach, get a piece of paper, and bloody type it. Jungian principles would point at this also being a male personality trait of the Nike corporate culture. The act of distributing a copy of this original piece of paper, a rudimentary list of principles, is all at the same time: a written rule, an artifact possessing and showcasing company values, and a story told to enhance the company mythology.

These stories collectively constitute the body of mythology of every company, and are a means of perpetuating corporate values, culture, and traditions. Together with the written and told rules, with artifacts, and with the way leaders handle key situations, they constitute the base for the permanent process of construction, actualization and perpetuation of corporate culture.

Chapter 5

"ORGANIZATIONAL ARCHETYPES" – JUNG'S ARCHETYPAL THEORY APPLIED TO WORK-ORGANIZATIONS

In this chapter we propose to represent the Organizational Psyche in a fourfold, two dimensional chart. That is to say that we will have two axes, and four poles. By definition, poles will be of opposite values and significance. The two axes, crossed in the center at neutral values generate thus four equal quadrants, as represented in the picture below.



The four quadrants of Organizational archetypes

It is important to notice that while the two axes are meant to be complementary and collectively exhaustive, they are not mutually exclusive. Not being mutually exclusive means that this chart will not allow us to "plot" the organizational culture into one single and unique place in the chart. We believe that corporate culture cannot be defined into a one and single style and confined into fitting a single "box", but rather that each corporate culture, while being unique and distinct, has a component of every one of the types, albeit with different level of relevance. For this reason, more than a "type" we believe in a "profile". That is why we also find that Jung's archetype structure fits our needs very well: archetypes are in more or less degree all present in one's personality, coexisting with states ranging from "dormant" to "dominant".

This also, at least partially, addresses the concern of many scholars, amongst them Massachusetts Institute of Technology Professor John van Maanen, who argue that some of the previously proposed models to diagnose organizational culture fall into the mistake of simplifying the complex world of corporate culture into four quadrants[70].

The first step in moving forward will be to define the four poles and name them accordingly. In doing this we will build on the previous work of renowned theoreticians and scholars who have already explored this avenue of thought. Before we even start with our own definition and naming process, we will share with the reader a table that shows the different names that scholars have given to similar set of four poles. Seeing the variety of names will in itself provide a better explanation of the idea behind each one. Still the reader may ask why so many scholars could not agree on a common set of names for the axes and poles. The reasons for this are multiple, but overall we believe this is due to the rather embryonic stage and newness of approach of using Jung's model to determine an Organization's Archetype and consequent personality. This newness implies the lack of a common understanding and definition of some key concepts. Still other reasons for having so many names to the same concept may exist, besides the obvious egoistic motive to re-define and re-name the same concept once and again to indicate property and originality. These reasons could be (a) the respective authors' taste

[70] His concern is included on page 20 in the form of a note in Cameron and Quinn´s revised edition of their book: Cameron, K. and Quinn, R. *Diagnosing and Changing Organizational Culture: based on the Competing Values Framework*, John Wiley and Sons, 1999 and revised edition 2006

for words and use of language, (b) the audience to which the writer intends to address, and (c) the effect of translations which make the constructed and thus shared meaning of words difficult to literally translate into other languages.

In our case, we will re-define the axes and re-name the poles for the following clear reasons:

1. To align our model to, of the many frameworks existing, that proposed by Carol Pearson when dealing with the individual (Pearson 1991)[71]. The advantage of doing this is that we are using a hypothesis which is also Jung based and that has been statistically and sufficiently proven and perfectly fits our needs.
2. To cater to the flow and objective of this particular paper and its audience; because the frameworks and ideas may all be similar, but not necessarily the same[72].
3. To use words that have a shared meaning within the community the author belongs to, namely that of business people. As we know, meaning of words is constructed through conversations. I hope in the following pages I will be able to convey the meaning I am trying to assign to the axes and poles.

Author/s	First axis		Second axis	
Corlett and Pearson (2003)	People	Results	Learning	Stabilizing
Pearson and Seivert (1995)	Water	Fire	Air	Earth
Pearson (1999)	People	Results	Expertise	Stability
Mark and Pearson (2001)	Belonging / enjoyment	Risk and Mastery	Independence / fulfill	Stability and Control
Cameron and Quinn (1999)	External focus	Internal focus	Flexibility / discretion	Stability and Control
Harrison and Stokes (19992)	Support	Achievement	Role	Power
Szafir (2006)	Altruistic	Ego-centric	Risk	Safety

Different names given by authors to the four poles of the Organizational Type model

[71] Carol Pearson (1991) *"Awakening the heroes within"*, Harper Collins
[72] Though being based on the same Jungian principles and on similar set of archetypes as defined in Pearson's work, our resulting model and questionnaire differs substantially in its values, structure and approach from that presented by J. G. Corlett and C. S. Pearson (2003) in their book *"Mapping the Organizational Psyche"* published by the Center for Applications of Psychological Type, inc. Cortlett and Pearson define a method which actually "plots" the organizational culture, rather than describing it (pages 18 and 120).

Explanation of the two axis and the four poles of the archetypal model of organization.

Of the infinite number of archetypes existing, we will base our proposed methodology on the twelve more widely used ones, collectively being accepted as representative of the complete spectrum. We will rename and adapt them as necessary to make the transition from the individual to the company. Following this, we will split the twelve archetypes into groups of three according to their implied company cultural traits. In this way, each "pole" will be described by a set of three "dominant" archetypes.

The next step will be to briefly describe how an organization may look like when one of the respective archetypes is dominant above the rest. As we have argued, the organizational personality of a company will be the result of the multiple active archetypes, thus it will be very unlike to find in the real world an organization which perfectly fits any of our descriptions: most companies will have, to a different degree, traits corresponding to various archetypes, all active to different degrees. More so, though we have based our definitions on the well researched personality traits applying to the individual, our descriptions which follow are a first attempt to describe the personality traits corresponding to the respective archetypes, and as such are not meant to be conclusive, final, or sufficiently tested.

Describing the organizational personality traits corresponding to each archetype is not an easy task, as there exist an infinite number of aspects and perspectives which could be addressed or taken into account. In order to avoid being too generic, and to add comparability, we will structure our descriptions into seven dimensions:

1. How the general working **environment** may be
2. Attitude to, and the role of **change**
3. Style of **communications**
4. **Process** orientation
5. How the **control and reward** system may work
6. The **public face** the company may want to project (the persona)
7. A "**Motto**" which would fit the archetype

1. *Environment*: We will use this space to provide an introductory description of a company with the respective archetypal personality. Kaplan and Kaplan (1978)[73] argue that there exist four aspects which define the environment, which are: coherence, legibility, complexity and mystery. Coherence refers to the organization of parts and how well the whole fits together, and will be closely related to legibility, which reflects how easily the observer can read the environment. Complexity and mystery are elements which attract attention and hold our interest. According to their findings, these different dimensions of the environment operate on the individual through the interaction of physiological and psychological processes.
2. *Change*: To further describe the archetypal personality type, we will summarize how change may most probably be dealt with. For some organizational archetypes, change is instrumental to their "personality"; both in the way change is handled and dealt with, and the extent to which change is utilized as an instrument of survival, growth, or just normal functioning. We will find that depending on which archetypes are most active, some companies will be indifferent to change, others will avoid it, and other will have it at the center of their "way to do things".
3. *Communications*: The role of formal versus informal communications, and most interesting, what we can learn from the everyday conversations its employees are likely to hold. The bible tells us that as soon as God set out to create the universe, one of his first creations was the verb. Only after creating the "word" God could build all the rest, because it is through the verb that we create. Within companies, conversations are both a building element of their reality and a "thermometer" measuring what it is really going on, what its members care for, aspire to, or fear.
4. *Process orientation*: If processes are a rigid backbone to which all have to adhere and eventually adapt, or if they are just a guide to follow and to be adapted to the

[73] Kaplan S. and Kaplan R (1978). *"Humanscape; environments for people".* Duxbury Press, North Scituate, MA, USA.

circumstantial needs of the organization will provide us with further clues and cues as to how each archetype actually influences behavior and norms.

5. *Control and reward:* The level of orientation to results, meritocracy and reward system will have a determinant impact on the behavior of employees and how they inter-relate. To approach this aspect of the archetype, we may from time to time resort to the "shame and guilt" concept of society or group.

   A shame society is the one in which the primary device for gaining control over children and maintaining control over adults is the inculcation of shame and the complementary threat of ostracism. A shame society is to be distinguished from a guilt society in which control is maintained by creating and continually reinforcing the feeling of guilt (and the expectation of punishment now or in the hereafter) for certain condemned behaviors. Recently this distinction has been criticized as nothing more than a semantic existentialism.

   Japan and its "very traditional form of society" has been for a long time referred to as a good example of one in which shame is the primary agent of social control. Ancient Greece has also been described as a shame society. A good book which explains the workings of the Japanese society for the Western reader is The Chrysanthemum and the Sword[74]. This book was produced under less than ideal circumstances since it was written during the early years of World War II in an attempt to understand the people who had become such a powerful enemy of the West. Under the conditions of war it was, of course, impossible to do field research in Japan. Nevertheless, depending on the study of members of that culture who were available for interview and study in the West, namely war prisoners at detention centers, as well as literary and other such records pertaining to cultural features, Ruth Benedict drew what some regard as a clear picture of the basic workings of Japanese society. Her study has been challenged and is not

[74] Ruth Benedict (1946), *"The Chrysanthemum and the Sword"* , and Christopher Shannon (1995), *"A World Made Safe for Differences: Ruth Benedict's The Chrysanthemum and the Sword,"* American Quarterly 47 (1995): 659-680.

relied upon by anthropologists of Japan today, but one that has stood the test of time as an inspiration and starting point still useful for many purposes.

Contemporary Western society uses shame as one modality of control, but its primary dependence rests on guilt.

Paul Hiebert characterizes the shame society as follows: shame is a reaction to other people's criticism; driven by our failure to live up to our obligations and the expectations others have on us. In true shame-oriented cultures, every person has a place and a duty in society. One maintains self-respect not by choosing what is good rather than what is evil, but by choosing what is expected of one. Personal desires are sunk in the collective expectation. Those who fail will often turn their aggression against themselves instead of using violence against others. By punishing themselves they maintain their self-respect before others, for shame cannot be relieved, as guilt can be, by confession and atonement. Shame is removed and honor restored only when a person does what the society expects of him or her in the situation, including committing suicide if necessary. (Hiebert 1985)[75]

A guilt society is one in which the primary method of social control is the inculcation of feelings of guilt for behaviors that the society defines as undesirable. It involves an implicit judgment on the being (rather than just the behavior) of the individual: "You are an evil person if you do such-and-so." It also involves creating the expectation of punishment now and/or in the hereafter.

One of the interesting features of many such societies is that they inculcate guilt for feelings and/or impulses that the individual cannot help but feel. A primary example is the condemnation of feelings or motivations spurred on by one's biological drive for reproduction, or libido. Where a shame society might well tell its members that sexual interactions of any kind are to be protected from general view or knowledge, a guilt society may well tell the individual that he or she is guilty or sinful because of the mere fact that he or she feels sexual desire.

[75] Hiebert, Paul G. (1985) *"Anthropological Insights for Missionaries, Grand Rapids".* Baker Book House

A prominent feature of guilt societies is the provision of sanctioned releases from guilt for certain behaviors either before the fact, as when one condemns sexuality but permits it conditionally in the context of marriage, or after the fact, as when the Catholic Church sold indulgences during the Middle Ages or when someone in the world of today is provided some way of "making up for" his or her guilty thoughts, motivations, behaviors, etc. There is a clear opportunity in such cases for authority figures to derive power, monetary and/or other advantages by manipulating the conditions of guilt and the related forgiveness.

Though we found that there exist various definitions of a guilt culture, one that makes sense to us is again that of Paul Hiebert: guilt is a feeling that arises when we violate the absolute standards of morality within us, when we violate our conscience. A person may suffer from guilt although no one else knows of his or her misdeed; this feeling of guilt is relieved by confessing the misdeed and making restitution. True guilt cultures rely on an internalized conviction of sin as the enforcer of good behavior, not, as shame cultures do, on external sanctions. Guilt cultures emphasize punishment and forgiveness as ways of restoring the moral order; shame cultures stress self-denial and humility as ways of restoring the social order (Hiebert 1985)[76]. Of all environmental characteristics we will describe for each type, only some of these will have significant impact or relevance; it will be those with greater reward of punishment strength.

6. *Public face:* How others perceive the company to be, and how it likes to be perceived, and if the gap between both is significant. By "Public face" we actually refer here to the concept of "Persona" within Jungian Psychology as already described above for the case of individuals. Extrapolating such a concept to organizations and companies will not be a difficult task at all. Much as people do, companies will resort to "artifacts" to "build" their public face; their "mask". These artifacts will constitute mostly all that is visible of the company, such as its logo, its buildings and offices, the dress code of its employees, etc. A good

[76] Ibid note 72.

example can be found in the internet industry. Most internet companies surged in the late 90s and early 2000s and forged for themselves a common public face of young, cool and dynamic places to work at. These were all projected by very modern, attractive buildings and offices. The offices of Google are just one example. Their headquarter in the US is a very glassy, modern and "cool" building, where employees, most of them young and wearing short pants and flip-flops wonder around in between buildings, riding their skateboards and scooters. In very conservative Madrid, Spain, their office is all painted in bright colors, with a sofa right in the middle of it, and a few video-games for employees to play and get distracted. All these are instruments used by Google to portrait what their public face is meant to be. Another example is the case of the investment banking community in the UK. Offices are pretentious, pompous and convey a clear image of tradition, solidity and stability.

Much as with individuals, the "Public face" can also act as an image companies or work-organizations want not only to portrait, but also one they aspire to. Back in 2003, England won what was to be their first ever Rugby World Cup, beating locals and favorites Australia in the final. In his own account of the road to victory, England's rugby team coach Clive Woodward[77] said that one of the first measures he took was to upgrade his team changing room: "This is not the changing room of a World Champion", he stated. With a very appreciative approach, Woodward recognizes in his book that all what makes the public face of his team is important as much to others as it is for the players themselves to have a clear image of what they aspire to become.

7. *Motto:* A "motto" or phrase that could represent the company's culture or public face. While we have already seen that there is no agreement on the key elements or dimensions that describe an organization's culture, the reader may notice that a "motto" is definitely not an Organizational Culture dimension as such. This is true. Still, we think that an organization could also be described through the

[77] Clive Woodward (2005), *"Winning"*, Hodder & Stoughton Paperbacks

conversations of its members, through the stories they tell, through the stories of their heroes and villains, through their myths and truths, and also, through their (realistic or aspirational) visions and "mottos". A motto *(originally an Italian word)* is a phrase or a short list of words meant to describe the general motivation or intention of an entity, social group, or organization. Many countries, cities, universities, and other institutions have mottos, as do families with coats of arms. A motto may be in any language. Latin and to a lesser extent French are disproportionately frequent, because each was the principal international language for a considerable period of time. The local language is usual in the mottos of governments. A great example on how a motto can display great synthesis power; with just two words meaning and telling so much, can be found in the Coat of Arms of the Netherlands. Not surprisingly for those knowing the history of that country, its motto is *"Je Maintiendrai"*, medieval French for "I will endure". As such, "I will endure" tells a lot about the history, past and (recent) present of the country. A small nation surrounded for many years by European moguls such as Germany and France (now with Belgium as a formal "buffer"). Not by chance, in today's Netherlands, in most public parties and popular gatherings such as weddings and Queen's day, people sing, knowing the lyrics by heart and with all their strength as if it were a National Anthem, a popular American pop song called *I will survive*[78]. Other national mottos worth a quick look at are those printed on bank notes. As Americans include a "In God we Trust" on their dollar notes, Brazilians put on them, as well as on their National flag: "In order and progress". This, for those of us familiar with Brazil, is clearly an aspiration and vision which drives the vision of their successive governments. Argentineans, right after claiming independence from Spain, and unifying all the feuds and provinces into one single country (except for Uruguay which went on their own), set their motto to be: "In Union and Liberty", quite straight forward!

[78] "I Will Survive" is a song first performed by Gloria Gaynor, released in October 1978. It was written by Freddie Perren and Dino Fekaris. Arranged by Mac Huff. Published by Hal Leonard. The song's lyrics describe a narrator who finds personal strength while recovering from a break-up; it has often been used as an anthem of female empowerment. (source: Wikipedia)

Horizontal axis: Altruistic versus Ego-centric

The term Altruistic has a generally accepted positive connotation as compared to Ego-centric, which is loaded with negative value. For this reason, and accepting the archetypal symbolism of right and left, where left stands amongst many other things for illegal, profane, evil, wrong and clandestine, I have opted to situate Altruistic on the right and Ego-centric on the left[79].

The Altruistic pole is characterized by three distinctive archetypes of organizational personality: (i) club, (ii) lover and (iii) welfare.

The Club is what business consultants usually refer to as the "country club organization".

Environment will be in most cases one of low accountability in what respects to adherence to established processes and achievement of results, and of relatively open communications. Conflict will be generally avoided and not welcomed. This environment of rather "low complexity" could eventually become frustrating for highly energetic and ambitious individuals. Frustration of high achievers could proceed from what Kerr (1983)[80] named the "free rider effect", when lower performers or not so hard working colleagues attach themselves to a group, loafs or does little work, and picks up the rewards of the group outcomes. For some outsiders, working at a company with a very active "club" archetype could be considered itself as a "free ride". An organization that permits "free-riders" may suffer in terms of business results; and it is in certain industries only in which such dynamic could subsist on a long term. These industries are in most cases, besides state run organizations and companies, those dedicated to public services such as power supply, healthcare, and the like. Economists have long observed this effect,

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[79] For readers with further interest in this topic, or for left handed people like the author who may have wondered why in some languages like Italian the word left and sinister are one and the same (sinistra), I recommend the reading of Anthony Stevens' book "Archetypes revisited", chapter *"Possible Neurological bases for Jung's concepts",* revised edition 2002, Brunner ed.

[80] Kerr, N.L. (1983) *"Motivation losses in small groups: a social dilemma analysis".* Journal of Personality and Social Psychology, 42, 819-828

which was described in an article published by Garret Hardin (1968)[81]. The article describes a dilemma in which multiple individuals acting independently in their own self-interest can ultimately destroy a shared resource even where it is clear that it is not in anyone's long term interest for this to happen. Central to Hardin's article is a metaphor of herders sharing a common parcel of land (the commons) on which they are all entitled to let their cows graze. In Hardin's view it is in each herder's interest to put as many cows as possible onto the land even if the commons is damaged as a result. The herder receives all the benefits from the additional cows but the damage to the commons is shared by the entire group. If all herders make this individually rational decision, however, the commons is destroyed and all herders suffer. In business terms, companies with a very active Simple archetype could foster a culture where "free riding" is allowed, and thus overall financial results could suffer to the extent of putting the company's own survival in jeopardy. It is in the case of large monopolist companies and organizations such as state run ones in which survival is not at stake, and it could be argued that the overall population of the country "pays" for this free-riding; thus it is not free, but rather paid by the society in general. As with the example of the herders, the total available resources are limited and the dynamic yields always a zero sum game.

Change will tend to happen in this type of organizations only when required to avoid an existing or possible conflict. Otherwise "club" organizations tend to be rather stable.

Communications will be mostly open, with a very strong "parallel" channel through which important messages will circulate and become official.

Process orientation will not be a typical trait of this kind of organizations and when there, processes will be simple, and not always properly enforced.

Control and reward: the shadow side of this archetype is that orientation to results may be virtually absent. Club type organizations are not characterized by high performance.

Public face: country club organizations will most likely look like, be perceived by outsiders or make an effort to be perceived as an open, fun place to work where people are taken care of.

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[81] Garrett Hardin, *"The Tragedy of the Commons"*, Science Magazine, Vol. 162, No. 3859 (December 13, 1968), pp. 1243-1248

Motto: Their motto could be "A great place to work at".

The lover uses seduction and affection to attract and retain. A very common example of companies where this archetype is very active is family run businesses.

Environment: On the positive side, organizations fitting this archetype will tend to forge an environment in which most individuals will act in relative harmony and achieve with their teams more than what they could have achieved on their own. In these organizations the most well regarded values, amongst others, will include closeness and friendliness between colleagues, honesty and loyalty. The negative side of the lover type organizations is the emotional drama that surrounds its relationships and decisions, and the tendency to overvalue consensus in decision making over reason. The shadow side of this archetype is that people may fall "out" of the "inner circle" which encompasses the "boss and its closest colleagues". This corresponds to a shame society in which the primary device for gaining and maintaining control over employees is the inculcation of shame and the complementary threat of ostracism.

Change is not a central theme to the Lover archetype. If and when it happens, it is meant more to accommodate to a new circumstance than to evolve and achieve results. When change happens, it is dealt with a clear priority on people and their needs.

Communications in an organization where the Lover archetype is present in a strong way are never open or too formal. Closeness between colleagues allows for strong informal communication channels. Information might not flow in a "need to know" basis but rather in a "deserves to know" one.

Process orientation: Processes are a guide to follow, and easily adapted to the circumstantial needs of the organization and its people. Still, given that this archetype tends to be more alive when there are strong, charismatic leaders such as founders or owners, process orientation might many times follow the needs and personal preferences of the concerning leaders.

Control and reward: Organizations with a strong presence of the Lover archetype are not perfect meritocracies; on the contrary results as such are only a small part of the personal scorecard. Moreover, values such as loyalty and patience are duly rewarded. The strong presence of the "lover" archetype may imply a dynamic of "inclusion and exclusion" of the inner circle as part of the reward system.

Public face: most organizations with a strong Lover archetype personality look from outside as a great place to work. For insiders, there may be two clearly differentiated camps: the one in and close to the "inner circle" and the "rest".

Motto: The motto of the lover organization could be "Honesty, Integrity and Loyalty".

The Welfare archetype organization helps others before helping itself. Good examples of companies where this archetype can me very active are large, state owned conglomerates and businesses, as well as many ONGs.

Environment: On the positive side, the working environment will be protective of employees, encouraging managers to treat their subordinates in a fair way, eventually allowing room for mistakes and under-performance. Key words in a Welfare organization are harmony over conflict and cooperation over competition. The negative side of organizations with a very active "welfare" archetype may be the difficulty to attract and retain the more talented individuals given the lack of clear reward to success as a necessary characteristic of a "protective" environment.

Change: much as with the lover archetype, change is not a central theme to organizations with a very active "welfare" archetype. The way change is handled is affected by the clear interest of the company to protect its people.

Communications tend to be rather formal and not necessarily open, as conflict avoidance will put a limit on what is being said, shared or communicated.

Process orientation: Though they may tend to be rather strictly followed, process adherence is not necessarily a typical trait of this type of archetype.

Control and reward: The welfare organization will put employees over profit (or, at least, not fire employees as soon as revenues or profits fail to reach its goals for one single quarter). Typically, they will be average payers, having it difficult to attract and retain highly ambitious and results driven individuals who will find it frustrating to work there.

Public face: most organizations with a strong, active "welfare" archetype will look exactly like that: welfare organizations. In business terms, they will be known as safe

places to work, with average compensations, probably with rather good side benefits. Welfare organization will flourish in monopoly situations, while they may find it difficult to survive in very competitive environments for their lack of results orientation.
Motto: The motto of the welfare organization could be "Customers and employees first".

The Ego-centric organization is characterized by the following three distinctive archetypes of personality: (i) warrior, (ii) kingdom and (iii) perfectionist.

