

DISSERTATION

**STRATEGIES FOR UNDERSTANDING ARCHETYPES AND THE COLLECTIVE
UNCONSCIOUS OF AN ORGANIZATION.**

Submitted by

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In partial fulfillment of the requirements

for the Degree of Doctor of Philosophy

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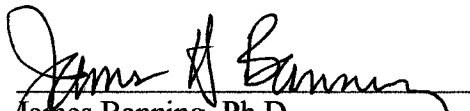
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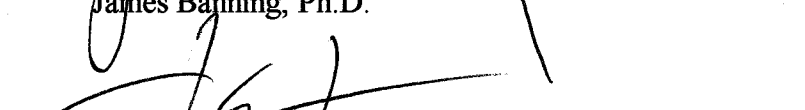
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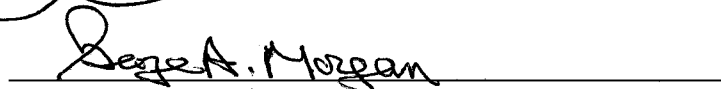
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ABSTRACT OF DISSERTATION

STRATEGIES FOR UNDERSTANDING ARCHETYPES AND THE COLLECTIVE UNCONSCIOUS OF AN ORGANIZATION.

Understanding archetypes as basic components of the collective unconscious and understanding archetypes within the context of organizational culture is an important aspect of this study. Considering organizational archetypes in the context of organizational culture and testing for archetypes in organizations to gain an understanding of the archetypal story might aid in a better perception of the complexity of organizational culture. Using both an organizational ethnography and the OTCI instrument to study the collective unconscious and archetypes could prove to further our understanding of these constructs.

The significance of the study lies therein that the collective unconscious along with the archetypes poses an interesting phenomena in the investigation of organizational culture. By understanding the archetypes of an organization we may begin to understand the factors, which drive the organizational culture.

The intent of this mixed design study was to explore the similarities and differences generated by two methods of inquiry, namely an organizational ethnography and the OTCI instrument. Both of these methods were testing for archetypes in an organization.

The results showed that although there are some relatively large differences between the OTCI and Interview rankings, there was substantial agreement on most of the archetypes. This agreement is reflected by the significant, large effect size correlations discussed in the study.

the archetypes. This agreement is reflected by the significant, large effect size correlations discussed in the study.

The researcher believes if an individual's values, beliefs, and strengths are connected, universally, as Jung (1959) suggested, then this connection, namely the archetype can help us assess an organization and its culture. Archetypes are then a statement of what an organization is actually living. And, this is exactly what the archetypal findings and the story of EPC (the organization) represent. They represent a creation and re-creation of what participants have lived and are living at EPC. In this case, testing for archetypes and understanding the archetypal story could prove to give us a deeper sense and structure of our organizations and their cultures.

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DEDICATION

To the memory of my father, Vladimir Smetana, who came to the United States, as an emigrant from the Czech Republic, and taught us that life involved having a strong work ethic and patience to see things through.

TABLE OF CONTENTS

	<u>Page</u>
CHAPTER ONE: INTRODUCTION	1
Statement of Problem	4
Purpose of Study	5
Research Questions	6
Overview of the Research Process	6
Definitions of Terms	8
Limitations and Delimitations	12
Assumptions	13
Significance of Study	13
CHAPTER TWO: REVIEW OF LITERATURE	15
Organizational Culture	15
Organizational Ethnography	20
Collective Unconscious	26
Archetypes	32
Carl G. Jung	37
CHAPTER THREE: METHODOLOGY	39
Restatement of Problem	39
Research Questions	40
Research Design	40
Participants and Site	42

Data Collection, Instruments, & Procedure	44
Data Collection	44
Data Instruments	45
Data Procedure	51
Data Analysis	52
CHAPTER FOUR: RESULTS	58
Introduction	58
Organizational Ethnography	60
Narrative	60
The Coding and Analysis Process	77
Interview Results	82
OTCI Survey	85
OTCI Survey Results	85
Comparison of Interview and OTCI Survey Results	91
Summary	98
CHAPTER FIVE: CONCLUSION/RECOMMENDATIONS	102
Discussion	103
Conclusion	113
Recommendations	117
REFERENCES	119
APPENDICES	129

CHAPTER ONE

INTRODUCTION

Organizational culture is a challenging area to understand because it includes attitudes, beliefs, values and basic underlying assumptions of how individuals perceive their behavior should be, within the organization, as well as how individuals perceive an organization to actually function (Schein, 1992; Hofstede, 1991; Morgan, 1997).

Organizational culture can be found at both the conscious and unconscious levels (Lewin & Regine, 2001; Senge, Ross, Smith, Roberts & Kleiner, 1994; Isaacs, 1999). The unconscious level poses a problem for an organization because it is the least understood. For years, change agents and organizational development advocates have attempted to develop both individuals and organizations. Those who work in industry and experience this 'development' first hand know that with time even the best of intentions are lost and forgotten. Programs as well as theories come and go and yet, organizations continue to adhere to their 'old' way of conducting business. How do we explain this? Is it due to the fact that development has historically focused on conscious job behaviors only to have it undermined by a deeply ingrained unconscious behavior?

Ket de Vries (2003) conveys a Sufi story about a man who sees a lump in the carpet and tries to straighten it out with several attempts. Finally, after many futile attempts he becomes frustrated and lifts the rug only to find a snake. Ket de Vries uses this snake as an organizational metaphor stating the snake is what "lies beneath" in organizations. This story is very poignant in that often, an organizational intervention might attempt to straighten out the lumps and yet, the lumps keep coming back. Unless the underlying issues, the snake, are addressed, an organizational culture will remain in

denial. "Organizations cannot perform if the quirks and irrational processes that are part and parcel of an organizational participants' inner theater are not taken into consideration" (Ket deVries, 2003, p.9).

Understanding organizational archetypes in the context of organizational culture and testing for archetypes in organizations to gain an understanding of the archetypal story might aid in a better perception of the organizational culture. Scientist Segal asserts that archetypes are "key contributors to organizational culture, many of them representing the forms or outlines of the basic responses to organizational life" (Corlett & Pearson, 2003, p.15). Cortlett and Pearson (2003) take this one step further and suggest that the archetypes and the collective unconscious, as a whole, make up a psychological field that serves as the deep foundation of an organization's culture.

Management scholars have long looked to conscious organizational behavior when studying organizations and their cultures. However, the very fact that organizations are made up of individuals who are emotional and at times irrational beings gives premise to using archetypes in order to understand unconscious behaviors and the collective unconscious. At this stage in the research, the archetypes, as basic components of the collective unconscious, play a key role in understanding how motivations influence organizational culture.

Carl G. Jung was a pioneer in the area of the collective unconscious and archetypes. Archetypes help us to be fully human because they span a variety of identities and motivations. Furthermore, archetypes help us tap into very deep human motivations and give us narratives on how these motivations can be satisfied (Jung, 1959; Pearson, 2004). Understanding archetypes as basic components of the collective unconscious and

understanding archetypes within the context of organizational culture is an important aspect of this study. Pearson (2004) explains that when an archetype is prevalent in an organization, stories about those specific archetypes that we find in art, literature or even history are being reenacted. Moreover, Pearson contends that an organization may help to reinforce some qualities of certain archetypes, especially the ones the organization values and it may repress those qualities it finds as unmentionable. Therefore, it is important for the organization to recognize specific archetypes, which are present in its departments or teams and to be open to the perspectives of the different archetypal points of view.

Lewin and Regine (2001) comment on the 'deep nature of organizations', which suits the discussion of the collective unconscious and archetypes well because it addresses the perspective of a "deep nature" signifying something, which 'lies beneath' (Ket de Vries, 2003) and needs to be brought to a level where it can be examined and understood. Morgan (1997) notes that "archetypes are structures of thought and experience, perhaps embodied in the structure of the psyche or inherited experience, that lead us to mold our understanding of our work in a patterned way" (p.241). Morgan goes on to comment that Jung's work had implications for understanding how people "enact organizational reality". Moreover, examining the collective unconscious and archetypes may help us understand how organizational reality and culture is and, can be affected.

Mahlberg (1987) conducted a study using Morse Code to test Jung's and Sheldrakes's hypotheses for evidence of a dynamic collective memory. Dynamic, meaning that the more often individuals repeat something the easier the 'collective learning' will become. The experiment supported "Sheldrake's hypothesis of formative

causation as it relates to human learning and as predicted, the Morse Code was easier to learn than the Novel Code however, both codes showed evidence of cognitive resonance”(Mahlberg, 1987, p.30). Mahlberg (1987) cited two similarities between Jung’s theory of the collective unconscious and Sheldrake’s concept of morphic field.

The first is that the collective unconscious is outside space and time and is, therefore, a dimension of the psyche that is transpersonal. The second point of similarity between these theories is that the forms of experience, thought, emotion and behavior acquire strength through collective repetition (p.30).

Mahlberg (1987) explained how “it appears that Jung was correct that behaviors in universal situations become archetypal through the process of repetition throughout human history” (p.30).

Pearson (2004) identifies and defines twelve specific archetypes. Furthermore, she believes that other archetypes may exist. Identifying the central archetype or archetypes in an organizational culture reveals what motivates people within that culture and what managers and employees need to know to be effective within the culture. “Understanding the archetypal story, as it is played out in an organization or a team, can reveal its motivational bottom line” (Pearson, 2004, p. 6).

Statement of the Problem

Understanding and examining archetypes and the collective unconscious is another manner in which to aid our perception of a particular organizational culture. Pearson (2004) proposes that by taking unconscious behaviors and patterns and making them conscious we can gain a better understanding of organizational culture.

Using archetypes and the collective unconscious could help us understand an organizational culture at a deeper level as well as shed light on it’s complexity.

Archetypes develop over time, and with time come specific behaviors, which in turn match specific archetypes. In an organizational setting this is played out by having an organizational culture be at odds with itself and with the individuals within that culture (Pearson, 2004). Specific human traits are visible individually, however specific archetypal traits, which are being played out unconsciously take time to identify (Pearson, 2004). By identifying these specific archetypal traits and patterns it could become possible to identify the behaviors, which define an organizational culture (Pearson, 2004).

This study plans to use an organizational ethnography as one of it's methodologies. Ourousoff (2001) argues that except for a few ethnographic studies most organizational ethnographies have paid little or no attention to interpreting or describing "culture through which organizational reality is constituted; that is the symbols, metaphors, and emotions through which each organization coheres as a distinct cultural entity" (p.35).

Purpose of the Study

There are several ways to examine the unconscious or the 'deep nature' of organizational culture. The purpose of this case study is to ascertain the similarities and differences generated by two methods of inquiry, organizational ethnography and psychometric (using the OTCI instrument). A single organization will be examined by both methods.

Research Questions

- I. What is the nature of the organizational culture discovered through the use of organizational ethnography?
- II. What is the nature of the organizational culture discovered through the use of the OTCI instrument?
- III. What are the similarities and differences ascertained by the two methods of inquiry –organizational ethnography and OTCI instrument?

Overview of the Research Process

This study will be conducted as a mixed method research design and will include an organizational ethnography, which describes a culture, subculture, or program within an organization (Fetterman, 1998) and, will also include the administration of the OTCI instrument.

An organizational ethnography was chosen because it describes a culture from an emic, insider's perspective (Evered & Louis, 1981; Fetterman, 1998). Ethnographies are based on a phenomenological paradigm, which supports a multicultural perspective thus accepting multiple realities (Fetterman, 1998). This makes sense in studying an organization, because an organization is full of individuals who act on their own perceptions and whose actions have real consequences (Fetterman, 1998).

The OTCI instrument was chosen because according to Pearson (2004) it is based “on a synthesis of Jungian psychology and organizational culture, organizational development, human motivation, and branding theory” (p.1). According to Schein (1992) the factors that make up a culture include: observed behavioral regularities while

people interact, group norms, espoused values, formal philosophy, rules of the game, climate, embedded skills, habits of thinking, mental models, linguistic paradigms, shared meanings, and root metaphors or integrated symbols. The OTCI instrument aids in categorizing and identifying archetypes within an organizational culture.

In this case, the study will investigate the organizational culture of Estes Park Center, YMCA of the Rockies (EPC). The implementation sequence of the study will take place in three phases. First, qualitative data will be collected, by conducting 8 in-depth ethnographical interviews with staff, at all levels of EPC. This will be supplemented by researching documents and artifacts about EPC. The data analysis will look for relationships, patterns and themes to help develop a conceptual framework for the interpreted meaning. Second, the OTCI instrument will be administered to staff members of EPC. A descriptive analysis will be conducted with the results of the survey. Third, triangulating data sources will occur when both the conceptual framework of the qualitative data analysis and the descriptive analysis of the OTCI instrument will be compared and relationships, across all cases, will be examined. A sequential exploratory strategy will be pursued. This strategy is conducted in two phases. The first phase includes the collection and analysis of qualitative data followed by the second phase of collecting and analyzing quantitative data (Creswell, 2003). The results of the two types of data will be examined during data analysis at which time the similarities and differences, generated by the two methods of inquiry, will be thoroughly investigated and compared (Creswell, 2003). The sequential exploratory strategy is also used as a model for testing an instrument (Creswell, 2003) and, this study hopes to further the validity of the OTCI instrument.

Definitions of Terms

Collective Unconscious – “the part of the unconscious, that according to Jung, is common to all humankind, comprised of the thousands or possibly millions of years of ancestral experiences.”(Corsini, 2002, p.186)

Archetypes – “the content of the collective unconscious, the psychological counterpart of instinct; inherited formal property of the human brain to experience typical figures, situations, or behavior patterns.”(Corsini, 2002, p.64)

For the purpose of this study, the twelve archetypes as defined by Pearson (2004) are:

Archetype	Definition	Values	Strengths	Orientation
Everyperson	Doing one’s best. Together we survive.	Fairness & reciprocity. Camaraderie. Unpretentious appreciation of people.	Surviving difficult times. Sense of belonging. Human dignity regardless of background.	People and Belonging.
Lover	Love. Beauty. Motivation. Helping people create community.	Close relationships with staff & guests. Developed quality of life.	Wonderful ambience. Relationship building. Creating partnerships.	People and Belonging.
Jester	Enjoyment. Entrepreneurial. Fun & lightness. Flexible.	Playfulness. Thinking outside of the box. Enjoying the gift of the moment. Jovial truth-telling.	Fun environment. Respect staff autonomy. Playful teamwork. Imaginative outcomes.	People and Belonging.

Archetype	Definition	Values	Strengths	Orientation
Ruler	Order. Serving citizens. Checks & balances.	Power. Sense of social responsibility. Ability to make things happen. Orderliness.	Understand image, status, financial affairs. Complex processes that coordinate work of many.	Stability and Structure
Caregiver	Family. Helping others. Reliable.	Altruism. Generosity. Caring. Nurturance. Compassion.	Respond to needs of people. People 1 st . Put structures in place to help people.	Stability and Structure.
Creator	Creative expression. Inventive. Innovation. Integrity.	Imagination. Beauty. New designs & forms. Authentic expression. Aesthetic & functional structures. Doing with flair.	Distinctive & custom made services. One-of-a-kind.	Stability and Structure.
Innocent	Happy family. Safety. Seniority. Tradition.	Loyalty. Goodness. Optimism. Wholesomeness. Allegiance to common held values. Following established rules.	Treat staff with empathy & kindness. Provide simple decent place to work. Loyal & protective of staff & guests.	Learning and Freedom.

Archetype	Definition	Values	Strengths	Orientation
Explorer	Individuals & groups banding together. Individuality. Growth. Change. Search for better life.	Individuality. Independence. Self-actualization. New experience. Growth & change.	On forefront of theory & practice. Stay current on needs of guests. Self-starter environment.	Learning and Freedom.
Sage	Pursuit of knowledge. Slow to change.	Intelligence. Objectivity. High-mindedness. Dispassionate search for truth.	Environment of knowledge. Excel at critical thinking.	Learning and Freedom.
Magician	Miracle workers. Dreams come true. Transformation. Individual autonomy. Flexible.	Self-awareness. Power to transform. Ecological & social interdependence.	High tech. High touch. High performance. Low control.	Results and Mastery.
Hero	Speed. Win. Be the best. Goal-oriented.	Courage. Energy. Focus. Discipline. Principled action. Teamwork. "Giving your all."	Highly competitive. Productive. Focused.	Results and Mastery.
Revolutionary	Committed radicals. Unconventional attitudes & behaviors. Thinking capacity.	Thinking outside the box. Robust, energetic willingness to take risks. Freedom to think & do as you please.	Creative breakthroughs. Channel negative into constructive use.	Results and Mastery.

It is important to note that each one of these archetypes represents certain values, strengths and weaknesses (Pearson, 2004).

Furthermore, the twelve archetypes are divided into four orientation quadrants, according to Pearson (2004). These four orientations include People and Belonging (Lover, Jester, Everyperson); Stability and Structure (Caregiver, Ruler, Creator); Learning and Freedom (Innocent, Sage, Explorer); and Results and Mastery (Revolutionary, Magician, Hero). In addition, Pearson proffers that each of the four orientations belongs to a subsystem and these four subsystems include the Human Community subsystem for People and Belonging. The Material subsystem for Stability and Structure. The Learning subsystem for Learning and Freedom and finally, the Production subsystem for Results and Mastery. Each of these four orientations and subsystems represents an important aspect of an organization and how it functions. According to Pearson, a healthy organization will be somewhat balanced in that one archetype from each of the four orientations will be in the top four.

The researcher finds that the orientation of People and Belonging has to do with the people aspect of an organization. The orientation of Learning and Freedom has to do with the knowledge of an organization and the Stability and Structure orientation represents the operational side of an organization. Finally, Results and Mastery can be seen as the drivers of the organization.

Organizational Culture – According to Schein (1992) the factors that make up a culture include: observed behavioral regularities while people interact, group norms, espoused values, formal philosophy, rules of the game, climate, embedded skills, habits of thinking, mental models, linguistic paradigms, shared meanings, and root metaphors or integrated symbols. Schein speaks of ‘structured stability’ within a group as well as something people share or hold in common within an organization (1992). Geertz (1973)

proffers that “understanding social process involves getting inside the world of those generating it, constructing an interpretation of other’s people’s constructions of what they and their compatriots are up to (p. 9). Hofstede (1991) and Bourdieu (1980) explain that culture is collective. It is the “collective programming of the mind which distinguishes the members of one group or category of people from another”(p.?)

Organizational Ethnography – According to Lecompte and Schensul (1999) an ethnography generates or builds theories of cultures or explanations of how people think, believe, and behave that are situated in local time and space. Fetterman (1998) proffers that an ethnography attempt to be holistic, covering as much territory as possible about a culture, subculture, or program.

OTCI Instrument – “Organizational Team Culture Indicator instrument is based on a synthesis of Jungian psychology and organizational culture, organizational development, human motivation, and branding theory”(Pearson, 2004, p.1). “It measures archetypes in teams and organizational cultures with the goal of identifying attitudes, behaviors, unwritten rules, and taboos that may elude some people yet are instinctually understood but not articulated by others”(Pearson, 2004, p.1).

Limitations and Delimitations

A limitation of this study is that the researcher is employed by the organization.

Selected participants for the study, who will take the OTCI instrument, might not answer truthfully or at all.

A delimitation of this study is based on a single case environment of Estes Park Center, YMCA of the Rockies (EPC). The specific organization was selected because it was in close proximity and because of the researcher’s connection to this organization through employment.

Due to the case nature and unique characteristics of the organization, implications from this study may have limited transferability to other environments. Moreover, as Patton (2002) suggests, researchers by their presence can alter the environment within which research takes place.

Assumptions

An assumption made by this study is that multiple realities exist. The researcher, participants and audience each have their own reality and it is up to the researcher to understand and report these realities. Another assumption is that of the relationship between the researcher and that, which is being researched. In this study, the researcher is researching her place of employment, thus the concern of minimizing the distance between researcher and participants is not issue. However, the closeness of the researcher to the participants may have implications for the role of values in the study. It will be important for the researcher to report her values and biases as well as the 'value-laden nature' of the information gathered during the study (Creswell, 1998).

Significance of Study

The significance of this study lies therein that the collective unconscious and archetypes are emerging constructs in the context of organizational study and in the context of understanding organizational culture. In understanding both these constructs we may begin to understand the factors, which drive an organizational culture. Using an organizational ethnography to study both the collective unconscious and archetypes could prove to further our understanding of these constructs. Furthermore, by using the collective unconscious and archetypes we may better understand the complexity of organizational culture. Using both inductive and deductive methodology will lend to the further study of using ethnographical studies in studying organizations.

Currently, very little empirical research exists that explores either of these phenomena and there is a definite gap between organizational culture, organizational ethnography, and organizational behavior. Examining the similarities and differences generated by two instruments, an ethnography and the OTCI , this study hopes to further our knowledge on ethnographical research, on the collective unconscious and archetypes and, on the complexity of organizational culture.

