



# Personality, pathology and mindsets: part 2 – cultural traits and enantiomers

Personality,  
pathology and  
mindsets

113

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## Abstract

**Purpose** – Based on the cybernetic agency theory of part 1, the paper creates a parallel theory to Maruyama's Mindscape theory called mindset theory, relying on the three-trait organisational value system of Sagiv and Schwartz that arises from extensive theoretical and empirical work on cultural values originally undertaken by Shalom Schwartz. The derived normative personality types are embedded into a cultural system and interacting with a social system. The paper aims to discuss these issues.

**Design/methodology/approach** – First, the paper deals with Sorokin's theory of the immanent cultural dynamics arising from swings between more sensate or more ideational culture. For characterisation of interaction with the social environment, the paper relies on the dramatist/patterner trait from empirical work by Shotwell *et al.*, which acts as an attractor of agency behaviour. Thus, the paper designs a five trait agency model, with one trait that serves as an attractor of agency behaviour, three formative normative personality traits, and one social trait that directs the how of behaviour.

**Findings** – The Sagiv-Schwartz mindset types reveal the missing four types of the Maruyama-universe, as sought by Boje. Sagiv-Schwartz mindset types create generic transparency and a theoretical and empirical base for the selection of mindset meta-types. Through its perfect match with Mindset Agency Theory as developed in part 1, this research creates a structural model that has the potential to distinguish between normal and pathological personalities within the same framework.

**Research limitations/implications** – The modelling approach can be applied to social, economic and political situations, with the likelihood of anticipating the likely behaviour of social collectives like durable organisation and/or nation states. Analytical and empirical application in different contexts is yet to be provided.

**Practical implications** – The paper sets up a means by which patterns of behaviour can be analysed in different organisational or national contexts. Empirical analysis based on this theory has the potential to identify normal states and shifts away from normal states of social systems, which may shift into stages of tension and crises, and/or mobilise forces directed towards paradigm changes in social systems.

**Originality/value** – The paper draws on earlier work undertaken in the last few years by the same authors, who in a new way are pursuing new directions and extensions of that earlier research.

**Keywords** Agency, Cultural traits, Maruyama mindscapes, Normative processes, Pathologies, Cognitive meta-types, Abnormal personality, Sagiv-Schwartz mindsets

**Paper type** Conceptual paper



## The dynamic nature of the cultural trait

This article continues the discussion begun in Yolles and Fink (2013a), which established the framework used here, drawing on the work of Maruyama and Sagiv-Schwartz.

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The term trait as used here refers to the preferential variables of an agency that are formative in defining its functional nature. The traits may take one of two bi-polar values, called enantiomers, which orientate the agency in the way that it processes information and develops, and which ultimately creates a penchant towards particular forms of decision and policy making and behaviour. For Van Egeren (2009) and Davis (1963), such traits operate as fundamental control and characterising function. There are five traits: combinations of the enantiomers of three normative personality traits create personality types; and combinations of the five traits create agency types.

The traits arise from core epistemic properties of the agency that commonly exist within it, and an agency's capability to create performance is taken as a function of its capacity to process information efficaciously. The traits establish regulatory processes that enable the emergence of stable patterns of behaviour. Different traits therefore have different control functions and hence necessarily reflect different definitive characteristics (Yolles, 2009; Yolles and Fink, 2009; Yolles *et al.*, 2011a).

Personality interacts with its environment, and because of this we need also to consider influences that impinge from the environment on the agency. We distinguish two environmental traits: agency cultural and social orientation. Agency cultural orientation controls what is culturally legitimate in the agency, while social orientation controls how the agency reacts to the perceived needs of what it identifies as its environment, including others.

Cultural orientation is core to the agency, and its very nature draws on the dynamic theory of Sorokin (1962; originally published 1937-1942). This begins with the realisation that culture may be seen as being constituted through the shared norms, values, beliefs and assumptions, and the behaviour and artefacts that express these orientations – including symbols, rituals, stories, and language; norms and understanding about the nature and identity of the social entity, the way work is done, the value and possibility of changing or innovating, relations between lower and higher ranks, the nature of the environment (Yolles, 2006; Williams *et al.*, 1993). All durable societies have a culture. This is explained by Schaller *et al.* (2008) when they refer to Sumner's (1906, p. 3) realization that culture results from "the frequent repetition of petty acts" that result in what he calls folkways. They further note that these cultural folkways "are not creations of human purpose and wit" but are instead "products of natural forces which men unconsciously set in operation" (Sumner, 1906, p. 4) and which develop through fundamental psychological processes that govern the thoughts and actions of individuals.

Culturally based social groups (socio-cultures) are not static entities that are just shaped simply in reaction to external forces. As Kemp (1997) explains, the reason is that socio-cultures are dynamic systems, constantly in a state of change generated by the properties within the system. In other words human cultures do not "change", but are rather always in a "state of change". They form historically not as discrete entities, but through continuous development. Thus, cultures can be defined less for what they are now, and more for where they are coming from and where they are going. This is not unique to human socio-cultures since many non-human societies also culturally adapt, both in technology and social organization (Rensch, 1972). However, what seems to be unique about human society is that it has developed the capacity to take cultural adaptations and convert them into an evolutionary process. Human cultures evolve, rather than just adapt to circumstances. Here evolution is a distinct dynamic process, and is what Gell-Mann (1994, p. 17) describes as a complex adaptive system: that is:

[...] a system [that] acquires information about its environment and its own interaction with that environment, identifying regularities in that information, condensing those regularities into a kind of “schema” or model, and acting in the real world on the basis of that schema. In each case, there are various competing schemata, and the results of the action in the real world is feedback to influence the competition among those schemata.

This constitutes both a learning process for the system through feedback, and the generation of its own capacity to change over time – hence creating its dynamic. A socio-culture is not isolated from its environment, which acts to impose natural selection on schemata that limit which schemata might be successful.

An explanation for change in the complex socio-cultural system has been given by Sorokin (1962) through his *Principle of Immanent Change*. This tells how cultures change not just as a response to the external needs of human society, but through something that occurs within the process itself. This principle states that a durable social system changes by virtue of its own forces and properties, and it cannot help changing even if all external conditions are constant. A socio-cultural system satisfying this principle generates consequences which are:

[...] not the results of the external factors to the system, but the consequences of the existence of the system and of its activities. As such, they must be imputed to it, regardless of whether they are good or bad, desirable or not, intended or not by the system. One of the specific forms of this immanent generation of consequences is an incessant change of the system itself, this being due to its existence and activity (Sorokin, 1962, Vol. 4, pp. 600-601).

For Sorokin all social systems, whether they be the family, the state, universities, schools, churches, or any other, are reflections of complex systems of meanings (Gibson, 2000). Sorokin created a theory of socio-cultural change that explains how, through the domination of one of two cultural conditions, different patterns of cultural-based behaviour can develop. The two cultural conditions identified are referred to as sensate and ideational types (Yolles *et al.*, 2008). While these constitute dominant cultural orientations, culture is always multi-dimensional and pluralistic.