The warrior organization is characterized by a cohesive, goal oriented organization.
Environment: The working environment will be highly competitive, not necessarily collaborative or collegial. Conversations and "war stories" will circle around the two sides of the "hero": first and foremost success stories where personal skills and effort have been determinant, and second personal sacrifices made by the hero and his or her team to meet the company's needs, such as very long working days, deterioration of relationships at home and the like.
Change in this type of organizations tends to happen "by decree" or as some consultants like to put it, by means of a "big bang". Change is made happen every time deemed necessary to accommodate to the company's profit objectives, independently of what it may imply for other stakeholders such as employees and partners.
Communications tend to be rather formal and in a need to know basis. The intended meritocracy system will in many cases impose a need for transparency in terms of performance that will affect the content and type of communications.
Process orientation: the "Warrior" organization uses fighting and hunting skills to achieve gain, in total or partial disdain of pre-existing processes, codes of conduct and ethics, ignoring the good of the rest of the group or community, and for its sole personal gain.
Control and reward: "Warrior" organizations will many times function as meritocracies, which imply a clear control and reward system based on a known and transparent scorecard. Employees and leaders of warrior organization may tend to be short term focused, and camouflaging their attitude and values under a lure of "meritocracy". In line

with this, the most rewarded values will be achievement and success. Conflict resolution may tend to resort more to distributive than to integrative bargaining[82] with its negative consequences for individuals and the company (Walton and McKersie 1965)[83]. Applying distributive bargaining, managers may resort to formal authority to solve conflicts, which in turn may imply a "win-lose" end state. In a company with the "warrior" archetype very present and active, win-lose type resolution to a conflict may be considered fair, as it is generally speaking the stronger who "wins" in such situations and organizations.

Public face: Warrior organizations are perceived as irreverent and ones who challenge the *status-quo* and the establishment, many times achieving breakthrough results, and with its courage and leadership opening the way for others to follow. In cases of very regulated and or oligopolic markets[84], this behavior can help breaking the power of the few existing offerents (competitors), many times providing huge short term gains. A negative side of the warrior archetype of organization is that, in the quest for profit, it may not mind harming others such as partners or consumers in the short term, and even jeopardizing its very own future and market position in the long term.

Motto: A motto for a warrior organization could be "The end justifies the means".

The Kingdom organization will be constructed and governed around clearly established and well-enforced processes, procedures and policies.

[82] The distributive bargaining model originated within the field of labor negotiations and can be described as a set of behaviors for dividing a fixed pool of resources. Also referred to as "hard bargaining," distributive bargaining is a competitive, position-based, agreement-oriented approach to dealing with conflicts that are perceived as "win/lose" or zero-sum gain disputes. The negotiators are viewed as adversaries who reach agreement through a series of concessions. The objective of distributive bargaining is the maximization of unilateral gains, and each party is trying to obtain the largest possible share of a fixed pie. Gains for one party translate into equal losses for the other. The process involves such tactics as withholding information (e.g., the party's "bottom line"), opaque communication, making firm commitments to positions (a.k.a., "power positioning"), and making overt threats. This model differs from the integrative bargaining in two fundamental ways: (a) the single aim of the negotiator is to maximize self-interest, and (b) the two parties in conflict interact with each other as though they have no past history or future involvement.

[83] Walton R.E. and McKersie R.B (1965). *"A behavioral Theory of Labour Negotiations: An analysis of a Social Interaction System".* McGraw-Hill, New York

[84] Reference is made to those markets with very few suppliers, which can control prices and general conditions in detriment of the interest of consumers. Oligopolic markets function like monopolistic or duopolistics ones, in which the price controlling phenomenon present in markets with perfect competition does not work or function properly.

Environment at a Kingdom organization will be predictable for all its stakeholders, and fit very well the needs of certain trades and industries, amongst others those related to security and law enforcement, health care, military, and to lesser extent religious ones, where dogma and orders are clear and pre-established, and not to be questioned. When the shadow side of the kingdom organization prevails, particular needs of employees and other stakeholders tend to be ignored and or lost in the labyrinths of bureaucracy, generating a feeling of oppression and disconnection. Such an environment will not forge innovation, creativity or entrepreneurship while most probably exert a great deal of *normative influence* (Pennington 2002)[85] according to which employees are pressured by peers and the organization in general (including written and unwritten rules and procedures) to conform the norm. Frustration may result from this, as public compliance will not always be correlated to private acceptance.

Change in Kingdom organizations will not necessarily be welcomed given the rigidity of its structure and institutions. When it happens, in most cases it will be top down, and "properly" enforced by a new set of rules and processes. Thus, an important shadow side of organizations with a dominant Kingdom archetype is the aversion to change and lack of flexibility.

Communications will be formal and mostly vertical, top down. In a typical Kingdom business organization, changes in processes and procedures will be enforced through thorough communication schemes with a formal side to them. In many cases, formality will be made explicit by the sort of language used; i.e. instead of an email stating *"Dear team, please remember that as of this date…."*, communications are more likely to look like this: *"As of this date all employees are expected to conform to the new procedure when reporting…".*

Process orientation is a typical trait for this kind of organizations: there is a process and a procedure for everything. Processes are followed and are not necessarily flexible. A shadow side that is present in most Kindgdom type organizations is a strong tendency to be over-bureaucratic, thus slow, rather high cost to operate and rigid.

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[85] Pennington D. (2002) *"The Social Psychology of Behaviour in Small Groups".* Psychology Press, New York

Control and reward: Control will be highly centralized, and decision making process will reflect this. There will be little room for consensus, coupled with a high expectation of adherence. Values most rewarded will be those of loyalty and discipline. Innovation and challenging the *status quo* will not be welcomed.

Public face: Integrity and reliability are probably the two key positive attributes of the public face of most organizations where the Kingdom archetype is clearly dominant. On the negative side they may be perceived as too bureaucratic, and with this goes also a risk of becoming corrupted.

Motto: The motto for the kingdom organization could be "All things done in the right way and at the right time"[86]

The perfectionist is in a permanent quest for improvement and for the achievement of visible results.

Environment: Self imposed pressure to achieve results and perfection in all key areas will be the dominant force behind all decisions, and the primary source of libido. If focused on financial performance, it will always expect higher returns. If focused on market leadership, will always want a higher market share. The environment may tend to be rather oppressive, with a relative high level of "anxiety" permeating most senior management teams. The impulse in this kind of companies is upward and outward. The present is good, but the future is out there. Creative tension emerges from the gap between where the company is today and where it wants to be, being this a moving target, thus tension to move forward and improve is always there.

Change is a [very important] by-product of this creative tension. Evolution requires learning and adapting. The application of learnings requires change. Thus change follows the impulse to improve and the continuous feeling that the present is far from perfect and that the company's full potential has not yet, and may be never, be fulfilled.

[86] For choosing this motto the author has attempted to translate a phrase attributed to General Perón, who was Argentina's president during a significant portion of the 20th century, and is considered by many historians as a fascist dictator the sort of Mussolini and General Franco. The original phrase, now commonly used in Argentinean discourse is: "Todo a su tiempo y en su debida forma", which implies that "things will be done my way, and whenever I say so".

Communications: In a "perfectionist" company managers will resort to conversations in which the [somehow utopian] future is constructed and a common view of it is achieved and thus communicated. Such conversations will, on occasions, leave some team members out of the quest for excellence and improvement, creating in this way a very strong and closely knitted "inner circle" of "believers and backers" of the company's vision which they will deem not utopian but rather achievable and not negotiable. There will be little room in this kind of organization for "loafers"; those who advance and survive by extracting value and merit from other's effort and hard work.

Process orientation will be translated into process upgrade and improvement. Often, the feeling that processes have to be improved will not be correlated with their quality or efficiency. Rather, this need to upgrade processes will be linked to the permanent quest for perfection. In its shadow form, the management team may turn overly ambitious, alienating other parties which could include employees and suppliers.

Control and reward: Companies with a very active Perfectionist archetype tend to be more "cathedocracies" than "meritocracies". In "cathedocracies", leaders may most probably be those who enjoy higher levels of recognition and admiration amongst its peers. The search for perfection may be rewarded as much as the achievement of improvement in itself. In general, they have a rather active "egocentric" trait, which derives in a high level of results orientation, in many cases the overall organization putting "results first", over people and teams.

Public face: Admired companies and products. Smart and well educated teams, obviously perfectionist in all what they do. Tough recruiting processes and selection of candidates based on excellence in academic records is many times a way to reinforce the image and "mask" of a perfectionist organization.

Motto: Publicly traded companies (stock exchanged listed ones) tend to focus on share price appreciation as their main goal, which, given the mechanics of the stock exchange requires continuous and relentless improvement of financial performance[87]. A common

[87] It may be noted that stock listed companies do have a tendency to share some "personality traits" which are somehow imposed by their need to improve results quarter after quarter. Not listed, privately held companies can enjoy the luxury of focusing on the long term, independently of the results they may achieve

response to this dynamic is short-termism, the signing up for any magic formula that may help improving, and other such behaviors, all part of the shadow aspect of this archetype. "Perfection is not enough" may reflect both the positive and shadow sides of this archetype.

Vertical axis: Safety versus Risk[88]

The Safety pole is characterized by three distinctive archetypes of organizational personality: (i) knowledge, (ii) underdog and (iii) simple.

The Knowledge organization seeks knowledge not necessarily as a source of innovation but rather as one of stability and comfort. Comfort is derived from the safety feeling knowledge provides.

Environment: The presence of a very active Knowledge archetype is a typical trait of the insecure personality. An insecure person may want to know it all before sitting for an exam. The Knowledge Company will probably not launch a product to the market until it is not fully researched, tested, and re-tested. This dynamic will create an environment

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in the very short one. Public companies need to produce better results always because of the mechanics of the stock exchange. In the bourse, people buy shares not for the sake of owning them, but to sell them at a profit. Because they buy to eventually sell, their gain will be the difference between the price they paid and the price they sell them at. This absolutely obvious comment has an implication on the behavior (and thus culture) of listed companies: it is not about how well they do, or how much money they make, as it happens with privately owned ones. It is about how much they improve their performance. Graphically, it is all about the "slope" independently of the starting point. A private owner cares for making money, a stock listed company needs to make "more" money than before. This means, for example, that it is a better investment to buy a million euro of shares of a company doing bad that will do a bit better, enough to make its share price jump by 10%, than buying shares of a good, solid company, which may focus on the long term and produce a small increment of results in the period of your invest and divest decision, thus making "only" 6% return for you. This story goes to explain why there is such a difference in culture between public and privately held companies. The difference in their values and behavior extends, amongst others, to the way they invest, their short versus long term focus, and how they treat and relate to employees and partners.

[88] Much as we have done with the horizontal axis, we have opted to put on top the pole bearing the name with the more positive connotation, as is with the word "safety" when compared to "risk".

were expertise is rewarded while mistakes, specially when they make it to the market, are not particularly welcomed or easily tolerated.

Change will happen only when absolutely required and dictated by a clear, fact based reason. When it happens, the process itself of change will be highly structured and well informed.

Communications are likely to be rather formal. Conversations will include the glorification of past success as much as strong condemnation of those mistakes made that could challenge the company's expertise and market position.

Process orientation and adherence to policies and rituals will tend to be rather strong as lack of order and discipline may be perceived as deriving in failure. Order and discipline in work are also typical traits of the insecure leader who bases his authority in subject matter expertise.

Control and reward: The objective of a Knowledge company will be to achieve market leadership through being the expert in the field, rather than the innovator. On the positive side, the knowledge organization will be on a permanent quest to actualize and maintain its position as the expert, which will imply healthy practices such as continuous seek for feedback and research and innovation in the already established direction (as compared to innovation into new services and markets). On the negative side, the shadow of this archetype is the tendency to isolate itself from the market (consumers and competitors), justifying failure with phrases such as "the consumer does not understand us or our products".

Public face: Expert, secure, safe, reliable and may be rather "nerdy". On the negative side, its public face may include lack of dynamism, not very social or attractive. Other manifestations of its public face such as its office buildings may be in accordance to it: solid, serious, but rather dull.

Motto: The motto of the knowledge business organization could be "Buy from the Experts"

The underdog organization is similar to the "orphan" archetype of individuals; in a continuous crusade to regain the lost (or never enjoyed) safety.

Environment: The Underdog takes the position of the victim to perceive (and eventually judge) itself and others, blaming poor results on the predatory behavior of others. When the shadow side of this archetype is very active, the Underdog type company will look for the reason of its failures in the strength of its competitors. This process can be equated to that happening with the individual were blame is put on a third party, many times personified in the siblings, foreigners, and others that are deemed better or stronger not because of merit but rather thanks to destiny and luck. In some business cases, blame will be put on the alleged passivity or bias of regulatory institutions; perhaps as an image of the absence of parents in their protecting role. When the negative side of this archetype (the shadow) takes a preeminent role in shaping the actions of the company, energy may be focused on blaming of others and in justification, with no actions taken to solve the actual problem or breach the real gap. Underdog companies in this "negative mode" may feel (though not necessarily be) at the verge of extinction or bankruptcy, with products and market positions difficult to sustain or improve. Most probably, the mood prevailing in the corridors of a company in this situation will be that of cynicism combined with a collective feeling of powerlessness.

On the other hand, the positive side of this archetype is that all the frustrations associated with the underdog feeling, instead of being repressed into the shadow, may also be canalized into positive libido for improvement and evolution. In this case, the Underdog feeling will fuel energy into a relentless quest for reverting the (perceived as) unfair situation. In business terms this may translate into strong results.

Change: As said before, on the positive side of this archetype, the sense of insecurity might drive action; and with it a sense of urgency to act. Like is the case with individuals, action can be directed "forward", as in escaping away from the source of fear itself: the correct word for this "state of affairs" in Spanish is *fuga*; in French is most probably *évasion*. In business terms, this translates into change. Opening and closing offices, launching new products into new markets, retiring them, abandoning new markets. Approach to change may be permeated by the sense of urgency to act, which will not only add speed but also alignment of company employees behind it. Change may be internally perceived as a pure defensive action. When all actions are implemented making business sense, this type of companies may end up being nimble, adaptative and successful. Success itself may reduce the sense of insecurity, and with it start a self-reinforcing positive loop, which may end up with the archetype of underdog slowly becoming less prominent. How present this archetype will remain for the rest of the life of the company depends on many factors. We have seen that corporate culture is forged at the very early stages of the life of the company; marked mostly by its founder, owner, and key managers, and as time goes on, it can be also marked by very significant happenings. Many large companies that in its origins were small and weak have a very present underdog personality trait, even when they have become major corporations.

A negative aspect is that motion driven by the underdog feeling may not be always sublimated into forward movement. The strong presence of this personality archetype may also derive in paralysis and no action. In this context, change will simply not happen. In business terms, this may be the beginning of a behavioral pattern characterized by a self reinforcing negative (vicious) cycle, translating into poor results, and eventually fueling a more active presence of the Underdog archetype.

Communications: Conversations will depend on the state of the company in dealing with the underdog feeling. In paralysis situations, story telling will go around justifications for the incapacity to move forward or even to act at all. A sense of lack of purpose may prevail. When the state of the company is of *forward flight or escape,* story telling may be more energizing and appreciative, helping to visualize the change and action needed to "survive away from the threat" and in doing so, fighting successfully against "injustice" inflicted on the company by third parties, and possibly "fixing" a situation which was unfair and plainly "wrong". A very recent case of underdog behavior that resulted in business success can be found when studying the fate of new entrants into the telecommunications industry in Europe after the partial liberalization of the market. In the early 90s' the telecoms industry in Europe underwent a major liberalization movement. Since then, regulations have been relaxed allowing new entrants into a market that was until then a monopoly run by state owned companies. This created a situation basically new until then: markets strongly dominated by incumbents with market shares north of 90%, "attacked" by a few small, comparably tinny new entrants. Take the case of the mobile telephony market in the Netherlands. Royal KPN Telecom, the state owned incumbent, had in total more than fourteen thousand employees. Dutchtone, one of the four new entrants into the liberalized Dutch mobile phone market, started operations back in 1998 as soon as the law allowed them to do so, with less than 400 employees. The feeling in the corridors of the small headquarters' office of Dutchtone in The Hague was that of an underdog company, fighting under a very unfair regulatory environment and against an evil, overpowering rival. Two years later and after relentless sales and marketing efforts, Dutchtone would not manage to surpass the 7% market share line, "owning" what were to be the least profitable consumers[89].

Legal changes to the regulatory environment took time to happen and where implemented in modest steps. The result was that laws across most European countries ended-up protecting big incumbents, making life of small new entrants somehow pathetic[90]. In this scenario, which stayed more or less without change for the best part of the 90s, new entrants adopted the two classical behavioral patterns of underdog companies: a group of them spent most of their energy lobbying in Brussels[91] to accelerate the deregulation process, distracting vital management attention and focus from the business itself into picking fights and elaborating complex justifications and excuses for their lack of success. Most of these companies failed or got acquired by larger competitors in the early years of the 2000 decade. Another group, whereas loudly complaining as much as all others, channeled the company's libido into forward moving action; implementing what

[89] Initially, because of the price offering and the type of marketing executed, Dutch mobile phone operator Dutchtone, which though it was owned by France telecom, still was a small new entrant into the until then regulated telecoms market in the Netherlands, gained most of its subscribers through very competitive offers on the pre-paid market, which resulted in very low monthly income, especially in low revenue per user.

[90] At first the word "pathetic" came to my mind to describe this situation, which I lived first hand as a manager of a "new entrant". Reviewing its definition, the word picked to describe the situation seems appropriate: Pathetic comes from the Latinized Greek *patheticus*, from Ancient Greek *παθητικός (pathetikos)* "subject to feeling, capable of feeling, impassioned", from *παθητός (pathetos)* "one who has suffered, subject to suffering", from *παθείν (pathein)* "to receive an impression from without, to suffer".

[91] It is in Brussels where the European commission for Telecommunications is based. It is interesting to note that since the early 90s´, the word "Brussels" in the context of business conversations in Europe has assumed a new meaning besides the obvious one referring to the Capital city of Belgium: Brussels now stands as a synonym for words such as "central power, central control, law maker, regulatory body" and to a lesser extent as the embodiment of bureaucracy itself.

marketing guru Jay Levinson labeled as "guerrilla market strategies"[92]. These tactics together with continuous adaptability and nimbleness created many winners. These companies today enjoy a fair market share of the telecoms business, and many have evolved and grown to the point of partially suppressing their underdog archetype into the shadow.

Process orientation and adherence to policies and rituals is not a very present trait in the personality of companies with a very active Underdog archetype. In this case, process orientation is more likely to be influenced by other active archetypes.

Control and reward: As with process orientation, control and reward mechanics will not be strongly affected by the Underdog archetype, but rather by other active archetypes. This being said, it is likely that loyalty will be positively rewarded. Besides this, not participation in the blaming game culture may result in some kind of "social exclusion", as such an attitude could be perceived as taking side with the "others" who are actually to blame for all problems and miseries.

Public face may work in one of the following two ways. Let's imagine a tennis match at a Grand Slam. The central court is crowded with tennis *connoisseurs* who expect no less than a great game. The world number one is facing an unseeded, third word country player number 78 in the rankings who made it to the final after a row of good but also

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[92] Levinson, J.C. (1984) *Guerrilla Marketing: Secrets for Making Big Profits from Your Small Business*. Boston: Houghton Mifflin Company.
A guerrilla (loaned from the Spanish *guerrilla*, a diminutive form of *guerra*, which means war) is a body of fighters engaging in mobile asymmetric irregular warfare, which is now known as guerrilla warfare. A member of a guerrilla is called a *guerrillero* or guerrilla fighter.
The correct Spanish spelling is *guerrilla*, but in English both guerrilla and the less common spelling guerilla are acceptable.
In marketing and strategic management, marketing warfare strategies are a type of marketing strategy that uses military metaphor to craft a businesses strategy. Guerrilla marketing warfare strategies are a type of marketing warfare strategy designed to wear-down the enemy by a long series of minor attacks. Rather than engage in major battles, a guerrilla force is divided into small groups that selectively attacks the target at its weak points. To be effective, guerrilla teams must be able to hide between strikes. They can disappear into the remote countryside, or blend into the general population. The general form of the strategy is a sequence of attacking, retreating, and hiding, repeated multiple times in series. It has been said that "Guerrilla forces never win wars, but their adversaries often lose them". Guerrilla marketing, as described by Jay Conrad Levinson in his popular 1984 book Guerrilla Marketing, is an unconventional way of performing promotional activities on a very low budget. Such promotions are sometimes designed so that the target audience is left unaware they have been marketed to and may therefore be a form of undercover marketing (also called stealth marketing). The ethics of guerrilla marketing have often been called into question due to an alleged deceptive, misleading, or subtle nature of the campaigns. (www.wikipedia.org)

lucky matches. Half the way through the match the situation can be one of the following. If the underdog player is not giving it a proper fight, the general public will most probably want the number one to win, and will want the poor show to be over as soon as possible. On the contrary, an underdog player showing courage, will and energy to put a decent fight, may draw the whole crowd on his side. Here the "mere exposure" effect may play its part, making the final another "lucky" game for the underdog.

In the case of companies, outsiders may perceive an "underdog" company as "about to go out of business, here today, gone tomorrow". This may translate into aversion to buy its products and services. Insiders may want to portrait a public face of a victim in order to attract compassion (affection), but in business terms this may have negative effects on its ability to market its products and services. On the positive side, its public face may be that of a fighter, a cool small company which draws from its consumers the sympathy an underdog with courage usually does.

Motto: The motto of the underdog organization could be "Safety first", or "Move away, that's my market".

The simple organization is all about, of course, simplicity.

Environment: The Simple organization is characterized by culture without extremes or particularities beyond the ordinary. On the positive note, a simple organization will have clear and transparent rules that are equal to all, and which are followed without much fuss. Anybody can fit into this kind of organization, which means that its employees will not have a clear common denominator when it comes to management style, culture, social extraction, or academic background. This lack of "sameness" within employees' backgrounds is key to the simplicity of the company in terms of accepting a variety of cultures. Also a key element of its simplicity and easiness to onboard new employees is the lack of, or better said the non abundance of rituals and "traditions" that translate into unwritten rules, which in turn are difficult to uncover and deal with for the newcomer. Artifacts will express its sense of simplicity: buildings will be functional rather than beautiful; people will dress in a non pretentious way, offices will be on the modest side. As an example, companies within the utilities industry (e.g. electricity companies) tend to have a very active Simple archetype. Conversations may denote a certain degree of lack of passion or compromise of employees with the company's reality and its products. Companies with an active simple archetype many times produce products which are intangible and to which employees cannot easily relate. Again, electricity and water supply are a good example, as well as most governmental organizations. It could be argued that "simple" organizations can be a frustrating environment for highly energetic and ambitious individuals, as these may tend to need a higher degree of stimulus to perform at their full capacity. The Kaplan and Kaplan (1978)[93] research shows that a highly coherent, easily legible, simple and well-known environment may be dissatisfying to many individuals. "Simple" organizations can turn into a frustrating environment for highly energetic and ambitious individuals, as these may tend to need a higher degree of stimulus to perform at their full capacity.

Change as such is not a very active component to this corporate personality trait. It may be perceived that change is dealt with in a rather bureaucratic way, but this may be a false correlation due to the size of the company, or other active archetypes.

Communications will be open and conversations will most probably lack the passion of those in companies with other dominating archetypes. Communications will reflect the fact that actually nothing much is going on other than every day business in a Simple organization.