CHAPTER TWO

REVIEW OF LITERATURE

This chapter includes a review of pertinent literature related to and highlighting several themes surrounding C.G. Jung's collective unconscious, archetypes, organizational culture and organizational ethnography. The intent of this chapter is to provide a comprehensive overview and deeper understanding of these phenomena. This review focuses on the terms collective unconscious and archetypes as originally defined as well as current use of these terms in organizational settings. Furthermore, by focusing on the collective unconscious and archetypes, this review brings these constructs into context by reviewing the definition of organizational ethnography and organizational culture. The literature review notes specific areas of need for further study into these phenomena. The themes discussed revolve around a clearer understanding of the evolution of the terms collective unconscious and archetypes as well as their organizational application.

Organizational Culture

Historically, organizations have been studied as cultures and have even included subcultures. Organizations are seen to have specific cultural qualities (Weber, 1947; Parsons 1951). They have both formal and informal norms of behavior and, they create stories and myths (Van Maanen & Barley, 1984; Martin et al., 1983).

The term culture is found in anthropology and is the study of human societies. According to Hofstede (1991), culture is a collective phenomenon because it is shared among several individuals who share a particular social environment, in which this

culture is learned. "It is the collective programming of the mind which distinguished the members of one group or category of people from another."(Hofstede, 1991, p.5)

There has been much discussion concerning the definition of organizational culture. Some focus was given to it in the development of organizational behavior (Morey & Luthans, 1987). Later, there was further discussion associating it with organizational climate. However, Schein (1992) has made a distinction between the two by stating that organizational culture is a much broader concept whereas climate pertains to the day-to-day environment of the workplace. Thus, climate answers the question of "what happens around here," and culture explains "why do things happen the way they do" (Deshparnde & Webster, 1989, p.5)

Culture significantly influences how organizations function, and there have been several studies which have addressed the role of organizational culture. Ouchi and Wilkins (1985) stated that it "has become one of the major domains of organizational research and some might even argue that it has become the single most active arena" (p. 458). Other studies include *Theory Z* by Ouchi (1981), *In Search of Excellence* by Peters and Waterman (1982), *Corporate Cultures* by Deal and Kennedy (1982) and Schein's (1992) *Organizational Culture and Leadership*.

One of the reasons organizational culture seems to pose a problem in being understood is that it is, as Green (1988) puts it "fossilized in habit"(p.121). Hofstede (1991) points out that culture is "the collective programming of the mind which distinguishes the members of one group or category of people from another" (p.5). Faber (2002) explains how habits and routines are important to individuals because they help structure daily life in such a way as to require little thought. Bourdieu (1977) uses the

term “habitus” to explain the unconscious acts individuals enact that connect them to a larger communal or societal structure. Bourdieu believes that a society has structures, which are deeply embedded and these are unconsciously reproduced through people’s habitual activities. Giddens (1984) on the other hand, uses the term, “routinization” and explains it to be “the habitual taken-for-granted character of the vast bulk of activities of day-to-day social life”(p.376). Giddens proffers that individuals gain a sense of security based on the repetition of doing tasks routinely or daily. By this “routinization” individuals go about their daily life with little thought to what they are doing and furthermore, these habits and rituals give meaning to people’s lives and culture and how this could be a reason for why individuals resist change (Giddens, 1984).

Understanding how people exist within a culture may give us an understanding of how they function. Understanding the archetypes, which are prevalent within an organization could give insight to this phenomenon.

Hofstede (1991) defines culture as being:

- holistic referring to a whole which is more than the sum of its parts,
- historically determined reflecting the history of the organization,
- related to the things anthropologists study like rituals and symbols,
- socially constructed created and preserved by the group of people who together form the organization
- soft (although Peters & Waterman assure their readers that “soft” is “hard”) and
- difficult to change although authors disagree on how difficult (pg.180).

Henry (2001) deliberates about creativity and how it “presupposes a community of people who share ways of thinking and acting, who learn from each other and imitate each other’s actions” (p.12).

Burke (1981) proffers that efforts to change organizational culture, do not go deeply enough to facilitate second-order change.

Subunits of organizations will develop their own subcultures and these in turn imply different assumptions about reality, as well as different mental models (Schein, 1993).

Armstrong (2005) explores the “organization in the mind” and goes on to explain the following:

The emotional experience of the organization as a whole is a function of the interrelations between task, structure, culture, and context (or environment). Members contribute individually to this experience according to their personality structure. They also contribute anonymously in ‘basic assumption’ activity. At the same time, you could say they are ‘contributed to’ that is, there is a resonance in them of the emotional experience of the organization as a bounded entity, both conscious and unconscious (p.6).

The term corporate culture began to take shape in the 1980’s and 1990’s when some began to see it as a tool to develop values (Allen & Kraft, 1982; Bryman, 1984; Peters & Waterman, 1982); others viewed culture as a system for symbols (Martin et al., 1983; Frost et al., 1991; Smircich, 1983); while others still see corporate culture as a form of social engineering (Kunda, 1992). Furthermore, some view organizational culture as something, which is created (Kanter, 1977; Mills & Taced, 1992) and yet, there is scarcity of empirical data (Denison, 1990; Murrin, 1988; Goodall, 1989; Jone et al., 1988).

Frederick (1995) makes a case for a definition of organizational culture which comes closest to that of the anthropological meaning of culture by focusing on Schein’s definition by quoting the following; “What organizational culture does is to solve the group’s basic problem of 1) survival in and adaptation to the external environment and 2) integration of its internal processes to ensure the capacity to continue to survive and adapt” (p.85).

Clawson (2002) refers to leadership style as being responsible for creating a set of values, assumptions, beliefs, and expectations and this being understood as organizational culture. Clawson goes on to differentiate between Argyris's (1990) *Level Two* as the "espoused theory of the organization", whereas *Level Three* is the "theory of action" (p.51). Table 2.1 represents a comparison between personal and organizational aspects of the three levels.

Table 2.1
Three Levels of Personal and Organizational Aspects

	Personal	Organizational
Level 1	Behavior as seen on camera	Artifacts, buildings, physical structure
Level 2	Conscious thoughts	Espoused theories, the "talk" fads
Level 3	Values, assumptions, beliefs & expectations	Theories in action, the "walk", underlying assumptions

(Clawson, 2002, p.52)

Accordingly, Schein (1992) contends that it is difficult to define the word culture because of its many meanings and, applying this definition to organizations becomes even more difficult because of "conceptual confusion because groups and organizations are also difficult to define unambiguously" (p.8).

Finally, Schein (1992) argues how specific words and concepts have been used by numerous individuals to discuss the meaning of culture and which, have now become common categories, that are associated with the construct of culture.

These phenomena are:

1. Observed behavioral regularities when people interact: the language, the customs and traditions, and the rituals used (Goffman, 1959; Jones et al. 1988; Trice & Beyer, 1984; Van Maanen, 1979).

2. Group norms of implicit standards and values that evolve in working groups (Homans, 1950; Kilmann & Saxton, 1983).
3. Espoused Values as the articulated, publicly announced principles and values that the group claims (Deal & Kennedy, 1982).
4. Formal philosophy as the broad policies and ideological principles that guide a group's actions (Ouchi, 1981; Pascale & Athos, 1981).
5. Rules of the game as the implicit rules for getting along in the organization (Schein, 1968; Van Maanen, 1976; Ritti & Funkhouser, 1982).
6. Climate as the feeling that is conveyed in a group by the physical layout and the way in which members of the organization interact (Schneider, 1990; Tagiuri & Litwin, 1968).
7. Embedded skills as the special competencies group members display in accomplishing certain tasks (Argyris & Schoen, 1978; Cook & Yanow, 1990; Henderson & Clark, 1990; Peters & Waterman, 1982).
8. Habits of thinking, mental models, and/or linguistic paradigms as shared cognitive frames that guide the perceptions, thought, and language of a group (Douglas, 1986; Hofstede, 1980; Van Maanen, 1979).
9. Shared Meanings as the emergent understandings that are created by group members as they interact with each other (Geertz, 1973; Smircich, 1983; Van Maanen & Barley, 1984).
10. Root metaphors or integrating symbols as the ideas, feelings and images groups develop to characterize themselves which may not be acknowledged consciously (Gagliardi, 1990; Hatch, 1991; Pondy et al., 1983; Schultz, 1991).

Culture, as Schein (1992) relates, "is always a striving toward patterning and integration, even though the actual history of experiences of many groups prevents them from ever achieving a clear cut paradigm"(p.11).

Organizational Ethnography

Bate (1997) makes an argument for organizational ethnographies by pointing out it is important to "think culturally" when studying an organization. Furthermore, Bate contends that by doing this, much more is revealed than what current approaches reveal and as he argues "it challenges every pedestal upon which popular business texts have

been constructed, and to this extent offers management studies a radical perspective, and indeed perhaps the radical perspective that the field currently lacks” (p.1153).

Another argument Bate (1997) proffers is that the “ethnographic paradigm” can contribute much more to the studies of organizations than current business literature because it is not oversimplified and thus makes a point for “criticality” (Bate, 1997; Golden-Biddle & Locke, 1993).

The anthropologist’s interest is not in the past as such, but in the “living history” (Malinowski, 1945) of the society or organization, the ways of thinking and behavior that continue to “live on” in, and mold and shape, the present thus contributing to the culture (Bate, 1997).

History, as studied by the anthropologist is not studied historically, but rather through the everyday, in the here and now, thus observing rituals, myths, stories, etc. (Bate, 1997).

The present, according to Bate (1997) is only interesting if put into the context of the past and what is more, “culture and everyday processes define meanings which are negotiated and renegotiated by members” (p.1156).

The strength of anthropology lies in putting the individual into a social setting, into the context in which action, day-to-day activities take place. (Bate, 1997) By doing so, it “establishes a link between the individual and the social or between the micro and the macro”(Bate, 1997, p.1157). Geertz (1995) contends that anthropology will have to become more process-oriented.

Organizations are “formal” in the sense of having explicit tasks to accomplish and “informal” in the sense of the way members continually negotiate with one another in the

interpretation and carrying out of such tasks. The promise of ethnography is the presentation of the work culture that emerges from the interplay between these so-called formal and informal aspects of organizational life. (Van Maanen et al., Schwartzman, 1993, p.vii).

Bate (1997) argues that the anthropologist's view of a culture is much more dynamic than presented in management and organizational studies. Moreover, he suggests that the anthropologist's view of culture is neither static nor fixed as the business literature definition of "organizational culture" might be interpreted.

Cultural anthropology is a process "in which existing meanings are constantly being contested in rough-and-tumble fashion, renegotiated and redefined by the parties" (Wolf, 1982, p.387). "The task is to track, describe and explain the process" (Bate, 1997, p.1159).

Anthropology asks the following questions; "What is it like to work here?, Why is it this way?, What happens, or does not happen, because of this?" (Jones, Moore & Snyder, 1988, p.45) These questions help participants, members or staff make sense of themselves (Gregory, 1983, p.366). The importance of this for the ethnographer is that it is not what the ethnographer sees the participants doing, but rather what the participants see themselves as doing.

Furthermore, this level of the everyday plays an integral role in an ethnography because...

it is precisely at this level of the everyday, at the level of the detailed social processes informing relationships between organizational interests, that the content of organizational culture is continuously formed and reaffirmed, the mundanity of the everyday is an 'illusion' for its is within these details that the dynamics of organizational culture come into being and use (Young, 1989, p.201).

Ethnography is synonymous with “quality of the research account” and the strength lies in the “being there quality” (Bate, 1997) as well as in the authenticity and plausibility (Geertz, 1984; Golden-Biddle & Locke, 1993).

Linstead and Grafton-Small (1992) view both corporate culture and organization culture separately. Corporate culture they attribute to management, who devise it, impose it on the organization through rituals and values, thus organizational culture can be attributed to workers (Wright, 1994).

Pondy and Mitroff (1979) contend that an organization is a continuous process of organizing rather than a boundary set against an environment. Rosen (2000) espouses that in order to understand social process it is important to get inside of the “world of those generating it” because it cannot, necessarily, be generated empirically (p.9).

Fernandez (2001) explains how creativity in images are an important aspect to the anthropological process perspective. He goes on to discuss that these arguments are “not mainly statistical or mathematical however, an important part of our capacity to offer new ideas or revitalize old ones, lies in our ability to offer ‘new’ images of culture: to coin new metaphors” (p.26).

Ourousoff (2001) argues that except for a few ethnographic studies most organizational ethnographies have paid little or no attention to interpreting or describing “culture through which organizational reality is constituted; that is the symbols, metaphors, and emotions through which each organization coheres as a distinct cultural entity” (p.35).

Wright (1994) makes a case for using the anthropological approach in ethnographical studies by stating it is “a way of analyzing detailed social situations so

that they contribute to the understanding and theorizing of wider aspects of social organization”(p.10).

Additionally, Ouroussoff (2001) contends that by using an anthropological approach in studying organizations would help to question the nature and extent of our dependence on organizations and the implications of this dependence for the way we perceive social life. Ouroussoff goes on to explain the lack of use of ethnographical studies of organizations can be found based on a “lack of interest in developing a cultural perspective of organizations” because the assumption held is that the question of cultural cohesion has been answered (p.36). Furthermore, Ouroussoff contends that this stems from a culturally false assumption that “rationality is the primary agent of organizational coherence” (p.36). This rationality, is presumably “how we explain ourselves” (Ouroussoff, 2001, p.38). “Developing a cultural perspective on political economy involves understanding the relation between this rationalization and our practice” (Ouroussoff, 2001, p.38).

Van Maanen (1998) explains that culture is made up of language, concepts, categories, practices, rules, beliefs and so on – and the ethnographer needs to be at ease with these concepts. The trick, as Van Maanen describes it is to “accurately report on the culture”(p.88).

Ethnography as defined by Wolcott (1999) finds it’s “overarching purpose in an underlying concern with cultural interpretation” and it should “provide the kind of account of human social activity out of which cultural patterning can be discerned” (p.68). According to Van Maanen (1998) ethnographical fieldwork emerged first through anthropology and later through sociology.

Interestingly, Wolcott (1999) summarizes the following:

The underlying purpose of ethnographic research is to describe what the people in some particular place or status ordinarily do, and the meanings they ascribe to what they do, under ordinary or particular circumstances. Presenting that description in a manner that draws attention to regularities that implicate cultural process (p.68).

Ethnography needs to proceed with purpose as Wolcott (1999) explains and descriptive questions need to be used in addressing the how? and describing the “meanings implied into action” (p.69).

Rosen (2000) explains how ethnographic analysis provides a “context of meaning upon which to hang pieces of action” and moreover, “thick description in Rosen’s words is an “interpretation blending behavior and meaning (p. 9). The social constructionist researcher seeks to “deconstruct borders between themselves and the subject” (Rosen, 2000, p. 8). Geertz (1973) contends that “interpretation is constructing a reading of what happens” and “a good interpretation takes us into the heart of that of which it is an interpretation”(p. 18).

Sackman (1992) makes a case for studying organizational culture both on theoretical grounds or empirically with deductive reasoning as well as using an inductive approach to gain insight into the complexity of an organization. Sackman’s premise for this is based on the shortcomings of past research, which clearly has not provided adequate studies of organizational culture. By using both inductive and deductive methods, Sackman (1992) posits that a clearer understanding into the complexity of organizational culture may be gained.

Collective Unconscious

Jung's collective unconscious offers an interesting perspective for organizational culture and in understanding how individuals permit organizational reality. The collective unconscious is "the genetically determined part of the unconscious that, according to Jung, is common to all humankind, comprised of the thousands or possibly millions of years of ancestral experiences" (Corsini, 2002, p.186). Jung proffered that these images were packed with meaning and it would be beneficial to understand what it all meant. Jung also spoke of them as 'organs of the pre-rational psyche' and as 'inherited forms and ideas' (Jung, 1980). Sabini (2002) quotes the following "no man lives within his own psychic sphere like a snail in its shell, separated from everybody else, but is connected with his fellow-man by his unconscious humanity" (p. 14).

In Jung's studies he spoke of the primitive mind not inventing myth, but rather experiencing it (Jung, 1980). Myths, legends, symbols and stories have long been a part of humankind's manifestation of expression, both of the conscious and unconscious. In addition, Jung (1978) speaks of the whole of mythology as the expression of a universal disposition in man. This disposition he called the collective unconscious, the existence of which could be inferred only from individual phenomenology (p. 179). Campbell (1990) claims that getting into harmony and tune with the universe and staying there is the principal function of mythology (p.1). In addition, Campbell (1949) explains that the dream is the personalized myth, myth the depersonalized dream; and both myth and dream are symbolic in the same general way of the dynamics of the psyche (p.19). Edinger (1972) comments on how the collective unconscious has a pre-personal or transpersonal dimension experience (p. 3).

Lewin and Regine (2001) make an observation about the 'deep nature of organizations', which suits the discussion of the collective unconscious very well. As Morgan (1997) proffers that "archetypes are structures of thought and experience, perhaps embodied in the structure of the psyche or inherited experience, that lead us to mold our understanding of our work in a patterned way" (p.241). Morgan (1997) goes on to comment that Jung's work had implications for understanding how people enact organizational reality. This in turn can be understood in terms of how an organizational reality might be affected by the collective unconscious.

Kitsopoulos (2000) suggests that consultant's who deal with corporate culture issues should understand the collective unconscious of the organization they are working with including written and unwritten rules that have "historically been encrusted in the culture but have long lost their meaning or usefulness" (p39).

Pascal (1992) addresses the layers of the collective unconscious and explains how the various layers reach farther and farther down away from a personal level into an area that is utterly impersonal (p. 57).

Hoffman (2003) addresses the layers of the unconscious by quoting Jung:

The deepest we can reach in our exploration of the unconscious is the layer where man is no longer a distinct individual, but where his mind widens out and merges into the mind of mankind... where we are all the same. As the body has its anatomical conformity in its two eyes and ears and one heart and so on with only slight individual differences, so has the mind its basic conformity (p. 23).

According to Singer (1994), the unconscious contains that portion of the human potential which needs to be actualized in order for individuals to move toward individuation, meaning that the individual moves towards becoming whatever they are innately capable of being. As such it is the *Urgrund* of our being, the *original basis* from

which everything valuable may develop (p.79). The world of the unconscious, as seen in its collective and mythological dimensions, has long been a theme of Eliade, friend of Jung. Eliade explains the mystique so often associated with the unconscious, as follows:

In archaic and traditional societies, the surrounding world is conceived as a microcosm. At the limits of this closed world begins the domain of the unknown, of the formless. On this side there is ordered, because inhabited and organized space; on the other, outside this familiar space, there is the unknown and dangerous region.... (Singer, 1994, p. 79)

Moreover, Sheldrake has, in biology, postulated the existence of morphic fields that influence the behavior of species. Morphic fields are built up through the skills that accumulate, as members of the same species learn something new. After a certain number of a species have learned a behavior, such as bicycle riding or morse code, others of that same species will be able to learn that skill more easily (Wheatley, 1999).

The behavior collects in the morphic field, and when an individual's energy combines with it, the field patterns the behavior of that individual. They don't have to actually learn the skill; they pull it from the field. They learn it through 'morphic resonance', a process Sheldrake describes as individuals being influenced by others like them. (Wheatley, 1999, p. 53)

Sheldrake (1987) further maintains that Jung's idea of the collective unconscious pertains to human experience and human collective memory whereas his theory of morphic resonance pertains to the entire universe. Additionally, if the hypothesis of morphic resonance was correct, Jung's concept of the collective unconscious would become mainstream and it would change the context of modern psychology.

Rosen et al. (1991) conducted an empirical study of the collective unconscious using the archetypal symbol inventory (ASI) instrument. For the most part, this instrument was found to be an inventory of archetypal symbols related to the collective unconscious. In addition, the results of the study were significant in lending support to

the idea “that unconscious association may positively influence the recall of symbol/word paired associates” (Rosen et al. 1991, p. 223). Rosen et al. (1991) infers the following;

The study, supports Jung’s theory of the collective unconscious and the idea that it contains ancient memory traces embedded in archetypes. The study also suggests that Sheldrake’s theory of morphic resonance may be a reasonable one. Since subjects did not consciously know the meanings of these words according to the results of the first two studies, morphic resonance, possibly, form the morphic fields of the archetypes facilitated their recall of correctly matched symbol/word pairs. Morphic resonance from the collective unconscious may also function similarly to semantic memory in aiding recall on simple list learning tasks that utilize images (archetypal symbols) and meaning that are also from the collective unconscious (p.223).

Unconscious patterns and behaviors are discussed in Buckle’s (2003) article, in which the author makes a case about unconscious behavior and patterns undermining a CEO’s leadership by competing with it. It is suggested that ‘unconscious behavior operates in collective ways’(p. 438). In addition, Buckle (2003) contends that change initiatives, which do not take these unconscious patterns into account could very well fail. Furthermore, looking at it from a perspective of knowledge, Buckle (2003) explains how knowledge has both conscious and unconscious elements and the same exists with both consciously and unconsciously pursued goals.

Additionally, it has been suggested that critical determinants of a group’s ability to perform, within an organizational context, are the collective thoughts of the individuals within the work group. Specifically, the collective thoughts of the group, which are made up by both conscious (Senge, et al., 1994), as well as unconscious thoughts (Isaacs, 1999). Jung (1980) stated that there are two types of unconscious thought, one being personal and having to do with an individual’s personal experience, and the other being collective, which could not be explained as individually acquired. Maturana and Varela

(1980) state that systems coalesce around a governing order and chaos theorist proffer that this governing order exists in self organizing dynamics (Buckle, 2003).

