

USING JUNG ARCHETYPES FOR VALIDATING TRAINING IN MULTICULTURAL INDUSTRIAL NETWORKS

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Abstract: In the paper we intend to define the specific multicultural industrial training curricula requirements for the training of the students, the future engineers, who must be able not only to work in the VE and in the context of global manufacturing, but to manage the impact of those technologies in different countries. For analyzing those requirements in ethnocentric and geocentric management paradigms we had used Jung archetypes adapted to what we consider to be two most important changes of the last years: globalization and rapid changes in information and communication technologies.

1. INTRODUCTION

In this paper, we will present the relevant characteristics of multinational enterprises according with the two important types of organizational culture used in their management (ethnocentric and geocentric) will be filtered using archetypal symbols in order to identify the best human resources policy for each model. We consider that such a diagnosis at all the hierarchical levels will allow us to better integrate the human resources typology in the organizational culture of the virtual enterprises.

Even though there is not a general agreement on certain related terms and definitions, the concept of Virtual Enterprise (VE) is mostly associated with specific characteristics: a network of enterprises that constitute a temporary alliance, in order to share their costs, skills and resources, in supporting the necessary activities towards the exploitations of fast-changing opportunities, for product or service requests and competitiveness in a global market [1]. Traditionally mechanical, manufacturing and industrial engineers have played more dominant role in manufacturing. However, the increasing trend towards automation that is facilitated by changes in information and communications technologies has imposed for manufacturing engineers to acquire special skills. The special skills relate to electrical and computer hardware, data processing, knowledge processing, advanced computing techniques, human computer interface, and last but not least management skills for global manufacturing environmental issues.

2. GEOCENTRIC AND ETHNOCENTRIC MULTINATIONAL CULTURES

The impact of multinational cultures economic (MNC) activities had an impact over the all aspects of economic, social and even political life of many countries. The social impact of MNCs is very important. It sent about ability and role in influencing the organizational culture, the traditions and experience, by cultivating higher and more efficient standards and values. Also, developing the social standards of some industrial

countries, on the other hand, inducing dependence, inadequate practices, and hard to assimilate industrial values to the host country, which creates the premise of the real new colonialism [2].

The multinational culture is a way of inducing entrepreneurial spirit to revitalize the organization. He or she provides liaison between the VE and the technological know how of his enterprise, the resources and the technology. What we learned in both settings, regional and global networks, is that managerial competence to rapidly change the cooperative organizational arrangement from within must be backed by the cooperative culture of the partners. Even American management researchers now study and refer to examples from European regions and point to the long tradition of European business culture as an emerging model. For Europe and its mostly small and medium sized firms this could be the potential to turn its cultural strength into sustainable competitive advantage in the globalizing economy [3].

The first scenario analyzed is that of global corporations, also known as ethnocentric corporations, where there is a high degree of international cooperation in production, and a low degree of independence at the level of the branch companies (Figure 1). The label ethnocentric derives from the fact that the management is based on strictly one nation's set of criteria, that is, the country of origin of the corporation. Identity is mediated through the values, language and higher management of the same national derivation, found in the mother company and at the higher levels of the different branches of the corporation.

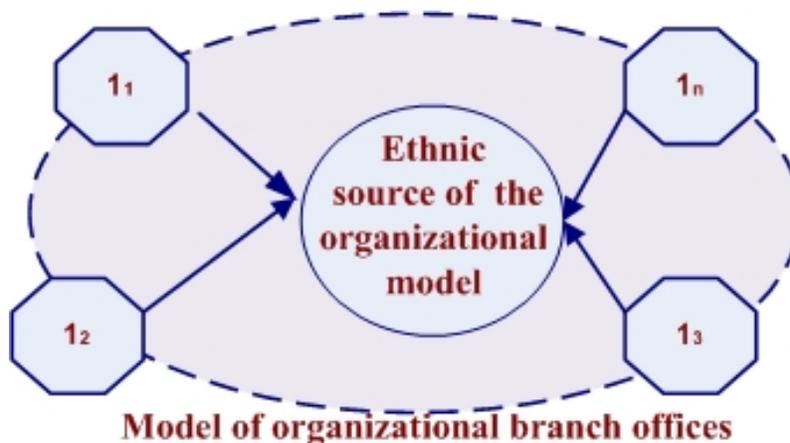


Figure 1 Ethnocentric Corporation

It is an asymmetrical regime in which general company policy is planned from the centre, from whence the implementation of the different branches is monitored. The company's decision taking is thus controlled by the mother company and a group of managers of the same nationality [4].

The geocentric companies is similarly a high degree of international coordination on production, but where there is a greater degree of independence observable across branch companies, and greater orientation towards satisfying the demand among local markets (Figure 2).

