

The background is a rich, textured illustration. It features several birds in flight, their wings and bodies filled with intricate, golden and purple patterns. The birds are set against a dark, starry night sky. In the upper right corner, a crescent moon is visible. The overall color palette is dominated by deep blues, purples, and golds, creating a magical and serene atmosphere. The text 'THE FRIEND' is centered in a bold, black, sans-serif font.

# THE FRIEND

# Archetypes in Organizations

Self

Shadow

Anima and Animus

Persona

Sage

King

Adventurer

Trickster

Friend

Eternal Child

Artist

Gaia

Cosmogony

Soteriology

# Philia

Philia: the joy that awakens in us the presence of the other, such as she is, in her authenticity, with the pleasure that this gives us. To the desire we feel to make her happy, to see her grow, to be fully herself. Friendship is not about possessing the other person but, on the contrary, to let him breathe. To love is not to monopolize the other, even less to make him dependent on oneself, quite the contrary, it is to want his autonomy. True friendship does not hold back, it liberates. A friend the presence of a friend, but also loves solitude and times of separation. In its most authentic form, friendship connects two autonomous, independent beings, free of their desires and their commitments. (Frédéric Lenoir)



Pablo Picasso,  
Friends

Friendship is not just about kindness – it has to be a mutual relationship, an altruistic desire for someone else’s good, and a willingness to sacrifice, “mutually recognized as bearing goodwill and wishing well to each other” (Aristotle).

Aristotle distinguished between three types of friendship, based on the motive for forming them:

- friendships of utility,
- friendships of pleasure
- friendships of the good.

The third one is the most profound, but all three are necessary.



„For without friends no one would choose to live, though he had all other goods; even rich men and those in possession of office and of dominating power are thought to need friends most of all; for what is the use of such prosperity without the opportunity of beneficence, which is exercised chiefly and in its most laudable form towards friends? Or how can prosperity be guarded and preserved without friends?“ (Aristotle).



Karen Malinofski: Ruth and Naomi

# Dark side: False friend

- Betrayal, traitor
- False
- Breach of trust
- <https://www.youtube.com/watch?v=LHcP4MWABGY>

Dante's Inferno: Fourth Ring  
of the Ninth Circle



Giotto di Bondone: Kiss of Judas

# The Other

- The Other  
(Emmanuel Lévinas, 1961)
- Communityship,  
sociality, finding  
ethics



Elizabeth and Mary

# Alterity and organization

„Compassion is a bond with the human spirit, with the human condition. In organizations there is suffering and pain, there is also joy and fulfillment. There is a need for dignity and a sense of respect in organizational settings. To the extent that our theories, models, and practices ignore these dimensions, they distort our understanding of what it is like to live people in the workplace. Looking at organizations through the prism of compassion brings this "lost" world into view”  
(Peter Frost, 2011)



Karolina Matyjaszkowicz



„I just don't feel like  
doing anything alone,  
ever again”.

(Marianna, GameSpace)



The cooperative surprised me very positively [...] it's the people. Fantastic people doing different things, doing things together, different good things. And because of this, I also feel that I am doing something good for myself and for others (Jola, Dragon Coop).



... we operate in such informal groups that are based on a horizontal principle, where there is no hierarchical system. We are used to this system, although it is a very difficult thing to function in this system. Sometimes we laugh that we are people whose lives pass in meetings. And it's kind of a nice embodiment of everything you believe in. In the sense that at some point it transfers to a very large area of your life, i.e. professional work, which also at some point ceases to be just a professional job, but becomes something more. [...] It's a bit like it's hard to leave here after finishing work. Some employees have a problem with this. It is also related not so much to duties as to the general atmosphere. We all treat this place as our home, we meet some kind of good energy here and we don't want to leave here. It has nothing to do with the group. No matter what the dynamics of this group are, what the relationships are in it, for me it always remains a very positive idea. (Marek, CityCoop)