Faber (2002) writes how habits and routines are important because they help to structure our lives without us giving them too much thought. They become automatic and routine. He goes on to contend that by becoming routine or 'habitual' we begin to accept them 'uncritically' (p51). These habits and routines have a lot to do with who we are and how we exist within communities. Bourdieu uses the term 'habitus' to discuss the unconscious action people employ that link them with their larger societal structures. (Faber, 2002, p. 51) According to Bourdieu, each society has deeply embedded structures that are unconsciously reproduced through people's habitual activities (Faber, 2002, p. 51). It seems that this same theory might apply to organizations and may help us link the work of groups with the collective unconscious.

Social defenses, as they might pertain to the collective unconscious, was one of the earliest major organization constructs defining the Tavistock's exceptional approach to organizational life (Gould et. al., 2004).

It provides an obvious analogue to the conception of individual defences, which are central to psychoanalytic theory and practice. The operation of such defences-like their analogues in an individual's psychological functioning-are conceptualized as either impeding or facilitating task performance and responses to, and readiness for, change and new learning. Interventions based on this perspective typically involve understanding, interpreting, and working through such collective defences, which hopefully result in enlarging the organization's capacity to develop more task appropriate adaptations. (Gould et. al., 2004, p.45)

Weick (1979) examines the concept of Collective Structure by explaining how Allport's concept of collective structure can be introduced by the questions: When someone says that "the group imposes norms on its members," precisely what does the

word *group* refer to (p. 90)? He goes on to proffer that if it is not people who impose norms, then who does impose them, and why were these particular norms chosen. The developmental process for this is that first a group forms and then there is a convergence on rules for maintaining the group (Weick, 1979). Weick and Roberts (1993) speak about groups organizing and when the organizing is going well, action, reaction and learning are mutually expressed creating a “collective mind” in collective situations (p.?)

Lichtenstein (2000) suggests using mutual dependence to understand Weick’s notion of “double interacts,” the enactment action organizing process that is the foundation of organizational behavior” (p.534). Lichtenstein (2000) further explains that with his assumption of mutual dependence elements and effects of a system are mutually causal. That is to say “actions and structures are mutually constituting and arise simultaneously over time” (Lichtenstein, 2000, p. 534).

Moxnes (1999) points out that the collective unconscious is shared by a group or by organizational members and that “each group member constructs fantasies about the existence of the group, its implicit roles, its interpersonal feelings, its tacit assumptions, etc. (p.437).

The collective psyche, as it might pertain to organizational structure is addressed by Edinger (1972) when he suggests that “when the collective psyche is in a stable state, the vast majority of individuals share a common living myth or deity.

Furthermore, Stein (2001) sheds light on projective identification. He cites Klein’s definition of projective identification as “a combination of splitting off parts of the self and projecting them on to another person, which later become the feeling of

identification with other people because one has attributed qualities or attitudes of one's own to them" (p. 32).

Senge et. al. (2004) sheds more light on this connectedness of individuals stating that 'when people connect with their deeper source of intention, they often find themselves experiencing amazingly synchronistic events" (p. 163). Jung, as well, defined synchronicity as "a meaning coincidence of two or more events, where something other than the probability of chance is involved" (Senge et. al., 2004, p. 163).

Archetypes

Archetypal image is defined as a theoretical structural component of the mind, which derives from the accumulated experience of humankind. These inherited components are stored in the collective unconscious and serve as a frame of reference with which humans view their world, and also serve as one of the major foundations on which the structure of the personality is built (Jung, 1959; Singer, 1994; Pearson, 2004).

Archetypal psyche is defined as having a "structuring or ordering principle which unifies the various archetypal contents" (Edinger, 1972, p. 3).

Archetype is defined as a primitive or original plan from which others have evolved. In Jungian psychology, manifestation of the collective unconscious is in a given symbol or image (Corsini, 2002).

Edinger (1972) points out that archetypes are not themselves pictures but rather the inclination to form them in typical ways and he goes on to explain that symbols are the actual pictures formed. "Symbols are the means by which archetypes, themselves unconscious, communicate to consciousness" (Edinger, 1972, p. 40).

Zinkin (2003) argues that symbols are a form of communication. He agrees with Jung in that they may be at a low level of abstraction, but nevertheless, when communicated both the sender and receiver will have a certain level of recognition.

Pietikainen (1998) proposes that Jungian archetypes not be seen as a genetic inheritance, but rather as symbolic forms. By making this revision, Pietikainen (1998) argues that Jung's theory "is in a position to make a potentially valuable contribution to hermeneutical and cultural studies, as archetypes function in this new context as active constituents of human experiences, which give these experiences a non-discursive, symbolic form (p.325).

Block (2003) describes how Jung developed the concept of the collective unconscious and how our way of moving through life is affected as much by the common images held by a culture as it is by individual personality and personal and family history. Important to Jung's thinking of what drives our behavior is the existence of certain archetypes. Block (2003) goes on to explain that "within the image of an archetype is collected a whole series of possibilities and qualities that helps explain who we are and who we might become" (p.149).

Additionally, Jung (1990) proffered that the human mind possesses general and typical modes of functioning which correspond to the biological "pattern of behavior" and these pre-existent, innate patterns – the archetypes – can easily produce in the most widely differing individuals ideas or combinations of ideas that are practically identical, and for whose origin no individual experience can be made responsible (p. 313).

Moreover, Jung (1952) proposes that

archetypes have, when they appear, a distinctly numinous character which can only be described as 'spiritual', if 'magical' is too strong a word. Consequently this

phenomenon is of the utmost significance for the psychology of religion. In its effects it is anything but unambiguous. It can be healing or destructive, but never indifferent, provided of course that it has attained a certain degree of clarity. This aspect deserves the epithet 'spiritual' above all else. It not infrequently happens that the archetype appears in the form of a spirit in dreams or fantasy products, or even comports itself like a ghost. There is a mystical aura about its numinosity, and it has a corresponding effect upon the emotions. It mobilizes philosophical and religious convictions in the very people who deemed themselves miles above any such fit of weakness. Often it drives with unexampled passion and remorseless logic towards its goal and draws the subject under its spell, from which despite the most desperate resistance he is unable, and finally no longer even willing, to break free, because the experience brings with it a depth and fullness of meaning that was unthinkable before (p.400).

Pearson (1991) contends, that all the archetypes in the unconscious tend to express themselves in dreams and in our waking lives, in their shadow forms, which possess us if we have not shed the light of consciousness on them.

Grof (1998) presents that the world of archetypes, although "normally imperceptible, is not entirely separate from our everyday material reality" (p. 86). This world of archetypes is intimately interwoven with it and plays a critical role in creating it thus, it represents a supraordinated dimension that forms and informs the experience of our everyday life (Grof, 1998). Grof goes on to explain that this archetypal domain connects or bridges the world of matter and that of cosmic consciousness.

James (2002) sheds light on Dr. Bucke's definition of the cosmic consciousness. Cosmic consciousness, according to Bucke, "is not simply an expansion or extension of the self-conscious mind with which we are all familiar, but the super-addition of a function as distinct from any possessed by the average man as self-consciousness is distinct from any function possessed by any one of the higher animals" (p.434).

The prime characteristic of cosmic consciousness is a consciousness of the cosmos, that is, of the life and order of the universe. Along with the consciousness of the cosmos there occurs an intellectual enlightenment which alone would place the individual on a new plane of existence – would make him almost a member of a new species. To

this is added a state of moral exaltation, an indescribable feeling of elevation, elation and joyousness, and a quickening of the moral sense, which is fully as striking, and more important than is the enhanced intellectual power. With these come what may be called a sense of immortality, a consciousness of eternal life, not a conviction that we shall have this, but the consciousness that we have it already (Bucke, 1901, p.2).

Archetype, as such, is the content of the collective unconscious, the psychological counterpart of instinct; inherited formal property of the human brain to experience typical figures, situations, or behavior patterns. (Jung, 1959).

Segal (1998) addresses the constructs of archetype and instinct by suggesting that the two are related, but distinct. An instinct, according to Segal, is “a reflex action and an archetype is the emotional and intellectual significance of that action” (p. 39).

What we properly call instincts are physiological urges, and are perceived by the senses. But at the same time, they also manifest themselves in fantasies and often reveal their presence only by symbolic images. These manifestations are what I call the archetypes....The unconscious...seems to be guided chiefly by instinctive trends, represented by corresponding thought forms – that is, by the archetypes (Jung, 1958, p. 7).

Gabriel (1999) brings the Freud perspective to the relation between instinct and object through a process, which may also function as a defense mechanism known as sublimation, as being important for the study of organizational phenomena. Sublimation, Gabriel (1999) explains, operates not by altering the relation between instinct and object, but by radically modifying the energy of the instinct itself. It does this “in a way similar to the chemical process whereby a solid is transformed to a gas” (p.18).

Furthermore, Pascal (1992) comments that the rituals of social interactions, mating games, ways of perceiving and evaluating what we perceive, attitudes, ideas, cultural assumptions – all are archetypal since they are typical and eternally repeated behaviors among human beings. And, Pascal (1992) contends that archetypes allow birds

to fly north in summer and south in winter and to know what to do during mating season without 'how to manuals' because of "inherited, built-in archetypal instincts" (p.80).

Stein (1998) defines archetype as an innate potential pattern of imagination, thought, or behavior that can be found among human beings in all times and places. Archetypal image, is defined by Stein (1998), as "a psychic pattern, mental or behavioral, that is common to the human species" (p.233). Archetypal images are found in the dreams of individuals and in cultural materials such as myths, fairy tales, and religious symbols (Stein, 1998; Pearson, 2004)

Stein (1998) goes on to explain how Jung began exploring the ideas of archetypes based on dreams he interpreted. By interpreting dreams of a particular client he found images and themes from various cultures including Egyptian mythology and aboriginal tribes of Australia. Thus, he began to realize he was discovering a "collective layer of the unconscious" (p. 92).

Weick (2001) proposes that transactive memory systems are integrated and differentiated structures in the sense that connected individuals often hold related information in different locations. When people trade lower-order, detailed, disparate information, they often discover higher-order themes, generalizations, and ideas that subsume these details (Weick, 2001). It is these integrations of disparate inputs that seem to embody the 'magical transformation' that group mind theorists have tried to understand (Wegner, Giuliano, and Hertel, 1985).

Jacobs (2003) believes that the products, such as paintings and figurines, of the ancestral mind contain recurring motifs that still have currency in art and literature today (see also Stein, 1998; Pearson, 2004). Many interpret this continuity as reflecting

unconscious emotional memories wired into the brain as non-verbal, sensory images. These repeating mental patterns, called archetypes, “are the common threads in each society’s otherwise distinctive myths and legends” (Jacobs, 2003, p.67).

Identifying archetypes is not easy and according to Edinger (1972) and Pearson (2004) there are as many archetypes as there are situations, however how many archetypes there are is not known.

According to Pearson (1998) in order for an organization to work optimally, the following archetypes must be in balance:

- Employees need to feel as secure as possible; ideally they will have health insurance, retirement plans, and a sense that as long as they do a good job, the organization will do its best to keep them employed (Orphan).
- Employees want to find and express their genuine talents, their wisdom, and the full range of their humanity; this means matching people to roles that reflect their authenticity (Wanderer).
- Employees thrive in settings that provide reasonable incentives (raises, bonuses, recognition) for exemplary achievement and help for rising to meet new challenges (training, equipment, etc.) (Warrior).
- Employees feel ennobled when they work for an organization that is doing something positive for the world and when all stakeholders (including employees and customers) are treated well (Altruist).
- Employee morale typically soars when the organization and their role in it is congruent with their values and principles (Innocent).
- Employees need to believe that they have a voice in what happens in the organization; ideally, each person feels as though he or she is at the center of the organization and everything he or she does matters to its future (Magician) (p.313-314).

Carl Gustav Jung

Carl Gustav Jung was born July 26, 1875, in Kesswil, Switzerland, the son of a philologist and pastor. Educated at the universities of Basel and Zuerich, where he received his M.D. in 1902, Jung began work as assistant staff physician at the Burghoelzli mental Clinic in Zuerich under Eugen Bleuler. In 1903 he married Emma

Rauschenbach, who was to become the mother of four daughters and a son, and to remain his close collaborator for more than fifty years. Jung served as lecturer in psychiatry, at the University of Zuerich, from 1905-1913 and worked closely with Sigmund Freud until their break in 1913 (Campbell, 1971). In 1912, Jung published *Symbols of Transformation*. Jung's other works include *Psychological Types* (1921), *Archetypes and the Collective Unconscious* (1934), and *Psychology and Alchemy* (1944) (Campbell, 1971). He died on June 6, 1961 (Campbell, 1971).

Jung's analytic psychology is defined as the theory of personality that includes some of Sigmund Freud's psychoanalysis but minimizes sexual motives and maximizes individual factors. The psyche is interpreted primarily in terms of philosophic values, primordial images and symbols, and a drive for self-fulfillment (Pearson, 2004). The object of life, according to Jungian philosophy, is to achieve a creative balance among all forces (Singer 1994).

CHAPTER THREE

METHODOLOGY

Restatement of Problem

Understanding and examining archetypes and the collective unconscious is another manner in which to aid our perception of a particular organizational culture. By taking unconscious behaviors and patterns and making them conscious, (Pearson, 2004; Morgan, 1997) we can gain a better understanding of organizational culture.

Identifying archetypes and the collective unconscious could help us understand an organizational culture at a deeper level.

Archetypes develop over time, and with time come specific behaviors, which in turn match specific archetypes. In an organizational setting this is played out by having an organizational culture be at odds with itself and with the individuals within that culture (Pearson, 2004). Specific human traits are visible individually, however specific archetypal traits, which are being played out unconsciously take time to identify (Pearson, 2004). By identifying these specific archetypal traits and patterns it could become possible to identify the behaviors, which define an organizational culture (Pearson, 2004).

There are several ways to examine the unconscious or the 'deep nature' of organizational culture. The purpose of this case study is to ascertain the similarities and differences generated by two methods of inquiry, organizational ethnography and psychometric (using the OTCI instrument). A single organization will be examined by both methods.

Research Questions

- I. What is the nature of the organizational culture discovered through the use of organizational ethnography?
- II. What is the nature of the organizational culture discovered through the use of the OTCI instrument?
- III. What are the similarities and differences ascertained by the two methods of inquiry – OTCI instrument and organizational ethnography?

Research Design

In exploring the similarities and differences generated by the two methods of inquiry a mixed methods procedure design will be used. A mixed methods design involves collecting and analyzing both qualitative and quantitative forms of data. “The concept of mixing different methods probably originated in 1959, when Campbell and Fiske used multiple methods to study validity of psychological traits” (Creswell, 2003, p.15). The authors encouraged others to use this method and with time, multiple approaches to data collecting lead to triangulating data sources – “a means for seeking convergence across qualitative and quantitative methods” because researchers agreed that any one method had its limitations (Creswell, 2003,p.15). By using a mixed method approach, biases of one method might be neutralized or canceled (Creswell, 2003).

First, for the qualitative phase of the research, an organizational ethnographical study will be utilized to describe an organization, Estes Park Center, YMCA of the Rockies (EPC) as a single, in-depth case made up of smaller cases – the stories of specific individuals and organizational units.

An organizational ethnography was chosen because it describes a culture from an emic, insider's perspective (Evered & Louis, 1981; Fetterman, 1998). Ethnographies are based on a phenomenological paradigm, which supports a multicultural perspective thus accepting multiple realities (Fetterman, 1998). This makes sense in studying an organization, because an organization is full of individuals who act on their own perceptions and whose actions have real consequences (Fetterman, 1998).

In studying an organizational culture, we also study the individuals who make up that culture. Moreover, ethnographers use ideational theory. Cognitive theory is considered an ideational theory in anthropology. This theory assumes that by listening to what people say, we can begin to describe what people think (Fetterman, 1998). "Ethnography generates or builds explanations of how people think, believe, and behave, that are situated in local time and space" (Lecompte & Schensul, 1999, p.8).

Ethnographic studies differ from other qualitative research in that they are grounded in the 'concept of culture' (Lecompte & Schensul, 1999).

Characteristics of an ethnography include the following:

- It is carried out in a natural setting, not in a laboratory.
- It involves intimate, face-to-face interaction with participants.
- It presents an accurate reflection of participants' perspectives and behaviors.
- It uses inductive, interactive, and recursive data collection and analytic strategies to build local (in this case organizational) cultural theories.
- It uses multiple data sources, including both quantitative and qualitative data.

- It uses the concept of culture as a lens through which to interpret results (Lecompte & Schensul, 1999, p. 9).

Second, for the quantitative phase, the OTCI instrument will be administered.

The OTCI instrument was developed by Carol S. Pearson and helps to identify archetypes within an organizational culture. The purpose of OTCI instrument is to “determine the relative salience of the archetypes within an organization” (Pearson, 2004, p.104). The OTCI instrument, according to Pearson (2004) is based “on a synthesis of Jungian psychology and organizational culture, organizational development, human motivation, and branding theory” (p.1). According to Schein (1992) the factors that make up a culture include: observed behavioral regularities while people interact, group norms, espoused values, formal philosophy, rules of the game, climate, embedded skills, habits of thinking, mental models, linguistic paradigms, shared meanings, and root metaphors or integrated symbols. The OTCI instrument aids in categorizing and identifying archetypes within an organizational culture.

Third, during the phase of data analysis, both qualitative and quantitative data will be examined and compared for similarities and differences.

Participants and Site

Estes Park Center, YMCA of the Rockies (EPC) is a resort and conference center located in Estes Park, Colorado. EPC was founded in 1907, when a group of about 23 men were looking for a place to hold their summer conference. They came to EPC, held their first conference and, based on their experience and on the success of this first

conference, they decided to buy the center, which at the time included one lodge on about 340 acres.

Today, EPC sits on about 860 acres, adjacent to Rocky Mountain National Park. Furthermore, EPC has a total of 12 lodges, 220 cabins and boasts a capacity of 4,000 beds. It operates as a year round resort, with its high season being during the summer months. EPC's main business focuses on conferences and family reunions.

EPC staff comes from all over the globe. In 2005, EPC staff represented 35 different U.S. States and 39 different nations worldwide. EPC has approximately 132 full-time, year round staff and additionally, EPC employs seasonal staff. During the summer months, seasonal staff increases to about 589 staff members - this includes full time seasonals, part time seasonals and volunteers.

EPC is organized in the following manner. First, YMCA of the Rockies has a Board of Directors, which includes about 25 board members. Second, the Executive Management includes the office of the President/CEO as well as the Vice President of Sales and Membership, Vice President of Finance, and Vice President of Development and Planning. Other departments included in the Executive Office are Accounting, Marketing, Fund Raising, Safety and Risk Management, and Group Sales. Third, on the operational side, EPC is run by a Center Director who has the following departments report directly to him; Human Resources, Business Office, Conference Office, Buildings & Grounds, Housekeeping, Food Service, Chaplain, and Program Department. Finally, department directors have supervisors who report to them and line staff and seasonal staff report to the supervisors.

Data Collection, Instruments and Procedure

Data Collection

The sequential exploratory strategy was used because in the initial phase qualitative data was collected and analyzed followed by a phase of quantitative data collection and analysis (Creswell, 2003). Furthermore, the two phases were integrated during the interpretation phase (Creswell, 2003). This strategy is also useful when testing an instrument and, because the OTCI instrument is fairly new, this study looked to possibly aid in its validation.

In regards to this study, phase one of data collection included conducting 8 ethnographical interviews with individual staff members, all levels, at EPC concerning perceptions and understanding of archetypes. These 8 were a purposeful sample of individuals who could speak to the broader organizational culture. Two criteria were used in choosing these 8. The first criteria was length of service and included staff who had anywhere from 10-30 years of service. The second criteria included different levels of staff. There are four levels of staff, which were used, the executive level, the department director level, the supervisory level and the line-staff level. Additionally, the qualitative research involved collecting information from company documents such as internal memos, vision-planning documentation, and historical documents from the museum. Information was stored in field notes, transcriptions, and computer files.

Phase two of the data collection involved the administration of the OTCI instrument to as many as possible of the 132 full-time, year round EPC staff. The researcher administered the OTCI instrument during departmental meetings to all full-time, year round staff who were present. Not all 132 staff were present due to days off, sickness, or

personal holidays. It is important to note that these staff participants included the 8 who took part in the ethnographical interviews. The researcher set up a specific date and time, at which time the OTCI instrument was administered under the direct supervision of the researcher. This instrument helped in gaining insight of EPC staffs' understanding of archetypes.

Data Instruments

Ethnographical interviews. The in-depth interview is considered a data-gathering process intended to produce narratives that focus on specific research questions (Crabtree & Miller, 1999).

