

THE EVOLUTION OF FRIENDSHIP:

A report on men and friendship in the 21st century



Commissioned by



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BUG

Bug is a London-based team of writers and business thinkers that tracks new trends and emerging cultural developments from around the world.

REPORT AUTHORS

Stephen Armstrong
Richard Benson
Gareth Coombs
Ekow Eshun

ABOUT CHIVAS REGAL

Chivas Regal is a truly global brand, selling 4.9 million 9L cases annually in more than 150 countries across Europe, Asia Pacific and Americas. The Chivas Regal range of whiskies is the epitome of style, substance and exclusivity and includes Chivas Regal 12, 18 and 25 Year Old.

About 'Here's to Real Friends'

The *Evolution of Friendship* was inspired by two short films about friendship, 'Here's to Twinkle' and 'Here's to Big Bear', created by Chivas Regal and Academy Award® winning short filmmaker Joachim Back for 'Here's to Real Friends', the latest instalment of the 'Live with Chivalry' campaign.

The two cinematic films focus on the trials, tribulations and idiosyncrasies of modern male friendships. Taking the audience through break-ups, breakdowns and good times, Back brings his trademark comic sensibility to celebrate the stories that bind real friends together.

For further information:

Visit: <http://www.facebook.com/ChivasRegal>

FOREWORD

Understanding Modern Men and Their Friendships

Chivas Regal, the world's original luxury Scotch whisky, was created by brothers James and John Chivas as a well-balanced and smooth blend, perfect for sharing with friends. From these humble beginnings in Aberdeen, Chivas has gone on to become a truly global brand but the spirit of generosity, friendship and brotherhood instilled by our founders remains the same. And as the whisky of choice for generations of men, we've been privileged to observe how friendship between men and the occasions that they celebrate over a glass of Chivas have evolved and changed over time.

We have published this report to explore these changes further and to gain insight into how friendship shapes the lives of men today.

While we've all experienced just how important friendships can be, to really understand how these relationships enrich the lives of men around the world, we've partnered with Bug, a London-based group of writers, business analysts and cultural experts.

The following report is an articulation of the modern sense of brotherhood, the contemporary man and how his relationships shape him and contribute to his successes in life.

James Slack
Global Brand Director
Chivas Regal



EXECUTIVE SUMMARY

This report examines the rise of the “New Friendship” among men, an emergent era in which deeply felt friendships are becoming increasingly important for men as a source of emotional enrichment and practical support.

The report is divided into three parts, exploring, firstly, the evolution of the New Friendship, secondly, its impact on the working and personal lives of men, and finally, the group dynamics and body language of men in close-knit friendship groups.

The report was developed through research and analysis, interviews with key experts, academics and commentators, and group interviews conducted in major cities around the world. Through our work, a number of key findings have emerged.

The era of the New Friendship has arisen because of powerful social, economic and technological changes taking place across the world. These are causing men to look to their friends for increasing amounts of advice and support.

The New Friendship is characterised by three key elements:

- **Emotional openness** – a more engaged, open attitude to friendship and social connection
- **Trust and respect** – an emphasis on trust, mutual respect and gentlemanly, chivalrous behaviour
- **A balanced attitude to success** – a recognition that success in life is based not just on material reward, but also on personal fulfilment and close friendships

The New Friendship has wide-ranging implications for the way men live and work today. We examine key aspects of life in which it is making an impact, including:

- **Business** – strong ties of friendship are becoming a vital resource for entrepreneurs and start-up businesses
- **Well-being** – friendship is a key element in living a longer, happier life
- **Social media** – men have “high value networks” based on quality, not quantity, of online relationships

This report also finds that close-knit friendship groups among men can be broken down into archetypes, or the roles that men play within a group. By identifying these, we can form a close and telling picture of the dynamic within a group. We can understand a man's physical behaviour, his emotional and psychological state, and his status within the group. By looking at how men act within a group, we can better understand who they are as individuals.

Through considering those findings, we conclude that, for men in the early 21st century, making time for friends is more important than ever.

INTRODUCTION

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“Friendship is not something you learn in school. But if you haven’t learned the meaning of friendship, you really haven’t learned anything”
.....

Muhammad Ali

In the early years of the 21st century, friendship between men is evolving to meet new needs and expectations. This is happening at a time of significant social change around the world. We see this in the way friends can replace family for newly urbanised men in nations such as China and India; in the rise of the “bromance” movie; in the phenomenal popularity of social media; and in the growing body of scientific research that shows the benefits strong friendships have on our income, health and well-being.

This report will examine the rise of the “New Friendship” – an emergent era we have identified

in which deeply felt friendships are becoming more important for men as sources of emotional enrichment and practical support. We will describe how and why this development is happening, consider its various effects, and look at its implications for the future.

To create this report, we conducted desk research and interviews with key experts, academics and commentators. We also talked to groups of men in major cities around the world – New York, Shanghai, London, Moscow, Mexico City and São Paulo¹ – to understand the different ways that men value friendship today.

In the era of the New Friendship, men are discovering that true fulfilment comes from balance in life. On one hand, material reward remains important. But so too are the bonds of trust and honesty that men build with their friends. Modern men are aspiring not just to have more, but also to *be* more. All the groups we spoke to agreed that their friends were essential to their lives, and that this was truer for them than it had been for their fathers. An increasing number of thinkers and researchers also believe that the subject of men and friendship is now a topic that demands greater attention. As the

sociologist Ray Pahl has written, “Friendship is sure to grow in social and political importance as traditional forms of social glue decline or are modified.”²

This report draws together findings from experts and researchers, along with our own analysis and the contributions from our interview groups. It is structured in three parts:

Part 1 – The New Friendship: Its evolution and meaning

Part 2 – The New Friendship: Its impact on how we live and work

Part 3 – The New Friendship: Group dynamics among men

THE NEW FRIENDSHIP: ITS EVOLUTION AND MEANING

In Part I, we describe the rise of the emergent era of New Friendship among men and explore its three key elements: emotional openness among men, an emphasis on trust and respect and a balanced attitude to success.

INTRODUCTION

Can a concept so fundamental to life as “friendship” be said to “change” or “evolve”? It is of course true that men have always shared friendships based on trust and mutual affection. But as the examples in the *A Brief History of Friendship* panel show (see page 9), those relationships can be affected by changes in work patterns, technology, politics or a myriad of other factors. During the interviews we conducted with groups of men internationally, men who had grown up in countries such as China and Russia described the ways in which political change has had an impact on their personal lives and friendships.

“In Soviet times, friendships were much edgier and much deeper,” says Nadir A, a Moscow businessman. “The KGB would try and get people to inform on their friends. Many people in the 1970s had to betray people to get out of the country, or to get a promotion, and in that context real friendship was very important.”

More widely, anyone who has reconnected with old friends using social media has direct experience of the nature of friendship being affected by new technology.

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Nadir A, Moscow
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These social and technological changes are the catalyst for the era of New Friendship emerging. For many men today, it has become important to forge deep, meaningful relationships with a core group of friends. These friendships are a way to filter and better understand a complex world and they are a fulcrum upon which men base important decisions about their working lives and moral choices. In this respect, friendship, and forging emotional and social connec-

tions, are counterweights to the pursuit of material reward. Men are seeking a deeper quality of life and one of their significant routes is through friendship. It is this attitude shift that we have defined as the era of the New Friendship among men. It is characterised by three key elements:

Emotional openness – a more engaged, open attitude to friendship and social connection

Trust and respect – an emphasis on trust, mutual respect and gentlemanly “chivalrous” behaviour

A balanced attitude to success – a recognition that success in life is based not just on material reward, but also on personal fulfilment and close friendships

We will explore each of these elements below. But before doing so, we will recap briefly how male friendship has developed over previous decades.



EVOLUTION OF THE NEW FRIENDSHIP

To understand the rise of the New Friendship, it is useful to examine dominant models of masculinity and personal relationships from previous eras.

The ideal of the successful man as individual lone wolf (see page 9, *A Brief History of Friendship*) was adopted by American culture in the early 20th century, at a time when the US was setting the template for many cultures and societies across the world. These men, typified by heroes in Hollywood adventure movies, had little interest in friends other than as a means to an end. It was this attitude that became the everyday ideal for men in America's mid-century golden years.

In 1936, Dale Carnegie famously developed this notion into a whole worldview, in his best-selling book *How To Win Friends And Influence People*. It clearly haunted Arthur Miller's era-defining play *Death of a Salesman* and informed the new sociological approach known as social exchange theory, which assumed that social relationships were driven by the search for personal reward.

This version of manhood also had counterparts around the world in, for example, the salaryman of Japan or the straight-laced German *geschäftsmann* of the 1950s. It remained the primary model for male behaviour through the remainder of the 20th century. In such circumstances, men would often let old friendships

expire under the demands of work and parenthood. "If you ask lots of older men about their close male friendships they will say, 'I don't have any friends,'" says anthropologist Matthew de Abuiha. "For my father's generation, any friendship or interaction would be to do with accessing more resources."

In today's world, friendship is playing an increasingly important role in men's lives. This development is being triggered by the collapse of the certainties that once defined male social standing. It is no longer the case that men can look forward to a steady arc of progress through their lives, from building a career to raising a family and retiring on a comfortable pension. The dawning of the 21st century has brought a unique set of challenges. The global economy is more connected than ever before, exacerbating instability in national economies¹. The density of digital information we access every day is making us more stressed and less productive². According to business-research firm Basex, information overload costs the US economy \$900 billion a year³. In addition, more people are living in cities than the countryside for the first time in human history⁴, leading to the break up of old ties of family and support networks.