These types are paired and exist together within a given frame of reference, and form an interactive couple. In a cultural frame of reference they are constituted as opposing and interactive sensate and ideational forces. Kemp (1997) explains that in a culture in which the sensate type dominates, meanings are only taken from the senses, this resulting in a predominantly utilitarian and materialistic society. Ideational culture relates to the supersensory, to the creation of ideas, and the highlighting of the humanitarian or spiritual. In an ideational culture the creation of ideas may predominate, and people with a predominantly ideational mindset generate possibilities through the pursuit and maturation of a variety of ideas.

Communication is also important within socio-cultural settings and the way in which it operates through narrative. In this context, Gibson (2000) notes that ideational culture centres on metanarrative, while sensate culture centres on visualism[1] – in which metanarratives[2] collapse and fragment into antenarratives[3] leading to a society without integrated thought or judgment.

Nieli (2012) notes that Sorokin divides both ideational and sensate cultures into three distinct subtypes, and these are all prevalent in every society in some mix. A sensate culture may be “active” when its carriers try to transform the external environment to satisfy their needs and desires. Illustrations are the creation of business empires,

innovators in technology, political organizers, pioneers in the wilderness and military conquerors. A sensate culture may also be “passive” when its carriers focus on enjoyment and self-gratification. Finally, a sensate culture may be “cynical” when its carriers maintain an advanced state of nihilistic decadence, where the sensate ethos itself undermines its own claims to truth, and produces insincere hedonists and social climbers without conviction or redeeming merit. Moving to ideational culture, it may be “ascetical”, when its carriers put emphasis on disengaging their energies and attachments from bodily pleasures and from the great temporal flux of the sensory order so that they might draw nearer to a supersensible reality. Similarly, an ideational culture may also be “active” when there is an emphasis on the control of human desires, a condition that is disengaged from the social environment which it perceives to be corrupt. It is proselytizing and transformative seeking to remake the unredeemed world according to the tenets of the ideational world-view. Finally, an ideational culture may also be “fideistic” when its carriers represents a late stage of ideational culture where intuition and the ongoing testimony of the mystics, prophets, and saints is replaced by a blind and desperate “will-to-believe” on the part of a people who have lost any kind of direct contact with the supraconscious.

The bi-polar culture types can find a balanced synthesis (Yolles, 2009), creating what Sorokin called an integral or idealistic culture, in which the material (this-worldly) and the spiritual (the other-worldly), are harmoniously (or congruently) blended in a mutually enriching partnership (Nieli, 2012). The Western industrial revolution saw the rarity of an idealistic period, which then moved to sensate, and this has now become greatly imbalanced in their government, law, and morals, and by the law of immanent change they must move towards greater ideationalism.

Cultural dynamics arise because these cultural conditions maintain the coupled interactive types, Jung[4] uses a relative of this term, enantiodromia[5], to act as a principle in which the superabundance of any force will inevitably produce its opposite. He, in particular, used it to explore the dichotomous relationship between the unconscious and conscious mind, the former acting against the wishes of the latter (Jung, 1971).

Now, all traits act in the same way as the cultural trait, having enantiomer types values in interaction, In respect of culture, when ideational cultural type mentalities interpret the world, they are idea-centred and tend to embrace the creation of ideas (Kemp, 1997). However, they are unable to apply the ideas created or the practical or material governing controls necessary to manifest them as behavioural aspects of the system. People with a predominantly ideational mindset generate possibilities through the pursuit and maturation of a variety of ideas, though they tend not to know how to use them materially. They thus create variety, but they cannot harness and apply it, In contrast, sensate mentalities will be interested in or support practical and/or material matters relating to external events which are then sought to be integrated within the dominant one-world-view.

Zetterberg (1997), referring to Sorokin, illustrates how Western culture has oscillated between sensate and ideational dominant types. An ideational culture in 600 BC changed to a sensate culture at the height of the Roman Empire, which in turn became ideational in the middle-ages, after which it became senate again in more modern times.

Western sensate culture is currently in decline (Sorokin, 1962, Vol. 4, p. 312) and moving again towards its ideational state. When a cultural system moves from its dominant stable (ideational, sensate or idealist) state it becomes culturally unstable so that

dominant values and beliefs are lost across a culture, and the social develops a “disorderly stage” (in reference to Confucius: Sorokin, 1962, Vol. 4, p. 365, Vol. 4, p. 725). This results in the greater likelihood of social disruption and conflict. Such dynamic conditions are well explained in theory on the dynamics of complex adaptive systems (Yolles *et al.*, 2011b; Manmuang *et al.*, 2013), though this is beyond the scope of this current paper.

It is worth noting that there are certain particular properties of sensate and ideational society that have implications for the orientation of agencies. Sorokin (1962, Vol. 1, p. 217) notes that:

[...] the beginning of an [Ideational] up-swing of culture it is virile and stern, is marked by a collective state of mind and discipline [...] is a culture of volition and strong determination to achieve an ideal [...]. The decline of the culture or a great cultural period is stamped by femininity, Sensate mentality, and individualism.

More, “sociocultural rhythms such as individualism and collectivism, centralization and decentralization, integration and differentiation” (Sorokin, 1962, Vol. 4, p. 360) affect social processes such that:

[...] pulsations of war and peace, stable and critical periods, revolution and reaction, autocracy and democracy, individualism and collectivism, classicism and romanticism, idealism and materialism, convention and anarchy, growth and decay, integration and disintegration, have been going on without end (Sorokin, 1962, Vol. 1, p. 89).

### Traits, enantiomers and agency types

We have explained that agency traits have control functions that have formative cybernetic properties. They also have an empirical epistemic nature that has an impact on how they can be used and in what contexts. They also determine the choice of bi-polar values that the traits may adopt. We earlier introduced Boje’s trait epistemology deriving from Foucault. The problem with this is that it does not capture sufficient enantiomer properties to enable us to make any definitive assignments of where a mindscape would appear in a trait space, or what other mindscapes might look like.

As a result, we shall here adopt the epistemology that arises from the cultural values study of Shalom Schwartz (1994), who developed his “Schwartz value inventory” based on a survey of 60,000 respondents, to identify common values that act as guiding life principles. These lay beyond the relatively simple notions of individualism[6] and collectivism (Schwartz, 1994). In doing so Schwartz identified a number of “value types” that gather multiple values into a single category. This study was further developed by Sagiv and Schwartz (2007) to enable the types to be paired, that is set out in bi-polar relationships. There are six of these, and they correspond to our normative personality traits for which they act as enantiomers.

The agency has five traits, two of which (cultural and social) are external to the normative personality, and three of which are internal to it (cognitive, figurative and operative). These traits and their enantiomers are shown in Table I.

Adapting the study by Yolles and Fink (2011), the traits can be further explained as follows.