The ethnographical interviews used the following culture questions:

- a. Describe the culture of EPC?
- b. Describe the values of EPC?
- c. Describe EPC's brand identity? How aligned is this identity to the values and lived truth of EPC?
- d. How do things get done at EPC?
- e. How aware is EPC of market and other external realities? How aware is it of what is going on with the people and processes within it (Pearson, 2004)?
- f. Is there any sign that EPC is engaged in projecting onto its external or internal world? (One example of this would be scapegoating or blaming.) (Pearson, 2004).
- g. What is the story that EPC chooses to live and likes to tell about itself (Pearson, 2004)?

- h. How open is EPC to insights, dreams, or the insights of people who are not in power(Pearson, 2004)?
- i. When has synchronicity (meaningful coincidences or even luck) worked for EPC (Pearson, 2004)?
- j. What is EPC like at its absolute best (Pearson, 2004)?

The ethnographical interviews then addressed the following, more Jungian focused questions:

- k. Describe the 'ego' of EPC. Who makes the decisions? Is the group inclusive or exclusive? What is its typological character (Extraversion or Introversion? Intuition or Sensing? Thinking or Feeling? Judging or Perceiving?) (Pearson, 2004)
- l. What is in the EPC organizational Shadow? That is, what do people know but not talk about? What do they hardly notice that seems to 'run' with them (Pearson, 2004)?
- m. Do you notice any EPC complexes? Is EPC living out a story that it does not consciously choose but cannot seem to stop?

The interview process. Interviews were conducted with eight full time year-round staff. Two individuals each were chosen from the four staff levels including executive level, department director level, supervisor level, and line-staff level. All interviews were conducted individually between the researcher and the interviewee. One researcher interviewed all interviewees. The interviews began the week of June 26, 2006 and were finished July 1, 2006. The researcher scheduled hour-long appointments with the subjects in accordance with their schedules. The researcher worked with the subjects in

scheduling the interviews at times, which were most convenient for the subjects. All interviews were scheduled during the workweek and during normal business hours.

Interview schedules and locations. All interviews were conducted at the organization's place of business. Either a private meeting room was used or the subject's office was used to conduct the interviews.

In all interview situations, the interviews were conducted in a comfortable and private setting. The researcher tape-recorded each of the interviews using a small tape recorder. All participants consented to having the interview tape-recorded. The settings were chosen to facilitate a quiet area for recording without risk of interruption during the interviews.

The time involved with most of the interviews was approximately 40 - 45 minutes. One interview lasted 55 minutes. In all situations, the interviewee was given the opportunity to spend the amount of time they had available. The total time spent in one-on-one interviews with the interviewees was approximately six hours.

Interview questions. Interview questions were pre-determined as stated earlier. The interviewee was asked a total of twenty questions. These questions were focused on aspects similar to those the OTCI instrument addressed. However, the interviewee was given the opportunity to elaborate his/her feelings rather than having prescribed words or phrases. The researcher conducted the interviews with a primary goal of drawing out and defining archetypal meanings, values and strengths.

Interview transcribing process. At the conclusion of the interviews, the audiotapes containing the individual interviews were delivered to a professional

transcriptionist. The interviews were transcribed within seven days and returned to the researcher in electronic format. The audiotapes were also returned to the researcher.

After the transcripts were returned to the researcher, the researcher verified the accuracy of the transcripts. The accuracy was checked by listening to the interview audiotape and following the text of the transcript. Some words were changed in the transcripts by the researcher. This was necessary because of simple typing errors. The researcher also changed the names of individuals mentioned in the transcripts to Xs.

OTCI instrument. The OTCI instrument, which consists of 96 questions was administered. The “Organizational Team Culture Indicator instrument is based on a synthesis of Jungian psychology and organizational culture, organizational development, human motivation, and branding theory”(Pearson, 2004, p.1). “It measures archetypes in teams and organizational cultures with the goal of identifying attitudes, behaviors, unwritten rules, and taboos that may elude some people yet are instinctually understood but not articulated by others”(Pearson, 2004, p.1). Each of the twelve archetypes receives eight questions. The OTCI answer sheet uses a Likert scale of 1 – 5 (1= almost never, 2 = rarely, 3 = sometimes, 4 = usually, 5 = almost always). The OTCI survey will be administered by the researcher.

Reliability of an instrument informs about the consistency of a scale. There are two major types of reliability, one is internal consistency, which addresses the consistency of the items in a scale (Pearson, 2004). The other is test-retest reliability, which informs about the consistency of a whole scale over time.

OTCI survey schedule and location. The OTCI survey was conducted with 90 full-time year round staff of the organization. These 90 included all four levels of staff.

All surveys were conducted in groups between the researcher and the participants. One researcher administered all the surveys. The surveys began on July 5, 2006 and finished on July 10, 2006. The researcher scheduled specific times with each department to administer the surveys. The researcher sought to schedule times that were most convenient for the participants. All surveys were scheduled during the workweek and during normal business hours.

All surveys were conducted at the organization's place of business. Most surveys took place directly in the specific departments and some took place in conference rooms. In all survey situations, the surveys were conducted in a comfortable setting.

The time involved with most surveys was approximately 15-20 minutes. Some surveys took 30 minutes and a handful of surveys took 40 minutes. In all situations, the survey participants were given the opportunity to spend as much time as they needed. The total time spent in administering the surveys was approximately ten hours.

OTCI internal consistency reliability. The OTCI's internal consistency is estimated by Cronbach's alpha and is based on the correlations among all items (Pearson, 2004).

Table 3.1 below shows the alpha coefficients for one sample, because the REC organization is the only one documented using the new wording of the items (Pearson, 2004). Another factor shaping the reliability estimates is the distribution of ratings (Pearson, 2004). Lastly, the number of items on a scale influences reliability. The OTCI instrument addresses 8 items for each archetype and this is considered a short scale. If there were more similar items the reliability would be higher. However, Pearson concludes that the "OTCI archetype scales evidence good internal consistency

reliabilities in most samples and that the new item wording has significantly improved the instrument” (p.104, 2004).

Table 3.1
Internal Consistency Reliability Estimates of Current OTCI Scales

Archetype	REC
Innocent	.81
Explorer	.87
Sage	.80
Hero	.82
Revolutionary	.83
Magician	.82
Everyperson	.83
Lover	.86
Jester	.88
Caregiver	.87
Creator	.87
Ruler	.84

Sample Size N=216

(Pearson, 2004, p.104)

Test retest reliability. The test retest data was collected by administering the OTCI instrument to three organizations, each of which completed the instrument twice over a thirty day period (Pearson, 2004). Given that the purpose of the OTCI instrument is to “determine the salience of the archetypes within an organization, the ranking of the twelve archetypes across time was compared” (Pearson, 2004, p.104). Ranks were assigned to each of the twelve archetypes based on their mean standard score. “These ranks were then correlated using the Spearman’s rho coefficient, which is designed to calculate the relationship between sets of ranks” (Pearson, 2004, p.104). Table 3.2 shows this coefficient for the three samples.

Table 3.2
Test-Retest Correlation of Archetype Ranks

Sample	N	Rho
Publisher (PUB)	16	.78*
Accounting (ACT)	13	.95**
Leadership Center (LCD)	12	.83**

*p<.01, **p<.001 (Pearson, 2004, p.105)

The high degree of stability in the accounting firm as compared to the other firms might be based on the fact that the other two firms were going through a period of transition during the testing (Pearson, 2004). “Additional research on the stability of archetype rankings over different periods of time is needed” (Pearson, 2004, p.105).

OTCI Validity. Validity of the OTCI instrument scores was sought by using archetype scores as dependent variables and various characteristics of the employees or the organization as independent variables in analysis of variance (ANOVA) (Pearson, 2004). The ANOVA analysis studies mean differences in the dependent variable across categories of the independent variable (Pearson, 2004). This analysis was conducted for each set of OTCI scores: total archetype scores, values and strengths scores, and orientation scores. “Other analyses included an examination of the ranking of the archetypes across all of the organizations studied and correlations of values and strengths within organizations” (Pearson, 2004, p.105).

Data Procedure

Phase One, part one, will include 8 in-depth ethnographical interviews. These will be set up with participants, at all levels, from EPC.

Phase One, part two, will include researching organizational documents including memorandums, vision planning documentation, and museum historical data.

Phase Two will include administering the OTCI instrument. The researcher set up a specific date and time, at which time the OTCI instrument was administered under the direct supervision of the researcher. All 132 full-time, year round EPC staff were chosen for the accessible population. The researcher administered the OTCI instrument during departmental meetings to full-time, year round staff who were present. It was anticipated that not all staff would be present due to days off, sickness, or personal holidays. It is important to note that the participants included the 8 who took part in the ethnographical interviews. Identifying factors such as name and title were not asked in order to protect the anonymity of the participants and their answers.

The OTCI instrument, once administered, was sent to the Center for the Application of Personality Type (CAPT) for processing.

Data Analysis

The qualitative data analysis looked for relationships, patterns and themes and how they relate to archetypes, their values, their strengths and their orientations. This was accomplished by using the deductive manner, which “involved discovering patterns, and categories in one’s data based on a pre-determined framework” (Patton, 2002, p. 453). According to Boyatzis (1998) a “good thematic code is one that captures the qualitative richness of the phenomenon” (p.31). Generally, as Boyatzis (1998) recommends, a thematic code should have the following five elements:

1. A label (name)
2. A definition of what the theme concerns.
3. A description of how to know when the theme occurs.

4. A description of any qualifications or exclusions to the identification of the theme.
5. Examples, both positive and negative, to eliminate possible confusion when looking for the theme (p.31).

In developing a deductive code using thematic analysis criterion-referenced or anchored material is required (Boyatzis, 1998). In the case of this study, definitions of the archetypes as well as their values and strengths were pre-determined and used as codes. The material to be coded in this study was the eight interviews from four levels of the organization. The subsamples included two executive office interviews, two department director interviews, two supervisor interviews and two line staff interviews. The information collected from these sample interviews will be the raw material to which the codes of the archetypal definitions were applied.

This study used deductive analysis because it was a pre-determined framework of codes it used to analyze the interviews. "Qualitative analysis is typically inductive in the early stages, especially when developing a codebook for content analysis or figuring out possible categories, patterns, and themes" (Patton, 2002, p. 453). However, because a start list exists with pre-determined definitions of archetypes, the analysis becomes deductive.

Because this study used a single case, EPC, as it's organization, a hybrid form of coding was used. Instead, the researcher compared themes and rankings from the interviews with the OTCI survey results, exploring similarities and differences generated by the two methods of inquiry.

For the quantitative data analysis a descriptive statistical analysis was conducted with the results of the OTCI survey. The OTCI instrument had a total of 96 questions.

Each of the twelve archetypes has 8 questions; 4 of these questions focus on values and 4 of these questions focus on strengths. Consequently, the OTCI instrument has four sets of scores as they pertain to archetypes; value scores, strength scores, scores for total archetypes, and orientation scores (Pearson, 2004). These scores are reported as standard scores with a mean of 50 and a standard deviation of 10. For example, for the value scores, the mean and standard deviations of the twelve values scores are computed. Each participant's score is then standardized against the base, and means for the twelve archetypes are computed separately (Pearson, 2004). Then, the means are ranked, and they show the relative prevalence of each archetype. Pearson (2004) points out that even though the scoring produces a numerical ranking of the archetypes, for the purpose of interpretation it is important to look at which archetypes rank at the top and which rank at the bottom.

A sequential exploratory strategy will be pursued. This strategy is conducted in two phases. The first phase includes the collection and analysis of qualitative data followed by the second phase of collecting and analyzing quantitative data. The results of the two types of data will be integrated during data analysis at which time the similarities and differences, generated by the two methods of inquiry, will be thoroughly investigated and integrated. Triangulating data sources will occur when both the archetypal conceptual framework of the qualitative data analysis and the quantitative descriptive statistical analysis of the OTCI instrument will be compared and relationships, across all cases, will be examined. In the case of this study looking at the ranking of archetypes by the interviews will be compared to the ranking of archetypes by the OTCI survey. The sequential exploratory strategy is also used as a model for testing

the OTCI instrument (Creswell, 2003). This study looks to further the validity of the OTCI instrument.

During data analysis patterns of coding will be used. In the case of this study, a list of codes will be applied in analyzing the interviews. This list of codes will include basic archetypal definitions as well as archetypal values and strengths definitions. The researcher will use “direct interpretation” (Creswell, 1998, p.154). The interviews will be pulled apart by taking specific words and phrases and assigning them to specific codes. Later on, these findings will give an archetypal ranking of the interviews. The findings will be presented both as a narrative and as tables for the comparisons.

For the purpose of this study the researcher would have triangulation by data source (interviews of individuals, documents & artifacts, researcher’s own observations, and OTCI instrument), by method (qualitative and quantitative), by data type (qualitative interviews/quantitative instrument). Different sources have different biases, different strengths, thus it “helps to shed light on a theme or perspective” (Creswell, 1998, p.202), while complementing each other.

Following, Table 3.3 represents a start list of archetypes, based on Pearson (2004). The words/phrases listed are those used to define archetypes, archetypal strengths, and archetypal values. This list will be used in comparing and coding the in-depth interviews with the OTCI instrument.

Table 3.3
Start list of archetypal codes

Archetype	Definition	Values	Strengths	Orientation
Everyperson	Doing one's best. Together we survive.	Fairness & reciprocity. Camaraderie. Unpretentious appreciation of people.	Surviving difficult times. Sense of belonging. Human dignity regardless of background.	People & Belonging.
Lover	Love. Beauty. Motivation. Help people create community.	Close Relationships w/ staff & guests. Developed quality of life.	Wonderful ambience. Relationship building. Creating partnerships.	People & Belonging.
Jester	Enjoyment. Entrepreneurial. Fun. Lightness.	Playfulness. Thinking outside the box. Enjoying the gift of the moment. Jovial truth-telling.	Fun Environment. Respect staff autonomy. Playful teamwork. Imaginative outcomes.	People & Belonging.
Ruler	Order. Serving Citizens. Checks & Balances.	Power. Sense of social Responsibility. Ability to make things happen.	Understand image, status, financial affairs. Complex Processes that coordinate work of many.	Stability & Structure.
Caregiver	Family. Helping others. Reliable.	Altruism. Generosity. Caring. Nurturance. Compassion.	Respond to needs/people. People 1 st . Put structures in place to help people.	Stability & Structure.
Creator	Creative expression. Inventive. Innovation. Integrity.	Imagination. Beauty. New designs & forms. Authentic expression. Doing w/flair. Aesthetic/functional structures.	Distinctive & Custom-made services. One-of-a-kind.	Stability & Structure.
Explorer	Individuals/ Groups banding Together. Growth. Change.	Individuality. Independence. Self-actualization. New experience. Growth/Change.	On forefront of theory & practice. Stay current on needs of guests. Self-starter environment.	Learning & Freedom.

Archetype	Definition	Values	Strengths	Orientation
Sage	Pursuit of Knowledge. Slow at change.	Intelligence. Objectivity. High-minded. Dispassionate search for truth.	Environment of Knowledge. Excel at critical thinking.	Learning & Freedom.
Innocent	Happy family. Safety. Seniority. Tradition.	Loyalty. Goodness. Optimism. Wholesomeness. Allegiance to common held values. Following established rules.	Treat staff w/empathy & kindness. Provide simple decent place to work. Loyal & protective of staff and guests.	Learning & Freedom.
Magician	Miracle workers. Dreams come true. Transformation. Flexible. Individual autonomy. Vision driven.	Self-awareness. Power to transform. Ecological & social interdependence.	High tech. High touch. High performance. Low control.	Results & Mastery.
Hero	Speed. Win. Be the best. Goal oriented.	Courage. Energy. Focus. Discipline. Principled action. Teamwork. "Giving your all"	Highly competitive. Productive. Focused.	Results & Mastery.
Revolutionary	Committed radicals. Unconventional Attitudes/ behaviors. Thinking capacity.	Thinking outside the box. Robust, energetic willingness to take risks. Freedom to think and do as you please.	Creative breakthroughs. Channel negatives into constructive use.	Results & Mastery

CHAPTER FOUR

RESULTS

Introduction

This chapter explores the results of the study. The intent of this mixed design study was to explore the similarities and differences generated by two methods of inquiry, namely an organizational ethnography and the OTCI instrument. Both of these methods were testing for archetypes in an organization. As previously stated, understanding organizational archetypes in the context of organizational culture and testing for archetypes in organizations to gain an understanding of the archetypal story should aid in a better perception of the organizational culture. Segal asserts that archetypes are “key contributors to organizational culture, many of them representing the forms or outlines of the basic responses to organizational life” (Corlett & Pearson, 2003, p.15). Cortlett and Pearson (2003) take this one step further and suggest that the archetypes and the collective unconscious, as a whole, make up a psychological field that serves as the deep foundation of an organization’s culture.

The research questions posed in this study were –

- What is the nature of the organizational culture discovered through the use of organizational ethnography?
- What is the nature of the organizational culture discovered through the use of the OTCI instrument?
- What are the similarities and differences ascertained by the two methods of inquiry –organizational ethnography and OTCI instrument?

In conducting the organizational ethnography, observations were conducted and historical documents were reviewed. Furthermore, interviews were held with eight individuals. In addition, in conducting the OTCI survey, meetings were held in each of the organization's departments and the OTCI survey was administered to 90 full-time year round staff. A thorough description of both the interviews and the OTCI survey follows.

As the researcher, I need to explain how I fit into this study from an archetypal viewpoint. I see myself as a well-balanced individual and thus feel I have an archetypal tendency in each of the four orientations. If I were to categorize myself in the orientation of People and Belonging I would select the Everyperson as the archetype, which best suits my values both in a professional manner and personal manner. This is because I respect and recognize that every individual is unique and should be approached with equality. In the orientation of Stability and Structure I see myself as the Caregiver. I work in Human Resources and this, I believe, reflects my values and beliefs. I feel that individuals should have structures in place that help them and that as an organization or as an individual it is important to care about those who need help. Not necessarily in a way that enables them to continually seek out help, but to help them help themselves. In the orientation of Learning and Freedom I feel closest to the Sage archetype because I love to learn and seek out knowledge. But also the Innocent archetype because I feel strongly about tradition and how important it is for us as individuals and as organizations. Tradition, I feel, has to do with understanding our identity and when we know who we are we can begin to comprehend the direction we are going. Finally, in the orientation of Results and Mastery I feel strongly connected to the Hero archetype. The fact that the

Hero is focused with courage and energy and believes in giving your all is important.

And, I feel these qualities are characteristic of how I have led my life both personally and professionally.

As described in Chapter Three, in exploring the similarities and differences generated by the two methods of inquiry a mixed methods design was used. The mixed methods design involved collecting and analyzing both qualitative and quantitative forms of data. Qualitative data included observations, organizational documents as well as the eight interviews, and the quantitative data included the OTCI survey.

This chapter provides a presentation of the organizational ethnography, the coding process of the interviews, and a description of the results for both the interviews, the OTCI survey and the comparison of both the interviews and the survey. The study followed the methodology presented in Chapter Three.

Organizational Ethnography

Narrative

Estes Park Center, YMCA of the Rockies (EPC), was founded in 1907. It's story began or so it's history goes, with a mosquito! The following, is an excerpt from *The Story of Estes Park Conference, 1907-1957* by S.J. Schreiner (p.3-5).

The story of Estes Park really begins with a mosquito. It all started in Canon City, CO, at the 20th annual convention of the Colorado State Young Men's Christian Association in February 1907. This convention voted to ask representatives of other state associations to join them in "establishing a summer conference in the Rocky Mountain Region."

As a result, a conference was called to meet at Grand Lake, Colorado in July of the same year. Delegates from Colorado, Nebraska, Kansas, Missouri, Texas, and Arizona responded. William E. Sweet of Denver was chosen as Chairman.

Five days were scheduled to discuss their "mutual need for inspiration and training" and on July 13th they resolved to "form a property corporation to be known as the Western

Conference of the Young Men's Christian Association (to) conduct conferences, institutes and assemblies of YMCA workers".

After designating an executive committee to develop plans, the Conference adjourned hastily (two days before the scheduled adjournment) because further deliberations would be unbearable due to a scourge of mosquitoes.

Six delegates, including W.E. Sweet who had been chosen Chairman of the new Executive committee, and probably G. S. Bilheimer, C.P. Dodge and Bruno Hobbs decided to take advantage of the two unexpected days of leisure the mosquitoes gave them to hike over the Continental Divide. The other two men who composed the hiking party are unknown.

The trail led them north and east. It was a rugged trail that eventually took them over Flat Top Mountain at an elevation of 12,000 feet. On their right, Mt. Hallet rose majestically over a field of gigantic boulders to a height of 12,50 feet. Below them in the valley between the two mountains nestled a succession of jewel-like lakes -Emerald, Dream, Hiyahaha, Nymph and Bear.

Just as the first stars made their appearance in the clear night sky, the hikers had a fleeting glimpse of a light below. In a few moments they were approaching Wind River Lodge where they found warmth and a friendly welcome.

Morning came suddenly in the valley as the sun peered cautiously over Sheep Mountain, but the hikers, refreshed after a restful night, were already abroad exploring the setting in which they found themselves. Directly in front of the Lodge were seven pines, tall and stately. Behind these and to the right and left was a gently rising mesa.