Michael Kimmel, professor of sociology at State University of New York and an influential authority on the study of masculinity, has argued

BUDDY MOVIES TO BROMANCE: MALE FRIENDSHIP IN FILM

One of the clearest ways to trace the shift from buttoned-up, mid-century man to the more emotionally engaged era of the New Friendship is by observing how depictions of male friendship have changed in Hollywood movies over the decades.

"There have always been buddy movies in the form of war pictures, where men form close bonds, risk their lives to protect their fellow soldiers and show emotion when their buddy dies. But maybe Hollywood, and by extension society, needed the alibi of war to present that extreme level of male bonding," says Charles Gant, a film critic for BBC TV, *Variety* and *The Guardian*. Today, says Gant, male friendship is depicted much more openly in bromance movies such as *Superbad*, *The Hangover* and *Wedding Crashers*. In these films, male bonding is no longer covert and inferred, as it was in movies from earlier periods. It is now the main subject of such movies. "*The Hangover* is very popular because, not despite, the fact it's about the affection, trust and loyalty that these guys have for each other: they stand together in the most challenging of circumstances."

that the model of manhood that prevailed in the 20th century now needs to take account of these myriad challenges. “We need a new definition of masculinity for a new century,” Kimmel has said. “A definition that is more about the character of men’s hearts and souls than about the size of their biceps or their wallets.”⁵

At the core of this redefinition is the increasingly important role that friendship is playing in men’s lives.

ELEMENTS OF THE NEW FRIENDSHIP

We will now turn to the three elements of New Friendship defined earlier in order to describe the changes taking place in relationships between men in the early 21st century.

EMOTIONAL OPENNESS

Are women more caring and emotionally open than men? For many decades the answer has been assumed to be yes. Women have been described as better communicators than men and naturally more empathic, talkative and sharing. By comparison, men are taciturn, phlegmatic and emotionally guarded. This view, that men and women “speak different languages” has been perpetuated by bestselling books such as John Gray’s *Men Are From Mars, Women Are From Venus* and Deborah Tannen’s *You Just Don’t Understand*, and considered by many to be an undeniable fact. But fresh research is finding that, if this idea was ever true, it is no longer an accurate description of how men behave today.

In an authoritative review of a large number of studies into gender differences in communication, Janet S Hyde, Professor of Psychology and Women’s Studies at the University of Wisconsin-Madison, found that the distinctions between how men and women talked and shared were negligible⁶. What Hyde proved was that men today are talking with the fluency and emotional openness long thought to be the exclusive preserve of women.

David Hopper, of strategic research agency H2, has conducted interviews with thousands of men around the world while carrying out brand research for clients. One of the most significant changes he has observed globally in the last 20 years is that “male chauvinism as a desirable quality has declined in upscale males. This has

created room for a broader definition of male friendships amongst enlightened groups, which are experiencing much more emotionally intelligent levels of friendship.”

Sam Buckley of research agency Firefish shares this view: “There are a lot of social changes that make it harder for men to know how to be a man. They are still expected to be strong and successful but also have to bolt-on, additional skills, like being caring and kind – and unquestionably they are looking to a small group of trusted friends to help them with these challenges through guidance, support and emotional closeness.”

This is corroborated by the interviews we conducted with groups of men internationally. “Men have changed a lot,” says Edmundo C, a journalist from São Paolo. “We’ve stayed quite macho, quite tough, but I think men cry more easily and I think a man will open up more and reveal his weaknesses and talk about stuff that my dad’s friends wouldn’t. Our age group is a lot more open and will talk about sexual problems and relationship problems.”

Felix Economakis is a London-based psychologist who writes about relationships for publications such as *The Huffington Post* and has presented TV series, including BBC TV’s *Panic Room*. “Today, you can see that male friendships can be very, very deep,” he says. “I see quite a lot of young men who aren’t afraid to say, ‘I had an argument and I burst into tears’ or, ‘He’s my best friend and I love him’.”

This development has largely gone unnoticed. This is partly due to the persistence of the beliefs about gender difference. But it is also because the ways men and women express emotion are different, even when the feeling behind their words is the same.

Banter and duelling

“One of the main vehicles for friendship evolving is self disclosure, and women are much better at talking about their lives and sharing information,” says business psychologist Alan Redman. Research suggests that, rather than directly addressing an emotional issue, men will approach it obliquely, often within a string of repartee that is turned either on themselves or aimed at their friends.

“In the midst of a stream of gags you might

FIRETEAM FRIENDSHIPS

In almost every army in the world, the basic unit is a fireteam – four or five men who train together, know each other and watch each other’s backs. In the modern world, men are now moving in emotional fireteams. Most of the men we spoke to internationally in interviews had a core group of roughly five friends they spoke to every week or every other week by e-mail, phone, Skype or in person.

“These people are family,” says Martin F, a business owner from São Paolo. “The people that I would go for a drink with, once in a while, to talk about business, about life, the kind of things you may not want your real family to make a big fuss about.” What defines those emotional fireteams is an ability to come together and fulfil different roles (see Archetypes and Body Language, Part 3) and the openness and trust shared between them.

Our research, and fresh thinking from experts and academics, is finding that men facing the complexities of the modern world are looking more than ever to such core groups of friends for support, guidance and emotional connection. As Sam Buckley of research agency Firefish says: “Friends are being used to bring comfort and stability in a world of change and challenge.”

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“Sometimes we just bullshit each other – which really means that we are very close, because if guys are being too polite with each other, you know they are not close”

Ni B, Shanghai
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hear, ‘Dude, she left me.’ You might think it was more banter, when really it was a confession and sharing,” says Greg Williams, Executive Editor of *Wired* magazine. Read between the lines of male parrying and there is as much pain and laughter as the most intense female tête-à-tête. John C Locke, Professor of Linguistics at City University of New York, argues that male banter is a form of “duelling” – in parrying and feinting with each other, men are competing for status, but they are also bonding closely by establishing a shared language in which anything can be said⁷.

The degree to which this works varies across countries and regions, but there is a fundamental global truth, which is that all men banter.

“Making jokes is a very typical Chinese way with good friends,” says Ni B, MD of a production company in Shanghai. “Sometimes we just bullshit each other – which really means that we are very close, because if guys are being too polite with each other, you know they are not close.”

“Conversation kicks off based on humour, whether it is making fun of what someone is wearing, or who they’re with, or their background”, says Charles HD, a banker from New York. “I think that’s a telling sign of just how good a friend you are or how close that group is.”

TRUST AND RESPECT

In looking to their friends for a greater degree of emotional connection and support, men are also placing a renewed importance on values of honour, trust and respect.

Taylor D, from New York, says that he is bound to his closest friends by a code of “trust-worthiness and loyalty.” Charles HB shares a similar sentiment. “Trust is number one, abso-

lutely key, it cuts through all the other bullshit. Trust in terms of confiding, discussing, giving your views and opinions whilst feeling safe it won’t be passed on... trust is paramount to everything.”

The increased reliance on bonds of comradeship and loyalty that men are establishing with each other is being triggered by long-term trends in social and economic conditions.

They are also caused by a declining belief in politics and public institutions. According to the 2012 Edelman Trust Barometer⁸, which surveyed attitudes in 25 countries, global trust in government fell by 9% in 2011.

As our faith in politicians and other public figures declines, the trust we place in our circle of friends grows, and the more important it becomes that the members of that group honour and respect each other. Men are using their closest, most trusted friends to work out the right values to live by. “At a time when financial institutions seem to be failing, and politicians are seen as corrupt or incompetent, men are looking to their friends, rather than authority figures, as a moral compass to decide how to be ethically sound,” says social anthropologist Dr James Staples of Brunel University⁹.

Codes of chivalry

This is leading to the development of a more overt insistence on gentlemanly conduct, or what might be described as a renewed code of chivalry between men. “Communication at a deeper emotional level is becoming more important to upscale men,” says David Hopper of research consultancy H2 Partners. “As a result of this, they are thinking more deeply about the nature and importance of friendships than their father’s generation did. This leads to more thoughtful behaviour around friendships, an expectation that you will do more for your friends and they will reciprocate. That in itself leads to more chivalrous and generous behaviour.”

Interest in chivalry and comradeship among men has spurred the global growth of websites offering information and advice on how to live according to gentlemanly standards of honesty, trust and fair play. These include Today’s Gentleman¹⁰ from Australia, America’s Art of Manliness¹¹ and Chivalry Today¹² and the UK’s Modern Gentleman¹³. The development of such sites is indicative of a broad international focus on

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“At a time when financial institutions seem to be failing, and politicians are seen as corrupt or incompetent, men are looking to their friends, rather than authority figures, as a moral compass to decide how to be ethically sound”

Dr James Staples
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chivalry, but David Hopper stresses that notions of chivalry are expressed differently across the world. “In Moscow chivalry might be going to the wire for a friend; in Brazil it might be not sleeping with his girlfriend.”

The importance of trust, good conduct and living by values of fairness and decency in society is also rising up the agenda among thinkers and politicians. It has become a focus of study for respected organisations, such as America’s Pew Research Center, and British think tank the Young Foundation, whose 2011 report *Charm Offensive*¹⁵ produced a body of proposals on “cultivating civility in 21st century Britain”. It has also spurred the rise of London-based philosophy and discussion centres such as the Idler Academy and the School of Life, founded by best-selling writer and philosopher Alain De Botton, where visitors attend lectures on ethics, or take evening classes on “How to be a Better Friend”.

A BALANCED ATTITUDE TO SUCCESS

One of the central paradoxes of affluent countries around the world is that as those countries have grown richer, they have also become unhappier, with rising levels of anxiety, depression, obesity and other problems¹⁶.

This is a situation that has particular resonance for men. As the main breadwinner in the majority of homes, historically men have been under pressure to climb a career ladder and demonstrate their personal worth by attaining a high salary. In pursuing these goals they have be-



come prey to poor health and high stress, often losing contact with their friends along the way.

