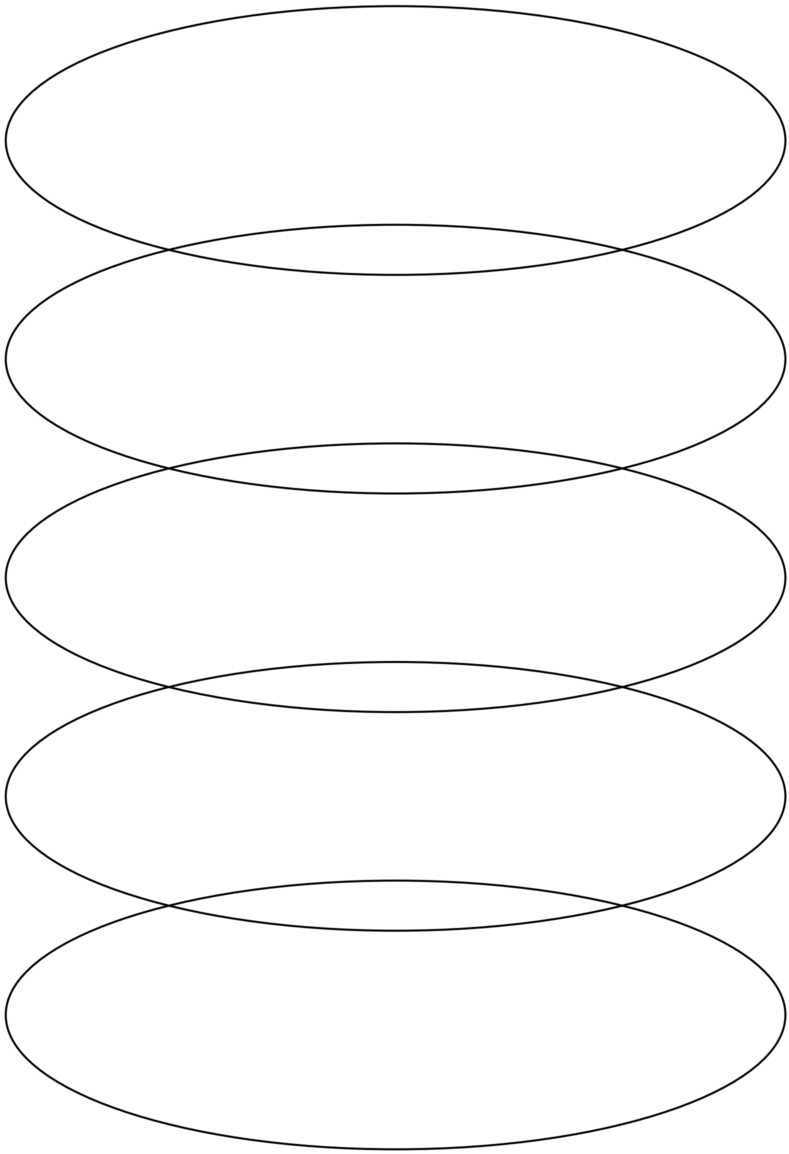

HENRIKKI TIKKANEN

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50

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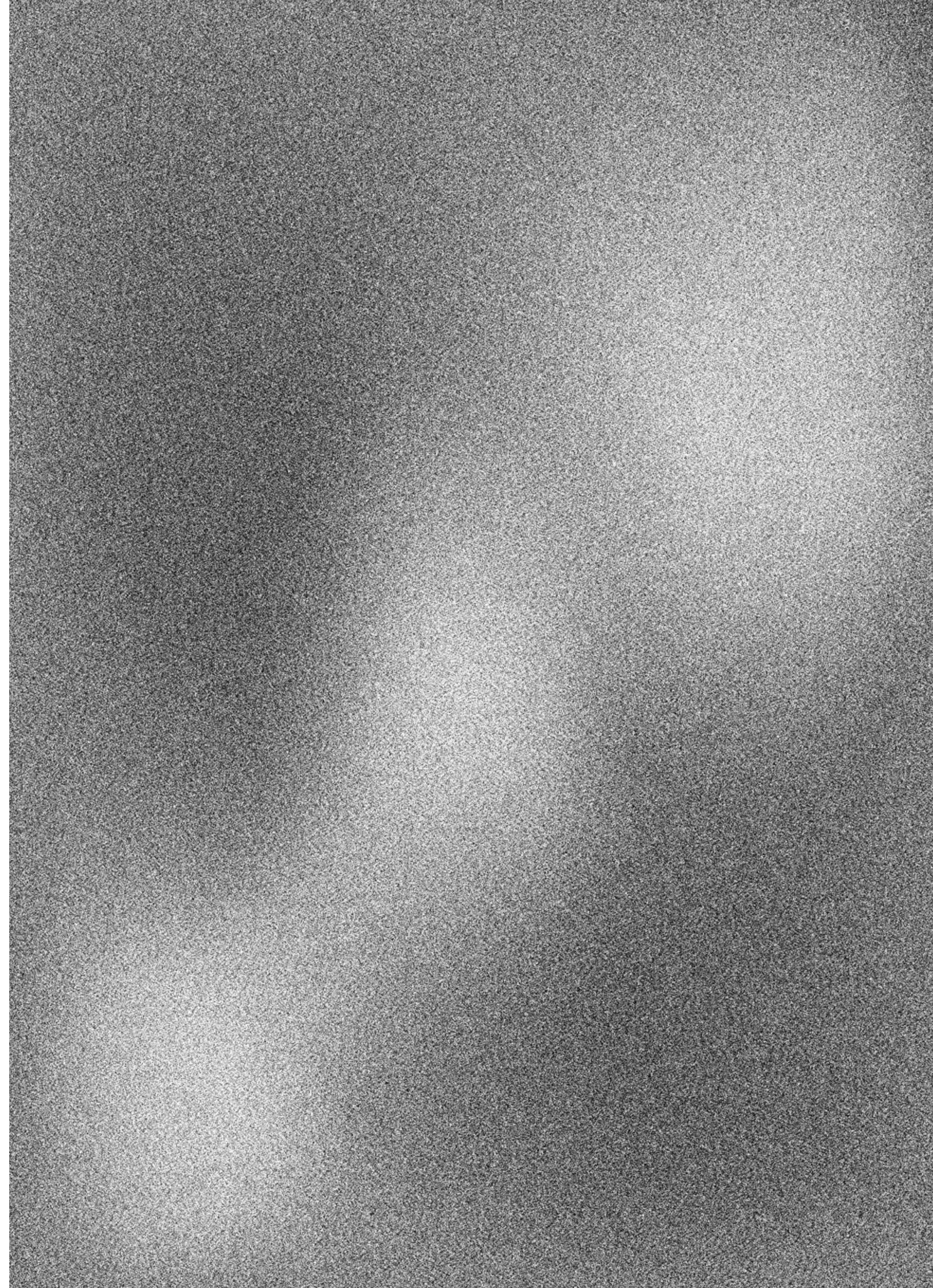

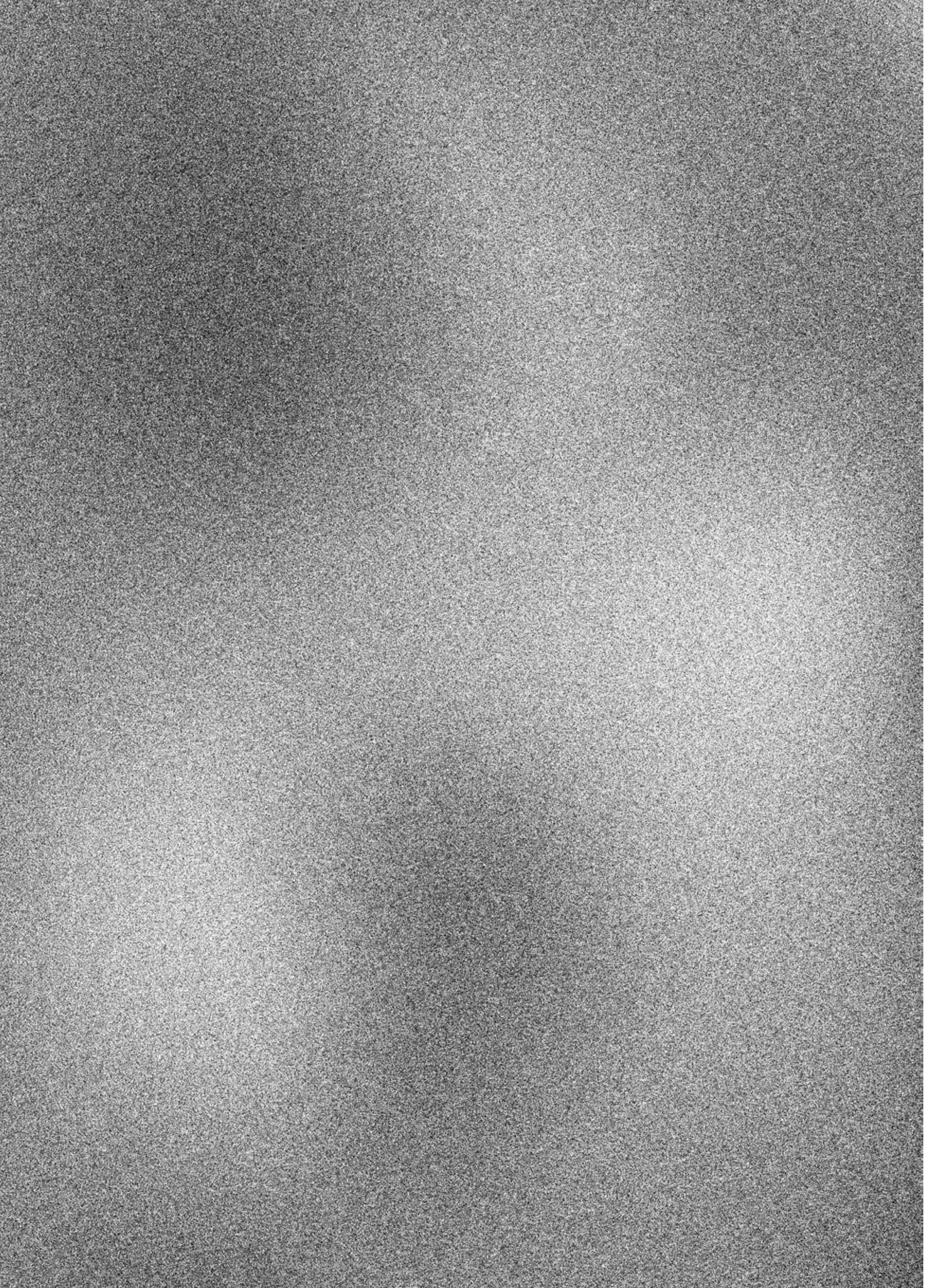

HENRIKKI TIKKANEN
50

SISÄLLYS ↓

↑ CONTENT

To Innumerable Shades: Dimensions of Professor Tikkanen and Henkka

JOEL HIETANEN
JUHO-PETTERI HUHTALA

THIS FESTSCHRIFT is a celebratory book honouring the ongoing life and career of a great Professor, Henrikki Tikkanen, on the occasion of his 50th year occupying his current form of Earthly existence. Contained within the following pages is a remarkably rich collection of articles written by many colleagues and friends of Professor Tikkanen (or less formerly, Henkka, as we all know him). For us today, it certainly feels that we have shared a life with Henkka for a small eternity. We have worked together on myriad projects and studies, travelled the world together, laughed and rejoiced, felt the brush of failure and sadness – a fantastic spectrum of intensities – all together. And this is a book of intensities, of intense friendships.

If one compares this Festschrift to many others, one is immediately struck by its unorthodox nature. A teeming uneasiness, perhaps even an excited giddiness, seems to mark many of its pages. Festschrifts tend to be 'serious': straight and narrow academic publications with little personality. After all, is not the grandeur of an academic discourse something that far exceeds a person, even in a work of commemoration? This book is in many regards remarkably different, almost as if writing to Henrikki without deliberating on him as a friend, character, and enigma was an insurmountable task. Made manifest within this (ostensibly) rather conventional scholar of strategic marketing and business history, there is a restless and captivating *excess* – an affective 'unbearability' that saturates every event and moment that is spent in Henrikki's vicinity. An intensity that cannot be measured or accounted for. The chapters in this book are a testament to this, and we wish to thank all the participants for their wonderful contributions! They come in various forms, lengths, and styles, but there is a common thread of an outside they seek, something always – if only slightly – beyond words, beyond mere description. While overcoding may indeed be an inherent aspect of a profound academic persona, as is developed in Lamberg's and Luoma's respective chapters, there is, as Ostberg in turn notes, something about Henrikki's presence that even radiates all the way to the surfaces and fixtures of entire academic organizations. In addition to these examples that have already laid out a challenging conceptual landscape, all the chapters in this book have risen to the occasion in diverse fashion. The general theme is one of seriously quirky awe – one that attempts to find different ways to always return in wonder to ponder the question of who this Henkka character really is anyway.

Professor Tikkanen is an eminent figure in the international academic fields of marketing and consumer research – this is for sure. His research with his numerous colleagues has facilitated a wealth of conceptual and empirical developments in various discourses. It is immediately evident that there is something overwhelming about all his collaborations. *How does one manage so many?* Indeed, Möller notes Professor Tikkanen's extraordinary academic versatility, and Olkkonen and Makkonen marvel at his persistent open-mindedness and non-dogmatic approach to thought and academic work. Frösén and Laukkanen discuss his national role as well, offering an account of how Professor Tikkanen's scholarly prolificacy has made an incalculably intensive mark on the Finnish context and the Finnish marketing scene in particular. In his sweeping account of the history of branding in marketing and consumer research, Tuominen is the first to note how Henrikki has indeed become a brand in his own right – something that he is, but which also semiotically 'lives' outside of what Henrikki as a person might be.

Notably, Lamberg takes the idea of the appearance of Henrikki far further. As he notes in his chapter, Henrikki can certainly be regarded as a 'tough guy' from many divergent perspectives. Simultaneously, and thus strikingly without difference, he is also a 'queen mother', and an 'academic sensei' and 'brother', as related by Lamberg and Aspara. Alajoutsijärvi and colleagues chime in to add that Henkka is someone with whom to get massively excited and swept away with in the moment (without help from Gadamer). Perhaps most notably, Henrikki is (if not sometimes in a slightly veiled fashion) a loving friend, as brought to our attention most prominently by Airaksinen-Aminoff, Salo and Artto. Beyond Henkka's apparent, but necessary, matter-of-fact 'brutishness' he also strikingly evokes many shades of the spiritual and the mythic. Ambrosius and Kietäväinen and Peltonen provide vivid accounts of how the apparition of Henkka should by no means be approached solely as a worldly being. This side of Henkka persistently interrogates whether there is some firm ground there to which one might return. *Should there be?* As Parvinen poignantly points out, Henrikki is a rhetorical gunslinger *par excellenc*e, creating events and eventifying creation as he simply goes along. It should be noted that we, without hesitation, agree with all the above – simultaneously. This is poststructural indeed – this what has to do with Henkka – a profoundly 'contingent history,' as Deleuze and Guattari noted about the prevalence of accident in all becoming. Without a doubt, the aforementioned qualities have contributed to making Henrikki Tikkanen (or HT) both a successful professor and a head of the Aalto University School of Business Department of Marketing™ department. These characteristics have also made Henkka (or H) such a close colleague and friend to so many. For us, however, there are even more dimensions to Henkka that might be slightly more cryptic, and perhaps in the end hopelessly undecipherable. Let us elaborate.

Interestingly, Lamberg is not done. He takes his grand tour of exploring all of the shades of Henkka even further still by identifying Henkka as a perennial 'trickster'. Henkka is always a *simulation* of a course of action, and it is often hard to keep up! This has nothing to do with consistency; never assume the stability of any structure, all scaffolds are phantasmatic. If one knows Henkka, one might be reminded of the style of some scheming philosophers (e.g., Feyerabend and Baudrillard), the kind whose writings are only sometimes sincerely entreating you, and more often provocatively expressing excesses of what they know you need to know.

To give the reader an example, we still wonder whether the following is an act of pure trickery. In what might seem sombre moments, nodding towards Herman Hesse's great novel, Henrikki often declares how all this (academic work) is nothing more than an irredeemably meaningless game of *glass pearls*. There is a nihilism to be sure, but a generative one perhaps? Firstly, if the statement would express 'truth' (which it affectively no doubt does), then there would be no need to get excited about research, no need to find new moments of intrigue to work on with new friends. Such deflation is the opposite of what happens around Henkka, however, so the utterance cannot account for its content. What is it then? Perhaps *(for you)* it is intended to constitute the very opposite in intensity. Henkka saying this – *I reject this*, and I will *fight* for this not to be the case! Perhaps this surrender is indeed Henkka's way of bringing about your revolutionary consciousness. This still feels unsatisfactory, for there are still more options. Can we see a thirdness that calls to live, as Camus would have had it, through embracing a certain absurdity of all human intent? Is this an instance of nothing that actively *nothings*? We claim it is all of the above, at the same time, and indeed all the time!

"Henkka is always a simulation of a course of action, and it is often hard to keep up!"

"what grounds Henkka's aspirations with his friends is always ultimately the intensity of love"

Thus, we wish to cordially add a perspective to Lamberg here. It would seem to us that a 'trickster' necessitates an agent performing very *particular* tricks they feel are in the interest of someone – a trick that directs attention or resources for a particular cause. When observing the three directions of one of these typical statements by Henrikki, it is, however, impossible to decipher a *correct* path or alternative among them. Like a multifaceted Schrödinger's cat, they are all true and all false, all terminal and laudable. There is no inside or an outside, an irreducible distance. In this manner, Henrikki is thus not a trickster in the conventional sense, but rather the trick itself. It is very much in this sense that Ostberg wonderfully observes how Henrikki may indeed inspire a reflection on organizational sanity itself. In this way, Henrikki is no mere description, but his excess always marks an *event*.

Perhaps it is in this sense that Cova's comments on Henrikki's past become most remarkable, detailing Henkka's foray into postmodernist thought long ago. Similarly, Luoma recognises how Henkka has dabbled with poststructuralist French philosophy very recently too, while mostly continuing to work in, at least apparently, realist keeps. Following the above, we wish to propose an alternative reading. Henrikki is not one who vacations in postmodernity, but instead chooses to lounge in realism. He simply enjoys holidays too greatly! Indeed, in a radical conjecture, we would like to note that Henrikki might be postmodernity itself, smoothly sailing on the surfaces of theorising across fields.

Finally, there is *love* that needs to be urgently recognized. Sometimes hard love perhaps. With Henkka, in an always exceedingly strong Humboltian sense, this 'nihilism' is always a labour of love amongst fellow travellers for as long as we may remain. Academia may be a 'job' to complete a trick, but everything else expresses the absence of utility. Foucault once noted how liberating oneself from oppressive structure is increasingly becoming a 'lifestyle'. Perhaps Michel was slightly too optimistic here, but if he had been describing working with Henrikki, he might have been eerily close to the mark. While it is true that we are often angry and anxious together – such is the lot in life for perennial explorers – what grounds Henkka's aspirations with his friends is always ultimately the *intensity of love*; we are in this together. And while this may very well be a game of glass pearls, it is the game of a lifetime in all its potential absurdities. Yet, as noted above (and what today often gets touted as a separate 'social impact' in academic assessment), this absurdity, this politically and ideologically charged absurdity, is one that absolutely does change the lives of many students who come to listen to us in our lectures. It is our story as well: we went to Henkka's lectures. With all its potential ills and blessings, this has never been about a 'job' or even 'work'. Andrei Botez once said that it is truly ridiculous to say something is 'too theoretical', for once the theory changes then everything does as well. Think about real theoretical change such as developments of capitalism and Christianity and how indiscriminately they sweep through the ideological and material fabric of past and future. If only in a humbler fashion, this Festschrift is a testament to an irreversible changing of theory in life and what we then did with that change, together! Let us rejoice for these years and look forward to many more to come!nd look forward to many more to come!

1

Ystävän muotokuva

ISÄ AMBROSIUS
TIMO KIETÄVÄINEN

YSTÄVYYS on suuria lahjoja ihmisen elämässä. Henrikki on meidän kummankin läheisiä ystäviä, skarppi totuuden etsijä, aina liikkeellä. Olemme myös kolmistaan jakaneet moninaisia kokemuksia, sekä arjen että juhlan hetkiä. Siksi päätimme kirjoittaa yhdessä onnittelutekstin Henrikin 50-vuotisjuhlakirjaan.

Olemme tehneet Henrikin kanssa monia pidempiä ja lyhyempiä matkoja 20 vuoden aikana. Ympäri maailmaa, toisinaan purjehtien, toisinaan rengasmatkaten. Koskaan yhteinen reissumme ei ole ollut tylsä tai hengetön. Fyysisen matkanteon rinnalla kulttuurinen perspektiivi on ollut keskeistä matkakokemuksissamme. Historia sekä henkinen ja hengellinen pohdiskelu kuuluvat olennaisesti vanhansielun approachiin, kuten Henrikin. Henrikin kaltaisen professorin – ja ennen kaikkea ihmisen – kanssa katsoo maailmaa syvyysulottuvuudesta. Mysteerinä, ihmeenä, lahjana.

> "...skarppi totuuden etsijä, aina liikkeellä."

Virkistävillä henkisillä tripeillä olemme käyneet paitsi yhteisillä matkoillamme, myös muutaman yhteisen kirjan kirjoittamisen yhteydessä. Itsemmekin yllättänyt saavutus oli *Henkinen johtajuus* -kirjan (Ambrosius et al., 2009) käsikirjoituksen valmistuminen vajaassa viikossa, erään ystävän majalla Saariselällä. Lopputulokseen olemme edelleen tyytyväisiä, vielä yhdentoista vuoden jälkeenkin. Ammatillisesti kirja on osoitus siitä, että vaikka Henrikki on liiketaloustieteen ja johtamistieteen professori, hän näkee johtamisen ja liiketalouden harjoittamisessa kaikkein tärkeimmäksi juuri tieteellisten ja mekanististen johtamisoppien taakse ja alle – tai ylle – katsomisen. Samaa tavanomaisten, itsestäänselvyyksinä pidettyjen oppien voimallista kyseenalaistamista Henrikki teki toisen kirjaprojektimme yhteydessä, *Johtajuuden seitsemän syntiä* (Aspara et al., 2012).

Suomalainen, Henrikkikään, ei mielellään puhu henkisistä, saati hengellisistä, jutuista joka suuntaan ja missä sattuu. Moni tämänkään juhlakirjan kirjoittajista ei välttämättä tiedä edes Henrikin henkisestä syvyysulottuvuudesta, puhumattakaan hengellisestä. Dualistisesti teemme usein kielessämme eron henkisen ja hengellisen välillä. Henrikille, kuten meillekin, nämä kaksi kulkevat kuitenkin käsi kädessä, kun puhumme elämän spirituellista perspektiivistä.

Vaikka Henrikin kanssa ei siis usein sanoiteta näkymätöntä hengellisellä kielellä, se on kumminkin läsnä hänelle. Se on läsnä, kun reissussa käymme pysähtymässä ikivanhassa kirkossa; se on läsnä, kun käymme ihmisyyttä aidosti luotaavia keskusteluita teekupin tai viinilasin äärellä; se on läsnä, kun joskus sattumalta lähetämme toisillemme tekstiviestin samaan aikaan. Tai no, sattumia ei juuri spirituellissa maailmassa kyllä olekaan.

Varmaan uniikeimman yhteisen matkamme teimme 10 vuotta sitten lähes tuhat vuotta vanhoihin Athos-vuoren ortodoksisiin luostareihin Pohjois-Kreikkaan. Reppu selässä vaelsimme luostarista toiseen ja joka aamu klo 4.00 heräsimme kirkkoon. Kolmen tunnin aamupalveluksessa aika ja iankaikkisuus olivat sisäkkäin. Bysantti ja muistot siitä olivat yht'äkkiä elävinä mielessämme. Pyhien ihmisten reliikkien hengellinen touchi muistuttaa siitä, miten Jumalan maailmassa näkyvä ja näkymätön ovat osa meitä. Pyhyys on elämän suolaa.

Yhteinen matka on kuva mukana olevien ihmisen elämästä. Paikoillamme emme voi olla, kuljemme eteenpäin tai taaksepäin. Tämän olemme Henrikin luovassa ja usein nonkonformistisessa seurassa aina vahvasti kokeneet.

Kaiken tämän konkreettisen ja henkisen matkailun jälkeen olimme ensin hämmästyneitä, kun Henrikki hankki maalaistalonsa Kuusjoen kirkon vieressä ja alkoi viihtyä siellä ilmeisen hyvin. Olisimme aluksi olleet valmiit, vaikka lyömään vetoa siitä, että Henrikki ei yhtä vuottakaan malta asua peltomaiseman keskellä pikkukyläpahasen kyljessä. Mutta olimme täysin väärässä. Kyläpahasesta tulikin kylähyvänen, näemme sen nyt itsekin. Jos nyt tässä maailmassa voi kokea jotenkin olevansa kotonaan missään, kyllä se henkinen koti Henrikillä on nyt Muistola.

Entisaikaan Muistolan pihapiirin kalliolla on tosin ollut pitäjän hirttopaikka. Mutta paikan huono karma on rukouksella ollut mahdollista putsata pois. Tuomittujen rikollisten ja pyövelien sielut ovat päässeet lepoon. Muistolassa onkin paljon henkistä tilaa. Sen ilmapiiri on avoin ja henkii ajattomuutta sekä transparenssia. Vieraanvaraisuuden ytimessä on usein innostava keskustelu Henrikin kanssa, elämän mysteereistä.

Henrikki on oman tiensä kulkija. Kukapa meistä ei sitä haluaisi olla. Usein kuitenkin jämähdämme pikkuporvarilliseen konsensukseen ja symmetriaan. Henrikin kanssa on toisin, hän ei ole jämähtänyt eikä jämähdä. Hän ei jämähtänyt edes kärsiessään työyhteisönsä mikromanageerauksesta.

Tästäkin perspektiivistä on ymmärrettävää, että Henrikki akateemisen ekspertiisinsä kontekstissa on viime vuonna siirtynyt syvästi myös historian tutkimukseen. Olemme käyneet lukemattomia keskusteluita johtajuudesta muun muassa Egyptin faaraoiden ajalla ja Euroopan historian käännekohdissa. Aivan kuin itsekin olisimme olleet niissä osallisia. Luxorissa ja Assuanissa maisemat siksi toisinaan tuntuivatkin varsin tutuilta. Egyptin historian kiinnostuksen lisäksi Henrikin osaaminen Euroopan sotahistorian taholla on yksityiskohtiaan myöten sellaista, jollaista harvoin kohtaa.

Yhteenvetona voimme todeta, että vaikka tämä juhlakirja onkin professoriaalinen, Henrikki ei ole alistunut yliopiston eikä muiden instituutioiden hedelmättömiin rituaaleihin opettajan tai tutkijan roolissa. Ammatillisessa toiminnassa kuten myös inhimillisessä vuorovaikutuksessa on aina tilaa erilaisuudelle, oman tien kulkemiselle sekä oikeudelle olla liikkeellä uutta ja ennen näkemätöntä kohti. Näitä Henrikki edustaa loistavasti sekä professorina että ihmisenä. Siksi Henrikin ystävänä on virkistävää olla yhdessä liikkeellä. Kiitos tähänastisesta ja monia, monia armorikkaita vuosia eteenpäin!

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2 Spirituality, Management and Wisdom – the Relevance of Plato

TUOMO PELTONEN

HENRIKKI Tikkanen has contributed to a number of areas within business administration and beyond, including marketing, strategy, management, and history. Among Henrikki's lesser-known publications is a 2009 book "*Henkinen johtajuus*" ("Spiritual leadership") that he wrote with Bishop Ambrosius and Timo Kietäväinen *(Ambrosius et al., 2009)*. My understanding is that the book demonstrates Henrikki's lifelong interest in spirituality, mysticism and wisdom. It stands out from his strictly academic output but seems to, nevertheless, occupy an important place in his intellectual and personal life.

In this text, inspired by Henrikki's interest, I want to reflect on the possibilities and limitations of a broadly spiritual approach to the theory and practice of business leadership and organization. In what follows, I contemplate on the possibilities of a "philosophical spirituality" mainly based on Plato and the associated work of Eric Voegelin. I try to keep references at a minimum. To consult a more comprehensive body of the relevant academic bibliography, the reader can turn to my recent work on the topic, as illustrated in the book "*Spirituality and Religion in Organizing*" *(Peltonen, 2017)*, and associated papers *(Peltonen, 2019a, 2020)*. A shorter version of the argument can also be found in a recent entry to London Business Review *(Peltonen, 2019b)*.

THE PROBLEM OF SPIRITUALITY VERSUS RELIGION

Spirituality has grown into a notable topic in management studies over the years. The interest into spirituality has resulted in numerous scholarly papers and books, as well as specialist communities, and even a dedicated journal. The area is now known as Management, Spirituality and Religion (MSR), and it seems to have established a legitimate niche within the structures of management theory and practice.

Spirituality is typically seen as a generalized belief in a higher force, coupled with the associated practices and values. There are numerous different ways to conceptualize spirituality, and religion, in the evolving corpus of management and organizational discourse. One of the main problems is the tendency to separate spirituality from religious, theological considerations. In this sense, the management discourse continues the contemporary way of thinking that advocates a non-confessional or non-denominational understanding of spirituality. This stance is often illustrated by the slogan "spiritual but not religious" that Western people use to define their attitude towards questions of belief. The trend towards holistic spirituality is reflected in the increasing interest towards alternative forms of religiosity and the simultaneous decline in the active participation in the traditional systems of faith.

However, it is challenging to delineate the religious aspects from the new forms of spirituality. For example, yoga is widely practiced as a well-being exercise in the Western world, but originally it was closely connected to Hindu theology and anthropology. Similarly, meditation can be traced to its embeddedness in Buddhist philosophy and psychology. Without a reference to the underlying beliefs and the associated theological anthropologies, yoga and meditation lose their grounding in a broader worldview, and become mere physio-neurological therapies.

Thus, it is more appropriate to talk about spirituality and religiousness as a relatively unified category. Naturally, some forms of spirituality are less explicit about their theological and metaphysical commitments, but by large, any tradition, practice or belief system that espouses a view on the primacy of some sort of supernatural reality, can be classified as being broadly understood religious *(James, 1902)*. Here, strictly secular or atheist movements are being excluded from the investigation, since they tend to adhere to immanent naturalism, that is, to a commitment to anthropocentric or materialist philosophies that deny the existence of a specific spiritual, immaterial realm.

Evidently, this type of demarcation still leaves a considerable variety among the types of spiritual belief systems that can be classified as religious. The category includes major theistic religions, but also pantheistic life philosophies as well as non-theistic movements such as Buddhism. Different spiritual orientations understand the higher immaterial force in many incommensurable ways. Theistic religions, Christianity, Islam and Judaism, have been dominant in the Western hemisphere and in the development of European and Arabic civilizations. Therefore, they are often taken as archetypical examples of religious faith. However, the broadly pantheistic strands of folk religions have an enduring influence on the available repertoire of spirituality, especially among the indigenous populations of the globe. Similarly, the non-theistic traditions of the Eastern religions or philosophies (Buddhism, Confucianism, Taoism) could be seen as equally potent models for a religious way of life. Globalization has brought different religious traditions into ever-increasing contact with each other, contributing partly to the current climate of spiritual diversity and hybridization.

"Weber saw a process whereby earlier beliefs centered around magic and faith were being replaced by rational deliberations and instrumental logic"

RATIONALIZATION OF BUSINESS AND SPIRITUALITY

The modern world of business is, if we believe Max Weber *(1930, 1964)*, an outcome of the rationalization of the spheres of commercial exchange and social organization. Weber *(1930, 1964)* famously argued that institutional innovations such as delayed gratification, capitalistic calculation and organizational bureaucracies were manifestations of the more general process of rationalization and secularization that began in the 18th century and reached maturity in the early 20th century. Weber saw a process whereby earlier beliefs centered around magic and faith were being replaced by rational deliberations and instrumental logic. The power of the church was being taken over by a new cadre of managers, economic planners and impersonal civil servants. The world had become disenchanted, as Weber notes.

While the contemporary management practice (and theory) pays considerable lip service to post-bureaucratic organizations and non-rational forms of creative dynamics, the central thesis regarding the rationalization of organizational life has been successfully defended by several authors. George Ritzer *(1993)*, for example, had argued that rationalization tendencies in the late modern capitalism are illustrated by the diffusion of rationalized forms of consumption and work, or, the McDonaldization of economic life. His latest writings also argue that the ascent of new forms of business organization, platform and sharing economies, follow the general logic of rationalization of activities for efficiency, predictability and calculability *(Ritzer and Jurgenson, 2010)*.

In a Weberian view, the "iron cage" of rationalization encompasses also attempts to introduce supernatural beliefs and cultures into organizational and economic life. Spirituality becomes a commodity. This assessment is supported for example by Case and Gosling *(2014)*, who interpret the recent spirituality movement as being predominantly translated into a pursuit of corporate profits and competitive utility. Hyland *(2017)*, in turn, depicts how general interest on meditation is realized as a product to be consumed within conventional market structures. The ethical and theological values of spirituality movement that are inherently oppositional to the prevailing materialistic principles are converted into individualized pursuits of well-being, happiness and measurable outcomes.

The Weberian perspective is a healthy reminder of the pitfalls inherent in advocating spirituality as liberation from the formal structures of hierarchy and conformism. Liberation and the associated virtues (democracy, inclusion, equality) too easily become organized into new rationalized structures like bureaucracy, as Michels *(1915)* demonstrated in the footsteps of Weber. The assumed duality of structure and agency misses the more enduring culture of rationalization that cuts across domains and ideologies.