Before the sextet sat down to a welcomed breakfast they had already, individually, come to a decision. At the table, the conversation quickly revealed the deep impression the scene had made upon them. Shortly thereafter, they were in conversation with the owner of Wind River Lodge (Mr. Tucker) to discuss the possibility of holding the first Western Conference at Estes Park.

Four months later Mr. Sweet reported the discovery of Wind River Lodge and made a motion to hold the 1908 conference there "that the 1908 summer conference be held at Estes Park Between July 15th and August 15th for ten days." Later on it was purchased for \$8,500 dollars and included 334 acres, the lodge, hotel equipment and 11 horses.

Today, in 2006, two buildings on the grounds of EPC are remnants of this historic lodge. One piece has become the Dorsey museum the other piece has become the Fairchild Lodge for couple's housing.

The purpose of EPC at that very early stage read as follows: "to provide facilities and cooperate in the conduct of conferences, institutes, and other assemblies of YMCA workers" (Schreiner, 1922, p.9). It went on to read;

As early as 1910 the Directors departed in two respects from this single purpose. By resolution they voted to "grant the use of the Conference grounds and property at such times and under such conditions and terms and to such parties or organizations as may be in keeping with the purpose of the Western Conference of YMCAs."

This was the beginning of the long record of service to many religious and educational organizations which have held their conferences on these grounds. In 1912 the Charter was amended by adding "and other Christian" (workers).

The second departure from the original purpose came also in 1910 when by resolution the Board voted "that during June and July the Conference property be opened for the entertainment of association members, their friends and other Christian people."

This was the beginning of the vast family vacation program, which provide facilities for the service of religious and educational conferences and assemblies, and to provide opportunities for family groups to enjoy a family vacation together in a Christian atmosphere.

For many years, women were not permitted to attend the sessions of the YMCAs conferences. This resulted in the women undertaking to provide their own programs and in order to provide a meeting place for their activities they undertook the project of raising the funds needed to build the Women's building.

These developments, coming at a time when YMCAs adhered strictly to serving the masculine portion of the population, were pioneering experiments. This readiness, however reluctant, of the Board to serve all members of the family is eloquent testimony concerning the vision and understanding of the founders of the Conference. They were years ahead of many YMCA leaders. (Schreiner, 1922, p. 9-10)

The researcher remembers, sitting in the museum, reviewing documents from the early 1900's the awe she felt at how progressive EPC had been in holding these training conferences for YMCA directors from all over the United States.

Today, the mission statement of EPC reads as follows:

The YMCA of the Rockies puts Christian principles into practice through programs, staff and facilities in an environment that builds healthy spirit, mind and body for all. We will accomplish this by:

- Serving conferences of a religious, educational or recreational nature
- Providing unifying experiences for families
- Offering traditional summer camping experiences for boys and girls
- Serving our staff with leadership opportunities and productive work experiences.

The core values of EPC include; caring, honesty, respect, responsibility and faith.

EPC new staff orientation. New staff orientation at EPC is a whole day affair. It begins at 7.30 am with the Center Director (CD) reading the mission statement and talking about how the staff influence the experience of the guest. The CD is a quiet man who isn't necessarily very commanding in his presence, however he has spent his entire working career, over 30 years, with the organization and is proud of it in a humble manner. During orientation he speaks of his tenure which includes having started out as a seasonal staff member and later on working at the Snow Mountain Ranch Center, then becoming the food service director and finally, three years ago becoming the center director. The sense one gets from this man's comment is one of caring. Caring for the organization, caring for the guests' needs, and making sure staff get what they need to do their job well.

After the CD talk, the Human Resources department begins to speak about important policies and procedures. Throughout their two-hour session, the core values of caring, honesty, respect, and responsibility are brought up and tied into the information being presented. Caring is a strong value presented throughout this session going as far as talking about chocolates and how they can be found in the HR department and all staff is welcome to come by anytime and have one, especially when the going gets tough.

Another value, which comes out very strongly is responsibility, particularly in honoring the EPC policies.

At approximately 9.30 am the HR department finishes their session and the department directors come by, one at a time, to speak to the new staff telling them about who they are, what they do, what their departments do and how important customer service is in that department. Each department director is extremely different in his or her presentation, personality, and professionalism. I address each department separately further on.

At 10.30 am the Resident Staff Coordinator begins his session on staff housing and staff activities. Again, the core values are used and tied into what is being said. Honesty and Responsibility are held up during this session. Honesty in the sense that if staff see, hear, or are involved in something which does not follow the policies, they need to be mature enough to speak up. And this then, ties into the responsibility core value.

At around 11.45 am the orientation morning session ends with a short tour of the facility and lunch.

Around 12.30 pm orientation resumes again, this time with a short international orientation. The international staff coordinator, who talks about the international program at EPC and focuses on culture shock, cultural diversity, and being part of a diverse community, presents this session. The core values are not necessarily brought up as readily in this session, but the value of understanding and caring can definitely be felt.

At about 1 pm Safety orientation takes place. This session focuses on several safety factors important to staff while they work at EPC.

Finally, from 1.30 – 3.30 pm the orientation becomes lively when the Program director presents the session on customer service and the core values. A small portion of this session is dedicated to child sexual abuse prevention, and it is done in a tactful manner focusing on caring about the kids who come to EPC and making sure they have a safe environment in which to play. The customer service aspect of this session focuses on the “Fish Video” from the Seattle Fish Company. It’s focal point is having fun. The Program director makes it very clear that fun at work is important and if “you aren’t having fun” it isn’t a good thing.

New staff orientation, at EPC, ends with a session on core values. The five core values of Caring, Respect, Honesty, Responsibility and Faith are individually defined, addressed, and the new staff are asked to give either examples of the core values or personal experiences of them. It is interesting to watch how the group comes alive when throwing out definitions and trying to give examples.

Overall, the orientation ends on a high note, staff is reminded of where they can get chocolates and all staff then receives a staff mug, t-shirt, and karabiner in celebration of finishing the day!

Departmental descriptions. EPC has seven departments and they are; Buildings and Grounds, Business Office, Conference Office, Food Service, Housekeeping, Human Resources, and Program. Each department is unique in what it does, but also based on the director it has in charge. An eighth department is the Chaplain who is in charge of the Chapel. This position was added in 1994. Lastly, the Center Director, is the person to whom the department directors report and he is in charge of the operations of the EPC facility.

The Buildings and Grounds department takes care of all 860 acres of EPC. It takes care of the roads, the electricity, the plumbing, the maintenance of all the existing buildings, the building of some of the new structures, the vehicles of EPC and their maintenance, as well as other projects, which might require their attention. The superintendent of the department is a forty plus individual and seems to be stretched very thin because of all the projects and expectations, which he is faced with on a day-to-day basis. His crew, however, works very hard to make the impossible possible and enjoy their work as well as their camaraderie. The value of the department seem to be caring, responsibility, hard work and very little whining. Their strength lies in getting the job done.

The Business Office is in charge of checking in all families and individual guests. It also takes care of auditing, reservations, cash, business supplies, copying and faxing, emergency procedures, and radio channels for emergencies. The business director has been with EPC since he graduated from college - so over thirty years and he loves EPC dearly. He is a great host, especially when it comes to making the international staff feel welcome or putting on a party for staff appreciation. He still likes to reminisce about the days of Walter Ruesch, a former CEO who lead EPC for over thirty years. The business director actually took care of Mrs. Ruesch until she died, always visiting her at the nursing home and bringing her to special functions. He was also very involved with Mr. Gene Garris, the CEO who preceded the current CEO. The value of the department seems to be too much caring at times, respect and responsibility. Their strength lies in dealing with customers and ensuring guests have a great stay.

The Conference Office is in charge of checking in all conference guests, taking care of conference guests and their needs, setting up conference meeting space and cleaning conference space. The conference director is determined to give “outrageous contagious” customer service, but sometimes this is a difficult task when it depends on a team effort. The tough part of the conference department’s job is trying to coordinate services from other departments and making the conference guest feel they are being taken care of outrageously. Responsibility and Caring are big values in the conference department and it’s strength lies in getting the job done no matter what the price.

A director, who came from Las Vegas and was used to big banquets with fancy food and food service workers who knew what they were doing, runs the Food Service department. He is young, ambitious, and entrepreneurial and is thus having a challenge moving the EPC dinosaur to new levels of efficiency and innovation. In his first year, the director made a great impact on the guests and staff of EPC because of the food. The food service department serves around 10,000 meals a day on a busy summer day and the staff work hard to make that happen. However, they now have a director who is used to serving that amount with staff who knows what they are doing and want to hustle. EPC doesn’t necessarily want to hustle, but they do work to get it done. Responsibility is a big value of the food service department as is honesty. The strength in food service is doing a lot with little.

Housekeeping is probably the most unique department of EPC because of what they must get done, how they get it done, and how the director and supervisors who manage the staff differentiate as individuals. The housekeeping director has been with EPC for about seventeen years and is a country western singer in his spare time. The

housekeeping supervisors are, for the most part, very competent individuals who enjoy their work and get it done. There is an aura of naïve happiness or even trivial good-luckiness that exists within the department. The strength of the Housekeeping department is a handful of supervisors who care about what they do, they want to do their job well, and they strive to get the job done as efficiently as possible.

The Human Resources department is the researcher's own. The structure of the department includes the director, the assistant HR director, the Resident Staff Coordinator (this position takes care of staff housing and staff activities), an HR assistant (an administrative position), an International Staff coordinator (hires and takes care of all international staff and activities) and several seasonal positions who help out with staff housing during the summer. The HR director's focus for the entire department includes two words, excellence and compassion.

The Program department is the department with the most fun and games. It is the place where families come to organize activities, enroll their kids into day camp, go on hikes, do some archery, sign up for fly-fishing lessons or just go swimming. The program director has been there at least twenty-five years and is a kid at heart herself. She has competent supervisors who lead the various areas of the program department and for the most part lets them do their thing. Her family has strong connections to EPC. The strength of the Program department is having fun and passing that fun onto the guests and other staff.

Hyde Chapel. Hyde Chapel is named for one of the forefathers of EPC namely Mr. A.A. Hyde. Today, in 2006, the chapel is used for Christian religious ceremonies and

conference meetings. The spirit of Hyde's caring and responsibility as a Christian is exemplified in the following excerpt:

Hyde moved to Leavenworth, Kansas, in 1865, working as a bank clerk. Later, his employer sent him to the frontier town of Wichita. Speculating in real estate he became extremely wealthy. When the bubble burst in 1888, Hyde was left virtually penniless.

In 1892, Hyde bought out his partners and incorporated the Yucca Company with \$6,000 in working capital. Hyde acquired a recipe for a menthol based cough syrup and eventually formulated Mentholatum.

By 1898, the Mentholatum Company made Hyde tremendously affluent. Hyde gave away 90% of his yearly earnings without regard to race, religion or nationality. He built schools, YMCAs and foreign missions. He brought promising young men to America where they were educated. Hyde gave generously but not indiscriminately. Each gift was weighed by its ability to spread the Gospel. In spite of his best efforts his wealth continued to grow.

Hyde was a social liberal in equality for women in the workplace. Women hired to work in the Mentholatum factory were paid the same as men. After becoming affiliated with the YMCA of the Rockies, he provided a paid vacation for the girls at eh Y with proper chaperoning.

It was during the Great Depression, with the YMCA awash in a sea of red ink, that Hyde made his most important and lasting contribution. Its mortgage in arrears, the YMCA was in imminent danger of foreclosure. Hyde bought the first mortgage. He asked neither how or when the loan would be repaid (Melton & Melton, 2006, p. 65-66).

The Dorsey museum. The original Wind River Lodge was scheduled to be demolished. When Lula W. Dorsey heard of the upcoming demolition she asked the Managing Director at the time, Walter Ruesch whether or not something could be done to save the building. He brought her request before the board of directors who left it up to his discretion. And so the building was saved, at least most of it and part of it was moved to the open field near the swimming pool. "On July 23, 1978, Alice Ruesch (wife of Walter Ruesch) hosted a museum pre-dedication open-house, drumming up support for the project" (Melton & Melton, 2006, p. 169). Then, in June 1979, Lula Dorsey's niece

Lulabeth Melton arrived with her husband to work on the museum project at Walter Ruesch's request. They worked feverishly, with a handful of college students, to paint, landscape, and repair in order to open the museum on July 29, 1979 and open they did (Melton & Melton, 2006).

EPC staff. A certain no-nonsense approach to staff is exemplified by the following in an excerpt from the 1957 Staff Handbook;

Each department head is in charge of the personnel in his or her department. In most cases staff members will not be assigned to just one particular job, but will be asked to help where help is needed. It is our aim to equalize the workload. Your cooperation is necessary to carry this out.

The normal work schedule is eight hours per day for six days, or 48 hours per week. Sunday work and some overtime is unavoidable at times, but is adjusted within the work week. Some jobs require split shifts. Although employed for a specific position, shifts in assignments can be expected from time to time to cover peak periods; also, changes may be made after arrival to fit the right person to the right job. There is plenty of HARD work, but assignments are never unreasonable. As an employee, you become a partner in an enterprise in which you can be justly proud (p.3).

Although the EPC mission statement speaks of the importance of staff and it's development and this development is taken seriously, certain staff expectations are still in place from the early history of the organization. Namely, that staff be hard working, that staff play an integral part of the guest's experience and yet wages are not competitive because a lot of value is still placed on the experience the staff will have during their seasonal tenure.

EPC historical documents. The following are excerpts from *The Story of Estes Park Conference, 1907-1957* by S.J. Schreiner (p.12-24).

In 1912 it was decided to amend the Charter by changing the name of the corporation from "Western Conference" to "Estes Park Conference", later on this was changed to Estes Park Center.

EPC was founded to be a conference center. Its function was limited at first to the training of workers of the YMCAs, and for the first few years its services were limited largely to YMCA groups.

Very soon, however, other groups were asking to hold their conferences on the grounds and in 1910 the camp was opened to organizations "whose purpose and character was in keeping with the purpose of the associations." In 1913 two YMCA conferences were entertained.

In 1912 schools were organized and they were;

The Boys' work school

The County School

The Railroad School

The Secretarial School

The Physical School

The Pastor's Institute

These schools were operated as an integral part of the EPC until 1926 when the schools were separated from the operation of the Conferences by providing separate budgets and separate responsible committees. These schools were a heavy drain on the financial resources of the Conference.

The depression had a devastating effect on this flourishing training school. The coming of the World War II prolonged the distress.

The records of EPC are silent concerning the beginning of student employment. Occasionally references are made to problems about transporting students to and from EPC, living quarters and eating facilities.

That the students made their appearance early in the life of EPC is unquestioned.

For many years they have been a potent influence and contributed greatly to the famous Estes Park spirit.

The original employee quarters were outgrown more than a decade ago. The Quadrangle with its Recreation Hall for employees was then built to house one hundred men and women. This anniversary year is witnessing the erection of a new employees' building designed primarily for the adult staff and their families. This will relieve the congestion in the student quarters.

More than half of the states in the union, and many countries are usually represented in Estes Park's student staff. They not only contribute their labors to the tasks incident to the operation of the institution, but they contribute greatly through their talents to the cultural, educational and spiritual life of EPC.

Mr. A. A. Hyde made many practical and sometimes life-saving contributions to EPC over a period of a quarter century, but none of them expressed more eloquently his warm heart and his deep concern for his fellow-man than his dream of Fellowship Park.

Estes Park was to him a place apart. He spent most of the long Summer at his summer home on EPC grounds. He enjoyed the mountains. He appreciated the importance of training leaders to work with young people. He knew that there were many young people who needed the training, but the cost of coming to Estes Park was prohibitive to them. He wanted this experience in his beloved Estes Park to be within reach of everyone.

With his dream he built Fellowship Lodge in 1922. It was in demand at once (this was a lodge to house families).

Four years later he started a second unit, which he called "Friendship Lodge". Four small cabins were built which, are now part of the group of "bunkhouses" around Friendship Lodge.

When the depression came the first casualties at Estes Park were the guests of Fellowship Park. Then the gasoline restrictions during the war continued to discourage their return. When the war ended, a new era had opened, and Fellowship Park became only a memory to the thoughtfulness of a great Christian businessman.

Financial crisis and Estes Park are almost synonymous terms. Only twice in its long history was it completely free of debt. Each time this beneficent condition was the outcome of a vigorous debt-raising campaign.

The first occasion came in 1912 when the young organization was struggling under a debt load of \$55,000. Most of this debt was acquired through the erection of the basic buildings, without which EPC could not function.

The impetus to clear the debt came through a conditional gift of \$15,000 from Mr. John D. Rockefeller. The condition imposed provided that the other \$40,000 be raised first. On July 20 the Board officially declared this goal accomplished.

In 1922, ten years later, the second debt free occasion came. A debt of \$50,000 had been accumulated because of deficits incurred, chiefly during WWI, because of continued additions to equipment, and because of one addition of 52.2 acres of land along Glacier Creek. However, before this new campaign, which was started in 1918 could get under way, the goal was doubled to provide for additional buildings and equipment. Among the projects included in this fund raising campaign were;

- New dormitories for the student employees
- A building for the grocery store and post office
- A stone bridge across Wind River at the entrance
- Half-tile gutters along the main street
- Electrical lines throughout camp

Various projects were used to earn money including a vegetable garden, which grew only potatoes, a dairy with milk cows, hogs, ice cutting for ice boxes for EPC and surrounding area, and setting up an electrical power plant in 1917. A complete drought hit in 1920.

Two successful projects were first the store and the second the housekeeping cottages.

The first three housekeeping cottages to be erected in 1915 were approved by the Board with great misgivings. A special committee appointed to explore the experience of other conferences was non-committal, but suggested that Estes Park need not be bound by others' experiences.

The instant popularity of this tentative venture emboldened the Board to authorize 10 more cottages, of which only six were erected the next year. Their prompt acceptance and growing demand resulted in a steady addition of this type of accommodation until in 1933 there were 62 such cottages in use. Most of them were built on borrowed money and the earnings used to amortize the loans.

When the big depression of the thirties deepened, more and more sleeping cottages were vacant because conferences were cancelled and attendance declined. The loss of income from these vacant cottages plunged the conference into serious financial trouble. The housekeeping cottages, however, continued in demand, and so year after year more sleeping cottages were converted to housekeeping cottages.

When the war ended, EPC had survived because of the families occupying the housekeeping cottages. Now, however, a new problem confronted the Board. With the lifting of war-time restrictions, everyone was bent on making up for lost conference time. Requests came not only for more conferences but for larger ones.

At no time was the continued existence of EPC in greater jeopardy than during the years of the great depression.

The closing years of the twenties saw EPC at the peak of its service. Big plans were already projected to enlarge and improve its facilities. Many cherished dreams were as yet unrealized.

The sign of coming disaster were already showing in 1928. Although 1927 was the highest year on record for guests served and income received, there was only a small surplus and the following year, with income down, there was a net loss of almost \$25,000. EPC was not again to operate with a balanced budget for more than a decade.

July 1933, records show – “We felt severely the effects of the economic depression and lack of patronage, increase in deficits, lapse of payments on notes and interest to threaten seriously our future. Nevertheless, we express our gratitude to God we will operate within a balanced budget we will carry on challenge the leaders of churches and associations to join in maintaining this leadership and service.”

The depression dramatized the basic weakness of EPC organization. For more than a quarter century it had been rendering valuable services to the associations, churches, and other religious and educational movements, but none of these felt any proprietary responsibility for it. In prosperous years a few friends of these movements made periodic contributions to it, but when the economic pressures came there was none to respond to the frantic appeals for help.

At one point the Executive Secretary reported:
“We started to raise \$15,000 but met with total indifference”

Everyone had his own difficulties and Estes Park was without a constituency. The Board of Directors was a self-perpetuating board. Its members were not always affiliated with the YMCA. Frequently they did not even reside in the region served by EPC. Except for a small group (perhaps not more than half a dozen) the membership was a constantly changing one. This small inner circle of leaders was EPC.

In 1936 this weakness was recognized and a committee was appointed to –
“study the constitution and articles of incorporation and recommend to the Board possible changes and revisions.”

The YMCA as an educational institution. Before higher education was widely available, YMCAs provided vocational and educational opportunities for working-class Americans. As early as 1878, the Detroit YMCA offered classes in Latin, New Testament, mechanical drawing, history and penmanship. In 1893, the Boston YMCA offered classes in music, language, art and vocational courses such as bookkeeping and shorthand. The Cincinnati YMCA pioneered English as a Second Language in 1856, offering classes to German immigrants.

Today, the YMCA operates fifty-eight alternative high schools and serves over 300,000 children in afternoon programs. YMCA Program Schools, an outgrowth of the Western Conference’s 1911 Summer School, provide training for over 16,000 YMCA staff and volunteers each year.

By 1914, the Summer School bulletin of EPC took on the appearance of a college catalog listing instructors, classes, course descriptions and required reading. Courses included required Bible study as well as technical courses on leadership and re-creation. (Melton & Melton, 2006, p. 40-41).

Today, the EPC continues a long-standing tradition of providing educational opportunities by hosting certain training events and providing staff with training and development opportunities.

