The mirage of change - How corporate theories influence the behavior of the electorate

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Abstract. *The need of change has been introduced into the collective mentality through the organizational culture many years ago. Nobody explains why change is mandatory, why it would be made, but the effects of this approach upon the perception of the employees is maximum. This need has been progressively pronounced along with the increasing number of young people being part of training organizations in order to implement the organisational culture - all these trainings having the key-word: change – inoculating the need of change. We can find all this theory for change in specialized books particularly in corporate context, where the new culture of change started, equalizing the coorporatist thinking.This situation could explain why the Romanians have been voting for change since 2004, wwithout any other reason. The only reason was only the same need of change. Thus the results of the election from 2016 can be explained in the same way, when USR became part of the Romanian Parliament with almost 9%. But in the following four years, the need for change gained more and more ground, winning a higher percent of voters, exceeding the corporate boundaries. The Parliamentary election results in 2020 in Romania shows the succes of this strategy: USR almost 16%, AUR almost 10%. The last party being almost unknown until the election day.*

Keywords: Change, Need, The collective unconscious, Perception, Behavior

Introduction

For a better understanding of essential collective perception in relation with the need of changing it requires a multidisciplinary analysis of the phenomen including the comportamental psychology studies, psychoanalysis, etnology, cultural antropology and history of religions. The need of change has been inoculated in the collective perception and it is related to the changing phenomenon from the last two millenniua. Also, the religious schisms and the revolutions were based on the same need of change percepte, at a specific point, as a need. The evolution of social englneering can be studied synchronously and diachronically related to the need of change. In the same way, launching of some trends that opened or closed the consumer markets and some industries depend of the influence which they had upon the people. This paper aims to reveal the causality connextion between the contemporary consumerism, the globalization trend and the need of change. In this regard, we present the links between the theories that have introduced the need for

change as a priority, both to the individual level and for the group or team, as they became indisputable, especially in the corporatist context, due to the opposition on which it is based: failure versus success. On this opposition two paradigms were created: the failure paradigm, signally undesirable and in perfect opposition with the paradigm of success, which is the only desirable. In this way, the failure has been associated with stagnation, remaining in the „bulla", in a mood and under the plurality of factors that were the base of the main failure. In opposite „the getting out of bulla", and the need of change are seen as imperative, mainly at the level of collective unconscious

Literature review
Books dedicated to the corporate environment are centre on the need for change
In the literature on personal development field, created especially for the corporate environment, there are already hundreds of titles that approach the theme of the need for change. Thus, whenever writing on analysing papers, it is important for a research to have copyright literacy, which refers to ability to recognise materials that are under the protection of copyright, to obtain permission and to use such materials in an ethical way (Todorova et al, 2017). Even more, information literacy is also important, for an information literate person is able to understand not only how to find information but also how to manage and communicate it (Repanovici, 2009, p.341).

In his paper "Ready for change – Why some companies can successfully transform and others can't", Michael Jarrett explains why the individual – in this case, the employee of a corporation – must identify himself with the whole/group/organization, in order to guarantee the success of the whole (Jarrett, 2011). For that matter, the author of the book takes much from the teachings of John D. Rockefeller, but also of other mentors of the need for change that underlies the current change of mindset and paradigm. "An organization is a system with its own logic, burdened by all the weight given by tradition and inertia. The base is stratified so as it favours the tested and proven ways of action, besides the fact that it blocks the process of taking risks and forwarding in new directions", quotes Jarret from Rockefeller, as a motto of the sixth chapter of the book "How to bring people to the team", in which he explains why is it more desirable to recruit team members who fit the group, instead of talents who can add value individually. Even more, taking into account that distinct media channels have the power to reach various types of public, (Coman et al., 2018, p.41) and also that the success of an organization is linked to the image that people have about it, it is important for an organization to make sure that its members understand it and that they develop positive perceptions about it.