Process orientation will be translated into process adherence. A simple organization does not need to have simple processes. Simplicity refers not to the process itself but to the way it is dealt with: processes are known and the gap between written and unwritten rules is narrower than in most other corporate cultures.

Control and reward: Companies with a very active Simple archetype may fail to recognize personal success and efforts, particularities and needs of some employees. Simple companies tend not to be very active meritocracies, recognizing group success over personal one. Simplicity does have a certain correlation with lack of capacity or will to understand and adapt to complex situations or requirements of people the organization

[93] Kaplan S. and Kaplan R. (1978) *Humanscape; environments for people.* Duxbury Press, North Scituate, MA, USA.

is dealing with. In this context, conflict may be dealt with in a poor way, failing to recognize what the issue to address is, and showing a tendency to deny and suppress.

Public face: Big, impersonal, massive, plain, unsophisticated and boring are all words that an outsider could attach to companies with an active Simple archetype. A more positive side of its public face may be represented by words such as safe, fair, simple and stable.

Motto: A motto for companies with a dominant "Simple" organizational archetype could be "We are everybody's company".

The Risk pole is characterized by three distinctive archetypes of personality: (i) innovative, (ii) perfectionist and (iii) revolutionary.

The Innovative organization seeks newness and innovation.

Environment: Innovative type organizations tend to have an informal and relaxed atmosphere, because it is the freedom to think out of the box what permits innovation. And the relaxed atmosphere is both a requirement and a result of this innovative environment. On the positive side, these organizations can be at the forefront of knowledge and technology, pushing the whole industry into new levels. If they do this achieving good economic performance, then they will turn into admired ones. The negative side of this artistically minded organization is clear: lack of focus, innovation and change for the sake of it, lack of proper structure and processes, overall low performance in terms of efficiency of resources, and high levels of frustration when things go wrong or not as expected. Artifacts will express innovation as part of the DNA of the company; with young and informal employees, modern offices, and many times innovative organizational design. Conversations amongst employees will denote interest and compromise with the everyday challenge to innovate and improve.

Change and a permanent quest for improvement are the basic rules of the game. As such, all departments related to creativity have a primordial role (i.e. Creative Direction in fashion companies, Product Development and Research and Development in product ones). Organizational changes will be dealt in a straightforward way and as part of the innovation process itself. To keep itself in the forefront, the organization will have to remain flexible and adaptable.

Communications will tend to be open and not very structured. Given that overall culture of these companies, it will tend to be informal, communications as such will follow the same pattern. Many times internal magazines or newsletters tell a lot about which archetype is more active in a company. We should expect a newsletter of this kind of companies to be attractive to the eye, and to give innovation and new ideas a center space.

Process orientation will be modest in the best of the cases. Back office functions such as administration and, for example, logistics, may have the innovative archetype not very active and as such run themselves in a process oriented way. But all other functions are likely to be rather unstructured.

Control and reward: The relative lack of structure we mentioned in the point above relating to most functions of the company will carry with it a certain disdain for control functions, especially when dealing with the parts of the company directly related to the innovation aspect of it.

Motto: The motto for these companies could be "Let's make things better"[94]

The magician organization achieves results by using its collective creativity, inspiration and intuition.

Environment: The feeling of magic comes from the ability to, by breaking free of the obvious; systematically transform seemingly difficult and disadvantageous market situations into opportunities. Typically, it will forge environments in which employees are encouraged to think out of the box to find new solutions to old problems, or as Corlett and Pearson[95] put it "introducing a third element into a situation, thus moving beyond

[94] Taken from Philips Electronics' current advertising campaign. It may be worth noticing that Philips is the inventor of many technologies we take now for granted, such as the CD digital recording and playing device. This being said, the selection of the motto does not imply that we think Philips' culture fits the described archetype. It may be actually an example of a company which does not fit this type, and a motto that is a "persona" the company wants to portrait and aspires to be.

[95] John Corlett and Carol Pearson (2003). "Mapping the Organizational Psyche", published by center for Applications of Psychological type.

dualistic thinking". The shadow side of this organizational archetype is the lack of stability and continuity of decisions and strategies, and coming up with products and services that are ahead of its time. For this side, a very active and present Magician archetype may be not so good for business results, but the lack of it can be equally bad.

Change in the form of innovation, evolution and adaptation is the rule of the game. People do not seek or embrace change for the sake of it, but rather as a process to reinvent themselves and their tasks and products.

Communications are likely to be open and informal, as a requirement to coordinate and enable constant change and innovation. Conversations are likely to be highly energized and rich in images of possible and likeable futures, as it may happen that much time is devoted to visualizing aspirational situations and outcomes. Appreciative methods may be applied intuitively and by default.

Process orientation is not a typical trait in Magician organizations as it eventually hamper adaptation and out of the box thinking.

Control and reward system will not be rigorous or necessarily fact based, but rather linked to the level of participation in successful projects and teams. When a great idea sees the light and becomes implemented successfully, all linked with it will enjoy prestige and possibly turn into some kind of local heroes. It may be the case that the definition of "successful implementation" has very little to do with commercial or financial success. Magician companies tend to be result oriented but define success in their own terms.

Public face: Magic itself is the public face; coming up with new solutions, being different, innovative. Other words that can be associated with its public face can be young, cool, hip, trendy, fresh and modern.

Motto: The motto for a magician organization could be "We think out of the box".

The revolutionary is the irreverent child who wants to change it all.

Environment: For this type of organizations, the establishment is there to be questioned; the way others do things is not a roadmap but rather a path to avoid. Revolutionary companies are many times young and rather small, and take much pride of their attitude towards the established rules of the game. While the innovative seeks innovation within the established rules of the game, the revolutionary wants to change the game altogether. The downside of these organizations is the tendency to break rules which can lead to semi or fully illegal activities.

Change: Challenge to commonly accepted and established ways to do things, both internally in the form of processes and externally towards suppliers, competitors and clients, may be confused and taken for as "change". But change itself will actually happen mostly as a secondary effect of the "revolutionary" and "challenging" behavior.

Communications and conversations are central to the company's various groups and teams in their quest to validate their challenging attitude and behaviors. In their negative (shadow) form, these conversations may turn to be an essential and necessary form of validation of destructive behaviors which require tacit approval from the leading majority. Mythology and stories of past success achieved through challenging the established rules will most probably be abundant in such organizations. Leaders may have an outer appearance of people orientation with a tendency for consultation and respect of minorities, but actually have dictatorial approach to management and a dogmatic one to strategy and the construction of the company's beliefs system.

Process orientation may be perceived as a sign of weakness and conformity with an otherwise unaccepted established set of rules. But as with many other behaviors in this type of organizations, internally, adherence to processes and rules may be stronger than appears.

Control and reward: From a strict management perspective, control and reward may be rather loose and unstructured. Result orientation and thus meritocracy may not have a relevant space in such organizations. Unwritten reward system may be linked to adherence to the revolutionary custom and approach to things. Conformity may be punished and understood as a negative attitude towards the company's culture. Challenge to the establishment may not be misunderstood by employees as challenge to the company's leadership, which may be, on the contrary, not well received or tolerated. The revolutionary attitude, properly understood, is expected to be channeled towards the outer world. On the shadow side, leadership style of these companies may appear to be open and "revolutionary", but actually be rather dogmatic and hierarchical. Making a stretched analogy, the revolutionary company will share some of the values of ancient nomadic cultures, where independence and initiative are highly rewarded, as compared to lesser-valued attributes proper of non-nomadic cultures such as responsibility and obedience.

Public face of these companies will enjoy all the positive attributes that people link to revolutionary attitudes in general, including courage, freedom, and fairness. As compared to companies with other dominant archetypes, these ones may pay a big deal of attention to their public face.

Motto: The motto for these organizations could be "Challenge it".

* * *

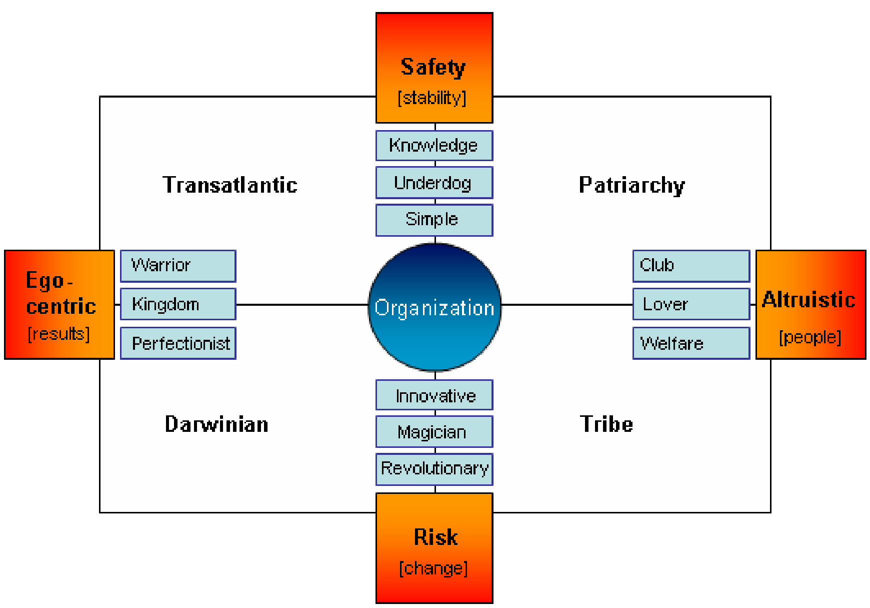
The following chart summarizes the distribution of archetypes around the four poles, and for each one, it provides an example of industry and the name of a well-known company that could fit into the description. Further to this, to complete the summary, it has been added what the company may reward, and what it may repress.

	Archetype	Industry	Company	What rewards	What represses
Safety [stability]	Knowledge	Consulting firms	McKinsey & Co.	Expertise	Mavericks
	Underdog	Internet, automotive	Fiat	Loyalty	Independence
	Simple	Utility companies	Water and gas supply	Team work	Overly ambitious
Risk [change]	Innovative	Electronics, automotive	Apple, Citroen, Nike	Innovation	Conformism
	Magician	Fashion	Gucci	Creativity	By the book thinking
	Revolutionary	Peer to peer internet	Kaza, Napster, Nike	Freedom	Adherence to rules
Ego-centric [results]	Warrior	Investment banks	Goldman Sachs, others	Success at any price	Loosing
	Kingdom	Military, Religious	Army, Catholic Church	Obedience	Independent thought
	Perfectionist	Investment funds	Fidelity	Knowledge, Results	Mistakes
Altruistic [people]	Club	ONGs	ONGs	Belonging	Conflict
	Lover	Family businesses	Mostly small ones	Belonging	Lack of loyalty
	Welfare	State owned	Airlines e.g. Air France	Long term employees	Job hoppers

Examples of industries, companies, and reward systems of the different organizational archetypes

The 12 different organizational archetypes positioned across the two axes and four poles define a four-quadrant chart (see graph on next page). Each quadrant will represent a combination of archetypes, all present in different doses. This is to say that no company will fit a particular archetype, but rather all archetypes are more or less present or repressed in every company. It is the "magnitude" of that presence or repression which will render noticeable the positive and shadow effects of each archetype. To facilitate the understanding of the Organizational Archetype chart, we have given names to all four quadrants that intend to synthesize in one word how these companies may look and feel to insiders and outside observers.

Transatlantic organizations feel (or openly strive to) be very stable and secure. Their course is steady and is not easily affected. When change happens, it takes a long time, and the process itself is of stable intervals in between small changes. There are no surprises in transatlantic type organizations. Their benefits are all those that come with stability and predictability. Their downside is the lack of creativity, freedom and differentiation. For high performers and innovative employees, transatlantic organizations can be a boring and frustrating place to work.



The four quadrants of Organizational archetypes

Patriarchy organizations are like families. As far as you belong to the "inner circle", you have a certain degree of security and stability guaranteed. Loyalty and obedience is rewarded over independence and personal success. In general, as companies, they have a good degree of protection and care taking of employees, and generate long term employment relationships with its associated low employee churn. On the downside, the (total or relative) absence of meritocracy may frustrate high achievers and could also dent performance.

Darwinian organizations are what many perceive as "shark ponds". It is the kingdom of the smartest, the hard working (the workaholic in some cases), and the more focused on work and results. They generally speaking employ and reward ambitious high achievers who are ready to do anything necessary to achieve success, including going over the rights (or perceived rights) of colleagues, customers, and even their own families. In many cases these are prestigious organizations with a good "public face". The obvious negative side of this archetypical trait is that its actions could be perceived as unfair to employees or partners, especially once balance is lost. The classic employee feeling is that "they love you as far as you produce good results, the day you stop producing, they will let you go".

Tribes are like brotherhoods. They can be ambitious, high performance and innovative, but overall they are a cohesive group with a strong culture many times rich in rites, heroes and (not necessarily old) traditions in common. Employees of this type of companies tend to look alike and feel a high degree of pride in belonging to them. Tribal organizations take good care of its members, and in general allow for a healthy degree of innovation.

Chapter 6

TIME MATTERS – THE LIFE CYCLE OF PERSONALITY AND CORPORATE CULTURE

"…our personality is fairly stable. Although we may change somewhat over time, say from a child to adulthood, or as a result of a major life event, we think of our personality as mostly unchanging".

Vivien Burr, Social Constructionism (2003)[96]

Monet the Master: I have always been attracted to impressionist paintings in general and to Monet in particular. His paintings resemble life itself in that when looked from a very close distance what you see does not necessarily make sense or tell the story. What you see is nothing but an immense number of dots and short dashes painted in different colors. But as you take distance magic happens, and the dots and dashes start fusing and melting into each other, going from discrete elements to a continuous single entity. The single entity, the whole, is not the mathematical or chromatic average of the colors and sizes of the dots and dashes, but the result of each one existing and manifesting itself in relation to the other in that exact position; in between those precise other dots and dashes. This combination is thus unique; and changing their sizes, colors or their order would alter the outcome.

Another interesting aspect of Monet's paintings is that in most of them a single color or group of colors dominate the whole picture. He loved violets, yellows, and greens. To describe most of his paintings you need to mention a color: there is a yellow field with flowers, a field with violet flowers, a green scene with a bridge, there is also the violet House of Parliament in London, or like the picture shown below, which is a white, very white snowy scene. Though many other colors are present, what dominates is the white.

[96] Burr, Vivien, Social Constructionism (2003), chapter 2 "The case for Social Construtionism, Personality" – Routledge second edition, London

In Jung's theory, the personality of an individual is somehow like a Monet painting. An indefinite [very large] number of archetypes are "active and visible" in each individual; the personality being thus the result of the unique (to each individual) combination and coexistence of all these archetypes at their different level of activity and repression. Clearly, the more visible personality traits will be those related to the more dominant archetypes, to such an extent that we can say that somebody fits the "underdog" type just because, besides many other active archetypes, he does show behaviors which correspond to the "underdog" archetype. Or using Freudian words, somebody can have an "anal retentive" personality, meaning that he has some personality traits which are more visible and present than others, and are those associated to the "anal retentive" personality type.

The fact that we can describe an individual's personality by mentioning just one trait or dominant archetype is similar to describing Monet's picture below as being "a white painting", when in fact there is quite a lot of grey and black in that painting[97].

The Magpie by Claude Monet
Between 1868 and 1869 - (89 cm x 130 cm) Oil on canvas.

[97] It is also interesting that we could also refer here to the theory of opposites and say that to paint this white piece, Monet needed a lot of black.

Time matters: Jung observed that for a given individual, the group of more dominant archetypes which, as a combined group determined his personality, tended to remain stable throughout his life, and that with time what changed was the level of activity and dominance of each archetype. So the painting remains always a white painting, but the blue, the brown and the grey colors assume more or less relevance as time goes by. This change, Jung observed, did follow a pattern, which he described in is theory of the stages of life.

The same change pattern happens with corporate culture. It is a fact that along the years corporate culture will most certainly change and adapt. This process of actualization and adaptation will be slow and not necessarily noticeable from within and in short periods of time, mostly so because its core values, as the dominant archetypes in an individual, will remain the same. As time goes by, these values will stay as a whole rather stable and employees will live with and by them even when ignoring the reasons behind "the way we do things here" in the first place. But as the overall corporate culture remains stable, many aspects of it will change and evolve.

What's behind change other than the obvious impact of time? We may say that there exist two main drivers for gradual though enduring changes in personality of people and corporations along their life. One is the sheer impact of time, and with it, the natural stages of life and development. The other is the isolated event, the one-off event or "black swan" which has an important impact on how the person/organization will behave, perceive and judge.

The life cycle driven change in personality and in corporate culture.

To understand why and how personality changes with life cycle, we first need to take a deep dive into the concept of life cycle in both the individual and the company. There is common understanding and agreement amongst all scholars and experts of all schools of thought that our personalities develop along time (and here development as such implies change) following a "life cycle", and in it, conforming a series of "common patterns". As usual, this is where all agreement and common understanding between experts ends. There are differing views on how to describe these "common patterns" of development along the life of humans. As we will see, there are different views even as to how long does the development (change) phase last. But to our advantage, it is actually a manageable task to find common ground between the leading theories in this field. Extrapolating from the individual to the corporation will be more of a challenge, as we will need to select only those concepts and processes that are relevant and apply to work organizations. For companies managed by its founder, there will be two interrelated processes that affect the corporation's life cycle and its culture. One will be the inherent life cycle of the company itself, the other, the life cycle of its creator. Both life cycles will interact and affect each other in an iterative process. This process gets particularly interesting towards the (end) phase where humans die, and their companies can, but not necessarily do, out-live them. But in order to keep the focus of this research we will not discuss, though relevant, the very well researched and important issue of succession in first generation companies, and how and why so many of them do not outlive their founder.

The life cycle of Corporations.

Corporations, like humans, are born, grow, mature, get old, and eventually, perish. In the case of companies, perishing may happen in the form of a merger, a split or carve out, or simply by being sold or closed down. But can we actually say that all corporations go through this last phase of "perishing"? While we are sure that all live human beings will sooner or later die, assuming the same for companies is no more than exactly that; an assumption. The reason we can only assume as compared to assert, is that we cannot prove it. By the same token we cannot say the opposite, and assert that there is a company that has lived, or will live forever, simply because forever is a concept equivalent to that of infinity, set on a date we may never reach to prove. But more relevant to this study is the fact that many companies do live long enough to stop fitting into the standard phase of "perishing", more so because after a serious crisis, a lucky few do get a second chance. So the common accepted solution to this dilemma is to refer to this last phase with the more precise name of "Crisis Stage", which may or may not derive in perishing, i.e. closing the business.

Most theories describing the life cycle of work organizations argue, as we do here, that the development of individuals and work organizations both follow a "life-cycle", having a certain degree of similarities. One of these theories is that of Adizes (1992)[98]. According to Adizes, there are ten stages in the life of a work organization, these being:

1. Courtship: this is the phase of conception. The founder has the idea, makes the plans. When this phase does not derive in a materialized business, Adizes states that the whole thing was a mere "affair".
2. Infancy: in this phase actual activity starts. The owner will pursue opportunities, taking risks, and focusing on pleasing the early shareholders who provided the funds for the venture. Like infant mortality in children aged less than one year, most start-ups do not live past this phase.
3. Go-go: the go-go phase is frantic with energetic early growth and sometimes chaos. If this is a successful phase, the owner will tend to become self-confident, in Adizes words: "arrogant with a capital A". This is a phase in which many times, if the founders are more than one, according to Adizes, divorce can happen.
4. Adolescence: like a young adolescent that brakes free from his parents directions, the company will seek to become more independent from its owner, oscillating from absolute success to total failure.
5. Prime: in this phase the business is at its fittest, healthiest and most competitive, popular and profitable stage.
6. Stability: stable companies are still effective, popular, and tend to be very profitable and cash rich. But this stability, in most business segments, is the beginning of decadence and the company may start losing its leading edge, becoming eventually more vulnerable.

[98] Adizes, Ichak. Corporate Lifecycles: How and Why Corporations Grow and Die and What to Do about it; published by NYIF (Jan 1992)

7. Aristocracy: the company is strong by virtue of market presence and consolidated accumulated successes, but slow and unexciting, definitely losing market share to competitors and new technologies, trends, etc. The management team is short term focused, and financially oriented.
8. Recrimination or early bureaucracy: as problems show-up, doubts, threats and internal issues overshadow the original purposes. The risk in this phase if to focus on who and why, and not in how to fix it.
9. Bureaucracy: inward-focused administration, cumbersome, seeking exit or divestment, many operating and marketing challenges. This phase may be the last one before the company is either re-born or transitions into the next phase of "death".
10. Death: closure, sell-off, bankruptcy, bought for asset value or customer-base only

Another Organizational Life Cycle theory that brings light to the issue is that of Greiner (1972)[99] who proposed a five phases growth model. Greiner believed that the growth in business organizations consisted of a predetermined series of evolutionary and revolutionary events. In order to grow, the organization is supposed to go through a series of identifiable phases or stages of development and crisis, which he believed was similar, to some degree, to the concept of individual development. We can find a loose parallelism between Greiner's theory and that of Erikson[100]. According to his theory, each life stage has its own "crisis", which marks the transition from stage to stage, especially relevant from childhood to adulthood. This turning point in human development seems to be the reconciliation between 'the person one has come to be' and 'the person society expects one to become'.

The phases according to Greiner are:

[99] Greiner, L. "Evolution and Revolution as Organizations Grow," Harvard Business Review. July-August 1972.
[100] Erikson, Erik. "Youth and Crisis", first edition 1968, W. W. Norton & Co.; New edition edition 1995

1. Growth through creativity: Start-up company, entrepreneurial, informal communication, hard work and low earnings. Ending by a leadership crisis.
2. Growth through direction: Sustained growth, functional organization structure, accounting, capital management, incentives, budgets, standardized processes; ending by an autonomy crisis.
3. Growth through delegation: Decentralized organizational structure, operational and market level responsibility, profit centers, financial incentives, decision making is based on periodic reviews, top management acts by exception, formal communication. Ending by a control crisis. Compare: Centralization and Decentralization.
4. Growth through coordination and monitoring: Formation of product groups, thorough review of formal planning, centralization of support functions, corporate staff oversees coordination, corporate capital expenditures, accountability for ROI at product group level, motivation through lower-level profit sharing. Ending by a red tape crisis.
5. Growth through collaboration: New evolutionary path, team action for problem solving, cross-functional task teams, decentralized support staff, matrix organization, simplified control mechanisms, team behavior education programs, advanced information systems, team incentives. Ending by an internal growth crisis.

Both of the organizational development theories presented above do a great job describing the business and managerial elements and milestones typical of each life cycle phase, but fall short when tapping into cultural and behavioral aspects. For our goal of understanding the process of construction and actualization of corporate culture along the life cycle, we will use the much more simplified organizational life cycle theory of Daft (2006)[101]:

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[101] Richard L. Daft, Organization Theory and Design, South-Western College Pub; 9 edition (January 26, 2006)

1. Entrepreneurial stage (crisis: need for leadership)
2. Collectivity stage (crisis: need for delegation)
3. Formalization stage (crisis: too much red tape)
4. Elaboration stage (crisis: need for revitalization)

1. The formation of Corporate Culture during the Entrepreneurial stage

It is during the entrepreneurial phase that members of the work-organization will jointly construct what will eventually become the corporate culture. The process of formation itself we have described in previous chapters. While the different personalities of the individuals leading the organization will contribute and permeate this corporate culture, important external elements, factors and situations will also give shape to the final picture. Though we will argue in the next pages that corporate culture will slowly but surely mutate during the company's life cycle, most of its initial elements will survive, even when employees in the later years will ignore the stories and reasons behind the culture they respect and live by.