The cooperative is very hard to manage, that is my general thought. Nobody teaches us this, such teamwork. The cooperative is clearly teamwork, so no one wants to take responsibility in making decisions. A person who does this, often because he has a sense of responsibility, can get over his head because he claims some power. [...] Nobody taught us this at all. There were grades at school, everyone sat in their desk, listened to how Kowalski was hopeless and later he could take it out on Kowalski. No one taught children, e.g. me, how to play for one goal. [...] And that's all, grades at school, comments, the fact that each child works independently, for example, you can't write a test in two people. And why not? [...] The cooperative itself gives such something, and the level of management is even more enhanced by the fact that we have to work towards one goal. The main thing that horizontal management gives is that no one can feel less important. There is no formal leader, everyone feels like an equal member of the group. (Kasia, Rosa Hostel)



The more people act, the more they realize how much they can do together. Involvement in subsequent functions [on rotational basis] teaches and shows a broader perspective, so it can have an amazing impact on people. (Paweł, Radical Home)

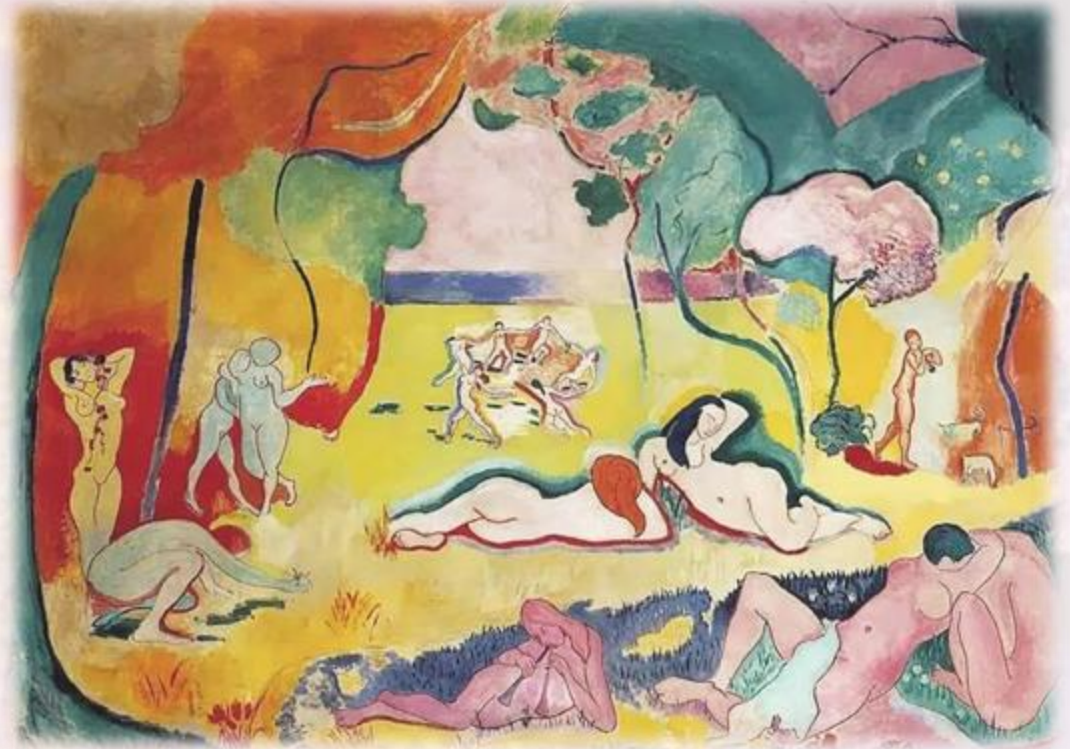


Solidarity is important in cooperatives. This somewhere distinguishes a lot, or should distinguish cooperatives from such ordinary business. So solidarity on the basis that we care economically, but also psychologically for ourselves, we meet as people, we see the condition of a given person and we approach members and things we do very subjectively. The human being is very important in this process. (Marek, City Coop)



