

*For where's the State beneath the
Firmament
That doth excel the Bees for
Government?*

– Guillaume de Saluste du Bartas
sixteenth century poet

Cycles and levels of organizational life

Tim Dalmau



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Nebraska.

Like a keepsake put away in an attic trunk, it seems time to take this paper out, polish it somewhat and put it back on the mantle piece for viewing. Its genesis lay in the mind of the late John Sherwood, and was first shown to the public in Melbourne in June 1983 at an **OD conference**. It matured with the assistance of **Bob Dick and Phil Boas** as the underlying framework of a book we co-authored in the late 80s. It was stimulated into visibility and fame by John Burgess in 1993 and reached maturity with the influence of Andrew Rooney and Bernie Neville in 1994 and then again as a small part in a chapter of a **book co-authored with Bernie Neville**. Its last public outing as a stand-alone model occurred in **October 1994 in Omaha,**

In trying to make sense recently of a client's performance management system this framework seemed to fit the bill, a guess that was validated in the client's response. And in response to many requests for copies over the decades, it has been updated with recent thinking.

This paper is dedicated to the memory of Gay Burgess and Helen Neville

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This paper explores the relationship between organizational culture, archetypal psychology, and organizational life cycles. In so doing it makes no claims to comprehensiveness from the vantage point of any particular one of these three “fields”.

The foundation model is one of organizational growth and decline developed by the late John Sherwood of Cincinnati: it provides the foundation stone on which subsequent views are built. To this is added the notion of organizational culture as it relates this to the foundation model. This resource paper relates some perspectives of archetypal psychology to the foundation framework to generate a four level model of organizational inquiry.

Life Cycles Of Organizations

Beginnings and endings are important. For the person, birth and death are fundamental boundaries. Similarly, every aspect of a group comes into existence and develops; and every development is bound for decline. Paradoxically, decline also carries within it the potential for renewal.

These basic assumptions apply to an organization or group in its entirety. They apply also to any of its aspects: its goal system, its programs, its structure, its roles.



John Sherwood

Everything goes through a cycle of growth and decline. The decline of any organization (or a sub-unit, aspect, function, or the like) can be regarded as a series of steps related to *increasing doubt*.

Suspended doubt

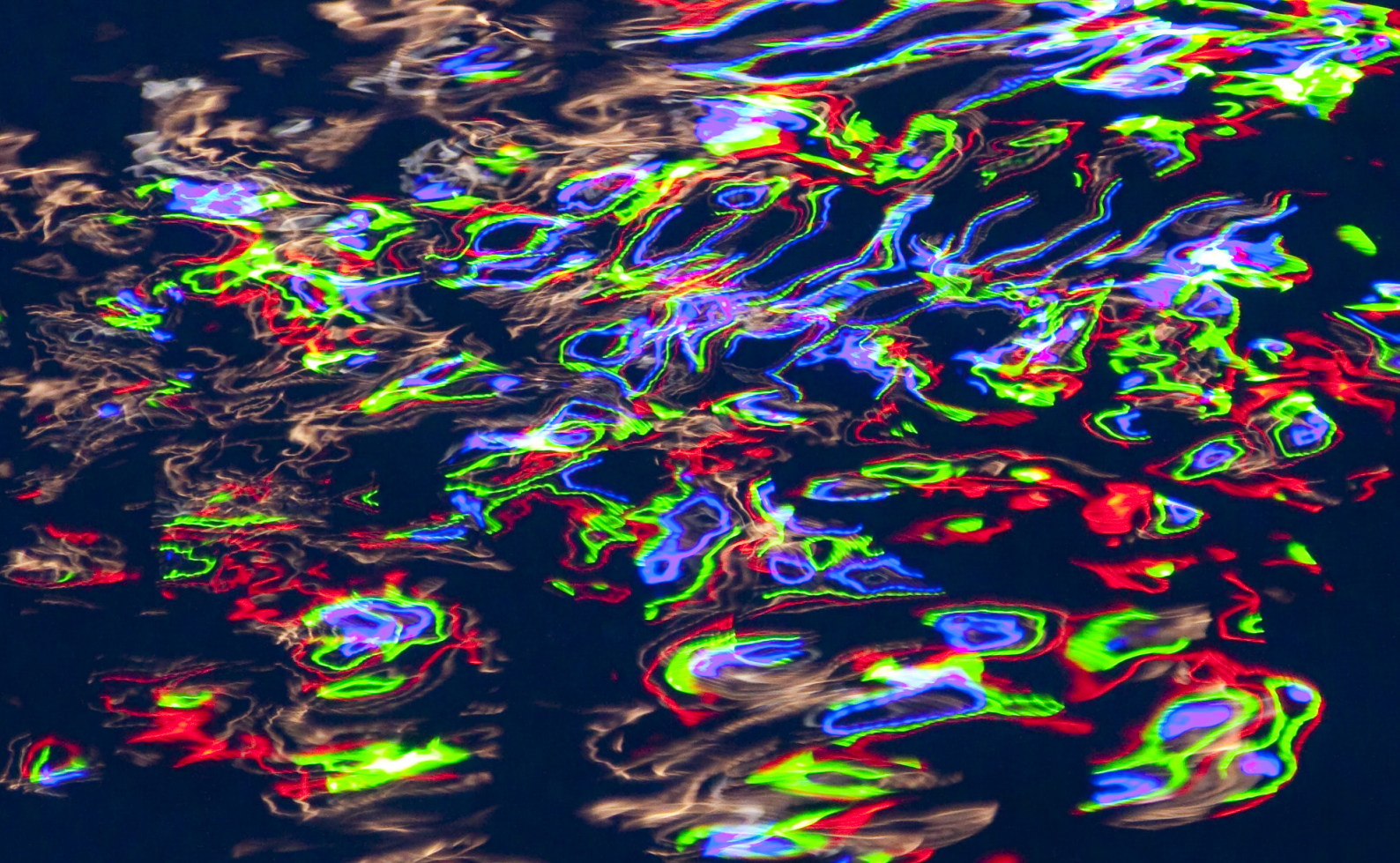
At times the general functioning of a group can be highly acceptable to all. This may be indicated by high morale; the people involved represent a cohesive and well functioning group; there are common goals and congruent structures, and so on. We then say that the group exists in a state of *suspended doubt*. It is not that the group is functionally perfect. Rather, its members have for the time being unconsciously agreed to withhold doubt and skepticism. Everything is fine, or seems to be.