#### *Cultural orientation ( $\tau_C$ )*

This trait maintains three forms of knowledge: identification, elaborating and executor knowledge (Yolles, 2006) that can each be manifested into the personality system

**Table I.**  
Cultural agency traits,  
strategic economic  
agency traits and social  
agency traits, and their  
possible polar  
orientations

Orientations	Enantiomer	Nature	Personality type enantiomers	
			Enantiomer	Nature
Cultural	Senate	Appreciating nature of needs and ends to be satisfied. Means of satisfaction occurs through exploitation of the external world. Practically orientated, with emphasis on human external needs	Ideational	Appreciating the conceptual and internal nature of an entity. Creating fulfillment or realization through self-imposed minimization or elimination of most physical needs
Cognitive	Autonomy	Bounded entities should find meaning in their own uniqueness, encouraged to express their internal attributes like preferences, traits, feelings and motives	Embeddedness	Emphasizes on maintenance of status quo and restraining actions or inclinations that might disrupt in-group solidarity or the traditional order
Figurative	Mastery	Monistic in nature and encourages active self-assertion to attain group or personal goals and to master, direct and change the natural and social environment, like values: ambition, success, daring, competence. May involve spontaneous decisions following from the spontaneous desires of the decision makers	Harmony	Pluralistic in nature. Tries to understand and appreciate rather than to direct or exploit. Connected with appreciations driving goal formulation as a process deriving from data collection and involving careful weighing of arguments
Operative	Hierarchy	Relies on hierarchical systems of ascribed roles for productive behavior. Actors are socialized to take the hierarchical distribution of roles for granted and to comply with the obligations and their role's rules. Tends to adopt a chain of authority with well-defined roles. Actors expected to comply with role-obligations putting interests of the organization first. Unequal distribution of power, roles and resources legitimate (values: social power, authority, humility, wealth)	Egalitarianism	Actors tend to recognize one another as moral equals sharing basic interests. Actors are socialized to co-operate and to feel concern for welfare of others. Expectation of action for benefit of others as a matter of choice (values: equality, social justice, responsibility, honesty). Organizations are built on co-operative negotiation among employees and management
Social	Pattering	Persistent curiosity about the object world and how it works, is constructed, and is named, varied or explored. It is connected to problems of symmetry, pattern, balance, and the dynamics of physical relationships between entities, and is likely to indicate relational connection	Dramatist	Interested in sequences of interpersonal events, having dramatic or narrative structures that are likely to involve distinction and differentiation (e.g. distinguishing situations), and undertaking effective communications



as information. The enantiomers of this trait have been explored at some length in Yolles *et al.* (2008) and arise from the work of Sorokin (first published 1937-1942 and summarised in Sorokin, 1962). As already explained, the two type orientations are sensate and ideational, sensate epistemic attributes include: appreciating the nature of the needs and ends that are to be satisfied in respect of a given object of attention, the degree of strength in pursuit of those needs, and the methods of satisfaction. The means of satisfaction occurs not through adaptation or modification of human beings, but through the exploitation of the external world. It is thus practically orientated, with emphasis on human external needs. With reality as perceived from senses, its operative nature is highlighted in that it views reality through what can be measured and observed rather than reasoned, ideational cultural orientation epistemic attributes include: appreciating the conceptual and internal nature of an object of attention, and creating fulfilment or realization through self-imposed minimization or elimination of most physical needs. With reality as perceived conceptually, its operative nature is highlighted in that it views reality through what can envisaged and reasoned. When we are considering the macro-economic context of a country and the policies that government generate and implement to achieve efficacious performance. We will likely be referring to the political culture that drives its governance, which may adopt predominantly sensate or ideational perspectives. In cases of cultural instability, the ascendancy of one type over the other may vary according to the means by which a particular regime is able to come to power and maintain it.

#### *Cognitive orientation ( $\tau_c$ )*

This arises from cognitive and social psychology (Van Liere and Dunlap, 1981; Menary, 2009), is existentially connected with cognitive self-reference (Hannah *et al.*, 2010), and maintains a relationship with cognitive intention (Freeman, 2008). It might involve the effective realising of potential recognising social and political structures and the associated constraints imposed on the agency. The variable may be seen to take enantiomers that give the agency an autonomy orientation when an agency will follow less the guidance of its host culture, but might react more autonomously to the lessons drawn from (or opportunities offered by) environmental impulses; the other enantiomer of the variable might be embeddedness orientation (Sagiv and Schwartz, 2007). Autonomy refers to bounded entities that should find meaning in their own uniqueness and who are encouraged to express their internal attributes (preferences, traits, feelings and motives). Embeddedness emphasizes the maintenance of the status quo and restraining actions or inclinations that might disrupt in-group solidarity or the traditional order. The trait is affected by attitudes, and emotive imperatives that may orientate the agency towards cognitive coherence or dissonance. It also has impact on perspectives that are associated with strategies, ideology and ethics/morality. It in addition creates imperatives for the control of the patterns of behaviour through intention. The development of in-efficacy can lead to lack of coherence and a demonstration of collective cognitive dissonance, and this can act as a driver for cognitive state/dispositional[7] dysfunctions (Endler and Summerfield, 1995, p. 255). This can also be connected with patterns of information that arise from conceptual and cultural knowledge.

#### *Figurative orientation ( $\tau_f$ )*

This has both cognitive and evaluative aspects, is influenced by attitudes and reflection, and connects with cognitive purpose and processes of cognitive self-regulation.

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As a trait variable it takes enantiomers that define a harmony orientation and a mastery orientation (Sagiv and Schwartz, 2007). Mastery is monistic in nature and encourages active self-assertion to attain group or personal goals and to master, direct and change the natural and social environment (values: ambition, success, daring, competence). Harmony is pluralistic in nature, and tries to understand and appreciate rather than to direct or exploit. We could further relate this to appreciations driving goal formulation as a process that derives from data collection and involving the careful weighing of arguments as opposed to spontaneous decisions following from the spontaneous desires of the decision makers. This trait maintains an interconnected set of more or less tacit standards which order and value experience, determines the way an agency sees and values different situations, and how instrumental judgements are made and action is taken. The trait facilitates how an agency as a decision maker observes and interprets reality, and establishes decision imperatives about it. As such the trait regulates the appreciations and resulting goals of the organisation with respect to its intended operations, the potential for social interaction, and the ethical positioning that may occur as a response to opportunities provided or indicated by the social environment. Efficacy in this trait in relation to the operative orientation trait can lead to self-principled agencies with aesthetical, intuitive or ethical/ideological positioning. It can provide preferred ideological images that may facilitate action. It orientates the agency towards a view of stages of historical development, with respect to interaction with the external environment. In-efficacy can lead to corrupt and sociopathic organisations (Yolles, 2009), or more broadly agency misconduct (Greve *et al.*, 2010).