# Togetherness

- A team of heroes, a team of adventurers
- Argonauts Three
- Musketeers
- The Fellowship of the Ring
- Star Wars Rebels



Henri Matisse, The Joy of Life

# Sisterhood, brotherhood

- A heroic organizational task
- A common quest where otherness is respected and affirmed

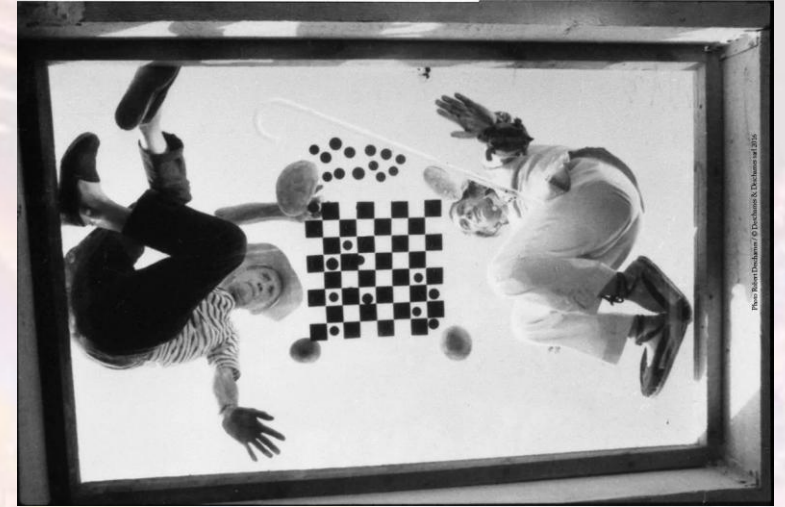


Ronny Hallberg



# Stigmergy

- Stigmergy (Pierre Paul Grassé): a system of self-organization where the environment participates in structuring with the organizers. Embodied structuring.
- Heather Marsh: cooperation instead of competition; social movements (e.g., Occupy!): "In stigmergy, an idea is freely communicated and the organization is led by that idea, not by a personality or group of personalities. No person needs permission (competition) or consensus (co-operative) to propose an idea or initiate an organizational process."
- Bottom-up, decentralized forms of activity with many positive social, cultural, and organizational externalities (Julian Waters-Lynch and Cameron Duff, 2021).



Salvador Dalí and Marcel Duchamp

# Communityship

The complex forms of order manifested in such achievements, and the vexing mystery concerning their origins came to be known as the “cooperation paradox”. Not only is stigmergy simply an indirect form of communication, mediated by the environment, it effectively enables a population or ecosystem to develop a form of collective memory, where individual agents can add, edit, or delete existing signals in ways that guide subsequent actions (Elliott 2006). A stigmergic system requires an encodable environment, a multitude of agents, a set of protocols that facilitate communicative interactions.



Leonid Afremov, Two friends and a rooster

# Love

„Love is an organising principle for the virtues” (Harris, 2013, p. 180).