Operational doubt

The first sign of decline appears when members start to tell leaders widely that things are not functioning as well as they might. Some doubts begin to be expressed. Colloquially, we might hear someone saying: “We’ve got a problem here”. The first and most typical response of those in management positions is denial: “No we haven’t; everything’s fine; let’s not fiddle with the system, it’s working well.”

The doubt is about the operations of the group – plans, decisions, coordinating mechanisms, policies, procedures, budgets, and structures. It is called *operational doubt*. During times of suspended doubt, comments about the group are positive and characterized by enthusiasm and commitment. Operational doubt moves to a position in which the operational norms are questioned or challenged.

If such challenge continues, it is likely that leaders will ultimately accept the problem to some extent. They then attempt to institute changes designed to address the “problem”. Their intention is to return the system to a state of



suspended doubt. Colloquially, we might typify this response by: “Yes, we agree. *But we’ve spotted the problem and we’re working on it. All we need to do is fix up the system.*”

Such attempts often involve setting up a committee, doing a needs analysis, undertaking an organizational diagnosis, hiring a management consultant, or the like ... all expected to establish accurately the nature of the problem and the most appropriate steps to get things “back on track”.

Such attempts, in the long term, fail to resolve the increasing doubt: more often than not, the underlying goal is to “manage the person” asking the question rather than the question itself. The result often is that nothing is done (really) about the concerns of the members raising the questions.

Ideological doubt

In turn, their questioning becomes more serious, their doubts deeper. Now they question the purposes and goals of the group and seek rational responses rather than the “standard party line”. Their own conviction of belief is in

doubt: it no longer undergirds their practice.

Typically, members might say things like: “*All this patching up is worthless; the whole system is bankrupt and we need to renew the whole lot; we no longer know why we are in this business.*”

Such doubt is termed *ideological doubt* for it questions the basic purposes and goals of the group. It is typically met by leaders with an ideology-based response through recourse to the group's charter or such attitudes as are exemplified in the comment: “*That's the way we've always done it and we will continue to do it that way.*”

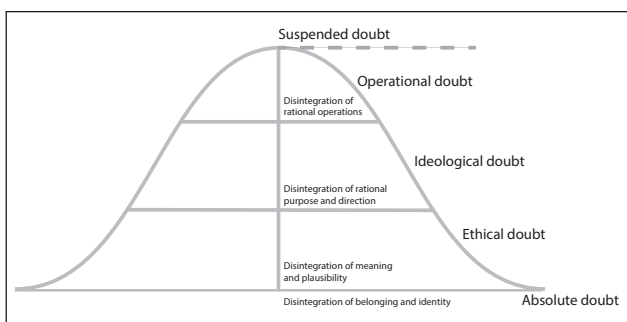
The seeds of alienation are now setting in. The leaders tend to adopt progressively defensive responses to the increasing doubt. This period is characterized by rational argument and debate; conventional wisdom is challenged and the assumptions that underlie the group are critically examined.

Ethical doubt

If the group remains unresponsive to these concerns, doubt intensifies further. Alienation

is widespread. The group may be viewed by many as oppressive and uncaring of such things as basic working conditions. Questions about moral or ethical values implicit in the group's goals or practices are now raised.