*Operative orientation ( $\tau_o$ )*

This provides the ability of an agency to be able to durably maintain a separate operative existence while coping with unpredictable futures. As a trait variable it is able to take one of two enantiomers. These are hierarchy and egalitarianism, hierarchy relies on hierarchical systems of ascribed roles to ensure productive behaviour (Sagiv and Schwartz, 2007, p. 179). Through hierarchy, people are socialized to take the hierarchical distribution of roles for granted and to comply with the obligations and rules attached to their roles. In hierarchical cultures, organizations are more likely to construct a chain of authority in which all are assigned well-defined roles. Members are expected to comply with role-obligations and to put the interests of the organization before their own. Hierarchy defines the unequal distribution of power, roles and resources as legitimate (values: social power, authority, humility, wealth). In contrast egalitarianism and seeks to induce people to recognize one another as moral equals who share basic interests as human beings. People are socialized to internalize a commitment to co-operate and to feel concern for everyone's welfare. They are expected to act for others' benefit as a matter of choice (values: equality, social justice, responsibility, honesty). Egalitarian organizations are built on co-operative negotiation among employees and management (Sagiv and Schwartz, 2007, p. 180). Hierarchy is also consistent with the formulation of strong control measures to accrue funds that might develop through the supposition that austerity measures are needed that must be directed to easily objectively controlled parts of a system through processes of mass taxation, while egalitarianism would rather challenge this by pointing to the unequal distribution tax collection according to resources and capacity to pay. Challenges from the social system may require flexibility in the application of



these rules. This trait can represent a durable and distinct personality orientation that is able to cope with unpredictable futures. It structures appreciative information enabling adaptation, and enables the personality to facilitate responses to its social environment and predefine its behavioural penchant towards its operations. Agency efficacy in relation to the social orientation trait may contribute to the realising of its full social orientation potential, to engage with the environmental predictions that it controls, and adjust its own operative processes. In contrast, in-efficacy may result in an agency inadequacy that can impact on its operative intelligence or the recognition of agency adjustment imperatives. This may occur through self-regulation and either the subordination to hierarchy or liberation away from power and bureaucratic regulations allowing normative rule obedience to be defined at a sub-agency level. The distinction between hierarchy and egalitarianism is reflected in considerations information power. This is constituted as the disciplining of information, and its control through, among other things, socialization and division of labour (Boje, 2004).

### *Social orientation ( $\tau_s$ )*

This directs action, interaction, and reaction that (re)constitutes the cultural environment in terms of (desired, welcome, undesired, not welcome) activities, and it determines the orientation that a society has towards its environment. Drawing on the work of Shotwell *et al.* (1980), in a stable sensate culture the trait may orientate the agency towards a dramatist (individual relationships, sequential, communication, contracts, individualist, ideocentric) social orientation, while in a stable ideational culture it assumes a patterning (configurations, relational pattern, balance, collectivist, allocentric) type orientation, and in a stable idealist culture it assumes a balanced dramatist patterning type orientation. This trait is ultimately responsible for the way in which policy, deriving from the operative system, can be implemented. It may also reflect forms of democratic or autocratic administration. In addition as an extension of dramatising it may take values that are introspective (and likely introversive in reflection of personality) – with its focus on the inner world of ideas and experiences, reflecting on thoughts, memories and feelings (and indicative of ideational culture), and as an extension of patterning that may take extrospective values (and likely extroversive in reflection of personality) – with its focus on the external world and participatory activities and actions within it (and reflective of sensate culture).

If we take it that each polar enantiomer constitutes an auxiliary function that acts on its local system, then when the auxiliary function does not work pathologies arise.

These traits and their enantiomer characteristics are summarised in Table II, also listing keywords that arise with respect to the enantiomers. With respect to the self-control of an agency, the cultural orientation trait acts to constrain personality through normative self-reference and identity. The figurative orientation trait is concerned with normative self-regulation, and the operative orientation trait is concerned with normative self-organisation – while the two together constitute a first order operative couple one of which drives the other cybernetically. There is also a second order figurative couple that links the operative couple with its cultural environment and involves identity and self-reference.

While cultural orientation of a governing body refers to its political culture, it is in itself influenced by the ambient host culture in which the agency is embedded.

Trait	Trait enantiomer	Nature
Cultural ( $\tau_C$ )	Sensate ( <b>S<sup>e</sup></b> ) Sensory, pragmatic, instrumental	Reality is sensory and material, pragmatism is normal, there is an interest in becoming rather than being, and happiness is paramount. People are externally oriented and tend to be instrumental and empiricism is important
	Ideational ( <b>I<sup>d</sup></b> ) Supersensory, moral, creation	Reality is supersensory, morality is unconditional, tradition is of importance, there is a tendency toward creation, and examination of self
Cognitive ( $\tau_c$ )	Autonomy ( <b>A<sup>u</sup></b> ) Autonomy, uniqueness (heterogenistic), independent, self-development	People seen as autonomous, bounded entities who should find meaning in their own uniqueness and who are encouraged to express their internal attributes (preferences, traits, feelings and motives). Intellectual autonomy encourages individuals to pursue their own ideas and intellectual directions independently (important values: curiosity, broadmindedness, creativity). Affective autonomy encourages individuals to pursue affectively positive experience for themselves (values: pleasure, exciting life, varied life). Likely to treat others as independent actors with their own interests, preferences, abilities and allegiances. Others need autonomy to self-develop own ideas
	Embeddedness ( <b>E<sup>m</sup></b> ) Social relationships, traditional (homogenestic), status quo, order, solidarity	People are viewed as entities embedded in the collectively. Meaning in life comes through social relationships, identifying with the group, participating in its shared way of life and striving towards its shared goals. Such values as social order, respect for tradition, security and wisdom are especially important. Embedded cultures emphasise maintaining the status quo and restraining actions or inclinations that might disrupt in-group solidarity or the traditional order. Embrace responsibility and duty and commit to shared goals. Connected with transactional scripting that constitutes simple repetition and sameness
Figurative ( $\tau_f$ )	Mastery ( <b>M<sup>a</sup></b> ) Self-assertion, mastery monistic	Encourages active self-assertion to attain group or personal goals and to master, direct and change the natural and social environment (values are: ambition, success, daring, competence). It is basically monistic in nature
	Harmony ( <b>H<sup>a</sup></b> ) Understanding, unity, pluralism	Trying to understand and appreciate rather than to direct or exploit. This orientation emphasizes the goals “unity with nature”, “protecting the environment”, and “world at peace”. It is basically pluralistic in nature

(continued)

**Table II.**  
Summary of the traits and their bi-polar enantiomers for an agency from Sagiv-Schwartz, where non-shaded are those of the normative personality