Indeed, one can recognize an emerging "spirituality industry" that has commercialized a wealth of spiritual traditions and practices into sellable well-being products. This is, in turn, connected to the trend, where spirituality is increasingly separated from established religions in the late modern landscape. Spirituality becomes a manifestation of the pursuit of individualized subjectivity projects, as religious scholars Paul Heelas and Linda Woodhead have convincingly argued *(Heelas et al., 2005)*. Yoga, meditation and holistic healing are among the practices that denote an exclusive focus on the inner meaning and spiritual growth at the expense of traditional transcendental religious metaphysics and church-centered forms of devotional life *(Heelas, 2008)*. Instead of providing an avenue to deeper moral truths and salvational eschatologies, New Age spiritualities take the form of consumptive instances that restrict the potential of a more broadly understood theistic and philosophical spirituality for moral and societal transformation.

"'Spiritual but not religious' is the new slogan for many persons that are drawn into holistic spiritualities..."

While Heelas's and Woodhead's distinction into outer churched religion and inner subjective spirituality is not fully supported by religious theological conceptions of the role of the divine in the human person and community, their thesis nevertheless describes a well-documented tendency in the Western societies towards non-denominational spirituality. Church membership is declining at the same time as people turn to different forms of alternative spirituality. "Spiritual but not religious" is the new slogan for many persons that are drawn into holistic spiritualities and the individualized, inner exercises that characterize the New Age movements and non-theistic traditions. This phenomenon is reflected in the heightened interest towards well-being spirituality in organizations, as well as in the emergence of a nascent spirituality industry that often combines physiological aspects of well-being at work with the mind-body techniques of New Age spiritualities such as mindfulness and yoga.

In sum, the introduction of spirituality can be seen from the prism of Weberian rationalization thesis as a new domain of social and organizational life that advocates an inner fulfillment and well-being for personalized life projects. "Packaged" spirituality is appropriated as an instrument for the continued pursuit of efficiency and competitiveness of organizations, instead of being approached as a deeper transformation of the priorities and sensitivities of sociality. Rationalized spirituality may aid in finding mental harmony or holistic mind-body well-being, but it is not treated as an alternative world-view or a distinct philosophical attitude.

MANAGEMENT, ORGANIZATION AND A "PHILOSOPHICAL SPIRITUALITY"

What type of understanding of spirituality and religion could, then, offer a more thoroughgoing philosophical approach to making sense and transforming management and organization? One option would be to delve into Eastern spiritual philosophies such as Buddhism to craft novel ontologies, epistemologies and axiologies of managing and leading. After all, the Eastern alternatives to Western "onto-theologies" have long inspired modern philosophers in their quest of finding moral ways of life that avoid other-worldly visions and authoritarian structures typically associated with theistic religions of the Occident (most notably, Western Christianity). Such pantheistic (or panentheistic) avenues are currently in vogue also in organizational thinking for example in the form of process theories and ontologies of immanent forces and dispositifs, and of poststructuralism more broadly.

I am arguing, however, for a different direction. Classical Greek philosophy and the associated theological philosophy of Christianity offer a European tradition that assigns the spiritual or the divine a central position in our understanding of reality, while also providing resources to re-frame and transform conceptions of personhood, community and political (managerial) action. Classical Greek philosophy of Socrates, Plato and Aristoteles presented a metaphysical

picture of the world, where the most viable elements of reality were located in the unchanging domain of transcendental forms and first principles. Of special interest here is Plato's work, which develops a most apparently spiritual view of reality, with implications for good governance.

Plato's philosophy and dialogues are the beginning of a long tradition in the Western world. Later philosophy could be rightfully seen as a series of footnotes to Plato, as Whitehead famously suggested. But while Plato and Platonism have a place in the history of philosophical and political thought as a variant of idealist striving towards good life and ethical maxims, the spiritual character of Plato's (and his followers) work has not traditionally been registered as wholeheartedly in the domain of social and political studies. Yet as Louth *(2007)* notes, the mystical and religious element in Plato's philosophy is not simply a sideshow in his work, but something that penetrates and informs his whole understanding of the world, knowledge and truth. The well-known themes from his philosophy such as the simile of the Cave call for philosopher-kings and the tripartite conception of the human psyche, all rest on the assumption that truth to be found in the divine realm of eternal and immaterial forms and ideas rather than in the changing and deceptive shadows of the empirical and material reality. The Forms represent in the figures of Truth, Beauty and Justice that which is fully perfect, self-sufficient and unified. The material and natural objects, and worldly phenomena are always crude replicas of the paradigmatic perfection of the Forms, including also the human nature.

"For Plato, soul is the gateway back to a union or participation with the divine realm."

At the same time, humankind has a special place between the divine Forms and the lower material and natural creations. Humans are both divine and empirical beings. As Plato *(1993)* argued, the human soul is immortal and flows from the eternity of transcendental Forms. It is confronted with the desiring and passionate parts of the psyche in the psycho-physical constitution of the human individual. For Plato, soul is the gateway back to a union or participation with the divine realm. This can be attained primarily through contemplation, or a practice Greeks called theoria – an ascetic and spiritual practice that polishes the soul to see and take part in the extra-sensual Forms and their goodness *(Nightingale, 2004)*. Contemplative theoria requires that the soul turns to its natural divine source and shuts down the sensory machinery with its superficial understanding of knowl-

"Philosophy is love of wisdom, where the intellectual aspects of theoretical-metaphysical exercises meet with a holistic or even erotic union with the Forms."

edge and wisdom. The pathway to the fullness and perfection of the Forms calls for inner and outer meditative discipline, including purification of moral distortions that impede the opening of the soul to the Good.

Indeed, in order to approach or return to the real source of being, human subjects must strive to become perfect in the image of the divine Forms to which they are seeking to take part. Plato, and more clearly, his later followers, the Neoplatonists *(Remes, 2008)*, subscribed to a view whereby the enlightenment of the human takes place through divinization, i.e., becoming a divine-like person *(O'Meara, 2005)*. The epistemological aspects of this quest in Plato's work are illustrated in the metaphor of the Cave, whereas the implications for politics and governance are articulated in the discussion about the philosopher-king. The ascent from the Cave is the contemplative journey of theoria away from the limitations of our sense data and social opinions, and higher towards the actual source of wisdom and order, represented by Sun in the Plato's story. The rise from the Cave is a holistic transformation of being, in which the human subject undergoes a rearranging of the priorities organizing his or her psychic and subjective operations *(Nightingale, 2004)*.

For Plato *(1993)*, philosophy is the practice of theoria in par excellence. The philosopher's task is to contemplate and follow a virtuous life path in the pursuit of divinization. Philosophy is love of wisdom, where the intellectual aspects of theoretical-metaphysical exercises meet with a holistic or even erotic union with the Forms *(cf., Hadot, 1995)*. This quest for other-worldly being puts a philosopher on a collision course with the everyday concerns of social life. With a dedication to the divine that is beyond the conventional cognitive and material contexts of earthly immediacy, the philosopher becomes a metaphysical stranger to the world of action *(Remes, 2008)*. At the same time, a philosopher who manag-

es to climb out of the Cave of sense knowledge and the disorder of daily hurly-burly, has elevated himself or herself into a higher level of wisdom and perfection. The philosopher has attained a state of spiritually rational vision and can guide his life past the perils of destructive desires and passions.

And yet to establish a good society, the human community according to Plato *(1993)* needs to call the philosopher back from his or her divine retreat, to assume leadership of immanent practical affairs. As a philosopher-king (or queen), the divinized person must take the helm in the government of social affairs and organizations so that political life can develop towards order, justice and harmony *(Klosko, 2006)*.

The jump from the individual to the constitution of the community is justified by the idea of the correspondence between the individual soul and the political structure of the social organization. Social community (the polis of the ancient Greece) is seen as a macro-anthropos of the individual subject *(cf., Voegelin, 1952)*, where higher and lower forces are competing for mastery. For a community to be governed wisely, it needs leaders who are morally and spiritually educated by the union with or participation in the Forms *(Louth, 2007)*. Only philosophers can deliver order and harmony to community, whereas others who are mainly directed by other forces than the wisdom of the soul take corresponding positions in the lower ranks of the social structure. These include the soldiers, who are strong in courage and national pride, and workers, who are specialized into particular tasks and occupations and governed primarily by bodily appetites and material rewards *(Plato, 1993)*.

More generally, the transmission of order via a union with the divine Forms paves a way for a social organization that avoids the pitfalls of both authoritarian totalitarianism and democratic liberty. As Saxonhouse *(1998)* argues, the "City of God" presented as the ideal society in Plato's Republic turns against democratic principles exactly because it sees the ideal of freedom underpinning the modern democratic regimes in a way that leads to atomistic and relativistic forms of social life. The harmonious community enabled by the primacy of divine Forms is an antidote to the accelerated uncertainties and deconstructions of traditional identities under a democratic rule. The authoritarian tyranny takes the idea of a metaphysical hierarchy too literally and tries to enforce an overt regime based on the class distinctions and oppressive rule rather than the ultimate goal of divine order and cosmological harmony. For this, democratic principles provide a needed counterweight by guaranteeing a set of liberties for its individual subjects. However, for Plato *(1993)*, democratic liberalism easily goes too far to the other extreme where the order-giving nature of divine Forms is pushed aside in the favor of unlimited egoistic interests and life-worlds. The philosopher-king and the associated governance in the image of god *(Louth, 2007)* is a paradigm for order that is less materially immanent than is understood in the tyrannical regime and more constitutive of actual human freedom than the seeming liberties inherent in a de-spiritualized democracy.

The claim that the philosopher, the lover of divine wisdom, should be given authority to organize the surrounding community in the image of godly Forms, and that good community is impossible without the contemplative practice of theoria and the associated theosis or divinization *(O'Meara, 2005)* of its citizens, has gone mostly unnoticed within classical and modern organization theory *(for an exception, see Case et al., 2012)*. It is difficult to find any rigorous, extended discussion of the implications of Plato and Platonist thought within the broad scholarship on organization and management studies. The metaphysical and spiritual aspects of Plato and his later Neoplatonist followers' theory have been wholeheartedly omitted from the mainstream and critical reviews of the origins and genealogies of organizational thinking. Maybe because it is considered belonging to antiquity, the relevance of Plato's thought for modern questions of organization and spirituality has been unconsciously rejected. In this respect, the work of Eric Voegelin would be a welcomed correction in the dialogues between pre-modern and modern conceptions of spirituality and social order.

Voegelin *(1952)* is perhaps best known for his critique of modernity and modern social philosophy as an inherently "gnostic" undertaking. For him, "gnostic" means the prevalence of modern thinking to assume that the transcendental ideals can be realized in time and space. For Gnostics, Voegelin argues, the other-worldly ideas about perfect social and political order are to be realized in the immanence of our human reality and within history. The main contradiction in the gnostic re-constitution of reality is that it emulates the spiritual narrative of theist religions, most notably Christianity, but locates the salvation within immanent time and space. The Christian story of the Fall of humankind ends with the passage from the worldly existence to a post-immanent state that breaks the duality between material and spiritual realms. In the fulfilment of empirical history, we move beyond it, whereas in modern thinking the end of history means realization of human evolution that continues as a complete social order within the parameters of immanent existence.

"...Voegelin sets out to contemplate how to re-spiritualize the modern age."

Having identified the crisis of modernity as the wrong immanentization of transcendental truth, Voegelin sets out to contemplate how to re-spiritualize the modern age. The delicate project of introducing openness to the divine truth is accomplished by Voegelin by focusing on the possibilities of what could be called spiritual consciousness. He integrates the idea of the openness and eventual union with the transcendental with a phenomenological theory of consciousness. The basic orientation of the mind to the objects as treated in the phenomenology of Husserl is being given spiritual depth by Voegelin in a move that adds a further element into the structure and practice of human consciousness. Spiritual enlightenment occurs through the active participation of the experiencing psyche in the transcendental Beyond. The spiritual experience as understood by Voegelin is not primarily about meditative contemplation but a dynamic process in which the mind becomes aware of the absent presence of the divine omnipotence and goodness as it constructs knowledge.

The idea of actively participating in divinity through consciousness also gives rise to the idea that when practiced systematically, it can alter the moral and epistemological configuration of individual and social subjects. Here Voegelin is clearly following in the footsteps of Plato *(1993)*, who suggested in The Republic that philosopher-king are developed through the rigorous education of the youth. This is the domain of theoria, or the practice of engaging future leaders in spiritual and intellectual exercises that nurture a habitual sensitivity to the metaphysical truths. But Voegelin *(1952)* is not really interested in articulating a pedagogy of spiritual transformation. This may be due to the fact

"...the Form of the Good manifests itself in public and economic action as the idea of the Common Good."

that his understanding of the human subject of knowledge and politics was influenced more by the emerging fields of phenomenology and pragmatism than the concrete aspects of political and civic education.

For Voegelin, the turn to the transcendent has a political and social dimension: the soul radiating from the participation with the divine Beyond brings order and harmony to the individual psyche by governing the lower forces within human nature. Spiritual consciousness is superior to the powers of the passionate and appetitive parts of the human person *(Plato, 1993)*. Reformed consciousness has the capacity to distinguish right order from a flawed one. This, in turn, endows the subject with the potential for describing what could approximately be the right order for society. For the most part, Voegelin's political theory follows Plato's articulation of the ideal city in The Republic: social order is a "macroanthropos" of its constituent citizens, and the stronger the spiritually rational part of the individual psyche of citizens and especially leaders, the more harmonious is the political or economic community.

SUMMARY AND IMPLICATIONS FOR MANAGEMENT (EDUCATION)

It is not possible in this context to extensively discuss the premises and consequences of adopting Plato's and Voegelin's position on spirituality and governance. However, we can discern certain implications of their work for management and management education, in relation to the issues related to spirituality and religion. Firstly, the appearance of interest towards spirituality is not to be reduced to an instrument of effectiveness, where spirituality is rationalized as a programme for well-being and mental balance – important as they are in their own right. Spirituality and religion represent a radical alternative to the prevailing materialism and instrumentalism of social and organizational life. Relatedly, spirituality and religion are not merely about personal beliefs or humanistic values. The idea that spirituality refers to the private beliefs or systems of faith is a limited understanding of the full implications of adapting a spiritual philosophical attitude to reality and managing. Spiritualities involve broader assumptions about organizational reality, ethics and governance that cannot be equated merely with personal matters of faith.

Instead, as has been argued, experiences and practices of spirituality are interwoven with an understanding of the most fundamental aspects of reality. That is, there is always a philosophical or metaphysical aspect involved in the pursuit of spirituality and religion as a facet of social and organizational life. In this essay, I have outlined one such vision based on the classical philosophical project of Plato, together with a modern variant developed by Voegelin. Succinctly put, they suggest a conception of man as positioned between the divine, transcendental domain of unchanging Forms and the secular domain of human endeavors and immanent realities. Good governance requires a well-formed subjectivity that emerges from the participation with the divine Forms, described generally as involvement with contemplative, character building and philosophical-educational exercises. The key figure is that of a philosopher-leader, who is capable of intuiting the right order in the midst of the contingencies and passions of daily administrative life.

Perhaps the main contribution of Plato's spiritual philosophy is a renewed attention to metaphysical universals in management thinking. Modern management and organization theory has tended to emphasize contingency, context and relativity over order, truth and essence *(cf., Clegg et al., 2006; Tsoukas and Knudsen, 2003)*. Even the recent discussions on wisdom, despite leaning heavily on Aristotle and phronesis, have appropriated the classical Greek legacy as a managerial capability of distinguishing the salient features of particular situations, and to envision local ways to pursuit the desired ends *(e.g., Flyvjberg, 2006; Shotter and Tsoukas, 2014)*. Plato's and Voegelin's approach highlight the primacy of the unchanging Forms, understood as spiritual, moral and aesthetic ideals of organizational life. Divine Forms are, however, not merely figments of imagination; rather, they are real – indeed, more real than the empirical realities of our human perception and cognition. Furthermore, participating with these "real ideals" is a critical precondition for producing leaders with character and virtue. Management education and learning needs to revert the attention of the future generations of leaders to the classical values of Truth, Beauty and Justice. Good managers must turn to the absolute Good.

Another way of expressing the role of the Forms and the form of the Good in particular, is to understand human development as a pursuit of perfection. As Forms are those objects that are the fullest versions of values and knowledge, they are to be pursued in the quest for wisdom and good deliberation. Managers should pursue spiritual, moral and epistemological excellence by way of turning to the Forms in their individual and collective self-development. The divine realm of Forms (and, in the case of religion, God) is the best aid in strengthening our intellect, understanding and virtuous action. Obviously, this goes against calls to base management education on "facts" or "evidence", along the lines of an empiricist or realist approach to knowledge production and education. There is a metaphysical, transcendental element in management excellence that goes beyond the conventional ideas related to the scientific method and the progress of knowledge. Simultaneously, the issue at hand is not merely the investigation and correction of possible cognitive biases in managerial decision-making. Plato's Forms are sources of intelligibility that precede our capacity for perception, thinking and deliberation. Participating with the (perfect) Forms arms us with reason and a sense of the right order of things.

A second major contribution to management thinking is in the way organizations, especially commercial enterprises, envision their purpose. Typically, these are articulated in mission statements and strategic declarations. Following Plato's *(1993)* thought in the Republic, a central quality of a good society or polis is its harmony and balance. Each constituent part has a distinct role to play in the whole and is adequately equipped to fulfil that purpose. For individual organizations, this means that they are aware of their capabilities, resources and identities as they set their objectives. Each particular organization should seek to fulfil a type of service or output to the society or the market that the organization is fittingly equipped to provide. Organizations should not shy away from aspiring to serve higher or more extensive needs, but, at the same time, they should be aware of the limits of their capabilities. In practical terms, organizations should avoid megalomaniac visions of declaring becoming globally leading companies, the best employers or creators of super brands. It is wiser to aim at serving the chosen needs or supplying the products sought after in the markets in an efficient manner. In short, organizational management requires realistic self-knowledge about the role of the organization in the broader scheme of things, as well as about the capabilities and limitations of what is possible to achieve.

In today's milieu of corporate extravaganza and leadership by spectacle, tempering megalomania constitutes perhaps a more pressing challenge than excessive modesty. Plato's and Voegelin's work suggests that spirituality offers a counterbalance to the spillages of hubris, desire and greed within the formation of managerial agency. Spirituality as participation with the classical ideals and values arouses an actorhood that is at the same time reasoned and morally sustainable. It manifests itself for example in wise leadership that takes a balanced, long-term view of the viability of the organization or institution, abstaining from over-ambitious careerism or from "milking" the system for short-term profit or personal reward *(Jackall, 1988)*.

Eventually, the Form of the Good manifests itself in public and economic action as the idea of the Common Good. As Aristotle understood it, Common Good refers to a state, where human life can flourish across social and material divides. Accordingly, each organization and firm have an ultimate objective of contributing to the making and sustenance of the Common Good. As I am writing this, March 19, 2020, the global coronavirus pandemic is devastating economic life and causing states of exception in societies across the world. In times like this, it becomes blatantly obvious that without a collective effort, basic well-being and quality of life can get severely endangered in extreme conditions. Coordinating the institutional and economic response requires moderation of partial interests and dramatic emotions. In this respect, Organizing for the Common Good is not possible without leaders who have internalized the nature of the more general, spiritual Good. This is the trial that we now face, and in which philosophical spirituality can be of considerable help.

Many years, gracious years, many gracious years!

"Organizing for the Common Good is not possible without leaders who have internalized the nature of the more general, spiritual Good."

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3

Research Traditions in Marketing: Theoretical Notes

KRISTIAN MÖLLER

IT IS AN HONOR, a pleasure and a challenge to be invited to contribute to the *Festschrift* for Professor Henrikki Tikkanen, or Henkka to his colleagues and friends. Let me briefly reflect on the Festschrift tradition by using – as a lazy emeritus professor – Wikipedia.

The Festschrift, originating from Germany, is a book honoring a respected person, especially an academic. It generally takes the form of an edited volume, containing contributions from the honoree's colleagues, former pupils, and friends.

During my long acquaintance with Henkka – we first met at a research seminar in the mid 1990s – I have had the opportunity to know him in many roles. First, as a young and ambitious doctoral candidate. We shared a hilarious coach trip and a bottle of wine on the way to a hotel from an IMP conference in 1997 in Lyon, while starting to sketch the IMP conference to be hosted in Turku in 1998 (to be chaired by Henkka's "boss", Karin Holstius, the first female professor of international business in Finland). Then as an actively publishing colleague at the University of Oulu and Helsinki University of Technology. Finally, from 1996 onwards, a professorial colleague at the Marketing Department of Helsinki School of Economics and then the School of Business at the new Aalto University.

We can all read about Henkka's significant academic achievements on Wikipedia, Publish and Perish (Henkka was the first to tip me off about the PP site), and Google Scholar. One remarkable feature in his research is his versatility, as he shows a keen interest not only in various aspects of marketing but also in the philosophy of science, organization theory, management research, and strategy. He is one of the very few marketing scholars who has this kind of broad cross-disciplinary knowledge and understanding. Respect!

Not all scholars are leaders, and obviously vice versa. Henkka, however, has an impressive track record that covers the mobilization and leading of major research projects, an excellent talent for spotting doctoral candidates and their subsequent tutoring, leading academic departments and being involved in university-level policy-making. He has mastered major external research funding and transformed the Marketing Department into the most international in terms of faculty and doctoral students at Aalto University's School of Business. These achievements have not been accomplished through ordinary bureaucracy. On the contrary, Henkka is an ardent enemy of any bureaucratic system and even an aggressive defender of the academic freedom of his students, faculty, and department. You can count on his loyalty, but you would not want to be on the opposite site.

Let us return to the paper at hand. Two interesting views on the subtler functions of the Festschrift have been shared. Endel Tulving *(2007)*, a Canadian neuroscientist, proposed "a Festschrift frequently enough also serves as a convenient place in which those who are invited to contribute find a permanent resting place for their otherwise unpublishable or at least difficult-to-publish papers" *(p. 39)*.

On a more optimistic note, Irving Louis Horowitz *(1991)* commented, "Festschriften persist and multiply. Why? Because they are not just retrospective, but prospective. That is to say the Festschrift is a Beruf, a call to further work, effort, and energy, a call to the improvement of learning, of a discipline, a science, an artistic vision, or an intellectual position" *(p. 237)*.

Drawing on these notes I dedicate the following "reprint" of my 1992 paper "*Research traditions in marketing: theoretical notes*" to Professor Henrikki Tikkanen. I know that Henkka appreciates all kinds of history, and especially academic history. I hope that he will lead research on marketing theory and its evolution for years to come.

Reasearch traditions in marketing: Theoretical notes

Originally published in "*Economics and Marketing: Essays in honor of Gösta Mickwitz*", eds., H.C. Blomqvist, C. Grönroos, and L-J. Lindqvist, Publications of the Swedish School of Economics, No 48, Helsingfors, 1992.

BACKGROUND AND OBJECTIVES: FROM MONOLITHIC MARKETING THEORY TO PLURALISM

After studying marketing for about 20 years, I still find it an elusive phenomenon. Marketing seems to have many meanings for different researchers. As marketing academics, we should not mind this, the current flux is an indication of the development of the discipline. From a fairly monolithic theoretical position in the 1960's, we have traveled to a world of highly differentiated and specialized research scene involving metatheoretically disparate research traditions. From the functional view of marketing "mix" management our focus has extended to the strategic role of marketing, aspects of services marketing, political dimensions of channel management, and interaction in industrial networks, to mention just a few evolving trends. This disciplinary diversification can increase our understanding of marketing phenomena, but only if we can surmount the barriers posed by the varying theoretical bases and vocabulary employed. Without metatheoretical understanding the dangers of compartmentalization, including misinterpretations and misunderstanding, are imminent.

The diversification of marketing discipline coincides with an increased interest in the epistemological issues in social sciences. The debate on the valid "scientific method" initiated in philosophy and in sociology of science reached marketing mainly through consumer behavior during the early 1980's. One fairly recent outcome of the method discourse is the "multiparadigm-perspective" on theory development endorsed by Morgan *(1986)*, Gioia and Pitre *(1990)*, and Hunt *(1991)*.

Theoretical pluralism embraces the idea that the multiple views created by different research traditions can be linked or at least compared in order to achieve a better understanding of the substance of a discipline. Each tradition provides a particular and partial view of its focal phenomena – dependent both on its ontological and epistemological assumptions and the issues it has chosen to take to the foreground. From the vantage point of metatheoretical plane, the beholders of different perspectives can reach a more comprehensive portrayal of the phenomenon as well as evaluate specific benefits and limitations of issues under examination.

Need for theoretical consciousness and pluralism in marketing forms the basic tenet of this study. I try to provide a description of major traditions within marketing during the period 1960–1990. The issue is not to make any judgement on which research approach is better but to evaluate their cognitive goals, theoretical driving forces, underlying assumptions, and the insights they give for the discipline. To make this task feasible, several limitations must be accepted.

First, I focus only on research adopting the perspective of the firm or its management. This means not addressing consumer behavior – which can already be regarded as a discipline of its own right – and the societal aspects of marketing comprising the macromarketing studies. This omission is not meant to represent any value judgement, it is a choice made out of resource scarcity.

Second, to keep the treatment of the research approaches manageable, a high abstraction level leading to gross simplifications is necessary. This may imply unjustified suggestions, but details must be forsaken for gaining comparative clarity between the studied schools of thought.

Third, the analysis must be regarded as both personal and exploratory. Other researchers making different choices would write another story or paint a different picture about marketing. Two obvious examples are the paradigmatic view on marketing suggested by Arndt *(1985)* and the excellent book about theoretical schools within marketing discipline by Sheth et al. *(1988)*.

Next, the metatheoretical dimensions to be used in describing the research traditions are briefly outlined. Then the traditions are identified in their historical context, their content is depicted and metatheoretical character portrayed. By comparing the traditions, theoretical conclusions are drawn for the development of the marketing discipline.

BEYOND THE SURFACE: META-ANALYTICAL DIMENSIONS

Two closely related approaches are present in the meta-analysis of approaches or traditions. One can try to derive a restricted number of highly abstract metatheoretical dimensions and employ these to develop a typology of relevant approaches. Alternatively, one can define a set of descriptive criteria and evaluate existing approaches according to these criteria. The typology approach is very powerful but abstract; the profile method provides a more detailed description but not so elegant positioning or discrimination. The profile approach is chosen here as many of the research approaches to marketing management are not monolithic but include constructs and ideas from more than school or stream.

One of the best known schemes for analyzing theoretical schools in social sciences is provided by Burrell and Morgan *(1979)* who argue that any theory can be effectively described through four sets of assumptions related to (l) the nature of the focal phenomena (ontology), (2) the nature of knowledge of those phenomena (epistemology), (3) the nature of man, and (4) the nature of ways studying those phenomena (methodology); cf., also Gioia and Pitre *(1990)*, and Easton *(1995)*. Using these "dimensions" Burrell and Morgan define two meta-theoretical orientations. The subjectivist orientation combines nominalist ontology with anti-positivist epistemology, assumes a voluntarist human nature, and embraces ideographic methodology. Conversely the objectivist orientation assumes realist ontology with "positivist" or logical-empiricist epistemology, is determinist on human nature and nomothetic on methodology.

Although I regard the suggested linkages between the sets of meta-assumptions too narrow and mechanistic, and the use of the positivism concept misleading, it is obvious that the "objective versus subjective" orientations provide a valuable analytical dimension. Arndt *(1985)* employs it, together with the deterministic vs voluntaristic dimension in his 2x2 classification of marketing paradigms.

Other dimensions adopted in classifying marketing theories include "interactive vs noninteractive" perspective and "economic vs noneconomic perspective" *(Sheth et al., 1988)*, level of analysis ("micro" vs "macro") and deterministic orientation vs voluntaristic orientation *(Walker et al., 1987)*, static vs dynamic orientation *(Möller and Anttila, 1989)*.

Evidently, all these dimensions are useful descriptors of research approaches. One should, however, emphasize basic ontological differences as these influence all other aspects of research traditions. In addition, the cognitive goals of the program, its typical mode of making inferences, disciplinary foundations, possible value commitments, and policy implications are of interest, see Anderson *(1986b)*.

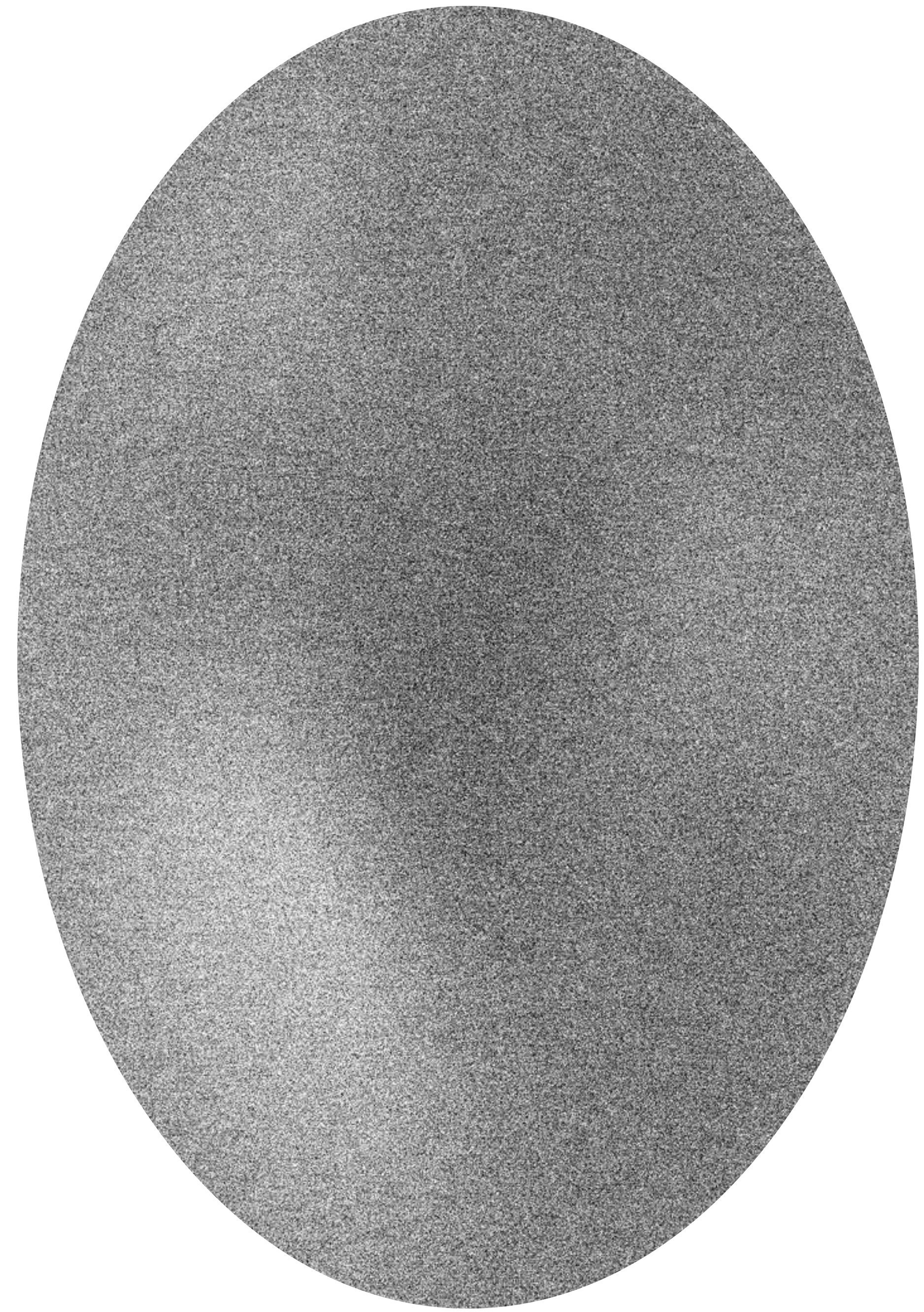
MAJOR RESEARCH TRADITIONS IN MARKETING: SIMPLE DESCRIPTIONS

In order to understand the present theoretical situation in marketing one has to examine the development in the discipline since the 1960's. The 1960's provide a natural starting phase because during that decade the marriage between the "marketing concept" *(firms exists to satisfy customer wants at a profit, cf., Kotler, 1967)* and the perspective of achieving this goal through management of the "mix" of competitive marketing parameters, the "4 Ps", crystallized into paradigmatic research approach which has since dominated the majority of marketing research.

MARKETING MANAGEMENT

The marketing management approach can be characterized as trying to solve the following problem: how to develop an "optimal" marketing mix consisting of the Product, Place, Price, and Promotion solutions for competing for the preferences of a chosen target segment of consumers, households or organizational buyers. This basic issue involves several subproblems: choosing the target market, differentiating and positioning the product vis-a-vis the competing product alternatives, and estimating the market response. Evolving segmentation and positioning theories and techniques relied on the development of a deeper understanding or consumer brand choice behavior. Kotler's *(1967)* classic textbook on marketing management can be used as an exemplar of this school of thought, sometimes called simply the 4 Ps or marketing mix approach. For an in-depth discussion on "marketing mix" approach, see Van den Bulte *(1991)*.

The dominating disciplinary background of marketing management is microeconomics. The "economic manager" is reflected in marginal utility view underlying the derivation of the optimal parameter mix emphasizing the allocation nature of marketing management *(Dorfman and Steiner, 1954; Mickwitz, 1959, 1966)*. Another aspect



is the assumption of atomistic customer markets comprised of independent actors and perceived as dominantly passive. That is, despite the emphasis given to the exchange phenomenon – as the focal issue of marketing *(Bagozzi, 1979, Houston and Gossenheimer, 1988, Hunt, 1983)* – the marketing management tradition presumes primarily a stimulus-response relationship between the firm and its customers, made up of singular independent transactions.

The economic perspective is related to an objective worldview and espouses hypothetical-deductive reasoning in theory development and nomothetic measurement. Modeling is explanatory and the normative goals are related to deriving optimal solutions for marketing mix, segmentation, and positioning problems.

