

JUNGIAN WORLD IN THE HOFSTEDES'S CULTURAL MODEL

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Abstract: *In our days globalization implies deep integration and interconnectedness; networks of relationships between a large number of heterogeneous social, cultural, political and economic organizations. This paper concentrates on one part of organizational culture, namely organizational members' beliefs (Jungian archetype) as a potentially malleable target of managerial intervention and the different of Western and Eastern European Culture superimpose over the Hofstede's theory. Values are introduced as a vehicle for influencing organizational beliefs, while the promotion of values means the practices and procedures used to increase value-related awareness and action. In a multinational enterprise, influencing beliefs and promoting values may be especially challenged due to the diverse beliefs of employees*

Key words: *Jungian archetype, Western and Eastern organizational culture, the Hofstede's cultural model: power distance; individualism/collectivism*

1. INTRODUCTION

Recent trends in international trade in an era characterized by the globalization of human resources management. In this point of view is very important to understand which the differences are between the particularities of the western and eastern organizational culture on the first way and the archietpal symbols. The organization's culture influences the built environment that, in turn, affects individual behavior. The organizational values are integrated into the design of the built environment and facilitate desired behaviors.

2. HOFSTEDE'S CULTURAL THEORY

Hofstede defines culture as the "software of the mind" that guides us in our daily interactions. His studys demonstrated that there are national and regional cultural groupings that affect the behaviour of societies and organizations, and that are very persistent across time. Hofstede's depicts his dimensions of national culture as bi-polar in the sense that each is composed of contrasting positions. This is also problematic - the two can coexist and are simply emphasised, more or less, depending on the situation (Hofstede, 2001).

Hofstede identifies five of these differences in mental programming, which he calls five dimensions:

- Power distance,
- Collectivism vs. Individualism,
- Femininity vs. Masculinity,
- Uncertainty avoidance and Long-term vs.
- Short-term orientation.

In our paper, we focused about only two dimensions – power distance and individualism vs. collectivism, superimpose over the patern: herous and mother Jungian archetypal (fig. 1).

Power distance measures how subordinates respond to power and authority. *In high-power distance countries*, subordinates tend to be afraid of their bosses, and bosses tend to

be paternalistic and autocratic. In high power distance nations inequalities among people are considered desirable, there is greater reliance by the less powerful on those who hold power, centralization is more normal, and subordinates are likely to be separated from their bosses by wide differentials in salary, privileges and status symbols.

In low-power distance countries (the US, Britain, most of the rest of Europe), subordinates are more likely to challenge bosses and bosses tend to use a consultative management style. In low power distance nations such as the United Kingdom, inequalities among people will tend to be minimised, decentralisation activities is more likely, subordinates expect to be consulted by superiors, and privileges and status symbols are less evident (Schwartz, 1994).

Collectivism versus Individualism

In *individualistic*, people are expected to look out for themselves. Solidarity is organic (all contribute to a common goal, but with little mutual pressure) rather than mechanical. Typical values are personal time, freedom, and challenge. In societies such as in the United Kingdom, individualism is more important, with a lower emphasis on loyalty and protection. Children learn to say "I". Individualism pertains to societies in which the ties between individuals are loose: everyone is expected to look after himself or herself and his or her immediate family.

In *collectivist cultures* individuals are bounded through strong personal and protective ties based on loyalty to the group during one's lifetime and often beyond (mirrored on family ties). Values include training, physical condition, the use of skills. In some societies people need to belong to a group and have a loyalty to the group. Children learn to say "we". Collectivism as its opposite pertains to societies in which people from birth onwards are integrated into strong, cohesive in groups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty." In strong collectivism countries there tends to be greater expectations of the employer's obligations towards the employee and his or her family.

We suppose, that differents between two Hofstede's model result of Jungian archetypal.

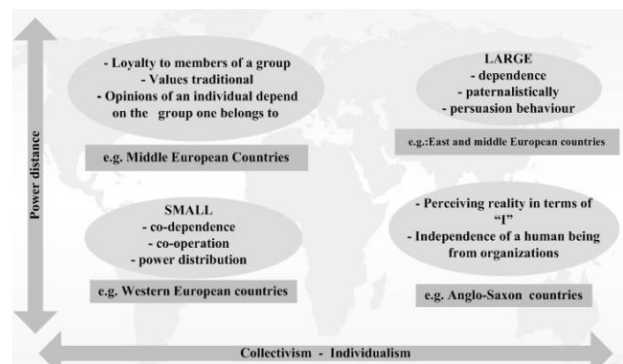


Fig. 1. Hofstede's cultural model

3. EASTERN VS. WESTERN CULTURE

Culture is always a collective phenomenon, because it is at least partly shared with people who live or lived within the same social environment, which is where it was learned. It is the collective programming of the mind which distinguishes the members of one group or category of people from another.