The heads of the branch companies enjoy greater autonomy and decision-taking is more horizontal, tending to be carried out among branch managers. Management by process is emphasized as well as the increased need for communication between the management of the different branches.

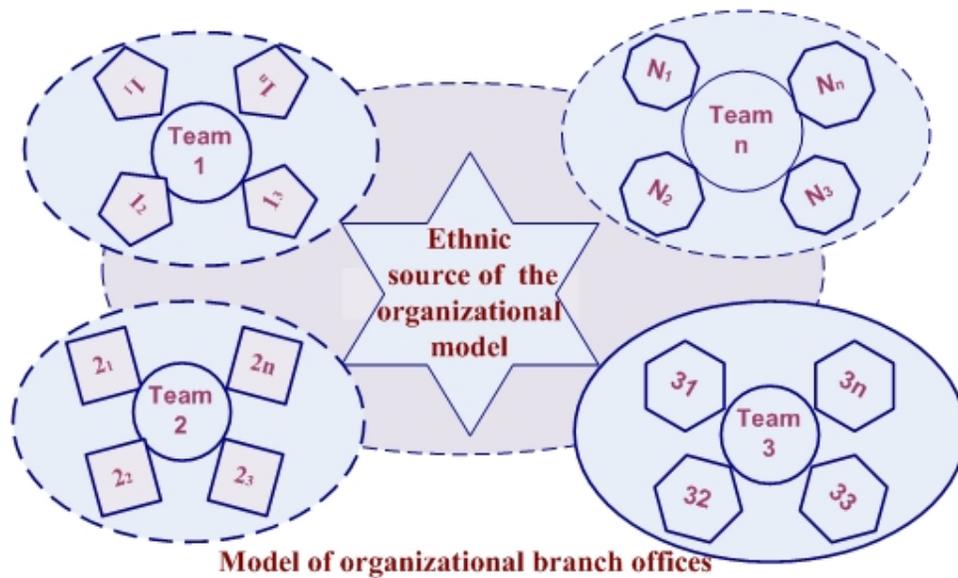


Figure 2 Geocentric Corporation

The social impact of MNCs is very important. It sent about ability and role in influencing the organizational culture, the traditions and experience, by cultivating higher and more efficient standards and values. Also, developing the social standards of some industrial countries, on the other hand, inducing dependence, inadequate practices, and hard to assimilate industrial values to the host country, which creates the premise of the real new colonialism.

Each type of MNC's actions may be either aggressive or defensive, depending by the steps of the competitors, the specific of the foreign country's economy and the type of the industrial activity, the phase of the firm's evolution.

3. THE JUNG'S ARCHETYPES

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. Like individual complexes, cultural complexes tend to be repetitive, autonomous, resist consciousness, and collect experience that confirms their historical point of view. [5] Cultural complexes also tend to be bipolar, so that when they are activated the group ego becomes identified with one part of the unconscious complex, while the other part is projected out onto the suitable hook of another group. 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. Finally, like personal complexes, cultural complexes provide a simplistic certainty about the group's place in the world in the face of otherwise conflicting and ambiguous uncertainties.

Carl Gustav Jung was a Swiss psychiatrist and founder of the school of analytical psychology. 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. He wanted to investigate the similarity of symbols that are located in different religious, mythological, and magical systems which occur in many cultures and time periods. It's important to understand that Jung asserted that a person's psychological make-up is always working on two levels: the conscious and the unconscious. According to Jung, and widely held today, a person's 'psyche' (a person's 'whole being') is

represented by their conscious and unconscious parts. Moreover, a person's conscious and unconscious states are in a way 'self-balancing', that is to say - and this is significant - if a person's conscious side (or 'attitude') becomes dominant or extreme, then the unconscious will surface or manifest in some way to rectify the balance. To account for these similar symbols occurring across different cultures and time periods he suggested the existence of two layers of the unconscious psyche (personal and collective unconscious) and one layer of the conscious psyche. 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. Jung's collective unconscious has been described as a "storehouse of latent memory traces inherited from man's ancestral past, a past that includes not only the racial history of man as a separate species but his pre-human or animal ancestry as well. Jung taught that this collective unconscious is shared by all people and is therefore universal. However, since it is unconscious, not all people are able to tap into it. Jung saw the collective unconscious as the foundational structure of personality on which the personal unconscious and the ego are built. Because he believed that the foundations of personality are ancestral and universal, he studied religions, mythology, rituals, symbols, dreams and visions (Figure 3).