The situation reaches a point characterized by the response: *"All this renewal is getting us nowhere; the whole system is losing its meaning for us."* Leaders take up increasingly defensive and retrenched positions in the face of such doubt and tend to revert to highly arbitrary and autocratic management styles. Widespread



commitment is lacking. The general systems for communication and coordination break down very easily or become inoperable. The state is called *ethical doubt*.

Members say things like *"Once we were a team pulling together and enjoying our work and each other [suspended doubt]. Then we became a club – we had some common interests and generally worked in the same direction but only came together for support and networking, for we found we couldn't work together [ideological doubt]. Now we are a motel – people coming and going in the night without any real connection to one another. And if we don't watch out we will soon become a hospice."* This is the last stage before ultimate breakdown of shared meaning.

An organization or group can still continue to exist when there is widespread ethical doubt, but it will be very ineffective and inefficient. Its members receive no reward for their participation and contribution to common goals. There is widespread breakdown of basic management principles and practices.

Absolute doubt

John Sherwood originally characterized the next stage of absolute doubt as one of widespread cynicism and despair. The system is barely workable. It may even cease to function, although this is not always the case. In other words, people say, *"What's the use — there is nothing at all in it for me."* In times of high unemployment and uncertainty, people in such organizations have fewer options for going to other organizations. In his view, they may therefore suppress such doubt behaviorally yet still experience it emotionally and motivationally.

Rise and growth

On the other side of the coin in order to grow, an organization has to answer three basic questions:

- Who are we? *What is our identity?*
- Why are we here? *What is our purpose?*
- How will we work together? *What process shall we use to achieve our goals?*

The most obvious components of a group are its normative procedures. These include things such as its programs and actions, its roles and the relationships among them, its policies, its communication patterns, and its treatment of members. In other words, they are its standard operating procedures: what it does and how it does it. These components are collectively termed the *norm* level or element of the system.

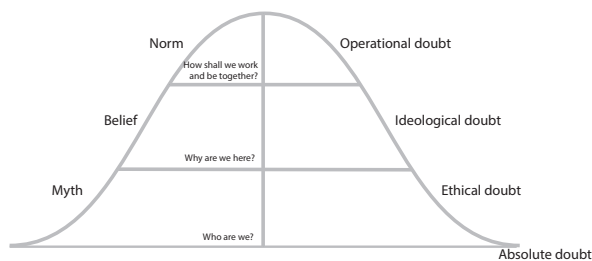
The second element or level is *belief* – the group's rational statement of what it hopes to achieve. They are embodied in documents and through key people as statements of purpose or mission, broad aims, goals and objectives. At a more basic level they are the "credos" of the group.

The third element is that of *myth* – the unstated values and assumptions at the heart of a group.

It is from these that its statements of purpose and its goals derive.

By the word myth John Sherwood meant to convey an essential “core of truth” or basic sense of identity that a group possesses. This third layer he described as concerned with the fundamental assumptions we use to order the variety of our experience and give it meaning. He saw it as composed largely of unconscious values and processes.

Though pervasive it is yet elusive in the rational world; it deals with time yet is outside of it; is passed down through the organization from one “generation” to the next. It is essentially



non-rational or, as **Egan** defines a similar concept, arational. (Egan, 1983).

It was John Burgess in the early 1990s who became an ardent advocate for the green line that came to separate these two worlds: the rational and the non-rational.

Organizational Culture

Beware anyone with a simple definition of organization culture. The complexity that really underlies the concept of culture in the 1980s. Writers such as **Gagliardi**, **Schein** and **Lundberg** challenged simpler notions of culture. They suggested culture resides in the meaning people attribute to the organizations in which they spend much of their time. At its broadest it is a coherent system of assumptions and basic values that distinguishes one group or organization from another, and that orients its choices.

To put it slightly more formally, and using the words of **Edgar Schein** (1985):

a pattern of basic assumptions – invented, discovered or developed by a given group as it learns to cope with its problems of external adaptation and internal integration – that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think and feel in relation to these problems.

The teaching is often not conscious, but absorbed by the newcomer through observation of how other people behave, and how they react to the newcomer's behavior. **Lundberg** (1985) offers a definition very similar to the above, but goes on to distinguish four separate levels of meaning for an organization's culture.

Artifacts: At the more visible or superficial levels of culture in Lundberg's formulation are artifacts. These are tangible aspects shared by members of an organizational group, including behavioral and physical attributes, language, stories and myths, rituals and symbols, technology and art used by an organization.

Perspectives: The next level involves perspectives: the rules and norms the members of a group or organization develop and share socially in any given context. Perspectives are, if you like, solutions to a common set of problems encountered from time to time. They define situations and prescribe the bounds of acceptable behavior in such situations. They are relatively concrete and members are usually aware of them.