Trait	Trait enantiomer	Nature
Operative ( $\tau_o$ )	Hierarchy ( <b>H<sup>1</sup></b> ) Hierarchic, inequality (heterogenistic), authority, humility, power	People are socialized to take the hierarchical distribution of roles for granted and to comply with the obligations and rules attached to their roles. In hierarchical cultures, organizations are more likely to construct a chain of authority in which all are assigned well-defined roles. There is an expectation that individuals operate for the benefit of the social organization. Sees the unequal distribution of power, roles and resources as legitimate (values are: social power, authority, humility, wealth). This has an implicit connection with power and power processes
	Egalitarianism ( <b>E<sup>6</sup></b> ) Moral equality, cooperation, equality (homogenesitic), social justice, responsibility, honesty, service	Seeks to induce people to recognize one another as moral equals who share basic interests as human beings. People are socialized to internalize a commitment to co-operate and to feel concern for everyone's welfare. They are expected to act for others' benefit as a matter of choice (values: equality, social justice, responsibility, honesty). Organizations are built on co-operative negotiation among employees and management. This has an implicit connection with service to the collective
Social ( $\tau_s$ )	Dramatism ( <b>D<sup>7</sup></b> ) Relationalist, sequential, communication, contracts, individualist, ideocentric	Individual relationships to others are important, constituted as sequences of interpersonal events. Communication is important, as are individuals and their proprietary belief systems, and individual social contracts. Goal formation should be for individual benefit. Ideocentric collectives are important, operating through social contracts between the rational wills of its individual members
	Patternism ( <b>P<sup>8</sup></b> ) Configurations, relational, pattern, balance, collectivist, allocentric	Configurations are important in social and other forms of relationships. There is persistent curiosity. The social is influenced by relationships with individuals. Some importance is attached to symmetry, pattern, balance, and the dynamics of relationships. Gaol seeking should be for collective benefit, and collective gaol formation takes precedence over personal gaol formation. Allocentric collectives are important, where the members operate subjectively

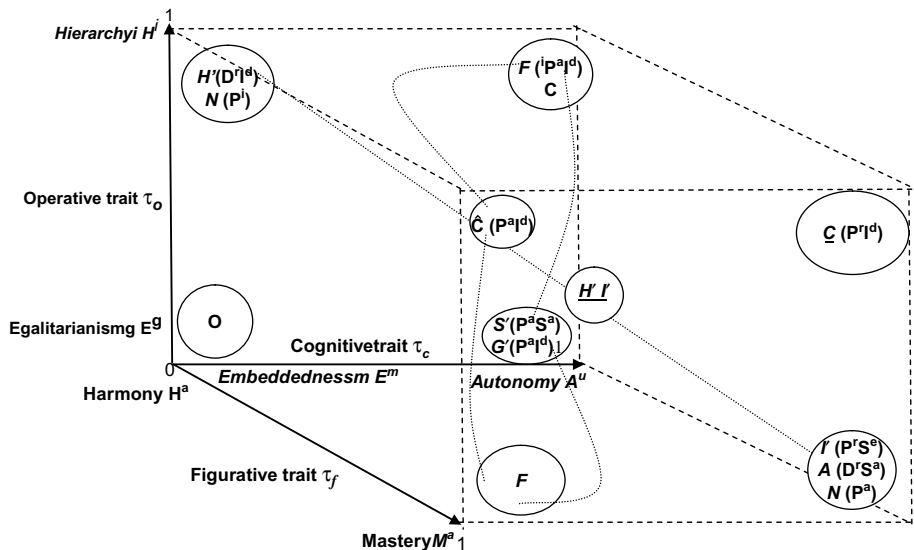
Table II.

Social orientation is an extension of the agency personality that orientates it within the social environment that hosts it. Both cultural and social traits are therefore part of the agency personality environment, and both are able to represent changing contexts that influence personality.

Setting the cultural level Sagiv-Schwartz enantiomers in a trait space thereby enables the generation of what we shall call a set of Sagiv and Schwartz (2007) mindscapes, since as explained earlier, while they come from the same frame of reference as that of Maruyama, their epistemology arises differently. This trait space is explained in Table II and represented in Figure 1. It should be realised here that there is a distinction between the *S*, *G*, *I* and *H* mindscape types which have epistemic natures as identified by Maruyama which are not transparent, and the *S'*, *G'*, *I'* and *H'* types which have a transparent generative basis arising from Sagiv-Schwartz theory. In order to avoid philosophical discussion about whether these sets of types are the same or different, it is appropriate to call them mindsets, with the result that instead of talking about Mindscape theory, we refer to the types shown in Figure 1 as part of mindset theory.

The representation in Figure 1 requires an explicit selection of enantiomers that correspond more or less to the mindscapes of Maruyama, but which do not show any epistemic incommensurability between them. As a result we are able to generate a set of Sagiv-Schwartz mindscapes equivalent to those of Maruyama as shown in Table III. The five trait dimensionality is reduced to three in Figure 1 representing only personality, with the last two dimensions additionally being indicated symbolically in the trait space.

So far we have attempted to forge a relationship between Maruyama and Sagiv-Schwartz mindscapes. Our proposition is now that they both ascribe to the same paradigm. If this is the case, then two requirements must be satisfied. The first is that both mindscape classes must be seated in the same frame of reference. The second is that they must also be epistemologically related, even if they maintain epistemic extensions that are not common. The first requirement is simple: both operate in the same cybernetic frame of reference, and even use related languaging.



**Figure 1.**  
Distribution of types  
of personality meta-types  
in a three dimensional  
personality trait space,  
with cultural and social  
traits also indicated

**Note:** Like the relationship between individualism and collectivism, this clearly shows the obverse nature of *I'* and *H'* types of mindsets