Though remarkably popular, the marketing management tradition is silent of many aspects of marketing-related phenomena. The disciplinary development in the field can be, largely, seen as reactions to the narrow domain covered by the marketing management school and to its underlying assumptions.

STRATEGIC SCHOOL IN MARKETING

One aspect of the marketing management approach is its underlying emphasis on the brand management of consumer products. This is reflected especially in the empirical research within the tradition. The school is relatively silent on the issues of market and industry level competition being more interested in the functional level questions of marketing. Related to the strong diversification and internalization trends of firms in the late 1960's and 1970's managerial emphasis shifted towards the management of multidivisional corporations and their business units. This corporate development is related to the emergence of strategic management as a subdiscipline within business studies.

Marketing researchers' claim to strategic management is mainly based on the discipline's position in explaining the firm-market-customer relationships. Yet, the marketing management tradition did not have much to offer for the new problems: how to choose between potential product-market combinations and what kind of strategies to develop and implement in various business areas. Two primary responses to the "environment-market strategy" challenge were the portfolio models and strategically oriented market share/performance models. Portfolio models – e.g., Boston Consulting Group's "relative market share and market growth model", General Electric's "market attractiveness" matrix – represent a contingency approach trying to provide answers to choosing SBUs/product groups and to deriving strategies for managing chosen combinations, *(Abel and Hammond 1979)*.

PIMS project is the best-known example of performance modeling based on the empirical estimation of the relative influence of marketing input factors on the firm or SBU performance. Market performance modeling tries to answer the problem of how to develop an optimal market or marketing strategy *(Jacobson and Aaker, 1985, 1987; Phillips et al., 1983; Schoeffler et al., 1974)*.

The resource allocation aspect of marketing strategy is addressed by normative modeling based essentially on the theorem of market share determination (market shares of competitors are proportional to their shares of total marketing effort). Larréché and Srinivasan's *(1982)* STRATPORT portfolio model and Cook's *(1985)* marketing strategy models represent advanced forms of this approach.

All these marketing responses to the challenge strategic management issues share an economic background and normative orientation. They try to provide means for optimal portfolio management and resource allocation using quite simplistic assumptions about the market and competitive conditions: market growth rate, market share etc. As such, this "market strategy" school is a natural extension of the marketing management tradition.

> *"Strategic aspects of management were, however, developing rapidly."*

Strategic aspects of management were, however, developing rapidly. By mid-1980's, due to the global recession companies found it extensively difficult to compete on widely different product-markets. This led to the "back to the basics" movement – by carrying out major disinvestments, firms focused their activities primarily on their core industries. Within the management theory the quite simplistic market notions were developed into a more detailed theory of industry competition. Drawing on the economic theory of industry organization emerging strategic notions, a more intricate theory of competitive forces within an industry was put forward. This addressed such issues as entry and exit conditions, forces influencing the competitive position and performance of the firm within the industry, industry structure through strategic group construct, and finally a firm's competitive response through the generic strategy concept *(Miles and Snow, 1978; Porter, 1980; Rumelt, 1974)*.

The theory of industry strategy was further elaborated by emphasizing the antecedents and determinants of competitive advantage. A close relative to Alderson's *(1957)* differential advantage, competitive advantage was made the buzzword of the late 1980's by Porter *(1985)*. His value chain construct and analysis provides one of the first systematic proposals for dealing with the organizational aspects of developing competitive strategies leading to advantage. Ruekert and Walker *(1987)* also address the interfunctional issues, and Day and Wensley *(1988)* and Aaker *(1989)* have emphasized the assets, skills and positions underlying advantage. Obviously, the emerging theory of competitive strategy encompasses more details than can be given here. I have purposefully chosen markets and marketing related aspects.

Taken together this "strategic school of marketing" is relying primarily on the notions of industrial economics. The principle of marginal utility and the market response functions are especially clear in the earlier "market strategy" notions. The "managerial man" underlying the theory is a rational decision maker, facing an objective, transparent world dominated by economic facts.

Despite recent efforts, this world is also primarily static; the emphasis is on the identification of structural relationships, and on forces influencing the positions of firms within this economic landscape. Competitive forces govern the markets/industries. Determinism characterizes the actors whether they are firms or managers. This reliance on objective ontology is matched with nomothetic methodology. Because of the complexity of the phenomena dealt with the hypothetical-deductive reasoning is augmented by more inductively based frameworks. Therefore, the development of the tradition is driven by both the underlying theory and more pragmatic empirical concerns.

SERVICES MARKETING A NEW RESEARCH TRADITION OR AN EXTENSION

By the late 1970's, the marketing management tradition was beginning to be questioned by researchers interested in services. Their main concern was that the marketing mix approach, and especially the theory developed for managing consumer goods and branding did not provide conceptualizations for modeling and managing the service provider – customer relationship. A strong body of services research and literature developed rapidly during the 1980's.

Services researchers argue that consumers' quality experiences and subsequent satisfaction towards the service are primarily an outcome of an interaction relationship between the personnel and the consumer – augmented by the traditional marketing communications, institutional image, and service delivery technology. The importance of developing and maintaining enduring relationships is emphasized. For a good summary for the services approach, see Grönroos *(1990)*.

Besides the joint production roles and enduring relationships, service researchers stress the organization aspects in the successful marketing of services. The whole organization should be targeted and culturally fine-tuned for the serving of target customers. So-called "internal marketing" was suggested for achieving the organizational awareness and skills, Grönroos *(1981)*. Another strong aspect has been the focus on operationalizing and measuring service quality – with the ultimate goal of a better management of customer satisfaction; cf., the SERVQUAL project, based on the GAP model by Parasuraman et al. *(1985)* and Zeithaml et al. *(1988)*.

When contrasted with the Marketing Management tradition services marketing brings into the foreground two principal issues: the interactive and process nature of customer relationships, and the organizational aspects of marketing. These are both important areas about which the hard-core marketing mix theory is silent. An obvious problem with the services research is its theoretical shallowness; most of the proposed concepts have remained underdeveloped. This phenomenon is related to the metatheoretical nature of the services school.

Primarily empirical issues drive much of the services marketing research. Inductive orientation is especially strong among the Nordic researchers. However, instead of developing a deep understanding the research seems to aim at broad, normatively oriented frameworks. The dominance of pragmatism is reflected in the lack of disciplinary background; relationships to organizational theory, psychology social psychology, or microeconomics are generally weak. I regard services as an extension of the marketing management tradition, which has brought forward very important issues but not developed them up to the potential they offer.

It is noteworthy that by combining the notion of enduring customer relationships with the data base management and communication technology the traditional marketing management is accommodating some of the services marketing ideas under such "buzz word" themes as "direct marketing" and "relational marketing".

INTERACTION SCHOOL

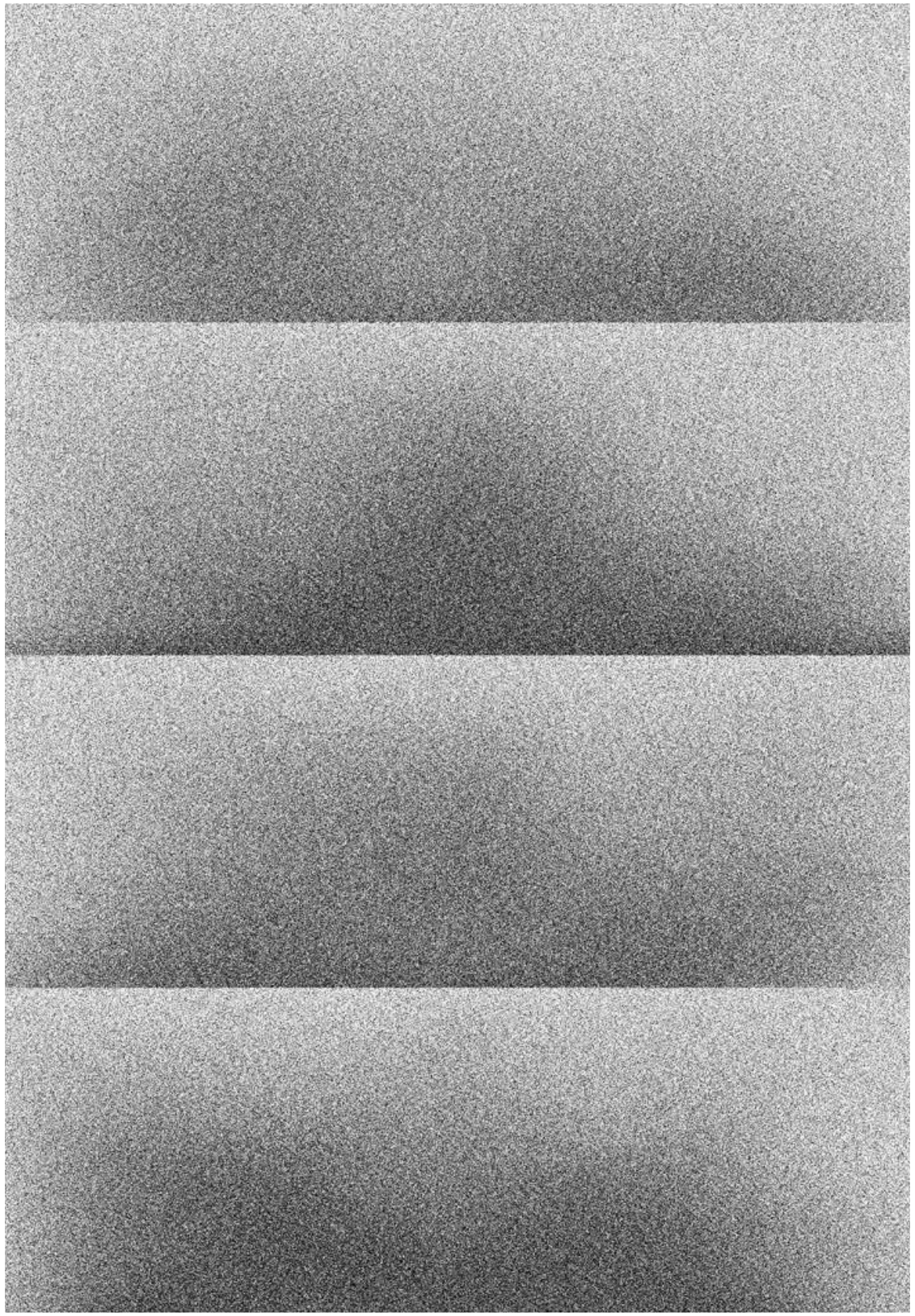
Besides the strategic and the services marketing notions, the marketing mix approach has been seen inadequate by many scholars interested in business to business marketing and more generally in interorganizational exchange relationships. During 1980's the views of marketing were becoming more complex; the relevance of understanding the dynamics of interorganizational exchange was strongly emphasized. This attention many sources. It can be traced back to the behavioral channels research, which emphasizes the understanding and management of interorganizational relationships of channel members. The political economy framework proposed by Stern and Reve *(1980)* summarized much of this tradition and provided a strong impetus for more holistic interorganizational channels research.

The resource dependency theory, originating from organizational research, provided a theoretical rationale for viewing exchange relationships as forms of managing firm's resource dependencies with its environment constituted by other organizations *(Aldrich, 1979; Pfeffer and Salancik, 1978; Thompson, 1967)*.

The emerging institutional economies, mainly through the work of Williamson *(1985)*, emphasized the need to distinguish between different forms of transactions, as defined through transaction properties, and to match the types of transactions with efficient governance structures.

The emerging theory of exchange relationships is obviously not a monolith but an intricate web of constructs adopted in a liberal fashion from multiple theoretical sources. To make the matters simple I am dividing the discussion into (a) "Interaction Approach" covering research which predominantly concentrates on explaining and understanding dyadic business relationships, i.e., it has a process focus; and (b) "Channels Research" focusing on the exchange relationships in the distribution-system context.

The current interaction research was preceded by the so-called dyadic buyer-seller research, which emerged in the late 1960's and early 1970's. Its key thrust was the recognition of the reciprocal nature of marketing exchange. The early dyadic literature generally focused on conceptualizing exchange between either individual buyers and sales representatives or between buying and selling firms. The dominant theoretical orientation was derived from the social psychology of exchange, as well as from notions of small group dynamics. The emphasis was on understanding the basic elements of exchange between buyers and sellers, such as money, products/services, information, status, legitimization; the buyer's focus tended to dominate the analyses *(cf., Bonorna and Zaltman, 1978; Bonoma et al., 1977)*. Because of the



tendency to study exchange as a vendor choice process the supplier selection was much in focus. Consequently, the early dyadic research usually implies a rather static or at least short-term perspective; it is more interested in explaining transaction than a relationship. Generally, a competitive market context with many supplier alternatives is assumed.

During the 1980's the interaction research evolved into more genuine study of reciprocal business exchange focusing on the development of dyadic relationships. Two quite different groups of studies can be discerned. One formed by the Industrial Marketing and Purchasing Group centered work *(for IMP, see Ford, 1990; Håkansson, 1982)*. The "IMP-related studies" rely generally on the resource interdependency notion. They tend to focus on managerial issues and problems in carrying out industrial and often international exchange relationships. Such issues as realized relationship strategies, resource deployment, organizational forms, and communication have been addressed.

In parallel with this combination of inductivism and a few key constructs guiding empirical research, important conceptual work has carried out in trying to understand long-term bonding, various forms of adaptations, and the development of trust and mutuality *(see e.g., Ford, 1980; Ford et al., 1986; Hallen et al., 1991; Johansson and Mattsson, 1985)*. Adaptations and investments required in relationships are central as they provide an important insight into the change taking place in a relationship.

The other group of interaction studies employs constructs from the social exchange theory *(Kelley and Thibout, 1978; Thibout and Kelley, 1959)*, for explaining the development of interorganizational relationships as well as their ongoing dynamics. Dwyer et al. *(1987)* and Wilson and Mummalaneni *(1988)* have suggested conceptual developmental models of relationships emphasizing gradual probing and reciprocally increasing deepening of mutual expectations and commitment. Both social and economic rewards are important as reinforcing elements. Anderson and Narus *(1984, 1990)* have carried out structural equation examinations on the working relationships of manufacturers and industrial distributors. Cooperation and communication lead to the development of trust, which allows for deeper cooperation, and facilitates a functional solving of conflicts. The comparison of relationship specific expectations to available alternatives connects the focal dyad into the competitive environment and emphasizes the relative nature of perceived and expected satisfaction from the relationship.

The two identified interaction approaches exhibit some interesting metatheoretical differences. The IMP-centered work, carried out mainly by Europeans subscribes to a more subjective worldview and often uses idiographic data collection methods. Managers are presumed to construct their views of the corporate environment through perception and enactment. The emphasis is on the description and understanding of the complexity of interaction phenomena. Anderson and Narus's *(1984, 1990)* work, on the other hand, provides an exemplar on examining complex social-organizational phenomena with a nomothetic methodology. This is in accordance with the explanatory and predictive nature of the applied social exchange theory. Important in both approaches is the emphasis on processes constituting the exchange relationship.

When compared to the marketing management tradition, a number of important differences can be summarized. The unit of analysis is now the exchange relationship that is characterized through reciprocal interdependence. The emerging theory tries to accommodate the long-term exchange perspective. Joint expectations and relationship specific adaptations are characteristic of long-term relationships, which can entail complex interorganizational interaction. That is, besides competition cooperative forces are needed in explaining the initiation, development and ending of relationships.

The organizational context is recognized – creating and managing relationships generally presumes multiple level functional interaction and its management. Often new organizational forms must be developed. In brief, the interaction approach envisages a marriage between marketing theory and organizational aspects.

CHANNELS TRADITION – POLITICAL-ECONOMY FRAMEWORK

Channels or distribution research refers to a tradition that examines how actors within a marketing channel behave, as well as how various channel forms evolve. Its normative applications embrace problems like developing efficient distribution channels, managing a channel, and managing a single actor in an efficient manner.

In this context I can only deal with the relative recent research related to the political-economy framework (P-E) proposed by Stern and Reve *(1980)*. Until the mid 1960's channels research was primarily dominated by an economic approach concentrating on deriving the most effective channels solutions. The economic tradition was then paralleled with a behavioral research stream looking into channel relationships from the perspective of bases of power, modes of interorganizational influence and conflict. The political-economy approach is rooted to a framework aiming at integrating the economic and behavioral research traditions within distribution research subsuming both economic and socio-political structures and processes within the focal channel dyad and its environment. Its goal is to provide a better explanation of the forms of dyadic channel relations, and to explain member behavior *(Stern and Reve, 1980)*. The first objective is close to the aim of transaction cost economics *(Williamson, 1985)*, but the latter expands the P-E approach into the world of dynamic processes.

Due to its background of institutional economics, organizational theory – especially resource interdependence perspective and political science – the P-E approach has a dualistic character. Its ontological worldview can be described as realistic, but both objective and subjective orientations, as well as deterministic and voluntary aspects of human nature are employed at the conceptual level. The primary mode of inference is hypothetical-deductive, although inductive notions play also a role especially in a more descriptive analysis of specific channel environments.

The voluntary and subjective orientation is reflected in the conceptual treatment of such central constructs as bases and exercise or power, conflicts and conflict resolution behavior, trust, and satisfaction, as well as compatibility, which are generally treated as perceived phenomen *(Arndt, 1983; Frazier, 1983; Gaski, 1984)*. Notions of the social enactment basis of organizational knowledge and beliefs are referred to, but these interpretative aspects are not developed, and they are generally ignored at the level of empirical analysis.

An essential feature of the political-economy approach is the emphasis given to contextuality. The structure and behavior of the focal channel dyad is seen to be influenced by the forces of its task environment *(Achrol et al., 1983)*. This speaks against epistemological determinism and underlines the more phenomenological view that issues and events can only be understood against their time and space specific context. However, most empirical applications of the P-E framework have generally been modelled through transaction cost conceptualizations. The perspective has been explanatory and measurement nomothetic *(e.g., Achroll and Stern, 1988; Dwyer and Oh, 1987; Heide and John, 1988)*.

> *"An essential feature of the political-economy approach is the emphasis given to contextuality."*

The inherent dualism – polity and economy – and the contextuality are the dominant features of the political-economy approach. These form also its major contributions to forwarding interorganizational exchange theory: complex relationships cannot he understood out of their context and without accounting for both economic and sociopolitical factors of organizational behavior. Although the framework nominally covers channel processes its applications have been dominantly static.

Together the Interaction approach and the current Channels research provide a strong foundation for the development of the theory of interorganizational marketing exchange. The former emphasizes understanding the dynamic processes constituting an exchange relationship as well as factors influencing this, while the latter strives to provide explanatory and predictive models of efficient relational under specific channel contexts.

Both of these research traditions have influenced the emerging network approach into interfirm exchange relationships.

THE NETWORK APPROACH

The network approach can be identified with the work of a loose school of scholars mainly centered on the IMP Group *(cf., Axelsson and Easton, 1992; Ford, 1990)*. Håkansson, Johansson, and Mattsson are the most prominent initial developers of this approach within international industrial marketing. The network approach is anchored to the recognition that industrial markets can be represented as exchange relationships between multiple organizations. The intellectual aims of network approach are primarily descriptive: it tries to understand systems of relationships from (i) a positional perspective – obtaining a particular focal firm's viewpoint, and from (ii) network perspective – looking into a network from an aggregate, holistic perspective.

The network approach draws on many theoretical sources, most notably interorganizational resource dependence, systems theory, theory of social structure and change. Within marketing, research into distribution channels, industrial marketing and buying, and internationalization of the firm has been influential *(Easton, 1992)*. Although the network approach is far from monolithic, most of the research seems to share a subjective orientation and voluntary view of organizational behavior. Environment is not transparent to the managers, but its structure and meanings are perceived and learned through enactment. This subjectivist orientation does not necessarily mean subscribing to constructivism, as Easton *(1995)* has noted. In addition to their complex social aspect, networks are also economic and technological in character, generally the research of these phenomena tend to adopt a more objectivist orientation.

Network research has focused on both the focal and macro network issues. The local network has been examined from several perspectives including the development of positional network strategies, technological development between net actors, and international market entry. Much of the macro-oriented research has adopted a technological perspective aiming at describing the structure and processes, which constitute specific industrial domains *(Håkansson, 1987, 1989)*. In addition, the nature of the internationalization of firms and international cooperative relationships have been examined from the network perspective *(Håkansson and Johansson, 1988; Johansson and Mattsson, 1988)*.

The network approach is a very recent research tradition in its current form. Pursuing the understanding of complex interorganizational structures and relationships through description can be regarded its primary intellectual goal. An important feature is the emphasis on contextuality and time. Singular events or relationships cannot be understood without the knowledge of their context. This stand poses an obvious methodological challenge. Various forms of case studies have so far been the most common method, matching the goal of understanding through "deep" description. Although the network approach is primarily dynamic, a majority of the studies have focused on structural issues. Identification, tracing and describing complex network processes would benefit from the historical research method. The dualistic nature of networks, their "soft" social-organizational dimension and "hard" economic and technological dimensions may also call for differentiated use or methodology: for a detailed discussion on the ontological and methodological aspects of the network approach see Easton *(1992)*.

From the macro perspective, the network approach provides an alternative theoretical view on industries compared the strategic school of marketing. Marketing management's role in the network approach is correspondingly the establishment, development, defense, and maintenance of network positions. This is carried out through managing multiple resource relationships all the way from suppliers, through governmental agencies and other institutions, to distribution networks and final customers. This holistic view obviously fills better the tasks of management in general than just focusing on the more narrow marketing function.

From the organizational perspective, the network approach emphasizes an integrative view of the firm. Managing interorganizational relationships demands structures and procedures that enhance interfunctional cooperation.

CONCLUSIONS: THEORETICAL PLURALISM

The emerging picture of the current research traditions of marketing management can be highlighted by contrasting the fundamental differences between the traditions and by indicating their driving forces and cognitive goals. One way to do this is to look at the assumptions concerning the nature of exchange, unit of analysis, and the context of managerial action in the traditions.

The Marketing Management tradition is distinguished through its assumption of stimulus-response type of marketer-buyer carried out in the context of competitive markets comprised of multiple independent buyers and a number of limited competitors. Its dominantly economic worldview is static, and the overriding cognitive goal is to develop explanatory and predictive models for optimal segmentation and positioning solutions, and for the subsequent optimal marketing mix. The tradition is silent about the organizational aspects of the firm. Marketing Management seems to take place in a unified, profit-maximizing firm.

The services marketing theorists challenged the view of stimulus-response based transactional customer relations and elaborated the role of the customer in the production and consummation of services leading to the conceptualization of enduring customer relationships. In addition, the organizational context of marketing is recognized and suggestions provided for the development or customer-oriented firms. In this sense Service marketing overcomes the functional character underlying the marketing management school. These important notions have, however, been left theoretically underdeveloped, probably due to the pragmatic character of much of the services marketing research.

The Strategic school of marketing focuses on the product-market posture and choices of the firm, as well as its generic strategies how achieve competitive advantage in the industry. In this sense, the school addresses the rote of marketing on the corporate and SBU strategy level. In spite of this change in the level of focus, the approach is relatively void of organizational content. This is related to its underlying economic character. The industrial context is modeled with the help of the industry organization school of economics presuming an objective and transparent world. Moreover, the firm is seen as a unidirectional monolith governed by rational decision making.

The watershed between Marketing Management and Strategic schools vis-a-vis Interaction approach, Political-Economy approach, and Networks theory is the reciprocal interaction view of exchange relationships espoused by the latter. The goal of Network approach is to understand complex multiorganizational structures and relationships, to be achieved through idiographic description, implying a voluntarist view of human nature and subjective orientation. The network of relationships forms the unit of analysis. The Network approach provides an alternative conceptualization of markets and industries to that of the industrial economics underlying the Strategic marketing school. The managerial perspective of the approach is not only interorganizational but also interfunctional. The Network tradition espouses a comprehensive resource interdependence view of the organization and its context emphasizing an integrative view for managing both the internal resources and the external relationships.

Interaction tradition aims at understanding processes constituting dyadic exchange relationships. As such, it constitutes a dynamically oriented approach for analyzing marketing relationships under the context of either networks or the Political-Economy framework. The Interaction approach is, however, not monolithic. A European school aiming at understanding the interaction processes and implying a subjective voluntarist view and idiographic methodology can be discerned. Another grouping is formed by primarily North American researchers drawing on the social exchange theory and doing explanatory research presuming objective orientation and nomothetic measurement. The managerial view espoused by the European school is similar to that discussed in relation to the Network approach.

The metatheoretical position of The Political-economy approach is also somewhat dualistic. Its dominant goal is explanation and it subscribes to an objective orientation and determinism. This is evident in the empirical research related to P-E, which often employs propositions from the transaction costs economy. In the theoretical conceptualizations, a voluntary perspective can also be recognized. Conceptually the approach emphasizes contextuality; dyadic governance structures and dyadic channel behavior should be studied in the context of the channel environment.

It should be kept in mind that the above analysis of the marketing research traditions does not contain value judgements. What is essential is the understanding of each tradition based on what kind research questions it poses and what kind of answers it can produce. This kind or perception can only be achieved by recognizing the ontological and epistemological assumptions underlying the research traditions.

A metatheoretical perspective can also raise questions and provide insights, which can be used for theory development. The “from above” perspective into research approaches gives us a better understanding of their relative benefits and weaknesses in respect of the issues of specific substantive domains in marketing. It is easier to recognize tradeoffs between approaches. For example, what the Interaction approach has gained in understanding the reciprocal process character in industrial marketing it has lost in predictive capability compared to the Marketing management approach or transaction cost-oriented channel research. Similarly, by not embracing determinism and nomothetic methodology the Network approach has been able to provide a highly appealing description of industrial markets compared to the Strategic school.

Noteworthy, the P-E framework, Interaction approach and partly the Strategic school suggest that we must tolerate metatheotetically somewhat “fuzzy” theorization if we to develop approaches which include benefits from several ontologically different disciplines. This might be the only way to try to achieve an understanding of complex phenomena. Gioia and Pitre *(1990)* present an interesting discussion on the permeability of the “transition zones” between paradigms. Both the P-E and Interaction approaches represent clearly this kind of cross-paradigmatic borrowing efforts.

Another pertaining observation is the difficulty to capture processes constituting exchange relationships, industry structure or macro processes in industrial networks, or change at the firm level. The issue dynamism calls forth more methodological attention and development within marketing. In the processual domain, the descriptive and understanding approach has an edge over the explanatory and deterministic orientation, which seem unable to capture the complexity of more long-term change. In addition to dynamism, the lack of interface between the majority of marketing theorizing und and organizational theory is striking. The traditional Marketing management seems to be carried out in a neoclassical firm, and even the Strategic school has a very restricted view of an organization. The Interaction and Network approaches – by espousing the functional resource interdependence and interorganizational interdependence notions – have more complex view of the organization as one of the key contexts where marketing and marketing related decisions and activities take place. Nonetheless, one can claim that integrating more developed organizational aspects into marketing theory has a high priority in order to make marketing theory more relevant.

In looking into the different research approaches, one can discern an interesting difference between the European and North American research cultures. European researchers, prominent in Network and partly Interaction and Services approaches embrace the understanding ontology and methodology, leading to description through idiographic methods. American scholars, dominating the Marketing management and Strategic approaches, as well as the Political economy research subscribe to the objectivist orientation, providing propositions and models, which are empirically tested through nomothetic measurement and analysis. As each of these metatheoretical strategies provides only a partial view of marketing phenomena being both tolerant and “multilingual” would help us to achieve a better understanding of our research domain.

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4

Roughing out a Sobering (?) Research Paradigmatic Schema for Marketing and other Social Phenomena Studies

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HENRIKKI is (among other things) a philosophically-oriented person. Already in his early theses, there was a robust philosophical clang *(Tikkanen, 1996, 1997)*. The licentiate's thesis ("*The Network Approach in Industrial Marketing Research*") and, particularly, his doctoral dissertation ("*A Network Approach to Industrial Business Processes: a Theoretical and Empirical Analysis*") contain ordinary empirical analyses of business marketing cases. However, it seemed to be foremost the paradigmatic positions and the philosophical orientations in which Henrikki was primarily interested. Philosophy of science issues played an influential role in his studies, revealing somewhat clearly Henrikki's strong relativist-constructivist stances at the time.

Later, Henrikki's ongoing research indicated that he was no longer a mere relativist/constructivist in his scientific orientations. Studies with "constructivist," "realist," even "positivist" spirits regularly appear in his record of publications. Henrikki is evidently a multifaceted, open-minded, non-dogmatic researcher who, instead of letting paradigms in some way, for ideological or some other reasons, restrict his research endeavors, likes to operate flexibly across paradigmatic fields and can disregard the silliest paradigmatic assumptions. He considers the paradigm to be a practicable instrument or tool rather than deeply rooted personal weltanschauung or ideological value judgment. As a researcher, he seems to escape paradigmatic categorizations like "positivist," "interpretivist," or "criticist". He is more of a paradigmatic instrumentalist or pragmatist, always prepared to play the type of paradigm game called for by each research or literary project.

To develop into a paradigmatic all-around player requires knowledge of the paradigmatic assumptions. This further requires extensive reading and the ability to grasp highly abstract, complicated, and contradictory philosophical discourses that may be oppressive and anything but clear. As a well-educated, intelligent, and experienced person with decent judgment, Henrikki undoubtedly plays paradigm games rather effortlessly. His scientific disposition has lately been developed from usual business research methodologies towards applying historical perspective and methods to business and strategy studies. This level of talent is not the case for everyone. Many novices and even more experienced researchers become agonized in trying to grasp divergent paradigmatic discussions, which at times are more likely to confuse and mystify than illuminate. To salute Henrikki's multi-paradigmatic disposition, this paper attempts to produce a down-to-earth classification of scientific research paradigms and show that "positivist," "interpretive/constructivist," and "critical" paradigms can live in peaceful, commensurable, coexistence and be interwoven in some aspects. We will concentrate primarily on theory of knowledge, i.e. epistemological issues. But transitory notifications about metaphysics/ontology and methodology cannot be avoided.

RESEARCH PARADIGM CLASSIFICATIONS IN MARKETING AND SOCIAL SCIENCES

The paradigm concept has many different meanings. Sometimes, it is just a casual alternative to theory, theoretical approach, discipline, school of thought, or method

(Hassard, 1993). Most commonly, however, paradigm refers to a particular established way of understanding the nature of science and scientific research in various philosophical orientations. Paradigms are based on rational assumptions about the broad subjective-objective continuum of ontology (the nature of reality, or idealist/nominalist vs. materialist/realist), human nature (like voluntarism vs. determinism), epistemology (grounds and types of knowledge like post-positivism vs. positivism), and methodology (the way of investigating and obtaining the experience, like idiographic vs. nomothetic) *(e.g., Burrell and Morgan, 1979)*. Each broad set of assumptions is largely interconnected, meaning that taking a certain position on one level could automatically lead to particular positions on other levels: "…connectedness according to different ontologies, epistemologies, and models of human nature are likely to incline social scientists towards different methodologies." *(Burrell and Morgan, 1979: xiii)* In addition to philosophical assumptions, research paradigms rest on assumptions about the nature of society/organization (such as stability/regulation/status quo vs. social change/liberation/emancipation). Burrell and Morgan's *(1979)* classical sociological paradigm grouping relies on the dimensions of subjective-objective (which rests on assumptions on ontology, epistemology, human nature, and methodology) and stability-change (based on assumptions about the nature of society/organization) labeled as "radical humanist," "radical structuralist," "interpretive," and "functionalist."

Different paradigmatic "-isms" and paradigmatic labels have drastically increased since the 1960's and 1970's *(see, e.g., Kavanagh, 1994)*. In marketing, discussions about research paradigms, their relationships, and their superiority have also been extensive, largely following related studies in other social sciences and philosophy. Maclaran et al. *(2009)*, for example, bring forward among others "fallibilistic realism" *(Hunt, 1984, 2002, 2003)*, "critical realism," *(Easton, 2002)*, "critical pluralism," *(Siegel, 1988)*, "critical relativism," *(Anderson, 1983)*, "critical theoretical paradigm," *(Bradshaw and Firat, 2007; McDonagh, 2002; Murray and Ozanne, 1991, 1997)*, "feminist paradigm," *(Bristor and Fischer, 1993, 1995; Maclaran and Catterall, 2000)*, "humanist paradigm," *(Monieson, 1988)*, "posthumanist paradigm," *(Campbell et al., 2006)*, "postmodern paradigm," *(Brown, 1995, 1998; Sherry, 1991)* and "postcolonialist paradigm" *(Jack, 2008)*. Different research paradigmatic approaches are now commonly categorized, much in the spirit of Burrell and Morgan, into broad and internally heterogeneous clusters labeled as "positivist paradigm," "interpretivist/constructivist paradigm," and "critical paradigm" *(e.g., Maclaran et al., 2009; Murray and Ozanne, 1991)*.

Since the days of lively philosophical paradigm debates ("paradigm wars") about three-four decades ago (during and after the rise of the so-called "interpretive/linguistic/postmodern turn"), a tranquil philosophical pluralism seems to have prevailed in current marketing and other social science discourses. Frustration and an ad nauseam type of mood reigns among the majority of business researchers about the philosophy of science. However, despite the absence of ostentatious debates and great schisms, many long-established controversies and confusions about the nature and interrelatedness of scientific research paradigms are still around. Paradigms and sub-paradigms are so heterogeneous and numerous, and descriptions of them in the vast literature corpus are so messy that it is no wonder many scientists do not consider them significant or meaningful. However, relatively institutionalized and taken-for-granted paradigmatic divisions and related unquestioned dogmas may surprisingly and negatively affect the endeavor of social sciences by capturing people's thinking into the "paradigmatic prisons." Therefore, we think it is important not to sweep misleading paradigmatic assumptions under the carpet. We believe the current, still fairly entrenched and unclear paradigmatic classifications could be primarily developed by

- » adopting reasonable scientific-humanist thinking that leans on non-reductive/non-eliminative emergent materialism and multi-level understanding of reality,
- » dropping the misleading research paradigm labels and renaming, defining, and grouping them according to general scientific (marketing) research practices,
- » and removing the simplifying and strangling claims/suggestions that sets of ontological and epistemological assumptions have direct, compelling implications for methodological choices.