Values: The values are the base that members of an organization use for judging the “rightness” or “wrongness” of situations, acts, and people. Values reflect the real objectives, standards and goals in an organization and define as well its transgressions, sins, and wrongdoings. Though more abstract than perspectives they can sometimes be articulated by members in such statements as organizational mission and philosophy.



Some organizations value difference, others value uniformity. In some organizations people value clear, rational and logical thought processes to reach decisions. In others, more intuitive, feeling-type forces are given priority in decision-making. Some reward creativity, risk-taking and innovation; others value order, checking and control.

Basic Assumptions: At the deepest level we find the tacit beliefs that members hold about themselves and the world, their relationships to one another and the nature of the organization in which they work. Largely unconscious, they underpin the first three levels above. If you like, they are implicit and abstract axioms that determine the values, perspectives and artifacts of an organization's culture.

Culture for Lundberg, it seems,

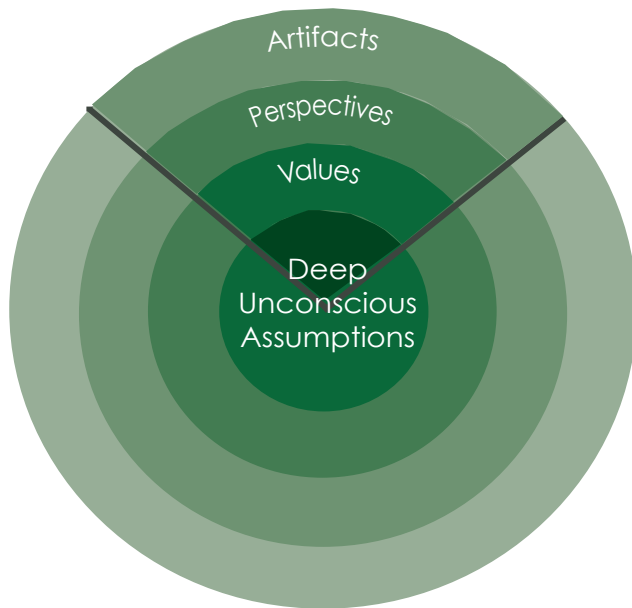
- is found in the way an organization's employees talk with and act towards clients and each other [artifacts];
- is expressed in the symbols used

on letterhead, on buildings, in our advertising [artifacts];

- is found in the mind-sets members bring to bear on solving problems inside organization and with clients [perspectives];
- is found in the attitudes and beliefs members collectively hold about what is good and proper, about what is questionable, about what is unacceptable [values]; and
- occasionally shows us glimpses of its core – the deep and unconscious assumptions an organization's people hold about the world and how it works [basic assumptions]

Craig Lundberg's notion of culture is not unlike an onion skin with different layers going deeper and deeper into a core; it is a most useful metaphor for organizational culture.

A number of things follow from this notion of culture ...



Organizational culture is a multi-layered affair. Its expressions range from the behavioral and tangible to the invisible and deeply unconscious. One cannot talk simply of an organizational culture without specifying the level. There may also often be doubt about whether it is culture being expressed, or something else. The unconscious is not necessarily an orderly thing. Those parts of an organization's culture that arise from its collective unconscious will not always emerge or unfold in orderly ways.

Significant components of an organization's culture are its basic myths and basic assumptions. They act as long-term memories. They find their expression in what Argyris and Schon call an organization's theories of action: the recurring strategies with that the organization tries to manage its internal and external worlds. They are the source of an organization's theories-in-use: the unstated rules that might be deduced from its behavior.

Organizational culture changes over time. In times of stability it becomes more embedded into the out-of-awareness functioning of an organization; it becomes more and more unconscious. In times of change, aspects that have previously dropped out of awareness may well be lifted once more into consciousness.

Because culture is complicated, and layered, and to some extent unconscious, it is not predictable. The process of working with it always involves uncertainty and risk, and "cookbook" approaches don't work generally.

These views of culture do not yet have common currency in the world of management: some seem to ask of "culture" much more than it can give. They tend to ascribe more predictability to the cultural change process than is warranted and more confidence in the ability of "social engineers" to actually "grab hold" of culture than is probably wise. Indeed, this type of thinking often rests on five common misunderstandings of culture in organizations. They are described below as five fallacies: five misleading ideas. Unfortunately, these five fallacies are very common among internal organization development specialists and line executives

Fallacy 1: Equating A Manifestation Of Culture With Culture Itself

Culture is often viewed too simply, or confused with other concepts. In reality it is very hard to capture clearly in words the essential nature of culture. There is often no way of telling if people are using the same terminology in the same way until they begin to tease out its implications. Only then do interpretive differences become apparent.

This is a particular risk with rather fuzzy concepts like culture. Some confuse culture with values. Others, as **Rousseau** has said, confuse it with organizational climate. For still another group it seems to be almost akin to management style. Culture is related to all of these things; but is not equivalent to any one of them.