The idea behind the new paradigm is that, when the structure of the team becomes rigid, it is not the people who need to be changed, but the group, as a whole, must become flexible. If there was to accept the need to bring novelty into the team or the corporation, by introducing rebels, talents who don't abide by the whole, but act individually, the mentors of the new progressive paradigm would have to give up, implicitly, to the organic idea – of the organization that functions as a whole, as a living organism, where each part can replace the whole and the whole represents, equally and equitably each individual, identifying, in turn with each member of the team, taken individually, as each member totally identifies with the team or the organization. Still, it was found also that organizations created in this way have the fate of living organisms, meaning they grow old, they are capped, are subject to the laws of savage nature. Thus was born the need for permanent change, but of the whole, not the members who make up the whole. Better said, not of the desirable

typology within the companies, but of the vision of the group, through resilience and innovation, as a mechanism necessary for adaptation to the environment. Exactly because it is not desired to change the typology of individuals that make up the whole, but only the direction towards which the organization can or must go, at some point, in order to avoid its own aging and capping, the selection of employees was made, lately, based on the adaptability of candidates to the culture of the organization, their professional training and their ability to solve problems within the company on their own being less and less important. In this regard, it is important for a company to take into consideration the fact that, in countries where collective thinking prevails, individual tend to interpret the activity of the organization from a moral perspective, manifesting trust and loyalty towards it (Coman, 2007, p.16).

In fact, after the first stage of the shaping of organizational culture, on the model of the "big family", many systemic dysfunctions were discovered. The paper „Change and Complementarities in the New York Competitive Landscape" highlights three weaknesses in the literature regarding the new organizational forms: limited mapping of the degree of the contemporary organizational change; confusion about the way in which the contemporary changes relate to each other; and the lack of systematic testing of the performance of the consequences of this type of change (Whittington et al., 1999). Based on a large-scale survey of the innovation organization in the European companies, the paper finds a widespread change, but not revolutionary, in terms of the organization's structure, its processes and limitations.

A survey conducted by EY (2018), shows that most employers complain about the lack of talents and employees specializing in new technologies, and two thirds of them say that the situation seriously affect their business, having a major impact on productivity and profitability. The shortfall of talents can endanger the future of companies, so that it was reached the solution of replacing the recruitment budgets with those of professional training, for the training of employees that already exist in the companies.

Also, very important are teambuilding games, able to equalize the behaviour of team members, as in a large family. Psychological games make everything acceptable. The malleability of the person is a quality sought by recruiters in recent years, precisely to ensure the formation of the team as a whole organic, perfectly functional. In order to test the adaptability of team members, there are psychologists specialized in certain types of testing and changing employee behaviour. Such a program may include, for example, role-playing games. Thus, the employee can become a leader or subordinate, beggar, guardian or prostitute, being placed in various situations to which he must be able to adapt quickly, but also to communicate with others, in order to obtain their support. Team games are very important for adaptation, precisely because they take the personality back to the origin of the learning process, cancelling out any unwanted behaviours that could ruin the balance of the team or the structure of the organization. Adults are thus able to learn everything from the beginning, eliminating all the undesirable traces of inappropriate starts in the organization.

The Arbinger Institute in USA promotes the Outward Mindset Development and Implementation Program, in the last 20 years, in the entire world. The purpose of the program (The Abringer Institute, 2018) is to first cause organizations to profoundly transform, and then to include all employees in the process. But this profound transformation does not stop inside the organizations, but goes beyond their borders, by implementing change from corporation to society. The change process includes three stages: changing the mindset, developing leaders and improving systems. Before starting the process of changing the mindset, the representatives of the

companies are faced with a situation of awareness of the problems so far. As in society, the problems inside of an organization are imminent. The program that proposes the profound change of mindset promises that the error that underlies the problems of the organization will be removed. Basically, the promise is that, after the change of mindset occurs, the organization will no longer suffer from failure. The mirage of this desideratum has so far determined many organizations – either companies or even political parties – to enter the game. The program of implementing the mindset change is not imposed by force, but presented as an offer you can't refuse, given that no company, no group, no team or organization can boast of perfection. There is always at least one malfunction of such a mechanism that is based on human being and the group of people, precisely because the human being defines itself as imperfect, so the group will also suffer due to the natural imperfections of people who build it up. The promise of such a miracle of perfect functioning thus becomes irrefutable for the representatives of a company that wants to streamline organic functioning.