ONTOLOGY-ORIGINATED CONFUSION IN THE RESEARCH PARADIGM DISCOURSE

It is more or less astounding how research paradigms, especially "positivistic" and "interpretive/constructivist" paradigms, are still contradictory and poorly defined, not only in early phase Ph.D. research plans but also in the relatively recent journal articles and books on methodology. Paradigms are still (at least implicitly) set against each other and considered as mutually exclusive lines of research, representing almost entirely different, separate worlds. Studies of paradigms are various and produce many types of knowledge/answers to a variety of research questions. But, now and then, quite commonly, the division between paradigms is justified in vague and restricted ontological/metaphysical terms and assumptions. Paradigms (e.g., positivist/realist and post-positivist/interpretative/constructivist paradigms) are claimed somehow to represent profoundly different worldviews and ideas about human nature. It is no wonder that inter-paradigm discourses may quickly turn ambiguous and frustrating, leading to logical and conceptual deadlocks.

The origins of confusion probably connect to the longstanding, polarized ontological division of reality into the materialistic, deterministic "nature" and the idealistic "culture" formed by free-willed human beings. Quite astonishingly, the division still seems to haunt contemporary research paradigm classifications. The dualistic views of science date back to the 19th century when research was divided into the materialistic natural science type (law-based causal explanations, nomothetic) and the idealistic human science type (meaning-based understanding of special/unique human life, idiographic) *(Dilthey, 1883, see also Makkreel & Rodi, 1989; Windelband, 1894/1911)*. Assumptions of causality in the socio-cultural (therefore, also business-/marketing-related) world have been connected to views on denying the free will and stressing the materialistic and deterministic nature of the world. In contrast, the interpretative/constructivist assumptions that deny the cause-effect type of thinking would echo the idealism, free will, and subjectivist-voluntarist nature of the world and human beings. However, causal-type assumptions do not necessarily presuppose determinism any more than interpretative approaches reflect voluntarism. There are many discussions and declarations about these issues in the literature, but no sound arguments as to why the idea of free will makes causal thinking impossible in the socio-cultural sphere of reality. Furthermore, unconvincing arguments have been presented contending that endless interpretivism/constructivism expels the goblins of determinism. As Max Weber stated, free will, determinism, and voluntarism are "meta-scientific, transcendental, speculations," or ontological doctrines/faiths that have nothing to do with the analytical and interpretative practices of the social sciences *(Ringer, 1997; Töttö, 2004)*.

In summary, the confusion between research paradigms is likely to originate from molding the epistemological and ontological matters *(e.g., Kavanagh, 1994)*, that is, the ontological and epistemological issues are not kept separate in research paradigm-related considerations *(noticeable in, e.g., Schwandt, 1998)*. When reality and observations/knowledge of reality are mixed constantly together, peculiar viewpoints may occur, even in the solemn scientific research literature. For example, extreme subjective idealism (which is often connected to the interpretive/constructivist research paradigm) sees the human mind as ontologically primary and assumes that the material world and the socio-cultural world do not exist without people or researchers constructing it. Or, concrete and abstract things do not exist apart from the individual's experience and knowledge of those things; reality is an extension of the observer's/interpreter's subjective ego *(cf., Ahonen, 1996)*. Similarly, eliminative, reductionist materialism/physicalism (often connected to the positivist research paradigm) contends that, ontologically, human action is ultimately based on material things (physics and biology), i.e. on neurophysiological processes and can be also ultimately reduced back to them without losing any information/knowledge/understanding *(cf., some physicists' idea of megalomaniac "theory of everything," see Niiniluoto, 2002)*.

The mixing of metaphysical/ontological disputes about human nature and the nature of reality with epistemological issues – that are primarily relevant in the research paradigm discussion – causes confusion and unnecessary confrontations among researchers. Similarly, endless metaphysical encounters are regularly present, e.g., between religion and evolutionary biology, between body and soul, and between nature and nurture. In the spirit of proper enlightenment, the scientific discourse on the research paradigms (since causalities, explanations, interpretations, and understandings predominantly belong to the epistemology) could simply abandon or narrow the metaphysical speculations and associated dogmas related to human nature, free will, and determinism. They are, at least in the light of intellectual history and current human knowledge, largely unresolvable, endless disputes that do not advance research paradigmatic understanding in any meaningful direction.

If one still desires to discuss the ontological/fundamental nature of reality, the most sensible and plausible way is probably to sweep away reductionist (both eliminative materialism and eliminative idealism) and strictly dualistic views (nature/matter vs. culture/mind) and build on the somewhat plausible idea of emergent materialism. According to our present-day knowledge, that is probably the most conceivable starting point in ontological questions. Emergent materialism adopts a scientific view of reality under which human beings are products of long historical development, belong to the order of primates, and still (very slowly) develop as a result of biological and cultural evolution. Despite being an animal among other animals, human beings are different and unique in the sense that they are capable of linguistic, symbolic, abstract thinking that enables the creation of art, science, and cultural institutions. Self-conscious, rational minds also empower human beings to be conscious of the moral/ethical responsibilities for their actions *(Niiniluoto, 2015)*.

Karl Popper's *(1972)* three-world/level ontology offers a reasonably convenient principle for pondering the "Spinozist" emergent materialist ontology in marketing (and hence, social sciences as the whole). In this view, level one includes material, physical objects, events, and processes (atoms, energy fields, stones, trees, stars, galaxies, and electrochemical processes that comprise "nature"). Level two embraces the subjective human mind, including both (2a) the biological/evolutionary-psychological, mainly unconscious or subconscious "nature-linked" mind (instincts, drives, and emotions), and (2b) the learned/socially-developed self-conscious memory (rational thinking, self-reflecting, internalized norms). The human mind consists of individual states and incidences of perception that originate from both the unconscious and conscious levels (thoughts, experiences, feelings, pains, perceptions, images, memories, etc.). Level three consists of all those (shared/collective) things are created and formed as a result of human action and social interaction. In a broad sense, level three contains all the socio-cultural aspects around us (societies, cultural norms and habits, artifacts, languages, concepts, money, religions, science, social institutions, utility articles, and artworks that comprise "culture").

Popper *(1972)* did not want to prioritize any worlds/levels as such or keep them strictly separated but represented emergent materialism in which world/level one forms, in a historical sense, the necessary level of reality from which world/level two (human mind), and world/level three (society and culture) have evolved as a result of biological and cultural evolution. According to emergent materialism, levels two and three cannot exist without level one. However, level two, although having feedback loops to the lower level, cannot be sufficiently reduced back to level one (subjective self-consciousness does not reduce itself to neurophysiological concepts). And level three cannot be cut back to world/level one or world/level two. The upper levels have developed their own unique, "emergent" features that cannot be made understandable by conceptualizations of the lower-level worlds. Therefore, society and culture exist, not only in an individual's subjective mind, but they have external, shared intersubjective elements *(e.g., the concepts of "social fact," "collective consciousness," and "social construction", see Giddens, 1972; Hacking, 2000)*. Thus, the saying: "From nature via human mind to culture, but not back" *(Panula, 1997: 17)*.

According to three-level ontological thinking, humans are multi-dimensional, material, conscious, living, thinking, feeling, partly free-willed, partly deterministic beings that regularly interact with nature, material things, and other people. The human being is a cultural animal, the nature of which would remain excessively narrow if the perspectives are limited to reductionist materialism, eliminative idealism, physics, psychology, sociology, existentialism, postmodernism, relativism, humanism, or any other "ism" or "ology" *(see Niiniluoto, 2015)*. The thoughts above briefly presented the idea of emergent materialism as a moderate, non-reductionist approach that leans on contemporary scientific views of reality and human nature. And, despite realism as an adopted ontological starting point, a strategy that offers high degrees of freedom when it comes to theoretical perspectives, levels and units of analysis, and combinations thereof. This ontological posture does not assume limits to the options for epistemological research paradigms (let alone the various research methodologies). Instead, it allows the epistemological/theoretical relationism/perspectivism according to which "what is" is different from "what can be known about it."

STANDARD CLASSIFICATION OF RESEARCH PARADIGMS IN MARKETING AND SOCIAL SCIENCES: SOME PROBLEMATIC ISSUES

A variety of (epistemological) research paradigms and classifications are present in the literature. Standard categorization divides those paradigms into three broad classes: "positivist paradigm," 'interpretivist/constructivist paradigm," and "critical paradigm" *(e.g., Maclaran et al., 2009 ; Murray and Ozanne, 1991)*. However, due to long-lasting disputes, misapprehensions, and vague, simplified, or even strangling connections between ontological, epistemological (and onwards methodological) levels and the constant reproduction of these misconceptions in seminars and publications, we suggest slight improvements to the current paradigm classification. The prevailing classification is not entirely flawed but still contains so many sloppy assumptions, simplified definitions, and a heavy ideological/polemic burden of the past that sketching a new one might be in order.

Vagueness and almost hopeless confusion are reflected in the "loaded" and simplified treatment of paradigmatic labels. For example, "positivism" is still a very misunderstood, simplified, and internally fragmented paradigmatic stamp. As commonly known, there is not just one positivism, but different conceptions with various amounts of empiricist and realist content (such as Comte's classical positivism, Vienna Circle's logical positivism/neopositivism/logical empiricism, and Popper's falsificationism). Even scientific/critical realism is sometimes included under the positivism heading *(see Töttö, 2000)*. According to Niiniluoto *(1980)*, based on various positivist views, it is possible to produce 64 philosophical research combinations with positivist contents. "Positivist paradigm," in its contemporary ambiguity, is, therefore, more likely to add confusion than clarification to the field of research paradigms.

If the term "positivism" is vague, the same applies to "interpretive/constructivist." It is challenging to state what these terms eventually mean *(see e.g., Hacking, 2000; Schwandt, 1998)*. Schwandt's *(1998)* presentation of numerous interpretive/constructive approaches reflects the prevalent obscurity in the field. In marketing, on the other hand, the primary difference between positivist and interpretive research paradigms is often simplistically reduced to a division between quantitative and qualitative research. This also does not hold up under closer examination. It is typical for the interpretivist/constructivist paradigm to emphasize the dualistic ontological ethos. It tends to divide reality into two strictly separate worlds: nature (in which causal relationships and laws are prevalent) and culture (in which no causal relationships and laws prevail). Wilhelm Dilthey *(1883; Töttö, 2004)* postures that the main task of the natural sciences is to arrive at law-based causal explanations. In contrast, the core task of the human sciences is to achieve a meaning-based, interpretive understanding of human life. These divisional views still hold a fairly strong position in discussion about the social scientific paradigms.

However, restricting the interpretation and meaning-giving to the interpretivist/constructivist research paradigm is deceptive. It is a simplified misapprehension to think that in "positivist/realist" studies, knowledge is just a superficial, direct impression of the reality/sense data in the researcher's mind and consciousness. All types of research inevitably include interpretivist/constructivist features. That is, in high-quality social science studies, a serene coexistence of causal-type reasoning and interpretivist/constructivist (hermeneutic, meaning-analytic) flair usually prevails. Therefore, the label "meaning-analytic/semiotic approach to texts" would probably better describe the many studies belonging to the current "interpretive/constructivist" paradigm *(cf., also Töttö, 2004)*.

The third member of the standard research paradigm classification is "the critical paradigm". It commonly connects closely with the "interpretive paradigm" and disconnects from the "positivist paradigm." It is also semantically ambiguous, although there is no great danger of severe misunderstandings. However, scientific research, representing the "positivist paradigm," is always inherently critical because critical thinking is the general virtue of all scientific research, no matter what the represented paradigm. Scientific methods and theoretical constructs are examples of critical thinking, mostly striving for such intellectual ends: clarity, precision, accuracy, relevance, depth, breadth, and logic. *(cf., Lynch, 2003)*.

However, the term "critical paradigm," used in the general social science research paradigm classification, does not refer to criticalness as a mere cognitive-logical endeavor. Instead, it refers to a group of research practices using a set of moral values, attitudes, and orientations as (normative/prescriptive) starting points/analytical orientations of a scientific study *(e.g., Galtung, 1977)*. Maybe the term "value-critical" or "moral-critical" would be a correct heading for the studies belonging to the "critical paradigm". So, it would belong to the theoretic-empirical, meaning-analytic/semiotic-oriented studies that examine the hidden dimensions of ideological power in various 'empirical' texts/expressions and/or conceptual approaches. These kind of "value-critical" studies are essential (and already fairly common) research orientations in the field of marketing and social sciences.

RESEARCH PARADIGMATIC SCHEMA: A PRELIMINARY SKETCH

Without sinking into an elaborate discussion of the numerous research paradigms and linked philosophies, sub-philosophies, and their variants *(see e.g., Hunt, 2003; Niiniluoto, 1980)*, we want to employ a parsimonious yet sufficiently encompassing division of research paradigms that applies to the research on social phenomena (including marketing). As a starting point, we assumed a non-reductionist, non-divided Popper's moderate ontological realism/emergent materialism, under which reality and human beings form a multileveled, interconnected, complex, and (in a qualitative sense) rich and multifaceted whole. Features of nature, individual subjective consciousness, as well as collective inter-subjective consciousness, are considered to be non-reductively interrelated. To clarify the classification of research paradigms in marketing as a scientific inquiry, the labels linked to the prevailing standard classification of "positivist," "interpretivist," and "critical paradigm" will need to be abandoned, redefined, and communicated differently than the current classification.

According to Max Weber, a proper scientific statement in the social sciences consists of two adequacies: adequacy on the level of meaning, and the causal adequacy. Weber's view is that understanding (or "Verstehen"/ meaning interpretation) and causal explanation/causal-type reasoning are correlative and intertwined rather than opposite principles in the social and historical sciences. Intuitions/interpretations of meaning can be transformed into valid knowledge only if incorporated into theoretical structures that aim at causal-type reasoning *(see Coser, 1977)*. Wilhelm Dilthey's *(Dilthey, 1883, see also Makkreel & Rodi, 1989)* classical distinction between natural sciences (arriving at causal explanation) and human sciences (arriving at meaning-based understanding) are in a way combined in Weber's view, which includes both meaning-based understanding (meaning analysis/semiotic analysis of text/expression) and causal-type reasoning (analysis of event reality). On the other hand, Dilthey's idea of lingual- and symbol-based understanding is essential in meaning-analytic/semiotic studies that focus on analyzing the world primarily through texts (expressions, pictures, symbols, signs, etc.) and aiming to identify and interpret their meanings and cultural categorizations.

Following the line of argument above, the basic research paradigms/orientations in this paper are divided into three broad categories:

- » Theoretical-empirical studies focused on real-life events, primarily in a causal-type reasoning sense (what happens, happened, how, why), and secondarily in a text/language interpretation/semiotic sense (what is/was said/spoken, how is/was said/ spoken, how much is/was said/ spoken).
- » Theoretical-empirical studies focused on real-life events primarily in a text/ language interpretation/semiotic sense (what is/was said/spoken, how is/was said/spoken, how much is/was said/spoken).
- » Theoretical studies on the concepts/ constructs/discourses/literature of logical/philosophical and meaning-analytic (semiotic) sense.

Furthermore, by adding the positive/ descriptive–normative/prescriptive dimension[1] and loosely combining interrelated and complementary ideas from Galtung *(1977, 1981)*, Arndt *(1985)*, Buchdahl *(1993)*, Hirschman *(1985)*, Panula *(2000)*, and Töttö *(2004)*, we ended up with a division according to what type of marketing (and other social sciences) is associated with each of the six accompanying research paradigms/ paradigms/orientations A–F (see Figure 1).

The six research paradigms in the data-theory-value triangle *(Galtung, 1977)* include the following:

(A) Positive-oriented ('value-neutral') theoretical-empirical studies on social phenomena are primarily based on a causal-type of reasoning and secondarily, on semiotic meaning analysis (i.e., interpretive/ constructivist/hermeneutic flair).

(B) Moral-normatively-oriented ('value-critical'), theoretical-empirical studies on social phenomena are based primarily on causal-type reasoning and secondarily, on semiotic meaning analysis (i.e., interpretive/constructivist/hermeneutic flair).

(C) Positive-oriented ('value-neutral') theoretical-empirical semiotic (interpretivist/constructivist/hermeneutic) studies on social phenomena based primarily on the analysis of texts/expressions of the studied phenomena.

(D) Moral-normatively-oriented ('value-critical'), theoretic-empirical semiotic (interpretivist/constructivist/hermeneutic) studies on social phenomena based primarily on the analysis of texts/expressions of the studied phenomena.

(E) Purely theoretical studies concentrated on the positive-oriented (value-neutral) logical, systematic conceptual/ meaning analysis of theoretical constructs/ discourses/literature.

(F) Purely theoretical studies concentrated on the moral-normatively-oriented

1 In our outline of basic research orientations/paradigms in marketing and social sciences, (cf., Galtung, 1977) values have been brought – in addition to data and theory sentences – into the discussion (see also Arndt, 1985). Adding value sentences to the research orientation context seems to be reasonable since the pure value neutrality in marketing/business science – as with any other social science – is more or less a utopic ideal. To ignore values entirely can result in what C. Wright Mills (1959) terms "abstracted empiricism," i.e., concentrating just on listing the trivial facts, commonsense, self-explanatory familiarities of marketing as a result of, e.g., overemphasizing the fine details of statistical techniques. This does not have to mean, however, that value-neutral facts have no role in marketing, or that marketing science should be dominated by some ideology or dogma. In his classical essay "Objectivity in Social Science and Social Policy," Weber (see Shils and Finch, 1949) sought to give value-free facts their role without refuting that social science is inspired by value-relevant interests, e.g., values can themselves be studied, or a researcher's or financier's values may influence the research topic choice, but the research process itself should nevertheless be kept as objective as possible.

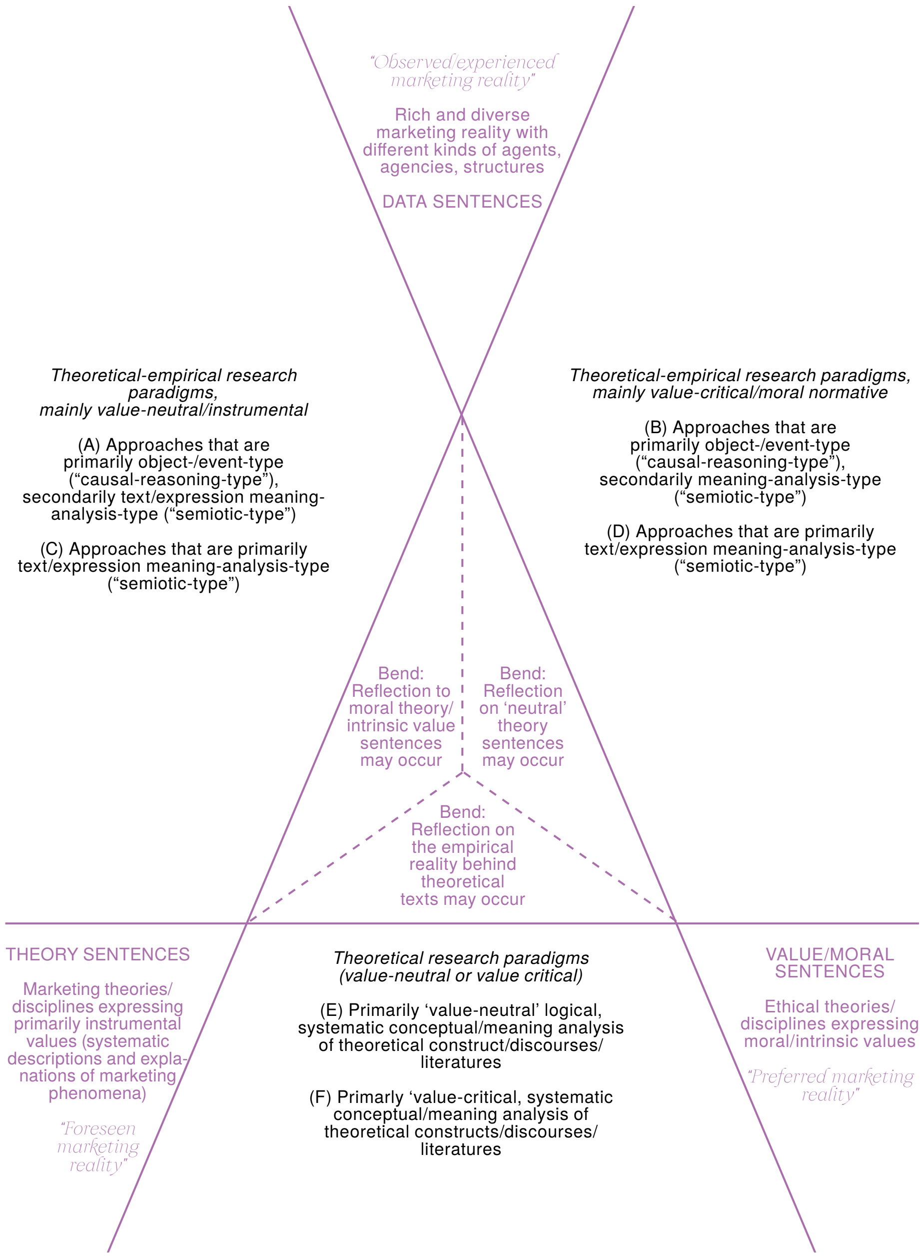

Figure 1. Classification of research paradigms/oriantetions in marketing (cf., Galtung, 1977)

(value-critical), systematic conceptual analysis of theoretical constructs/discourses/ literature.

The six research orientations/paradigms are briefly described below.

(A) Theoretic-empirical, positive/"value-neutral," causal-semiotic-oriented studies

In research orientation (A), data sentences are compared with theory sentences, and the latter adjusted to the former *(Galtung, 1977)*. Data sentences contain information aiming to define the empirical (observed) world. Theory sentences (hypotheses, propositions, frameworks, or assumptions forming the underlying theory) aim to explain, understand, and to some extent, predict the foreseen world. In this scientific orientation, what comes first chronologically is of secondary importance. It could be a data sentence, which is subsequently explained by the theory sentence (induction/ empiricism), or a theory sentence, which then foresees the content of the data sentence (deduction/rationalism). Practically, both modes of reasoning co-exist in different variations in scientific research processes (the abductive mode of reasoning). Of primary significance is the correspondence between reality and theory, or the degree of confirmation, and not whether the method proceeds inductively or deductively. In this orientation, data sentences are more durable than theory sentences; reality is stronger than theory[2]. The conclusion for the theory sentences is expressed in terms of true or false *(Galtung, 1977)*, truthlikeness (verisimilitude), or falselikeness (incertitude) *(Niiniluoto, 2002)*. Studies representing this orientation incorporate interpretations of meaning to theoretical structures focused on causal reasoning and causal-types of descriptions/outlines *(cf., Coser, 1977)*.

Research orientation (A) is a "value-neutral-oriented" approach that excludes moral-normative considerations. However, in real life, the procedures for reaching value-objectivity in scientific research are often not straightforward and simple. Therefore, some "value-critical" aspects become mixed with this neutrally toned orientation. As shown by the dotted line in Figure 1, this research orientation may trend toward value sentences.

There is no clear cut, compelling connection between research orientation (A) and the research method types. Research orientation (A) may contain studies with theoretical/conceptual + quantitative, theo-

2 It should be noted that in practice, theory sentences that are considered highly valid a priori are not necessarily directly given up or rejected if they do not receive support from the data. Instead, one may look for low validity/reliability in the data sentences/look for new data producing correspondence in a justifiably way that in a sense may resemble value-criticist studies (that employ, e.g., generally accepted, highly institutionalized, a priori fairness principles as a starting point in research, see Galtung, 1977).

retical/conceptual + qualitative, and theoretical /conceptual + qualitative & quantitative ("mixed") methods. This is based on the assumption that the type of applied research methodology is a matter of research purpose, research questions and their interrogative form, and not the philosophical or paradigmatic stance per se.

(B) Theoretic-empirical, normative/value-critical, causal-semiotic-oriented studies

In this research paradigm, data sentences are evaluated against value sentences or ethical principles/theories *(see Galtung, 1977)*. Unlike research paradigm (A), value/moral theoretical sentences are considered more robust than data sentences. This orientation puts aside the "pure intellectual curiosity" that is the prime mover of orientation (A) and instead favors "critical awareness" or value-laden premises, which at some point are based on a comparison of data with values.

In this paradigm, something observed (or projected from the observed) is rejected or considered unacceptable. Conversely, something unobserved is deemed to be preferred and desired. In other words, in this orientation, values ("preferred") are seen as superior to "neutral" theories ("foreseen") in directing scientific activity. And because value sentences are stronger than data sentences, reality should be changed; some unethical existing structures of reality (some prevailing unethical marketing practices) must become emancipated. Examples in the field of research would be a critical study about real-life consumption and linked marketing practices in which the consumers' and marketers' actions and thoughts provide the data sentences, and the researcher analyzes and interprets the data. So, in light of a priori preferences (e.g., ethical principles, fair marketing codes, and consumer protection laws), the researcher assesses the validity of the data and derives conclusions in the form of normative statements/recommendations advancing the ethical good in the studied reality.

Research orientation (B) is a 'value-critical' approach emphasizing the importance of moral-normative considerations. However, in real life, scientific research is seldom entirely (from top to bottom and from left to right) moral-critical. Therefore, it is likely that some "value-neutral" aspects become parts of the value-critical orientation. Thus, as shown by the dotted line in Figure 1, this research orientation may trend toward value-neutral theory sentences. Otherwise, the assumptions linked to orientation (B) about intertwined nature between causal adequacy and adequacy of meaning, as well as availability of various empirical methods are similar to those of orientation (A).

(C) Theoretic-empirical, positive/"value-neutral" studies focused on real-life conditions primarily in the empirical meaning-analytic/semiotic sense

In research orientation (C), data sentences are matched with theory sentences, but in a meaning-analytic manner. Reality, or the world, is described primarily through texts (pictures, symbols, expressions, etc.), and some features of reality ('deep structures') may be primarily revealed by empirical meaning/semiotic analysis of ways of speaking or expression. Language, in its broadest form, is assumed to reflect the culture's general way of structuring and understanding reality. For example, consumers' speech and stories about their consumption habits or experiences are organized culturally and offer various frames of meaning. Memories, pictures, dreams, fantasies, and myths stored in memory and consciousness are assumed to have complex effects on the significant parts of human motivations and actions *(see e.g., Panula, 2000)*.

In the meaning-analytic/semiotic approach, theory and data sentences are considered almost equal. The interchangeability between theory and data sentences increases the flexibility of the orientation *(see Galtung, 1977)*. Semiotic orientation maintains its focus on language and does not (directly) meddle empirically with event reality behind texts/language. Not at least in the sense of empiricist/realistic analyses aiming to reach correspondence in terms of truthlikeness, but more like consensus and/or coherence between lingual expressions. According to Hirschman and Holbrook *(1992, see also Holbrook, 1995)*, this approach builds primarily on the researcher's personal introspection and subjective judgment and finds its primary supporting evidence in the body of the text itself rather than in any sort of empirical verification.

Although it is primarily value-neutral and emphasizes positive intellectual curiosity as a starting point, research orientation (C) may adopt value-critical tones and trend toward a value-critical orientation. This is indicated with the dotted line in Figure 1. As the language, meanings, and cultural starting points/positions of the actors/narrators are emphasized in this highly flexible orientation, the linked research questions and methods represent primarily the theoretical/conceptual + qualitative type (concentrating on studying subjects' linguistic meaning. What does/did individual or group "S" mean by signs, acts, practices, events, phenomena, or other objects? How does/did individual or group S experience perceive or understand "K"? *(cf., Töttö, 2004)*.

(D) Theoretical-empirical, normative/value-critical studies focused on real-life conditions primarily through empirical meaning-analytic/semiotic sense

In orientation (D), value sentences are matched with data sentences in a meaning-analytic sense. The general idea is similar to orientation (C); this orientation also emphasizes empirical meaning analysis/semiotic analysis of the world through texts (pictures, symbols, expressions etc.). Instead of "value-neutral" theories, this orientation employs "value-normative"/moral theories/premises as starting points. The observed texts/expressions relative to the world will be reflected in the preferred world through a meaning analysis/semiotic analysis of language to expose ideological deep structures and meanings that guide human perception. In addition, value-theory and data sentences are considered almost equal; the interchangeability between value-theory and data sentences offers plasticity to the analysis. In cases of inadequacy/incoherence, the preferred (value sentences) can be adjusted to the foreseen (data sentences), or the other way around *(see Galtung, 1977)*. Although research orientation (D) is primarily value-critical, emphasizing the desired moralities as starting points of its studies, it may also trend toward a value-neutral orientation (shown by the dotted line in Figure 1). In a methodological sense, orientation (D) leans primarily to the theoretical/conceptual + qualitative type.

(E) Positive/"value-neutral" theoretical studies and (F) and normative/"value-critical" theoretical studies

The third group of research paradigms/orientations consists of studies in which the role of theories, concepts, and theoretical discourses is exclusive. Theoretical studies, as the name expresses, keep the analyses within the theoretical language and existing literature and do not directly intervene empirically in observed reality; theoretical studies may, however, indirectly trend toward empirical reality, as indicated by the dotted line in Figure 1. Theoretical studies consist of positive/"value-neutral" (E) and normative/"value-critical" (F) orientations.

Positive-oriented theoretical studies (E) refer to logical/philosophical, systematic analyses and reviews of theoretical constructs and discourses/literatures. The conceptual or theoretical analysis aims to systematically describe and clarify concepts or theoretical perspectives to produce knowledge regarding their amounts, manifestations, dimensions, levels, patterns, and forms of change. Although "value-neutral" theoretical studies typically concentrate on theoretical sentences, some relation to the value sentences may occur in the sense of adjusting/developing the theories/concepts in an ethically more preferred direction *(Galtung, 1977)*. In value-critical theoretical studies (F), the starting point lies in moral/ethical theories or viewpoints. The primary focus is the meaning-analysis/semiotic analysis of the rhetoric and style of conceptualization of theoretical approaches and discourses *(cf., Fischer and Bristor, 1994; Panula, 2000)*. Studying, illuminating, and deconstructing the ideological nature of metaphors and expressions used in theoretical discourses are the central focus of "value-critical" theoretical studies (E).

CONCLUSION

In this paper, we sought to produce a general, concrete/down-to-earth classification of marketing/social-scientific research paradigms/orientations. Admittedly, our classification is nothing more than a preliminary, simplified, narrow sketch – a mere work-in-progress with many inadequacies and possibly faulty reasoning. On the other hand, all science is preliminary most of the time. The focus of this paper is to argue for the necessity of unraveling the ambiguous, speculative, simplifying, and agonizing conceptual connections between ontological, epistemological, and methodological levels in marketing and social sciences.

So, although undoubtedly having many potentially useful features, research paradigm classifications also include numerous unclear, opaque philosophical assumptions and diverse conceptual meanings on the one hand, and so many simplifications on the other hand that they easily turn into stuffy "prison-houses of language" *(cf., Jameson, 1972)* restricting open-minded, pluralistic thinking among researchers if taken too seriously. We are aware that one more classification system on the top of others does not necessarily generate many benefits. We have nevertheless tried to shake those mindsets including simplifying connections between ontology, epistemology, and methodology as well as avoid using current customary paradigm labels and ambiguous "isms". Our approach seeks to base the research orientation/paradigm classification on concrete/illustrative labels that reflect both research "in action" and research "in principio." This refers to both the generally applied practices and to the commonly acknowledged principles of striving for knowledge in marketing and social sciences.

Technically, various research methodologies seem to be relatively "paradigm-independent" tools that can be utilized flexibly in many research contexts and for diverse purposes. Achieving the goals of scientific knowledge can mean applying numerous means (methodologies, theoretical research orientations) in a flexible manner. It is senseless to lock oneself into a single paradigm and restrict one's research potential. Instead, eclectic thinking, i.e. multi-paradigmatic, complementary, epistemological relationism/perspectivism and sociological imagination *(Mills, 1959)* are desirable aspirations. Starting points for all scientific endeavors should fairly elastically aim to construct and solve new and interesting research questions/problems, not at producing and reproducing inflexible, sealed limits between various research paradigms. As Nietzsche emphasized, "We can better understand by allowing more eyes to see, more perspectives and voices to speak" *(Spencer, 2016: 34)*. We believe that, by consistently transgressing the senseless paradigmatic borders, Henrikki has given us an example.