Are you in a rut? Interestingly, one of the more intriguing aspects I read about was this factor of “being in a rut.” An early EPC bulletin talked about how the saddest thing was that men who got into a rut and didn’t necessarily know they were in one! The statement that was being made was in fact that every male should have a hobby in order to keep his outlook on life fresh and wholesome. It went on to speak about how these men had found re-creation and this helped them become wholesome instead of jaded. Moreover, it went on to explain how “new ideas have a chance with them because they are open-minded and even the old paths are trodden with a certainty which belongs only to men who keep their sense of perspective keen. Such men determine not to die until ready to be buried “ (EPC Bulletin, 1922, p.3).

The above-mentioned text was focused on “progressive thinkers, attempting to convince them to visit a place where they could interact with other like-minded men” (Melton & Melton, 2006, p. 69). It went on to advertise the following;

Come to Colorado this summer. Get in with that group of whole-souled businessmen who make their headquarters at the Estes Park Conference of Young Men’s Christian Associations, and lose yourself in fishing, mountain climbing, hiking, and horseback riding. This camp is ideally located as the hub of a wheel whose spokes are well-marked trails to the places of most scenic interest. There you find yourself not only in the heart of the wonderful Rocky Mountain National Park, but in a place of wholesome fellowship with occasional inspirational talks from some of the biggest-hearted men in America. Interested visitors always welcome. Splendid Sabbath services (Melton & Melton, 2006, p. 69).

EPC vision. The twenty-year vision for EPC, YMCA of the Rockies states:

“The relationships created at the YMCA of the Rockies through our Christian Mission will impact the lives of all who come to the YMCA. The influence of these relationships will extend far beyond our properties to our members’ homes, to their communities, and throughout the world” (Melton & Melton, 2006, p.218).

During EPC's 50th anniversary, the Managing Director at the time, Walter Ruesch said the following to the Board of Directors:

Through all the years of developing a program and improving our facilities, we have tried not to lose sight of the purposes of the YMCA of the Rockies – to serve families on vacation in a Christian atmosphere, to serve conferences of a religious and educational nature, and to serve our staff, helping them to find joy in serving others and a new meaning for their lives. We have worked hard to maintain a Christian atmosphere by developing a dedicated staff interested in serving, by providing the kind of facilities that lend themselves to worship and study, and by bringing in conferences and families interested in the welfare of others, and who find joy in working and playing together as guests and as part of the Estes family. Thus, we try to mould the staff, our guests and conference members into the Estes family. The YMCA of the Rockies is a community in itself, made up of many nationalities and religious faiths, people of varied interests, and if such a group can live harmoniously together on a small scale, perhaps the same can be done on a world-wide basis. We are trying to do our part in helping this feeling of harmony to prevail (Melton & Melton, 2006, p. 229).

As EPC/YMCA of the Rockies embarks on its centennial, much of what was written and believed fifty years ago is still very much alive. The current President/CEO was charged in creating a twenty-year vision by the board of directors. This vision encompasses the word relationship and it's meaning for what EPC has been doing best for the past one hundred years – building relationships. Twelve significant relationships have been identified and they are:

- Relationship with God – a commitment that all who come to EPC be aware of the spiritual atmosphere which is created through EPC's commitment to the Y's Christian mission.
- Relationship within and between families – fostering an atmosphere where families come to strengthen their relationships as well as an opportunity to connect with other families.
- Relationships between generations – EPC strives to be the premier family reunion destination in the world.
- Relationships with conferences – in EPC's relationship with conferences, the goal is to partner with them to enhance their experience and support their work.
- Relationships with youth – youth programs are designed to keep children engaged in a healthy atmosphere based on the Y's core values of caring, honesty, respect, responsibility and faith.

- Relationships with staff – recognizing that staff is a key factor in building relationships, EPC will be intentional in providing staff with the training, support and resources necessary to assist them in meeting the mission and perpetuating the Core Values.
- Relationships with key supporters – EPC will actively cultivate new generations of contributors and volunteers.
- Relationship with the environment – the relationship between EPC members, the YMCA and the environment will be enhanced through programs that teach respect for our natural resources.
- Relationship between the board of directors and the membership – the goal of EPC is to have the Board members serve as leading advocates for the Association.
- Relationship with all people – EPC is committed to serving all people of good will and those with special needs as everyone is treated in a Christ-like manner.
- Relationship with the YMCA of the USA and the World Alliance of YMCAs – EPC/YMCA of the Rockies is uniquely suited for professional training and wants to provide future professional staff with experience and training in the camping and conference fields.
- Relationship with the future – to be effective stewards of the Mission EPC needs to carefully plan for the future (Melton & Melton, 2006, p. 229-236).

Finally, the President/CEO states the following about EPC; “the YMCA of the Rockies has been transformed from a place where a few YMCA men received professional training to a place where families, youth diverse conference groups, God and the mountains all intersect. The ripple effect throughout humanity is incalculable as tens of thousands of YMCA staff and hundreds of volunteer leaders have served millions of families and conference attendees. We will be intentional in the coming century about being true to our founder’s Christian Mission as we serve the world from our Rocky Mountain sanctuary” (Melton & Melton, 2006, p. 236).

The Coding and Analysis Process

Coding tool. Interviews were conducted with eight full time year-round staff. Two individuals each were chosen from the four staff levels including executive level, department director level, supervisor level, and line-staff level. Electronic versions of the edited transcripts of the interviews were consolidated in an electronic folder in the

researcher's personal computer. The researcher purchased and used a qualitative analysis software package called Nvivo 7.0 to facilitate the coding process.

Qualitative software tools facilitate the coding process of the transcribed interviews. The transcripts were loaded into the software as data sources in text files. Then, the researcher generated a list of codes from the start list that were then assigned to specific words, phrases, or sections of text in the transcripts. The codes and their associated texts were easily reviewed through the course of data analysis. The researcher first looked for basic definitions of the twelve archetypes and later examined for values, strengths, and finally orientations associated with each archetype as well.

The reason for using a predetermined list of codes, which was based on the OTCI survey instrument was to make a comparison between the interview results and the OTCI survey results more compatible and thus to lend more validity to the comparison.

Coding. The researcher incorporated a coding process involving 40 specific codes. The start list described in Chapter Three was used in the coding process. Twelve codes included basic definitions of the twelve archetypes, twelve further codes included the values of each of the twelve archetypes, twelve final codes included the strengths of each of the twelve archetypes and four codes included the orientation groupings of the twelve archetypes. For example, the Innocent archetype included three specific codes (definition, values, and strengths) and one general orientation code. These specific codes included a code for its basic definition. For the Innocent this represents a happy family, safety, and tradition. The next code for the Innocent was its value code defined as loyalty, goodness, optimism, wholesomeness, and allegiance to common held values. The third Innocent code was its strength code defined as treating staff with empathy and

kindness, providing a simple, decent place to work, and loyal and protective of staff and guests. Finally, the number of times the orientation of the Innocent (learning/freedom) would be registered depended on how many times the basic definition code of the Innocent was tallied. The codes included words and phrases, which were identified as relevant to each of the twelve archetypes. The coding process occurred right after the researcher had reviewed the transcripts.

The following excerpts represent how, for instance, words and phrases were assigned to the basic definition of the Innocent archetype code.

Interview 1, 5 references coded:

Reference 1 –core values

Reference 2 – this organization has a pretty good sense of it's history

Reference 3 - just the history of the place is one of the things that does draw people here.

Reference 4 – then they look at the history

Reference 5 – they draw on our history pretty good

Interview 2, 23 references coded:

Reference 1 - traditional view of the experience

Reference 2 – They don't want anything to change

Reference 3 – they want the experience to be the same

Reference 4 – I think as a real traditional

Reference 5 – strong traditional culture

Reference 6 – understanding of a more progressive traditional view

Reference 7 – value in maintaining the traditional culture

Reference 8 –strong value at the EPC is family

Reference 9 – we are a very authentic place

Reference 10 – Very authentic

Reference 11 – strong realization of the value of the tradition

Reference 12 – very valuable that we don't change very rapidly

Reference 13 – Often times slow to change

Reference 14 – we quite frankly don't follow fads

Reference 15 – Tradition

Reference 16 – Tradition of the families

Reference 17 – Being able to do the same sort of things year after year

Reference 18- That is our whole history

Reference 19 – our previous history

Reference 20 – people have been around a long time

Reference 21 – where families feel safe

Reference 22 – that people come here and what we hear is they feel safe

Reference 23 – all of these people that consider us such a safe place

The next set of excerpts represents how words and phrases were assigned to the Innocent values code.

Interview 3, 4 references coded:

Reference 1- a lot of people here have good Christian values

Reference 2 – bring positive energy here

Reference 3 – I think we are using our values

Reference 4 – Christian values

Interview 4, 12 references coded:

Reference 1 – there is a part of the values at the beginning of the summer

Reference 2 – that our value is sort of generated

Reference 3 – I think our values are based on, pretty strongly

Reference 4 – Respect, Responsibility, Honesty, Caring and Faith

Reference 5 – they [values]... it has helped us kind of crystallize our approach to customer service and to our staff

Reference 6 –we have core values and it gives us the accountability to one another

Reference 7 – it's more of a corporate values that we can actually see

Reference 8 – it's part of our values

Reference 9 – we are pretty humble

Reference 10 – always trying to be humbled

Reference 11 – could always do better

Reference 12 - proud of having core values

The final set of excerpts represents how words or phrases were assigned to the Innocent strengths code.

Interview 5, 1 reference coded:

Reference 1 - That impacts people's lives I think is the biggest

Interview 6, 1 reference coded:

Reference 1 - stay here for a long period of time

Interview 7, 2 references coded:

Reference 1 – seasonals that come season after season, and do such a great job

Reference 2 - they were wonderful

Interview 8, 3 references coded:

Reference 1 – both guests and employees have the opportunity to enjoy themselves

Reference 2 – help the employee to have a good positive experience

Reference 3 – we treat our staff, our guests

Interview Results

The researcher reviewed each interview as described above, looking for words and phrases, which suited a particular code. Each time the researcher identified a word or phrase in the interview, it was assigned to that particular code. At the end of reviewing all interviews, the number of times a particular code was referenced designated the ranking of either the archetype or archetypal values etc.

It is important to note that rankings based on references and the rankings based on sources/participants differed somewhat. On the one hand this difference stemmed from the fact that during an interview, the interviewee, depending on his or her personality, might use a particular code over and over again. The results then show a particular code being referenced 12 times even 23 times. The word usage as well as the personality of the interview influenced how many times a particular code was referenced. On the other hand, a source/participant reference did not have this redundancy.

For total rankings, which ranked the archetypes based on their basic definition, the interviews generated the following rankings:

1. **Innocent** – happy family, safety, seniority, tradition.
2. **Caregiver** – family, helping others, reliable.
3. **Magician** – miracle workers, vision driven, dreams come true, transformation, individual autonomy, flexible.
4. **Sage** – slow at change, pursuit of knowledge.

5. **Hero** – be the best, goal-oriented, win, speed, and **Jester** – fun, lightness, enjoyment, entrepreneurial.
6. **Everyperson** – doing one’s best, together we survive.
7. **Creator** – integrity, inventive, innovation, creative expression, imagination.
8. **Ruler** – serving citizens, order, checks & balances.
9. **Revolutionary** – committed radicals, unconventional attitudes and behaviors, thinking capacity.
10. **Lover** – help people create community, love, beauty, motivation.
11. **Explorer** – search for a better life, change, growth, individuals and groups banding together.

For rankings based on values, the interviews generated the following results:

1. **Innocent** – loyalty, goodness, optimism, wholeness, allegiance to common held values, following established rules.
2. **Hero** – courage, energy, focus, discipline, principled action, teamwork, ‘giving your all’.
3. **Lover** – close relationships with staff and guests, developed quality of life.
4. **Explorer** – self-actualization, growth and change, new experience, independence, individuality.
5. **Caregiver** – caring, nurturance, compassion, generosity, altruism.
6. **Everyperson** – fairness and reciprocity, camaraderie, unpretentious appreciation of people, and **Creator** – imagination, beauty, new designs and forms, authentic expression, aesthetic and functional structures, doing with flair.

7. **Ruler** – power, sense of social responsibility, ability to make things happen, orderliness, and **Sage** – intelligence, objectivity, high-mindedness, dispassionate search for truth.
8. **Magician** – self awareness, power to transform, ecological and social interdependence.
9. **Revolutionary** – thinking outside the box, robust, energetic, willingness to take risks, freedom to think and do as you please, and **Jester** – playfulness, thinking outside the box, enjoying the gift of the moment, jovial truth-telling.

For rankings based on archetypal strengths, the interviews generated the following results:

1. **Lover** – relationship building, creating partnerships, wonderful ambience.
2. **Ruler** – understand image, status, financial affairs, complex processes that coordinate the work of many.
3. **Creator** – distinctive and custom made services, one-of-a-kind.
4. **Everyperson** – surviving difficult times, sense of belonging, human dignity regardless of background.
5. **Jester** – fun environment, respect staff autonomy, playful teamwork, imaginative outcomes.
6. **Innocent** – treat staff with empathy and kindness, provide simple decent place to work, loyal and protective of staff and guests.
7. **Explorer** – stay current on needs of guests, self-starter environment, on forefront of theory and practice.
8. **Magician** – high performance, high touch, high tech, low control.

9. **Caregiver** – respond to needs of people, people first, put structures in place to help people.
10. **Sage** – environment of knowledge, excel at critical thinking.
11. **Hero** – focused, productive, highly competitive.
12. **Revolutionary** – creative breakthroughs, channel negatives into constructive use.

The orientation rankings, which resulted from the interviews are as follows:

1. **Learning and Freedom** – desire to be free and learn about the world/self (Pearson, 2004, p.31).
2. **Stability and Structure** – desire to feel safe and in control (Pearson, 2004, p.31).
3. **People and Belonging** – desire to belong and feel valued (Pearson, 2004, p.31).
4. **Results and Mastery** – desire to have a special impact on the world (Pearson, 2004, p.31).

The OTCI Survey

OTCI Survey Results

Table 4.1 gives an overview of the means of the archetypes as reported by the OTCI instrument. The mean, or average rating of all archetypes is set at 50, with standard deviations of 10. Archetypes that are above the mean are those with a 51.7 or higher. The Innocent archetype scored a 58.1, which is almost one standard deviation above the mean. The Everyperson and Caregiver archetypes scored 55.4 and 55.2 respectively. This indicates that survey participants associated these archetypes with the organization EPC. Archetypes that scored below the mean are those who scored a 49.7 or lower. In this case the Revolutionary scored 35.7, which is one and a half standard

deviations below the mean. The Explorer and Creator archetype scored next lowest at 44.3 and 45.0 respectively. Archetypes that were rated below the mean indicate that survey participants did not associated them with EPC and felt they were not descriptive of the organization.

Table 4.1
Archetype Total Rankings

Archetype	Mean
Innocent	58.1
Everyperson	55.4
Caregiver	55.2
Ruler	54.9
Hero	53.7
Jester	51.7
Lover	49.7
Magician	48.6
Sage	47.8
Creator	45.0
Explorer	44.3
Revolutionary	35.7

For total rankings, which ranks the archetypes based on general definitions, the OTCI generated the following archetypal rankings:

1. **Innocent** – happy family, safety, seniority, tradition.
2. **Everyperson** – doing one’s best, together we survive.
3. **Caregiver** – family, helping others, reliable.
4. **Ruler** - serving citizens, order, checks & balances.
5. **Hero** - be the best, goal-oriented, win, speed.
6. **Jester** - fun, lightness, enjoyment, entrepreneurial.
7. **Lover** - help people create community, love, beauty, motivation.

8. **Magician** - miracle workers, vision driven, dreams come true, transformation, individual autonomy, flexible.
9. **Sage** - slow at change, pursuit of knowledge.
10. **Creator** - integrity, inventive, innovation, creative expression, imagination.
11. **Explorer** - search for a better life, change, growth, individuals and groups banding together.
12. **Revolutionary** - committed radicals, unconventional attitudes and behaviors, thinking capacity.

For rankings based on archetypal values, which assess the organization's stated values, i.e., how it likes to be seen and what it typically says and believes about itself (Pearson, 2003) the OTCI survey generated the following:

Table 4.2 gives an overview of the means for the archetypal values. The mean, or average rating of archetypal values is set at 50, with standard deviations of 10.

Archetypes that are above the mean are those with a 50.6 or higher. The Innocent scored a 58.5, again almost one standard deviation above the mean. The Caregiver and Everyperson archetypes scored 55.1 and 54.6 respectively. This shows that participants identified the values of EPC with the values of these particular archetypes. The Revolutionary scored a 38.0 and the Explorer scored a 44.4. This indicates that survey participants did not associate the values of these archetypes with EPC.

Table 4.2
Values Ranking

Archetypes	Mean
Innocent	58.5
Caregiver	55.1
Everyperson	54.6
Hero	54.0
Ruler	53.1
Sage	50.6
Jester	49.3
Magician	48.6
Lover	47.7
Creator	46.0
Explorer	44.4
Revolutionary	38.0

1. **Innocent** – loyalty, goodness, optimism, wholeness, allegiance to common held values, following established rules.
2. **Caregiver** – caring, nurturance, compassion, generosity, altruism.
3. **Everyperson** - fairness and reciprocity, camaraderie, unpretentious appreciation of people.
4. **Hero** – courage, energy, focus, discipline, principled action, teamwork, ‘giving your all’.
5. **Ruler** – power, sense of social responsibility, ability to make things happen, orderliness.
6. **Sage** – intelligence, objectivity, high-mindedness, dispassionate search for truth.
7. **Jester** – playfulness, thinking outside the box, enjoying the gift of the moment, jovial truth-telling.

8. **Magician** – self awareness, power to transform, ecological and social interdependence.
9. **Lover** – close relationships with staff and guests, developed quality of life.
10. **Creator** – imagination, beauty, new designs and forms, authentic expression, aesthetic and functional structures, doing with flair.
11. **Explorer** – self-actualization, growth and change, new experience, independence, individuality.
12. **Revolutionary** – thinking outside the box, robust, energetic, willingness to take risks, freedom to think and do as you please.

For rankings based on archetypal strengths, which refer to competencies; i.e., actual policies, procedures, and behaviors, that reflect what is most positive about an organization (Pearson, 2003), the OTCI survey generated the following results:

Table 4.3 gives an overview of the means for archetypal strengths. The mean, or average rating of archetypal strengths is set at 50, with standard deviations of 10. Archetypes that are above the mean are those with a 51.8 or higher. The Innocent archetype scored a 55.2, which is approximately a half of a standard deviation above the mean. Of the three rankings for the Innocent, this one was the lowest. The Everyperson and Ruler archetypes scored a 55.2 as well, indicating that the survey participants identified the strengths of each of these archetypes as being representative of EPC. The Revolutionary scored a 37.0 and the Creator scored a 45.0. Both of these archetypes scored well below 50 indicating that the survey participants did not associate these strengths with EPC.

Table 4.3
Strengths Ranking

Archetype	Mean
Innocent	55.2
Everyperson	55.2
Ruler	55.2
Caregiver	54.1
Jester	53.3
Hero	52.2
Lover	51.8
Magician	49.2
Explorer	46.0
Sage	45.7
Creator	45.0
Revolutionary	37.0

1. **Innocent** – treat staff with empathy and kindness, provide simple decent place to work, loyal and protective of staff and guests. **Everyperson** – surviving difficult times, sense of belonging, human dignity regardless of background. **Ruler** – understand image, status, financial affairs, complex processes that coordinate the work of many.
2. **Caregiver** – respond to needs of people, people first, put structures in place to help people.
3. **Jester** – fun environment, respect staff autonomy, playful teamwork, imaginative outcomes.
4. **Hero** – focused, productive, highly competitive.
5. **Lover** – relationship building, creating partnerships, wonderful ambience.
6. **Magician** – high performance, high touch, high tech, low control.

7. **Explorer** – stay current on needs of guests, self-starter environment, on forefront of theory and practice.
8. **Sage** – environment of knowledge, excel at critical thinking.
9. **Creator** – imagination, beauty, new designs and forms, authentic expression, aesthetic and functional structures, doing with flair.
10. **Revolutionary** – creative breakthroughs, channel negatives into constructive use.

The orientation scores, which refer to four different internal systems and orients the organization toward different sets of tasks and activities (Pearson, 2003), generated by the OTCI survey, resulted in the following ranking:

1. **People and Belonging** – desire to belong and feel valued (Pearson, 2004, p.31).
2. **Stability and Structure** – desire to feel safe and in control (Pearson, 2004, p.31).
3. **Learning and Freedom** – desire to be free and learn about the world/self (Pearson, 2004, p.31).
4. **Results and Mastery** – desire to have a special impact on the world (Pearson, 2004, p.31).

The orientation rated highest at EPC was People/Belonging. This indicated that the survey participants felt the system that deals with how people in the organization relate to one another and how they relate to those outside the organization was important to them.

Comparison of Interview and OTCI Survey Results

The purpose of this study was to explore the similarities and differences generated by two methods of inquiry, an organizational ethnography (the interviews) and the OTCI survey instrument.