Generic types of mindscape	Mindscape type keyword epistemic characteristics		Broad epistemic mapping (MM ↔ SSM)
	Maruyama mindscape (MM)	Sagiv-Schwartz mindscape (SSM)	
Hierarchical/bureaucrat	<b>H</b> hierarchical, homogenistic (conventionalist), classification (neat categories), universalist, sequential, competitive, zero-sum, oppositional, extension, one truth, optimalist, ethics to dominate the weak, in-group, self-stereotyping, group bounded, prone to collectivism	<b>H</b> ( <b>E</b> <sup>u</sup> <b>H</b> <sup>u</sup> <b>H</b> <sup>u</sup> <b>P</b> <sup>u</sup> <b>I</b> <sup>u</sup> <b>d</b> ); social relationships, traditional, status quo, order, solidarity, understanding, unity, pluralism, hierarchical, inequality, authority, humility, power, configurations, relational, pattern, balance, collectivist, allocentric, supersensory, moral, creation, prone to ideational collectivism	Homogenistic = traditional, universalist = solidarity, sequential = sequential, in-group = autonomy, group bounded = [a variety of] collectivist, zero-sum = hierarchy
Independent/prince	<b>I</b> independent, heterogenistic (unconventionalist), randomising (embraces uncertainty), individualistic, uniqueness, negative-sum, separation, caprice, subjectivity, self-sufficiency, poverty self-inflicted	<b>I</b> ( <b>A</b> <sup>u</sup> <b>E</b> <sup>u</sup> <b>S</b> <sup>u</sup> <b>S</b> <sup>u</sup> ); autonomy, uniqueness, independent, self-development, self-assertion, mastery, monistic, moral equality, cooperation, equality (homogenistic), social justice, responsibility, honesty, service, relationalist, sequential, communication, contractivist, individualist, ideocentric, sensory, pragmatic, instrumental, prone to sensate individualism	Independent = autonomy, heterogenistic = uniqueness, separation, individualistic = autonomy, unique = uniqueness, subjectivity = ideocentric, poverty self-inflicted = self-assertion, negative-sum = individualist
Social/reformer	<b>S</b> heterogenistic (non-conventionalist), interactive, pattern-maintaining, mutualising, simultaneous, cooperative, positive-sum (mutual aid through individual difference so all gain in interaction), absorption, stability, polyvocularity, cause-effect. Harmonious patterning, interactions are non-hierarchical, self-contained universe	<b>S</b> ( <b>A</b> <sup>u</sup> <b>H</b> <sup>u</sup> <b>P</b> <sup>u</sup> <b>P</b> <sup>u</sup> <b>S</b> <sup>u</sup> ); autonomy, uniqueness, independent, self-development, order, understanding, unity, pluralism, moral equality, cooperation, equality, social justice, responsibility, honesty, service, configurations, relational, pattern, balance, collectivist, allocentric, sensory, pragmatic, instrumental, prone to sensate individualism	Interactive = social relationships, pattern-maintaining = pattern, positive-sum = responsibility, stability = balance, pluralism = polyvocularity, mutualising = moral equality, non-hierarchy = relational, instrumental = cause-effect
Generative/revolutionary	<b>G</b> liberational, heterogenistic, interactive, pattern-generating, mutualizing, simultaneous, cogenenerative, positive-sum, unfolding, evolution, polyvocularity, pattern-generating causal loops, non-hierarchical, diversity, relational emergence	<b>G</b> ( <b>A</b> <sup>u</sup> <b>H</b> <sup>u</sup> <b>E</b> <sup>u</sup> <b>P</b> <sup>u</sup> <b>I</b> <sup>u</sup> <b>d</b> ); autonomy, uniqueness, independent, self-development, order, understanding, unity, pluralism, moral equality, cooperation, equality, social justice, responsibility, honesty, service, configurations, relational, pattern, balance, collectivist, allocentric, supersensory, creation, prone to ideational collectivism	Heterogenistic = uniqueness, positive sum = social justice, mutualising = moral equality, pattern-generating causal loops = configurations, non-hierarchical, diversity = creation, positive-sum = responsibility, pluralism = polyvocularity, liberational = self-developing, cogenenerative = allocentric + creation

**Table III.**  
Relating Maruyama and Sagiv-Schwartzian canonical cognitive type mindscapes, and their epistemic relationship

The second requires that an epistemic mapping comes out positive. It is not too important that the keywords may indicate different epistemic extensions of the paradigm since their semantic nature may arise elsewhere or through alternative interpretation, but it is important that no incommensurability arise. Table III has been formulated as a set of keywords, as listed earlier, to enable an epistemic mapping to occur. It also incorporates some keywords proposed by Boje (2004). Epistemologically speaking, the Sagiv-Schwartz mindscapes appear to be the closest mapping that we can come to the Maruyama mindscapes, and there does not appear to be any epistemic incommensurability. Satisfying this condition as well as the frame of reference now allows us to adopt the Maruyama generic name for the Sagiv-Schwartz. This allows us to refer to the latter class of mindscapes by the same generic name as that of the Maruyama mindscapes since they are of the same ilk. What is important about Table II is that the generic mindscapes types that are shown simply stand for relational combinations of enantiomers. That is, different combinations of enantiomers come to represent different epistemological entities.

The three-trait Sagiv-Schwartz personality enantiomers constitute eight possible cognitive mindscape types. Agency has a five trait schema which calls on both the cultural ( $S^c$  or  $I^d$ ) and social ( $D^r$  or  $P^a$ ) enantiomers, and delivers 32 agency possible meta-types. However, there are complications. While traits are bi-polar, composite types may also emerge from the balance between a bi-polar pair of enantiomers, as in the case of the cultural orientation trait. We shall take it in this paper that these balance points indicate that the epistemic elements of both of the bi-polar enantiomers can co-exist with equal validity for a given agency. As such balance occurs when the auxiliary function of the alternative poles mutually support each other.

It should be noted that in Figure 1, we represent the four Sagiv-Schwartz mindscape types listed in Table III, but in addition it lists four “new” mindscape types that apparently have not been discussed by Maruyama (it is likely that one of these is his fifth type). They properties derived from the enantiomers as shown. We shall return to these new types shortly.

The trait theory now brings us to another aspect of mindscapes that is due to the possibility that it can take on balances. These appear to represent the mindscape type combinations that Maruyama (1980) discusses briefly. Now in the personality a balance between two enantiomers of a trait can arise as shown in Figure 1, represented by  $I'$  and  $H'$ . More, taking these two particular traits to be in balance gives an “Independent Hierarchical” mindscape type represented by the symbolic combination  $I'H'$  (or equivalently  $H'I'$ ) for a personality as shown in the shown in Figure 1, by which we mean:

$$\underline{I'H'} = I'H'(\tau_c, \tau_f, \tau_o, \tau_s, \tau_C) \quad (1)$$

where  $\tau$  represents a balance point between enantiomers for the trait  $\tau$ , and where a partly balanced personality occurs over the traits of  $\tau_c$  and  $\tau_f$  (Figure 1) is indicated. There is some evidence for the existence of  $\underline{I'H'}$  when  $I'$  and  $H'$  mindscape types are taken to represent individualism and collectivism. According to Limerick and Cunningham (1993), “collective individualism” exists as a balanced alternative to either individualism or collectivism for agencies that are seen as a collective network, this having epistemic properties that embrace both individualism and collectivism.



A similar representation to that of equation (1) can also be applied to  $\underline{S'H'}$  or  $\underline{G'H'}$  since  $\underline{S'}$  and  $\underline{G'}$  are the same in the personality traits ( $\tau_c, \tau_f, \tau_o$ ) and for a balance in  $\tau_o$ .

Noting earlier the comment that  $\underline{I}$  and  $\underline{H}$  mindscape types maintain an obverse relationship, this must be due (in terms of the Sagiv-Schwartz mindscapes) to the fact that the elements that relate to the normative personalities of the agency draw on polar opposite enantiomers. Maruyama (1988) makes similar observations about  $\underline{S}$  and  $\underline{G}$  types, but in terms of the Sagiv-Schwartz mindscapes this is due to the fact that they adopt opposite cultural and social trait enantiomers. This provides an interesting recognition about the mindscapes, that  $\underline{I}$  and  $\underline{H}$  are obverse types with respect to the agency, while  $\underline{S}$  and  $\underline{G}$  types are obverse representatives of cultural types.

There are also other symbolic mindscape combinations possible that arise from the inclusion of  $\tau_c$ , and  $\tau_s$ . What this means is that an agency may have a mindscape that is balanced in some respects. It also implies that just as all collective agencies have the four canonical mindscapes together in some proportion and with their proprietary patterns of dominance, there also exist a variety of balanced trait mindscapes. It can be seen from Figure 1 that from these four canonical mindscape types it is possible to generate eight mindscapes with some traits in balance for a personality.