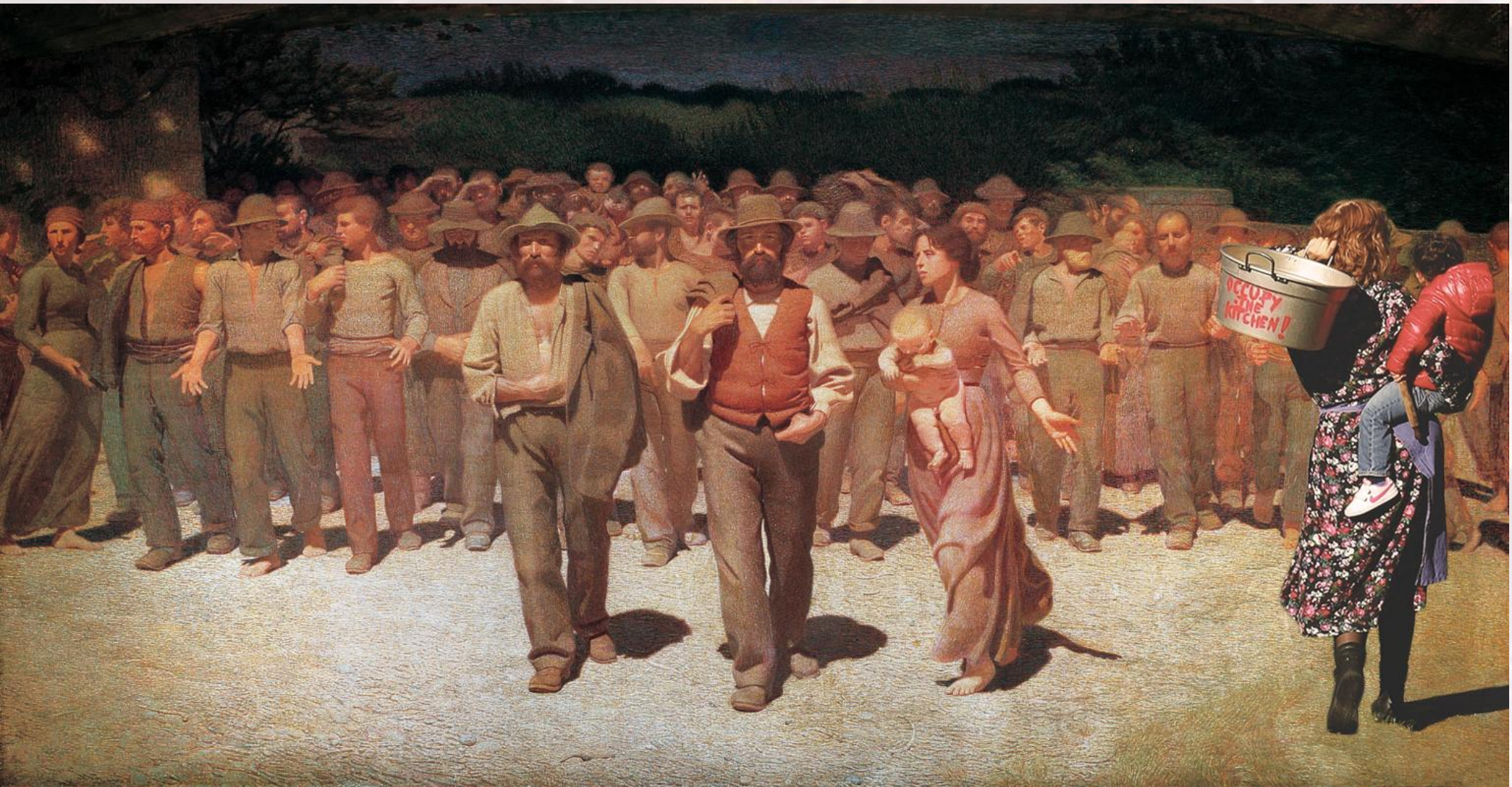


Akhenaten and Nefertiti

# Compassion

One of the prime assumptions in economics is that economic agents behave rationally. However, this sometimes leads one to become selfish, thus engaging in opportunistic behavior with one another. What is perhaps more important is a sense of altruism and compassion as characteristics of rational behavior. Compassion is a missing link in mainstream economic theories (Debjani Kanjilal, Azam M. Bejou, and David Bejou (2012), p. 16).





*Occupy the kitchen!* is part of *Zona Franca* project and both are under *Foodpower* umbrella. <https://occupythekitchen.org>

# Example

Zona Franca, *Occupy the kitchen*

[https://www.youtube.com/watch?v=Vf0J\\_73R7tk](https://www.youtube.com/watch?v=Vf0J_73R7tk)

[https://www.youtube.com/watch?v=RRs\\_r5BIpqA](https://www.youtube.com/watch?v=RRs_r5BIpqA)