Fallacy 2: Working With, Or Changing, More Superficial Elements of Culture

It is common for people to reduce culture to one its constituents or manifestations. A subsequent intervention in this element is then



attempted. Disappointment follows when unrealistic expectations for change are not met.

So many managers apparently seek cultural change by changing superficial phenomena: the behavior and events and things that Lundberg (1984) names artifact. They fail to pay attention to the deeper values and the unconscious assumptions that influence people's attitudes and behavior.

Quite rightly, they see among their employees certain behaviors, practices and procedures that are outmoded or inappropriate. They recognize inappropriate ways of approaching problems, non-strategic responses to critical issues, and inattention to the things that matter. These same managers then espouse a new set of behaviors, a new set of norms. They become frustrated when their employees fail to respond to what is "obvious, necessary and common-sense".

The other and frequent folly arising from this fallacy finds expression in the upsurge of interest in organizational values; in particular, the assumption that espousing a set of values will lead to change in the organization's deeper culture. Argyris and Schon show us how

complex and treacherous it is to sail in these waters.

Culture ranges from the superficial to the deepest assumptions and feelings that people hold about an organization. The deeper phenomena are harder to define and reach. But with the more superficial phenomena (the "artifacts") you cannot be sure if it is culture you are dealing with, or something else. The same is true for the perspectives and the values levels.

Fallacy 3: Treating Culture As Key Cause And Remedy

There are some who engage in simplistic thinking about organizational dilemmas and see culture as both the key cause and key remedy of quite complex phenomena. The assumption is that if you change culture, then other changes follow. This is a fallacy that comes in many guises, and is by no means restricted to culture. For example some act as if they believe: "*Culture is the cure all. It'll fix everything.*" They seem to operate from a set of invalid assumptions that see culture as cause.

The assumptions go something like this: that inappropriate "culture" is not necessarily

affected by managerial competence, systemic or structural factors; that a program of cultural change will remedy the deficiencies; that a cultural change is a sufficient intervention for such deficiencies; and that cultural change can be planned, implemented and evaluated against the same criteria and within the same frameworks as other more operational aspects of organizational life.

The simple problem with this piece of thinking is that culture is an effect of other things not the cause of them. Moreover, Cunningham and Limerick argue that cultural change cannot take place in a vacuum. Strategy, and structure, and culture are part of the same package, and require simultaneous attention.

Fallacy 4: Treating Sub-culture As If It Were The Entire Culture

This fallacy occurs with the equation of some part of a sub-culture within an organization with the whole culture of the organization – the “unitary fallacy”. It rests upon the misconception that it is possible to create a unitary culture in a large organization. Unfortunately, this simply is not so. The literature on organizational culture is clear that if unitary cultures do occur, they are extremely rare. Van Maanen and Barley are one of the few groups of writers who spell out the conditions under that one might find a uniform and unitary organizational culture.

Unitary cultures evolve when all members of an organization face roughly the same problems, when everyone communicates with almost everyone else, and when each member adopts a common set of understandings for enacting proper and consensually approved behavior – extremely rare today. Organizations are more appropriately thought of as culture-bearing milieux: arenas in that one will find sites of, and through that, sub-cultures may develop. Unitary cultures in large organizations may not be possible: what may be possible is a unitary

set of espoused values, and a more or less common set of perspectives, but these alone do not a culture make.

Fallacy 5: Confusing A Concept With Reality

This is the inappropriate reification of culture, treating as real and tangible that which is actually a concept. Among others, Bateson highlighted this thought process. He emphasized that many psychological and anthropological constructs are just that: constructs, ideas in the mind of the observer and not physical entities.

Nevertheless, many psychological constructs have been afforded the status of physical reality by writers and thinkers. In so doing, they have often unwittingly laid traps for themselves. The traps may consist of trying to define a set of technologies for things that are only poorly understood, or may not even exist. Related traps involve expecting reality to conform to the theory or model, rather than being willing to deal with the world as it exists.

There is great deal of similarity between the view of organizations proposed by John Sherwood and that by Craig Lundberg. Sherwood saw his third layer as the deepest level of organizational awareness and Lundberg sees deep unconscious assumptions as core elements of an organization's culture. Yet Lundberg's model suggests there may be cultural phenomena at work in an organization that are not necessarily peculiar to that particular organization. This would represent the area outside the slice of the onion representing the organization in the diagram above.

Archetypal psychology and myths in organizations

The most recent well-spring of archetypal psychology is the work of James Hillman, who used the term as a way of describing in the

late sixties a movement within the field of psychology then exploring the connections between the arts, culture and the history of ideas. **Hillman** (1983) defines archetypes as the primary forms that govern the psyche manifest in the physical, social, linguistic, aesthetic and spiritual modes among groups of people.