The specialists who implement the training for outward mindset first recommend to the representatives of the organizations to discuss internally about their specific needs, challenges and goals. It starts from the idea that the organizations that have employees who share the same mindset will continue to produce the same outcomes, because the solution for changing the outcomes for the better can come only from changing the mindset. Through training it is wished to remove the problems such as low involvement, poor collaboration or lack of innovation. The cause of the problems of an organization is, hence, identified as "inward" mindset, the self-orientation of the individual and the group. The solution thus consists in changing from an inward mindset to an outward mindset, oriented towards increasing the impact.

The first thing that needs to be changed, from the perspective of outward mindset trainers, is to increase confidence in others. Cultivation of self confidence and confidence in others, from the perspective of this approach, goes beyond the level of the company perceived as a "big family", going as far as identifying each individual with the whole community to which he belongs. Thus, the employee does not consider himself as one of the members of the "big family", but he can identify himself both with any of the other members of the team, as well as with the whole, with the organization. This approach proposes, in fact, a phenomenological transformation of the perception of self and the group (organization), by equivalence: each individual is the group/the group manifests equally through each individual. Another important aspect of the strategy of radical change of mindset is replacing the thinking with "faith". The belief that the other person matters as much as me has profound implications not only in the personal life, but also in the social one", explain the trainers. Faith is about adhering to a religious cult, without a prior research. That is why the new paradigm created in this way is based almost exclusively on trust and emotional communication, not on research and reason.

The „Outward" Mindset is in opposition with the „Inward" mindset, and each of these types of mindsets represents two opposite paradigms. The paradigmatic system of outward mindset associates the following characteristics: 1. Desirable; 2. Future-oriented; 3. Based on self-confidence, confidence in others and in the group; 4. Based on the joint action of the group/community/organization. In opposition we find the paradigmatic system of inward mindset, characterized through: 1. Undesirable; 2. Past-oriented; 3. Vitiated by the lack of self-confidence, confidence in others and in the group, of suspicion likely to underlie team errors and, therefore, failure and inefficiency; 4. Based on individual action and critical thinking. What is particularly

alluring about this progressive paradigmatic system is the mirage of possibilities that are offered to all members of the team to become leaders, in a whole whose center – traditionally based on hierarchy – is replaced by a ubiquitous, mobile center, where each member is given the possibility to become a project leader. Thus, the traditional hierarchy is replaced by a multitude of possibilities to modify the hierarchy indefinitely, in a system that should guarantee meritocracy. But, from theory to practice, there are many other problems that vitiate the ideal nature of this paradigmatic structure that aspire to ideal. Nevertheless, some corporations have progressed in implementing the new paradigm, in the last two decades, in several countries. In Romania, also, the implementation of the principles of outward mindset began, through training programs, from 2017. At the beginning of November 2019, the famous American coach Mike Merchant held, in Bucharest, free workshops, to which employers and employees were invited, representatives of many important companies in Romania, but also small entrepreneurs and representatives of political parties. The mindset change expert was brought in Romania by his collaborators from the Personal Development Institute, represented by the specialist in communication, advertising and political strategies, Felix Tătaru, in partnership with Dragoș Anastasiu and Romanian Business Leaders (RBL).

Another known mentor of the need for change is Yuval Noah Harari. In his book "21 lessons for the 21st century", the one considered a real "guru" of the progressive paradigm, summarizes the entire history of universal culture to a paradigm of "post-truth", explaining that the mystification of reality has always vitiated the objective reality and its perception. Harari concludes that the objectivity has never actually existed and homo sapiens has always been guided by its own perceptions, in relation to a system of perceptions accepted by the group to which he belonged, and in all this time there was only an illusion of the rational, the communication always being emotional. This is how Harari's explanation could be "translated" regarding the fact that "people have always lived in the post-truth age, and homo sapiens is a post-truth species, whose power depends on the creation and acceptance of some fictions" (Harari, 2018).

The authors of the paper "The Art of Continuous Change: linking Complexity Theory and Time-paced in Relentlessly Shifting Organizations" shows that the paradigm of the need for change has already demonstrated its limitations in the case of organizations since the 1990s (Brown & Eisenhardt, 1997). Analyzing the evolution of organizations that began implementing the paradigm of change before the 90s, the authors conclude that successful firms link the present and the future through measured, rhythmic transition processes. The ideas of "semi-structures", "time links" and "sequential steps" have been developed to crystallize the key properties of these constantly changing organizations and to expand thinking about complexity theory, rhythmic evolution over time, and the nature of basic abilities.