In the era of the New Friendship, men are starting to seek a more balanced quality of life. In some cases, this involves a dramatic rejection of career and status. For instance, Japan's *soshoku danshi* ("herbivore men") are a generation of twentysomething men spurning the work-focused, salaryman lifestyle of their fathers in order to spend their time on gardening, home decorating and online gaming⁷.

Post-material aspiration

Most men are not taking such a radical approach. But growing numbers of them are seeking to "have it all" through a broader, deeper quality of life that balances career goals with making time for friends.

In the wake of the 2008 global financial crisis, and its dramatically unsettling effects on GDPs and job opportunities in much of the world, more and more men are being drawn to rethink the meaning and value of success in their lives. These are men who are serious about attaining success in the workplace and enjoying a good career; but also recognize that achieving happiness and fulfilment means reaching for goals that lie beyond money and possessions.

"In tougher economic times people look for experiences beyond the material," says David Hopper of research agency H2. "A spir-

itually more rewarding level of male friendship than someone to practice consumerism with is developing." If there's a term for the perspective they are now adopting it might be "post-material aspiration".

"Men are getting tired of being sold the dream of a perfect life," says Neil Boorman of creative agency VCCP, who is also the author of *Bonfire of the Brands*, a book that is highly critical of consumer culture. "Yes, you can get a great car, a great apartment, a flash watch. But what's the point if you're working day and night and can't enjoy time with your friends? Those products end up as consolation prizes. Men today are looking beyond salary or status goods. They are redefining success based on meeting personal goals of a more balanced, emotionally satisfying life."

This redefinition of the meaning of success is a topic that's being explored by some of the world's leading economic thinkers. Amongst them are Richard Wilkinson and Kate Pickett, authors of influential book *The Spirit Level*, Nobel prize-winning economist Joseph Stiglitz, and Robert Skidelsky, Emeritus Professor of Political Economy at Warwick University, who has argued that "wealth is not an end in itself but a means to the achievement and maintenance of a 'good life'"¹⁸. The notion of post-material aspiration is also being embraced by business figures such as Tim Ferris, whose book, *The 4-Hour Workweek*, has been on the *New York Times* business best-

seller list for the past four years.

Ferris counsels his readers to work the least amount of time necessary to make the maximum amount of money possible, and then spend the resultant free time creating a "meaningful life" full of discovery, adventure and time well-spent with friends. In that respect he stands in contrast to business sages of earlier periods such as Stephen Covey, who wrote *The 7 Habits of Highly Effective People* and Spencer Johnson, author of *Who Moved My Cheese*. The mantra of those books was to work as hard as possible, for as many hours a day as necessary, in order to "make it". By selling so many books arguing for the opposite, Ferris highlights just how radically men's dreams of success have changed in recent years. "Success is no longer about material reward alone – that is seen as being emotionally immature," says David Hopper. "Making wise choices about how you spend your money, favouring experiences over possessions, and spending time with those people who build and reward your psyche is recognised as more worthwhile and emotionally intelligent."

Philanthropy

The best indication of how men's attitudes to success are changing in the early 21st century can be seen in the attitude of wealthy and successful men themselves. In 2010, Microsoft co-founder Bill Gates and business investor Warren Buffett,

MATES, DROOGS AND COMPADRES: THE INTERNATIONAL LANGUAGE OF FRIENDSHIP

In compiling this report, we talked to groups of men in major cities around the world – New York, Shanghai, London, Moscow, Mexico City and São Paulo – to get their views on how attitudes to friendship are evolving internationally. This is a rough compare-and-contrast guide to friendship, based on their words.

Each country has nuanced words for friends that grade relationships by precise rules. In Russia, for instance, a **droog** is a close friend. A **dar nakoni** is an acquaintance, as is **pryatil**, which derives from the word pleasant. A **konish** is a cellmate, implying shared hardship and extreme loyalty. A **ba'han** is someone who protects you, like a father.

In Mexico, **amigo entrañable** describes really close friends, **cuates** is for superficial friendships, **amiguero** is someone who goes out a lot and has many superficial friends and **compadre** is someone you know and admire who you'd like to upgrade to friend.

In the UK, there are friends – close and trusted; mates – men you see a lot and like; chaps – similar to **compadres**, often admired, often not that close; colleagues – people you don't necessarily like but who you have to work with; and blokes – everybody else.

In the US, mates are buddies and bros, and blokes are dudes and guys. Whilst in China **jiu rou**, which means alcohol and meat, refers to friends you normally only go out to eat and drink with, like mates or buddies, while a **haoyou** is a good friend.

National differences and similarities

When they go out for a drink, men in São Paulo head to a boteco, which is the Brazilian equivalent of a pub. Botecos have waiter service, so there is no culture of buying rounds, and men drink at their own pace. They rarely get drunk and the bill is always divided fairly at the end of the night. But conversation invariably

turns to the opposite sex. "The talk is always about women," says Martin F, who runs a high-end travel agency. "Conversation among men is a male version of female gossip: who you slept with; who you want to sleep with. Adultery is much more acceptable."

Mexicans and Americans like to hug, high five and even hit their good friends. "Even the most 'bro' dudes in the world still like to hug their friends," says Charles D, a businessman from New York. "It's not just like a hug; I'm hugging you but I'm hitting you at the same time. There's a lot of the hard slapping."

All the groups were prepared to weep in front of their friends and almost every group was prepared to act as a "wingman", with the UK and Mexico being the most willing. "Any Mexican is always ready to help a friend chat someone up," says Carlos T, a businessman from Mexico City. "Whenever you see two girls together and one of you goes up to them, it's almost obligatory that the other one has to go as well to support his friend."

China's economic boom means friends share financial opportunity. "I think it is even better times for friendships than before," says Ni B, a production company MD from Shanghai. "We are generating more resources, and having a bigger picture in front of us means you can hook up more friends, to create better and more interesting projects together."

In America, work is also important in forming friendships. "I don't remember my father ever going out to a business function after work," says Charles H. "But these days men have to do it all the time. Lots of my friendships are business orientated."

In Russia, conversely, nudity is important to friendship. "**Droog** means a close friend – someone who has seen you naked," says Nadir A, a Moscow businessman. "For a **droog**, it's an essential element," agrees Dimitry T, a private-equity entrepreneur. "Do you trust the guy? Yes. Has he seen you naked? No. Oh well, disqualified."

launched the Giving Pledge, a campaign to spur America's wealthiest individuals to give the majority of their fortunes to charity. The rich have been generous philanthropists in previous eras, yet they have also often strived to keep their fortunes within their families, creating dynasties such as the Rockefellers, Astors and Rothschilds in the process. By insisting on the greater importance of distributing wealth rather than passing it on as an inheritance, the Giving Pledge is a striking illustration of how much things are changing.

To begin with, many of the 69 figures who have signed up are self-made entrepreneurs,

"Making wise choices about how you spend your money, favouring experiences over possessions, and spending time with those people who build and reward your psyche is recognised as more worthwhile and emotionally intelligent"

David Hopper, H2 Partners

rather than heirs to family money. The other notable factor is the relative youth of many on the list. Gates, along with other digital pioneers like Steve Case of AOL, and Vinod Khosla of Sun Microsystems were born in the 1950s. But there is an even younger set of signatories, including Facebook co-founders Mark Zuckerberg and Dustin Moskovitz, both aged 28, and Elon Musk, the 41-year-old creator of Paypal, SpaceX and Tesla Motors. It is these latter names, that between them have pledged tens of millions of dollars to charities and foundations, and are the most prominent role models for modern men. In the process, they are bringing a new perspective to the meaning of success. Even beyond the ranks of the mega-wealthy, sports stars and celebrities such as Brad Pitt, Ben Stiller and Kobe Bryant have set up their own charitable foundations. In doing so, they too are setting a powerful example that success today is not defined by how much money a man has, so much as how he spends it.

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“The successful men we respect today are the ones who acknowledge their responsibility to the world and try to help others, rather than just splashing their money on yachts or sports cars”

Neil Boorman, VCCP

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“Pledging millions of dollars to charity, as Zuckerberg and others have done, is an influential act,” says Boorman, who has also developed creative content and strategy for leading charities, including Amnesty International and Christian Aid. “It changes some of our expectations around success. The successful men we respect today are the ones who acknowledge their responsibility to the world and try to help others, rather than just splashing their money on yachts or sports cars. Men like Zuckerberg send a powerful signal that aspiration doesn’t end with material goods. The greatest goal is to use money or influence to try to make the world a better place.”

CONCLUSION

Affected by powerful social and economic forces, men’s relationships to each other are changing. Friendship is emerging as a central factor in their lives. As a consequence, they are becoming more emotionally open and questioning the meaning of success in their lives. Increasingly, men are looking to balance career and attainment with more personal goals of fulfillment.

A BRIEF HISTORY OF FRIENDSHIP

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Real friendship is a constant throughout history, but its nature has evolved from era to era.

The Ancient World

Pre-Christian cultures regarded friendship between two men as the supreme human relationship; “Wonderful was thy love to me/Passing the love of women,” David says of Jonathan, when he hears of his death in the Second Book of Samuel in the Bible.

The Pre-Moderns

The 12th century has been called “the Age of Friendship.” It was thought that because saints had achieved sainthood through a sort of friendship with God, the very notion of friendship was, according to clerics, “part of the scheme of salvation.”

The Renaissance

The writings of Niccolò Machiavelli, famous for his cunning and devious commentary on power in *The Prince*, suggest a new world, in which greater learning and wealth give rise to a more predatory society. That danger means that the identification and rejection of false friends becomes at least as important as the cultivation of good ones. Historians ascribe this coldness and insecurity to the political instability of the period. The uncertainty meant that genuine,

loving companions were to be coveted, not least because, as so often seen in the plays of Shakespeare, so many apparent friendships ended in betrayal.