2. Possible changes in Corporate Culture during the Collectivity stage

If the company is successful enough to survive the first two or three[102] years of life, it will enter into the "collectivity stage". In this stage the company and its team will grow beyond eye to eye contact, probably beyond its first office, garage, or workshop. This growth will bring, amongst others, two key changes to all members of the company:

- The need to specialize
- The need to delegate

The need to specialize: in a small start-up environment, flexibility, "do-it-all" and "know-it-all" attitude is crucial for success. With limited resources and generally small teams, start-ups depend heavily on this kind of people. But as the business grows, so will do the teams, and with growth there comes the need to specialize. The problem will be

[102] The duration of the entrepreneurial stage may vary significantly, though there seems to be some kind of agreement amongst practitioners that two to three years is an average.

that on most cases a person who is "acceptably good" on many tasks, will not necessarily be the best at any "given task". This will bring the first challenge for individuals: your status within the group, your role, your value, was measured against your ability to be multi task, multi skill, multi everything. Now, for many, there will be a need to specialize, to be the best at one single role, one single work area. The requirement to change will be dealt with in different ways by each individual, not all of them being able to cope with it; they will simply find it impossible to fulfill the requirements of the new way of working. This need to adjust to new roles will trigger a first identity crisis not at group but at individual level. This massive need to adjust will bring what we call the first "change driven identity crisis". This crisis will be collectively resolved by the work-organization members, and the way it is dealt with will make it into the Corporate Culture in the form of new traits and unwritten rules.

The need to Specialize, a Change driven Identity crisis: *"You are what you do, and what you do is who you are"* - from an economic to a social interpretation of cooperation.

This change driven crisis is the first serious organizational challenge the new company will have to manage if it is to have a future at all. After the first phase of forming, where the start-up team works together towards the goal of common survival and fulfillment, the first crisis will start to shape-up, marking the end of the period which business people call the "honey moon". The identity "merge" we have discussed above (the owner is the company, the company is the owner) could turn into an identity "crisis" when some employees close to the owner, having shared the identity merge process, thus thinking that the company was also them, realize that it is actually not. Now the rule will be "change or perish". Behavioral patterns of many employees during this change crisis could include actions which at a first glance seem not logic; some of them actually harming the common goal, and undermining the cooperation process so much needed to achieve the company's vision. Conversations will most probably include expressions such as: *"things are not what they used to be in the first days"*, where all was hope and excitement, and where the identity merge could be shared no problem by all founding team members. This end of the romantic phase, the honeymoon, will bring a wave of changes in roles, responsibilities, and thus of work-identities. Most individuals will find it difficult to deal with this need for change, including the founder himself. Change will pose for them challenges related to who they are, to their identity within the group, but also plain simple ones like having to do something new, something they have never done before, and for what they may feel not prepared, not capable. And this is the first big growth crisis: the need to change.

Consulting firm McKinsey & Company has identified that "willingness" of an individual to accept change or accommodate to a new situation is at the center of the success equation for organizational change and growth (Lawson and Price, 2003). But what drives willingness? Why would somebody be willing to change and accommodate to a new situation that is not necessarily better? And an even more relevant question to managers that are facing change: Why would an individual do something contrary to his or hers apparent interest?

The most commonly accepted answer to this question is the one based on the principle of self-interest and maximization of [economic] value for the self: a person will always try to maximize his or her own [self] benefit. Or as Baruch Spinoza puts it: *"It will always be in vain to order a subject to hate what he believes brings him advantage, or love what brings him loss, or not to be offended at insults, or not to wish to be free from fear, or a hundred other things of the sort, which necessarily follow from the laws of human nature."*[103]

And here we can extend the definition of "own" or "self" beyond the individual, including for example, his or her loved ones, or his or her team if, for example, the situation is set in a work environment. This point of view is not only commonly accepted, it is also deeply rooted into systems of beliefs of most societies for already hundreds, probably thousands of years, thus also embedded into the works of many leading thinkers

[103] Baruch de Spinoza, or Benedict Spinoza, in his book "Theological-Political Treatise", chapter XVII: Of the Hebrew Theocracy

and philosophers across generations[104]. Self-interest is present as a concept and main motivator for human actions at both ends of the politico-philosophical spectrum: capitalism and communism. Not surprisingly, self-interest is the grounding idea behind most of the work Adam Smith, the American Economist author of "The Wealth of Nations", and one of the main theorists behind modern capitalism. Smith called this "enlightened self-interest", and argued that every human action is self-interested, even when seemingly unselfish (altruism thus becomes a variation of self-gratification)[105]. Furthermore, he affirms that self-love can be the motive of a virtuous action, and that a man who does not give "the proper attention to the objects of self-interest" has to be disapproved.

On the other hand, ideologists behind modern socialism, Karl Marx and Friedrich Engels, wrote[106]: *"The bourgeoisie, wherever it has got the upper hand, has put an end to all feudal, patriarchal, idyllic relations. It has pitilessly torn asunder the motley feudal ties that bound man to his 'natural superiors,' and has left no other bond between man and man than naked self-interest, than callous 'cash payment.' It has drowned the most heavenly ecstasies of religious fervor, of chivalrous enthusiasm, of philistine sentimentalism, in the icy water of egotistical calculation. It has resolved personal worth into exchange value, and in place of the numberless indefeasible chartered freedoms, has set up that single, unconscionable freedom: Free Trade. In one word, for exploitation,*

[104] Furthermore, modern technology such as brain activity recorders and scanners (fMRI technology) has allowed scientist to take a look at the mechanics of self-interest and altruism. Recent studies point in the direction that when a person is involved in a situation where he or she is cooperating with someone else, he or she will experience activation in brain areas that are also activated by "rewards" such as food, money and drugs. See "A neural basis for social cooperation" by J. Rilling; D. Gutman, et al (2002), Department of Psychiatry and Behavioral Sciences, Emory University. The study was performed over 36 women as they played an iterated Prisoner's Dilemma game with other women, to investigate the neurobiological basis of cooperative social behavior. The results showed that mutual cooperation was associated with consistent activation in brain areas that have been linked with reward processing. Researchers thus propose that this neural network positively reinforces reciprocal altruism, thereby motivating subjects to resist the temptation to selfishly accept but not reciprocate favors.

[105] Force Pierre (2003), *Self-Interest before Adam Smith: A Genealogy of Economic Science*. Cambridge University Press.

[106] Marx, K and Engels, F. (1848) *The Communist Manifesto; Part 1: Bourgeois and Proletarians*

veiled by religious and political illusions, it has substituted naked, shameless, direct, brutal exploitation".

Common understanding amongst most economists and organizational change consultants seems to indicate not only that people will tend to satisfy their self-interest by maximizing their own benefit, but also that they will do so behaving in a rational way. This concept of "rationale economic behavior", which, by the way and at first sight makes perfect sense, has been coined into most modern economic, management and capitalist theories (Paul Samuelson, 1938)[107].

But does such rational behavior really exist? And even if it would exist at a high level and as a common denominator in societies or as an "average behavior", would it apply to single individuals? It can be argued that, if real, the existence of this "perfectly rational-economic man" would make life of managers much simpler, especially when trying to exert any sort of change. But regretfully for them, such may not exist in real life; at least not with the simplicity it is generally stated. In light of this nearly obvious statement, there is a clear and growing attempt by economists to move away from overdependence on idealized models based on the hyper-rationality of the "rational economic man" (Roth 1993)[108]. Maybe management consultants dealing with change in work organizations should follow the steps of their colleagues dedicated to economics. It is now more commonly accepted amongst economist that human behavior deviates in systematic ways from the idealized behavior attributed to utility maximizers in particular, and to the "rational economic man" in general (May 1954)[109].

Deviation from the utility maximization model implies that self-interest could cease to be the single factor equated to the award [benefit], which in turn is associated to each

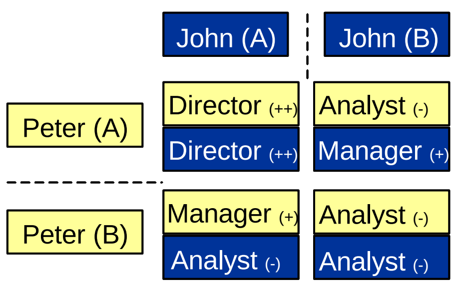
[107] Samuelson, P. (1938). *A Note on the Pure Theory of Consumers' Behavior.* See the *Revealed Preference Theory* (RPT)
[108] Roth, A. (1996). *Comments on Tversky's 'Rational Theory and Constructive Choice, The Rational Foundations of Economic Behavior*. Macmillan, 198-202.
[109] May, Kenneth. (1954). *Intransitivity, Utility, and the Aggregation of Preference Patterns*, Econometrica, Vol. 22, pp1-13.

decision or action. This is to say that individuals could take decisions that at first sight may appear not coherent with the basic rule of maximizing their self interest first, even when this one could be an extended self, as said before including [close] others, in the more altruist conception of self.

A look at the very well known and researched "game theory", and in particular to the case of the Prisoner's Dilemma, as originally developed by von Neumann and Morgenstern (1947)[110] can help us to further understand this apparent non-rational behavior.

Let's imagine a boss in a company, and let's call him the "Vice President", or even better, the VP, as his team might call him. One day, this VP calls two of his direct reports, John and Peter, and explains them a forthcoming change in the way their respective teams are organized. Basically, he presents two organizational options, called option (A) and (B) respectively. Each option A and B would be linked to a new job title for both John and

Exhibit 5. Prisoner's Dilemma Matrix



Peter. During the meeting, Mr. VP shows them exhibit 5.

He then asks them to come back in an hour and say which option is their preferred one. Let's understand first what exhibit 5 means for them, starting by stating the obvious: a Director is more senior than a Manager, who is in turn more senior than an Analyst.

[110] von Neumann, J., and Morgenstern, O., (1947). *The Theory of Games and Economic Behavior*. Princeton: Princeton University Press, 2nd edition.

Furthermore, the positions of Manager or Director would both imply a promotion for John and Peter, while Analyst would be a demotion.

Given these values [economic utility to the self], if Peter and John select option (A), both would be promoted to Director. This, the top left corner, is a win-win decision for both, and the one that maximizes their [economic] benefit, thus the 'right' choice if they are to behave in a perfectly rational way. This corner will also be the rational choice in the altruistic case in which we extend the definition of self into others. In this case, exhibit 5 shows us that there is no other quadrant in this grid that would provide more value to Peter than the top left. So if John wants Peter's benefit, and vice-versa, option A is still the rational choice. Knowing this and a firm believer in rational behavior like most managers, our VP decided not to wait to hear back from Peter and John and announced the new organizational structure following option (A).

He went on and sent an e-mail to the whole company announcing that both John and Peter were to be promoted to Directors. Please, he wrote, join me in congratulating both for a much-deserved promotion. This, he expected, should facilitate change: option (A) clearly maximizes the benefit for both key incumbents, thus resistance should not be an issue.

But much to the VP's surprise, both John and Peter showed up at his office after the announcement with long faces. It seems, he was soon to learn, that option (A) was not the preferred one to them. How can this be true? He then remembered his strategy discussions during his MBA classes, and thought of the Prisoner's Dilemma example in which two companies in a cuasi-duopolistic situation would engage in a price war, ultimately eroding their margins with no apparent benefit. Why would people, or even companies, engage in such a non-rational behavior? Well, he thought, maybe this *is* rationale after all, just that we do not understand the reward matrix well enough. And he may be right.

We can get an indication of what's going on by first having a strictly economic look at the problem. Working around resistance to change by rewarding all affected individuals in an economic-rationale way, such as promoting them all to Director may, as said, not solve the problem. What is worse, management consultants will argue that such behavior towards change generates 'title inflation' in companies, ending up with too many "Directors" and an ever-increasing wage base[111]. But most probably, Peter and John were not upset about the increment to their salaries generating an increase in the company's wage base. They were not worried about [title] inflation *per-se*, but rather about one of its side effects: in economic terms, they were worried about the depreciation of the value [purchasing power] of their titles [currency]. In socio-economic terms, we are arguing that making "everybody" a Director reduces [depreciates] the value of the title itself as perceived by John and Peter, and by others they consider relevant. Title inflation, the VP was to learn, brought with it title depreciation, exactly as it happens with currency.

This last statement implies that the value of the title Director for John is set in comparison to the title Peter gets, meaning that they care for both the intrinsic value of the title itself as much as for the differential value [gap] between the title they get as compared to the one others get. The reasons behind John's and Peter's behavior is twofold; (i) John and Peter use the value of their new titles as a proxy to the value assigned to their own self by others, and (ii) that they will care more for the value differential between their title and that of others they compared themselves to, than to the absolute value of the title itself, which in turn becomes nominal. In economic terms, they care for the purchasing power of their money, and not for how many ceros it may have on the right side of the number one. In summary, they want their titles to imply "I think you are not only great, but also better than others".

To further understand the situation, the first observation we should make is that the values assigned to the options in the matrix shown above [from (-) to (++)] imply the use

[111] Title inflation and wage base increment is signaled as one of the many negative consequences of organizational changes not properly implemented

of a given, known and common scale in which each job title has an intrinsic value to it, the same way a dollar bill can be worth 1 dollar, 5 dollars, and so on. We can call this scale, in which a Director title is worth more than a Manager title, always, whatever the situation, the "absolute economic scale". It does not matter what other titles are worth, a Director is always a Director as much as one dollar is always one dollar, whatever happens to the Euro or the Yen. In the paragraphs above we have already argued that Peter and John actually do not care that much for the nominal "absolute economic scale", but rather look after what we have referred to as the "purchasing power" of their respective titles, this is to say how "*their*" title compares to the one of "*others*". Here the reader should notice that the words "*their*" and "*others*" have been written in italics to denote that the object of the comparison is not the title *per se* anymore, if it has ever been, but rather the value that the respective titles reflect on their beholders. Clearly, for most people, jobs play a major role in the representation of themselves to society (Erikson 1968)[112].

The process we have described by which John and Peter interpret the value of their titles as a proxy or cue to what they are worth as individuals, can be traced back to the theory of influencers in the development of the self-concept. In this respect, Argyle (1969, 1983, 1994)[113] believes there are four major influencers:

1. The reaction of others
2. Social roles
3. Comparison with others
4. Identification

Two of these influencers, social roles and comparison to others, have particular interest to us in this analysis. Social roles, in this case within a work organization, are represented by titles, and are commonly regarded as an indication, a cue, of who we are and how much we are worth. A study by Manford Kuhn based on results of the "Twenty

[112] Erikson, Erik H. (1968). *Identity, Youth and Crisis*, W. W. Norton & Co. New York, Edition 1994
[113] Argyle, Michael (1994). *The Psychology of Interpersonal Behaviour*, Penguin Books Ltd; 5th Edition

Statements Test" (1960)[114] demonstrated that when confronted with the question "Who am I?" most people tend to provide as an answer their role in society or at work[115]. This explains why Peter and John would interpret the value of their title as a proxy to the value of their person. The next influencer, "comparison with others", explains why the negative reaction of John and Peter to their promotion. Bannister and Agnew (1960, 1976)[116] argue that the personal construct of 'self' is actually bipolar: having a concept of self implies having a concept of the non-self, the other. This is to say that, in order to understand what we are worth, we need to compare ourselves to others, because there is no such a thing as an absolute scale when dealing with the concept of self. There is an absolute scale when dealing with colors, for example. Blue is not yellow. But to say that somebody is 'fat' or 'thin', in a precise way, we will need to compare to others. The same happened with job titles: is Manager a good title? Well, it will depend on how the subject of the title compares him or herself to others having the same title. At the American conglomerate GE, a Vice President is a very senior title, while at most US Banks, it corresponds to a middle management position.

The case of John and Peter we have illustrated above describes the process of construction of self as a competitive one. As argued by most economists, competition properly managed can be constructive rather than destructive. Competing companies in a given industry, when acting in a free market under close to ideal conditions (transparency, regulations, etc), will tend to, in the long term, offer more and better products and services for less money. The role of the government will be to create the above-mentioned market conditions to enable progress rather than recession or abuse to

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[114] Kuhn, Manford (1960). *The Twenty Statements Test*; a test in which the person is asked to write twenty times the answer to the question "Who am I". Answers tend to fall into the following four categories: the most common and recurrent (1) Social Roles: student, housewife, manager, gardener, etc (2) Physical description: I'm tall, have blue eyes, etc; (3) Personal traits: impulsive, generous, quiet, etc; and (4) Abstract or existential statements: citizen of the world, a human being, etc.

[115] On a side note, it is worth noticing that through the years, since humans began using last names, professions have become one of the largest categories together with place of birth and name of the father. Examples are to be found by hundreds in most languages; amongst others in English language is the name of Smith or Taylor, and in German the name Kaufmann or Schneider.

[116] Bannister, Don; Agnew, Joyce (1976). *The Child's Construction of Self,* Nebraska Symposium on Motivation, 24 and 99-125

occur as a result of free competition. We can then establish a loose parallel to a work organization, in which competition between individual members can lead to communal progress or to a systematic deterioration of one or many of the factors that define progress.

The process we have described seems to explain why choices made by individuals sometimes seem to defy reason, and actually contradict theories of maximization of economic value to self (do whatever reports more benefit to you or yours). From a psychological perspective, but expressed in economic terms, as soon as we assign an economic value to the self as measured in comparison to others, and include this into our personal balance-sheet[117] together with other belongings such as a car or a house, then the equation of maximization of economic value starts to make sense again. It is worth noticing that valuation of the different cues will depend of the social group in which the person operates. For example, for bankers a large house or a big car may be a proxy of success, while in academia a published book or a breakthrough theory can be the "currency" for valuation[118].

Besides this, we have established that the process of constructing the self is done in competition, which is to say in comparison to others deemed relevant to the owner of self and with the expectation to be better than. Furthermore, we have also argued that if the comparison would result in the fact that self is worth less than other, this would generate a will to close that gap in order to reverse the situation. This concept is coherent to Festinger (1954)[119] basic assumptions in his Social Comparison Theory, and the subsequent body of research and experiments that further enhanced it.

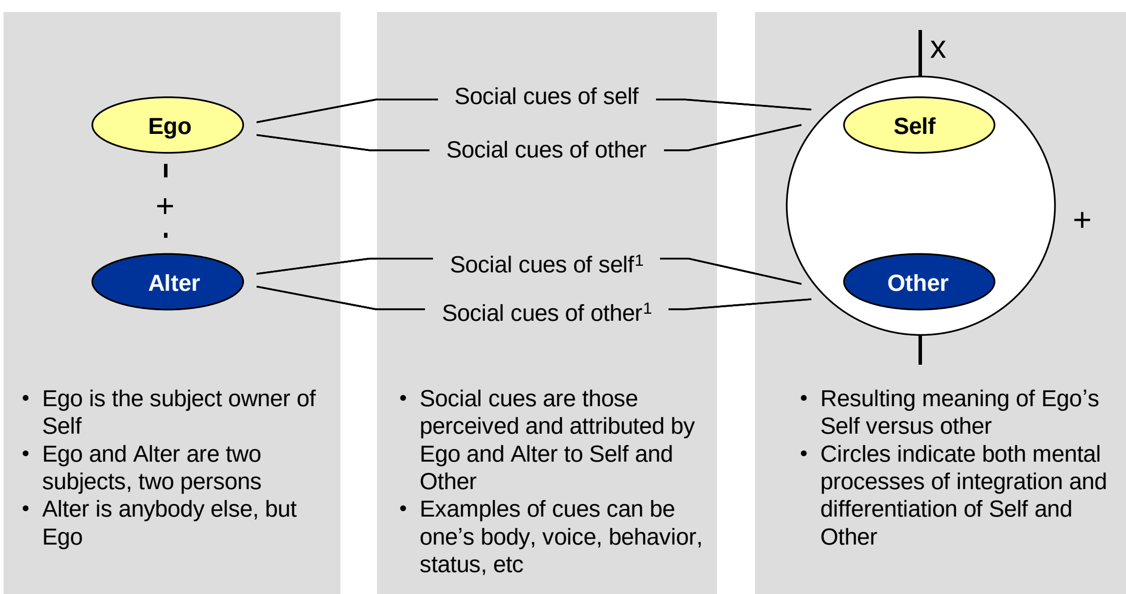
[117] In accounting terms, a Balance Sheet is part of the Financial Statements of a company in which all "assets" (belongings, rights) and "liabilities" (what the company owes to others) is registered.
[118] Argentinean writer Jorge Luis Borges once said that "acclaimed authors have great literary critics, good authors have readers"
[119] Social comparison theory; initially proposed by social psychologist Leon Festinger in 1954.

Finally we defended that competition as part of the process of constructing the image of self, when properly managed, can result in communal progress. But in order to create the ideal conditions within a work-organization that would enable constructive competition, the manager will need to acquire in depth understanding of the mechanics and dynamics of the process of actualization of self. To do this, we can follow the heuristic framework for the analysis of social motivation as proposed by Rijsman (Rijsman 1983, 1984, 1989). Rijsman defines three key principles, them being the processes of:

- Social validation
- Social attribution
- Social comparison

To understand these let's first have a look at the figure 6 below. On the left part we have Ego and Alter, the two subjects, where Ego is the owner of Self, and Alter represents somebody else than Ego, who is not necessarily the person owner of Other, which may belong to any third party.

Fig 6. The social construction of the meaning of Self (Rijsman 1983)



The middle part shows the social cues that both Ego and Alter perceive and attribute to what both perceive as being Self and Other. The right hand side shows the result of the interaction, the + symbol signifying the preference that Ego has for Self, and the involving oval represents the fact that this preference for Self over Other is inclusive of Alter. The vertical axis denominated with an "x" is the dimension for which both Ego and Alter agree on the superiority of Self over Other. In practical terms this could be, for example, knowledge of computer programming on Cobol language. If Ego would be a person working as IT programmer, then his knowledge of programming recognized as superior to that of others will be key in Ego's construction of a positive image of self. More so, if the social meaning of work would be relatively speaking more important to Ego than other factors mentioned above such as his house, his family, his car, or any other visible proxy for his construction (valuation in this case) of Self. This is a key element on which we will expand later, as the existence of this axis "x" provides a space in which Ego knows that Alter will recognize the superiority of Self over Others. The importance of this axis becomes more obvious when faced with change. Just imagine the impact it can have on the subject Ego and his construction of a positive Self, who is clearly recognized as better than Other on programming Cobol, when technology renders Cobol obsolete and a new programming language foreign to him becomes more relevant to Alter.

Let us consider now the case in which, as the team grows, some roles become obsolete, others will need to be narrower and more specific, and others will have to completely change. In this process of mandatory change along the stage of "collectivization", for those not able to adapt (the "Cobol" programmers), crisis will be unavoidable. It will happen in many cases that the owner/founder finds himself in this position, and positively resolving this personal crisis will in many ways enable corporate survival.

When this crisis period is over, the Corporate Culture will emerge changed. In which way it will change is difficult to generalize. It is possible that the way in which the Company deals with individuals facing the toughest crisis will be recorded into the Corporate Culture DNA.