The need for continuous learning – not only to adapt to the new conditions of the labour market, but also to adapt the organizational culture to the need for change that becomes a permanent necessity – had been announced since the late 1980s, by researchers Levitt and March (Levitt & March, 1988). The subject of making the organization's need for change permanent, by itself, was approached in the early 1990s, with the utmost seriousness, by several sociologists who saw the irreversible path of the permanent revolution that had already begun: Huber and Glick repeat in a study the scientific article published on this topic by Meyer, Goes, & Brooks (1994). Towards the end of the 1990s there was the question of the need for a strategy in motion, in order to ensure a "relativization of inertia" (Ruef, 1997). After the year 2000, many researchers were looking for answers, within organizations, to establish

the recipes for success, depending on the dynamics of permanent change (Smith, 2003).

Methodology

The research uses both empirical and theoretical, qualitative and quantitative methods: Analysis and Survey, and thus the analysis of the qualitative data differs from the analysis of the quantitative data (Coman, 2018, p.65). The main research hypothesis were that the need of change had been inoculated by the trainings provided for the employees in the same way, in different organizations, creating the need of changing everything in life, society and political scene. Also this need of change could explain the results of the elections in Romania, in 2016 and 2020. The arguments for defining these hypothesis are related to the unexplainable results of these elections, regarding two of the winning parties. First we have made the analysis of the changings in the collective unconscious, related to the corporatists, the change of their behaviour and their private life, by equalization. The research started with the qualitative methods (Analysis), continuing with the quantitative methods (Survey).

Results and discussions

The results of the Survey confirms the hypothesis regarding the predilection for voting a party as USR or PLUS for the corporatists, but also the rejection of a party as AUR. In the same time, AUR was the winner of the new trend launched by the corporatist trainings, reflected in the society as a need. In a quantitative research about the „Need of change" we have selected the respondents from the age category 20-45 years, who had graduated university studies and have participated at least once to a corporational training about the need of cange. 97,5% of these respondents considered that change is a need for our contemporary society, but also is absolutely necessary for evolution in any field (figure 1). From this group, the same percent voted for „change" to the Parliamentary elections in 2016 and 2020 (Figure 1).
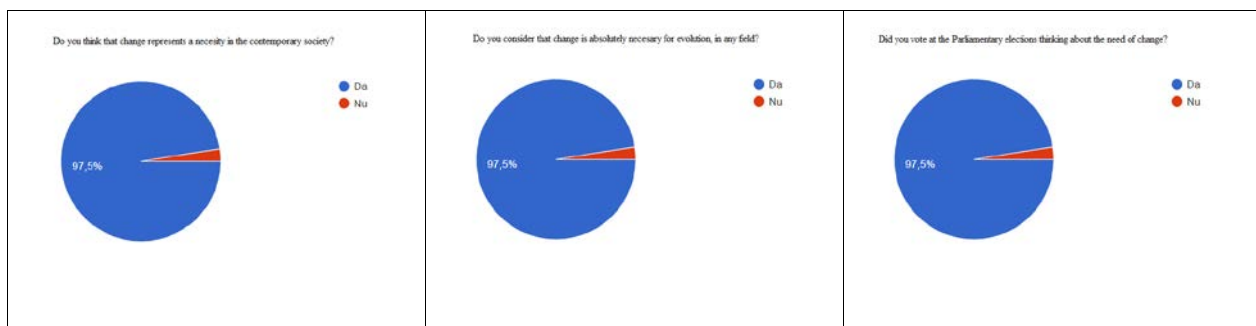

Figure no. 1.
Source: Authors' own research.