The 18th Century

In this period, the English word “friend” acquired its current meaning; previously it had meant anyone, including kin, with whom one had a social relationship. By 1755, it was defined in the dictionary as “one who supports you and comforts you while others do not.”

The Modern

During the 19th century, men became increasingly worried that the new mass, industrial culture had disrupted old social patterns, and made real friendship difficult to attain. Sociologists such as Georg Simmel and Ferdinand Tönnies argued that modern ways of living were driving people apart. The most regrettable change, wrote Tönnies, was that friendship was being edged out because “everyone is thinking of himself in competition with the others.”

To cope with these new conditions, men evolved a new independent-minded approach to life. The popular template of masculinity was defined in popular entertainment by a new kind of hero – tough, solitary adventurers such as Tarzan, The Lone Ranger and Sherlock Holmes.

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THE NEW FRIENDSHIP: ITS IMPACT ON HOW WE LIVE AND WORK

The New Friendship is changing the rules by which modern men live and work. Evidence from a raft of recent research, and our own findings, is uncovering the pivotal role that friendship plays in everything from business and entrepreneurship to health, wealth, happiness and how we communicate. In Part 2, we look at how the New Friendship is impacting on the following areas of modern life: business, wealth, well-being and social media.

BUSINESS

Friendship is becoming a key tool for men doing business today. To understand how that has transpired, we have to look at why one of the best-established modern theories about business success is wrong.

For several decades, it has been accepted wisdom that a crucial factor in business success was building a wide network of friends, associates and colleagues. The argument went that through them you could access new information and contacts, and thus get ahead of the competition. As Richard Koch and Greg Lockwood, authors of *SuperConnect* put it, “Networks rule the world.”¹

American sociologist Mark Granovetter first developed the theory in 1973². He distinguished between “strong ties” – close bonds with family and friends, and “weak ties” – our links to contacts, colleagues and distant relatives. Where strong ties created a closed loop of information, according to Granovetter, weak ties helped build broader, more diverse networks, which led to new business opportunities.

In many ways, Granovetter’s theories mim-

icked the old Chinese tradition of *guanxi* – a concept that combines western ideas of contacts, networks and relationships across the business, personal and emotional worlds. “*Guanxi* is like the basic connection between two units,” says Qiu Z, a company vice president in Shanghai. “Any connection can be called *guanxi*, staff to boss, colleague to colleague, and I can use this *guanxi* to get something.”

This is one reason many experts over the years, such as Dale Carnegie, in *How to Win Friends and Influence People*, have argued that the number of a man’s friends equated with his chances of success in life. Under this way of thinking, the main purpose of male friendship was the strategic pursuit of status. But our findings indicate that men are no longer as calculating in their approach to building contacts.

In New York, a more malleable concept of “likeability” is replacing the cold utility of pure networking. “All of us prefer to do business or interact with people we like,” says banker Charles H. “I think rather than doing business with someone that you can’t stand, or who

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“...having a large network takes a lot of maintenance and it’s not necessarily that effective”

Nadir Contractor, Universal Music Group
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makes your skin crawl, or that you don’t respect, you would happily give up that business – or do it with someone else.”

New research now shows that strong ties are much more important than previously thought. In the fast-paced modern workplace, where good collaborative and inter-personal skills are critical, one of the most valuable assets you can have is a core team of trusted friends and allies. In the maelstrom of modern life, your friends are the calm at the eye of the storm. Spending time with them is like establishing a safe place where there is room to share information, contacts and ideas. For modern business leaders, strong ties of



friendship are a valuable resource.

“It’s often said in business that you need a big network to succeed. But having a large network takes a lot of maintenance and it’s not necessarily that effective,” says Nadir Contractor, Commercial Affairs Director at Universal Music Group and a senior executive in the music and entertainment industries for the past two decades. “The ideal is to have a small, core group of friends that you can rely on and also learn from. It is not about sheer numbers of contacts, but a comprehensive group that can drive fresh ideas and innovation.”

In recent years we’ve seen close-knit groups of men become successful in areas across the working world. In the tech industry, the start-up, founded in a dorm room or parent’s garage by a group of college friends, has almost become a standard model of success in the wake of the creation of companies such as Facebook and Google. And old friends, together since their student days, have risen together to the very top of British politics, in the form of Prime Minister David Cameron, George Osborne, Chancellor of the Exchequer, and Boris Johnson, Mayor of London, who were all members of the exclusive Bullingdon Club while at Oxford University.

Strong tie start-ups

In particular, for entrepreneurs seeking to establish their own businesses, research is discov-

ering that having a core group of friends to trust and grow with is no longer an optional extra. It’s a vital competitive asset.

“If you’re starting a business or trying to go out on your own, it’s really important to have a close set of friends to look to for support,” says Contractor. “A successful network needs the individuals to not only bring knowledge and information, but also the willingness to selflessly share to the group’s benefit. This helps strengthen the ties, which make a network both cohesive and vibrant. It is important to remember that networking is about reciprocity, and delivering value back to your friends as a valued member of their network.”

These are the conditions that help grow what might be described as “Strong Tie Start-ups”. In a study of new tech companies clustered around the oil industry in Aberdeen, researchers from the Aberdeen Business School and Lancaster University Management School³ looked at what drove success for new businesses. They found that company founders who had their own strong, close-knit networks of friendship, based on values of openness and trust, were able to draw on a crucial resource as they grew their companies. The ability to work socially, “through social relations, social interaction and social networks”, was the secret to successful entrepreneurship, concluded the report. These findings were echoed in a report on UK small

business networks by British researchers⁴, and an analysis by American and Norwegian academics⁵, of the social networks of over 280,000 new business owners across Europe. Both of these studies discovered that entrepreneurs placed a significant importance on the support of friends in offering insight and advice.

Research among small and medium-sized enterprises in Australia⁶ also found that entrepreneurs who were able to draw on networks of trust enjoyed a distinctive edge over their rivals in building their companies. The study found that “networks that have high levels of trust foster entrepreneurship and competitive advantage.” Conversely, those entrepreneurs without a close-knit network were less likely to succeed.

Our own research supports these findings. As Taylor D from New York says, “The best thing about friends is learning and benchmarking. You share things and you share opinions. It’s a way of checking if what you’re seeing and thinking makes sense. We chat about business and career choices all the time and we share information. They give you ideas, they problem solve with you.”

WEALTH

Friends are an increasingly precious resource in our personal and business lives. But just how precious? Professor Nattavudh Powdthavee of



Economic value of frequent contact with friends

the London School of Economics, is a pioneer in what we might call “Friendonomics”. He has found that frequency of contact with friends and family is one of the factors that rates most highly, along with decent wages and good health, when people are asked to assess their own happiness and satisfaction levels⁷. Put simply, we’re happier when we see our friends more; so much so that a change from seeing friends less than once a month to seeing friends on most days is enough to substantially improve the quality of our lives. Powdthavee has quantified that amount and calculated that the economic value of friendship can be as much as £85,000 a year.

He has arrived at that figure by taking a random sample of individuals questioned in life-satisfaction surveys, recording the satisfaction levels of the people in these samples at different points in time, then using simple statistical methods to work out an implied “shadow price” (market price of intangible assets) for their actions and desires. Once calculated, the amount of money needed to give our wellbeing the same boost as seeing friends regularly is revealed as between £20,000 and £85,000, depending on the individual. To understand this, it is useful to know that extra money boosts our happiness only in the short-term; a large salary increase pleases us when we first receive it, but we quickly come to take it for granted. Friends, by contrast, consistently buoy our spirits.

To put this sum into perspective, £85,000 is a larger amount than the value of getting married, which has been measured by economists at £50,000. It is also a considerable consolation for the loss of happiness involved in losing your job (minus £143,000) or getting divorced (minus £170,000).

Powdthavee’s findings are backed up by the results of Gallup research in America⁸ which

THE £85,000 QUESTION

Would you be prepared to give up a friend in exchange for £85,000? We asked men this question in interview groups in major cities around the world. Then we stood back and let them thrash it out.

New York

Charles H: I have probably two friends that I could not be paid to sever the friendship with.

Benjamin H: I’m going to be the asshole here and say that there probably is a monetary value. I don’t know what it is. It’s not a small number I’ll say that.

Kevin P: Well you can always buy new friends, right, with all the money.

Charles H: But what kind of friends would they be?

Charles D: There are so many variables in friendship that make it almost impossible to put a capital value on it.

Shanghai

Chan W: Hmmm. If this person wants to give me that money what does he really want? He must have some intention so I wouldn’t give into this.

Zhang Z: Give me £85,000 and I won’t see Chan W again. But put the cash on the table first.

Ni B: We could split it and pretend not to see each other. In China we have a saying that your friends who are like brothers are like your hands and your feet, while your wife is like your clothes. So you can change your clothes but you can never change your hands and feet.

Qiu Z: Any kind of connection or *guanxi* has a proper price or value. If you pay more than the price of this connection it can be sold.

shows that those who said they had best friends at work (30% of Americans) were seven times more likely to be engaged with their job, create more profitability for their company and produce higher quality work.

Friends can also help you earn more money. Economists from New York University and Boston University³ recently analysed decision-making within a large American executive recruitment firm. They found that recruiters with a tighter group of friends were able to use that group to

Moscow

Dimitry T: The real question is whether you are being asked to betray someone or whether a change in your lifestyle means that you will see less of him. I would not want to betray a friend for any amount of money.

Nadir A: If I was appointed governor of a remote province I would take the job, but I’d still cherish my friends. I would not give up my friends for any amount of money.

Vladislav T: Perhaps you could structure the deal. Give up your friend for money and then give him a kickback of the bribe so that he benefits.