It is appropriate now to suggest some illustrations to postulate some possibilities that explain what we mean by balance. We earlier consider the cultural trait  $\tau_c$  with its enantiomers  $S^n$  and  $I^d$ , and when culture is balanced ( $\tau_c$ ) it becomes idealistic which we symbolise as  $S^n \cap I^d$ . In this case there is no domination by either sensate ( $S^n$ ) or ideational ( $I^d$ ) values, rather a synergy occurs between them and both forms of value sets are regarded and valid. Thus,  $I^d$  people might find themselves in significant social roles just as  $S^n$  people, a situation not possible in a predominantly ideational or sensate culture. These roles will depend on the strengths of the individuals. So for instance, creational people and instrumentalists may work in synergy resulting in new material outputs. This proposition implies that while the formative trait may be continuous, there are only three stable states that a trait may adopt: each bi-polar extremum, and a mutually supportive role.

A related explanation can be applied to the other traits. So for instance in the balanced operative trait  $\tau_o$  the enantiomers of hierarchy and egalitarianism create the composite  $H^i \cap E^g$ , when we might find that a social collective operates through a politics of instrumental democracy in which participation is just token. Full participation would provide mechanism for civil society (within a western civilisation context) to directly participate in the political decision making processes. Historically instrumental democracy arose as we know it during the balanced idealistic period of culture that started after the 1600s, notably after the western development of the printing press. As the west moved to the polar sensate culture after the industrial revolution, it is now in an unstable post-sensate type. Currently, even though we operate a balanced operative trait as part of our political system, not all western leaders have mindscapes with balanced traits.

With respect to the figurative trait  $\tau_f$  an enantiomer balance between mastery and harmony would be  $M^a \cap H^a$  and might refer to situations in which goal achievement is constrained by arguments of sustainability within a global context. This has been brought on through crises that have demanded attention be paid to the environment as a finite and damageable resource. It would appear to have arisen within the current unstable cultural period with the temporary rise of idealistic culture as we gradually move through social chaos towards stable ideationalism.

The cognitive trait  $\tau_c$  refers to the balance between autonomy and embeddedness giving  $A^u \cap E^m$ , and one form of this in an organisational context might involve the harnessing of individual self-development to help create improved group development through broader access to knowledge, as might be promoted for instance through a knowledge-based social. Such a balance has been proposed by culturally idealistic thinkers, but this is not the norm for social collectives. It is still the case in many organisations that knowledge is local and there is no consciousness of knowledge sharing.

In the case of the social orientation trait  $\tau_s$ , balance between dramatists and patternists is  $D^f \cap P^a$ , and might refer to an organisational situation in which social structures support collective goals of groups being pursued through “approved” individual goals synergistically, where both take equal precedence.

Returning to the bi-polar case of 32 options, these may be reduced when, for instance social orientation represents a technical rather than substantive difference. Technically the number of traits could be reduced during a micro level study that looks at the impact of intelligences, efficacy and pathologies on traits, and permits empirical analysis of given situations. In this case significantly high correlations may emerge between certain traits reducing their use as independent entities, for instance when individualistic attitudes have a strong impact on cognitive, strategic and operative choices. A more macroscopic level explanation that may allow us to diminish the significance of some of the many mindscape types can be made too. While the cultural trait is orthogonal to the personality traits, it has a commanding cybernetic role in its interactions with personality that may constrain the importance of some types. In Section 4, we referred to the relationship between cultural orientation traits and the agency orientation towards particular types of normative personality. Thus, for instance ideational culture occurs during its upswing period, when  $S'$  and  $G'$  mindscapes take ascendancy, and during a cultural decline. Sensate culture, femininity and individualism become more dominant. It also appears to be the case that during the dominance of a sensate culture its social institutions are more hierarchical, leading to the dominance of  $H'$  or  $I'$  type mindscapes.

Returning now to the “new” types in Figure 1, we can attempt to identify their natures, as shown in Table IV. In this table we distinguish between polar mindscape (i.e. a pole and its polar obverse) types that in essence create a dichotomous pair, and which will be briefly explained shortly. To identify their natures we shall recall that  $(I', H')$  and  $(S', G')$  paired types are each obverse one to the other with respect to some point of reference. Now the primary distinction between the original Maruyama set of four types of mindscape, and the other “new” types, is that  $I'$  and  $H'$  take polar opposites characteristics to each other within the context of the agency as a whole, while  $S'$  and  $G'$  take polar opposites characteristics to each other within the context of the agency’s cultural extension from a flexible centre of reference. None of the other types take on such clear polar positions, and thus may be considered to be less important as indicators of overall dynamic processes of the agency.

This brings to us the realisation that the only way in which we are able to construct the Maruyama mindscape types from Savig-Schwartz characteristics is to establish mindscape types that operate as regional reflections of the enantiomers that are the properties of a formative trait. The highlight of this is the recognition that  $(I', H')$  and  $(S', G')$  are both pairwise types offering different dynamics of change to the agency. This also allows us a simple way of naming the remaining 20 types in terms of their pairwise dynamics, as shown in Table IV. Each of the 24 mindscape types have

Paired Saviv-Schwartz mindscape types			
Region of pairwise dynamic	Pole	Nature	Obverse pole
Whole agency	Independent prince $I'(A^u M^a E^s P^a S^e)$	Autonomy, uniqueness, independent, self-development, self-assertion, mastery, monistic, moral equality, cooperation, equality (homogenesitic), social justice, responsibility, honesty, service, relationalist, sequential, communication, contractivist, individualist, ideocentric, sensory, pragmatic, instrumental, prone to sensate individualism	Hierarchical bureaucrat $H(E^m H^a H^i D^t I^d)$
Normative personality (relative to whole agency)	$N(A^u M^a E^s \{D^t I^e / P^a I^e\})$	Autonomy, uniqueness, independent, self-development, self-assertion, self-assertion, mastery, monistic, moral equality, cooperation, equality (homogenesitic), social justice, responsibility, honesty, service, {plus respective variations from one of $D^t$ , $P^a$ , and $I^d$ }	$\tilde{N}(E^m H^a H^i P^a I^e)$ Plus obverse influence from whole agency
Cognitive system (relative to whole agency)	$\hat{C}(A^u M^a H^i \{P^a S^e / D^t I^e P^a I^e\})$ Plus obverse influence from normative personality	Autonomy, uniqueness, independent, self-development, self-assertion, mastery, monistic, hierarchical, inequality, authority, humility, power, relationalist, {plus respective variations from one of $D^t$ , $P^a$ , $S^e$ and $I^d$ }	$C(A^u H^a H^i \{P^a S^e / D^t I^e P^a I^e\})$
Figurative system (relative to whole agency)	Obverse influence from normative personality	Social relationships, traditional, status quo, order, solidarity, understanding, unity, pluralism, zero-sum, hierarchical, inequality, authority, humility, power, relationalist, sequential, communication, contractivist, individualist, ideocentric, supersensory, moral, creation, prone to ideational collectivism	$F(E^m M^a H^i \{P^a S^e / D^t I^e P^a I^e\})$

(continued)

**Table IV.**  
Keyword characteristics of mindscape types, with shaded area indicating the Maruyama types, where  $I'$ ; and  $H'$ ; are opposites for the agency as a whole, and  $S'$ ; and  $G'$ ; for culture

Table IV.