Archetypal psychology draws heavily on the work of Carl Jung and Henry Corbin, and goes beyond mere analysis and to start to place value on the images with which groups play as the prime basis for our “knowing” and our “understanding.” An archetypal image is universal, crosses history, leads us to profound insights, generates further insights, and is a highly intentional creation on our part. The primary currency of archetypal psychology is myths: they become vehicles for deeper insight into the day-to-day experience of people in groups, organizations and communities.

One client group I worked with many years ago was a unit within a large federal government department. Over the time with them, I heard many stories. Like many other organizations, these were stories of the past. Only the past went back to 45 years ago and finished about 20 years ago. (Not one of the current employees had worked in this unit for more than 11 years!) The stories told of how they were the original department, how they had nearly four times the number of staff than currently, how they achieved great things, how they had pioneered many innovative practices in their time. These

stories evoked images of past potency, of past power, or past creativity. They implied present impotency, present powerlessness, present flatness.

Organizational myths are vehicles for understanding the images that drive and grip organizations. Their scope and applicability can range from sub-cultures within organizations, through to the organization as a whole, and even beyond the organization into the wider environment. The archetypal psychologist seeks understanding through discerning, exploring, and playing with the images latent in the myths.

In John Sherwood's terms, we would say that by touching the myth we can better work with the norm. Craig Lundberg might say that by exploring the core unconscious assumptions, we can better grasp the artifacts. Carl Jung might possibly go so far as to say that myths and their latent images are forces and mechanisms for the transformation of unconscious energy within organizations.

Studying specific organizational myths is the first step on our archetypal journey and the particular source for our comparisons is Greek mythology.

Levels of organizational life

The life cycle model can also produce useful insights if it viewed as a way of depicting phenomena of various depth. Accordingly, the three layers came to have the terms of practices and procedures, purposes and directions, unit and



identity. Suggested originally by Andrew Rooney this approach has the added advantage of making it more “user-friendly” to clients. It is possible to think of organizations as not unlike a large hill on that you are standing. You wish to understand this piece of earth and so you start digging down into this hill.

The first thing you come to is the top soil – it is more or less easily removed and studied. No sophisticated tools are needed, a pick and shovel will probably be sufficient. It is not too difficult to get at this top soil, study it and maybe even rearrange it and bed it back down again in some new way.

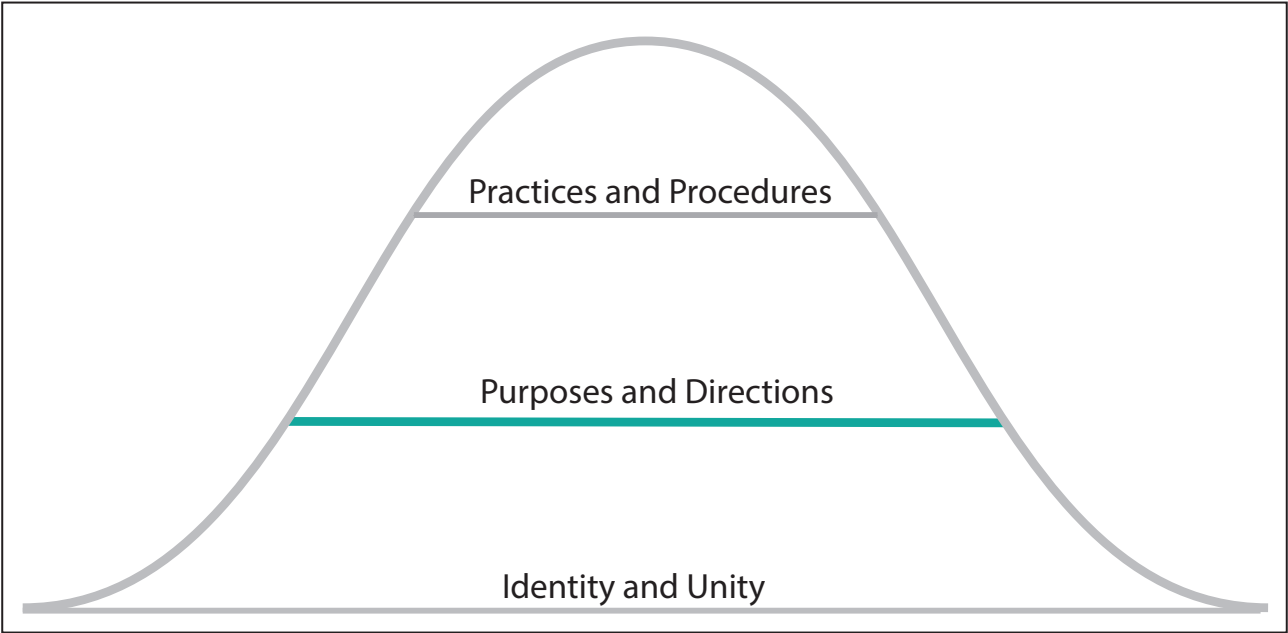
After a while you realize that more sophisticated tools may be necessary as you come to layers of material that are different in substance and nature to the top soil. This material has been there longer and provides a support, so to speak, for the top soil. To get at this layer, you may need to use drilling equipment, and, as you bring this material to the surface, you begin to notice you require different methods to analyze it and explain its composition. Digging around in this layer (e.g. shoring up, constructing tunnels, etc) leads you to see just how much effect it has on the top soil.