The conscious is the ego, which Jung identifies with the conscious mind. Jung considered the personal unconscious to be a "more or less superficial layer of the unconscious." Within the personal unconscious is what he called "feeling-toned complexes." Closely related is the personal unconscious, which includes anything which is not presently conscious, but can be. The personal unconscious is like most people's understanding of the unconscious in that it includes both memories that are easily brought to mind and those that have been suppressed for some reason. But it does not include the instincts that Freud would have it include. But then Jung adds the part of the psyche that makes his theory stand out from all others: the collective unconscious.

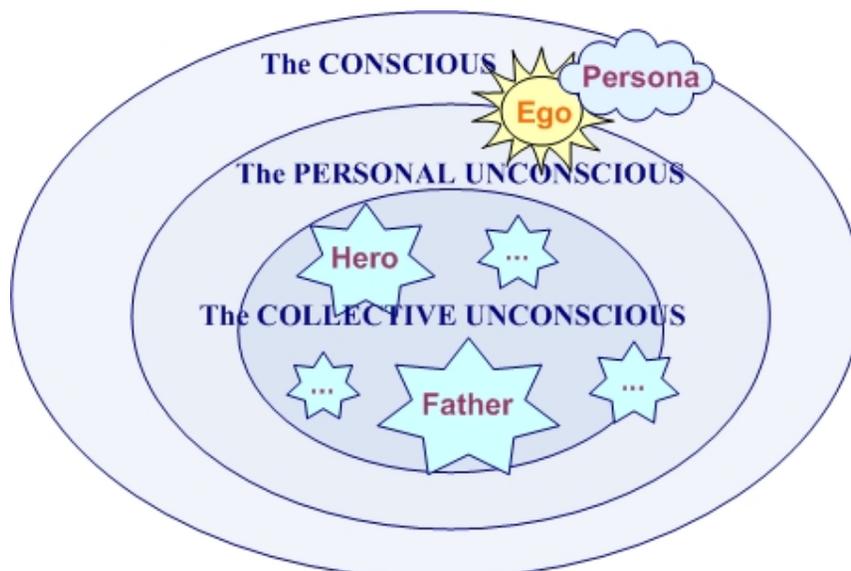


Figure 3 The structure of the psychic

You could call it your "psychic inheritance." It is the reservoir of our experiences as a species, a kind of knowledge we are all born with. [6]

The contents of the collective unconscious are called archetypes. Jung also called them dominants, imagos, mythological or primordial images, and a few other names, but

an archetype seems to have won out over these. An archetype is an unlearned tendency to experience things in a certain way.

Archetypes imply universals of biology, and psychobiology emphasizes that the universals seem to direct less of our behavior than we thought. It becomes clear that psychology needs to direct its attention more to what we do with our biological dispositions as a cultural species. On a personal level, archetypal motifs are patterns of thought or behavior that are common to humanity at all times and in all places.

The hero represents the ego (he is the central complex in the field of consciousness) - we do tend to identify with the hero of the story - and is often engaged in fighting the shadow, in the form of dragons and other monsters. The hero is, however, often dumb as a post. 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. Modern heroes share many characteristics of ancient heroes in Greek, Roman, Asian and other ancient cultures, despite being separated by two or more millennia of human advancement and progress. 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. To that extent the hero is his own father and his own begetter. [7]

Mythological, the hero's goal is to find the treasure, the princess, the ring, the golden egg, elixir of life, etc. Psychologically these are metaphors for one's true feelings and unique potential. In the process of individuation, the heroic task is to assimilate unconscious contents as opposed to being overwhelmed by them. The potential result is the release of energy that has been tied up with unconscious complexes.

The father is often symbolized by a guide or an authority figure.

Finally, analysts of whatever persuasion need to think as effectively about the future as they have about reconstructing the past and understanding the present. Whether, we conceive it in terms of individuation, social evolution, or the individual's role in the unfolding of creation.

The sociobiologist's Donald Symons makes a brief but suggestive observation on the nature of consciousness: "Psyche becomes important precisely where the external environment is unpredictable or complex.... In short, mind is usually about the rare, the difficult, and the future; the everyday becomes unconscious habit." [8]

4. CONCLUSION

Corporate production processes now prefer work completed on short term contracts. Our personal lives, similarly, presuppose connections that last for relatively brief periods of time. Under these circumstances it is increasingly difficult to build lasting bonds to other people. Electronic communication has become the glue people use in frantic attempts to hold things together. We rely on cell phones, not neighborhoods; email, not extended families; wireless digital devices, not living, stable communities [9].

The idea that technology has a life of its own has many dimensions to it. It can mean, for example, that the socio-technical change is so rapid, so ubiquitous and so thoroughly unplanned in its outcomes that people experience it as something beyond anybody's control. It can also suggest that the underlying norms that inform patterns of technological change " obsessions with efficiency and profit, for example " are so deeply embedded that they seem to operate independent of our powers of reflection and choice.

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