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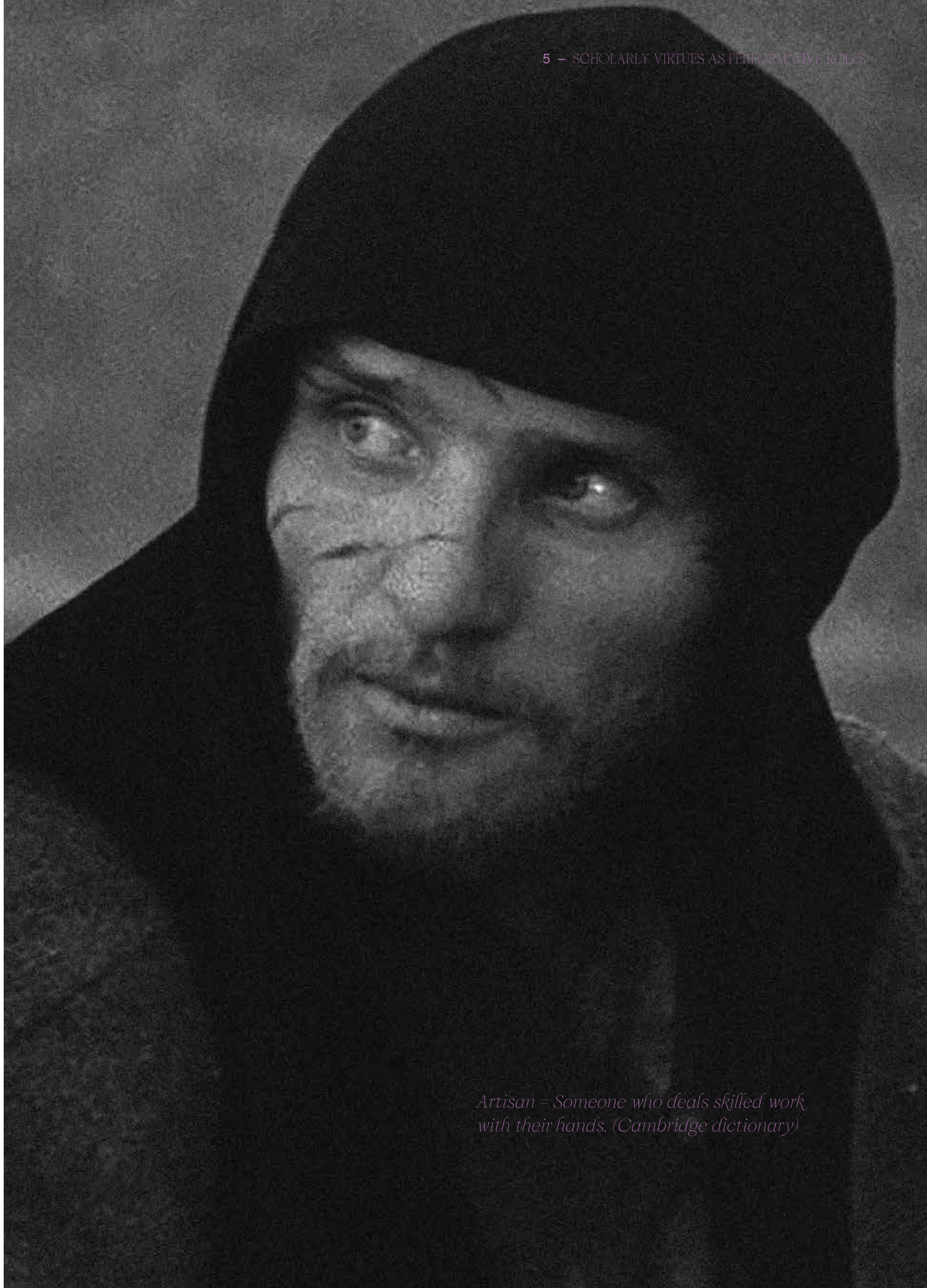
5

Scholarly Virtues as Performative Roles

JUHA-ANTTI LAMBERG

A SPECIFIC stream of the historical study of humanities focuses on a good researcher's personal traits – scholarly virtues, in other words. This discussion originates at least in the 19th-century German historiography and has actively continued since then. The basic idea is that a good researcher has not only intellectual and demographic abilities (e.g., an education from a proper university) but also such moral and ethical characteristics that make her/him a 'scholarly personae'. Some of these traits can be learned, others are linked to immersive and genetic mechanisms. Scholarly virtues are not history independent: each era emphasizes and values different virtues. However, the fundamental tone in the literature is that a person is a comprehensive whole – not unchangeable but of some kind at a specific moment. This small graphical essay argues that virtues may also be performative and layered: the same person may perform different roles as an excellent scholar to the extent that it is impossible or useless to attribute any specific templates to an individual.



Artisan = Someone who deals skilled work with their hands. (Cambridge dictionary)

Wise man = A person of unusual learning, judgement, or insight (or verser in esoteric lore). (Merriam Webster)

INTRODUCTION

IT IS HARD to imagine a scholar who would purposefully claim herself as an amateur or lacking 'scholarly virtues' *(Paul, 2008)*. Instead, most, if not all of us, have an understanding of how professional scholarly personae should be. Herman Paul *(2014)*, for example, sees that a history-specific constellation of personal virtues and talents combined with institutional pressures to be a certain kind results in archetypes of scholarly personae:

> "Scholarly personae come into being not merely because scholars voluntarily decide to commit themselves to certain constellations of goods, but also because their (institutional) contexts encourage them, sometimes against their best judgment, to conform to new models of scholarly selfhood." *(p. 369)*

The changing nature of scholarly virtues is also apparent in the biographies of famous scientists. According to this literary genre, a good scholar should be creative, hard-working, sometimes lucky, visionary, be in the right places at the right time, have an influential network of colleagues, a good home, good education, and a loving wife/man/partner. To some extent, these narratives of successful researchers resemble medieval legends on heroes and saints. As Hegele and Kieser *(2001)* write in their analysis of Jack Welch's efforts to build a historical legacy, "legends are narratives that focus on saints or heroes and the miracles they brought about" *(p. 299)*. While legends present only some episodes on a legend's life, they are also imitable and represent an ideal type. In the context of scholarship and scholarly virtues, Hegele and Kieser's *(2001)* vision of legend creation is undoubtedly true. Biographies, Wikipedia pages, social media stories – produced by both individual researchers and their universities – present pictures of the 'superstar' scholar who makes world-changing inventions and collects colleagues and the public audience's admiration. This obviously is problematic. Not all researchers cannot be superstars (while most think of it). Media attention catches only a minor part of researchers working at universities. It seems clear that the traditional epistemic virtues *(Brady and Pritchard, 2003)* based on high morals and hard work do not suffice to explain the unbalanced levels of visibility among researchers. Also, not all scholars follow incredibly strict moral standards. Tabloid headlines tell about professors who falsify their results to qualify

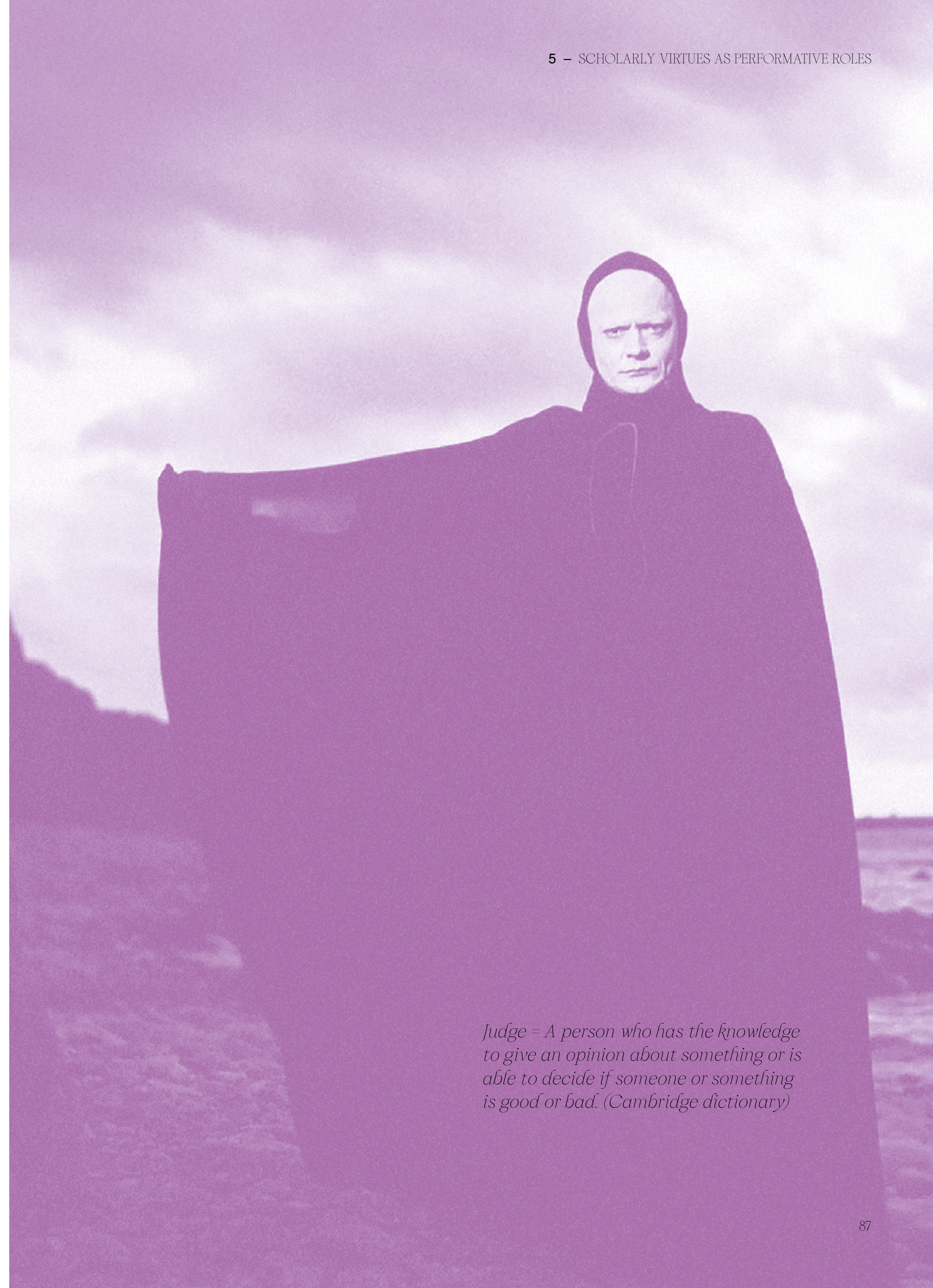
Trickster = A person who deceives people and/or is not what or who they claim to be. (Cambridge dictionary)

Provocateur = A person who deliberately behaves controversially in order to provoke argument or other strong reactions. (Collins dictionary)

in publishing in AMJ, harass students, not to mention lesser vices. This should not be surprising thinking about any researcher's psychological complexity (or individual in general).

Hegele and Kieser's *(2001)* study also elucidates the purposeful actions an individual may take to build a celebrity status: Jack Welch not only was Jack Welch but also performed Jack Welch. This performative aspect *(Butler, 1988)* is mostly missing from the literature on scholarly personae. Paul *(2014)* acknowledges that any scholar may obtain multiple dimensions and epistemic virtues, yet a vision of a scholar who makes performative acts of being a scholar is not relevant in the literature focused on scholarly personae. This is odd as we have other literature works that start from assuming that all behaviors are performative acts *(Boje et al., 2004; Gond et al., 2016)*. Why not academic behaviors?

The performative aspect is apparent in the most extreme cases – Jessica Krug pretending to be black or Ulrich Lichtenthaler a good scientist. Krug's case is especially interesting as she apparently is also an outstanding scholar (Lichtenthaler perhaps less so), and the performative act was targeted to legitimize her as a researcher of minorities. The argument in this essay is that maybe all scholarly acts are performative? Instead of aiming to outline a general theory of performativity as a part (perhaps the most critical part) of scholarly personae, I will next offer a reading of the many roles of a particular scholar: Henrikki. Henrikki is a fruitful case to study performativity in academia because he intentionally engages in performative acts and looks down on colleagues who pretend to be (too) 'objective' (i.e., dishonestly authentic).



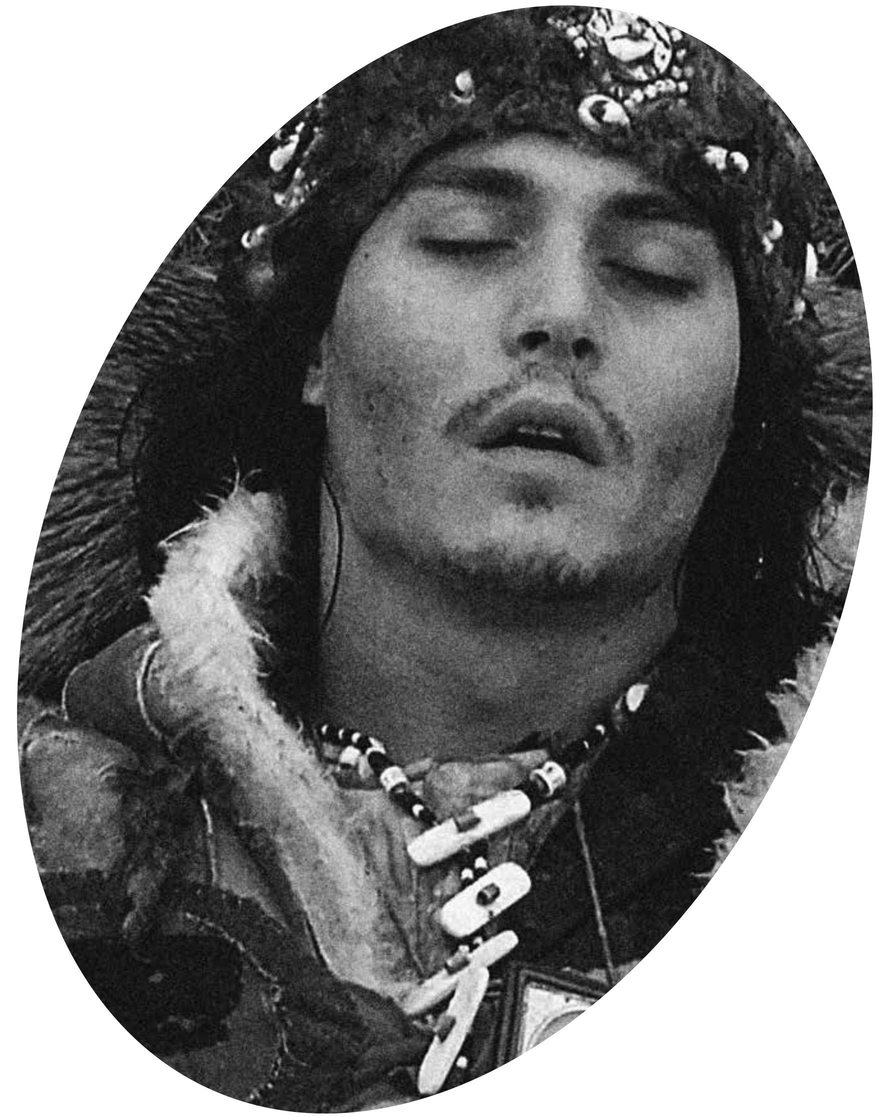
Judge = A person who has the knowledge to give an opinion about something or is able to decide if someone or something is good or bad. (Cambridge dictionary)

In the following, I use analogical reasoning *(Ketokivi et al., 2017; Oswick et al., 2002)* b presenting different roles of Henrikki as being a film character. The analogies operate in several dimensions, as they may be looked upon as static pictures, memories of films, as having links to myths and narratives, or as signs of Henrikki's performances over the years. The collection of roles is not exhaustive – it could not be even if we would study Henrikki's performative acts even more meticulously, and it would also not make sense to increase the number of analogies (although Henrikki as a car enthusiast would fit the collection). The main argument in this whole exercise (a performative act) is that perhaps it would be a psychological relief to think academic life more as a series of performative acts, and less as competition or religion.

CONCLUSIONS

To think this essay as a joke would be a mistake. I argue that the performative element in scholarly activities is prevalent for all of us and elemental for Henrikki's career and personae. Thank you for the last decades!

Mother Queen = A person who treats others with great kindness and love and try to protect them from anything dangerous or difficult. (Wikipedia)



Dead man = A dead body that walks around because of magic. (Cambridge dictionary)

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KIITOKSET / CREDITS:

Artisan: The portrait is from the movie Andrei Rublev (https://en.wikipedia.org/wiki/Andrei_Rublev_(film)), edited by Andrei Tarkovsky. Watch https://youtu.be/OsEnNDr6YfA.

Wise-man: The portrait (Laila's father) is from the movie Sensuela (https://yle.fi/aihe/artikkeli/2017/04/26/sensuela-uskomattoman-camp-pornon-leikkaamaton-versio-ensi-kerran-tvssa), edited by Teuvo Tulio. Watch https://areena.yle.fi/1-4126220.

Trickster: American Psycho (https://youtu.be/RJfurfb5_kw) edited by Mary Harron. Watch https://play.google.com/store/movies/details/American_Psycho?id=XSTfXHwf194&hl=en.

Provocateur: Harvey Keitel in Bad Lieutenant (https://en.wikipedia.org/wiki/Bad_Lieutenant) edited by Abel Ferrara. Watch https://youtu.be/4dBvcnwjD00.

Judge: The portrait of dead from Ingmar Bergman's movie Det sjunde inseglet (https://sv.wikipedia.org/wiki/Det_sjunde_inseglet). Watch https://youtu.be/kJEanBlr2D4.

Mother-queen: Judi Dench as Queen Elizabeth I in the movie Shakespeare in Love (https://en.wikipedia.org/wiki/Shakespeare_in_Love). Watch https://youtu.be/kgtRCiypTyo.

Dead man: Johnny Depp as William Blake in the movie Dead Man by Jim Jarmusch. Watch https://www.youtube.com/watch?v=duyjUML0U1E.

6

Yritystason strateginen markkinointi lukuisilla kilpailluilla yritysmarkkinoilla

JAAKKO ASPARA

1. JOHDANTO

TÄMÄ ARTIKKELI käsittelee (1) yritys- tai organisaatiotason markkinointia ja johtamista, (2) kokonaisten toimialojen kilpailudynamiikan hallitsemista sekä etenkin (3) yrityksen moninaisilla areenoilla tai taistelukentillä kohtaaman kilpailun luonnetta. Kirjoitan erityisesti näistä aiheista tähän Henrikkiä hänen 50-vuotispäivänään juhlistavaan teokseen, koska nähdäkseni nämä kolme aihetta kuvaavat erityisen hyvin Henrikkiä akateemisena persoonana (tai ”hahmona”, kuten Henrikki itse ehkä sanoisi). Nämä kolme aihetta myös yhdistävät tavalla tai toisella itseäni Henrikkiin kollegana ja ystävänä.

Itsellenihän Henrikki oli alun perin se yksi ja ainoa akateeminen ohjaaja, mentori ja oppi-isä. Sittemmin hänestä tuli minulle akateemisen mentoriuden lisäksi isoveljen kaltainen tukihenkilö, jonka peruskallio- ja karhuemomaiseen taustatukeen pystyin aina luottamaan asiassa kuin asiassa. Tänä päivänä Henrikistä taas on muotoutunut minulle pikkuhiljaa yhä enemmän isoveljen sijasta ikään kuin puoliveli. Näin on siksi, että tukevasta ja sparraavasta yhteydestämme on viime vuosina tullut kaksisuuntaisempi, minkä myötä minäkin olen toivottavasti pystynyt yhä enemmän tarjoamaan tukeani – henkistä ja konkreettista – Henrikille päin. Henrikki voikin nykyisellään luottaa minuun asiassa kuin asiassa yhtä 110-prosenttisesti kuin minä häneen.

Yritys- ja organisaatiotason (1) markkinoinnin problematiikka on aina ollut Henrikille itse oikeutettu ja ensisijainen ammatillinen kiinnostuksen kohde – esimerkiksi yksittäisen tuotteen, palvelun tai brändin sijaan. Jo Henrikin ensimmäinen tutkimuksen fokusalue, projektimarkkinointi, erosi perinteisestä amerikkalaisesta tuotteisiin ja brändeihin keskittyvästä markkinoinnin tutkimuksesta keskittymällä monimutkaisia projekteja (tai nykykielellä ”ratkaisuja”, engl. solutions) myyviin ja toimittaviin yrityksiin *(esim. Skaates et al., 2002)*.

Sittemmin Henrikin kiinnostuksen valtasi tuo toinen aihealue (2), sekin yritys- tai organisaatiotasolla – ja tämä oli myös aihealue, jonka piiriin Henrikki alun perin rekrytoi allekirjoittaneen. Henrikki nimittäin, ensin ohjattuaan diplomityöni viimeisenä tehtävänään Teknillisen korkeakoulun Tuotantotalouden laitoksen professorina (v. 2004), palkkasi minut väitöskirjatutkijaksi tutkimusprojektiin, jossa yhdessä strategisen johtamisen tutkijoiden kanssa (ml. Juha-Antti Lamberg) paneuduimme (2) yritysten väliseen kilpailudynamiikkaan kokonaisia toimialoja ja toimialojen kaikkia merkittäviä kilpailijayrityksiä organisaatiotasolla tarkastellen. Tässäkin Henrikki oli oman tiensä kulkija: amerikkalainen ja eurooppalainenkin liiketaloustieteen tutkimus fokusoi yleensä yksittäisiin yrityksiin ja korkeintaan verkostoihin niiden ympärillä, mutta kokonaisia toimialoja ja kaikkia toimialan kilpailevia yrityksiä tarkastelevaa tutkimusta on vain vähän, sekä johtamisen että markkinoinnin aloilla. Tai näin siis oli ainakin ennen Henrikkiä ja hänen julkaisujaan aiheesta *(esim. Aspara et al., 2018; Lamberg et al., 2009; Lamberg ja Tikkanen, 2006)*.

Toimialoilla ja markkinoilla tapahtuvan kilpailun dynamiikka – ja filosofisemmin (3) jopa koko kilpailun luonne – on kolmas aihe, johon tämä kirjoitus myös fokusoi. Markkinointi-termin kantasanana on luonnollisesti markkina, mutta perinteinen markkinoinnin tutkimus on nähnyt markkinan jokseenkin kapeasti vain niinä tuotemarkkinoina, joilla yritys tai sen brändi toimii. Henrikin edellä kuvattu kiinnostus yritystason markkinointiin ja johtamiseen tarkoittaa kuitenkin myös sitä, että hänen kiinnostuksensa kohteena ovat olleet myös muut ja muunlaiset markkinat, joilla yrityksen on yrityksenä operoitava – tai harjoitettava markkinointia. Itsestään selvin muu markkina on rahoitus- tai sijoittajamarkkina, johon liittyvään markkinointiin olemme julkaisseet useamman tutkimuksenkin *(esim. Aspara ja Tikkanen, 2011a)*. Paitsi sijoittajamarkkinoita käyn tässä artikkelissa läpi lukuisan joukon muitakin markkinoita, joilla yritys joutuu tyypillisesti harrastamaan yritystason strategista markkinointia – corporate strategic marketing (CSM). Tämä markkinalistaus syntyi alun perin itseni ja Henrikin sekä Henrikin toisen väitöskirjaopppilaan Petri Parvisen toimesta 2000-luvun puolivälin ja lopun tienoilla, ja yritimme julkaistakin tätä koskevan artikkelin mm. European Journal of Marketing:issa. Mutta kuten niin usein tieteenalallamme, ei-empiiriset, käsitteelliset paperit eivät herätä suurta innostusta journaaleissamme. Niinpä tuonkin artikkelin sisältö jäi silloin julkaisematta ”pöytälaatikkoartikkeliksi” – tähän päivään ja tähän juhlakirjaan asti.

2. YRITYSMARKKINOIDEN JA YRITYSTASON STRATEGISEN MARKKINOINNIN MÄÄRITELMÄ

2.1. Markkinat

Henrikin ja allekirjoittaneen käsitteellistys yritystason strategisesta markkinoinnista CSM:stä perustuu löyhästi Callonin *(1998)* sosiologis-antropologis-filosofiseen määritelmään markkinoista. Callonin *(1998)* mukaan markkinat ovat ensinnäkin “kummallinen antropologia”, joissa toimii oletettavasti ”kalkulatiivisia” toimijoita. Toiseksi, markkinat ovat organisaatioita, mutta tuon organisaation muoto voi olla mikä vain. Tämä on relevanttia tässä artikkelissa, sillä tunnistamamme markkinat ovat hyvin erilaisia organisoitumisensa tason ja muodon ja kilpailtavien objektien suhteen. Kolmanneksi markkinat ovat pohjimmiltaan prosesseja, joissa kalkulatiiviset toimijat asettuvat toisiaan vastaan päästäkseen kompromissiratkaisuihin (esim. sopimus tai hinta) turvautumatta fyysiseen konfrontaatioon.

Callonin *(1998)* mukaan erityisesti markkinoiden prosessiaspektiin ei useimmiten kiinnitetä tarpeeksi huomiota, silloin kun markkinat nähdään perinteisellä tavalla vain kaupankäynti- ja transaktiosysteeminä. Tämän sijasta markkinat pitäisi nähdä prosessina, jossa toimijat ryhtyvät kilpailuun toistensa kanssa ottaakseen haltuun tietyn kysynnän, jonka he itse auttava määrittelemään – tai yksinkertaisesti “rauhanomaisena areenana, jossa toimijat kilpailevat toistensa kanssa” *(p. 43)*. Tämä prosessinäkemys on myös linjassa mm. itävaltalaisen taloustieteen koulukunnan näkemysten kanssa (esim. Menger, von Mises, von Hayek). Tämän koulukunnan ajatukset ovat muuten muutenkin kiinnostaneet suuresti Henrikkiä markkinaliberaalina sekä saksankielisen kielialueen entusiastina. Myös Max Weber *([1922] (1978, siteerattu Callon, 1998)* jo sata vuotta sitten korosti samaa: ”markkinan voi sanoa olevan olemassa missä tahansa, missä on kilpailua, vaikka vain yksisuuntaista, vaihdantamahdollisuuksista moninaisten osapuolien välillä”.

Edellä kuvatun pohjalta käsitteellistimme “yritysmarkkinan” yritystason markkinointikäsitettä CSM:ä varten seuraavasti: ”yritysmarkkina on mikä tahansa sellainen kilpailuareena, jolla on merkitystä yrityksen intressien edistämiselle sen sosiaalisissa ja taloudellisissa verkostoissa”. Huomaa, että tämä markkinan määritelmä on hyvin väljä, eikä oleta, että yritys välttämättä esimerkiksi myisi jotakin kaikilla markkinoilla, joilla se toimii. Yhtenä esimerkkinä alla kuvatuista yritysmarkkinoista, mediatarinoiden yritysmarkkinalla, yritys kilpailee median (positiivisesta) huomiosta, mutta media tai muut toimijat eivät luonnollisestikaan maksa tuosta huomiosta mitään.

2.2. Strategisuus

Yritystason strategisen markkinoinnin CSM:n strategisuuskomponenttia hahmotellessamme nojauduimme – luonnollisesti ja luontevasti – Henrikin sotahistorian ja -strategian kiinnostukseen ja tuntemukseen. Strategiahan on nähty sotastrategian klassikoista lähtien optimaalisena joukkojen ja resurssien allokoimisena ja koordinoimisena yli erillisten (joskin keskinäisriippuvaisten) taistelukenttien – tavoitteena voittaa koko sota (siinä missä ”taktiikka” liittyy yksittäisten taisteluiden voittamiseen) *(Sun Tzu [n. 500 BC], 1963; von Clausewitz, [1832] 1976)*. Nykyaikaisessa markkinoinnin kirjallisuudessa, ja jopa strategisen johtamisen kirjallisuudessa, tämä taistelukenttien tai -areenoiden välisen koordinoinnin ajatus strategian ydinajatuksena on jokseenkin unohtunut. Mutta näimme tämän kilpailuareenoiden välisen koordinoinnin ajatuksen soveltuvan oivasti yritystason strategisen markkinoinnin CSM:n osaksi – etenkin, kun tarkoituksenamme oli nimenomaisesti tunnistaa ”yritysmarkkinoina” tyypillisiä taisteluareenoita, joissa yritys joutuu kilpailemaan.

Huomaa, että emme tähän sotastrategian ajatukseen nojautuessamme halunneet sen enempää “sota-intoilla”, tai antaa olettaa, että CSM:ssä olisi kyse vain jonkinlaisesta markkinointisodankäynnistä *(vrt. Kotler ja Singh, 1981)*. Kuten edellä viitattiin, jo Weber näki markkinat ihmisten rauhanomaisten konfliktien/taisteluiden areena *(Weber [1922] (1978): 72)*. Strategisen koordinoinnin korostuminen CSM:ssä taas jatkaa pidempää linjaa strategisen markkinoinnin kirjallisuudessa, jossa koordinointi on nähty tärkeänä elementtinä *(ks. esim. Balmer ja Greyser, 2006; Kohli ja Jaworski, 1990; McGee ja Spiro, 1988; Narver ja Slater, 1990)*. Esimerkiksi markkinaorientaation kuuluisassa konseptissahan organisatorinen, funktioidenvälinen koordinointi on ollut keskeinen ajatus *(Kohli ja Jaworski, 1990; Narver ja Slater, 1990)*. Tosin funktioidenvälisessä koordinoinnissa ajatus on pääsääntöisesti ollut yrityksen sisäisten osastojen välisen toiminnan koordinoiminen yhtenäisesti asiakasmarkkinan suuntaan, siinä missä CSM:ssä kyse on koordinoimisesta eri markkina-areenoiden välillä. Samoin muissakin “yritystason markkinoinnin” (corporate marketing) näkemyksissä *(Balmer ja Greyser, 2006)* viitataan usein kursorisesti koordinointiin esimerkiksi yrityksen eri sidosryhmien välillä. Tämä on melko lähellä meidän näkemystämme CSM:stä, joskin CSM:ssä koordinointi eri kilpailuareenoiden tai yritysmarkkinoiden välillä keskeisin ydinajatus, ei vain kursorinen tai geneerinen sivuhuomautus.

2.3. Yritystason strateginen markkinointi CSM

Yllä olevat ”yritysmarkkinoiden” ja ”strategisuuden” käsitteellistykset tarkoittavat, että yrityksillä on monia ja monituisia yritysmarkkinoita, joissa sen on syytä harjoittaa markkinointia edistääkseen intressejään ja mielellään pysyvän kilpailuedun hankkimista. Oletamme siis lisäksi, että yritysmarkkinat ovat erillisiä mutta toisistaan keskinäisriippuvia, jolloin yritystason strategisen markkinoinnin keskeiseksi tehtäväksi tulee koordinointi ko. yritysmarkkinoiden välillä. Tätä taustaa vasten määrittelimme CSM:n seuraavasti “yrityksen intressien edistäminen sen sosiaalisissa ja taloudellisissa verkostoissa markkinoimalla yritystä tai siihen liittyviä asioita monituisilla yritysmarkkinoilla optimaalisella ja koordinoidulla tavalla.”

Siten CSM:n tavoitteena on menestyä yritysmarkkinoiden välillä strategioiden: tunnistamalla relevantteja yritysmarkkinoita, analysoimalla, miten suoriutuminen yhdellä markkinalla vaikuttaa suoriutumiseen muilla markkinoilla ja koordinoimalla markkinointitoimenpiteitä eri markkinoiden välillä. Tässä mielessä suoriutuminen yksittäisilläkin yritysmarkkinoilla on tärkeää, mutta pääasiassa sikäli kuin se kontribuoi yleiseen suoriutumiseen yli markkinoiden. Mitä taas tulee ”yrityksen intressien edistämiseen” CSM:n määritelmässä, tämä on tarkoituksella jätetty väljästi ilmaistuksi, sillä haluamme määritelmän soveltuvan erilaisiin organisaatioihin, joiden lopulliset tavoitteet (tai olemassaolon tarkoitukset) voivat olla hyvin erilaisia. Toki esimerkiksi useimmilla pörssilistatuilla yrityksillä tuo “intressien edistäminen" tarkoittaa pääsääntöisesti kannattavan kasvun luomista ja omistaja-arvon (osakekurssin) kasvattamista.

Vaikka yksi CSM:n ydintehtävistä on, kuten yllä mainittu, tunnistaa omalle yritykselle relevantit yritysmarkkinat, hahmottelimme Henrikin kanssa jo tuolloin 2000-luvun lopulla listan "geneerisiä" yritysmarkkinoita, jotka ovat relevantteja suurelle osalle suurempia yrityksiä ainakin. Käyn tämän hahmotelman läpi seuraavaksi. Sitä ennen Taulukko 1 summeeraa, miten CSM-perspektiivimme eroaa markkinoinnin kirjallisuudessa yleisestä yritysbrändi- ja -identiteettiperspektiivistä yritystason markkinointiin *(vrt. Balmer ja Greyser, 2006)*.

	YRITYSBRÄNDI- JA -IDENTITEETTIPERSPEKTIIVI	CORPORATE STRATEGIC MARKETING (CSM) -PERSPEKTIIVI
Pääasiallinen filosofia brändi-imagon suhteen	*Mielikuvien homogeenisuuden/ konsistenssin luominen* Homogeenisten/konsistenttien mielikuvien luominen yritystä koskien, eri sidosryhmien välillä	*Eri areenoilla tarvittavien erilaisten mielikuvien luominen ja koordinoiminen* Heterogeenisten/ relevanttien mielikuvien koordinoiminen moninaisten kilpailullisten areenoiden (yritysmarkkinoiden) välillä.
Linkit perinteisiin yritystason strategisiin intresseihin	Implisiittiset	Eksplisiittiset
Yrityksen kohtaamien kilpailullisten areenoiden tunnistaminen	Implisiittisesti	Eksplisiittisesti
Fokus sidosryhmien välisessä koordinoinnissa	Eksplisiittinen	Implisiittinen
Fokus kilpailullisten areenoiden performanssin välisessä koordinoinnissa	Implisiittinen	Eksplisiittinen
Orientaatio	*Sidosryhmät ja niiden edustajat* Yrityksen nykyisten ja tulevien sidosryhmien tarpeiden ja käyttäytymisen ymmärtäminen.	*Kilpailullinen maisema* Yrityksen eri areenoilla kohtaaman nykyisen ja tulevan kilpailullisen vuorovaikutuksen ymmärtäminen
Organisatorinen tuki	*Koordinoidut organisaation toiminnot* Suoritetaan em. sidosryhmäorientaation aikaansaamiseksi	*Koordinoidut organisaation toiminnot* Suoritetaan yrityksen kilpailullisen menestyksen aikaansaamiseksi eri areenoiden yli

Taulukko 1. Miten CSM täydentää yritysbrändi- ja -identiteettiperspektiiviä yritystason markkinointiin?