Delegation crisis: autonomy versus dependency

Linked to the process of change of roles required by this phase, there will be that of increased delegation. This will have to take place during this stage if the company is to fulfill its promise and expectations. But delegation itself is a complex process, requiring a set of skills that has not been necessary until now for most members of the start-up company. To delegate, according to the dictionary, is to *"send or appoint a person as deputy or representative"*. The delegated person is thus designated to act for or represent another or others; to act as deputy; as a representative. Synonyms of the verb delegate are "transfer" and "entrust". Both synonyms provide an insight into what the process of delegation entitles: to transfer power, authority, and to do it trusting the other will do [as good as] the delegator would have done. The two players in this process are on the one hand the natural owner of the authority, being it technical, moral, formal or a combination of all; and on the other hand there is the individual on the receiving end, the person who will be given the authority and the authorization to act and do what would have been done by the delegator. For the delegator the process will require the assumption that the other has the required skills to do the job; that the other is as good as he is, because he has always been, or because he has learned what it takes to do it properly, because he has grown-up to the challenge. Furthermore, transferring authority, power, is a process in which we put ourselves in the hands of the other. This process requires not only trust in the technical capabilities of the other, but also a very well developed sense of loyalty. The process of delegation may imply for the delegator a change in his role, with the potential crisis described above.

For the delegated person the trust put on him will in turn imply the pressure to deliver up to the expectations of the delegator. Not meeting the challenge would imply disappointing the delegator, thus the risk of losing the privilege of the trust entitled on him. We call this the process of developing the "sense of autonomy"; critical in the mechanics of work-groups growth through delegation. This process we are describing is common not only to companies, but to the relationship baby-parents as the newborn acquires skills to go around and do on his own tasks that previously were done by his parents.

It is in the second stage of development according to Erikson[120], when the toddler (from 18 months to 3 years) goes through the psychosocial crisis of developing his or her sense of autonomy, and is coupled with the feelings of doubt and possibly of shame. Autonomy is what the process of delegation requires from the delegated. But this autonomy, argues Erikson, will bring the feeling of doubt: can I do it on my own, will I be as good as the delegator, will I need his or her help? The risk the delegated person perceives of actually not delivering according to the expectations of the delegator could derive in a sense of shame; the shame of disappointing the one who has put his or her trust on us. The process of trust is so important because to trust somebody, to tell him *"you are good; I believe in you; you will do this as well as I would have done"* is actually a proxy to saying *"I think you are as good as me"*; which in turn is to say *"I appreciate you, I value you (I love you)"*. Being valued by others is part of the construction process of our self-esteem. More so if that other is our parent, or in a work organization, our boss.

We can thus argue that it will be during this stage of "collectivization" when the company will develop its corporate culture trait in what relates to delegation, trust, and authority. The way the first group of employees deals with this process will in time make it into the DNA of the Corporate Culture, at this stage arguably still in formation.

3. The formalization stage

[120] Erik Erikson (1902-1994) was a Danish-American developmental psychologist and psychoanalyst known for his theory on social development of human beings. He may be most famous for coining the phrase "identity crisis," which he believed was the most important conflict human beings encounter as they go through eight developmental stages in life. In his book Childhood and Society, Erikson postulated that in the passage from birth to death, every human being goes through eight stages to reach his or her full development. In each stage the person confronts, and hopefully masters, new challenges. Each stage builds on the successful completion of earlier stages. The challenges of stages not successfully completed may be expected to reappear as problems in the future. According to Erikson, the environment in which a person lives is crucial in the process of stimulating growth, adjustment, self awareness and identity.

By "formalization" organizational theory practitioners mean the establishment of key processes around the different business areas. How far the formalization process extends and its reach will actually depend in a way from the Corporate Culture itself. Maverick type and entrepreneurial corporate cultures will probably generate very light formalization stages, while other cultures will drive bureaucratic processes and procedures.

In this stage, the company enters a phase which we could equate to that of adolescence, going from child to adult, from start-up to proper business. Two behavioral patterns seem recurrent to this phase:

- Identity crisis
- From Revolutionary to Risk Aversive

Identity crisis. The company enters its adolescence. According to Erikson's stage 5, the key question individuals will ask themselves is "Who am I". The company is not a start-up anymore, thus it will be forced by all its constituents to establish a position and attitude towards all key stakeholders (employees, clients, financiers, etc.). Management teams will have the need to define what the company is and what it stands for, which is the base for its strategy formulation. It will be during this stage in which the company will develop its sense of identity, defined in both social and business terms. This process will define how the company is perceived and how it deals with others and with the situations it will face. The result will be embedded into its corporate culture as a set of personality traits. The question is now how will these traits change, or not, during the life of the company.

According to Erikson's stages, the onset of the identity crisis is in the teenage years, and only individuals who succeed in resolving this crisis will be ready to face future challenges in life. This identity crisis, Erikson argues, may well be recurring, as the changing world demands us to constantly redefine ourselves.

We have argued before that corporate culture will undergo a permanent process of gradual actualization, but we can envision that on most cases, the pace of gradual actualization will not be enough to match that of the outside changes the company and its culture have to deal with. Competitors, legislation, economic micro and macro conditions, and many others will, over time, change. Slow and gradual changes in the environment many times have a cumulative effect, delivering in the long term substantial and structural changes. If the gap between the slow paced actualization process of the corporate culture and that of the faster changing environment becomes meaningful and relevant, then the company may face a corporate culture identity crisis: "the way we do things around here" will be deemed outdated and incapable of dealing with the way things happen and are done "out there".

Thus the company may be have to face this crisis many times along its life, in each case resolving the challenge in a different way, thus having an impact in its corporate culture.

From Revolutionary to Risk Averse. The "revolutionary" archetype as such can be easily linked to the entrepreneurial process itself. Revolutionary organizations tend to be successful at developing truly new ideas, products, and services. The name of Apple comes to our mind when we think about a revolutionary company. It is expected that, as it happens with individuals, the revolutionary archetype, if at all present, will gradually diminish with time its level of presence, activity and preponderance. The contrary could actually be said about risk aversion and the archetypes related to it. The process of increasing or decreasing the level of presence of these two archetypes will in turn take a leading role in the process of actualization of Corporate Culture which we expect is supposed to happen during this stage in the life cycle of companies. As the company matures, one of the changes we expect to happen in its personality is that the revolutionary archetype will become less visible, and those linked to risk aversion may take a more active role.

A comment about the Formalization stage crisis: too much red tape. Practitioners refer to a recurrent crisis during the formalization stage: the excess of bureaucracy, of what is normally called "red tape". We think that the crisis described as "too much red tape" or "bureaucracy" can be most probably linked to the shadow side of the ruler archetype.

4. Elaboration stage (crisis: need for revitalization).

The elaboration stage is a risky one, because the feeling of stagnation and need for revitalization can be a symptom of too big of a gap between what the corporate culture values are and what is demanded to meet the needs of the outside world. If this crisis is of a large scale, it may mean that the process of actualization of the Corporate Culture did not happen at the pace it was required. We may see in this stage the negative side, the shadow side of some archetypes becoming more visible. Some behavioural elements we may see include systematic denial of outside cues, cynicism, or even self-destructiveness in the case of the warrior archetype.

The one-off event. Besides the critical influence of the strong leader in the formation of these norms, culture is also shaped and changed by critical events in the life of a company (Schein 1990)[121]. Much as the two big wars of the twentieth century strongly influenced the culture of many European countries, when it comes to companies, these critical events may change or reinforce behavioral traits that are likely to remain there even long after the circumstance which gave them birth has all but completely changed. In business terms, companies can go through traumatic events during its life, at any stage, such as (temporary) lack of funds, the death of one of its founders, a fratricidal split between founders, a large scale failure, etc. These events and how the group dealt with it may change, in a visible way, Corporate Culture, rendering one or more archetypes more active, or conversely, more repressed to the shadow.

[121] Schein, E. (1990). *Organizational Culture*. American Psychologist journal number 45, 109-19

Chapter 7

"MAPPING CORPORATE CULTURE" – HOW TO MAP AN ORGANIZATION'S PERSONALITY USING THE ORGANIZATIONAL ARCHETYPE SURVEY (OAS).

Before we move on to describe a method to map the organization's personality traits, we need to remember that no organization will ever fully adjust to the definitions of types as given in the four quadrant chart above, for the simple reason that, as with humans, organizational archetypes are infinite in their forms and variances. Second, we need to bear in mind that uncovering organizational types is not an exact science, especially since perception, which is an individual process and unique to each person, needs to be part of the process.

In principle, as with humans, all existing archetypes, including but not limited to the ones previously described in this paper, are present in all organizations. Again as with humans, each archetype will be present with a different level of intensity, meaning active and visible, or repressed and hidden in the shadow unconscious.

The main ways of an archetype to be active are the following:

- Active and visible to both the organization and outside observers
- Active and visible only to the organization
- Active and visible only to outsiders
- Repressed, thus not perceived by the organization nor by outsiders
- Repressed, but still perceived by outsiders

The fact that an archetype could be visible to others external to the system organization while still hidden from the eyes of the organization itself, or vice versa, hidden to observers but known to the organization, opens the door to a mechanism of deceiving, that is to show or tell something which we know it is not entirely true. We have briefly discussed this in previous chapters when addressing the concept of "Persona" as presented by Jung in his theory.

In the next pages we propose a method to survey organizations and assess their personality type. The proposed method is a 48 questions self-scoring survey. We argue that a survey based on questions to employees is an appropriate method because we believe that the perception of personality type of a company is constructed by its employees and people groups who interact with it (suppliers, clients, et al) through interaction and discourse. We expect the suggested survey to help uncovering the commonalities of perceptions and to describe the personality of the company as constructed by its employees, represented by the respondents.

We think that, for the purpose to which this survey has been designed, the method is sufficiently sound and its results directional enough to be used for further interpretation and understanding of the organization object of the study. In any case, this being a first version of the survey, conducting further validity tests and test-retest reliability checks will be mandatory if this survey is to be used outside of the scope of this paper.

It is expected that respondents will base their answers on *perception* (how they actually perceive the context in which they work, including its social, procedural and physical elements) and on *appreciation* (the emotional or evaluative element in terms of how they feel about their work-environment). Ultimately, this means that respondents know the company they work in by their "assumptive world" (group of assumptions of each respondent which they bring to every occasion and to this survey in particular, and on which they base their perceptions). The only company they know is determined by their assumptions (Kilpatrick 1961)[122]. This concept, which is as much a constructivist one as it is a transactionalist one: *"the environment we know is the product, not the cause of perception"*. (Ittelson 1973)[123] means that the survey will not measure how the company personality actually is, but how its people perceive it to be. More so, we argue that *"how*

[122] Kilpatrick, F.P. (1961) *Explorations in transactional psychology.* New York University Press, New York
[123] Ittelson, W.H. (1973) *Environment and Cognition.* Holt, Rinehart and Winston Ed., New York

the company personality actually is" is in itself an oxymoron: the company personality is what people perceive it to be, which in turn means that there are as many company personalities as people could construct. The survey method, when applied to a meaningful number of respondents, will eventually show an average of those many perceptions. If the survey is properly designed, variance between answers will be small, and the outcomes will reflect what the collective group has constructed as a common perception of how the company is. Still, variance in answers will always be there, as perceptions are at least partially based on the individual's past experiences; which of course will differ substantially (Cassidy 1997)[124].

As with all self-scoring systems, though intended to be used with a sufficiently large sample of respondents, this survey can be prone to relatively high levels of subjectivity. If the survey is completed by a large enough number of insiders to the organization, then the result will have a higher degree of statistical significance. Finally, companies are formed by several sub-organizations and within them groups and sub-groups which share common values but overall have their own culture and rules. This can be said for the smallest sub-group in an organization, which can be as small as a manager and two subordinates. If this small group of three would be the subject mater of our study, then the most relevant result of this survey would be that completed by its three members, rather than by a much larger number of employees which are all foreigners to the particular dynamics we are trying to uncover.

[124] Cassidy T. (1997) *Environmental Psychology*. Psychology Press Ltd. East Sussex, UK

The Organizational Archetype Survey: technical considerations.

"If you want to know what is wrong with a client, ask them, they may tell you"

George Kelly (1995)[125]

In selecting a method to assess the archetypal profile of an organization, a self scoring survey appeared to be the most appropriate in terms of both the quality of its outcome and the practicality of its use. Besides the many successful examples of self-scoring surveys to determine personality types such as the MBTI, at least two other examples exist of self-scoring surveys applied to personality archetypes. One of them is presented to us by Carol Pearson in her book "Awakening the Heroes Within". She named the 36 questions survey "The Heroic Myth Index"[126]. The objective in this case is to draw a profile of the individual responding the survey, providing a score for each one of the 12 archetypes as defined in her book. This profile indicates which archetypes are more or less active at that particular given point in the life of the individual. Based on the same set of 12 archetypes, slightly modified and adapted accordingly, Corlett and Pearson offer another 36 questions survey to uncover what they call "System Stewardship". This one is meant to uncover the archetypes active in an individual as a leader within a work-organization. The survey that we propose on the following pages is also built on the same, already proven and widely accepted, set of 12 main archetypes. In our case adaptation of names and description has had to go one step further to suit the different characteristics of the subject matter of the study: an organization instead of an individual. Also, instead of using 36 questions (3 for each archetype), we have decided to expand the questionnaire to 4 questions per archetype and 48 in total, to make it more robust, specially given the fact that this is the first version and no further testing has been realized on it other than the one we offer in this paper. And here is where the similarities with the two above referred methods ends. Questions are all intrinsically different, and so is the application of this survey[127].

[125] George A. Kelly (1995). *The Psychology of personal constructs*, New York, Norton
[126] The Heroic Myth Index is presented in an appendix to the book Awakening of the Heroes Within, marked as "Form E" on pages 298-305, © by Carol E. Pearson 1990
[127] Furthermore, Pearson and Corlett present on page 18 of their book "Mapping the Organizational Psyche" (figure 4) a diagram they call "The Archetype of Organization". Our Four Quadrants of

Questions of the Organizational Archetype Survey

Since the meaning given by the respondent to experiences is central to the process of perception, the adaptation of this survey to a particular company or industry, or any standardization effort, should be made paying particular attention to the specific meaning that words have for the different groups' subject of the study. Because related to work organizations, this survey is necessarily using technical words which are industry or even company specific. Work jargon, as all others words, are constructed (and permanently rejuvenated) by people using them. In this way, the word "merchandising" may imply "advertising collateral material" in some industries, and "shop window design" for others. This first version of the survey has been developed with an "agnostic" approach in mind, but eventually adapted as much as necessary to the subject of the study, which was the sport goods company Nike. Paraphrasing George Kelly, "there are as many different Nike's as the individuals working there are capable of construing."

Questions related to the "Safety" archetype (numbers indicate the order in which they appear in the survey questionnaire)

01 - People are promoted based on their expertise

05 - Training is a formal process and is available for every level

09 - Our company's know-how about products and services is the industry benchmark

13 - Resources are heavily invested in increasing the company's expertise level

17 - Other companies in the same market are larger and use their size advantage to win

21 - Regulatory environment and institutions do not properly protect the company

25 - It is a small company in an industry of giants

29 - Survival in the medium and long term is far from secure for this company

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Organizational Archetype diagram serves a similar purpose but differs in the composition of both axes and poles. I will not enter in this paper into the reason why I judge the selection of archetypes, axes and poles done by Pearson and Corlett do not conform to the needs of this paper and its proposed method and survey.

33 - Anybody could fit and feel comfortable in this company

37 - Processes and policies are plain and simple, everybody follows them gladly

41 - Responsibilities are clear and transparent for everybody

45 - Belonging to the company does not provide identity or prestige to employees

Questions related to the "Egocentric" archetype (numbers indicate the order in which they appear in the survey questionnaire)

02 - There is a high proportion of workaholics amongst senior management

06 - Great results count more than anything else, including employees´ personal life

10 - The objective is to win in every deal, in every market, in every segment, in every action

14 - The company is ready to challenge the status-quo in order to achieve success

18 - In most cases, direction is clear and comes from the top

22 - When decisions are communicated there is little room for discussion

26 - Challenging the boss is a career limiting move

30 - There is a process, a procedure and a policy for nearly everything

19 - Results have to be better than the previous period, no matter what

23 - There is a high degree of focus on short term gains

27 - Improvement of results is the main goal for every manager

31 - There is little room for failure and mediocrity when it comes to results

Questions related to the "Risk" archetype (numbers indicate the order in which they appear in the survey questionnaire)

03 - Innovation and change are part of the DNA of the company

07 - Design, research and development departments receive great attention and prestige

11 - The Company is at the forefront of its industry in terms of product and services innovation

15 - Many senior managers come from research, design and product development

34 - Decisions and strategies keep changing continuously

38 - The company, its products or services are many times ahead of its time

42 - There is plenty of room for thinking outside the box

46 - It is a flexible organization with many high energy individuals

35 - All rules and procedures are there to be challenged and changed

39 - There is little respect for the establishment and to formal ways of doing things

43 - Does things different to other companies in the same industry

47 - There is little hierarchy and anybody can challenge the boss

Questions related to the "Altruistic" archetype (numbers indicate the order in which they appear in the survey questionnaire)

04 - Having a good time is an important part of people's job

08 - Meetings are relaxed and very collegial

12 - People enjoy their time at work

16 - Bosses are mostly friendly and open minded

20 - When people leave a team or the company there is a feeling of betrayal

24 - Relationships amongst employees are many times intense and full of passion

28 - Belonging to a team is as important as achieving results

32 - Private life is many times shared with colleagues and superiors

36 - If you ever need help, the company is going to be there for you

40 - The company has great benefits besides the basic salary

44 - Nobody gets fired for making a mistake or having a poor performance

48 - The company has a great relationship with its suppliers and partners

Participants, sample composition and size

Amongst the many not yet answered questions about the proposed survey method is if, by surveying one group or department within a company, we obtain a result which is representative of the overall personality of the company. Obviously, we do not. So what are we measuring? First, let's agree that this survey is to be applied on psychological groups (Buchanan and Huczynski 1997)[128] which means people aware of their belonging to a same group, and not a temporary and or unrelated collection of people. Furthermore, though culture, defined as the set of common traits, will develop in all groups, we would expect a set of common traits to be present across all, or most departments of a company. In the case of Nike, the company we have selected to test our survey, we can say that there exists a Nike corporate culture, which is common to all its divisions across geographies. Still, different geographies and divisions will develop their own "versions" of this culture, with some traits and archetypes more or less active. Evidently, local cultural traits will permeate the company in its different geographies. In this way, we should expect the Nike Tokio office to have a kind of "Japanese" version of the global culture. Our study has been performed at the European Headquarters of Nike, located in Hilversum, the Netherlands. The group of respondents was men and women of different nationalities, ages and seniority, all part of the Apparel division, which represents about 40% of the employee base at the Hilversum Campus. Thus, what we have measured is the Corporate Personality of the European Apparel division of Nike, which will be a "version" of the global personality of Nike as a company. This version of the global personality will be influenced by the many nationalities represented at the campus (some

[128] Buchanan, D and Huczynski, A. (1997) *Organizational Behaviou, an introductory text.* Prentice Hall, London

23 of them), by the overall Anglo-Saxon way of doing business of the parent company, by the local Dutch culture, by the particularities of the apparel industry (as compared to the footwear industry which comprises most of the balance of the employees at the head office) and by other factors which may be more circumstantial or temporal.

The number of employees surveyed is 34, which we judge representative of the overall employee base of the division, which amounts to 320 people or 11% of the employee base. It has been argued that the optimum sample size when conducting studies on personality and other psychological matters is about 25 to 30; if more are needed, the survey needs to be reviewed (Coolican 1996)[129].

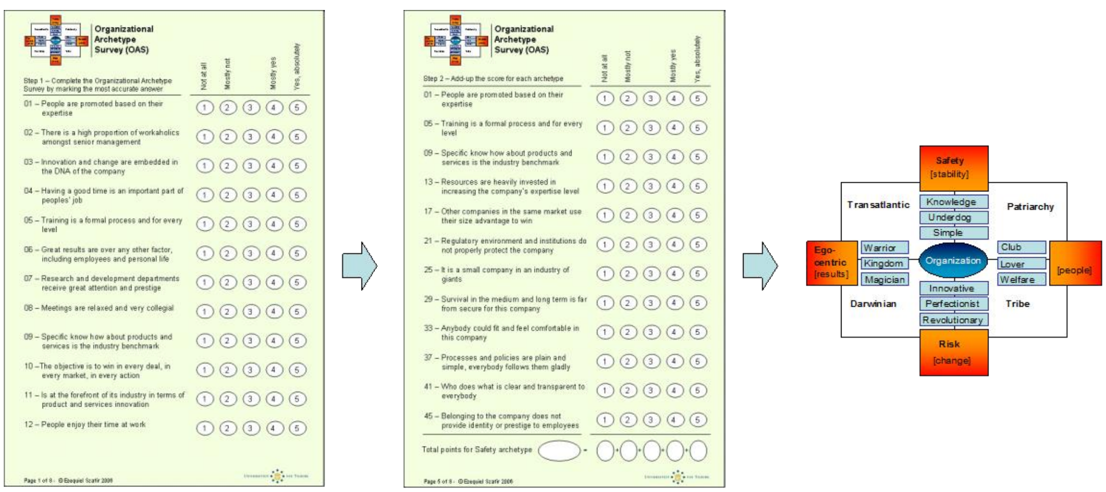
[129] Coolican H. (1996) *Research methods and statistics in psychology.* Hodder and Stoughton, London

The structure of the survey (method)

"Einstein´s space is no closer to reality than Van Gogh's sky"

Arthur Koestler[130]

The survey is structured into three parts: a first one with the questions presented to the respondent in "apparent" random order, to avoid response manipulation. In the second part questions are re-arranged into the four main groups of archetypes (the four poles of the model) and scores are added-up, and the third one consisting of the Four Quadrant Organizational Archetype Diagram into which we can plot the result of the survey.