Mexico City

Carlos: If they offered me money to stop seeing a friend, no. Although I have taken a job that moved me to another city so I could no longer see my childhood friends, and it paid me a lot less than that.

Antonio: Part of being a friend is that they understand that you have to better yourself, professionally and financially, and often other people, like your family, benefit from your opportunities. This doesn’t mean you don’t care about your friend.

London

Joe M: Not even for a million.

Sean H: It depends. Would anyone find out?

Joseph L: I would accept that price... I mean not for Joe and Johnny. But I would for Sean and Raj.

source new information more effectively than colleagues who relied on a wider, more diverse network of contacts. Because recruitment agencies are highly dependent on new information when hunting out the right candidates for job vacancies, the employees with tight friendship groups were able to perform better within the company and produce higher revenue for the firm and themselves.

WELL-BEING

Increasingly, researchers are discovering that friendship has a “Network Effect”; there is a contributory link between the quality of our relationships with friends and our overarching quality of life, from health and happiness, to job opportunities and lifespan.

Researchers from the Harvard Medical School and the University of California, San Diego⁹ have found that happiness among friends is contagious. In a study that looked at the happiness of nearly 5000 people over a period of twenty years, they discovered that personal happiness depends on the happiness of those we are emotionally and physically close to. If a good friend who lives within a mile becomes happy, there is a 25% probability we will become happier too. This Network Effect can be measured for up to three degrees. One person’s happiness can spark a chain reaction, cheering up not only their friends, but also their friends’ friends, and their friends’ friends’ friends. The effect lasts for up to a year. It also has a contagious impact on others nearby, benefiting spouses (8%), siblings who live within a mile (14%) and next-door neighbours (34%). Happiness however, is not contagious among co-workers, suggesting that its basis lies in the strong emotional bonds we share with our close friends and loved ones, rather than the shallower relationships we form in the workplace.



Friends can also help you live for longer. In a ten-year study of 1400 men and women in Australia aged 70 and older¹⁰, researchers discovered that those with a circle of close friends were 22% more likely to live longer than those without friends. Having close family ties, on the other hand, made no difference to survival. Continuing to make time for real friends throughout life is key to enjoying a ripe old age.

The Network Effect of friendship can be witnessed in medical situations, and over the last 20 years, an increasing number of epidemiological studies have shown that people with stronger social networks become ill less often, and recover from illness more quickly.

A US study into patients in hospital facing surgery¹¹ has discovered that people with a support group of friends reported feeling less pain and anxiety before an operation. As a result, they used less pain relief, felt physically better after surgery and had faster recuperation times. By contrast, patients lacking the support of friends had higher levels of pain and anxiety both before and after surgery. Studies in war psychiatry have shown that soldiers who lose significant numbers of friends in their unit are more prone to combat exhaustion than those who do not¹².

SOCIAL MEDIA

Over recent years, ideas about friendship have been revolutionized by the advent of social media. The numbers using social network sites is growing. In America, for instance, nearly half of all adults (47%) use at least one social platform such as Facebook, Twitter or LinkedIn¹³. This is close to double the 26% of adults using such sites in 2008. But that rise disguises a more detailed story about the different ways men and women are using social media, and what that means for their relationships with friends.

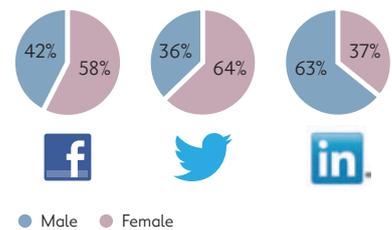
The most striking statistic about social media use is that it is disproportionately female. Men are in a minority on almost all the main social media platforms. They make up 42% of Facebook users, compared to 58% for women¹⁴. They account for just a third of Twitter users (36%)¹⁵. And they are less than a fifth of Pinterest users, which is overwhelmingly female (82%)¹⁶. The only



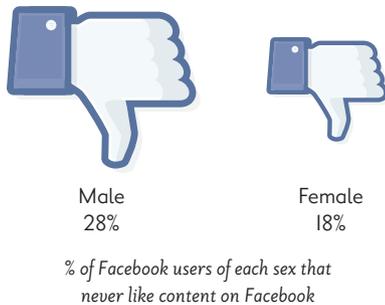
platform with a markedly different gender profile is LinkedIn, which has nearly twice as many male users (63%) as female (37%)¹⁷.

Men are also less socially active online than women: 51% of men access social media once a week compared to 65% of women¹⁸. While women make an average of 21 status updates per month on Facebook, men make just six¹⁹. And while 28% of men have never “Liked” any of their friends’ content, that number falls to 18% for women²⁰. As Sheryl Sandberg, COO of Facebook has said, “The social world is led by women.”²¹

In the era of the New Friendship, the value men place on social networks is increasingly determined by the quality, not the quantity, of online relationships. That is partly because men have a more functional, rather than discursive relationship with social media. Men are more likely to use social networks for information gathering and as a means to display their own



% of users on social networking sites who are male or female



location and status updates. They consume more blogs than women (54% to 46%)²², and in the UK, 45% of men use social media to check into places via sites like Foursquare, compared to 33% of women²³. As Helen Nowicka, UK Head of Digital at Porter Novelli communications agency has said, “Men are from Foursquare, women are from Facebook.”²⁴ The growing realisation that men use social media differently to women is leading to the rise of new platforms aimed specifically at men. These include Jaxx, a social networking smartphone app, and Gentlemint, a social bookmarking site that has been described as a male version of the female-dominated Pinterest.

Over-friending

Yet there is little sign that men want to catch up with, or imitate the behaviour of, women online. If anything, the differences in their activities are becoming more pronounced. Where women are using social media to establish wide networks of connections based on shared, participatory activity, men are focused on building fewer, deeper relationships.

Women have a wide set of online friends and they interact with them vigorously. 93% of women use social media to read posts, share photos and comment on friends’ profiles²⁵. In contrast, men have an average of 120 friends on Facebook and they are in close, regular contact with only four of them²⁶.

One of the reasons for this is a dislike among men of “over-friending” – accumulating large numbers of online connections. A study into attitudes to friendship on Facebook by the University of Michigan²⁷ found that their own friends often view users with a large number of friends

negatively, because they are seen as trying too hard to be popular. This is evidence supported by our own research. “I know a couple of men who have like 1000+ friends on Facebook,” says Joe M, a writer from London. “I don’t see them being any more popular in real life, and actually I think some of them are pretty lonely.”

The idea is also viewed poorly in Mexico, where the term *amiguero*, which roughly translates as over-friendly, is also used to describe a person with lots of superficial friends.

But it is also because when faced with managing a considerable number of contacts, across an increasing amount of social media platforms, many men are taking a strategic approach to how they use their time online. They are establishing a hierarchy of online relationships and reserving the majority of their time for a small group of close friends. For instance, Phil Barrett, Global Senior Director for Digital Marketing at Research In Motion, has described how he has categorized his online friends, with best friends at the top and other connections tiered below: LinkedIn for his professional network; Facebook for people he already knows; and Twitter for the people he’d like to know better. “Social media,” says Barrett, “has changed the definition of friends.”²⁸

High value networks

For many men, the benefits of investing in a small number of high-quality online friendships can be significant. A report from the Pew Research Center has found that, in comparison to non-Internet users, regular users of Facebook receive an above-average amount of emotional support from their friends²⁹.

In practice, then, men are using social media to create high value networks – a small, close-knit core group, whose connections are built on support and companionship, and which strive to replicate the trusted nature of real-world friendships. Even within these circumstances though, there is a deep-seated feeling among men that making time for real friends should ultimately be done face-to-face. “You can get as many emails as you want about someone’s situation,” says Charles HB, a banker from New York. “But it doesn’t really have any impact until you’re sat in front of someone having a conversation.” Even as social media comes to play an ever-more promi-

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“I know a couple of men who have like 1000+ friends on Facebook... ..I don’t see them being any more popular in real life, and actually I think some of them are pretty lonely”

Joe M, London

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nent role in our lives, true friends are still making time to meet in person. “You cannot replace real friends with SMS or Facebook,” says Dmitry T from Moscow. “You have to keep in face-to-face contact with friends – and that takes time.”

CONCLUSION

The New Friendship has wide-ranging implications for the way men live and work today. Paramount among these is the finding that connection with close friends is a vital aspect of how men can thrive and succeed in the modern world. Friendship aids entrepreneurship and it has a contagious Network Effect on our lives, improving health, wealth and longevity. When real friends make time for each other, the quality of their life shows significant improvement.

THE NEW FRIENDSHIP: GROUP DYNAMICS AMONG MEN

In Part 3 we look at the behaviour of men in close-knit friendship groups. We identify six archetypes, or roles, that men act out when they come together as friends. And we analyse the group dynamics among friends – how they relate to each other, and to others outside the group, and what their body language says about them, both as individuals and as part of a group.

Each individual group of friends is unique, with its own history, characters and relationships. However, certain “types” or archetypes of man can be identified in groups across the world. For example, the joker and the natural leader are popular characters in many movies, TV shows and other forms of entertainment.

Because different types attract, balance and complement each other, psychologists and researchers believe it is possible to describe the archetypes most likely to be found in any group of long-time friends. In consultation with psychologists and experts, we have devised a set of six archetypes, modelled around the friendship groups of aspirational, international men aged 25-45.

The archetype played by friends in a group does not necessarily define someone’s entire character, and away from the group, an individual’s character may differ noticeably. This is because groups have their own logic and dynamics that can direct people away from their natural state into new roles. To provide the most obvious example, two members might be candidates for the leader role. Typically the stronger

of the two will become leader, and the weaker will adapt to another role. In such a situation, the individual’s character will be suited for some roles, and not others. If no suitable roles are available, he may well leave the group. This is a typical process in the early stages of establishing a core group of friends.