Paired Saviv-Schwartz mindscape types			
Region of pairwise dynamic	Pole	Nature	Nature
Operative system (relative to whole agency)	Obverse influence from whole agency system		
Culture	Social reformer $S'(A^uH^aE^sP^aS^c)$	Autonomy, uniqueness, independent, self-development, order, understanding, unity, pluralism, moral equality, cooperation, equality, social justice, responsibility, honesty, service, configurations, relational, pattern, balance, collectivist, allocentric, sensory, pragmatic, instrumental, prone to sensate individualism	$OE^{mH^aE^g}\{P^aS^c/ D^tI^eP^aI^e\}$  Generative revolutionary $G'(A^uH^aE^sP^aI^d)$
Social (relative to whole agency)	$A(A^uM^aE^gD^tS^c)$	Self-assertion, mastery, monistic, moral equality, cooperation, equality (homogenesitic), social justice, responsibility, honesty, service, relationalist, sequential, communication, contractivist, individualist, ideocentric, relationalist, sequential, communication, contracts, individualist, ideocentric, sensory, pragmatic, instrumental, prone to sensate individualism	Obverse influence from normative personality  Social relationships, traditional, status quo, order, solidarity, understanding, unity, pluralism, hierarchical, inequality, authority, humility, power, relationalist, sequential, {plus respective variations from one of D <sup>t</sup> , P <sup>a</sup> , S <sup>c</sup> and I <sup>d</sup> }
Note: Other types interact cybernetically			

arguments that occur with the following order: trait ordering: (cognitive, figurative, operative, social, cultural), however, within the context of Table IV, we adopt the scheme (Cognitive, Figurative, Operative, {permutations of Social, Cultural}) using the brackets {} in order to reduce the number of types listed. Of course we should note that while Maruyama's appreciation that the four mindscape he identified are dominant ones, the others may occur individually or in combination through balances between enantiomers.

From Table IV it can be seen that  $S'$  and  $G'$  mindset types are obverse components through their cultural trait, and hence indicators of cultural condition. More,  $I'$  and  $H'$  mindset types operate as obverse whole agency mindsets, and thus act as an agency resultant in the large. In contrast, there is a new normative personality type  $N$  which is influenced by its obverse element  $\check{N}$  as well as that which arises from the  $I'$  type of the agency. There are similarly figurative and operative level centred mindset types that represent each region of the agency in general terms, but which are each influenced either by the agency or its parts directly. While the traits adopt enantiomers, these are themselves controlled to some extent by the outcome mindsets which are themselves under tension. In this way, since these tensions constitute a means by which just as traits may shift their values between enantiomers, so the mindset types also subject to shifts over time. In addition, both traits values and mindset types may be subject to drift during the onset of chaotic situations under cultural decline. What becomes an interesting outcome of this aspect of the study in this paper is that while traits act as controllers for the subsystems of an agency, mindset types in different regions of the agency seem to operate as standards against on which the traits can draw. There are implications for this with respect to the creation of strategic policy created by the agency normative personality.  $I'$  and  $H'$  mindset types tend to seek oppositional policies that are reflective of the current state of the social agency as a whole.  $S'$  and  $G'$  types are more flexible than either, each responding to the cultural condition of the social agency.  $N$  types are good at taking responsibility for the formulation of agency strategic policy that guides its decision making, though in doing so can be kept in check by agency  $I'$  and  $H'$  types from their own perspectives, or others. All of these mindscape types operate interactively in the mix of a social collective agency. Under pathologies, the interactive control nature of  $I'$  or  $H'$  types on  $N$  types can break down, so for instance strategic policy can be made without reference to the agency as a whole and a synergy problem arises between policy and social agency expectation.

This type of discussion is an illustration that the 24 different mindscape types have different enantiomer constitution, take different interests, have different competences, and are susceptible to the creation of different pathologies. In a social collective agency they therefore each have a role that is their own, one that can be anticipated with respect to cognitive processes and behaviours, especially under interaction with others under definable contexts.

In paper 1 (Yolles and Fink, 2013a) of this series, we broadly considered pathologies and dysfunction, and indicated how pathologies might arise in Figure 3 of that paper. It is therefore appropriate to consider a little further these pathologies, which we shall do in Yolles and Fink (2013b) thereby concluding this three part paper series.

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**Notes**

1. Visualism is an epistemological bias toward vision, which in particular is predominant in postmodernism.
2. In critical theory, a metanarrative is a globalising or totalising cultural narrative schema which orders and explains knowledge and experience.
3. Antenarrative is a pre-narrative, and a bet (ante) that an antenarrative that will become a living story that is world-changing. It is a bet that a narrative will change the extant hegemonic narrative. An antenarrative is a proto-story that is not yet, a before narrative (Boje, 2011).
4. In a letter on 3 May 1939 that discusses Psychological types.
5. The simpler term enantiomer (also enantiomorph that in particular relates to form or structure) means a mirror image of something, an opposite reflection. This term derives from the Greek *enantios* or “opposite”, and is used in a number of contexts, including architecture, molecular physics, political theory, and computer system design. We use it in the sense of complementary polar opposites. The related word enantiodromia is also a key Jungian concept used in his notions about consciousness (e.g. [www.endless-knot.us/feature.html](http://www.endless-knot.us/feature.html)), and (from the Oxford English Dictionary online) it is the process by which something becomes its opposite, and the subsequent interaction of the two: applied especially to the adoption by an individual or by a community, etc. of a set of beliefs, etc. opposite to those held at an earlier stage. For Jung the word enantiodromia represents the superabundance of any force that inevitably produces its opposite. Consequently, the word enantiodromia often implies a dynamic process which is not necessarily implied by the word enantiomer. By using the simpler word enantiomer we shall not exclude the possibility of any dynamic action that may have been implied by the term enantiodromia.
6. Following Oyserman *et al.* (2002), individualism is the doctrine that all social phenomena (their structure and potential to change) are in principle explicable only in terms of individuals – for instance their properties, goals, and beliefs. In contrast collectivism in principle and ideally relates to people coming together in a collective to act unitarily through normative processes in order to satisfy some commonly agreed and understood purpose or interest. Bodies that adopt individualism and collectivism have realities that are differently framed, and hence maintain ontologically distinct boundaries that constitute frames of reality, and these represent barriers for coherent meaningful mutual communications.
7. Wollheim (1999) defined cognitive state in terms of impulses, perceptions and instincts, imaginings, and cognitive dispositional drives in terms of beliefs, knowledge, memories, abilities, phobias and obsessions. Mental disposition consists of beliefs, knowledge, memories, abilities, phobias and obsessions, and has duration and history. Both mental states and dispositions are causally related, mental state being able to instantiate, terminate, reinforce and attenuate mental disposition. Mental dispositions can also facilitate mental states.

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