The culture incorporates elements and characteristics of corporate culture of company, host, and home country into matrixes as important function of international/global business. Culture is a direct determinant and derives of demand and supply, and way to do and handle international economics. The model does not only simply set new limits on opportunities for buyers and sellers, but also helps determining goals, objectives, preferences, and aspirations of the three components.

3.1 Archetypes of Jung

Jung believed that symbol creation was a key in understanding human nature. Symbol, as defined by Jung, is the best possible expression for something essentially unknown. To account for these similar symbols occurring across different cultures and time periods he suggested the existence of two layers of the unconscious psyche. The first of the two layers was the personal unconscious. It contains what the individual has acquired in his or her life, but has been forgotten or repressed. The second layer is the collective unconscious which contains the memory traces common to all humankind. These experiences form archetypes (fig. 2). Jung believed that there was a deeper and more significant layer of the unconscious, which he called the collective unconscious, with what he identified as archetypes, which he believed were innate, unconscious, and generally universal.

Cultural complexes structure emotional experience and operate in the personal and collective psyche in much the same way as individual complexes, although their content might be quite different. Individuals and groups in the grip of a particular cultural complex automatically take on a shared body language and postures or express their distress in similar somatic complaints.

3.2 Hero Archetypes of Jung for the Western Culture

The **hero** concept, which has been a part of human culture for nearly as long as human culture has existed, is one of those things that all human cultures share and, even though many differences exist, the heroes are remarkably similar. The hero archetype has survived remarkably intact, but there have been some changes and transitions in the basic idea of heroism and society's view of the hero. An archetypal motif based on overcoming obstacles and achieving certain goals.

The hero symbolizes a man's unconscious self, and this manifests itself empirically as the sum total of all archetypes and therefore includes the archetype of the father and of the wise old man (Read at all, 1979).

A hero had to be strong, intelligent, and courageous.

Warriors had to be willing to face any odds, and fight to the death for their glory and people. The Anglo-Saxon hero was able to be all of these and still be humble and kind.

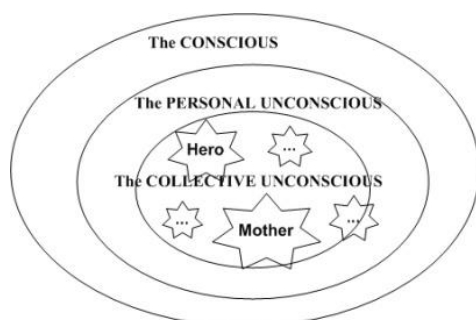


Fig. 2 The structure of the psychic

A hero is a person of distinguished courage who has outstanding qualities and abilities, who is admired for these having these aspects of their character and also admired for brave and noble acts. An Anglo-Saxon hero is a person who has good leadership qualities, is able and willing to provide people with a sense of security, and is willing to go into danger despite possible harm to them. These Anglo-Saxon heroes usually were kings or thanes because they distinguished themselves above others by doing a good for the greater of everyone. This person has to be willing to put their own lives on the line for the benefit of others.

3.3 Mother Archetypes of Jung for the Eastern Culture

The mother archetype is a particularly good example. All of our ancestors had mothers. We have evolved in an environment that included a mother or mother-substitute.

The mother archetype has been associated with solicitude, wisdom, sympathy, spiritual exaltation, helpful instincts, the negative or evil side of the mother archetype is associated with secrets. Often mother demonstrates tenacity, protectiveness, resourcefulness. One of the great lessons of the mother archetype is the process of life and mothering. It is important to create, nurture, empower and release (Jung, 1969).

The mother archetype can be a catalyst in the lessons of duality, all encompassing, and wholeness. Excessive concern for security, lack of independence, self-emasculation, inability to assume responsibility for one's actions, and lack of feeling become the hallmarks of such collective men. Ultimately, living in identification with an archetype results in the loss of control over one's perceptions and actions (Joanna, 1988).

4. CONCLUSION

Do you think that increasing globalization and advancements in technology will lead to a narrower spectrum of national values?

Paradoxically, the world-wide dissemination of pluralism has served to break down its character as a specifically Western, liberal idea, while also serving to revive the value of cultural unity or integrity. We live in a more pluralistic world, but it is a single world, which was previously divided into East and West (along with other internal divisions as well).

In our paper we try to relieve two contrasting cultural orientations: one values individualism specific for Western Organizational Culture and the other values collectivism for Eastern Organizational Culture. Over these orientations we superimpose another dimension- distance of power:

- The Eastern communal spirit – *collectivism* and *senzorialism* and the *Distance of Power is high*
- Western *individualism* and *rationalism* and the *Distance of Power is low*

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