95% of them believe that USR represents a posibility for changing things in the Romanian political scene and 92,5% believe that also PLUS can do the same kind of change, but 90% of them placed AUR at the opposite pole (Figure 2).
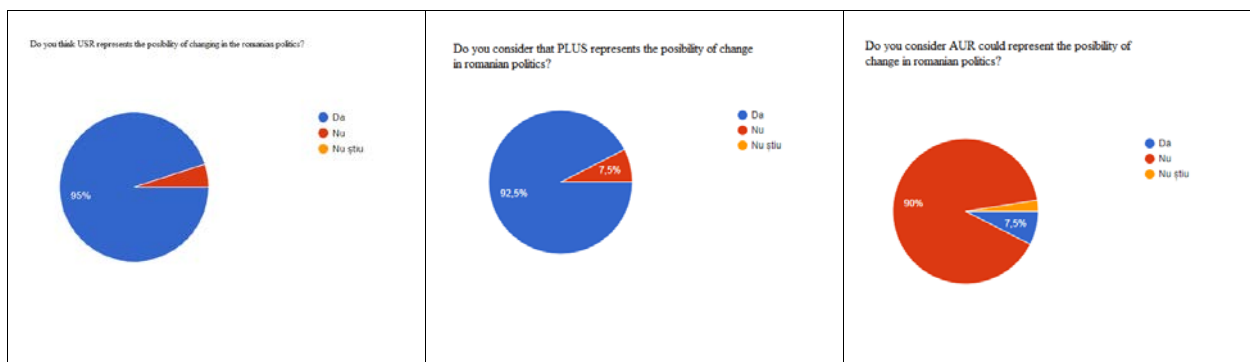
Figure no. 2.
Source: Authors' own research.

92,5% of these respondents say that they would vote to any political party, just for the promise of change (Figure 3).
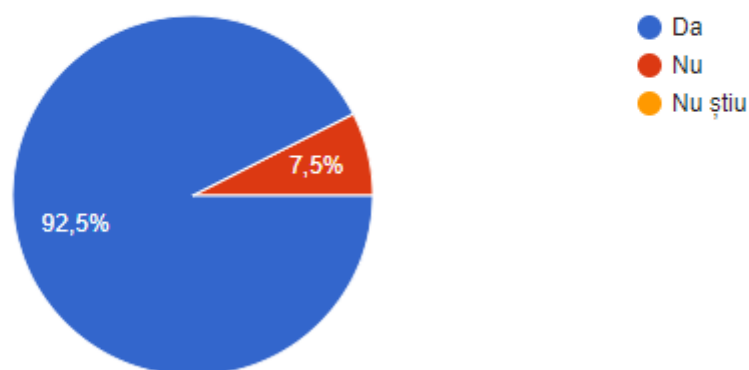

Figure no. 3.
Source: Authors' own research.

These answers and the others show that the structure of USR-PLUS electorate is confirmed as young people having universitary studies and corporate activity, but the link between them can be demonstrated as being the trainings based on the need of change, those trainings made inside the organizations. This is how we explain why a group of voters was created based on some affinities and the principles learned inside the organizations. The fact that another political party, almost unknown before the vote day, AUR, had a great success in 2020 could be explained also by the evolution of this new trend which changed already the society, starting with the need inoculated inside the organizations. Many of the AUR voters who answered to the questions after the Election Day of the Parliamentary elections in 2020 explained there choice by the need of change, but independently of the party's program.

The need of change percepted by the contemporary human can be attributed on the theory of collective unconscious, exactly as it was described by the psychoanalyst Carl Gustav Jung (Jung, 2003). The resarcher has described the collective

unconscious as a system of elements which were in the mind of our ancient anchestors, transferred from one generation to another, through cultural stirrings which explane the way they understood life and the world, the gods and human beans. Jungs defines the culture concept having in the centre „the collective unconscious", about which he has explained that „ it is idential to each of us and in this way it creates the base of the collective unconscious, about he has explaned that „it is identical to all the people and in this way it forms the universal base of everyone's life mental, being super-personal through his nature". This theory of Jung continues the theory of Sigismund Freud, the one which defines the „superego". According to Jung, he concluded that the collective unconscious is inherited and it represents the main point on which the human psych can be developed. Starting from here, Jung has developed the pre-existence theory of an archetype – a particular profound and subconscious factor behaviour.

In many of the popular belifs, there is a connection between stagnation or lagging and a negativ situation which is generated by these. In the romanian popular culture there are many mystical-magical rituals that associates at the level of perception and the collectiv mental, the overcoming an evil changing situation. For example, there is on all over Romanian territory some ancient pre-christian superstition called „de deochi" incantation or for healing severe diseases, using magical- mystic rituals which their mission is to leave the „evil" in the past, during this time the person who suffered has its short ititiatic path based on moving on -„the changing of place and luck" (Graur, 1965) – or even the change of name. In ancient times it was believed that a sick child can be saved, if he could be reconfirmed, in this way the evil could no longer find him, if he receives a new name, and the choose of the name was made by an association with something effeciently in its fight with the evil: The Stone-Petru, Petra, etc.- The Cliff – Stancu, Stanca, etc.- (Tomescu, 2001).