3. GENEERISET YRITYSMARKKINAT

Listaan tässä osiossa ne geneeriset yritysmarkkinat, jotka tunnistimme Henrikin kanssa relevanteiksi suurimmalle osalle yrityksiä, CSM:n harjoittamiseksi. Alkuperäinen(kään) tarkoituksemme Henrikin kanssa ei ollut tuottaa tyhjentävää listaa yritysmarkkinoista. Sen sijaan halusimme ensisijaisesti demonstroida ylipäänsä sitä, että yritykset kohtaavat kilpailua monituisilla keskinäisriippuvilla areenoilla, mille taas on merkitystä yritysten kokonaisintressien edistämiselle.

Ankkuroimme jo alun perinkin listaamamme yritysmarkkinat kymmeneen yritystason johtamisen intressiin. Riippuen yrityksestä ja kontekstista tietyt näistä intresseistä voivat olla relevantimpia kuin toiset – ja sitä myöden myös ko. intressien alla tunnistetut yritysmarkkinat voivat muodostua enemmän tai vähemmän relevantimmiksi yrityksestä ja kontekstista riippuen:

- » Kysynnän luominen yrityksen tuotteille ja palveluille
- » Oman pääoman hankkiminen ja arvostuksen nostaminen
- » Sääntelytuen saaminen
- » Ympäristö- ja sosiaalisen vastuun edistäminen
- » Inhimillisen pääoman ja kyvykkyyksien kehittäminen
- » Edullisen vieraan pääoman hankkiminen
- » Yritysostojen ja -fuusioiden toteuttaminen
- » Kumppanuuksien ja allianssien luominen
- » Kansainvälistymisen toteuttaminen
- » Uusien tuotteiden/palveluiden/ bisnesten kehittäminen

Alkuperäisessä hahmotelmassamme Henrikin kanssa luonnostelimme myös listattujen yritysmarkkinoiden välisiä vuorovaikutussuhteita, so. miten suoriutuminen markkinoinnissa yhdellä markkinalla vaikuttaa suoriutumiseen toisilla. Mutta kun osoittautui, että jokainen markkina käytännössä vaikuttaa jokaiseen toiseen, kyseisten vuorovaikutussuhteiden selostus paisui hallitsemattoman pitkäksi ja monimutkaiseksi. Kuten Henrikki usein kiusoittelee, minun insinöörimäiselle luonteelleni tällaiset monimutkaiset selostukset tai maailmanselitykset ovat luontaisia – Henrikin keksimä ilmaus "asparaatio"kin viittaa tähän. Mutta kun on nyt Henrikin juhlakirjasta kyse, niin jätän tämän asparaatiotekstin ja -kuvion pois tästä, ja keskityn vain yksittäisten yritysmarkkinoiden läpikäyntiin. En siis käsittele epäsuoria vuorovaikutussuhteita (esim. osakemarkkinoiden kilpailussa pärjääminen vaikuttaa pääoman saantiin ja sitä kautta tuotekehitykseen käytettävissä oleviin resursseihin ja sitä kautta pärjäämiseen tuotemarkkinoilla), vaan korkeintaan enemmän tai vähemmän suoria vuorovaikutuksia eri markkinoiden ja edellä mainittujen yritystason intressien välillä. Keskityn myös enimmäkseen viiteen ensimmäiseen yritystason intressiin liittyvien yritysmarkkinoiden kuvaamiseen, ja jätän viisi jälkimmäistä vähemmälle huomiolle ja lyhyemmälle tekstille. Valitsin nämä viisi yritystason intressiä sen pohjalta, että tiedän niiden olleen Henrikille kiinnostavimpia intressejä yli ajan.

Huomaa, että osassa yritysmarkkinoita yritys markkinoi itseään jonakin (esim. houkuttelevana osakesijoituskohteena), houkutellen vastapuolta omaksumaan tietyn imagon itse yrityksestä. Osassa yritysmarkkinoita yritys taas markkinoi joitakin aineellisia tai aineettomia asioita, houkutellen vastapuolta ottamaan vastaan (joissain tapauksessa ostamaan) näitä asioita (esim. tuotteita/palveluita, yritysvastuun määritelmiä).

Tunnistamamme geneeriset yritysmarkkinat, jotka käyn alla läpi, on myös tiivistetty Taulukossa 2 kirjoituksen loppupuolella.

3.1 Kysynnän luominen ja kaappaaminen tuotteille/palveluille

Mitä tulee kysynnän luomiseen ja kaappaamiseen tuotteille ja palveluille, on itseoikeutetusti mainittava tuote- ja palvelumarkkinat ensisijaisen relevantteina yritysmarkkinoina – ovathan tuote- ja palvelumarkkinat juuri markkinoinnin disipliinin perinteisessä ytimessä, esimerkiksi työmarkkinoiden ja finanssimarkkinoiden sijaan. Mutta yksittäisten, ja yksinkertaisten, tuote- ja palvelumarkkinoiden lisäksi on relevanttia pohtia myös yritysmarkkinoita kokonaisille tuote- ja palvelukategorioille. Kuten markkinoinnin tutkimus ja käytäntö enenevästi 2000-luvun alusta alkaen huomioivat, kilpailu kuluttajien ja organisatoristen asiakkaiden kysynnästä ei nimittäin tapahdu ainoastaan tuotekategorioiden sisällä kilpailevien brändien välillä, vaan myös kategorioiden välillä *(esim. Paulssen ja Bagozzi, 2006; Shocker et al., 2004)* – tai jopa kokonaisten bisnesekosysteemien *(Cooper, 2000; Moore, 1996)* tai arvoverkostojen välillä *(Christensen, 1997)*.

Huomattakoon, että tänä päivänä tämä tuote- ja palvelukategorioiden sekä bisnesekosysteemien välinen kilpailu (yksittäisten tuotteiden/palveluiden/brändien välisen kilpailun ohella) on jo melko itsestään selvää suurimmalle osalle markkinoinnin tutkijoita ja harjoittajia. Mutta kun kirjoitimme tästä artikkelista ja viitekehyksestä

"...olihan hän, kuten edellä mainittu, edelläkävijä yritys- ja verkostotason strategisten viitekehysten pohtijana."

ensimmäistä versiota vuonna 2006–2007, ei esimerkiksi ekosysteemien pioneeria iPhonea App Storeineen ollut vielä lanseerattu eikä alustatalouden pioneereista (mm. Uber, AirBnB) ollut vielä tietoakaan. Henrikillä huomio kiinnittyi kuitenkin luontaisesti tällaisiin ekosysteemitason asioihin, olihan hän, kuten edellä mainittu, edelläkävijä yritys- ja verkostotason strategisten viitekehysten pohtijana. Joka tapauksessa yrityksen on siis oleellista harjoittaa markkinointia kaikilla näillä kolmella yritysmarkkinalla: (a) tuotteitaan ja palveluitaan houkutteleviksi (b) tuote- ja palvelukategorioitaan tarpeellisiksi ja (c) tuote- ja palveluekosysteemeitään kokonaisvaltaisen asiakasarvon lähteiksi.

Enemmän tai vähemmän suoranaisesti kilpailuun edellä mainituilla markkinoilla vaikuttaa myös kilpailu muutamilla muilla yritysmarkkinoilla. Ensinnäkin osa kilpailusta edellä mainitulla markkinoilla on itse asiassa kilpailua (d) tuotteisiin liittyvien keskustelunaiheiden ja suositusten välillä ihmisten välisessä kanssakäymisessä. Näillä suusta-suuhun-viestinnän (word-of-mouth) markkinoilla yrityksen on relevanttia markkinoida tuotteitaan, palveluitaan, tuote- ja palvelukategorioitaan ja ekosysteemeitään keskustelun ja suositusten arvoisiksi. Suusta-suuhun-viestinnän kun on osoitettu olevan yksi merkittävimmistä mekanismeista, joka vaikuttaa kuluttajien asenteisiin yrityksiä ja niiden tuotteita ja palveluita kohtaan *(Gremler et al., 2001; Money, 2004)*. Suusta-suuhun-viestintäaiheiden markkinaan liitännäisenä – mutta silti erillisenä – yritysmarkkinana tunnistimme jo vuonna 2006–2007 myös yritysmarkkinan (e) internetin ja sosiaalisen median "pöhinälle" (buzz). Vaikka esimerkiksi Facebook ei ollut vielä 2006 laajentunut maailmalle, internetpöhinän merkitystä kuluttajien asenteille oli jo valotettu muutamissa tutkimuksissa *(Godes ja Mayzlin, 2004; Hennig-Thurau ja Walsh, 2003; Phelps et al., 2005)*. Sittemmin markkinoijien perustyöpalupakissa paikkansa ovat ottaneet "sisältömarkkinointi" ja "natiivimainonta", joilla pyritään luomaan pöhinää stimuloivia "sponsoroituja sisältöjä" ja advertoriaaleja. Näiden osalta olemme Henrikin kanssa alusta asti korostaneet kilpailun kovaa luonnetta tuollakin markkinalla – eli sitä, että sisältömarkkinointi ei ole välttämättä mitenkään helpompi tai halvempi tapa promovoida yrityksen tuotteita, palveluita tai brändejä kuin perinteinen mainonta. Kiinnostavien ja huomiota herättävien sisältöjen luominen maksuttomillekin alustoille on näet suuri haaste, kun kuluttajien huomiosta ja mielenkiinnosta kilpailevat samoilla markkinoilla kaikki muutkin yritykset, sekä suuret että pienet.

Edelleen tuotteita ja palveluita koskeviin markkinoihin vaikuttaa oleellisesti kilpailu (f) yleisen medianäkyvyyden ja -juttujen yritysmarkkinalla. Tähän pätee sama kuin edellä mainittuun nettipöhinän markkinaan: kilpailu medianäkyvyyden ja -sisällön portinvartijoiden – journalistien ja toimittajien – huomiosta ja mielenkiinnosta on kovaa. Mediatila ja median kyky ja halu käsitellä yrityksiä ja niiden tuotteita ja palveluita on erittäin rajallista. Kaikki yritykset eivät yksinkertaisesti ikinä tule pääsemään haluamallaan tavalla esille, ainakaan ilman merkittäviä investointeja mediasuhteisiin ja pr-toimintaan. Mutta silti, kilpailun kovuudesta huolimatta niin suurempien kuin pienempienkin yritysten on syytä ainakin yrittää markkinoida tuotteitaan, palveluitaan, tuote- ja palvelukategorioitaan ja ekosysteemeitään mediajuttujen arvoisin – jopa dramaattistenkin sellaisten (positiivisessa mielessä). Jotkut yritykset aina myös onnistuvatkin tässä: joistakin yrityksistä median ylitsevuotavainen huomio ja kiinnostus saattaa tehdä jopa ihailtuja "yritysjulkkiksia" *(Rindova et al., 2006)*.

Vaikka tuotteiden ja palveluiden yritysmarkkinoilla pärjäämiselle ylivoimaisesti tärkein tekijä on Henrikin mukaan tuote- ja palvelukehitys, innovointi ja design[1], perinteinen mainonta on toki myös tärkeä keino vaikuttaa tuohon pärjäämiseen. Siksi – siis paitsi, että näemme mainonnan yhdeksi keinoksi tuote- ja palvelumarkkinan kilpailussa menestymiseen – halusimme lisätä alkuperäiseen viitekehykseemme yhden mainontaan itsessään liittyvän yritysmarkkinankin. Tämä perustuu siihen faktaan, että kuluttajat arvioivat tietyssä määrin aktiivisesti mainoksia niiden luovuuden ja innovatiivisuuden suhteen *(ks. esim. O'Donohoe 1994)*, eivätkä ole ainoastaan passiivisia mainosten sisältämien viestien vastaanottajia (saati uhreja). Silläkin uhalla, että tämän markkinan nostaminen esille omana markkinanaan saattaa antaa mainostoimistoväelle lisäperusteen järjestää taas yhden uuden, kissanhäntää nostavan mainoskilpailun, listasimme siten yhdeksi yritysmarkkinaksi (g) markkinan luoville ja innovatiivisille mainostajille ja viestijöille.

Viimeisenä jokseenkin suoraan tuote- ja palvelumarkkinoilla pärjäämiseen vaikuttavana markkinana tunnistimme markkinan (h) "yritysystäville" ja "heimojäsenille". Tämän taustana oli kuluttajatutkimuksen tekemä yleinen havainto, että ihmiset usein muodostavat tiettyihin brändeihin ja yrityksiin ihmissuhteita muistuttavia suhteita

1 Henrikki korosti tuotedesignin merkitystä markkinoinnin strategisena kilpailukeinona muistaakseni jo ennen kuin kirjoitin diplomityöni hänelle International Design Business Management -ohjelmassa TKK:n tuotantotalouden laitoksella

"Selvyyden vuoksi todettakoon tässä, että Henrikki ei ole koskaan pitänyt osakemarkkinamarkkinointia, saati sijoittajien oikkujen palvelemista itseisarvoisen tärkeänä."

(Fournier, 1998). Massiivisessa review-artikkelissamme *(Aspara et al., 2008)*, jossa keksimme käsitehirviön "affektiivinen itse-affiniteetti" (affective self-affinity, ASA), käsittelimme osin samaa asiaa: mitä kuluttajan omaan identiteettiin niveltyvä suhde, tai affiniteetti, yritystä kohtaan oikeastaan pitää sisällään, ja mitä seurauksia sillä voi olla *(ks. myös Bhattacharya ja Sen, 2003)*. Samaa asiaa sivuten tässäkin kirjassa kirjoittava, Henrikin vanha yhteistyökumppani projektimarkkinointialueella, professori Bernard Cova on jo 1990-luvulta alkaen kirjoittanut heimotyyppisten siteiden luomisesta yritysten ja asiakkaiden välille *(Cova 1997; Cova ja Cova, 2002)* – kuten tietysti myös kollegamme John Schouten "brändiyhteisön" käsitteen alla *(McAlexander et al., 2002)*. Henrikin kiinnostuksesta tähänkin aiheeseen olikin hyvänä osoituksena se, että Henrikki onnistui pitkälti omalla persoonallisuudellaan houkuttelemaan Johnin muuttamaan Suomeen Aalto-yliopiston leipiin 2010-luvun alkupuolella. Huolimatta siitä, mitä tarkkaa käsitettä käytetään, tässä yritysmarkkinassa on siis kyse siitä, että yritykselle saattaa usein olla relevanttia markkinoida itseään myös hyväksi ystäväksi tai heimojäseneksi tietylle valikoidulle (asiakas)kohderyhmälle.

3.2 Oman pääoman hankkiminen ja arvostuksen nostaminen

Melko itsestään selvästi se yritysmarkkina, jolla pärjääminen eniten vaikuttaa oman pääoman hankkimiseen ja sen arvostuksen nostamiseen, on (i) osakemarkkina, tai markkina osakesijoituskohteille. Henrikille finanssimarkkinamarkkinoinnin keskeinen rooli yritystason markkinoinnissa ja liiketoimintamallissa *(Tikkanen et al., 2005)* oli selvää jo vuosituhannen vaihteessa, kun hän kiinnostui yritysten ja yhteiskunnankin "finansialisoitumisesta" tehdessään yhteistyötä laskentatoimen (mm. Juha-Pekka Kallunki) ja johtamisen (mm. Risto Tainio) kollegoiden kanssa *(ks. myös Aspara et al., 2014)*. Saipa Henrikki kutsuttua aiheen maailmanlaajuisesti kenties suurimman gurunkin, tasapainotetun tuloskortin keksijän, Harvard Business Schoolin professorin Robert Kaplanin, esiintymään Suomeen ollessaan TKK:n MBA-ohjelman johtajana vuosituhannen alussa. Esiintymisen hintalappu lähenteli sataa tuhatta dollaria – vieläpä aikana, jolloin dollari oli poikkeuksellisesti kalliimpi kuin euro. Tässäkin mielessä Henrikki oli aikaansa edellä, ja tavallaan edellä myös noin kymmenen vuotta myöhemmin alkanutta Nordic Business Forumia. Myös omassa väitöskirjatutkimuksessani yksi keskeinen havainto oli ainakin osittain Henrikiltä lähtöisin: suomalaisten metsäteollisuusyritysten yritysbrändäykseen kohdistuneen innostuksen taustalla vuosituhanteen vaihteessa oli yhtenä tärkeänä tekijänä halu parantaa yritysten mielikuvaa osakemarkkinoihin ja -sijoittajiin päin.

Kilpailuun ja suoriutumiseen osakemarkkinoilla sinänsä vaikuttaa taas enemmän tai vähemmän suoraan muutama muukin markkina. Ensinnäkin osakemarkkinakilpailussa on itse asiassa pitkälti kyse kilpailusta (j) yritysten strategiamuotoiluiden ja -retoriikkojen välillä, kun yritykset yrittävät herättää kiinnostusta ja luottamusta sijoittajissa yrityksen "oman pääoman tarinaa" (equity story) kohtaan. Osin päällekkäinen, osin erillinen markkina muodostuu myös (k) kilpailusta investointiretoriikkojen välille. Tällä markkinalla yrityksen täytyy markkinoida vakuuttavasti ennusteitaan pääomaa vaativien investointiensa ja niiden ansiosta odotettavien kassavirtojen suhteesta. Tähän sisältyy myös perustelujen markkinoiminen sille, tuleeko pääomaa ylipäänsä käyttää lisäinvestointeihin vai palauttaa omistajille osinkoina, pääomanpalautuksina tai omien osakkeiden ostoina. Selvyyden vuoksi todettakoon tässä, että Henrikki ei ole koskaan pitänyt osakemarkkinamarkkinointia, saati sijoittajien oikkujen palvelemista itseisarvoisen tärkeänä. Sen sijaan Henrikki on kylläkin nähnyt osakemarkkinoilla tapahtuvan markkinoinnin olennaiseksi tarvittavien pääomien hankinnalle yrityksen tuote- ja palvelukehitystä ja muita strategisia aloitteita varten. Samalla Henrikki on joka tapauksessa aina korostanut liiketoiminnan nykyisiä ja tulevia nettokassavirtoja tärkeimpänä yritystason markkinoinnin tulosmittarina – esimerkiksi osakekurssin kulloisenkin valuaation sijaan.

Tähän liittyen, edelleen varsin diskursiivisessa ulottuvuudessa *(ks. Leitch ja Richardson, 2003)*, osa yritysten välisestä kilpailusta sekä osakesijoituskohteina yleisesti ja investointiretoriikkojen suhteen erityisesti käydään kilpailuna (l) yritysten integriteettiä ja läpinäkyvyyttä koskevalla retorisella markkinalla. Tällä markkinalla yritykselle on relevanttia markkinoida vakuuttavasti argumentteja omasta rehellisyydestään ja transparenssistaan. Jo 2000-luvun alussa Enronin tapauksen jälkeen – ja viimeistään 2010-luvulla Suomessakin Talvivaaran kaatumisen jälkeen – on selvää, että sijoittajat ovat erittäin vastahakoisia sijoittamaan yrityksiin, joiden raportoinnissa on mitään kyseenalaistettavaa integriteetin ja avoimuuden suhteen *(vrt. Marcus, 2005)*.

Edelleen osakemarkkinakilpailussa suoriutumiseen vaikuttavia markkinoita ovat myös (m) ylimmän johdon persoonallisuuksien, sekä (n) hallitusjäsenten persoonallisuuksien, markkina. Näillä markkinoilla yritysten välinen kilpailu on siis osaltaan niiden johtajapersoonallisuuksien henkilöprofiilien tai -brändien välistä kilpailua. On kautta aikojen ollut luonnollista ja selvää, että sijoittajat suosivat niitä yrityksiä, joiden toimivan johdon *(Baker ja Haslem, 1974; Lester et al., 2006; Marcus, 2005; Mizruchi 1996)* ja hallitusten *(Certo, 2003; Marcus, 2005)* ne katsovat olevan henkilöinä erityisen päteviä ja/tai prestiisiltään korkeatasoisia. Persoonallisuuksien voimaan luottamisen lisäksi yrityskin voi organisaationa ja viestinnällään pyrkiä tukemaan sitä mielikuvaa, että sen johto on kompetenttia, dynaamista ja sujuvasti esiintyvää porukkaa. Esimerkiksi Sampo-konserni on varmasti hyötynyt osakemarkkinoilla siitä, että se ei ole ikinä pitänyt Henrikin lähellä Salossa kartanoaan pitävää (ja Henrikin hallituskumppanina Libera-ajatushautomossa toiminutta) Björn Wahlroosia vakan alla – sen enempää toimitusjohtaja- kuin hallituksen puheenjohtajavuosinakaan.

Lopulta osakemarkkinakilpailuun vaikuttavat myös jo edellä esitellyistä markkinoista ainakin markkinat (a) tuotteille/palveluille, (b) tuote-/palvelukategorioille ja (c) tuote-/palveluekosysteemeille. Oman väitöskirjani jälkeen ehdotin Henrikille postdoc-projektiksi erityisesti sen tutkimista, miten yrityksen tuote- ja palvelumarkkinabrändi vaikuttaa osakemarkkinoihin – ja Henrikki tapansa mukaan innostui tästä(kin) aiheesta, etenkin kun käyttäytymistieteellinen rahoitustutkimus (behavioral finance) oli vahvalla nousu-uralla juuri tuolloin. Seurauksena olikin se, että julkaisimme seuraavina vuosina tuon alan journaaleissa poikkitieteellisesti useamman artikkelin, mitä tulee tuotebrändin sekä kognitiivisiin että affektiivisiin vaikutuksiin sijoittajien käyttäytymiseen *(Aspara ja Tikkanen, 2008, 2010, 2011b)*. Tuote- ja palvelukategorioiden sekä tuote- ja palveluekosysteemien vaikutusta osakemarkkinoihin taas sivusimme em. finansialisoitumista ja sijoittajien lyhytjänteisyyttä käsittelevässä artikkelissamme *(Aspara et al., 2014)*. Tämän artikkelin yhtenä (blind) reviewerinä oli yksi alan ehdottomista kärkinimistä, MIT Sloan School of Managementin nykyinen varadekaani Ezra Zuckerman – mikä paljastui meille reviewprosessin jälkeen Zuckermanin lähettäessä artikkeliamme kehaisevan viestin meille. Näiden markkinoiden lisäksi osakemarkkinoihin vaikuttavat myös em. markkinat (d) suusta suuhun -keskustelunaiheille ja suosituksille, (e) internetin ja sosiaalisen median pöhinälle ja (f) yleiselle medianäkyvyydelle ja -jutuille. Pohtiessamme Henrikin kanssa alun perin yritysmarkkinoita vuoden 2006 tienoilla näiden vaikutus osakemarkkinoihin ei vielä ollut yhtään niin itsestään selvä kuin nykyään: Steve Jobs ei vielä ollut pitänyt legendaarista iPhone-esittelytilaisuuttaan, ja Tesla ei vielä ollut pörssilistautunut eikä Elon Musk toilaillut Twitterissä – itse Twitterkin oli vasta perustettu

Alla vielä tarkemmin esiteltävistä yritysmarkkinoista mainittakoon lisäksi muutama, joilla on merkittävä vaikutus yrityksen osakemarkkinasuoritumiseen. Erityisesti markkina (p) retoriikoille ympäristö- ja sosiaalisen vastuun määritelmien ja mittarien osalta, sekä markkina (q) vastuullisuusteoille, vaikuttavat suoraan yrityksen suoriutumiseen osakemarkkinakohteiden markkinalla. Tämäkin on nykypäivänä jo pitkälti itsestään selvää, kun lähes kaikki pörssiyritykset tuottavat vastuullisuusraportteja vuosikertomusten yhteyteen, ja lähes kaikki sijoittajat vaativat tietoa ESG (Environmental. Social, Governance) -tekijöistä sijoituspäätöstensä tueksi. 2000-luvun puolivälissä aiheesta oli vielä paljon vähemmän tutkimusta ja ymmärrystä *(vrt. Schueth, 2003; Sparkes, 2001)*.

3.3. Sääntelytuen saaminen

Yritystason intressi sääntelytuen saamiseen lainsäätäjiltä sekä viranomaisilta voidaan ankkuroida (o) yritysmarkkinoihin, joilla yritykset kilpailevat yrityskansalaisina. Yritykset, jotka onnistuvat markkinoimaan itsensä suhteellisen merkittävästi yhteiskunnan hyvinvointiin kontribuoiviksi yrityskansalaisina (esim. veronmaksu- tai työllistämismielessä), voivat saada toimialueidensa maiden hallituksilta ja lainsäätäjiltä merkittävää tukea suosiollisen verotus-, koulutus- tai kaupankäyntipolitiikan muodossa. Myös suoranainen rahallinen tuki on usein mahdollista, esimerkiksi tutkimus- ja kehitysinvestointeihin tai kiinteiden investointien tekemiseen (esim. tehtaanrakennus). Kun alun perin tällaisesta sääntelytuesta Henrikin kanssa kirjoitimme, tässä kohtaa oli esimerkki silloin menestyksensä huipulla olevasta Nokiasta, joka oli koko 1990- ja 2000-luvun menestynyt erityisen hyvin markkinoidessaan itseään yrityskansalaisena. Itse asiassa Nokia oli onnistunut tällä yritysmarkkinalla kenties paremmin ja pitkäkestoisemmin kuin millään toisella yritysmarkkinalla; esimerkiksi osakesijoituskohteiden markkinalla menestys oli kylläkin ollut suurta mutta kovin lyhytaikaista 2000-luvun vaihteessa, ja tuote- ja palvelumarkkinoilla sekä tuote- ja palvelukategorioiden ja -ekosysteemien markkinoilla lakipiste oli juuri saavutettu 2000-luvun puolivälin tienoilla. Huomattakoon, että Nokia ei menestynyt yrityskansalaisten markkinalla ainoastaan Suomessa, jossa toki monia lakeja ja asetuksiakin (ml. tietosuoja-, verotus-, tk-toiminnan tuki) muutettiin eksplisiittisesti Nokialle suosiollisiksi, mutta myös monissa muissa sen toimintamaissa (ml. Intia, Kiina, EU). Tätä kirjoitettaessa, toukokuussa 2020, on puolestaan selvää, että esimerkiksi ravintola-alan ja muiden mikrokuluttajapalvelualojen yritykset eivät ole juurikaan onnistuneet markkinoimaan itseään yrityskansalaisina – sillä suurin osa valtion koronaepidemian vuoksi jakamista yritystuista päätyi muiden alojen (kuten teknologia- ja yrityspalvelualojen) yrityksille.

Suoriutumiseen yrityskansalaisten markkinalla vaikuttaa edellä esitellyistä markkinoista vähintään epäsuorasti menestyminen tuote- ja palvelumarkkinoilla. Maiden hallitukset ja lainsäätäjät tapaavat pitää yrityksiä, joilla on houkuttelevat tuotteet ja palvelut, myös merkittävinä kontribuojina yhteiskunnan hyvinvointiin – joko itse kuluttajille hyötyjä tuovien tuotteiden ja palveluiden vuoksi sinänsä, taikka niiden markkinamenestyksen tuomien verotulojen ja työllistämisen kannalta. Alempana esiteltävistä yritysmarkkinoista suoriutumiseen yrityskansalaisten markkinoilla vaikuttavat etenkin taas (p) markkinat retoriikoille ympäristö- ja sosiaalisen vastuun määritelmien ja mittarien suhteen sekä (q) vastuullisuustekojen suhteen. Yritykset, jotka onnistuvat retorisesti edistämään omia ympäristö- ja sosiaalisen vastuun määritelmiään, sekä argumentoimaan tekojensa ja määritelmien yhteensopivuudesta, nähdään useimmiten myös yhteiskunnan hyvinvointiin kontribuoiviksi yrityskansalaisiksi. Joskus määritelmät ja argumentit voivat koskea myös markkinoinnin ja kuluttajakäyttäytymisen tieteenalan tutkimustuloksia. Esimerkiksi onko panimoyritykselle vastuullista lanseerata uusi, vähempialkoholipitoinen lonkero; juovatko kuluttajat sitä kautta alkoholia vähemmän kokonaismääränä, vai ostavatko he yhden pullon sijaan kaksi, päätyen juomaan suurempia kokonaismääriä. Tähän etäisesti liittyen olemme todenneet – ja valitelleet – Henrikin kanssa, että markkinoinnin tieteenalan tutkimustulokset ja -argumentit eivät kylläkään usein ole kovin tehokkaita muokkaamaan poliittisten päätöstentekijöiden asenteita ja näkemyksiä *(Aspara ja Tikkanen, 2016)*.

3.4 Ympäristö- ja sosiaalisen vastuun maineen luominen

Strateginen intressi luoda ja vahvistaa yrityksen ympäristö- ja sosiaalisen vastuun mainetta niveltyy kahteen toisiinsa kietoutuneeseen yritysmarkkinaan, jotka ilmenevät taas kerran pitkälti diskursiivisessa ja retorisessa ulottuvuudessa. Ensimmäinen näistä markkinoista on markkina vaihtoehtoisille määritelmille sen suhteen, mitä ympäristö- ja sosiaalinen vastuu itse asiassa on, sekä määritelmiin liittyville retoriikoille. Tällä markkinalla yritykset siis kilpailevat vaihtoehtoisten määritelmien ja liitännäisten retoriikkojen kanssa. Toinen markkinoista on puolestaan markkina, jolla kilpaillaan niiden retoriikkojen suhteen, miten yritykset performoivat tiettyjen ympäristö- ja sosiaalisen vastuun määritelmien – itsensä tai muiden ehdottamien – suhteen. Edellisellä markkinalla yrityksen on olennaista markkinoida uskottavia ja vakuuttavia perusteluita valitsemilleen ympäristö- ja sosiaalisen vastuun määritelmille ja mittareille, jotta nämä määritelmät nähtäisiin markkinoilla 'oikeina'. Jälkimmäisellä markkinalla taas on tärkeää pystyä markkinoimaan vakuuttavia argumentteja sen suhteen, miten hyvin oman yrityksen performanssi täyttää valikoidut, hyväksytyt vastuullisuuden määritelmät. Huomattakoon, että vaihtoehtoisia määritelmiä ja retoriikkoja näille markkinoille eivät esitä ainoastaan kilpailevat yritykset, vaan myös kolmannen sektorin organisaatiot (non-governmental organisations NGOs, non-profits), maiden hallitukset ja tutkijat ja tiedeyhteisön toimijat – sekä jopa kriteereitä työkseen formuloivat organisaatiot *(criteria-formulating organizations, CFOs; Ingenbleek et al., 2007)*.

Edellä kuvatuista markkinoista näihin kahteen ympäristö- ja sosiaalisen vastuun yritysmarkkinaan vaikuttaa ennen kaikkea suoriutuminen markkinalla (l) yritysten integriteettiä ja läpinäkyvyyttä koskevien väitteiden ja retoriikkojen suhteen. Jos yritys ei pysty vakuuttamaan yleisöä sekä mediaa raporttiensa ja väitteidensä rehellisyydestä ja läpinäkyvyydestä, sen on käytännössä mahdotonta vakuuttaa yleisöä myöskään ympäristö- ja sosiaalisen vastuun määritelmistään tai -performanssistaan.

Henrikki on aina ollut voimakas yritysten ympäristö- ja sosiaalisen vastuun puolestapuhuja. Joskus meidän asiasta yhdessä kirjoittamistamme kolumneista tai mielipidekirjoituksista on tehty se tulkinta, että katsoisimme miltonfriedmanilaisesti, että yritysten vastuulla on ainoastaan maksimoida tuottojaan tai että vähintäänkin haluaisimme vapauttaa yritysten vastuun ympäristöstä yksinomaan kuluttajille. Esimerkiksi kirjoitettuamme asiasta mielipiteen Helsingin Sanomiin *(Aspara ja Tikkanen, 2007)*, silloinen kollegamme prof. Liisa Uusitalo läksytti meitä laitoksen kahvitauolla intensiiviseen tyyliinsä tehtyään juuri tällaisen tulkinnan. Henrikille kuten myös itselleni on kuitenkin aina ollut selvää, että vastuuta asiasta pitää ottaa sekä kuluttajien että yritysten – ja että sääntelyäkin tarvitaan, joskaan sillä asiaa ei voida täysin ratkaista. Joka tapauksessa Henrikki erityisesti suhtautuu ympäristön (ml. eläinten) suojelemiseen Henrikki suhtautuu jopa penttilinkolamaisella antaumuksella; mutta yhdistää tähän jokseenkin epäpenttilinkolamaisesti vahvan humaanin huolen sosiaalisen vastuun edistämisestä. Tämän humaanin perspektiivin ja touchin rooli korostuu sekä silloin, kun Henrikki teoretisoi yritysten strategiaa ja johtajuutta, että silloin, kun hän toimii henkilökohtaisesti esimiehenä, taikka mentorina ja ystävänä muille ihmisille.