Step 1 – Answer the 40 questions questionnaire

Step 2 – Add-up the scores obtained by each main archetype

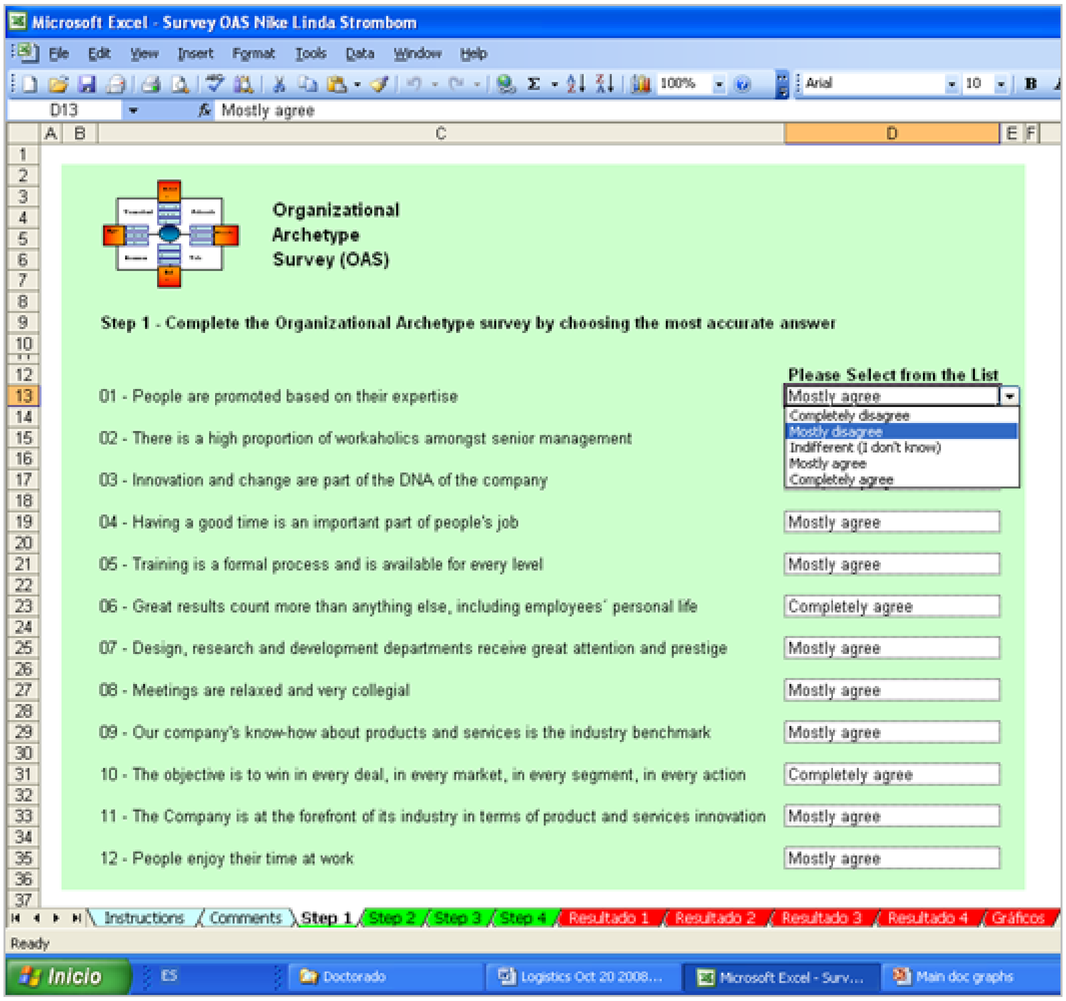
Step 3 – Plot the organization into the Four Quadrants of Organizational Archetype diagram

Organizational Archetype Survey (OAS): the three steps

Responses have a 1 to 5 rating format, where 1 indicates "completely disagree", 2 "moderately disagree", 3 "indifferent", 4 "moderately agree", and 5 "absolutely agree".

[130] Koestler A. *The Act of Creation*, London, 1970, p. 253. The complete quote is: *"Einstein's space is no closer to reality than Van Gogh's sky. The glory of science is not in a truth more absolute than the truth of Bach or Tolstoy, but in the act of creation itself. The scientist's discoveries impose his own order on chaos, as the composer or painter imposes his; an order that always refers to limited aspects of reality, and is based on the observer's frame of reference, which differs from period to period as a Rembrant nude differs from a nude by Manet."*

In the case of the first version we have built the questionnaire into an excel document which by means of drop-down menus and automatic links allows an easier response and further results treatment and calculation process (shown in the picture below).

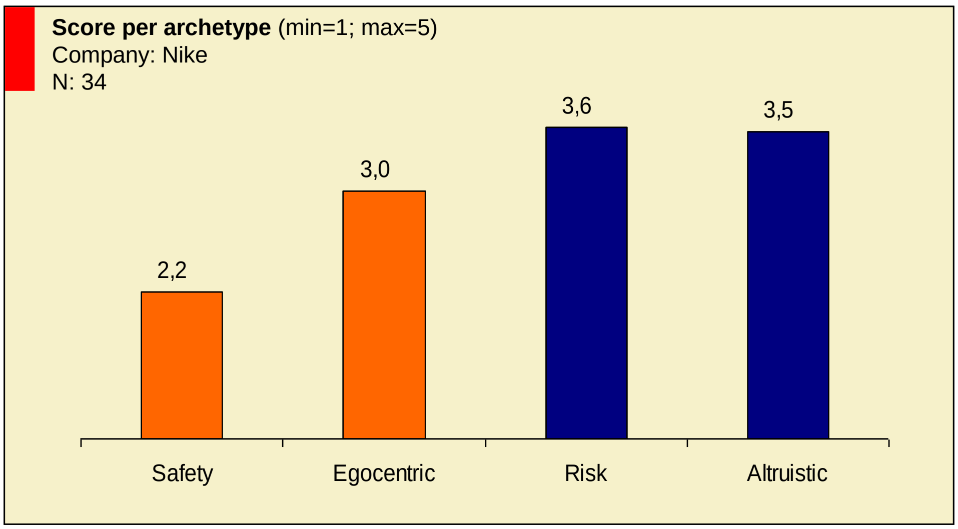


Organizational Archetype Survey (OAS): excel model

The version we present in this paper has undergone a series of changes and tuning based on the results of the first set of 43 responses provided by employees of the Madrid office of KPMG, a global accounting firm. The answers put in evidenced internal consistency issues, including deep rooted ones such as the grouping of archetypes itself, which we have since then worked-out. With not enough responses in order to be representative but still providing insights for the tuning process were the 19 responses of employees of the computer giant Dell in Texas, Austin, the 14 of the consulting firm Arthur D. Little in Buenos Aires, the 23 of the Amsterdam office of McKinsey and Company, and the 17 of the apparel company Dockers European office.

Results of the Nike Apparel division Organizational Archetype Survey

The scores of the first survey on the Nike Apparel division are shown in the graph below.



Results suggest a profile that makes sense for those who know the company well. The high score of the "egocentric" and "altruistic" archetypes is not contradictory, as it actually reflects the altruistic characteristic of the Nike corporate culture combined with the results oriented, egocentric aspect of most stock listed companies, where by definition, financial results have to be better quarter after quarter, year after year.

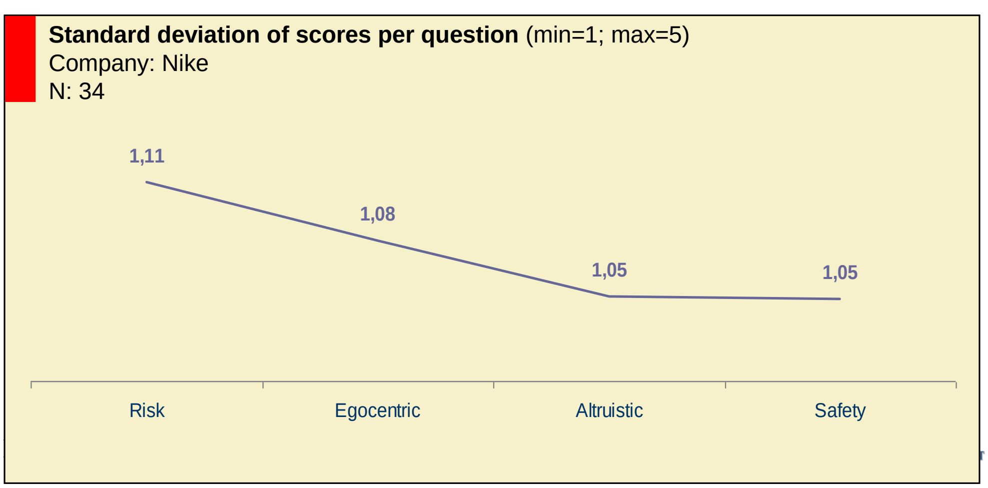
We are not going to discuss Nike's culture in this document, but rather analyze the responses obtained in order to assess the quality of the Organizational Archetype Survey. To this purpose we have performed internal consistency tests and a test-retest study.

Internal consistency

The survey is structured into four sets of 12 questions each to measure respectively the four dimensions of the model. Each respondent has answered the 12 questions providing a 1 to 5 rating. Internal consistency is measured as the variance (difference) between the ratings provided by each of the 34 respondents to the 12 questions of each respective set meant to measure the same dimension. If questions are properly structured and formulated to measure the same dimension, then the numeric ratings from 1 to 5 provided for each of the 12 questions by any given respondent should be similar in value. The logic behind measuring internal consistency is that if a set of 12 questions has been designed to measure the same dimension, then answers provided by the same person should be similar and consistent: if the answer is in average a "3", meaning indifferent, it is desirable that most of the 12 answers are "3", probably with a few "2s" and "3s". A poor internal consistency would be the case in which, while the numeric average is "3", answers are "spread all around the place" from 1 to 5. This would indicate that the 12 questions do actually not measure the same dimension.

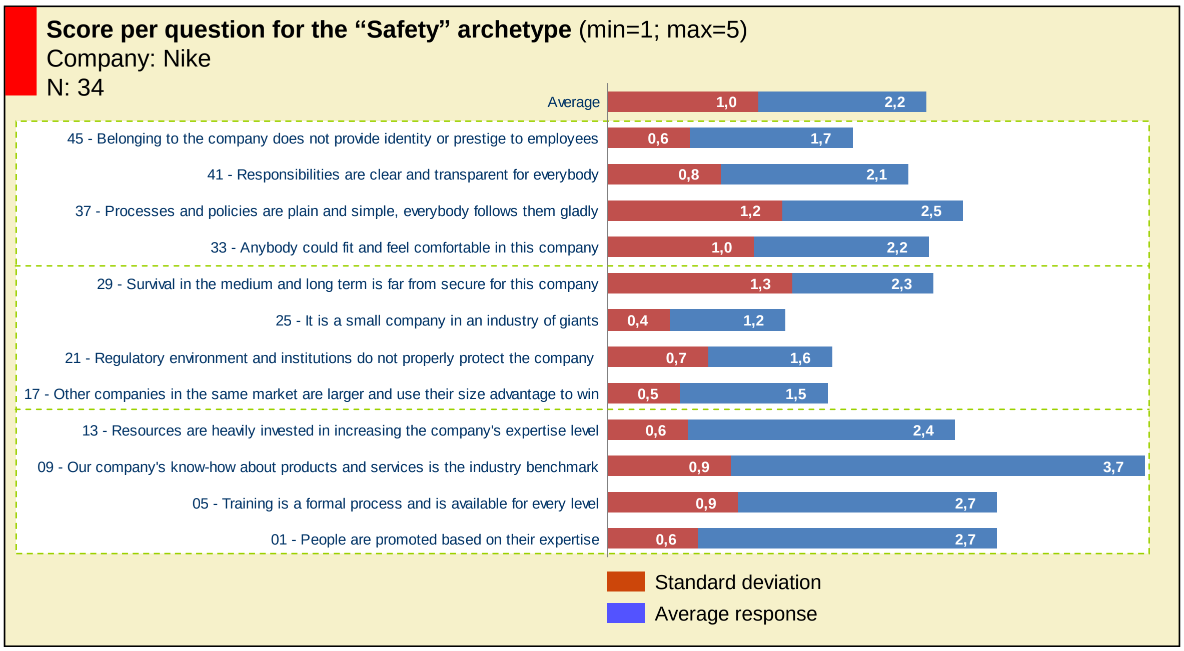
First Internal Consistency test: standard deviation of individual responses

Results obtained for the four dimensions of the survey show a high degree of internal consistency, measured through an average standard deviation in the range of 1.05 to 1.11. This means that answers provided by the 34 respondents to the 12 questions of each dimension have been "consistent" or "similar". This similarity suggests that questions are properly formulated, and that they measure the same "attribute". Results are shown in the graph below.

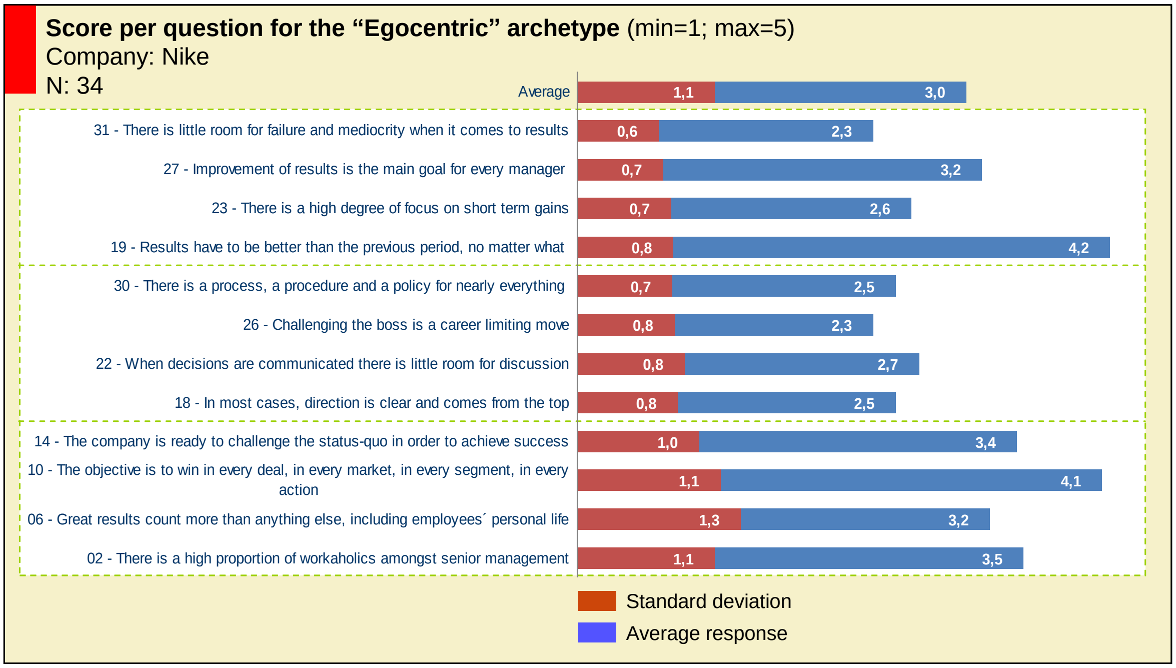


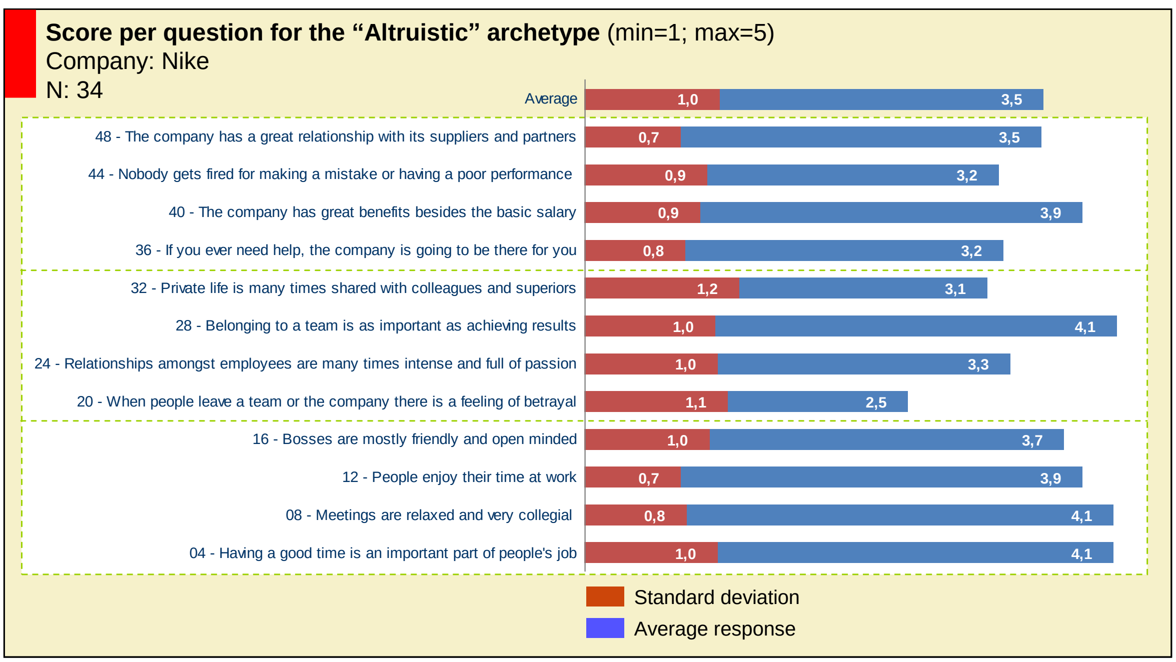
Second internal consistency test: standard deviation of responses per archetype

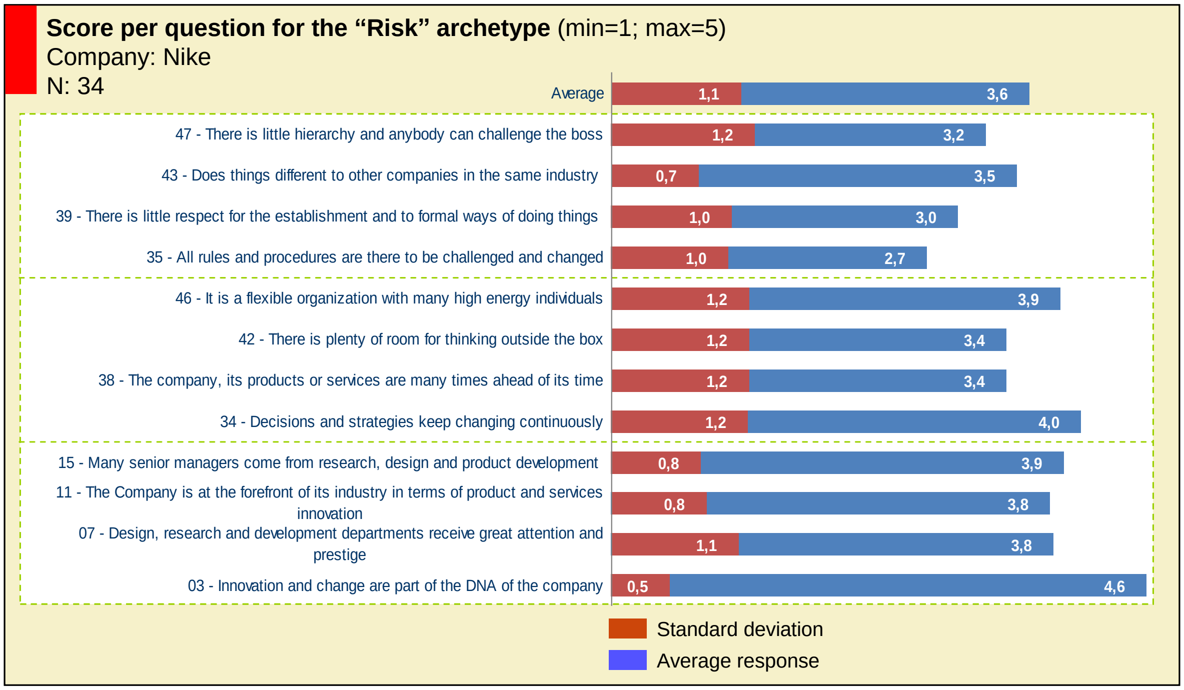
Further consistency analysis was performed by studying the standard deviation between responses to the same question provided by the respective 34 respondents. As shown in the four graphs below, the respective standard deviations between answers to the same question are in average 0.9, with two questions reaching 1.3.



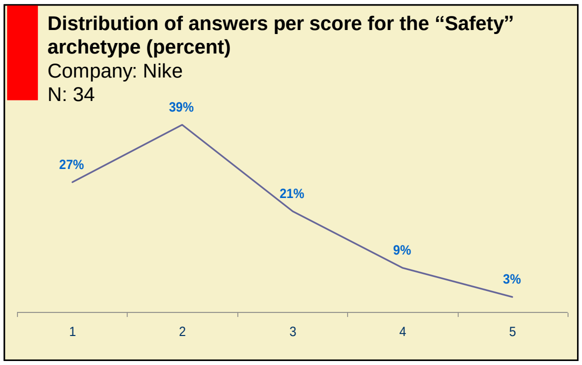
This range, which is satisfactory though in some questions on the high side, is also an indication of the real dispersion that exists in employee perceptions, given by their respective circumstances, career stages, ages, and other factors alike. These graphs also show the set of 12 questions designed in each case to measure the respective four dimensions of the model. The number before each question indicates the (disguised) order in which it appears in the first step of the survey.

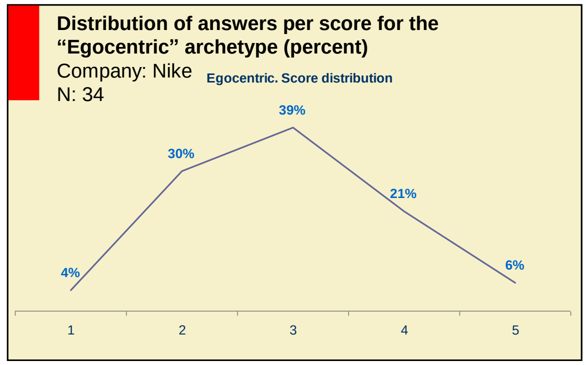

Score per question for the "Egocentric" archetype (min=1; max=5)
Company: Nike
N: 34
Average 1,1 3,0
31 - There is little room for failure and mediocrity when it comes to results 0,6 2,3
27 - Improvement of results is the main goal for every manager 0,7 3,2
23 - There is a high degree of focus on short term gains 0,7 2,6
19 - Results have to be better than the previous period, no matter what 0,8 4,2
30 - There is a process, a procedure and a policy for nearly everything 0,7 2,5
26 - Challenging the boss is a career limiting move 0,8 2,3
22 - When decisions are communicated there is little room for discussion 0,8 2,7
18 - In most cases, direction is clear and comes from the top 0,8 2,5
14 - The company is ready to challenge the status-quo in order to achieve success 1,0 3,4
10 - The objective is to win in every deal, in every market, in every segment, in every action 1,1 4,1
06 - Great results count more than anything else, including employees´ personal life 1,3 3,2
02 - There is a high proportion of workaholics amongst senior management 1,1 3,5
Standard deviation
Average response

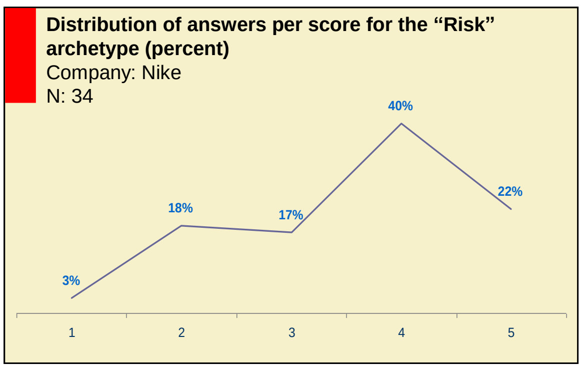

Score per question for the "Altruistic" archetype (min=1; max=5)
Company: Nike
N: 34
Average 1,0 3,5
48 - The company has a great relationship with its suppliers and partners 0,7 3,5
44 - Nobody gets fired for making a mistake or having a poor performance 0,9 3,2
40 - The company has great benefits besides the basic salary 0,9 3,9
36 - If you ever need help, the company is going to be there for you 0,8 3,2
32 - Private life is many times shared with colleagues and superiors 1,2 3,1
28 - Belonging to a team is as important as achieving results 1,0 4,1
24 - Relationships amongst employees are many times intense and full of passion 1,0 3,3
20 - When people leave a team or the company there is a feeling of betrayal 1,1 2,5
16 - Bosses are mostly friendly and open minded 1,0 3,7
12 - People enjoy their time at work 0,7 3,9
08 - Meetings are relaxed and very collegial 0,8 4,1
04 - Having a good time is an important part of people's job 1,0 4,1
Standard deviation
Average response

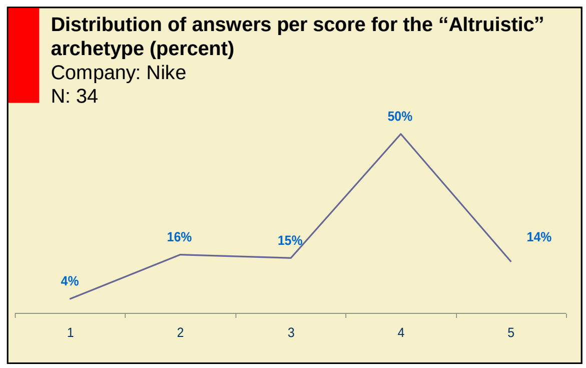


Further internal consistency can be analyzed by observing the distribution of answers provided by respondents. In the case of the Nike survey, answers provided for three of the four dimensions of the model show a high degree of concentration, which suggests that questions are properly formulated and structured.