These magical - mystic rituals are so ancient, that they are part of the collective unconscious exactly as it were defined by Carl Gustav Jung, and with this trend of reality perception dominated by collective unconscious it can be explained the perception of contemporary thinking human mind in relationship with the need for change as it is showed by the corporate culture. In fact, making a connection between the need for changing with the necessary evolution in order to overcome the ilness feeling, beeing part of collectiv mental, in nowdays, the human has a positive perception regarding the need for changing , without taking into consideration other true facts of reality which might be changed or the one in the near future. The need for changing is instilled at the level of perception, based on the prexistent cultural model, and this in fact became desirable in a relative a priori way at any type of reality analysis from objective reality.

Analyzing the permanent transformations within organizations that are based on the theory of evolution in the progressive paradigm of the need for change, it can be seen that the desired organic balance was, however, a failure. First, the need was felt for a change of the initial change, when it was found that after becoming similar to a perfectly functioning organism, the organization began to "get sick" and "get old". "The fountain of youth" of organizations now seems to be open-minded, as a guarantor of permanent resilience. However, the effects that the change of mindset and the need for change have generated in society show that the necessary revolution from which the new paradigm was born could have the exact end of the need for revolution that it generates.

What can be clearly seen, after another two decades in which the need for permanent change has almost globalized and "escaped" from the space of the organization, is its transition to the next level: the turn-over. A very good example to

illustrate this intrinsic trend of the strategy of permanent change is provided to us by the results of the Romanian elections, in two different periods: the parliamentary elections of 2016 and those in 2020. The need for change, in the paradigm of emotional communication, raised a very young party to 10 percent in 2016, which came from an NGO (The Save Bucharest Union – USB - became the Save Romania Union – USR -, and from civil society switched to politics). In 2020, history repeated itself, but it brought another big surprise for all analysts: even though USR reached 16%, as many expected, following the polls, on the political scene and in the Romanian Parliament appeared, out of nowhere, a party that had not even been taken into account at the exit poll: Alliance for the Union of Romanians (AUR), which rose directly to 10%.

The surprise of all analysts can only be explained by inertia. An analysis of the overall situation reveals exactly the paradigm of the need for change as the basis of this rise demonstrated by AUR. Basically, this result demonstrates that the process of fixing the need for change as a necessity, in the perception of public opinion, has already taken place, after the "escape" of the strategy from the organizational environment, and the choice has been made based on the need for change and emotional communication in the election campaign, without the phenomenon being able to be controlled.

Conclusion

The change of paradigm was wanted and implemented by progressive parties, with the help of the corporate environment and in order to gain as many percentages as possible, from one stage to another. According to calculations made by USR analysts, the party should have reached 25-58% by 2020, based on the need for change and emotional communication. The surprise was exactly the takeover by the new political party (AUR) of 10 percent about which all sociologists and analysts concluded that they come from USR – but not from USR voters based on a specific political ideology, but from Romanians who voted emotionally, based on the need for change. AUR did not even have a well-cohesive program, but disparate messages, addressed to several categories of electorate, even in antagonistic positions. Nevertheless, emotional communication produced effects, and the 10 percent was gained based on the reversal of the paradigm of the need for change, as follows: although the need for change was formulated as having a predetermined meaning, towards progression, from a phenomenological point of view, it has become an end in itself, eliminating its initial "baggage" of meaning. The vote was given especially for the deeply traditionalist ideas of the new party that appeared out of nowhere on the Romanian political scene, just because the need for change has been widely perceived as an end in itself, regardless of the direction of political ideology.

These outcomes being already proven, in the electoral process, the prediction for the future is that the need to change will be imposed as a permanent purpose in itself, in society, in general, not only inside the organizations, but it will no longer be possible to establish a certain meaning in which the change to be made. The turn of events and paradigm becomes, thus, unavoidable and unpredictable. The future will belong to the change from the need to change and even from the permanentization of the need for paradigm reversal, after the need for change transformed into a categorical imperative (in the Kantian sense) being perceived as a purpose in itself.

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