Bill Black, former Team GB Olympic volleyball and triathlon coach, sees a parallel process in team building. “We would not be looking for the characteristics to make up a team in the first place. They tend to come to the fore over time, and the coach will act accordingly to develop elements which are useful for the squad,” he says. “Ideally, I would have one of each type for a team, with the exception of The Rock (see page 17). Otherwise trouble may brew. Opposite poles attract, but men of the same type can come into conflict.”

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“Ideally, I would have one of each type for a team... ..Otherwise trouble may brew. Opposite poles attract, but men of the same type can come into conflict”

Bill Black, former Team GB Olympic volleyball and triathlon coach
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THE SIX ARCHETYPES OF FRIENDSHIP

THE PILOT

Smart and in control. Always a step ahead

More than anyone else in the group, he is the leader. Popular, in the know and successful in his career, the Pilot may suggest the venue when the friends meet, and will certainly make the decision if more than one venue is on offer. In either case, he will accept full responsibility for his decision. It is this willingness to accept responsibility that allows him to provide leadership, structure and stability for the group.

The Pilot dresses smartly, but is not always the most prominent man in the group. Sometimes he may sit back, talking quietly and using body language (he is a great “finger-steepler”, see illustration) to communicate poise and control. Regardless of his stance, it is clear that anyone seeking to influence the group will need his approval first.

He places intense value on the time spent with real friends, though he can be hard to pin down when making arrangements, as he is in high demand socially, and is also an effortless net

worker. Feeding off these networks, he maintains an excellently filtered ideas-bank of “new stuff” and could be compared with what business writer Seth Godin calls “The Sneezer” – the person who will spread the word if you deliver for them; someone who can command attention.

Although his key characteristics are universal, The Pilot will express himself differently in different cultures. In the West, he is likely to impress with his cultural knowledge and his sense of what is right and “cool”. Elsewhere, it is with his entrepreneurialism, risk-taking and ability to manage a consensus among his friends when need be.

He can be egotistical and overbearing, and may from time to time forget the needs of the whole group. He is particularly prone to conflict with The Wit, who has the ability to spot a misstep, as well as the verbal cleverness to undermine him, and The Explorer, whose ideas are often too avant-garde for his tastes.



THE EXPLORER

Effortless networker. Loves new people and places

In business terms, this is the type whose time has come. The Explorer instinctively seeks out new possibilities, ideas and opportunities; the clothes he wears and the music he listens to this month will be what the rest of the group buys next. They trust him, often more than any media, to guide their leisure-time choices. He won't get involved in the organisation of meet-ups, but if anyone is going to argue for a new venue once they're out, it will be him.

This willingness to experiment, the hunt for innovation and his tech-savvy make him attractive to many employers nowadays. But it was not always like this. When the group was younger, he probably seemed nerdy. Male hierarchies typically rely on sporting prowess, toughness and humour. The Explorer tends not to thrive in any of these areas, which is one reason he can be so solitary and happy in his own company. Interesting that he is now increasingly seen as one of the transformational leaders needed in

modern business, where success is often determined by smart thinking and innovation rather than older, industrial-era abilities. In developing markets, he is less likely to be so sought-after or successful, and more likely to be, say, a well-off civil servant with artistic tastes.

No matter what the territory, he will be the least motivated by money, seeing life as being about gaining experience, not wealth and material goods. In part because of this, he has a good and trusted network, and loves social networking; he always gets loads of likes on his Facebook status updates. He loves the group, but can come into conflict with everyone, particularly at times The Rock, who will see The Explorer as wilfully unstable, and threatening to his love of fixity. They like each other really, but The Rock was not impressed by that weird bar he dragged them to last time.



THE ROCK

Solid and reliable. His friends are his life

The Rock is never the loudest or the most dramatic member of the group of friends, but closest to being its soul, the keeper of its true values. If they make time for each other and he cannot be there, he is sorely missed – but then this will not happen often, because along with The Coach, The Rock is probably the guy organising things.

He is essentially the embodiment of old-school values, but with a modern outlook on life, defined by hard work, realism, commitment, common sense, family values and reliability. So long as he has the confidence to put his principles into action, he will rise at work thanks to sheer toil and clear-mindedness, and will often surprise people who have known him a while by setting up his own company and doing very well.

Technology may well be his area – his practical flair extends to computers, though social networking for its own sake is really not his thing. Career-wise, he can run into problems when his innate conservatism holds him back and he misses the boat. However well or badly work is going, his delight in his group of best friends is unchanging. No one entertains him like they do, and he is convinced that no other group

has such strong bonds. He can never get enough of the old stories they like to tell, and the adventures they like to recall; he might not be the one telling them, but he is just as happy to listen as to take centre stage. This pride and pleasure taken in his peers means that he will quickly leap to their defence if there is any sense of an attack or criticism from the outside; he will deputise willingly if The Hero is not around. Members of the group who make light-hearted jokes at the others' expense have to be careful too. He is wary of The Explorer and dislikes it when he thinks The Wit goes too far. His idea of success in life is about maintaining standards and ensuring some self-improvement. Experimentation and sarcasm for the sake of it run counter to that.

Oddly, although he is not an enthusiastic user of social media, it can make his role more important. He links the group to real experiences. The other members' cyber-friendships might be acceptable - until they realise they are missing something. The Rock intrinsically understands that this is not the same, and that keeping alive something of "how it used to be" is essential to maintaining the real value of the group.



THE HERO

Natural leader. Never afraid to stand up for what is right

The Hero is a terrific, energising person to have on a team. He has a clear sense of morals and his willingness to stand up for what he believes is right can be inspirational.

But beware – if one of the friends oversteps the mark and threatens the balance of the group, he will deal with them dispassionately. People who do not know him might find him blunt, even cold. People who do know him think he is a great friend to have.

In some ways he is like The Pilot, happy to take the lead and to take responsibility, but he thinks more about how the group is being treated by the outside world, and less about the welfare of the individuals members. If one of them is feeling down, he hopes they will come round quickly; he secretly feels The Coach can be a

little too indulgent at times. This instinct works itself out in different ways in different territories. In Asia, where a typical group of friends likes to have a consensus of opinion, he will also actively and diplomatically help establish that consensus.

The Hero can also run the risk of becoming driven by the need for recognition. If he finds himself on a team with another Hero, sparks can fly. Coaches find that for a successful sports team, one Hero is all but essential, two can be problematic and three is usually impossible. But his worth is increasingly being recognised, and not just by employers. Incensed by corruption, excited by togetherness, he is likely to be leading community action wherever it is found in the world.



THE WIT

The life and soul of the group

Irreverent, satirical and possessed of a great zest for life, The Wit is always at the centre of the group's liveliest conversations, making people laugh with jokes, mockery and self-deprecation. He is a tremendous optimist, and has a determination to make the most of every moment. His only social problem is that the other members of the group can tire before he does. In fact, The Wit's capacity to entertain and amuse can be such that it distracts observers from his other important contributions to the group as a whole.

He, as much as The Explorer, can move the group on, and stop it from getting stale. He spots, and stops through mockery, any boring and overly repetitive behaviour, and he will use his satirical tone to warn friends about objectionable behaviour when a "straight" tone of voice might annoy.

At a time when the prevailing mood of younger people across the world is loosely anti-author-

itarian and pro-freedom and self-expression, he can be an important cultural figure. In rapidly developing countries where there can be tensions between older, conservative voices and younger rebellious ones, he can often keep the peace by forcing a smile. He is particularly adept when it comes to the tendency, in some countries, to renew national identity by acknowledging and being ironic about cultural clichés.

More than anything, he enjoys the company of his group of real friends, and more than anyone else, he is the social glue that binds them together; they really notice the difference when he is not there. The danger for him personally is that in trying to encourage everyone to be positive, he doesn't always express what he feels himself. In that respect, he is a more complex character than he might first appear – but don't let him hear you say so.



THE COACH

Articulate and emotionally intelligent. He likes to listen

The Coach's role may well be the least acknowledged in this group, yet it is utterly essential – if anything becoming more so. He is emotionally literate, and understands the needs and feelings of individual friends, gravitating instinctively to those who are feeling damaged in some way. And he is happy to listen to them talking about their anxieties and concerns without reciprocation, because he feels rewarded by the well-being of the group.

He can enjoy this collective well-being so much that he is often content to sit back and listen, almost as a spectator – a tendency he can share with The Rock, with whom he has certain values in common. So long as he avoids being smothering and a killjoy, he will command great gratitude and appreciation from each group member.