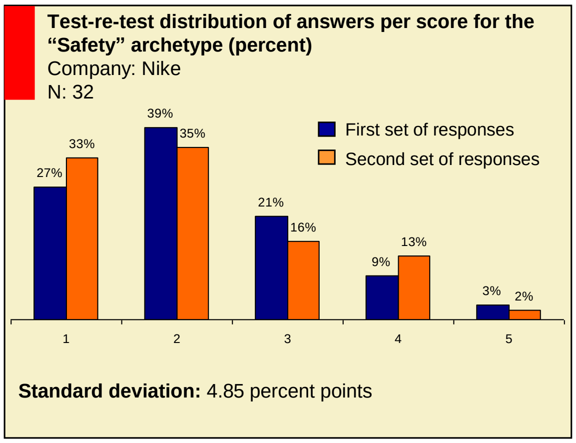


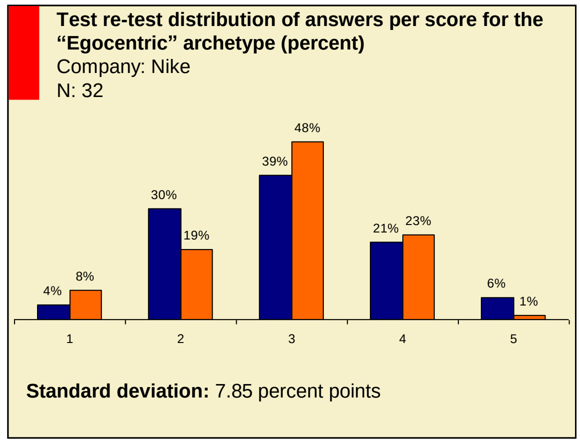


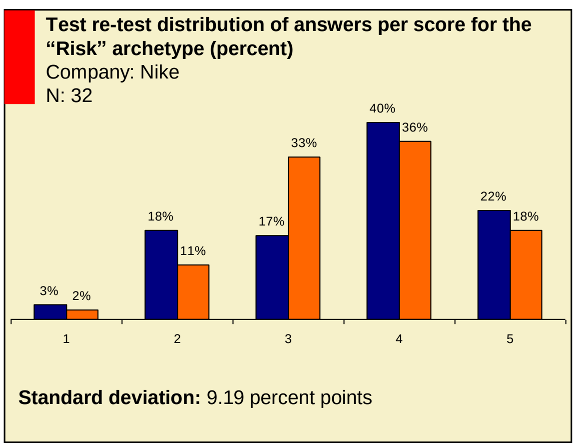
The dispersion of answers provided by the 34 respondents to the dimension the "egocentric" archetypes (The Warrior, Kingdom and Perfectionist) is skewed to the left (low ratings) reflecting a moderate level of "egocentrism" according to the perception of its employees. A concentrated bell curve indicating a clearly high score on "altruistic" shows a rather "friendly" culture, which is "strangely" combined with a "not so low" score of 3 for the dimension of "egocentric". This is the result, initially of a company with a very high level of competitiveness towards other players in the industry, mostly rooted in its sports origin, and ultimately of its "public" state (i.e. being listed in the stock exchange, which required results to be better quarter after quarter, year after year).

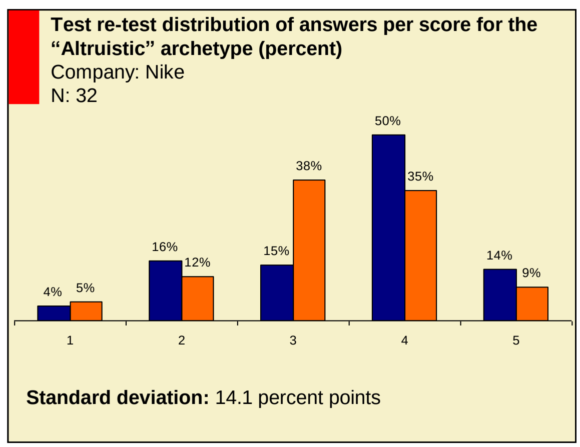
Test-re-test results

The result of the test-re-test analysis is based on 32 answers of respondents out of the 34 who responded to the first survey, with a difference of five months between them. The results are shown in the graphs below.

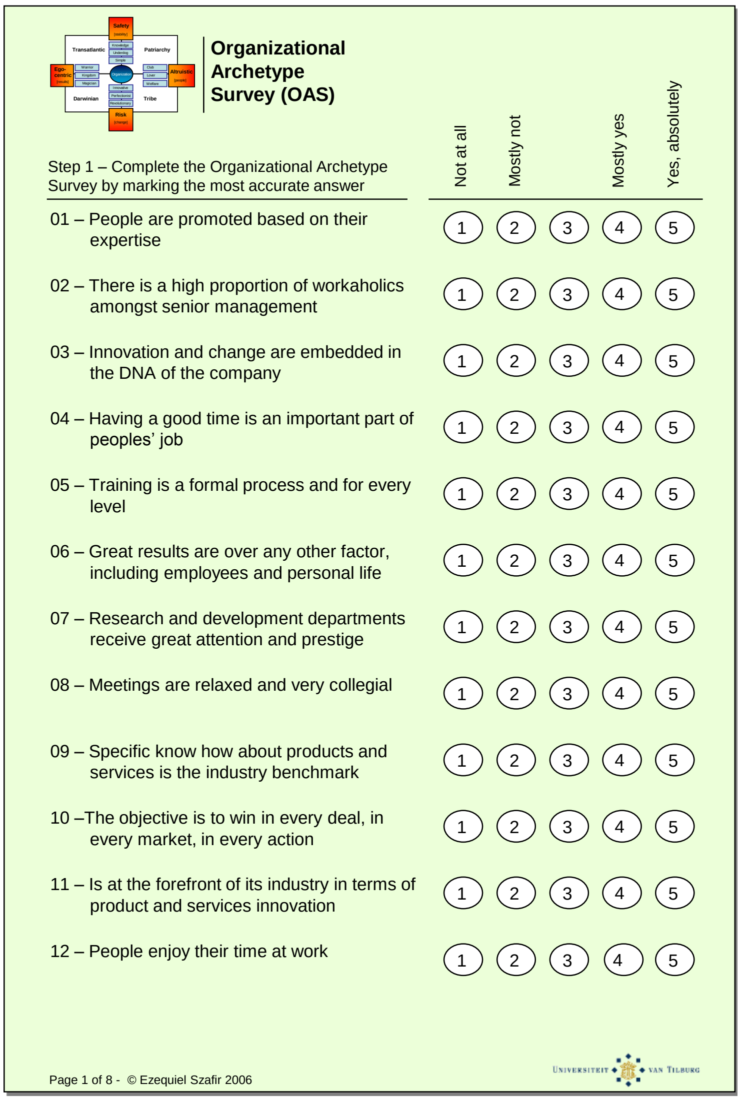








The standard deviation between first and second set of responses ranges from 4.85 to 14.1 percent points. Though given the fact that respondents are not students with an academic interest but rather Nike employees, there may be a certain degree of manipulation in the second set of responses, expectedly with the aim to make them similar to the first set, driven by the fear that providing different answers would assimilate to providing "wrong" answers. In any case, the second set presents the same "profile" of company as the first one, which is satisfactory as per survey quality testing purposes. Regarding the interpretation of the difference between the first and second set of responses, it seems rather clear that the level of "altruism" of Nike as a company is subject to factors which affect its employees' perception, temporary such as pressure to achieve results, end of year bonus payment announcements, and others alike which in this case have a seasonal component. This can be inferred by the change in the distribution of answers, which represents a "less altruistic" company.



Organizational Archetype Survey (OAS)

Step 1 – Complete the Organizational Archetype Survey by marking the most accurate answer

	Not at all	Mostly not		Mostly yes	Yes, absolutely
01 – People are promoted based on their expertise	1	2	3	4	5
02 – There is a high proportion of workaholics amongst senior management	1	2	3	4	5
03 – Innovation and change are embedded in the DNA of the company	1	2	3	4	5
04 – Having a good time is an important part of peoples' job	1	2	3	4	5
05 – Training is a formal process and for every level	1	2	3	4	5
06 – Great results are over any other factor, including employees and personal life	1	2	3	4	5
07 – Research and development departments receive great attention and prestige	1	2	3	4	5
08 – Meetings are relaxed and very collegial	1	2	3	4	5
09 – Specific know how about products and services is the industry benchmark	1	2	3	4	5
10 –The objective is to win in every deal, in every market, in every action	1	2	3	4	5
11 – Is at the forefront of its industry in terms of product and services innovation	1	2	3	4	5
12 – People enjoy their time at work	1	2	3	4	5

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Chapter 8

"I AND THOU" *(ICH UND DU)*. A DIALOGICAL LOOK INTO THE APPROACH AND CONCLUSIONS OF THIS DISSERTATION.

Academic discourse is often, in Bakhtin terms, double-voiced[131]; the author using other scholars' voices to support his or her own arguments, logic or conclusions, in fact turning it all into a passive double-voiced, unidirectional discourse[132]. Double-voiced discourse in academic texts does not mean or imply that the author is incurring in 'confirmatory bias' or 'myside bias'; but rather incorporating 'authoritative voices' to support ones point of view. Still, the unidirectional tone of the discourse might at times produce a text less rich than that resulting of a dialogical approach. Such academic discourse would fit into what Martin Buber (1971)[133] called the *'Ich und Es' (I and It)* as a contraposition to *'Ich und Du' (I and Thou).* In this approach, the *'I' (the scholar)* does not encounter the reader; it just limits itself to present and qualify his arguments, expecting no response from the other, thus referring to him or her as 'it', or as an object. In this chapter we will include "others" in the form of a dialog involving openness, trust and respect, transforming the reader into a being: *'Thou'* as opposed to *'it'.*

The result, as expected, has been transformative. Transformation of our respective points of view came as a direct consequence of engaging in an open dialog, as "in genuine dialogue, as contrasted with polite conversation and adversarial confrontation, both of the participants are changed" (Anderson1997)[134].

[131] Dentith S. *Bakhtinian Thought: Critical Readers in Theory and Practice*. Routledge; 1St Edition edition (December 23, 1994), Chapter 7 p. 157. In this chapter, Dentith presents the three ways in which discourse can enter the narrative text: (i) Direct or the discourse of the speaker; (ii) Objectified or the discoursed of a represented person, and (iii) Double-voiced, in which the speaker's discourse has an orientation to someone else's discourse.
[132] Kwan L., Hung L., *Voices by the Sea: a Dialogic Reading of the Exodus Narrative; chapter: Academic Discourse as Double Voiced, p64.* Durham Theses, Durham University. Available at Durham e-Theses online: http://etheses.dur.ac.uk/6396/
[133] Buber M.; *I and Thou.* Touchstone, 1st. edition, New York, 1971. Kindle edition.
[134] Anderson, H. 1997. Conversation, Language and Possibilities: A Postmodern Approach to Therapy. New York: Basic Books, p. 110, chapter "Therapy Conversations and Change", quote of Lorriane Code (1988).

Setting of the meetings: the Starbucks factor in productive conversations.

New findings in neuroscience show that the brain produces, as we think, waves of different lengths, two of the most common and abundant ones being the Alpha and the Beta waves. The Beta waves are generated in a higher proportion when we face stressful situations. The brain recognizes anything that is life threatening as stressful, and anything unknown as potentially life threatening until proven otherwise. What in the past was the possible attack of a furious beast can be in modern times translated as facing our boss in a tough meeting after we have made a costly mistake. The so-called reptile part of our brains, the oldest one, is in charge of automatically taking decisions to avoid our death and keeping us alive. Thus the unknown drives an increase in the state of alert of our reptile brains, and with an increase in the state of alert comes an increase in the generation of Beta waves. The problem with Beta waves is that they create much more "noise" than the Alpha waves, which are the ones generated by our brains when engaged in creative thinking. Thus, if we want to be able to "listen" to our Alpha waves, we need to somehow produce less Beta ones. A way of doing this is to set the conversation at a place that is known and friendly for both parties[135]. Anderson (1997)[136] sustains that "it is easy to forget how much a system's ambiance influences our relationships with our clients and thus therapy…I favor client-friendly atmosphere and informal settings". As described in her PhD thesis "Transforming Encounters and Interactions: A Dialogical Inquiry into the Influence of Collaborative Therapy In the Lives of its Practitioners", Janice DeFehr took 14 practitioners to engage in a transforming dialog all the way to Playa del Carmen, in Mexico, and not to, for example, a dark meeting room in a hotel in NY city. Most of the dialogs in her narrative happen with a cappuccino playing a leading role in the ritual of relaxation previous and during the conversations. The dialogs that I will quote in this chapter happened, all but one of them, at a Starbucks cafe. Starbucks has the effect of being a "home away from home" for nearly every culture in the western

[135] Bachrach E. *Agil-Mente, page 149 of the Spanish language edition.* Sudamericana Random House Buenos Aires, 2012.
[136] Ibid 131, page 130, chapter Creating collaborative language systems: amenities.

world. Setting the scene for a conversation at a Starbucks somehow means that "everybody is local", thus a meeting in Spain for two people that are not Spaniards suddenly turns into a meeting at home, for both. Being at home, all our senses can center on the conversation, letting our reptilian brains relax. In every case, the first topic of conversation was about what an open dialog is, what it means and what the rules of the game should be to ensure we engaged in one.

What I present in the following pages is an abstract, a kind of "highlights" of the three dialogs, representing those parts that I think add more value to this thesis. The three dialogue partners have been chosen with the idea to cover three different perspectives: a psychologist, a professor and a Nike employee. Their bios are included in the introduction of each of the dialogues.

The dialog with Mariana Morgernstern: "From Jung to Lacan".

Mariana is a practicing psychologist specialized in psychoanalytic therapy, following the Lacanian School. I have asked her to read this thesis and engage in an open dialog. I thought her many years of experience in the psychoanalytic world would bring a different perspective into my work. Furthermore, I found Mariana's Lacanian background of particular interest, as it was Lacan who claimed, and I like to agree, that while a person's [physiological basic] needs can eventually be satisfied, it is ones desires that never seem to get enough. It is what some people call complete happiness, or the state of wholeness that we can never, by design, achieve. This feeling of needing and wanting more is always combined with the action of day dreaming and consciously believing our dream; a dream which tells us that we can, and eventually will, satisfy our desire. This is a journey that we carefully and socially construct day after day, by handcrafting our fantasy. But this journey, we deep inside know very well, is permanently jeopardized by the *real*, that Lacanian *real* that will eventually dictate that we will never, ever, get there. This state of desire perpetuated by the perennial feeling of incompletion (castration if you will) is what Lacan terms *jouissance*. And from it emanates the drive, in our case to learn, of which we seem to indeed never get enough. If we intend to learn, the fact is that we will never learn enough, we will never know as much as we want to know. There will always be a book we could not read, not yet; an old theory we could not master, not yet; a new theory we did not hear about; not yet. And it is the timeframe set at an unattainable place and moment in the infinite future as defined by the words "not yet" that better characterizes this process. Because, rest assured, we can never learn it all; absolute knowledge is a Kafkian story as dreamed by Borges, of a never ending corridor with infinite doors that open themselves one after the other to present you with yet another room, which is full with yet another bookshelf with books you have not read; not yet. It seems to me that there is nothing more Lacanian than learning itself.

I came across Lacan's theory many times during my research and was fascinated by some of his concepts, which I shared with Mariana. We had a long and productive dialog at a Starbucks cafe in Madrid. What follows is an abstract of the conversations that happened face to face as well as the ensuing e-mail exchange we had as a continuation of our dialog.

E.S.: Mariana, what was your first impression when reading this paper?

M.M.: It is always gratifying to read a work that focuses on the role the human factor plays in companies. The whole idea of corporate archetypes I thought is of immense theoretical and applied value, as it offers an alternative approach to corporate culture analysis and definition. You have taken the route of looking at a company as a group of people that interact socially forming a one single entity, the whole, and this whole you have gone one step further and equated to a person. This in turn allowed you to develop a totally new way to look at companies, but in all its newness, you manage to base it all on a really old, trusted and tested way to look at individuals. To do this you had to make a series of underlying assumptions, which triggered in me many questions and thoughts, which I am I happy to share with you in this dialogical instance.
As I was reading your thesis, the idea of equating the organization to a single person came back to me time and time again. Not that I think it is wrong, all the contrary, but it

appeared to me as a daring assumption. You have not elaborated on this point at large in your document, but I am sure you gave it a thorough thought. What can you share with me about it; what makes you feel comfortable about this key assumption?

E.S.: That is indeed a great opening question for our dialog. In my view, talking of a "self" when referring to a group, which is not an individual but a collection of related and interrelated individuals, is actually not that new or innovative, but a mere extension of a common practice in social sciences and group psychology. Applying it to a work organization and then extrapolating personality theories from the individual to the whole as a single entity does arguably bring some newness to the field of behavioral and managerial sciences that has not received nearly as much attention as individual psychology. Paris and Epting (2002)[137] wrote an interesting paper about bridging the personal and social in constructive psychology in which they explain that: "in talking of the person we are thinking very much in terms of the Heideggerean notion of being-in-the-world, wherein person and world are so inextricably bound together that they constitute a gestalt…The person is, in a sense, a space within the social, a space that is not separate from the social but one that is constituted with relationships between people". The company culture is, in this context, built by the word, and the word is the result of the meaning emanating from the dialogs and relationships of it members.

M.M.: For me, based on my academic background and Lacanian school of thought, a subject, always different from the Id, is determined by the unconscious. What do I mean by this? The concept of subject is key within the psychoanalytic perspective, which is a key concept to take into account if we are going to dive deep into understanding the id.
Lacan refers always to a divided self, always in the search of what it lacks, basically linking back to the symbolic castration. This sense of lack is structural to the self, and it is thanks to it that we constitute ourselves in beings in permanent search and full of need.

[137] Paris M. and Epting F. *Social and Personal Construction, two sides of the same coin.* Studies in Meaning 2, bridging the personal and social in Constructivist Psychology, edited by Raskin and Bridges, Pace University Press, 2004. The quotation corresponds to a chapter which was originally written in 2002.

This will be reflected upon every act of our daily lives, in search of an irremediably lost object, which we expect will satisfy our desire. In your work, Jung's self is not different from Freud and Lacan's self. I think it will be the Self that will condition the rest of the system company, the same way that the self does determine what we are.

E.S.: Yes, I see it the same way. After our first conversation I researched the Lacanian view more in depth, and came across a very interesting book titled "The dialogs in and of the Group, Lacanian perspectives on the Psychoanalytic Group", by Macario Giraldo (2012)[138]. In the chapter "Addressing the unconscious in the new group", Giraldo states that for Lacan, "the unconscious is structured like a language. This means that the unconscious is a discourse, and it is a discourse that speaks to us…this discourse that speaks to us comes from the position of an other". It will be the multiple dialogs that take place in the company between the many selfs that will eventually construct the resulting company self. It is not the mere arithmetic sum of all selfs, but a new one that is constructed by means of dialogs.

M.M.: I like that idea, and I am happy that our dialog has introduced you to Lacan. In your response you say that a company is composed by a collection of "selfs", which I agree, and with this collection of selfs come their desires, and it will be these who will determine their culture and personality, and to certain extent, the drive to create, the drive to forge a common future that will strive, for ever, to fulfill that collective, unsatisfied desire. So when confronted with this idea my first questions is: can there be a company unconscious? That body of knowledge and impulse that is known but not acknowledged and that if your theory is correct, it would define what the organization is as a single subject. Can we extrapolate the concept of self to a company? I dare to say we can. This will be of course subject to the dynamic between the desires of the company individual members, in the beginning from its founders, and thereafter beyond them, in the construction of that archetype that for Jung would eventually equate to a collective

[138] Giraldo M. *The Dialogs in and of the Group, Lacanian Perspectives on teh Psychoanalytic Group.* Karnac Books, London 2012, page 63.

unconscious, with a priori existence and that goes well beyond any single individual or in this case beyond the company itself. Those images and unconscious symbolic representations are actually informed by those of the particular individuals that integrate the organization, and the way in which each one funnels their desire and libido, adding up to a total single element.

E.S.: I like very much the bridge you build with your argument from Lacan's self to Jung's archetype theory. Researching Lacan I found yet another parallelism between Jung, Lacan and the application to work organizations I propose in my thesis, which also further substantiates the underlying assumption that we can extrapolate the formation of the self and unconscious from the individual to the company.
In the 2nd chapter of this thesis I introduced the Jungean concept of "Persona" or "Public Face" of the organization. In it, company employees talk about their organization in third person. This separation of the self into what one is and the object that one represents (the objectified image) is totally Lacanian and proper of the individual. Lacan graphically explains this process in his theory of the mirror stage, in which the baby talks about the person he or she sees in the mirror using the third person. Employees actually follow the process individuals do in their mirror stage, affixing to their image-self or company ego a series of signifiers (Zizek 2006)[139] such as an individual would do: nice, tall, blonde, etc. The process of construction of the Jungean concept of Persona, or Public Image in the case of a company as we described in chapter 2, equates to what individuals do, according to the Lacanian theory, in the mirror stage (Bailly)[140]. In it, the child sees his or her image in the mirror and will say, at the same time, this is me, but yet, this is not me. From day one in the process of building his or her image of self, the child will know that his identity is both "what I am" and "what others, and I, see of me". As Bailly puts it: "[the individual] seeks to describe and define itself as it does others, with a tool (language) that is quite beyond its control, creating, as it does so, a smokescreen of lies". Though not as bluntly as Bailly puts it, Jung describes a similar process in the definition

[139] Zizek S. *How to read Lacan.* Granata, London 2006
[140] Bailly L. *Lacan.* One world Oxford, London 2009, page 34.

of the Persona, and the gap that there exists between what the person is perceived by others to be, and the image he or she intends to project. A similar process we described for the Public Face or Persona of companies in Chapter 2.

M.M.: Another topic that I thought was very insightful was the chapter of life cycles, its phases and how these interact with the formation of a corporate culture. The question that came to my mind as I was reading this chapter relates to the process itself, to the moment in which the many beliefs, habits, attitudes, feelings, and memories of the collective group start fusing into one single body, and the process by which new employees make them theirs. I asked myself: how does this culture turn into "our" culture, and more precisely, into "my culture"? To look at this process in detail I had to think in terms of deconstruction as the post-modern philosopher Jacques Derrida saw it. First of all let me state the obvious: Deconstruction does not mean destruction. When we refer to deconstructing a text, for example, we make reference to the process of achieving an in depth understanding of the different parts of it to be able to uncover new and real meanings underlying the obvious. What came to my mind was the process of always challenging the meaning that is given to us, not to destroy, oppose or contradict it, but rather to create with this material or corpse of knowledge a new set of beliefs and thereby new knowledge and meaning. In business terms, there could be a process of deconstruction of the many selfs and personalities followed by a collective construction by means of dialogs and interactions of a new, shared self. Something like building a new puzzle using the parts of an old one. The new one would be the result of a shared process, and this one would be collectively owned by the organization that built it, as much as by the each individual member of the organization. This could be a great benefit to all. Don't you think so?