3.5 Inhimillisen pääoman ja kyvykkyyksien kehittäminen

Kyvykkäät, sitoutuneet ja motivoituneet työntekijät ovat keskeisiä yrityksen strategisten kyvykkyyksien ja inhimillisen pääoman (human capital) kehittämiselle. Yritys voi tietysti itse pyrkiä kehittämään nykyisten työntekijöidensä kykyjä, motivaatiota ja sitoutumista mm. koulutusohjelmilla ja insentiiveillä. Mutta yrityksen on myös pystyttävä hankkimaan lähtökohtaisesti hyvää kyky- ja motivaatiopotentiaalia omaavia työntekijöitä työmarkkinoilta, sekä säilyttämään tällaiset työntekijät riveissään markkinoiden houkutellessa heitä toisaalle. Siten tämän yritystason intressin voi ankkuroida yksinkertaisesti yritysmarkkinaan hyvähenkisille työnantajille. Tällä markkinalla yrityksen pitäisi siis pystyä markkinoimaan houkuttelevaksi – kuten yritysbrändikirjallisuus toteaa yleisellä tasolla *(Balmer ja Gray, 2003; Einwiller ja Will, 2002; Hatch ja Schultz, 2003)* ja työnantajabrändikirjallisuus neuvoo yksityiskohtaisemmin *(Collins ja Stevens, 2002; Ewing et al., 2002; Lievens et al., 2007)*. Houkuttelevaksi tai hyvähenkiseksi itsensä markkinoiminen – taikka inspiroivaksi, mukavaksi ja luotettavaksi – on edelleen oleellista paitsi uusien työntekijöiden rekrytoimisessa, myös nykyisten työntekijöiden motivaation, sitoutumisen ja suoriutumisen parantamisessa *(ks. Berthon et al., 2005; Chun ja Davies, 2006; Lievens et al., 2007)*. Lisäksi jälkimmäisen rooli korostuu paitsi yksittäisten työntekijöiden suoriutumisen parantamisessa *(esim. Chun ja Davies, 2006)*, myös työilmapiirin ja organisaatiokulttuurin kehittämisessä työyhteisötasolla *(Hatch ja Schultz, 2003)*. Henrikille tämä työyhteisön positiivisen hengen tärkeys on aina ollut itsestään selvää, kuten myös se, että se on kenties tärkein tekijä yrityksen tai organisaation brändille uusia työntekijöitä rekrytoitaessa ja vanhoja sitoutettaessa. Samalla Henrikki on suunnattomasti pettynyt siihen, että hänen tietyt omat työnantajaorganisaationsa ovat käytännössä ja teoissaan viis veisanneet työyhteisön hengestä – vaikka paperilla ja puheissa asiaa aina teennäisesti korostetaankin.

> *"Kyvykkäät, sitoutuneet ja motivoituneet työntekijät ovat keskeisiä yrityksen strategisten kyvykkyyksien ja inhimillisen pääoman (human capital) kehittämiselle."*

Jo edellä kuvattujen markkinoiden joukossa yritysmarkkinaan työnantajille vaikuttaa ensinnäkin markkina (a) tuotteille ja palveluille. Työnantajaimagoa vahvistaa merkittävästi se, että yrityksen tuotteet ja palvelut koetaan houkutteleviksi markkinoilla, mm. laadun ja innovatiivisuuden suhteen *(Lievens et al., 2007)*. Tämän on saanut kokea sekä hyvässä että pahassa mm. Nokia: 1990-luvun lopulla ja 2000-luvun alussa tuo maailman 10 vahvimman brändin joukossa ollut tuotemerkki (Interbrand-konsulttifirman 100 brändin listalla) onnistui houkuttelemaan superosaajia ja saamaan organisaatiostaan irti "supertuottavuutta" – entisen johtoryhmän jäsenen J.T. Bergqvistin termein). Mutta kun tuotemarkkinabrändi lähti sukeltamaan 2000-luvun loppupuolella, Nokian työntekijät alkoivat jossain määrin hävetä työnantajaansa, demotivoitumaan ja myös alisuoriutumaan. Vaikka emme ole kyseistä problematiikkaa varsinaisesti tutkineet Nokian historiaa käsitelleissä tutkimuksissamme *(Aspara et al., 2013, 2011; Lamberg et al., 2019)*, olemme Henrikin kanssa nähneet tämän noidankehän yhdeksi keskeiseksi syyksi Nokian kuluttajatuotebrändin ja -liiketoiminnan romahtamiselle.

Yritysmarkkinaan työnantajille vaikuttavat myös markkinat (f) mediahuomiolle ja -jutuille, (d) suusta-suuhun-keskustelunaiheille ja suosituksille ja (e) netti- ja sosiaalisen median pöhinälle. Em. Nokia-esimerkissä kansainvälisen sekä kotimaisen median paljolti negatiivinen kirjoittelu yrityksestä 2000-luvun lopulta alkaen pahensi väistämättä noidankehää, heikentäen työntekijöiden työnantajaansa kohden tuntemaa mielialaa ja ylpeyttä. Aikoinaan 2000-luvun lopulla tunnistimme Henrikin kanssa positiivisenkin esimerkin tähän, suomalaisesta metsäteollisuudesta. Nimittäin yleensä melko epäkiinnostavista metsäyrityksistä Metsä-Botnia onnistui yhtenä vuotena nousemaan Suomen houkuttelevimpien työnantajien listalla kärkikymmenikköön: taustalla oli yrityksen saama laaja mediahuomio Uruguayn tehdashankkeeseen liittyen. Ja vaikka kaikki mediahuomio ei ollut suinkaan positiivista, silti yrityksen kiinnostavuus ja houkuttelevuus työnantajamarkkinalla moninkertaistui lyhyessä ajassa.

Muista yritysmarkkinoista työnantajamarkkinalla suoriutumiseen vaikuttavat vielä, taas kerran, (p) markkinat retoriikoille ympäristö- ja sosiaalisen vastuun määritelmien ja mittarien suhteen sekä (q) vastuullisuusperformanssin suhteen. Näillä markkinoilla suoriutumisen johdosta syntyvä vastuullisuusimago on vaikuttanut 2000-luvulla yhä enemmän myös yrityksen työnantajaimagon houkuttelevuuteen *(Aguilera et al., 2007; Greening ja Turban, 2000)*. Lisäksi markkinat (j) strategiaretoriikoille, kuten myös (m) ylimmän johdon persoonallisuuksille, kontribuioivat työnantajamarkkinalla suoriutumiseen. Jo varhainen yritysbrändikirjallisuus huomioi *(Hatch ja Schultz, 2001, 2003)*, että yrityksen strategisen vision vakuuttavuus vaikuttaa työntekijöiden mielikuviin yrityksestä, sekä prospektiivisten että nykyisten työnantajien joukossa. Näihin mielikuviin vaikuttaa myös mielikuva yrityksen ylimmästä johdosta, ja heidän esiintymisestään mediassa *(Aaker, 2004; Dowling, 2004; Hatch ja Schultz 2003; Stone, 2005)*.

ENSISIJAINEN YRITYSTASON JOHTAMISEN INTRESSI	GENEERINEN YRITYSMARKKINA	HARJOITETTAVA MARKKINOINTI
Kysynnän luominen yrityksen tuotteille ja palveluille	a) Markkina tuotteille ja palveluille	Yrityksen tuotteiden/palveluiden markkinoiminen houkutteleviksi
Kysynnän luominen yrityksen tuotteille ja palveluille	b) Markkina tuote- ja palvelukategorioille	Yrityksen tuote-/palvelukategorioiden markkinoiminen tarpeellisiksi
Kysynnän luominen yrityksen tuotteille ja palveluille	c) Markkina tuote- ja palveluekosysteemeille	Yrityksen tuote-/palveluekosysteemien markkinoiminen kokonaisvaltaisen asiakasarvon lähteiksi
Kysynnän luominen yrityksen tuotteille ja palveluille	d) Markkina suusta suuhun -keskustelunaiheille ja suosituksille	Yrityksen tuotteiden/palveluiden, -kategorioiden ja -ekosysteemien markkinoiminen keskustelun- ja suositustenarvoisiksi.
Kysynnän luominen yrityksen tuotteille ja palveluille	e) Markkina internet- ja sosiaalisen median	Yrityksen tuotteiden/palveluiden, -kategorioiden ja -ekosysteemien markkinoiminen netin ja sosiaalisen median pöhinän arvoisiksi.
Kysynnän luominen yrityksen tuotteille ja palveluille	f) Markkina mediahuomiolle ja -jutuille	Yrityksen ja sen tuotteiden/palveluiden, -kategorioiden ja -ekosysteemien markkinoiminen positiivisen dramaattisten mediajuttujen aiheiksi
Kysynnän luominen yrityksen tuotteille ja palveluille	g) Markkina innovatiivisille viestijöille ja mainostajille	Yrityksen ja sen brändien markkinoiminen innovatiivisiksi viestijöiksi ja mainostajiksi
Kysynnän luominen yrityksen tuotteille ja palveluille	h) Markkina yritysystäville ja heimojäsenille	Yrityksen markkinoiminen hyväksi ystäväksi ja lojaaliksi heimojäseneksi
Oman pääoman hankkiminen ja arvostuksen nostaminen	i) Markkina osakesijoituskohteille	Yrityksen markkinoiminen houkuttelevaksi osakesijoituskohteeksi
Oman pääoman hankkiminen ja arvostuksen nostaminen	j) Markkina strategiaretoriikoille	Yrityksen strategiamuotoilujen markkinoiminen vakuuttaviksi, lupaaviksi ja innovatiivisiksi
Oman pääoman hankkiminen ja arvostuksen nostaminen	k) Markkina investointiretoriikoille	Yrityksen investointien ja kassavirtojen suhdetta koskevien ennusteiden markkinoiminen vakuuttaviksi
Oman pääoman hankkiminen ja arvostuksen nostaminen	l) Markkina retoriikoille yritysten integriteetistä, avoimuudesta ja transparenssista	Yrityksen tekemisten avoimuutta ja läpinäkyvyyttä koskevien argumenttien markkinoiminen vakuuttaviksi
Oman pääoman hankkiminen ja arvostuksen nostaminen	m) Markkina ylimmän johdon persoonallisuuksille	Yrityksen toimivan johdon markkinoiminen kompetenteiksi, dynaamisiksi ja sujuviksi esiintyjiksi
Oman pääoman hankkiminen ja arvostuksen nostaminen	n) Markkina hallitusjäsenten persoonallisuuksille	Yrityksen hallitusjäsenten markkinoiminen kompetenteiksi, dynaamisiksi ja sujuviksi esiintyjiksi
Sääntelytuen hankkiminen	o) Markkina yrityskansalaisille	Yrityksen markkinoiminen merkittäväksi kontribuoijaksi yhteiskunnan hyvinvointiin

ENSISIJAINEN YRITYSTASON JOHTAMISEN INTRESSI	GENEERINEN YRITYSMARKKINA	HARJOITETTAVA MARKKINOINTI
Ympäristö- ja sosiaalisen vastuun edistäminen	p) Markkina retoriikoille ympäristö- ja sosiaalisen vastuun määritelmistä ja mittareista	Yrityksen ympäristö- ja sosiaalisen vastuun määritelmiä ja mittareita koskevien perusteluiden ja argumenttien markkinoiminen vakuuttaviksi ja 'oikeiksi'
Ympäristö- ja sosiaalisen vastuun edistäminen	q) Markkina retoriikoille yritysten ympäristö- ja sosiaalisen vastuun performanssista ja teoista	Yrityksen tekemisten ympäristö- ja sosiaalista vastuuta koskevien argumenttien markkinoiminen vakuuttaviksi
Inhimillisen pääoman ja kyvykkyyksien kehittäminen	r) Markkina työnantajille	Yrityksen markkinoiminen inspiroivaksi, mukavaksi ja luotettavaksi työnantajaksi
Edullisen vieraan pääoman hankkiminen	s) Markkina lainanottajille	Yrityksen markkinoiminen luotettavaksi velalliseksi
Yritysostojen ja -fuusioiden toteuttaminen	t) Markkina yritysostojen ja -fuusioiden kohteille	Yrityksen markkinoiminen houkuttelevaksi yritysosto- ja fuusiopartneriksi
Yritysostojen ja -fuusioiden toteuttaminen	u) Markkina yritysostojen ja -fuusioiden ehdottajille	Yrityksen markkinoiminen houkuttelevaksi yritysostojen ja -fuusioiden aloitteentekijäksi
Kumppanuuksien ja allianssien luominen	v) Markkina partnereille ja liittolaisille	Yrityksen markkinoiminen houkuttelevaksi kumppaniksi
Kumppanuuksien ja allianssien luominen	w) Markkina retoriikoille yrityksen sitoutumisesta ja luotettavuudesta partnerina ja liittolaisena	Yrityksen sitoutumista ja luotettavuutta koskevien argumenttien markkinoiminen vakuuttaviksi
Kansainvälistymisen toteuttaminen	x) Markkina yritysimmigranteille	Yrityksen markkinoiminen merkittäväksi kontribuoijaksi kotimaan ulkopuolisen yhteiskunnan hyvinvointiin
Uusien tuotteiden/palveluiden/bisnesten kehittäminen	y) Markkina informaation ja tiedon kerääjille	Yrityksen markkinoiminen luotettavaksi kumppaniksi, jolle voi jakaa (luottamuksellistakin) tietoa
Uusien tuotteiden/palveluiden/bisnesten kehittäminen	z) Markkina muodikkuuden/trendikkyyden/hyvän designin määritelmille	Yrityksen muodikkuuden/trendikkyyden/hyvän designin perusteluiden ja argumenttien markkinoiminen vakuuttaviksi ja 'oikeiksi'
Uusien tuotteiden/palveluiden/bisnesten kehittäminen	å) Markkina muodikkaille/trendikkäille/hyvän designin omaaville tuotteille	Yrityksen tuotteiden ja palveluiden markkinoiminen ajankohtaisia muodikkuuden/trendikkyyden/hyvän designin määritelmiä vastaaviksi
Uusien tuotteiden/palveluiden/bisnesten kehittäminen	ä) Markkina tuote- ja teknologiastandardeille	Yrityksen tuote- ja teknologiastandardeja koskevien ehdotusten markkinoiminen 'oikeiksi'

Taulukko 2. Geneeriset yritysmarkkinat, niillä harjoitettava markkinointi ja niiden linkit yritystason johtamisintresseihin

4. JOHTOPÄÄTÖKSET

Kuten Henrikkikin toisinaan itseironisesti toteaa: “kirjoitin pitkästi, kun en osannut kirjoittaa lyhyesti”. Ja siltikin ehdin käydä läpi ainoastaan viisi alussa listaamastani kymmenestä yritystason strategisesta intressistä, ja ne 18 yritysmarkkinaa 28:sta (ks. Taulukko 2 edellä), jotka suorimmin vaikuttavat noiden intressien edistämiseen. Ne yritystason strategiset intressit, jotka jäivät käsittelemättä (edullisen vieraan pääoman hankkiminen; yritysostojen ja -fuusioiden toteuttaminen; kumppanuuksien ja allianssien luominen; kansainvälistymisen toteuttaminen; uusien tuotteiden/palveluiden/bisnesten kehittäminen), sekä näihin eniten vaikuttavat 10 yritysmarkkinaa, ovat kuitenkin nekin listattuina Taulukossa 1. Taulukko siis tiivistää käsitellyt (ja käsittelemättömät) geneeriset yritysmarkkinat, joilla suurimmalle osalle yrityksiä on relevanttia harjoittaa yritystason strategista markkinointia (corporate strategic marketing CSM). Taulukko myös indikoi, minkälaisena tai minkälaiseksi yrityksen pitää itseään noilla yritysmarkkinoilla markkinoida. Kuvio 1 taas näyttää alun perin hahmottelemamme manageriaalisen prosessin CSM:lle. Kuviossa korostamisen arvoista on se, että vaikka tunnistamiamme yksittäisiä geneerisiä yritysmarkkinoita on jopa 28 – kirjaimesta a) kirjaimeen ä)[2] – niin CSM-ajattelun ytimessä on ennen kaikkea yritysmarkkinoiden yli ja poikki tehtävä koordinointi: kullekin yritykselle relevanttien yritysmarkkinoiden tunnistaminen, eri yritysmarkkinoiden välisten suorien ja epäsuorien vuorovaikutusten analysointi sekä mahdollisuuksien ja uhkien tunnistaminen yrityksen kokonaisintressien palvelemiselle markkinoiden sisällä ja poikki tehtävien toimenpiteiden kautta.

Vaikka osa yritysmarkkinoista jäi siis käsittelemättä tässä, väitän kuitenkin, että ne yritystason strategisen johtamisen intressit, jotka ovat olleet lähimpänä Henrikin henkilökohtaisia intressejä ja sydäntä, tulivat reflektoiduiksi. Erityisesti ehdin – ja halusin – käydä yksityiskohtaisemmin läpi ne intressit ja yritysmarkkinat, joissa humaani ja jopa henkinen ulottuvuus on enemmän läsnä, mahdollisesti kovan ulkopinnan alla (esim. markkina suusta-suuhun-keskustelunaiheille, markkina yritysystäville ja heimojäsenille, markkina retoriikoille integriteetistä, markkina ylimmän johdon persoonallisuuksille, markkina hyvähenkisille työnantajille). Tämähän on juuri se, mikä parhaiten Henrikkiä kuvaa henkilönä, kollegana, esimiehenä, alaisena, mentorina, mentoroitavana, ystävänä ja varaveljenä: hieman kovalta ulospäin näyttävän pinnan alla sykkivänä äärimmäisen lämpimänä ja muille ihmisille aina hyvää tahtovana sydämenä ja henkenä.

2 Se, että emme väkisin tunnistaneet yritysmarkkinaa ö), viestii ehkä siitä, että vierastamme kummatkin perinteisen markkinoinnin tieteenalan tapaa keksiä viitekehyksiä, joissa on jokin tasaluku elementtejä, tai samalla alkukirjaimella alkavia elementtejä, kuten 4P:tä tai 30R:ää (vrt. Gummesson 1995).

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7

An Interpreted Review of the History of Finnish Marketing Research

How do national goals of producing locally relevant research intersect with the international academic publishing competition? How does the Finnish business environment serve as a context for research in top-tier international publications?

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IN THIS ESSAY, we aim to merge Henrikki's passions for history and marketing research with his personal push for more top-tier publications by Finnish marketing scholars. This essay is based on a subjective selection of academic articles discussing marketing in Finland over the years. It does not, by any means, represent a comprehensive account of such studies, but simply aims to highlight some of the most influential works and topics, to create a narrative of the development of interests in the Finnish marketing research.

In terms of marketing practice, we Finns have traditionally looked up to our neighboring Swedes with their brands like IKEA, H&M, or Volvo, belittling the Finnish marketing culture and know-how. Finnish success stories like Nokia or KONE have been often explained away by pointing to engineering know-how, rather than capabilities in marketing. However, the exceptional development of the Finnish industry *(see e.g., Ojala et al., 2006)* has set the stage for a unique history of marketing in Finland. Henrikki, together with colleagues, recounts the history of Finnish marketing in the StratMark books *(Tikkanen and Frösén, 2011 ; Tikkanen and Vassinen, 2009)*. In fact, marketing in Finland has historically attracted global interest among marketing researchers. Alas, in 1963 the Journal of Marketing, the leading journal in the field, went as far as to publish an article titled "Marketing in Finland." In what follows, we will revisit the foundations of this interest towards marketing in Finland and briefly outline the shifting focus of studies on Finnish marketing over time. The narrative that forms centers on three phases of development in the Finnish history of marketing research, here denoted as "Marketing and Finland," "Marketing in Finland," and "Marketing from Finland". These phases are partly overlapping, but a rough chronology can be found.

MARKETING AND FINLAND

The first phase, where the earliest articles from the 1960s and 1970s are featured, we refer to as "Marketing and Finland." This phase encompasses studies that focus on informing an international audience about the development of Finland, its economy, consumers, and companies through the lens of marketing.

Already in the earliest academic articles on marketing, Finland was often highlighted as a point of comparison to US practices *(e.g., Drury, 1937)*. This practice was further highlighted during the Cold War era, when a number of American Professors strengthened their ties with Finnish universities *(e.g., Alton, 1963; Cundiff, 1965; Darling, 1981; Sood, 1975)*. Finland was perceived as an intriguing market at the intersection of Western and Soviet influence which, however, appeared to follow a rather Americanized approach to marketing *(e.g. Alton, 1963)*. A.J. Alton provides a first-hand account of the state of marketing in Finland in the early 60's after working as a visiting lecturer at the Helsinki School of Economics and Business Administration and the Swedish School of Economics and Business Administration (today known as Aalto University School of Business and Hanken School of Economics, respectively). The author, a US-based professor, was clearly writing to an audience of his peers, comparing and contrasting Finnish retail, marketing, and advertising with the situation in the US. The article can be summarized through this quote: "America's marketing past is to a great extent Finland's present, and America's present is seen evolving as Finland's future" *(p. 51)*. Despite the author's view that Finnish marketing was a less-mature version of American marketing, he strikes a rather positive tone, noting that "[although] the Scandinavian country of Finland shares 700 miles of common frontier with the Soviet Union, marketing may best be characterized as defiantly 'Western'" *(p. 47)*. As with many of these articles by American professors from this era, Alton's article also has a strong undercurrent of a Cold War discourse, where the Soviet Union adjacent Finland was being coaxed into the capitalist West.

It is interesting to focus on some of the unique characteristics of Finnish marketing and the Finnish economy that the author chooses to share with his, presumably, American readers. Related to retailing in Finland, the author highlights the rapid urbanization that had taken place in the 1950's and the resulting shift from small rural stores to planned shopping centers in Helsinki and retail-chains throughout the country. Consumer cooperatives also get plenty of attention, drawing attention to their comparatively large share in Finnish retailing. One rival to these cooperatives was named and praised: "An effective rival of the consumer cooperative chains is a nationwide group of independent retailers of a number of merchandise lines known by the trade name Kesko. […] The success of this venture can be attributed to the fact that the problems of competing effectively with the cooperative chains met in other than just the buying function. Emphasis upon marketing research and attention to all the functional marketing areas is exemplary" *(p. 49)*.

In the area of advertising, the author focuses on the dominant medium of newspapers and the background explanations for this: "The ratio of circulation of daily newspapers to population is one of the highest in the world. Illiteracy is practically unknown." *(p. 50)*. A new product innovation, frozen food, was seen as having limited short-term potential as, "the small size of home refrigerators limits the market" and "the general lack of storage space in apartment living fosters the continuance of the traditional daily food shopping, and encourages the Finnish homemakers to purchase the less expensive canned or fresh foods" *(p. 50)*. Similarly, the author saw only limited potential for installment selling, popular in the US, as "saving and not being in debt, except for home financing, is still a Finnish virtue" *(p. 50)*.

Professor Alton ends with a call for rapid improvement in one area and hopeful note about the future of marketing in Finland. "Greater progress," he wrote, "needs to be made in marketing research. Although there are scattered examples of excellent research in many of the functional areas of marketing, overall developments have not been noteworthy" *(p. 51)*. As for the future prospects for marketing in Finland, he noted "an increasing awareness of the importance of marketing, with emphasis given to it as a subject in advanced management institutes and seminars" (p. 51). A key role in this was to be played by the "four independent collegiate schools of business, two of which have celebrated a half-century of training young people for business careers," where marketing was "recognized by Finnish colleges of business as an important part of Finland's business scene" *(p. 51)*.

In the 1970s, many articles on Finnish marketing followed the footsteps of Alton *(1963)*, however with one important development. In addition to comparing and contrasting Finnish and US marketing practice and research, the articles further proceed to analyze the attractiveness of Finland as an entry-point to the (from an American perspective) mysterious and difficult to navigate markets of the Soviet Union. An early article in Management Review by Larry Neal *(1973)* and two articles by James H. Sood in Columbia Journal of World Business *(1975)* and Journal of the Academy of Marketing Science *(1977)* exemplify this category. Again, the Cold War undertones are heavy throughout the texts. A few highlights from these deserve to be mentioned.

James H. Sood, who similarly to A.J. Alton had been a Visiting Professor at the Helsinki School of Economics and Business Administration, made a number of interesting observations about Finnish consumers, executives, and businesses. Before explaining the unique attributes of Finnish business, Sood *(1975)* reviews some core Finnish attitudes that "pervade every business or social situation" *(p. 93)*. He wrote, with heavy colonial vibes, "the Finnish people have been characterized as honest, determined, quiet, and reserved, with a certain lack confidence. They attempt to overcome this latter trait by perseverance and determination" *(p. 93)*. Continuing, "when these personality traits are carried to the extreme they can develop into tactlessness, dogmatism, and extreme sensitivity" *(p. 94)*. These national characteristics relate to marketing, for example, thusly: "A few of the larger beer and coffee companies conduct rather sophisticated consumer research projects, but, generally, the amount of marketing research is less than in the United States due to the private nature of the Finns. An extensive use of surveys would be most difficult in this cultural environment" *(p. 94)*. It also seemed that some sales and marketing tactics popular in the US may not be transferable to Finland, for example, the "acceptance and use of personal selling has lagged behind, perhaps due to the private nature of the Finns and their relative lack of confidence in business and social situations" *(p. 99)*. Despite the challenges stemming from the distinct Finnish character, Sood encouraged American industry to both enter the Finnish market as well to consider using Finnish firms as partners for expansion into the Soviet Union.

In his Management Review *(1973)* article titled "Trade with the USSR: The Finnish Connection", L. Neal also made the case that Finnish companies were uniquely positioned to help US industry succeed in the Soviet Union due to three factors. Firstly, the physical location made for quicker travel of managers and technicians to Moscow by air and easy transportation of goods by land and sea. Secondly, Finnish exports to the Soviet Union were in an exclusive category as "the controlled trade with Russia does not cover products with limited Finnish value-added content" *(p. 42)*. Lastly, Finnish companies had developed competencies around marketing research and advertising in Russia. The author interviewed two Finnish executives of Witraktor, a subsidiary of Wihuri Yhtymä Oy, a distributor in Russia for American manufacturers such as Catepillar Tractor Co., Gardner Denver, and Goodyear. On market research, sales director Hugo Malmiranta noted: "The Russians set priorities on where to spend. So you must have market research to see what

products to promote" *(p .44)*, and on advertising general manager Olli Tapanainen pointed out that it is completely different than in the West as advertising had to be purely factual and technical. These comments are emblematic of the larger discourse around Finnish marketing in the earliest scholarly articles, where the focus was on highlighting the uniqueness of Finnish marketing, which stemmed from the peculiarities of the Finnish economy and its geopolitical standing, and the potential benefits that Finnish marketing knowhow may have had for Western firms. In all of these early marketing articles, Finnish marketing was described as an area under development playing catch-up with more developed marketing practices of Western countries.

Many of the topics raised by Alton *(1963)* and colleagues proved to appeal to a wider audience of academics both in Finland and internationally. For instance, specificities of the Finnish retail industry, especially its powerful consumer cooperatives, became a point of international interest *(Alton, 1963; Cundiff, 1965; Sood, 1975; see also Lamberg et al., 2009)*. Advertising to the Finnish consumers also attracted interest already among early scholars *(e.g., Holstius, 1983; Keown et al., 1989; Kujala and Lehtinen, 1989)*.

In the most recent academic literature, studies describing global marketing phenomena in the Finnish context *(Frösén and Tikkanen, 2016)* and using Finland as a point of comparison for other European markets in comparative studies *(Jaakkola et al., 2010; Mehta, 2001; Nagy et al., 2017)* continue to evolve.

"...specificities of the Finnish retail industry, especially its powerful consumer cooperatives, became a point of international interest"

MARKETING IN FINLAND

The second phase, which we title "Marketing in Finland," aims to explain and contribute to the development of Finnish businesses and the success of Finnish companies through means of academic research. In related studies, the choice of theories, concepts, and discussions is at least partly dictated by developments in the economy and time-bound interests of businesses, and the relevance of research for practitioners is (potentially) very high. This phase characterizes most of the published marketing research originating from Finland.

C. Grönroos from Hanken School of Economics was a forerunner in actively shaping the international discourse of marketing by building on his experiences from the Finnish market environment. His central tenet was that the prevailing marketing models in 1970s, which mostly centered around the marketing mix and the 4 Ps, were not well suited to service firms. Instead, service should be viewed as a process and focus placed on the interaction and relationship between the customer and the service provider, rather than simple physical elements of the transaction. In his article from 1978, Grönroos outlines a new paradigm of services marketing, particularly well applicable to the context of industrial services central to the Finnish economy *(Grönroos, 1979)*. This work culminated in a general model of service quality and its marketing implications, published in the European Journal of Marketing in 1984. To date, this article remains among the most cited articles in the journal.

At the beginning of the 1990s, Grönroos proceeded with a further aiming objective of redefining the entire concept of marketing, to better incorporate the service aspect *(Grönroos, 1990, 1994)*. Here, his central claim was that the prevailing American conception of marketing did not fit directly the Finnish and/or broader Scandinavian context, an observation made by several Nordic scholars *(see also Nilsson, 1977)*. Instead, these markets that largely focused on industrial production and where related services were mostly provided by small businesses *(see also Möller and Pesonen, 1981; Möller and Anttila, 1987)* would require an approach to marketing focused on building and managing long-term business relationships. The Nordic School of marketing was born. This approach later gave rise to the paradigms of relationship marketing *(e.g., Holmlund and Törnroos, 1997; Storbacka et al., 1994; Ravald and Grönroos, 1996)* and service marketing *(e.g., Heinonen et al., 2010; Liljander and Strandvik, 1997; Skålén et al., 2015)*, both building on the unique characteristics and development of the Finnish industry.

"...service should be viewed as a process and focus placed on the interaction and relationship between the customer and the service provider

– rather than simple physical elements of the transaction."

Also outside the context of service, the field of industrial marketing and purchasing (IMP) was central to the development of the early Finnish marketing discourse. K. Möller from Aalto University (formerly Helsinki School of Economics), another influential figure building on his observations of the Finnish business-to-business focused trade, focused on business networks among small and medium sized firms. His early work further addressed the need to adapt the marketing models predominantly originating in the American discourse of large enterprises and consumer goods markets to the Finnish and Scandinavian markets characterized by a dominance of small actors primarily catering for business-to-business markets *(e.g., Möller and Anttila, 1987, Möller and Svahn, 2003)*. His work expanded the scholarly attention further to business-to-business relationships *(e.g., Alajoutsijärvi et al., 2000; Möller and Halinen, 1999; Möller and Rajala, 2007; Olkkonen et al., 2000)* and project business *(Cova and Holstius, 1993; Skaates and Tikkanen, 2003)*.

K. Holstius, the first female Professor in International Business and Marketing in Finland, who also served as the supervisor of Henrikki's Doctoral dissertation, was the first Finnish scholar to focus on problematics of advertising in Finland *(e.g., Holstius, 1983)*. In her early work, Holstius highlights the pivotal role that the creative minds of an advertising agency play in shaping the messages between the marketer and their intended audiences. The Finnish mindset and approach to consumption were seen as differing significantly from the American ones *(e.g., Darling, 1981; see also Huttunen and Autio, 2010; Sood, 1975)*, also requiring a local approach to marketing communications. Interestingly, advertising performance and its measurement (particularly in terms of its contribution to sales) and marketing analytics representing current hot topics in marketing were, in their early forms, addressed by Finnish scholars already in the 1990s *(e.g., Holstius, 1990; Sääksjärvi and Talvinen, 1993)*.

Later in the 1990s, the scope of topics and scale of output among Finnish marketing scholars soared, while following closely the developments of Finnish industry. One of the emerging streams from this era is around marketing by high-tech companies *(Bell, 1995; Möller and Halinen, 1999); Möller, 1995; Rajala, 1995*. This is perhaps unsurprising given the rapid growth of Nokia and the IT sector taking place at the time. Also, the transforming banking sector in Finland attracted attention of researchers *(Hellman, 1995; Holstius, 1995; Storbacka, 1997)*, as did the rapidly changing consumption habits of the Finnish consumer *(Laaksonen et al., 1998; Pantzar, 2003)*. The expanding tourism sector also gave topic to several studies, both in terms of marketing exotic destinations to Finns *(e.g., Laulajainen, 1981)* and in terms of marketing Finland as a destination *(e.g., Björk, 2000; Haahti and Yavas, 1983)*.

Another recurring theme, already originating from the early publications, was that of export marketing, from both perspectives of Finnish enterprises moving to compete in the international markets and developing their international operations *(e.g., Cadogan et al., 2001, 2005; Diamantopoulos et al., 1990; Ghauri and*

Holstius, 1996; Holmlund and Kock, 1998; Korhonen et al., 1996; Sood, 1977), and of consumer perceptions of foreign firms exporting to Finland *(Darling and Arnold, 1988; Darling and Taylor, 1993; Darling and Wood, 1990)*. These studies coincided with the general opening of the Finnish economy that culminated with Finland joining the European Union in 1995. Previously, Finland as a relatively closed market had provided a neutral platform for testing the global appeal of marketing concepts originated in diverse markets *(Darling and Arnold, 1988; Darling and Wood, 1990; Liukko et al., 1997)*. The change of currency to Euro in 2002 inspired further research on consumer adoption *(e.g., Anttila, 2004)*.

As the new millennium dawned, Finnish marketing research continued to progress along some of the old trajectories, while also new ones emerged. Business-to-business relationships and the network approach remained a dominant topic, all be it through new angles such as the impact of business cycles *(Alajoutsijärvi et al., 2001)*. This era also saw the introduction of a new approach to project marketing, heralded by H. Tikkanen *(Skaates and Tikkanen, 2003)*. As online services became ever more popular with consumers, another discourse was formed around digitalization of marketing, including topics ranging from email- and mobile marketing *(Martin et al., 2003; Merisavo and Raulas, 2004; Merisavo et al., 2007)* and online trade environments *(Salo and Karjaluoto, 2007)*, such as online banking *(Kuisma et al., 2007; Pikkarainen et al., 2004)*, to consumers' online behavior *(Sorsa and Holmlund-Rytkönen, 2003)*, social media *(Heinonen, 2011)*, and even virtual realities *(Tikkanen et al., 2009)*. An emergence of social and ethical issues in the public discourse and, thereby, in the Finnish marketing research started around the same time *(Meriläinen et al., 2000; Luukkanen, 2003)*. Following an increased focus on high-quality pedagogy at Finnish universities, studies on marketing education started to emerge *(e.g., Karjaluoto et al., 2004; Laukkanen et al., 2013)*. The splintering of Finnish marketing research into more and more streams continued throughout the early 2000s and into the new 2010s, along with exponential growth in the number of publications.

MARKETING FROM FINLAND

The third phase we call "Marketing from Finland," where Finland merely provides a context for studies that are aiming to contribute to the development of global marketing theory. The choice of theories and concepts for these studies is driven purely by the researchers' interests and global research trends, and Finland could be replaced with another setting. The link to Finnish business and society may be even quite limited, and the studies are clearly written to the international academic community and less to the Finnish business practitioners. Finland's relatively small size and ample access to top management, however, make it an attractive context for also studies with a non-Finland specific focus.