These top two layers are not too difficult to explore. As you drill further down, however,

suddenly you break through into a large (and previously unknown) cave. To explore this cave, you suddenly realize you will have to leave your current equipment and position on the surface: you will need to venture down into this newly-discovered world yourself. Down there you find there is not just one large cavern, but many inter-linking caves, each with slightly different symbols and rock art on the walls, and each containing evidence of slightly different rituals that must have been enacted within them by peoples of the past. Indeed some of the art work seems quite recent and strangely familiar to you.

In one of the larger rooms of this cave system, there flows an underground stream. You obtain the necessary equipment and begin to explore this waterway. As you swim along and down through it you notice that it seems to surface again. So you rise only to find yourself in a completely separate cave system, again with rooms containing artifacts and other signs of cultural life. Indeed you meet a person who has drilled down through a separate hill to discover the cave system that belongs to that particular hill. As you continue exploring you realize that each hill has its own separate cave system, but these are all connected via an underground stream.

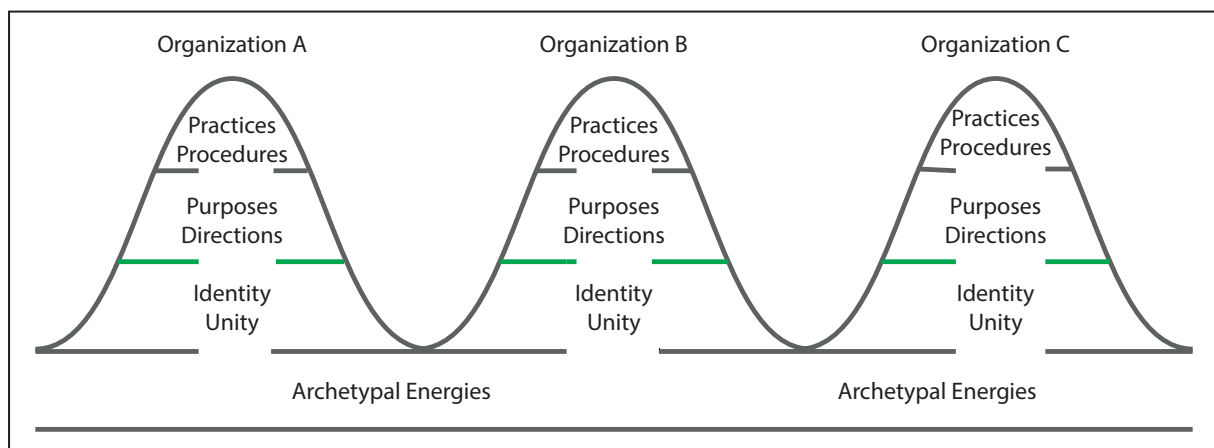
In this stream there live various amphibious



creatures, all of that seem to find their way to come onto “land” in each cave system. But you notice that each hill and its associated cave system seem to be populated by a different dominant species of amphibious creature. Indeed, you recall that as you were digging down through the topsoil and then the deeper sub-soil you found fossils of all of these amphibious creatures. But, just as with the cave, the fossils mix seemed to be dominated by one particular species.

of the people in the organization. It is expressed in the values they work by, their rituals, the symbols that are important to them and the traditions that have become dear to them.

The underground stream represents universal human forces that imbue the culture, goals and practices of all organizations. Each organization can become “inflated” with one or more of these energies, that is the corporate unconscious can become dominated by one particular perspective,



Single organizations are a bit like the first hill we have been exploring. The top soil is equivalent to the practices and procedures that a system uses to do its work, whatever that happens to be. It is the most visible part of an organization and the part most easily modified by managers, leaders and consultants.

But as you study an organization in more depth, you discover a deeper layer at work – the layer of purposes and directions. This layer is expressed in an agency’s philosophy, its mission if you like. It is also found in the long-term goals it pursues, the more short-term objectives that guide its day-to-day work and the planning systems it uses to make these goals and objectives a reality.

The third and deepest layer of an organization is the layer of unity and identity. This layer is equivalent to the system of caves that we broke through into in our exploration of the hill. The layer contains the dreams, the hopes, the fears

image, world view, set of values or style of operation. As stated above myths become the tools with that the analyst can come to understand the various deep unconscious patterns at work in the fourth and deepest level of organizational reality, be this called the *liminal period* in a life cycle model or the *universal energy* in a depth model.