Table 4.4 gives an overview of this comparison. The interviews show two sets of rankings, one for references and one for sources. The researcher first ranked the archetypes based on how many times a specific code was referenced. References are based on how many times a participant referenced a specific code. The researcher notes that the personality of the participant may influence and/or bias these references. Following this ranking, the researcher tallied the number of sources (participants) a particular code appeared in and then calculated the percentage. The researcher then showed a second ranking based on the percentages of the eight participants with a particular code. Again, it is important to note that the data, based on the source (participant) refers to a particular code and whether it occurred for the participant. This category seems to be less biased by the personality of the individual.

The Innocent archetype ranked 1 for both the survey and the interviews. The Everyperson ranked 2 for the OTCI survey, but ranked 6 for Interview source and 7 for Interview reference, which shows a difference of -4 and -5 respectively. This is a large difference. The Caregiver archetype ranked 3 for the OTCI survey, 4.5 for the Interview source, and 2 for the Interview reference. The difference is -1.5 and 1 respectively, which not as large a difference as with the Everyperson. The Hero archetype ranked 5 for the OTCI survey, 4.5 for the Interview source and 5.5 for the Interview reference. This gave a difference of .5 and $-.5$ respectively which is a very small difference. The Revolutionary scored 12 for the OTCI survey, 11.5 for the Interview source and 10 for the Interview reference. This presented a difference of .5 and 2 respectively. Here, the difference between the OTCI and the Interview source is small, but the difference of the OTCI and the Interview reference is medium. Finally, the Explorer archetype ranked 11

for the OTCI, 11.5 for the Interview source and 12 for the Interview references. This imparts a difference of .5 for the difference of OTCI and Interview source and 2 for the difference of the OTCI and Interview reference. The difference is small for the first, but is medium for the second. Thus, although there are some relatively large differences between the OTCI and interview rankings, there was substantial agreement on most of the archetypes. This agreement is reflected by the significant, large effect size correlations discussed below.

Table 4.4
Comparative Total Ranking

Archetype	OTCI Survey	Interview Source	Interview Reference	Difference OTCI/Source	Difference OTCI/Ref
Innocent	1	1	1	0	0
Everyperson	2	6	7	-4	-5
Caregiver	3	4.5	2	-1.5	1
Ruler	4	9.5	9	-5.5	-5
Hero	5	4.5	5.5	.5	-.5
Jester	6	7	5.5	-1.	.5
Lover	7	9.5	11	-2.5	-4
Magician	8	2.5	3	5.5	5
Sage	9	2.5	4	6.5	5
Creator	10	8	8	2	2
Explorer	11	11.5	12	-.5	-1
Revolutionary	12	11.5	10	.5	2

Table 4.5 shows a comparison of the values ranking for the OTCI survey and the interviews. The researcher first ranked the archetypes based on how many times a specific code was referenced. References are based on how many times a participant referenced a specific code. The researcher notes that the personality of the participant may influence and/or bias these references. Following this ranking, the researcher tallied the number of sources (participants) a particular code appeared in and then calculated the

percentage. The researcher then showed a second ranking based on the percentages of the eight participants with a particular code. Again, it is important to note that the data, based on the source (participant) refers to a particular code and whether it occurred for the participant. This category seems to be less biased by the personality of the individual.

The Innocent values ranked first for the OTCI survey and the Interview sources and references. The Everyperson values ranked 3 for OTCI, 4 for Interview sources and 6.5 for Interview references. This represents a difference of -1 and -3.5 respectively. The difference for the OTCI and the Interview references is small to medium. The ranking for the Caregiver values was 2 for OTCI, 3 for Interview sources and 5 for Interview references. The difference was -1 for OTCI and Interview source and -3 for OTCI and Interview reference. The difference for the OTCI and Interview reference is small to medium. The ranking of the Revolutionary values was 12 for OTCI, 8 for Interview sources and 11.5 for Interview references. The difference between the OTCI and the Interview sources is large. The ranking for Lover values is 9 for OTCI, 6 for Interview sources and 3 for Interview references. This represents a difference of 3 and 6 respectively, both of which are medium to large. The ranking for Explorer values is 11 for OTCI, 6 for Interview sources, and 4 for Interview references. This is a difference of 5 and 7 respectively, which is large. Overall, the values ranking comparison between the OTCI and the Interview sources represented correlations with small to medium differences except for certain archetypes where the difference was large. The correlations between OTCI and Interview references, on the other hand, showed differences, which were medium to large except for a couple archetypes with small differences.

Table 4.5
Comparative Values Ranking

Archetype	OTCI	Interview Sources	Interview References	Difference OTCI/Source	Difference OTCI/Ref
Innocent	1	1	1	0	0
Everyperson	3	4	6.5	-1	-3.5
Caregiver	2	3	5	-1	-3
Ruler	5	10	8.5	-5	-3.5
Hero	4	2	2	2.0	2
Jester	7	8	11.5	-1	-4.5
Lover	9	6	3	3	6
Magician	8	10	10	-2	-2
Sage	6	6	8.5	0	-2.5
Creator	10	10	6.5	0	3.5
Explorer	11	6	4	5	7
Revolutionary	12	8	11.5	4	.5

Table 4.6 represents a comparison of the strengths ranking. Three archetypal strengths ranked 2 for OTCI and they were Innocent, Everyperson, and Ruler. The Innocent Interview sources ranking was 2.5 and 6 for Interview references. This represents a difference of -.5 for Innocent OTCI and Interview sources, which is a small difference and -4 for Innocent OTCI and Interview references, which is a large difference. The Everyperson values had a difference of -3 for OTCI and Interview sources and -2 for OTCI and Interview references. The Ruler difference between OTCI and Interview sources was -.5 and 0 for the difference of OTCI and Interview references. Both of these differences are very small. The Creator difference was 6 for OTCI and Interview sources and 8 for OTCI and Interview references. Both of these were large differences. The Revolutionary ranked 12 for OTCI, 11.5 for Interview sources and 12 for Interview references. The differences are .5 and 0 respectively, both of which are very small differences. The differences between the OTCI and the Interview sources

were predominantly small except for 3 large differences. The differences between the OTCI and the Interview references were mostly large or very small.

Table 4.6
Comparative Strengths Ranking

Archetype	OTCI	Interview Sources	Interview References	Difference OTCI/Source	Difference OTCI/Ref
Innocent	2	2.5	6	-.5	-4
Everyperson	2	5	4	-3	-2
Caregiver	4	4	9	0	-5
Ruler	2	2.5	2	-.5	0
Hero	6	11.5	11	-5.5	-5
Jester	5	5	5	0	0
Lover	7	1	1	6	6
Magician	8	9.5	8	-1.5	0
Sage	10	9.5	10	.5	0
Creator	11	5	3	6	8
Explorer	9	8	7	1	2
Revolutionary	12	11.5	12	.5	0

Table 4.7 represents a comparison of the orientation ranking. The People/Belonging orientation ranked 1 for OTCI and 3 for Interview references, which represents a difference of 2. This is a large difference. The orientation of Stability/Structure ranked 2 for both OTCI and Interview references. There wasn't any difference between the two. The Results/Mastery orientation ranked 4 for OTCI and 4 for Interview references this represents a difference of 0.

Table 4.7
Comparative Orientation Ranking

Orientation	OTCI	Interview References	Difference
People/Belonging	1	3	2
Stability/Structure	2	2	0
Learning/Freedom	3	1	-2
Results/Mastery	4	4	0

Once the comparative rankings were identified a basic associational statistic, the Spearman rho, was computed. This inferential statistic is used with two ordinal variables (Morgan, Griego, & Gloeckner, 2001). This analysis was done with SPSS.

Table 4.8 represents the correlations of the OTCI survey, the Interview sources and the Interview references. In reporting the significance, the researcher divided the two-tailed significance by two because of the clear directional hypothesis that the OTCI and Interview ranks would be positively related. The correlation for the total rankings of the OTCI survey and the Interview sources is .53, $p < .04$, which is significant and a large effect size according to Morgan et al (2001). The correlation of the total rankings of the OTCI survey and the Interview references is .54, $p < .03$, which is also significant and a large effect. In addition, the correlation for the value rankings of the OTCI survey and the Interview sources is .64, $p < .01$ which is statistically significant and large. And, the correlation for the strength rankings of the OTCI survey and the Interview sources is .60, $p < .02$, which is significant and large. However, the correlation for the value and strength rankings of the OTCI survey and the Interview references are .42, $p < .08$ and .39, $p < .11$ respectively, and are not significant.

The significance level of the correlation of OTCI values and strengths was statistically significant at $p < .0005$. The effect size was huge at .83. The significance level of the Interview reference values and strengths was not significant at $p < .3$. The effect size was small at .14. The significance level of the Interview sources values and strengths was not significant at $p < .4$. The effect size was not even small at .09. The significance level of the correlations of the OTCI total ranking orientation and the Interview orientation was not significant at $p < .4$. The effect size was between small and medium at .2.

Table 4.8
Comparison of OTCI Survey Rankings and Corresponding Interview Measures

OTCI Survey	Interview Sources		Interview References	
	<i>r</i>	<i>p</i>	<i>r</i>	<i>p</i>
Total	.53	$p < .04$.56	$p < .03$
Values	.64	$p < .01$.42	$p < .08$
Strengths	.60	$p < .02$.39	$p < .11$

Summary

The Innocent archetype was ranked highest on the interviews and the OTCI report meaning it is the archetype that provides the most fundamental meaning for the organization. The other four archetypes were Everyperson, Caregiver, Ruler and Hero.

A happy family, the Innocent organization is unconsciously modeled on the image of a happy family with managers in parental roles and employees in the role of dependent children. Workers are taught what to do and are kept safe, seniority and tradition being particularly respected. Management style is generally maternal or paternal. Customers

or clients are offered protected, safe, predictable products, services or experiences in a way that is cheerful and upbeat (OTCI professional report for EPC, 2006).

Key elements of the Innocent include models and structure. EPC models are the mom-and-pop shop type, a franchise like not-for-profit that is largely controlled by an association as well as larger organizations with traditional values that hire many unskilled or semi-skilled workers (OTCI professional report for EPC, 2006).

The Innocent perspective has the underlying assumption that people want predictability, safety, convenience, and no surprises! Owners want to minimize risk. Life and people are basically good except when they aren't and then there is a tendency to overreact. A positive attitude can get you through (OTCI professional report for EPC, 2006).

In the Innocent organization you are admired if you are upbeat, loyal, and in the know about "how things are done here." You do not fit if you whine, complain, or want to innovate and go your own way (Pearson, 2004).

Innocent organizations may not notice problems until they escalate. When problems emerge, Innocent organization look at what has worked before or what the experts now say, or they go into denial (OTCI professional report for EPC, 2006).

Interestingly, even certain architectural structures reflect the Innocent archetype and its focus on tradition. Two of the larger structures, the Ruesch auditorium and the Hyde chapel are named after two of the organization's forefathers. And, the fact that to this day, parts of the original Wind River Lodge are still on grounds and functioning, shows how the connection with the tradition of EPC is still alive.

The Caregiver and Ruler archetypes belong to the orientation of stability and structure, which belongs to the Material subsystem. Both these archetypes define the style of this subsystem and the Caregiver indicates that structures are primarily designed to maintain order and to protect the organization. The Ruler archetype indicates that structures are primarily designed to maintain order and to protect the organization (OTCI professional report for EPC, 2006).

The Everyperson archetype belongs to the orientation of people and belonging, which belongs to the Human Community subsystem, thus the Everyperson defines this style. This indicates that people bond around common experiences in a way that is inclusive but not deep (OTCI professional report for EPC, 2006).

The Hero archetype belongs to the orientation of results and mastery, which belongs to the Production subsystem. This indicates that goals are achieved through focused and disciplined efforts (Pearson, 2004).

Ideally, a well-balanced organization will have one archetype in each of the orientation quadrants. EPC has one in learning and freedom (Innocent), one in results and mastery (Hero), one in people and belonging (Everyperson) and two in stability and structure (Caregiver & Ruler) (Pearson, 2004).

In examining the themes of EPC, especially from the historical documents, the observations, and the vision and mission statements it makes sense that the top three archetypes for EPC were Innocent, Everyperson, and Caregiver. Furthermore, the strengths of the Lover archetype, which were ranked number one in the interview references and sources, but not so with the OTCI, were also reflected in the historical documentation, especially with such words as beauty, creating community, developing a

quality of life, having a warm ambience, building relationships, and creating partnerships. What this signifies is that the core values, which have been around for a long time at EPC are reflected in these three archetypes specifically. For instance, the Innocent reflects respect and honesty of staff and the organization and how they relate to learning. The Everyperson reflects caring because of how people and the organization bond and care for each other. And, the Caregiver archetype reflects responsibility and faith because of how the organization uses its structures to help staff do their work, including faith.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

The purpose of this study was to explore the similarities and differences generated by two methods of inquiry, namely an organizational ethnography and the OTCI survey instrument. The results of the study showed that both similarities and differences do exist. The stages of data collection were to first examine several organizational documents as well as historical bulletins and to observe and describe such organizational occurrences as new staff orientation. Furthermore, departments of the organization were observed and described. This was done in order to verify a cultural understanding of the organization.

Second, interviews were held with eight individuals. These individuals were chosen based on years of service, anywhere from ten to thirty years and on their staff level. In several instances more than two were eligible at which point the researcher conducted a purposeful random sampling by drawing names. The interviewees included two individuals from the line staff level, two from the supervisory level, two from the department director level and two from the executive level.

Third, the OTCI survey was conducted with each department at which time all year-round staff were asked to participate in the survey. Participation was voluntary and ninety year-round staff ended up taking the survey. For the most part, staff was remarkably willing and several inquired about being able to view the results. Overall, participation in taking the survey was met with a positive attitude.

In analyzing the data the researcher first analyzed the interviews and purposed a ranking of archetypes before looking at the results of the OTCI survey.

Discussion

Summary of the Process and Findings

The process used in conducting the research was extremely important because it helped in not influencing the results of the archetypal findings produced by the interviews. By conducting the interviews first and by first analyzing the interviews, the researcher was able to generate results, which were uninfluenced by the survey results. The patterns and themes were not created, but rather existed in the data and had to be discovered by the researcher. The deductive analysis occurred because there was an “existing framework” which was used to analyze the data both qualitatively and quantitatively and this framework included the definitions and words and phrases associated with the archetypes (Patton, 2002).

An observation made by the researcher, during the interviewing process was that individuals, who had a college education and were at the supervisory level were much more comfortable with the questions and able to elaborate their answers than were line staff or staff who did not have a college degree. However, this did not keep line staff from answering the questions and interestingly enough, the meanings were still in the answers given. A similar factor existed during the survey administration. Those individuals who were at the supervisory level or higher were much quicker at taking the instrument than those who were not.

The Innocent archetype was the top ranking archetype for both the interview and the survey. In the researcher’s opinion, this is a significant result and one, which reflects the true culture of EPC. Furthermore, the low ranking archetype of revolutionary represents the same tendency by not being representative of the EPC

culture. Some archetypes, as discussed in Chapter Four, were similarly ranked and others were not. The researcher believes that this was due to the individuals being interviewed. Moreover, the interviewee's personality influenced his/her answers to the questions and the individual often used particular and specific language, which influenced the archetypal codes it was assigned too. The Lover archetype ranked number one in archetypal strengths, in the interviews, and the researcher believes this is because of the organizational focus on building relationships. The fact that only eight interviews were conducted is an important factor to consider because the vision of EPC, especially at the executive and departmental level, has been strongly influenced by this factor of building relationships. Building relationships is seen as a competitive advantage for EPC and has become a strong focus for EPC. However, it seems that it is not much of a focus at the supervisory level and downwards. This is understandable because line staff are charged with getting the everyday tasks taken care of and do not necessarily have time or reasoning to think in terms of marketing and future vision.

Finally, the use of a personal reflective journal helped the researcher not only review the day-to-day process of conducting the research, but it also helped in promoting ideas, questions, and commentaries of the researcher towards the study.

Summary

EPC/YMCA of the Rockies has almost one hundred years of history and service. It began as a modest summer conference center with the aim of training and developing YMCA directors and executives from all over the United States and the world. It was progressive in its thinking and conducted many innovative sessions with its teachings and worship services. A certain romance existed in its beginnings, not just with the

beautiful surroundings, but with the purpose of the organization and this romance still exists today. Women, too, held a first all women's conference and built the "Women's building" (still on grounds today) with donations – because they needed a place to meet. All in all, the archetypes of Innocent, Caregiver, Everyperson and Lover were very strong in the early days of EPC and continue to be strong today even if only the values and strengths of the Lover came through in the Interviews and not so in the OTCI.

Throughout its history, finances were always in the forefront as a window of opportunity. The main reason for EPC's constant financial struggles was the philosophy of its leaders to keep it affordable for those less fortunate. In trying to accommodate the less fortunate, and by wanting everyone to be able to attend and learn from their experience at EPC, the YMCA of the Rockies was constantly fighting financial hardships. Furthermore, when it needed the help and support of its members, often members would look the other way and, in the spirit of luck and divine intervention, but somehow it always pulled through.

Staff, as well, has come to work at EPC for almost as long as the center has existed. With staff, have come unique opportunities of needed transportation to and from the town of Estes Park, accommodations which are in need of repair, and wages, which need to be more competitive. And yet, EPC has a current rehire rate of 45%. This in and of itself shows that the experience of EPC still has a lasting and luring effect – one that has been around since the beginning. This effect seems to carry with it the caring of fellow staff, the integration of different ages of staff as well as the diversity from all over the world. EPC is uniquely a global village in the heart of the Rocky

Mountains and the learning and fellowship, which began one hundred years ago still exists today and this spirit is looking to move on to the next hundred years.

In terms of archetypes, the researcher's experience in observing and reviewing numerous documents and historical data showed that the Innocent, the Caregiver, and the Everyperson archetypes were constantly visible.

The Innocent archetype, which represents a happy family, safety and tradition brings with it the values of loyalty, goodness, optimism, wholesomeness and an allegiance to common held values (Pearson, 2004). Innocent strengths include treating staff with empathy and kindness, providing a simple decent place to work and being protective of staff and guests (Pearson, 2004).

The Caregiver archetype, which represents family, helping others and reliability brings with it the values of altruism, generosity, caring, nurturance and compassion (Pearson, 2004). Caregiver strengths include responding to needs of people, people coming first and creating structures to help people (Pearson, 2004).

The Everyperson archetype, which represents doing one's best and a feeling of 'together we survive' brings with it the values of fairness and reciprocity, camaraderie, and an unpretentious appreciation of people (Pearson, 2004). Everyperson strengths include surviving difficult times, a sense of belonging and an adherence to human dignity regardless of background (Pearson, 2004).

Furthermore, the researcher believes that especially in the historical documentation, but also somewhat in the current vision planning a sense of the Lover archetype exists as well. The Lover archetype, which represents love, beauty, motivation and helping people create community brings with it the values of close

relationships with staff and guests and developing a quality of life (Pearson, 2004).

Lover strengths include a wonderful ambience, relationship building and creating partnerships (Pearson, 2004).

Summary of the Organizational Ethnography

In reviewing and examining the organizational ethnography, two archetypes, the Lover's and the Everyperson's orientation, focused on the orientation of people and belonging. The Caregiver archetype focuses on the orientation of stability and structure and the Innocent archetype focuses on the orientation learning and freedom. The researcher believes that this is in keeping with how the organization functions today. Both the orientation of People and Belonging and Stability and Structure were ranked in the top two for the OTCI survey. This is a direct reflection of how the organization is seen and how staff functions within its boundaries.

From the researcher's almost seven years of experience with EPC it is evident that the organization is very proud of its history and tradition and so it came as no surprise when the overall archetype for the organization was the Innocent and that second and third place went to the Everyperson and the Caregiver.

The Innocent archetype is the one that gives EPC a sense of meaning, defines a deeper structure of the culture and is identified with particular values, negative aspects, and unwritten rules (Pearson, 2003).

A summary of the Innocent was given in Chapter Four, however, the researcher would like to include the great story of the Innocent as described by Pearson (2003).

The setting is often bright or pastel colors with cheerful, childlike styles and forms; mandatory "happy family" surroundings, perhaps even with employee of the month buttons.

The costumes may be uniforms that seem cheerful, upbeat, and unpretentious; clothes that make a person look rather Innocent, wholesome, non-threatening, and happy.

The plot includes perseverance through working in traditional ways or seeking expert advice.

Leading roles are exemplars of virtue, character, optimism, and accepted practice; and villains whose bad behavior needs to be corrected. They include those seeking to overcome their weaknesses, negativity, or faults; to learn the ropes; or to keep the faith.

Dialogue is cheerful, upbeat, and focuses on what is right and correct. It is often peppered with clichés, famous sayings, and quotes from venerated people.

The body language says, "I'm a good person; you can trust me." Often there is something childlike, old fashioned, or deferential about mannerisms.

Virtues are gained through faith, loyalty, and perseverance.

The Innocent's weaknesses are improved in cultures that also have a strong presence of the Everyperson archetype, which provides for greater realism and greater sympathy with those having a bad time (p. 42-43).