E.S.: Yes, I do think so… The conversation with Mariana continues until today, via e-mail, and hopefully soon at another Starbucks cafe somewhere in Europe. It will be the familiar smell of freshly roasted coffee beans, the noise of the mills and the clicks and clacks of the cups and plates the sound track of our next meeting. And may be, who knows, this dialog has turned me from a reluctant Jungean into a Lacanian. And I may very well remain one until my next dialog transforms me into something else, never the same as before opening my mind and self to new knowledge and points of view.

Dialog with Dr. Santiago Kraiselburd.

Santiago received a Doctorate in Business Administration from Harvard University, a Masters in Business Administration and a Masters degree in Science in Industrial and Systems Engineering from the University of Southern California, and an Electronic Engineering specialized in Microprocessors from the Universidad Nacional de La Plata (Argentina). In addition to his appointments, Dr. Kraiselburd has taught at Harvard University (USA), the University of Chicago (USA), the University of Southern California (USA), and the Universidad Nacional de La Plata (Argentina).

Currently he is a Senior Expert in Supply Chain Management (part of the Advanced Operations Group) at McKinsey & Company. He is also an Associate Professor (on leave) at INCAE (Costa Rica) and an Assistant Professor (on leave) at the Universidad Torcuato Di Tella (Argentina). In addition to this, he is a member of the International Scientific Advisory Committee of Dinalog, the Dutch Institute for Advanced Logistics. Formerly, he was Professor of Supply Chain Management at Zaragoza Logistics Center (ZLC), where he also served as Executive Director, from 2006 to 2011. Additionally, he was Vice-President of the Spanish National Center of Excellence in Logistics; a Research Affiliate at the MIT Center for Transportation & Logistics. It was during his tenure at the MIT Center for Transportation and Logistics that I came to know him.

Dr. Kraiselburd´s research interests center on financial flows, incentives and coordination across company and function boundaries considering behavioral implications, with an emphasis on the relationship between manufacturers and retailers, and in Global Health Supply Chain applications.

E.S.: Santiago, long ago we had a coffee in Madrid with you and Professor Martin Holand at IE University cafeteria, and both of you told me to narrow the scope of my thesis; do you remember? You also told me that I should not worry to cover it all, that research was like a release race, in which I was taking the lead from somebody, and that another somebody was going to take it from me, using my research as a springboard for their own research. Research is, you said, like a continuum, in which I am a link in a long chain of research and quest for knowledge. Now that you have read my thesis, what do you think are the next steps? If somebody or I would to take the lead and continue this research, in which direction would this be; do you have ideas or suggestions?

S.K.: Yes, I actually remember our conversation back then. As I was reading it I noticed that you state that "The objective of this work is to develop a transparent and easy to apply method to assess Corporate Culture in work organizations" and later that "by this work we aspire to take them [business leaders] one step further, providing a more in depth look into how it happens, why it happens, how it evolves, how it impacts their everyday business life, and finally, provide them with a method to assess it." I think you achieve both objectives in this thesis. But I think this work can, and should, be carried forward in later work. I do not think it has to necessarily be you who does this, although you are in the best position for this, given that, as of now, nobody knows you instrument better than yourself. Here is a sketch of a possible future path. At a minimum, it may help you start thinking about your research agenda. At a maximum, it may inspire future readers to take the baton of your ideas and carry it forward. Of course, you may have your own ideas.

How would managers use the instrument you have devised, in practical terms? I can think of two possible uses (although you can probably imagine more):

1. To accept the right people into the org
2. To know how to change a culture, when needed

1. In page 7, right after you state that the purpose of your work is "bliss" (i.e., learning), using Nike´s CEO as an example, you say this method could also help managers and researchers understand/predict a lack of fit to avoid disasters. I think your instrument is indeed a step in the right direction, because it does help managers be aware of their company´s culture. But how could your OAS be used to avoid misfit mistakes? In your thesis, you argue that one can use individual personality types to characterize "corporative personality types". Can one travel the road in the opposite direction? It would be great to have an idea of what individual personality types better fit a given type of corporate culture. For example, if you found that certain MBTI types tend to predominate in a warrior culture, etc. In this manner, the hiring manager could use both the individual and the company scores as an aid in the selection process. Of course, I am not arguing that this should be a perfect or exclusive criteria. But it would add one more relevant data point that could be useful when making hiring decisions.

2. On Page 23 of your thesis, you state that "the vast majority of the effort has been put into understanding how to change and adapt corporate culture to maximize success, rather than on how it happens and how to properly define and characterize it", and you also add: "we believe that there is benefit in achieving a more in depth understanding of how and why things happen." You do admit that a conscious development of a company´s culture can be useful. For example, in page 44, speaking about Toyota, you state: "It's also a culture that did not develop by accident: The Company's leaders made it happen."

So my suggestion of a possible research agenda could be: How could managers go about trying to (positively) influence the formation of their company´s culture, or, if the culture has "blind spots", the re-formulation of its culture? Further work in this direction could make your culture measuring instrument a lot more useful in practical situations.

E.S.: I think both are great suggestions, though I think the first one is the one with the most potential in terms of changing for the best the way things are done in the corporate world. I remember a Levi's Director telling me a story about applying MBTI. For many years now, most Levi's employees are offered to take the MBTI test. In doing so, a sales manager realized that most of his best salesmen were actually the same MBTI type. He went on to propose to his manager to apply it in future recruiting processes. Also, back at my McKinsey days in Amsterdam, I remember that every newcomer was asked to complete the MBTI questionnaire, and then we were shown our results plotted into what was the historical average of employees, including a different color for best performers. Not surprisingly, there was a lot in common amongst those who did well at McKinsey.

Now, let me ask you another question Santiago: you have worked or been involved with at least three organizations that are renowned for their strong corporate culture; two academic ones (Harvard and MIT) and two businesses, McKinsey and Citibank. I am interested in your experience in each of these three institutions you worked at.

S.K.: I worked for Citibank as it transitioned from what you call stage 3 to 4, (stage 3. Formalization stage (crisis: too much red tape) and stage 4. Elaboration stage (crisis: need for revitalization) during the latter stage of the go-go 90s. At the time, Sandy Weil, a new CEO coming from the Investment Banking industry, took over as he masterminded a $ 76 billion merger between the company he was managing, called Travelers Group and Citibank. The merger was very traumatic. At the LatAm regional office where I used to work, everyone was talking about the change in culture. Traveler´s was a dog eat dog, competitive, immediate impact culture, and Citibank was much more of a process, knowledge and long term results oriented culture. Everyone was very aware of the differences in style and cultures, and not everyone agreed with the changes. Reading your thesis helped me realize that Sandy came from what you would call a "Warrior" culture, and Citibank had more of a "Perfectionist" culture. Above and beyond the still ongoing debate about whether investment and traditional banking should be separate, reflecting back I think that, at the heart of it, a lot of the later troubles that Citigroup got itself into originated in this lack of fit between both cultures. Among other effects, this misfit resulted on a number of good managers leaving the bank, and the high pressure highly powered incentives from the investment banking culture led to excessive risk taking and less process controls on the commercial banking side. So, while it is perhaps true that the bank had turned too bureaucratic, the resolution to this crisis via an injection of ideas from a completely different culture resulted in new problems that almost made the bank go bust.

I think Harvard Business School is going through a similar transition from stage 3 to 4. I am no longer in frequent touch with the school, but it is my impression that Nitin Nohria, is consciously trying to manage this transition, reinvigorating and adapting the school´s culture to the challenges of the new century. This is no easy task, as HBS´s traditions make it a very resilient place. It is yet to be seen if this brave new leader will be able to successfully stimulate the right cultural change without crating antibodies that might reject the new ideas. Interestingly the difference in culture with MIT is noticeable. While HBS is conservative, "top down", and conformist, MIT is entrepreneurial, "bottom up" and innovative. If HBS is all about long term, deliberate strategic planning, at MIT the motto may very well be "let a million flowers bloom". I personally adapted much easier to the MIT culture that to the HBS one. This maybe because, while I do like to think about long term impact, I also like to take calculated risks (disclaimer: my MBTI type is mid way between a J and P, but I presume the J types would have an easier time adapting to the culture at HBS).

McKinsey is also transitioning from stage 3 to 4. I addition to this, in terms of your typology, my impression of the firm is that we are trying to move from a "Perfectionist" to a "Knowledge" culture (Note that my impression differs from your thesis´ initial classification, which places McKinsey already as a "knowledge" culture). This is happening via the infusion of new subject specific knowledge to complement the firm´s traditional generalist track. This is being done via a two-pronged attack: by creating new career tracks to "breed from within", and by hiring external talent. Partly due to its past failures in consistently absorbing seasoned outsiders, the firm is going through a conscious effort to (a) adapt its own culture to the new scenario, changing the incentives structure but also "training" and "storytelling" to the existing leadership about new successful interactions between the established generalists majority and this new group of focused, experienced professionals, and (b) improving and fine tuning it's on boarding process. Personally, as one of these outsiders that had to adapt into a very strong culture, it has not been easy at all. At the same time, I did see a lot of new initiatives attempting to ease this transition from both ends, in the lines of the two fronts described earlier. However, the jury is still out. I have heard people say that this in "just another fad" and that the firm´s successful culture will simply go back to its own ways, and I have also heard leadership swearing that this change is permanent and irrevocable.

Dialog with Carolina Sanz: "How Nike transformed me into a Nike person"

Carolina is a university trained graphic designer who works at Nike Europe since 2003. She left Nike for a short stint in 2008 and 2009 when she worked in the retail department of G-Star, a Dutch fashion company renowned in Europe for their highly priced, trendy blue jeans. Carolina first joined Nike Europe in Hilversum as a designer in the Apparel Product Design team. Graphic designers at Nike work on two main areas: design of labels and other product related communication materials, and on the graphics (drawings, pictures, logos, etc.) that are printed on T-shirts and other products. The design of the product itself is done by product designers. Carolina then moved into the Retail Team, which is the group that runs the actual Nike stores across many countries in Europe. Graphic designers in the retail team are responsible for the design of the merchandising material that goes in windows and in the shop floor, indicating for example sales opportunities, new products, etc. After only a few months as a designer in this group, during a month in which the retail chain had to open many new stores simultaneously, Carolina was asked to temporarily work as New Store Opening Coordinator. This position is completely different to anything Carolina had done in the past for Nike. It is actually a managerial role that requires a complete different set of skills such as the coordination of complex projects across multiple departments and functions, including Nike teams and third parties. Her role was to be on site, across different EU countries, to make sure that openings themselves went smoothly as planned. Carolina accepted the challenge and actually, never again worked as a designer. I thought Carolina would be a great partner for a dialog for many reasons. First, she has been at Nike for many years, and worked at different locations and departments. Second, she has been given this unique opportunity that few companies do to reinvent yourself. Third, she is a South-American woman and not Anglo-Saxon; which means she does not belong to the leading culture at Nike: white, male Anglo-Saxons. Finally, Carolina is naturally very observant and open to deep conversations. She also took part in the test and re-test group for the proposed questionnaire based method in this thesis. For this same reason I thought to open our dialog asking her about her impression of the results we obtained assessing Nike's corporate personality.

E.S.: Carolina, the first question that I wanted to ask you since the moment you accepted my invitation is: Looking at the responses your colleagues provided about Nike, do they make sense to you?

C.S.: Well, yes, they do make sense to me, as I think Nike has a very strong and defined personality that is obvious to all of us. But reading the overall thesis, not just the Nike results, opened my eyes to something which I have never thought of: the process of adaptation and eventually change that working for many years at a company with a strong corporate culture and values does to an individual. I realized that as you say, there is a "Nike type" of employee, and that not only I conform it, I actually changed and became more "Nikesized" with time, to such an extent that when I left Nike to join G-Star, I could not fit in, and had to come back, like a runaway child that eventually comes back home. It seems to me that to fit that culture you need not to be already "one of them" but rather be ready to become one. When I joined, my first impression was that the company was way too American for my taste, embarrassingly so. The large company meetings where the directors presented new products and everybody was so excited, so proud; the videos that made my colleagues eyes turn wet; the big rounds of applause after every speech; the ever present quotations of Nike's founder Bill Bowerman; altogether was too much for me to digest, too false I thought, too artificial. I had live by then in Northern Europe for a while, my husband is himself Dutch, so for me the company was a third party of which I was not part. I rendered my services with total dedication, but that was it. When the day was over, it was over. There is the company, and there is me, two clear, independent entities. But I soon noticed that Nike people where proud of their brand, of their products. They would not wear Adidas not because they were not supposed to, but because they did not want to. They actually were Nike, and Nike was them. Yes, some of them were not that happy, some criticized that they could and should make more money, or get a promotion sooner, or both. Nike was no paradise, in that sense it was a normal company, where employees were overall happy, with some happier than others. But reading this thesis I realized that I have changed to become "one of them", actually, "one of us". I now honestly enjoy the company meetings; the short video of a 75 year old man running across a bridge with his Nike's turned my eyes wet, and I did laugh out laud with the CFO's latest presentation where he told his oh so British jokes. And needless to say, I own and wear no Adidas not Puma, just Nike's for me, my husband and now for my little one. And the whole change happened the same way it happened to the monkeys and the banana experiment you tell about. I came in, looked what other did and did not, and just accommodate. It is true that it felt natural, it was easy, but I eventually changed. For God sake, I was not even a runner before joining Nike, and now I run three times a week with my colleagues around the park in Hilversum. Everybody runs, everybody plays a sport, why wouldn't I. There has been a slow but natural process that we all seem to follow of adaptation and change. Because I do not think it is only adaptation, I think there is change.

E.S.: Oh yes, there is change; I know I have changed. Before joining Nike I was also not a real runner; and I left Nike some 8 years ago and guess what? I am still a runner, and no, I own neither Adidas nor Puma's; I still run on Nikes. But this process of adaptation I think requires some a-priori, some pre existing characteristics. Not anybody can get in and fit. Don't you think so?

C.S.: Definitely. There were many new colleagues that did not fit and remained at the sidelines, many of them frustrated and resentful. I would even dare to say that most of them eventually end up leaving or being asked to leave. There is no Nike long term employee that does not somehow conform the "mold".

E.S.: I like that you have chosen the word "mold", because it implies that something is casted, modified, created. You either conform the mold, or are fluid enough to adapt and become like the mold.

C.S.: Yes, and that mold seems to be the same across the many Nike geographies. I worked at many countries with the local Nike teams, and the "Nike type" of employee is one and the same. It does not matter if you are in Hilversum, Oregon, Shanghai or Buenos Aires.

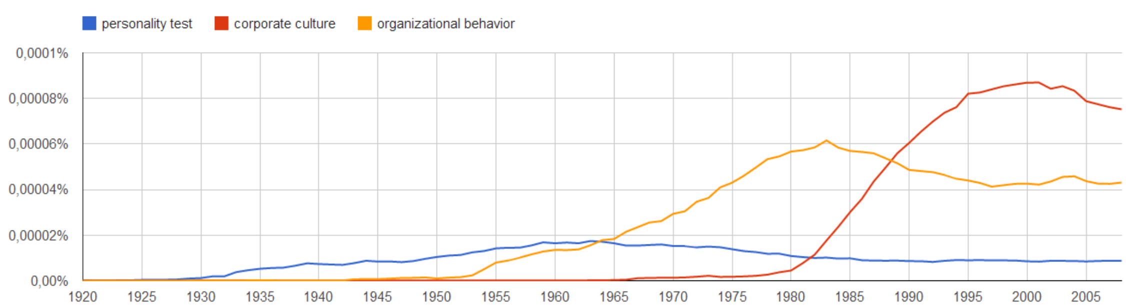
E.S.: The different "versions" of a corporate culture across geographies is a topic I would like to have the chance to research further. May be a good topic for our next dialog.

Again, as with the rest, a macchiato for me and a cappuccino for her served as a common ground, in a cozy corner of the Nike Hilversum's Head Quarters Starbucks cafe.

SUMMARY

This dissertation takes an in-depth look at Corporate Culture through the lenses of Jungean and Freudean individual psychology theories. This perspective sets the base for the development of a questionnaire based method to map Corporate Culture based on Organizational Archetypes.

For many decades now the business world has accepted Jung's Archetypal Theory as the base for personality related tests, such as the The Meyer Briggs Type Indicator (MBTI) that is widely applied and somehow became a standard. But when it comes to Corporate Culture there seems not to be a single assessment method that enjoys such an acceptance and wide recognition. The reasons behind this are many, but first amongst them is the fact that the business community has always been reluctant to recognize the role that both individual and social psychology play when it comes to delivering results, including top line growth and bottom line profit. As the Google NGram[141] graph below shows, while the words "personality test" have been present in literature since the early 30's, it was not until 1950 that "organizational behavior" started to be mentioned in books, and it took all the way to 1980 for "corporate culture" to show up, peaking only by the year 2000.



Google NGram Viewer graph, showing the relative number of times the respective words appear on books published in the United States for the period 1920 to 2008

Though there are many books and papers published on the subject matter of this dissertation, agreement on how to assess corporate culture is not widespread yet as it is in the field of individual personality.

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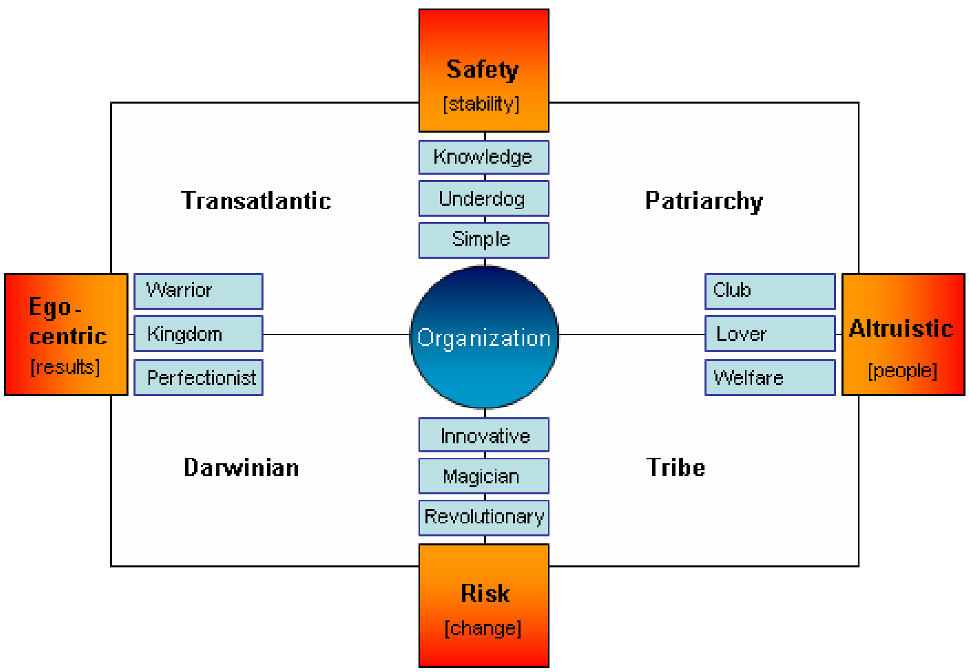
[141] About the Google Ngram: when you enter phrases into the Google Books Ngram Viewer, it displays a graph showing how those phrases or words have occurred in a corpus of books (e.g., "British English", "English Fiction", "French") over the selected years.

The first chapters of this work look into the many definitions that exist of Corporate Culture, including the process of creating and perpetuating it across generations of employees. We then state the working assumption, and demonstrate that Corporate Culture is to a company what personality is to the individual. Based on this, we set to extrapolate Jung's Archetypal Theory from the individual to the organization, and we are able to define a series of "organizational archetypes", mapping them into the four-quadrant graph shown below.



The four quadrants of Organizational archetypes

The advantage of this approach is that it is based on a widely accepted and researched body of knowledge, such as Jung's personality and archetypal theory, and the many personality tests there exist, including the MBTI, which have been refined thanks to many decades of research and application.

Once defined and characterized, we set to look into how Corporate Culture evolves as the work organization lives through the different stages of its life cycle. The conclusion is that, as with individuals, most key traits of a given Corporate Culture remain fairly stable through time, though isolated events, when significant, can change or influence some aspects of it.

Finally, we developed a questionnaire-based method to map Corporate Culture using what we have named the "Organizational Archetype Survey" (OAS). We also present the results of applying the OAS method to a series of companies, which include Nike and KPMG, amongst others. Different tests run over the results obtained of the first studies enabled us to refine the questionnaire. Though the internal consistency and test re-test results are satisfactory, the OAS method needs to be further refined through conducting more tests.

We think the value of this dissertation is not only the method that comes out of it, but more so the different chapters in which we take a deep dive into Corporate Culture and how its mechanics. We have assumed that most readers are familiar with the many definitions of corporate culture, so by this work we aspire to take them one step further, providing a more in depth look into how it happens, why it happens, how it evolves, how it impacts their everyday business life, and finally, provide them with a method to assess it.

Though based on generally accepted principles and public knowledge theories authored by different scholars and researchers, this dissertation presents a series of new approaches and definitions that are original, and which we aspire can become the base for other researchers to refine and take them further.

ACKNOWLEDGEMENTS

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ABOUT THE AUTHOR OF THIS WORK

Ezequiel Szafir was born in 1971 in the city of Quilmes, some 20 km south of Buenos Aires, Argentina. He got his degree in Mechanics at the Otto Krause School (1989), then a University degree as Business Analyst (1993) at the Engineering School of the Argentinean Business University (UADE); followed by a Bachelor of Science in Business Organization (1995) at the same university. Later in the United States, he got a Master of Science in Management degree, with honors, at the Arthur D. Little School of Management in Boston, US (1996). During the years 1996 and 1997 he joined the International Motor-vehicle Program at the Massachusetts Institute of Technology, Center for Industrial Policy Development as a researcher. There he published a paper on the future of the Automotive Engine technology together with MIT's professor Dan Whitney and fellow researcher Denis Artzner.

Ezequiel has lived and worked in Buenos Aires, Argentina, in Boston and Seattle, United States, in Amsterdam, The Netherlands, in Madrid, Spain, and currently in Luxembourg. He is also a regular visiting lecturer at several Universities including the Masters of Business Administration and Operations at the Instituto de Empresa (iE), and the Masters in Operations and Logistics at the Z-Log/MIT institute at the University of Zaragoza.

In his professional life, he has been journalist for several newspapers and magazines in Argentina, and has worked as a consultant for Arthur D. Little in Buenos Aires, Argentina and in Bolivia, working amongst others in projects sponsored by the World Bank (Capitalization of the Bolivian Oil Company YPFB) and PNUD and the Ministry of Finance (support of SMEs in Argentina). After finishing his Masters in the United States he worked as Engagement Manager for McKinsey & Co. in Amsterdam, was Vice-President Business development at Liberty Media Europe, Operations and Strategic Planning Director at Nike Europe, Partner at Deloitte Financial Advisory Services in Spain and Managing Director of Cortefiel Group, a Spanish fashion retailer with over

2,000 stores in 75 countries. Currently he is Vice-President at Amazon Europe based in Luxembourg.

Ezequiel has also authored a historic novel titled "Marina de Buenos Aires" (Espliego Editores 2004).

In October 2003, while he was still living in the Netherlands, Ezequiel joined Tilburg University, under the sponsorship of Professor John Rijsman as PhD student. Ezequiel lives with his wife and two children in Luxembourg.