Wendy Doniger (Doniger O’Flaherty: 1988, 27) defines myths as follows

A myth is a story that is sacred to and shared by a group of people who find their most important meanings in it; it is a story believed to have been composed in the past about an event in the past, or, more rarely, in the future, an event that continues to have meaning in the present because it is remembered; it is a story that is part of a larger group of stories.



Myths become constellated into mythologies and mythologies involving gods are particularly fertile fields for the person seeking an understanding of the unconscious in organizations. They contain within them god-symbols – manifestations of archetypal motifs. Of all the possible archetypal motifs, they have the greatest energy, the greatest force linked to them. (Progroff: 1953, 210).

God-archetypes achieve the greatest momentum in the individual and corporate psyche and they are the most autonomous, ie: the least able to be controlled. Jung called god- archetypes expressions of the life energy within individuals and groups. In collaboration with Bernie Neville from La Trobe University I have been involved in developing an instrument that taps into and provides a basis for uncovering the archetypes at work in an organization's culture. We chose as the language for the myths and archetypes that of the Greek pantheon, not because it is any more comprehensive but because senior executives and managers in large Australian organizations seem to relate to the Greek pantheon more easily than say the god-images of Asian or Indian mythologies.

We now turn to the pantheon of god-images from Greek mythology and how they might manifest themselves in day-to-day organizational life as they come up from the deepest and fourth layer to be made manifest in the sense of identity of an organization, in its purposes and directions and in its practices and procedures.

Greek God-Images In Organizations

Each of the god-images within the Greek pantheon represents a powerful inner pattern at the level of deep unconscious assumptions within a group. The techniques and processes for discerning the underlying myths and god-images are beyond the scope of this particular paper (**Dalmau & Neville**, 2010). The Greek myths or god-images remain current and personally relevant for they each contain within them a ring of truth about our shared human experience.

A short description of each follows ...

Aphrodite: An environment that seeks to manifest beauty and pleasure, that seeks to be desired.

Apollo: An environment that seeks clarity, understanding and meaning in all its activities.

Ares: An environment that people challenge and are challenged, in that energy is expressed through activity.

Artemis: An environment with a need for sisterhood and harmony with nature, an environment in that affirmation and the protection of "feminine" values is valued

Athena: An environment characterized by cooperation, the sharing of power, the gaining of balanced and practical wisdom in the search of excellence.

Demeter: An environment that individuals nourish others and are nourished themselves.

Dionysus: An environment that values growth,

emotional excitement, spiritual experience, and rewards creativity and spontaneity.

Eros: An environment with a high need for intimacy and community, in that people can express their need to love and be loved.

Hades: An environment characterized by extreme indifference

Hera: An environment that roles, responsibilities and commitments are clearly delineated and stability is valued.

Herakles: An environment that everything is a great struggle and there is always one more major obstacle to overcome.

Hermes: An environment that explores communication and sees the world from many points of view, where people are not necessarily pinned down to particular points of view, where they stay in touch with the process and where there is a great deal of networking.

Hestia: An environment that the environment is characterized by quiet, focused, centered and receptive activity.

Hephaestus: An environment that values work skill and craft excellence.

Prometheus: An environment that values productivity, the learning and application of techniques and the saving of people.

Zeus: An environment with an elevated need for structure, clear directions, right answers and high levels of control.

For more complete descriptions of these archetypal patterns and their manifestations in modern day organizations, the reader is referred to Dalmau & Neville (2008).

No organization exists in pure form of any of the archetypal patterns described above. A number of images may dominate either a total organization or a sub-culture within it. These images will be found in the culture of the organization in its deeper forms, particular the myth elements. The study of the "visual and

verbal" elements of an organization's myths then becomes a vehicle for understanding its culture. As previously stated, the mechanisms and processes for uncovering the content of the archetypal images is outside the scope of this paper. But assuming that such a task has been done, the questions facing the executive, manager or change agent then become how to understand it better, how to glean further insight from it, how to evoke and explore further images and whether to seek to change it

Reprise

The model with its duality of providing a perspective both on the life cycle stage and organizational depth has come to prove extremely useful with senior executives in a range of private and public sector settings. It has high face validity and on a number of occasions exploring the gods and goddesses at work in the liminal phase or universal energies level has provided them with relief through awareness that things will get better or allowed them to identify key strategies to put in place to resolve an inflation or a shadow pathology at work.

One of the most useful doors into this room of inquiry has been through the use of instruments and, in particular, the DNA Indicator (Dalmau & Neville, 1993). This has provided the language with which to discuss the images. But it is not essential and any cosmology that provides a language for describing and naming archetypal patterns can be useful.

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