The findings from the survey show that the Everyperson archetype was ranked second for total rankings and second in strengths ranking. It ranked third in the values ranking. Interestingly, the Innocent belongs to the orientation of learning and freedom and the Everyperson to the orientation of people and belonging. The Caregiver archetype belongs to structure and stability. This means that three of the four orientation quadrants are well represented and only the results and mastery orientation quadrant is weak.

At the root of an Everyperson culture is an egalitarian commitment, the value we see reflected in democracy's belief in the concept of one person, one vote. A sense of value comes not so much from what the work is, but from doing one's best and not letting others down. At the root of this archetypal culture is a concern about the division between socio-economic classes in the larger society and a desire to improve this to some degree at least within the organization. The relationship style feels like 'that old gang of mine', a comfortable group where everyone belongs without having to be special or accomplished.

The structure of such an organization includes pay not being too high, but fairly allocated. The physical plant is not fancy, but it is functional and comfortable. Employees' rights are guarded and people want rules to be enforced equitably. Treating people as equally as possible is important.

The underlying assumptions are that life may be tough, jobs may be precarious, and not everyone can be trusted; yet it is important to create an environment where people are respected and do their best.

In such an organization you are admired if you do your part without putting on any airs. You do not fit in if you act like you think you are special or expect to be singled out for special treatment.

Every person organizations tend to notice problems; threats; difficulties; and signs of victimization, scarcity, or oppression so they can remedy them as soon as possible. What this type of an organization may not notice are opportunities that seem too good to be true or people's unique gifts.

The Caregiver organization is modeled on the nurturing qualities of the families, charitable societies, and religious group charged with providing service to humanity. It has a mission of taking care of people or providing products and services that help them care for others.

Keeping the clients of this organization safe is a priority. Therefore, these organizations are often quite structured and even bureaucratic, with policies and procedures to make certain that no harm is done. Often they have numerous committees to make decisions, assuming that many heads are better than one.

The underlying assumptions are that people should help one another, and those that are doing well should help those who are struggling. You are admired if you are altruistic, selfless, and compassionate. You do not fit in if you seem selfish, callous, or insensitive to the needs of others; are just out for yourself; or are heedless to the consequences of your careless actions on others.

Caregiver organizations tend to notice people in need and problems that require solutions and then do what they can to help. They may not notice ways people might help themselves or how taking on more work may martyr, overwork, or burn out the staff (Pearson, 2003, p. 65 & 78)

The core values of EPC/YMCA of the Rockies include caring, honesty, respect, responsibility, and faith. From the researchers experience at EPC, caring and responsibility seem to be the two strongest values. Caring, because staff really does

care about what they do, how they care for the guest needs, how they care for one another, and how they care about the organization. The value of responsibility is strong because the staff feels responsible for EPC as an organization, as a place where the guests come to be renewed, and as a place where they will carry on a long-standing tradition. The value of Respect seems to come naturally and the Golden Rule of “treat others in the same way you would want to be treated” is often quoted in comparison. Where EPC sometimes falters is respecting others who do not necessarily fit into their mould. The value of Honesty, can at times be a challenge for all those who live and work at EPC. It is a challenge because the caring or ‘love’, which exist for the organization, can be blinding.

And finally, Faith, the newest core value, which was added in 2004, has brought with it a new challenge to EPC. This new challenge is the struggle between being open to all faiths and yet fulfilling a very strong Christian mission. This struggle has been magnified by the aftermath of 9/11 as well as the tax challenge (YMCA of the Rockies is currently undergoing an appeal to be exempt from property taxes. Currently, it is the only YMCA in the USA that pays property taxes).

The results and mastery orientation was not as well represented at EPC and this could become an area of focus for the organization in the future.

Summary of Literature

The literature, about organizational culture is still vague on a clear definition of what exactly organizational culture should be defined as. Hofstede (1984) makes an interesting point about how constructs do not really exist, but rather “we define them into existence” (p. 14). If this is true, then the very fact that archetypes, which are basic

components of the collective unconscious, are used to define an organization, by the individuals who work there, could help us in understanding and defining organizational culture.

Hofstede (1984) makes a further point in describing what he calls 'mental programs' which he claims is partly unique to the individual and partly shared with others. Hofstede (1984) distinguishes among three specific levels mental programs namely the universal level, a mental programming, which is shared by all, or almost all of mankind. The collective level which is shared by some or by a group of individuals and finally the individual level which is the unique level based on the uniqueness of the individual.

The researcher proposes that linking these three levels of mental programming is essential in our understanding of how organizations function and how organizational culture may be effected, defined, and understood by our comprehension of the universal level, (archetypes), the collective level, (organization), and the individual.

Zand and Wallace (1963) conducted a study on the transformation of the YMCA in which they profile a typical secretary (today they are known as an executive directors or CEOs) of a YMCA. Interestingly enough, this profile suits the Innocent archetype very well. Several factors were brought up by Zand and Wallace (1963) including the characteristic of a YMCA secretary being one of enjoying "physically active programs" rather than articulating theological discussion, (p.231) and the fact that this secretary would be more liberal than the board, but would respect the board's authority and their point of view. Furthermore, Zand and Wallace (1963) comment how a YMCA secretary's job is not to define goals but to help his staff implement their own. An

Innocent archetype follows an established set of rules, provides a simple yet decent place to work and is loyal and protective of staff (Pearson, 2003). Comparatively speaking, the researcher finds this aspect interesting and recommends further exploration into the phenomenon of a possible Y archetype.

Armstrong (2005) refers to the term “organization-in-the-mind” and how it was used in examining the “nature of the relatedness between members and staff within an institution as a whole (p.3).” Armstrong (2005) goes on to speak of Shapiro and Carr who posit the following:

[Any] organization is composed of the diverse fantasies and projections of its members. Everyone who is aware of an organization, whether a member of it or not, has a mental image of how it works. Though these diverse ideas are not often consciously negotiated or agreed upon among the participants, they exist. In this sense, all institutions exist in the mind, and it is in interaction with these in-the-mind entities that we live (p.4).

Armstrong (2005) explains how the Tavistock focus for consultancy used these concepts to “tease out both conscious and unconscious ‘mental constructs’ that were informing clients’ perceptions and behavior” towards the organization (p.4).

Moreover, the following was cited from Hutton, Bazalgette and Reed (1997):

“Organization-in-the-mind” is what the individual perceives in his or her head of how activities and relations are organized, structured and connected internally. It is a model internal to oneself, part of one’s inner world, relying upon the inner experiences of my interactions, relations and the activities I engage in, which give rise to images, emotions, values and responses in me, which may consequently be influencing my own management and leadership, positively or adversely....

“Organization-in-the-mind” helps me to look beyond the normative assessments of organizational issues and activity, to become alert to my inner experiences and give richer meaning to what is happening to me and around me (p.4).

Archetypes are images and they represent a set value system which, if understood will help us understand these 'mental constructs' as well as images and will help define organizational culture.

Summary of the Use of Both an Ethnography and a Survey Instrument

The researcher feels strongly that using an ethnography is essential in understanding an organizational culture. By conducting an ethnography, the researcher was able to get a pulse on the organization and to gain a greater understanding of how the organization functioned before conducting the survey. An ethnography is slow and deliberate in its undertaking and isn't hurried. The OTCI survey on the other hand, was a useful tool in reaching the majority of year round staff and helped in getting a reading of what staff, overall, believe the EPC culture to be. The OTCI survey did help to define and validate EPCs culture.

The researcher did experience some differences between documents and interviews and feels this might be due to the growth of EPC over the years. Currently, EPC deals with many more guests than it did in the early years. Guest services are a very strong focus and so the emphasis is on 'building relationships'. In addition, the high ranking of magician, in the total interview, is significant because much of what the guests experience at EPC has to do with is their own transformation and renewal.

Conclusion

The researcher enjoyed conducting the study and analyzing the data because of her passion for the subject. As the researcher, I felt amazement at first conducting the interviews and later the surveys. I think this amazement stemmed from the excitement of using questions to probe individual's beliefs and values and listening to them

elaborate what they felt about the organization. Later, when conducting the surveys, I was pleasantly surprised how happy staff were to participate, how they looked forward to the outcome, and how they were genuinely interested in what the study was researching. As I got through the data, the analysis proved to be a great experience, one of learning and anticipating. I felt as though I was on a journey of discovery as I made my way through the heaps of interviews. Additionally, there was a fascination of how the image or images of particular archetypes seemed to come alive from the words and phrases I read.

I believe, that there is something to be said about how an organization may be defined because of how a particular set of individuals, both consciously and unconsciously, bring their beliefs into a specific reality. If we look at archetypes being representative of how beliefs, values, and strengths tie individuals together then maybe an organization is simply an entity, which attracts these particles (Mindell, 2000) (individuals) to itself because of its existence.

Interestingly, in examining the findings of the interview, the survey, and making a connection to the historical documents the researcher began to see the creation of a story, which reflected the culture of Estes Park Center. The following, is a story based on the researchers experience:

Once upon a time, an Explorer took a hike, in the Rockies, from Grand Lake to Estes, because of a mosquito bite! The first night was anything but a fright... he fell in love and found the beginnings of a family. He left the next day, but returned the next year...bringing with him the Caregiver and the Everyperson. Together they worked

hard and created a camp, and hard times came and went. The Magician and Jester would come by and help out with fun and miracles – so the camp survived.

Today, the Innocent is in charge, the Explorer has left, but the Caregiver and Everyperson are still kept! Who knows what the future holds... maybe at some point a Revolutionary will appear and things will never look so dear!

This brings to light the fact that stories can be seen as constructs (Pentland, 1999). Pentland goes on to argue that just as a survey “contains indicators for the underlying constructs in a variance theory, narrative text contains indicators for an underlying process theory” (Pentland, 1999, p. 711). Furthermore, Pentland proffers the following;

In process theory typical patterns of events, such as variation and selective retention, are core theoretical constructs (Van de Ven & Poole, 1995). These archetypal stories are used to explain surface patterns that we observe in our data. In narrative theory these underlying narrative structures are stories (Chatman, 1978; Rimmon-Kenan, 1983) or fibula (Bal, 1985). They reflect the deep structure of a narrative, and they are used to explain and interpret the surface structure, which is the text or the discourse (Rimmon-Kena, 1983) (p.711).

Estes Park Center, its archetypes and its story are a reflection of how staff see themselves, how they enact their daily routines, and how they sense their work world in a story-like manner. Pentland (1999) addresses this in his article by stating;

“participants not only make sense of their world in narrative terms (Scott & Lyman, 1968, Weick, 1995) but they proactively plan and enact narratives that are consistent with their expectations and values (Czarniawska, 1997).” And, this is exactly what the archetypal findings and story of EPC represent. They represent a creation (currently) and re-creation (historically) of what participants have lived and are living at EPC.

Pentland brings up the point that a challenge of organizational theory is the need to

“move from surface structure to deep structure” (p. 712). In this case, testing for archetypes and understanding the archetypal story could prove to give us a deeper sense and structure of our organizations and their cultures.

The very fact that the discussion about organizational culture is prevalent both in industry and academia lends itself to conducting studies of this type in the future. Organizational culture has been associated with such factors as organizational behavior, organizational climate and corporate culture (Schein, 1993).

Organizational climate, as a concept, pertains to the day-to-day environment while organizational culture addresses the question of “why things happen”, rather than what happens. Understanding archetypes could help to answer these questions.

Using archetypes and the collective unconscious as a means of understanding the culture of an organization, in a deeper sense, should help in acquainting us with “what lies beneath” (Ket de Vries, 2003) and thus understand how individuals and organizations “enact reality” (Morgan, 1997).

Currently, in industry, there is much discussion about an individual’s strengths and how these effect the workplace as well as accountability of staff and how this is affected by values and beliefs. If an individual’s values, beliefs, and strengths are connected, universally, as Jung (1959) suggested, then this connection, namely the archetype can help us assess an organization and its culture. Archetypes are then a statement of what an organization is actually living.

Finally, by assessing an organizational culture and using archetypes to do so, the researcher can understand what the organization is living and see whether this is aligned with what the organization believes it stands for and what the organization plans to be

in the future. Additionally, by understanding the archetypes of an organization we may begin to comprehend the factors which drive an organizational culture. In understanding what roles archetypes play we begin to associate the match between the task (application) and the archetype (the software which runs the application) so that the inner attitude facilitates the outer role.

Recommendations

In the future, the researcher believes it would be helpful to test for individual archetypes, especially in those who will be interviewed. This would give the researcher a better understanding of how the individual can influence the outcome because of their own beliefs and values.

In the case of EPC, it would be interesting to survey the board of directors and compare it to both the individual and overall organizational archetype. The board of directors plays an important part in representing the organization and setting policy. An understanding of how the board views the organizational culture would be helpful.

It would be helpful, at EPC, to get line staffs' beliefs aligned with the future vision. Creating training, which would address the vision by aligning it, more specifically, with day-to-day operations, might do this.

Other future studies at EPC could also include looking at the results for each of the departments, reviewing the similarities and differences, and addressing these by helping the departments align their values and beliefs with those of the organization.

Finally, to study other YMCAs would be of value and to see whether or not the Innocent archetype could be used to define the YMCA culture.

The researcher also believes it is important to continue the study of archetypes and further our understanding of them and their contribution to the complexity of human behavior and organizational culture. Mindell (2000) cites a study by Charles Card, a physicist at the University of Victoria who has studied Jungian archetypes and “proposes that elementary particles are the archetypes of physics” (p. 453). Hofstede (1984) compares the intangible concept of ‘forces’ in physics that manifest themselves in the movement of objects to the mental programs, which are intangible and our use of constructs to help define them.

Archetypes are basic components of the collective unconscious, which, according to Jung (1959) binds us as a human race. Archetypes are images and patterns of behavior that have existed for a very long time. By gaining a better understanding of these images and patterns we gain a better understanding of ourselves and our organizations.

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From: "Meldrem,Janell" <Janell.Meldrem@Research.ColoState.edU>
To: "Gilley,Jerry" <jwgilley@cahs.colostate.edu>, <jbswrite@comcast.net>
Subject: human research, Gilley, Strategies for Understanding Archetypes and the Collective Unconscious of an Organization
Date: Thu, 22 Jun 2006 15:37:15 +0000

Your project, Strategies for Understanding Archetypes and the Collective Unconscious of an Organization, has been approved as of June 22, 2006 with the condition that the approved cover letter and consent form are used for the 8 interviews and the approved cover letter and consent letter are used with the 132 survey participants. The HRC ID is 06-143H.

The approval is being processed and will be sent in the next several days.

Janell Meldrem

HRC Administrator

321 General Services Building

Colorado State University

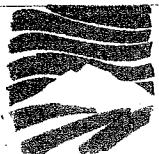
Fort Collins, CO 80523-2011

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[[Back](#)]



ESTES PARK CENTER

YMCA of the Rockies

Attachment 5 to Form H-100 – Letter of Agreement - Judy B. Smetana

To Whom It May Concern:

This letter serves to confirm that I am familiar with the scope of Judy B. Smetana's study. Furthermore, I am satisfied that the individuals it is involving are adequately protected as human research subjects and that the subjects' participation is completely voluntary.

Finally, Estes Park Center's involvement will include eight ethnographical interviews and the OTCI survey, which will be administered to 132 full-time year round benefited staff.

Sincerely,

Kent Meyer
President/CEO
YMCA of the Rockies

2515 Tunnel Road
Estes Park, CO 80511-2550
(970) 586-3341
(970) 586-6078 (FAX)
(303) 448-1616 (Denver line)
www.ymcarockies.org

**Consent to Participate in a Research Study
Colorado State University**

TITLE OF STUDY: Strategies for understanding archetypes and the collective unconscious of an organization.

PRINCIPAL INVESTIGATOR: *JERRY W. GILLEY, RM. 246, EDUCATION BUILDING (1588); 970 491 2918*

CO-PRINCIPAL INVESTIGATOR: *Judy B. Smetana, RM. 246 EDUCATION BUILDING (1588); 303 807 6015*

WHY AM I BEING INVITED TO TAKE PART IN THIS RESEARCH? *You are being invited to take part in this research because you are a full-time staff member of Estes Park Center, YMCA of the Rockies.*

WHO IS DOING THE STUDY? *Judy B. Smetana, who is a doctoral student at Colorado State University, will be the co-investigator and researcher conducting this study. She will be under the guidance and supervision of Jerry W. Gilley, a professor with the University.*

WHAT IS THE PURPOSE OF THIS STUDY? *The purpose of the study is to ascertain the similarities and differences generated by two methods of inquiry, organizational ethnography and the OTCI survey instrument.*

WHERE IS THE STUDY GOING TO TAKE PLACE AND HOW LONG WILL IT LAST?

OTCI Survey:

This study will take place administering the OTCI instrument with you at a place and time that is mutually decided between you and the researcher. It is expected that the survey will last no more than 30 minutes.

WHAT WILL I BE ASKED TO DO?

Surveys:

You will be asked to take the OTCI survey instrument. You will be asked to answer each question on a scale of 1-5. It is expected that the survey should not take more than 30 minutes. This survey is confidential and anonymous. You will be asked to hand in your answer sheet, to the researcher, at the end of taking the survey.

ARE THERE REASONS WHY I SHOULD NOT TAKE PART IN THIS STUDY?

NONE.

WHAT ARE THE POSSIBLE RISKS AND DISCOMFORTS?

There are no known risks or discomforts associated with this study. It is not possible to identify all potential risks in research procedures, but the researcher has taken reasonable safeguards to minimize any known and potential, but unknown, risks.

School of Education
1588 Campus Delivery
Fort Collins, Colorado 80523-1588

WILL I BENEFIT FROM TAKING PART IN THIS STUDY? There are no direct benefits to you as a participant in this study, but we hope this research will further our knowledge about the collective unconscious and archetypes in organizations.

DO I HAVE TO TAKE PART IN THE STUDY? Your participation in this research is voluntary. If you decide to participate in the study, you may withdraw your consent and stop participating in this study at any time without penalty or loss of benefits to which you are otherwise entitled.

WHAT WILL IT COST ME TO PARTICIPATE? The only cost to you to participate in this study will be the time you spend with the researcher as a participant.

WHO WILL SEE THE INFORMATION THAT I GIVE?

We will keep private all research records to the extent allowed by law.

Your information will be combined with information from other people taking part in the study. When we write about the study to share it with other researchers, we will write about the combined information we have gathered. You will not be identified in these written materials. We may publish the results of this study; however, we will keep your name and other identifying information private.

The Survey is anonymous.

This study is anonymous. That means that no one, not even members of the research team, will know that the information you give comes from you.

CAN MY TAKING PART IN THE STUDY END EARLY? You would only be removed from the study if you do not meet the criteria or you withdraw voluntarily.

WILL I RECEIVE ANY COMPENSATION FOR TAKING PART IN THIS STUDY? Compensation will not be provided for your participation in the study.

WHAT IF I HAVE QUESTIONS?

Before you decide whether to accept this invitation to take part in the study, please ask any questions that might come to mind now. Later, if you have questions about the study, you can contact the investigator, Judy B. Smetana at 303 807 6015. If you have any questions about your rights as a volunteer in this research, contact Janell Meldrem, Human Research Administrator at 970-491-1655

Dear Participant:

School of Education
1588 Campus Delivery
Fort Collins, Colorado 80523-1588

The reason I am contacting you is to ask you to participate in a study of our organization. If you agree to participate you will be invited to take the OTCI survey at a time and place mutually agreed upon between you and me. It is expected that this survey will last no more than 30 minutes.

The purpose of this study is to ascertain the similarities and differences generated by two methods of inquiry, organizational ethnography and the OTCI instrument. Each method will be addressing the culture of Estes Park Center. From these factors my hope is to provide a better understanding of our organizational cultures as well as a better understanding of the two methods used. I am interested in this subject as a graduate student pursuing a PhD degree.

Before you agree to participate in the study, I must tell you about the requirements in conducting any research involving human subjects. Federal law and each educational institution tightly regulate all research involving human subjects. There are strict requirements for confidentiality, informed consent and participant knowledge of the research purpose. I have satisfied all requirements of CSU in this regard and have received approval from the CSU Human Subjects Committee to proceed with the study. Dr. Jerry Gilley of the CSU School of Education is the Principal Investigator for this study and I am working directly under his supervision.

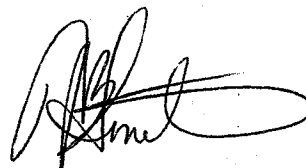
If you choose to participate, you need to know that the survey is anonymous. I will not produce any documents, reports or articles which identify you. I will also not provide any information on your participation or response to the survey to your employer or organization. I have included with this letter an informed consent form. I will need you to review, sign and return this form to me before you participate in taking the survey.

Please call or e-mail me if you have further questions on this study or your role as a participant in the study, and to let me know if you wish to participate. I will then contact you to arrange an appointment time and place for the interview.

Thank you,



Jerry W. Gilley
Principal Investigator
Room 246, Education Building
Office: 970 491 2918
E-mail: jerry.gilley@cahs.colostate.edu



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