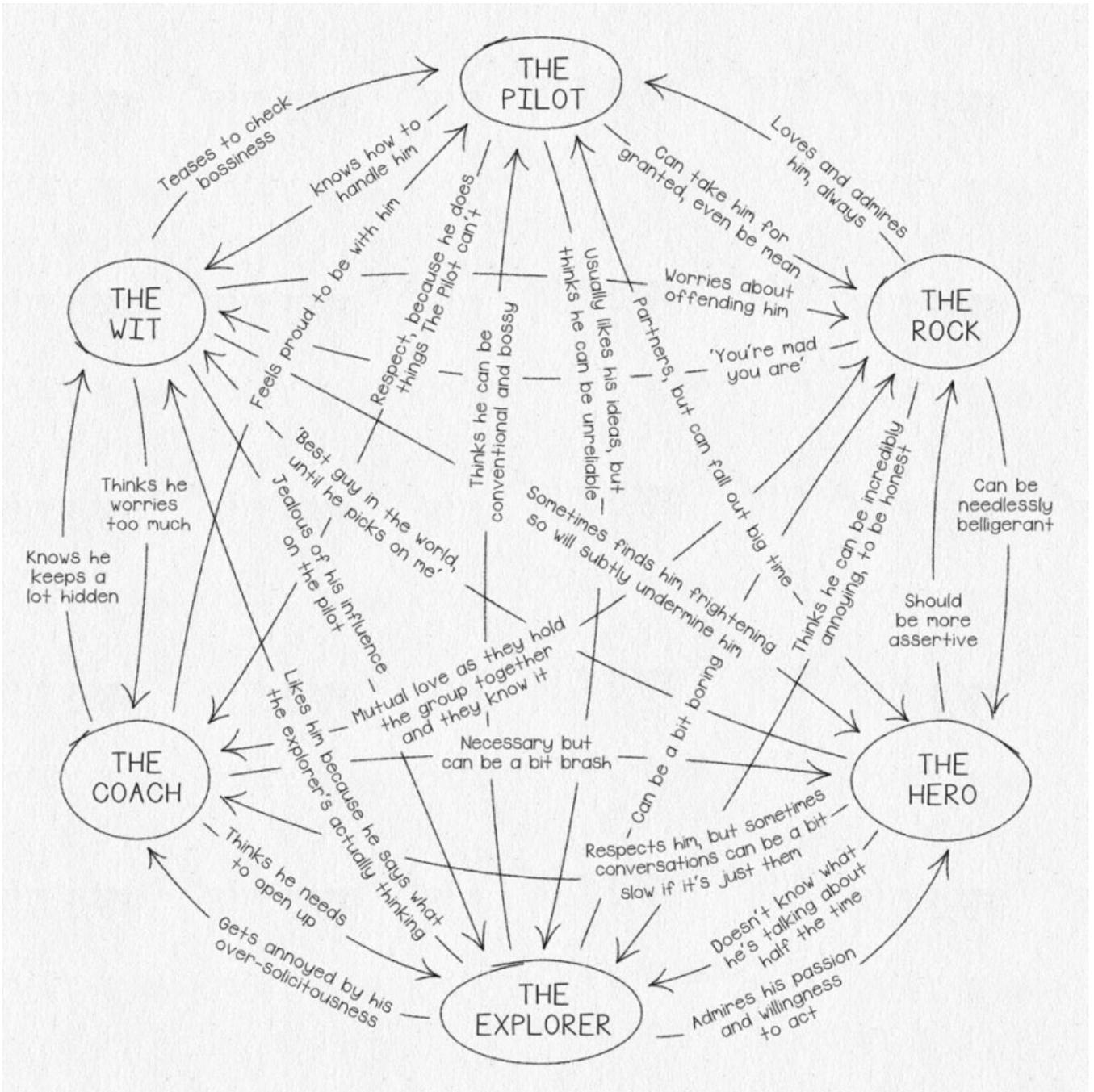
The importance of The Coach in a group has grown over the last decade.

At work, people are less secure and more threatened by change, and generally across the

world, changing work patterns and the decline of the traditional family unit means that men are working longer hours and sometimes taking poorer care of themselves. The Coach is often the member of the group that most conspicuously plugs the welfare gap, providing an example of the way that in the 21st century friends often fill roles traditionally taken by family and community.



A VISUAL GUIDE TO FRIENDSHIP: HOW THE SIX ARCHETYPES RELATE TO EACH OTHER





THE BODY LANGUAGE OF FRIENDS: HOW TO SPOT THE SIX ARCHETYPES

So, perhaps you are drinking in a bar and watching a group of friends, wondering who is who. Or maybe you are with your own group of friends, and you want to check out who got what role. To help, we have put together this guide to the body language of archetypes.

The Pilot

Tends to exhibit what is known as “alpha behaviour”: more upright, more asymmetrical in the way they sit, and sometimes they move a little more slowly than the others. He has the easy confidence to take up more of the shared space, sitting with legs apart, and subconsciously asserting what is known as “visual dominance” – making eye contact when he speaks to you, but looking away when you talk, enticing you to pursue him.

He also uses touch to assert dominance and to bond, such as backslapping, shoulder punching and bear hugging. Touch can be a sign of friendship, of course – but only when both people have the opportunity to touch each other. The Pilot, though, exercises the right to touch others, while making it difficult for others to reciprocate. In more mature, less boisterous groups, you might spot The Pilot holding court, leading the conversation, and forming the steeple gesture with his hands.

When standing, The Pilot often adopts a high-

dominance “straddle stance”, with legs apart and toes pointing outwards. You might also peg him by his dominant expression, with clenched jaw and eyebrows lowered.

The Explorer

Can sometimes be a fairly introverted individual, but will often be seen coaxing and cajoling his buddies to get their own ideas across. The Explorer feels the need to persuade others – grabbing hold of people, making sure they are paying attention, interrupting where necessary, prompting them to express their points of view. He will appeal to them with outstretched arms and open palms to try to bring them around to his point of view, or to persuade them to listen to him. His other telltale sign is a dreamy, slightly disengaged expression as he retreats into his own world, thinking of the next idea to present to the group.

The Rock

The Rock does a lot of imitation and mimicking of the other friends, or, to use the scientific term, isopraxism. He tends to imitate those around him, for example wearing the same clothes as his boss, and mirroring gestures, body movements and mannerisms. It is unconscious, but it is a way of showing that he is not threatening. The Rock will also watch and attend to others,

seeking approval and acceptance, especially from the Pilot.

His body language also speaks subtly of giving up power, and putting aside ego in order to bind the group. He does more shoulder shrugging, which indicates that you are giving away power, and makes you seem friendlier because you are being a little more submissive.

The Rock has a pigeon-toed posture, or “tibial torsion” when standing or sitting, whereas more overtly confident people tend to stand toe out or “military oblique”.

The Hero

Usually identified by his occasionally eccentric and attention-grabbing antics. At any point he may peel off from the group to, say, give a little speech to the assembled crowd, or go over and chat to some women. His behaviour is defined by forays away from the group and braggadocio, or exaggerated examples of dominating behaviour, such as staring at people. Sometimes you see more macho stuff in a Hero than in a Pilot.

When speaking, he will use palm-down gestures to make his point. He may well be facing out from the group, ready to engage outsiders with a penetrating gaze. His hands may be on his hips to make his upper body look bigger and his toes will most definitely be military oblique.

ESSENTIAL GESTURES OF THE SIX ARCHETYPES

When socialising together, the six archetypes also share a range of physical gestures. Gathered in a bar, they are virtually certain to use the following mannerisms:

Touch greeting



It could be a handshake, a fist bump, a high-five, a shoulder punch, or a manly hug. When men meet up, they reach out and touch each other. In Asia, the land of the bow, the handshake is spreading – albeit a delicate one.

Back up



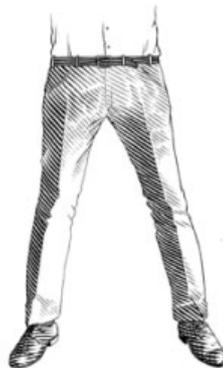
After the initial touch or embrace, men often immediately move apart. They back up half a pace in a little dance of disengagement. It is a way of saying “Yes, we like each other, but we’re not *that* close.”

Hands on hips



This is the preferred stance when hanging out with the boys. It makes the upper body look bigger by widening the shoulders and torso, affecting a manly show of strength. There is also the one-armed version, when the other hand is busy holding a glass.

Military oblique feet



Standing in groups, man-to-man, you will usually see feet facing outwards, in the mode of off-duty military types. This foot position gives a firm stance, which matches your friends in terms of dominance. Watch out for inward-facing, pigeon toes – a sign of submissiveness.

Synchronicity



The more things group members have in common, the tighter the group is. So it follows that gestures and body movements spread unconsciously from one individual to the other as a show of unity. This explains why male friends in a bar end up standing in a circle with their legs apart, all demonstrating the same body language. And when one man raises his glass to take a sip, others follow.

Looking before you leave



Men and women have different ways to end an interaction. When it is time to go, men often turn their heads all the way to one side and then look back to the group to say goodbye. The head turn signals an intention to leave.

The Wit

Often takes on the role of fall guy, prepared to be the butt of people's humour. He will do stupid things that become part of the folklore of the group, and his body language may well be part of this, as he performs funny walks and silly gestures. His face is hard at work, engaged in transformative action. The Wit typically has a "mobile" face, where his lips do all kinds of things depending on their emotion – compressing the lips, or rolling them inward to show frustration, for example. Similarly his eyebrows tend to lift when he gets excited about an idea. These facial cues tend to work to transform listeners, making it easier to change the ideas and attitudes of other people in the group.

His shoulders are also active and expressive, as he uses unthreatening shrugs and side-to-side movements to relate to others and add to his likeability.

The Coach

His most indicative body language is displayed when talking directly to members of the group. When he comes to chat, it is literally face-to-face, sometimes with touch, showing he is concerned about the person. He is not being rowdy, but engaged and accepting. In conversation, he is more likely to have his legs crossed, showing you that he is not about to run off, and is committed to the conversation. To signal attentiveness, The Coach might also raise his eyebrows.

He will also sustain eye contact and look in his friends' faces for clues to their emotional needs. He seeks to understand what the group is feeling and what its needs are. To show understanding, he involves his head in the conversation, nodding in agreement and affinity to give an active, non-verbal cue. Critically, he maintains eye contact when you are speaking – unlike The Pilot, who maintains eye contact only when he himself is speaking.

Men and archetypes: a footnote

To create this report, including this analysis of archetypes and body language, we conducted interviews with groups of friends based in major cities around the world. It was striking that several members of our groups were sceptical about the existence of archetypes and roles within their groups of friends. As Joe M from London put it: "I

think the moment that you feel yourself identifying this person as The Hero, say, or this person as that... it's reducing the friendship. It's nicer when you think that you are close enough that all those archetypes just dissolve away."

In some cases, notably the London group, there was a discernible closing of ranks at the suggestion that an "outsider" could categorise old friends in this way. By contrast, men from other countries welcomed the idea and clearly enjoyed talking about it. The Moscow group, for example discussed it at some length.

Vladislav T: We are a team and the team has different players.

Nadir A: In every group it's like a drama. You have your role. There are main characters and sub-characters.

Dimitry T: There is a joker – that's you (Nadir).

Vladislav T: A *tamada*, a spokesman, a toastmaster.

Nadir A: There is the soul of the group. He is the most important. This is the person who unites everyone, and provides the link.

In New York, several men agreed that they played roles, but felt those roles could change around:

"Really great friends can let you play more than one role. They give you the freedom to be different. With friends you aren't so close with, they expect you to be one thing. This is the highest form of friendship, when people let you be lots of things. You can say I don't feel like that role tonight and just relax. Be who you are, and you end up playing a different group role," observed Taylor D.

What do we make of this? Does hostility to the idea invalidate it? Psychologists believe that the answer lies with ways of thinking. One classic distinction is between people who instinctively trust reasoning (a reliance on observable fact) as the best path to truth, and those who trust feeling (emotions and intuition). Men are more likely (though by no means guaranteed) to trust reasoning. And since the reasoning mindset is less inclined to consider emotion and relationships, and hostile to the idea of needs and dependencies, men are likely to be sceptical about a system that orders their own relationships. (It was noticeable to the researcher working with the groups that when they discussed the

work with women friends afterwards, the women were generally interested and eager to know more).

Psychologist Julie Bullen explains that in fact, men will usually accept the idea, but may need to have it demonstrated by actual examples. "The fact they will discuss it at all shows how far we have come though. The notion of archetypes suggests that they have needs. In the 1950s, when the strong silent type was still the aspirational figure, I suspect most men wouldn't have been willing to entertain the idea."

CONCLUSION

By defining men according to archetypes or roles within a group of close friends, we can form a close and telling picture of the dynamic within a group. We can understand their physical behaviour, their emotional and psychological state, and their status within the group. By looking at how men act within a group we can better understand who they are as individuals.

CONCLUSION: THE FUTURE OF FRIENDSHIP

It is part of the beauty of real friendships that they are so fluid, unique and evolving, that they resist categorisation and analysis. That is why, in compiling this report, we sought to raise questions about our changing relationships, as much as answer them.

In doing so, a central finding has emerged. We are going through one of the periodic transitions in the nature of male friendship, and entering a time in which deeply felt friendships are becoming more important for men, both as a source of emotional enrichment and practical support. The New Friendship is being created in the midst of widespread social, technological and economic changes that are profoundly affecting the ways we live, work and communicate. This era of New Friendship is characterised by three key elements:

- **Emotional openness** – a more engaged, open attitude to friendship and social connection
- **Trust and respect** – an emphasis on trust, mutual respect and gentlemanly “chivalric” behaviour
- **A balanced attitude to success** – a recognition that success in life is based not just on material reward, but also on personal fulfilment and close friendships

The New Friendship has wide-ranging implications for the way men live and work today. As we have established in this report, the health and well-being benefits of friendship are considerable. And even at a time when social media is forming an ever-larger aspect in our relationships, it is very much the case that, for men especially, real friendship means making time to see each other face to face.

What does all this mean for the future? We

believe that the era of New Friendship is only just beginning. Below, we have anticipated potential future developments in the areas of life and work we examined in Part 2 of this report.

BUSINESS

We anticipate that traditional business hierarchies, with bosses at the top and junior staff and workers below, will become increasingly difficult to maintain. This is because although top-tier managers see themselves as gatekeepers of ideas and information, the younger staff below them are starting to find that the quickest way to solve problems is to collaborate with their friends – inside or outside the company. This poses a challenge for businesses, but it also feels like an unstoppable trend, and when trends are unstoppable, businesses must learn and adapt, or suffer.

Some diverse and forward-thinking companies have begun to utilise digital social networks, such as Yammer and Socialtext, within their organisations. Others, such as Proctor & Gamble, have opened themselves up to the energy of friends outside company boundaries altogether, via the fashionable strategy of co-collaboration. This seems constructive and far-sighted. It is clear that friends support each other and generate ideas more quickly than people in other, formal relationships; why not try to harness that power?

In the 19th and 20th centuries, changing work patterns detrimentally affected human relationships. In the 21st, as Richard H Thaler and Cass R Sunstein have shown in their influential book *Nudge*, we are realising it is more productive to work with natural human instincts and behaviours. Given the increasing importance of friend-

ship, we think it possible that in the future, businesses will either hire groups of friends, or put some staff-friend networks on a sort of retainer. This is no more outlandish an idea than Henry Ford’s production line was a few decades before he invented it.

WEALTH

The economic analysis of friendship is likely to grow in significance in tandem with the greater importance being attached by researchers to the study of happiness. As influential reports such as Columbia University’s *World Happiness Report* signal, “the happiness agenda is a progressive project that will have a steadily increasing impact on society as knowledge and experience accumulate. Over time, the explanation of happiness (its causes, direct and indirect) should become a central purpose of social science.”

Governments and international bodies are already taking note. In 2012, the UK government launched its first annual “Happiness Index” – the Measuring National Well-being programme – to record levels of satisfaction and anxiety among the British public. Connection with friends and family is a key criterion being used by the Office of National Statistics in collating its findings. The European Quality of Life Survey, which measures participation in civil society across thirty countries in Europe, also ranks contact with friends as a vital factor in its assessment. In 2012, the Organisation for Economic Co-operation and Development (OECD) launched its own international well-being survey called the Better Life Index, based on similar criteria.

As reports like these grow in number, they are likely to have an increasing influence on how we understand wealth. Friendship will be better

understood as a personal benefit and a social good. Its measurement will grow in importance as a key element in assessing our personal fortunes and national prosperity.

WELL-BEING

Perhaps the clearest and most striking benefit of strong friendships is to physical and mental health. Some recent findings with regard to the relationship between social life and well-being have been astonishing. As far back as 1997, researchers writing in the *Journal of the American Medical Association* asserted “the relative risk for mortality among those with less diverse networks is comparable in magnitude to the relation between smoking and mortality from all causes.”

Other studies mentioned in this report show plainly that the better maintained our friendships, the less ill we become. At a time when many governments around the world are assessing the impact of ageing populations on their healthcare costs, this seems a beacon of hope – although of course utilising the known benefits will be difficult. We foresee doctors and healthcare workers targeting people at the centre of friendship networks, such as The Rock and The Coach, in order to spread information about preventative care. Health improvement schemes and gym memberships might be offered at subsidised rates for groups of friends. And, most importantly, we ourselves might begin to realize that, every now and again, it is a good idea to leave the office early, forget the e-mail, and make time with real friends.

SOCIAL MEDIA

Sir Tim Berners-Lee, the creator of the World Wide Web, has described his vision for the future of online communications as a “Semantic Web”; a system in which machines embedded with internet-enabled sensors and software become “intelligent agents”, talking to each other and handling the transactions and data of our daily lives. In such a scenario, the Internet becomes a ubiquitous presence all around us rather than a service accessed through computers or mobile phones. The practical implication of this for friendship is that it will become even easier and faster for us to access our friends and contacts online.

We foresee the distinctions between “real” and online friends becoming more nuanced, with people adopting increasingly sophisticated techniques to manage and filter relationships online. They will seek to reserve a privileged status for close friends while maintaining connection with an ever-lengthening list of acquaintances and blocking the incursions of trolls and spambots. The goal for online friendship will be clarity and ease of communication in a growing web of complexity.

CONCLUSION

This report is only a glimpse into the evolving nature of friendship. What our findings indicate above all is that, in the early 21st century, friendship is a vital factor in the lives of modern men. For men today, making time for friends is more important than ever.

CONTRIBUTORS

EXPERTS QUOTED IN REPORT

Alan Redman, occupational psychologist and founder member of the Association of Business Psychologists

Felix Economakis, chartered psychologist

Neil Boorman, Content and Communities Planner, VCCP and author of *Bonfire of the Brands*

Sam Buckley, Research Director, Firefish

Bill Black, former Team GB Olympic volleyball and triathlon coach

Nadir Contractor, Commercial Affairs Director, Universal Music Group

Dr Nattavudh Powdthavee, Principal Research Fellow, Centre for Economics Performance, London School of Economics

Greg Williams, Executive Editor, *Wired* magazine

David Hopper, H2 Partners

Mark Ratcliff, Director, Murmur

Charles Gant, Film Critic, *Variety*, *Film 2012*, *The Guardian*

Julie Bullen, business psychologist

Matthew de Abaitua, anthropologist and lecturer, Brunel University

Dr James Staples, Doctor of Social Anthropology, Brunel University

INTERNATIONAL GROUPS INTERVIEWED FOR REPORT

New York

Benjamin H, web developer; Charles D, businessman; Charles HD, banker; Chris K, CFO of internet company; Kevin P, Founder/CEO of entertainment company; Taylor D, entrepreneur

Moscow

Dimitry T, private equity entrepreneur; Nadir A, businessman; Dmitry R, works for a nanotechnology company; Vladislav T, works for a nanotechnology company; Lev S, investment banker; Eugeny S, businessman

Mexico City

Carlos Ado, engineer; Carlos AV, commercial manager; Rodrigo P, mathematician; Pablo C, musical director; Antonio M, mathematician; Carlos Ate, businessman; Carlos F, architect

London

Joseph L, corporate lawyer; Jonny M, medical student; Raj C, head of marketing; Joe M, writer; Sean H, web designer

São Paolo

Marcelo C, internet entrepreneur; Martin F, runs high-end travel agency; Rodrigo P, businessman; Edmundo C, writer

Shanghai

Ni B, production company MD; Zhang Z, social games company executive; Qiu Z, company vice president; Chan W, TV content and programme director