Some industries in Finland – like the grocery retail industry with a very limited number of market players – provide an almost laboratory-like setting for conducting studies *(see e.g., Lamberg et al., 2009)*. The unique access that researchers have to both archival data and top management of Finnish organizations offers opportunities for data collection that would be unlikely in many other countries *(e.g., del Rio Olivares et al., 2018; Salonen et al., 2020; Skippari et al., 2017; see also Woodside et al., 1999)*. This unique access has given grounds for, for instance, a plethora of studies around the rise and fall of Nokia *(e.g., Aspara et al., 2011, 2013; Tikkanen et al., 2005; Vuori and Huy, 2016)*. Education and academic research are also valued highly among Finnish business executives, which makes them eager to contribute to academic research. This has allowed for collecting unique national-level data sets, attracting interest even in leading journals *(e.g., Frösén et al., 2016)*.

Emerging streams of marketing research following this approach included studies targeting, for instance, the marketing finance interface *(e.g., Aspara and Tikkanen, 2008, 2011; Korkeamäki and Smythe, 2004)*, following the shift of attention towards it originating from the US academic market. There is still ample research focusing on phenomena characteristic to the Finnish business environment: for instance, peculiarities of legislation *(e.g., Aspara and Tikkanen, 2017; Hietanen et al., 2016)*, the strong gaming industry *(Tikkanen et al., 2009)*, and local subcultures *(Hietanen and Rokka, 2015)*. However, these studies do not aim to produce understandings of the Finnish business context in particular but rather build on phenomena well exemplified by the Finnish context to draw globally applicable insights.

Overtime, in line with this development, the scopes of individual studies have narrowed, as researchers have started targeting the global discourse and top-tier academic journals. Research articles aiming for shifting entire paradigms *(Grönroos, 1984, 1994, 1997; Möller and Halinen, 1999)* have become scarcer, and the nature of contributions more focused, to fit the demands of the leading journals *(e.g., Frösén et al., 2016; Grönroos and Voima, 2013; Skålen et al., 2015)*. This has brought Finnish marketing research closer to the research conducted elsewhere in Europe and the USA.

As a conclusion, studies characteristic to the three distinct phases all serve different purposes and cater to different audiences. The "Marketing and Finland"-type of studies may have broad appeal across scholarly and practitioner audiences, while they make little effort to advance theory – at best providing additional empirical validation through a new context. "Marketing in Finland" studies have a strong link to contemporary business context, and often provide directly actionable guidance tailored to the Finnish context for practicing managers. However, selection of research topics is dictated by developments in the industry and the agendas of senior executives. These topics may not always be relevant to the discussions on-going in leading academic journals or even to the international business audience as issues may become topical at different times in different markets. Studies categorized under "Marketing from Finland" provide the researcher the greatest degree of academic freedom and the research topics are defined on a theory-driven basis, ensuring their positioning at the cutting edge of the of international academic discourse. However, the link of these studies to the contemporary business and organizations in Finland may be less evident. Over time, this may create a chasm between industry and academia.

As Finnish marketing research moves beyond 2020, researchers will continue to balance between internationally ambitious and locally relevant research output. The number of Finnish scholars publishing marketing research will remain rather small, putting pressure on the individual researchers to cater simultaneously to the diverse audiences. Unlike their peers in the US or other large markets, Finnish scholars cannot afford to specialize on either rigorous academic research or highly relevant industry contribution. This dual pressure is fortified by university funding models and external research funding, which stress both close industry relationships and top-tier publications. A final tension for Finnish scholars is a pressure to serve as an on-call expert ready to contribute to public discussion on any aspect of marketing, while making narrow contributions through top publication in one's own area of expertise.

Henrikki's perhaps most significant contribution to the marketing academia in Finland has been in making these tensions visible and demonstrating how they can be managed effectively. For this he deserves the gratitude of his fellow scholars, doctoral students, and future generations of Finnish marketing researchers.

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8

Henrikki

PAULIINA AIRAKSINEN-AMINOFF

HENRIKKI

Olet suurisydäminen akateemikko,
intohimoinen perehtyjä,
palautetta antaessas et salli
itses erehtyä.

Keskustelut kanssasi ovat aina herättäviä
ja sangen rikkaita,
vaan jos en ajatuksellisesti yletykään
samaan, jo tarjoat avuksi tikkaita.

Epäoikeudenmukaisuudesta kiivastut
ja sanansäilä pauhaa,
johtaminen tai markkinointi,
ei keskustelussa näy lauhaa.

Omastasi olet muille aina valmis jakaa,
paperit ei pöydälläsi koskaan kauaa makaa;

sillä vastaamisen nopeudessa
ei sua kukaan päihittää edes koita,
sata sivua luettu jo ennen kuin meillä muilla
on aamiaisleivällä voita.

Harva myöskään tietää, että teet
empiirisen ihmiskokeen tuomalla Pipsan
neuvotteluihin mukaan,
Pipsaa kun ei voi huijata teeskentelyllä
kukaan.

Kävelyllä tai baarissa, alati sinulta opin,
behavioristisesta lähestymistavasta
johtajuudessa nappaisinko kopin?

Sinulta myös opin, että väitös on
akateemisen maailman ajokortti,
kiitos sinulle, on avautunut minulle sen
jälkeen niin moni uusi portti.

Sinun tinkimätön osaamisesi on
Henrikki vertaansa vailla,
kiitos, että olen saanut kokea sitä myös
Muistolan mailla.

Olet myös tunnettu sitä, ettei tyylitajus
koskaan petä,
tosin särö siihen tuli, kun kaupasta tuli ulos
Bemari-setä.

Eiköhän sekin saada korjattua, sillä onhan
vielä toiset 50 vuotta aikaa,
toivon juhlapäivänäsi ennen kaikkea rak-
kautta, sillä vain se tuo eloomme taikaa.

Pake

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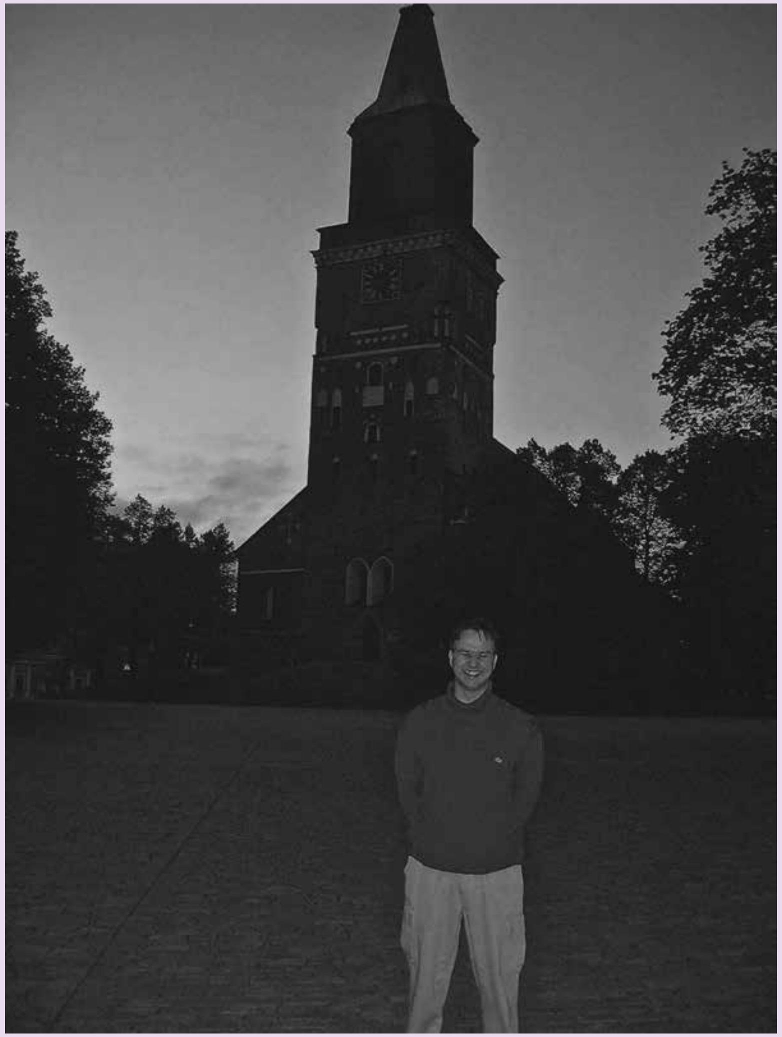

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9

Henrikistä kertovia lausahduksia – ja filosofiaa niiden takana

PETRI PARVINEN

”TÄMÄ EI TERVEYSMATKA, EIKÄ SÄÄSTÖMATKA.”

Henrikki Tikkanen (myöhemmin HT) on aina ollut, vähintään mieleltään, globaali. Hänen kiinnostuksensa kansainväliseen historiaan ja etenkin sotahistoriaan on aina ollut leimallista. Kansainvälisen markkinoinnin opiskeleminen, ulkomailla työskenteleminen, ulkomaalaisten tutkijavieraiden kutsuminen Suomeen, kauppakorkeakoulun markkinoinnin laitoksen kansainvälistäminen, asunnon ostaminen ulkomailta ja ekstensiivinen konferenssimatkailu ovat saman kansainvälisen sydämen kaipuun ilmenemismuotoja. Monikielisyys on täydellinen fakta, vaikka mies itse kielitaitoaan vähätteleekin. Konferenssimatkoilla maailman mannuilla on menty eikä meinattu, nyt valitettavasti näköpiirissä ei valitettavasti ole enää sellaista nykyisyyttä tai tulevaisuutta, jossa samankaltainen elämyksellisyys toistuisi tuleville tutkijasukupolville.

”SATTEN’KEPPI”

Mies voi lähteä Salosta, mutta lähteekö Salo koskaan miehestä? Varsinaissuomalainen murre kuuluu miehen niin halutessa puheenparresta loistavasti ja itse asiassa Salo onkin Turun murteeksi mielletyn kielen nykyisiä vahvoja linnakkeita. Kotiseuturakkaudeksi tulkittava investointi maalaiskartanoon on palauttanut mahdollisuudet toteuttaa Turun murteella leikkimistä sen aidoimmassa ympäristössä maaseudulla. Hyväntuulisuus on paistanut HT:stä ensimmäisestä päivästä lähtien, kun kartanoprojektin toteutuminen varmistui ja mieli näyttää todella lepäävän kotiseudulla. HT:n viljelemistä murresanoista yksi mieleenpainuvimmista on sattenkeppi – ja Salon seudulla sellaista kaivataankin, koska vuosittaiset sademäärät ovat tilastollisesti ainakin Naantalia korkeammat.

”EI PAL’ MITTÄÄ, PATSASTELLAA.”

Varsinaissuomalaisuuteen kuuluu myös aina tietty terve ylpeys itsestään, osaamisestaan, ympärillä olevista ihmisistään ja omasta kehostaan. Atletisismista on tullut merkittävä osa HT:n henkilökuvaa ja liikunnallinen hyvinvointi on aina ollut hänelle tärkeää. Väitöskirjoja on ohjattu menestyksekkäästi, yksityiskohtaisesti ja erittäin syvällisen reflektoivasti kuntosalilla. Innostuminen salitreenistä 2000-luvun alussa oli omiaan kasvattamaan merkittävästi lihasmassaa (erään naispuolisen läheisen sanoin: ”Sä oles puntannu ittes tommoseks apinaks”) ja habitus 90-luvusta on miehekkäämpi ja ikääntyminen on sujunut sikälikin vaivihkaa. Maksimipainoilla nitkuttaminen on sittemmin muuttunut monipuolisemmaksi ja viisaammaksi treeniksi ja meitä kaikki ajoittain kohtaavien fysiikkahaasteiden kuntouttamisen edellytyksiksi.

”KYYKKYYN JA YLÖS.”

Matkan varrelle on sattunut monia kommelluksia, eikä suhde varsinkaan yliopistohallinnon suuntaan ole aina ollut helpoin mahdollinen. HT:lla on erinomainen kyky olla masentumatta ja nousta uusiin aloitteisiin ja haasteisiin varsinkin silloin, kun jotain isompaa ikävää on sattunut. HT olisi aivan mainiosti voinut olla yrittäjä tai keksijä, niin paljon intoa ja energiaa uuden tilanteen ja haasteen kohdalla hän kokee. Kyykkyyn ja ylös kannattaa muuten mennä muutenkin, ihan edellä mainituista syistä.

”HUONOON KUNTOON.”

Puheiden pitäminen on aina ollut HT:lle tärkeä tapa pitää yhteyttä kanssaihmisiinsä – ja professorin tehtävässähän tulee myös mahdollisuuksia pitää niitä. Kaksinkeskeisessä dialogissa usein kärsimätön tai agendallinen mies sukeutuu aina välittävämmäksi, reflektiivisemmäksi ja visionäärisemmäksi, kun tulee juhlapuheen aika. Puheet ovat voineet olla pitkiä ja niissä on joskus sanottu karskejakin asioita, mutta kun muut istuvat ja HT seisoo, tyypillisesti hieman kumarassa asennossa kädet esim. väitöskaronkkapöydän tuolin selkänojaa vasten, pää keinahtelee puolelta toiselle ja ajoittain katse pakenee kattoon. Äänen paino on puheen pitämiselle eri kuin arkipuheelle – pakotettu, mutta liikuttava. Kun viiltävä älykkyys, elämänkokemus, suorapuheisuus ja hyvä tahto kohtaavat juhlapuheessa, elämänohjeet ovat parhaimmillaan sellaisia, joita kannattaisi välittömästi noudattaa.

”NÄIN SE ON (THAT’S THAT).”

Temperamentti? Kärsimättömyys? Halu päästä asiasta eroon? Vahva näkemys? Varmaan kaikkia näistä. Johtopäätöksien nopeus ja ehdottomuus, kussakin ajan hetkessä, on leimallinen piirre HT:n kanssa keskusteltaessa. Jahkailu, päättämättömyys, munattomuus. Niistä ei todellakaan ole kyse. Kun on vasara kädessä, asiat alkavat näyttää nauloilta. Varsinais-Suomen yksi arvokkaimpia uusiutuvia luonnonvaroja on perusteeton itseluottamus.

”WHAT’S YOUR NAME AGAIN?”

Valitsemassaan työssä HT kohtaa vuosittain kymmeniä ja satoja uusia ihmisiä. Ihmisen nimimuisti on siitä käsittämätön asia, että se voi olla erittäin valikoiva! Jos analysoidaan puhtaasti intohimoisen kiinnostuksen perusteella – ja miten se projisoituu nimimuistiin – HT voisi aivan mainiosti olla historian, tarkemmin sanottuna sotahistorian, professori. Nimimuisti vuosisatojen taakse (vai takaa?) on käsittämätön. Tuoreemmat tuttavuudet, joita esimerkiksi uudet opiskelijat edustavat, putoavat useammin valikoivan muistin kategoriaan ”se uusi opiskelija” ja HT varmasti käyttäisi useammin Devil Wears Pradasta tuttua lausahdusta, jos kehtaisi.

”ALAIN MIKLIT PÄÄHÄN – JA EIKUN KONSULTOIMAAN.”

HT:n suhde tutkimuksen ja konsultoinnin rajapinnassa on aina ollut kaksijakoinen. Toisaalta hän on aina halunnut korostaa itseään päivänpolttavien liiketoiminta-asioiden yläpuolelle nousevana älykkönä, mutta toisaalta hänellä on ollut kuitenkin vastustamatonta mielenkiintoa yritysten menestyksen, ja sitä kautta rahan tekemisen, ymmärtämiseen ja selittämiseen. Upeat brändit ja niiden takana asuvat eksentriset ihmiset ovat myös aina kiehtoneet häntä eikä muotikaan kierrä miestä kaukaa. HT:n pidempään tunteneet muistavat hänen toistasataa yksikköänsä vahvan merkkikravattikokoelmansa männävuosilta! Konsulttihommat ovat kiinnostaneet hyvin vaihtelevasti vuosien varrella, mutta aina kun niitä on haluttu tehdä, aina ne ovat kaupaksi käyneet ja tulosta on tullut.

”HERRA ON HERRA HELVETISSÄKIN.”

Kravattikokoelman lisäksi HT on vahvasti kiinnostunut ylläpitämään tiettyä moraalikoodistoa. Yleiskäytökseltään erittäin liberaalilla ja sallivalla, ja sitä kautta äärimmäisen monipuolisella tuttavapiirillä, varustetulla HT:llä on muutama periaate, joiden mukaan eletään. Tietty tyyli pitää säilyttää, ambitiotason pitää olla korkea ja alisuoriutumista ei katsota hyvällä. Juhlatilaisuudet pyhitetään ja etiketistä pidetään kiinni. Mahtava yhdistelmä uusiutumista ja perinteikkyyttä.

10

Monipuolinen tieteellinen tuotanto systemaattisena leikkinä kirjallisuusgenreillä

JUKKA LUOMA

TÄSSÄ KIRJOITUKSESSA pyrkimyksenäni on kuvata Henrikki Tikkasen tieteellisen tuotannon moninaisuutta ja pohtia sen filosofisia, teoreettisia ja käytännöllisiä ulottuvuuksia. Monipuolisesti oppineet ja julkaisevat tukijat ovat tärkeä voimavara yliopistoille, koska he pystyvät luomaan uusia yhteyksiä tutkimusperinteiden välille tutkimuksensa, opetuksensa ja verkostojensa avulla. Monipuolisuutta tieteellisessä työssä ymmärretään kuitenkin huonosti. Kuvaan monipuolista tieteellistä tuotantoa systemaattisena leikkinä eri kirjallisuusgenreillä. Pyrin tällä ajattelutavalla tekemään ymmärrettäväksi miten jopa keskenään yhteen sopimattomat tutkimusparadigmat voivat elää sulassa, riitasointuisessa sovussa tutkijan julkaisuluettelossa.

Henrikki Tikkasen tieteellinen tuotanto on poikkeuksellisen monipuolista. Tikkasen menetelmälliseen repertuaariin lukeutuu kyselyt *(Frösén et al., 2016)*, historiallinen tutkimus *(Lamberg ja Tikkanen, 2006)*, laskennallinen mallintaminen *(Luoma et al., 2017)* sekä kokeellinen tutkimus *(Luoma et al., 2018)*. Tikkanen on kirjoittanut esimerkiksi liiketoimintamalleista *(Tikkanen et al., 2005)*, kilpailudynamiikasta *(Lamberg et al., 2009)*, projektiliiketoiminnasta *(Tikkanen et al., 2007)* markkinoinnin tuloksellisuuden mittaamisesta *(Frösén et al., 2013)*, Iso-Britannian laivastosta *(Tikkanen, 2017)* sekä lukusutuotteiden väärennöksistä *(Hietanen et al., 2020)*. Hän on ammentanut kognitiotieteestä *(Aspara et al., 2013)*, evolutionaarisesta taloustieteestä *(Lamberg et al., 2009)*, affektien tutkimuksesta *(Aspara ja Tikkanen, 2010)* sekä persoonallisuuspsykologiasta *(Tikkanen, 2017)*.

Tikkasen tuotantoa ei ole helppo lokeroida myöskään tieteenfilosofisesti. Valtaosa Tikkasen tutkimuksesta voidaan ajatella edustavan tieteellistä realismia, jonka mukaan tieteen tehtävä on tuottaa maailmaa ainakin likimäärin kuvaavia väittämiä *(Chakravartty, 2017)*. Esimerkiksi Tikkasen ja kumppaneiden *(Lamberg et al., 2019)* Nokia-tutkimus pyrkii ”kunnioittamaan historiallista todellisuutta” *(s. 1)* sekä tuottamaan ”tasapainoisen ja kausaalisesti uskottavan selityksen” *(s. 4)* tapahtumille, jotka johtivat siihen, että Nokia menetti markkinajohtajan aseman matkapuhelinliiketoiminnassa. Toisaalta Tikkanen ammentaa myös Jean Baudrillardin simulaatioteoriasta *(Hietanen et al., 2020)*, .jonka mukaan todellisuuden kuvaukset luovat todellisuutta, mutta eivät ole missään yksiselitteisessä viittaussuhteessa siihen *(Gustafsson, 2007)*.

”Tikkasen tuotantoa ei ole helppo lokeroida myöskään tieteenfilosofisesti.”

Lokerointi on kenties vielä vaikeampaa, kun katsotaan Tikkasen tohtoriopiskelijoiden näkökulmien kirjoa. Osa väitöskirjoista voidaan luokitella realismin eri lajien alle *(esim. Jaakkola, 2012)*, mutta moni Tikkasen oppilaista on ottanut merkittäviä irtiottoja valtavirtaisesta realismista, erityisesti sosiaalisen konstruktionismin ja jälkistrukturalistisen tutkimusperinteen suuntaan *(esim. Hietanen, 2012; Rokka, 2012)*.

Mikä selittää tämän moninaisuuden? Onko mahdollista tunnistaa jokin yhteinen nimittäjä, joka tekee kokonaisuudesta johdonmukaisen ja loogisesti ehyen? Miten tuotannon moniäänisyys voidaan tehdä ymmärrettäväksi?

Haastan valtavirtaista näkemystä, jonka mukaan johdonmukaisuus ja looginen yhteneväisyys ovat tärkeitä tutkimustyön hyveitä *(esim. Mantere ja Ketokivi, 2013)*.[1] Jos olet baudrillardilainen simulaatioteoreetikko, et voi olla kokeellinen psykologi! Tutkijan on uskottava johonkin, ja toimittava uskomustensa pohjalta johdonmukaisesti – luotti tutkija sitten tieteellisen metodin objektiivisuuteen tai totuuden väistämättömään kulttuurisidonnaisuuteen. Uskomusten päivittäminen on hyväksyttävää, mutta sen pitää tapahtua hallitusti hyvien perustelujen ja vakuuttavan havaintoaineiston pohjalta.

En kiistä johdonmukaisuuden ja loogisen eheyden arvoa tietyissä kommunikaatiotilanteissa, esimerkiksi yksittäisten tutkimusartikkelien tasolla. Samaan aikaan ajattelen, että yksittäisen tutkijan tuotantoa ei ole mielekästä yrittää ymmärtää jonkinlaisen systemaattisen tieteenfilosofisen viitekehyksen ilmentymänä vaan ikkunana tutkijan elämään ja persoonaan. Tutkija tekee uransa aikana lukuisia tuotantoonsa vaikuttavia valintoja psykologisten, sosiaalisten ja institutionaalisten voimien ristipaineessa. Ei ole olemassa mitään metafyysisiä tai teoreettisia takeita siitä, että nämä voimat vetävät tutkijaa samaan suuntaan – edes yksittäisellä ajanhetkellä – ja siten tuottavat ehyen tutkimusohjelman tai loogisesti etenevän älyllisen kasvutarinan. Ehyet tarinat lähinnä ylläpitävät myyttiä tutkijasta rationaalisena toimijana sekä tieteestä ennustettavana ja hallittavana prosessina. Tällaiset myytit eivät kestä kovin hyvin lähempää historiallista tarkastelua *(esim. Feyerabend, 1993; Kuhn, 1996)*.

Voimme ajatella, että yhteen sovittamattomat tutkimusparadigmat ja lähestymistavat ovat kirjallisuusgenrejä, jotka ovat ristiriidassa keskenään samalla tavalla kuin dekkarit ovat ristiriidassa maagisen realismin kanssa. Lyhyesti sanottuna ratkaisevaa ristiriitaa ei ole. Osa kaunokirjallisuuden ystävistä ahmii sukukronikoita, toinen makustelee genrejä ja kyllästyy nopeasti. Analogisesti: osa tutkijoista omistautuu hyvin tarkasti rajattuihin tutkimusongelmiin tietyn tutkimusparadigman sisällä, osa hyppii tutkimusongelmasta ja paradigmasta toiseen. Ajattelen, että haasteet paradigman vaihtamisessa ovat kognitiivisia, ei niinkään filosofisia.

Tieteen auktoriteetti ei nojaa sen kykyyn esittää todellisuutta vaan antaa välineitä ymmärtää omaa paikkaamme ja toimintaamme maailmassa *(esim. Rorty, 1990)*. Kuten kaunokirjallisuus, tiede antaa meille välineitä ymmärtää paremmin itseämme, toisiamme ja toimia – niin epämääräiseltä kuin se väistämättä kuulostaakin – 'paremmin' yhdessä.

Jos – kuten mielestäni oikein on – luovumme ajatuksesta, että tutkimus tuottaa meistä riippumattoman todellisuuden kuvia, herää kysymys, eikö ole epärehellistä nojautua positivistiseen tai realistiseen retoriikkaan, joka dominoi tutkimusalueita kuten markkinointi, strategia ja liiketoimintahistoria. Eikö olisi selkeämpää keskittyä tutkimuksessa kuvaamaan niitä sosiaalisia ja poliittisia reunaehtoja, joiden puitteissa uskomukset objektiivisesta totuudesta syntyvät sekä sitä, miten poliittinen muuttuu vaivihkaa tiedolliseksi?

Itse lähestyn kysymystä kirjallisuusgenreajattelun kautta. Realistiset, konstruktiviset ja kriittiset kirjallisuusgenret voivat elää rinta rinnan, ärsyttäen ja kietoutuen toisiinsa, koskaan sulautumatta *(Kieser ja Leiner, 2009)*. Vaikka emme metafyysisessä mielessä uskoisi tieteelliseen realismiin, voimme tuottaa kiinnostavia, liikuttavia ja kenties hyödyllisiä 'realistisia tarinoita' (*Van Maanen, 2011*) kokemuksistamme ja havainnoistamme.

Yksittäisen tutkijan tasolla kysymys on mielestäni käytännöllinen. Tutkijan sitoutuminen tutkimusparadigmoihin on valinta, joka vaikuttaa kirjallisen tuotannon määrään ja laatuun. Esimerkiksi Leahey ym. *(2017)* ovat osoittaneet, että poikkitieteellistä tutkimusta tekevät tutkijat ovat vähemmän tuottavia, mutta heidän julkaisunsa keräävät enemmän viittauksia. Voimme myös otaksua, että laaja-alaisesti orientoitunut kollega on erilainen keskustelukumppani, opettaja ja ohjaaja kuin tietyille tutkimusperinteille omistautunut tutkija.

Leikki on hyödyllinen metafora monipuolisen tutkimusprofiilin ymmärtämiseen. Leikkivä lapsi on hyvin tietoinen siitä, että leikin säännöt ja oletukset eivät ole tosia, mutta se ei estä häntä uppoutumasta leikkiin. Lapsi kykenee samaan aikaan uskomaan leikin sääntöihin ja oletuksiin, kuitenkin ymmärtäen, että ne eivät ole 'oikeasti totta'. Juuri uppoutuminen, leikin sääntöjen ja oletusten ottaminen tosissaan, on se mikä tekee leikistä lapselle mielekästä sekä tukee lapsen kognitiivista, emotionaalista ja sosiaalista kehitystä.

Voimme ajatella, että juuri näin toimii myös tutkija, joka operoi laajassa paradigma-avaruudessa. Tutkija omaksuu näkökulman, ottaa sen reunaehdot tosissaan ja katsoo mihin se johdattaa hänet. Seuraavana päivänä hän omaksuu toisen näkökulman ottaa sen reunaehdot tosissaan, ja antaa ajatustensa ajautua uusille urille. Voimme ajatella, että monipuolisen tieteellisen tuotannon taustalla onkin ajatus tutkimuksesta systematisoituna leikkinä kirjallisuusgenreillä *(ks. myös Weick, 1989)*.

On selvää, että toisilleen alun perin vieraiden ajatusten yhdistely voi tuottaa uusia oivalluksia. Laaja-alaisesti operoivat tutkijat voivat toimia linkkihenkilöinä eri ajatusmaailmoiden välillä. Olen tässä kirjoituksessa esittänyt, että monipuolista tieteellistä tuotantoa on mielekästä ajatella leikin metaforan ja kirjallisuusgenreajattelun kautta. Sen sijaan, että yritämme löytää jonkin systemaattisen viitekehyksen tai juonen, joka 'selittäisi' julkaisuluettelossa havaittavan vaihtelun, voimme juhlia monipuolista tieteellistä tuotantoa taidokkaana performanssina. En väitä, että esittämäni ajattelutapa kuvaa niitä syitä, jotka ovat todellisuudessa johtaneet Henrikki Tikkasen valintoihin tutkijoina. Kirjoituksen tarkoitus on tarjota lukijalle mahdollisuus leikitellä ajatuksella.

1 Tämä näkemys juontuu ajattelusta, jossa tutkimuksen tehtävänä lähestyä totuutta, vaikkakin epävarmoin, haparoivin askelin. Objektiivisen totuuden mahdollisuus on toki haastettu jo kauan sitten, mutta useimmiten tutkijat kuitenkin olettavat, että tutkijasubjekti on ehyt kokonaisuus, jolla on verrattain stabiili ja yksiselitteinen identiteetti.

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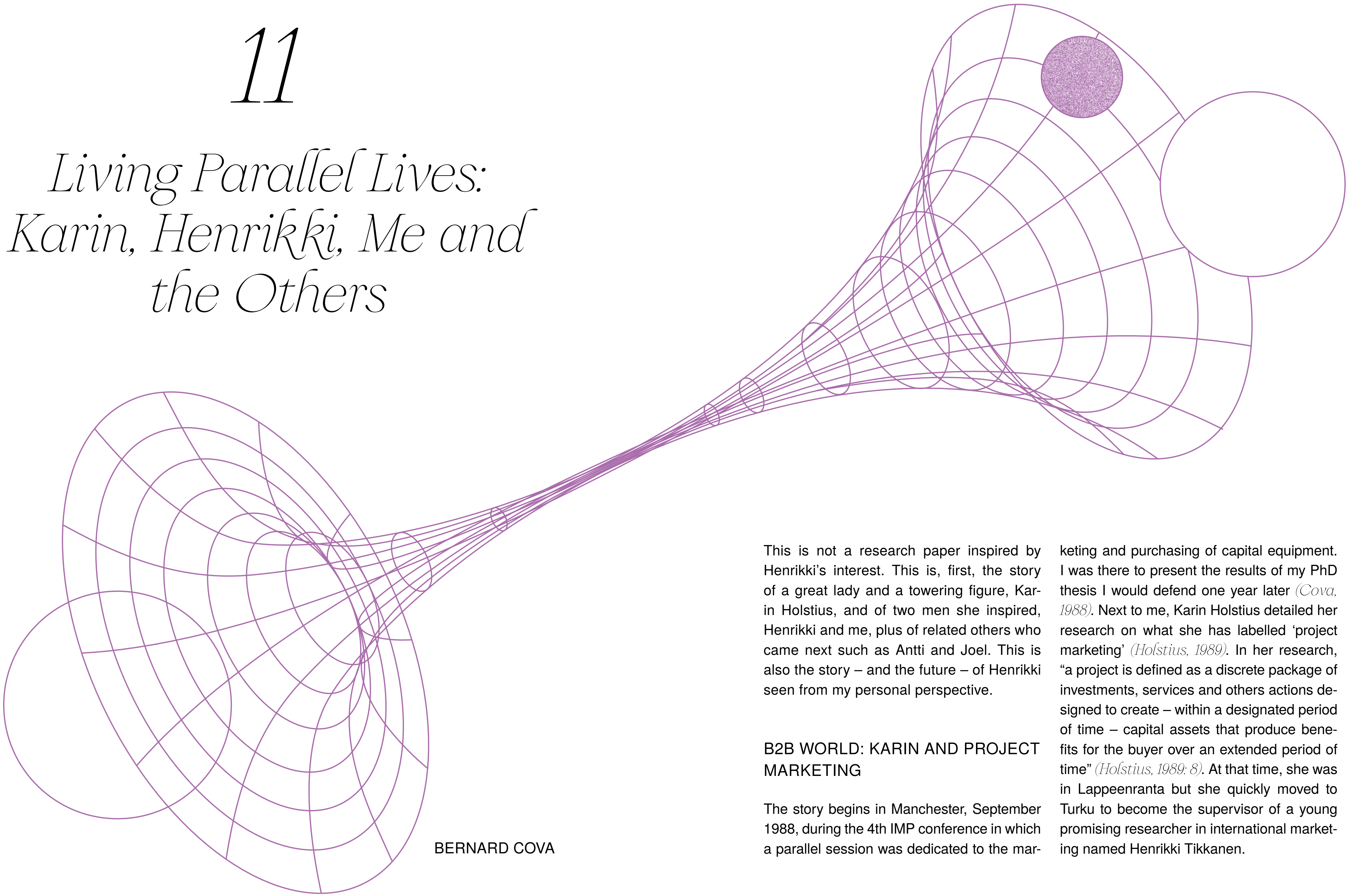
11

Living Parallel Lives: Karin, Henrikki, Me and the Others



BERNARD COVA

This is not a research paper inspired by Henrikki's interest. This is, first, the story of a great lady and a towering figure, Karin Holstius, and of two men she inspired, Henrikki and me, plus of related others who came next such as Antti and Joel. This is also the story – and the future – of Henrikki seen from my personal perspective.

B2B WORLD: KARIN AND PROJECT MARKETING

The story begins in Manchester, September 1988, during the 4th IMP conference in which a parallel session was dedicated to the marketing and purchasing of capital equipment. I was there to present the results of my PhD thesis I would defend one year later *(Cova, 1988)*. Next to me, Karin Holstius detailed her research on what she has labelled 'project marketing' *(Holstius, 1989)*. In her research, "a project is defined as a discrete package of investments, services and others actions designed to create – within a designated period of time – capital assets that produce benefits for the buyer over an extended period of time" *(Holstius, 1989: 8)*. At that time, she was in Lappeenranta but she quickly moved to Turku to become the supervisor of a young promising researcher in international marketing named Henrikki Tikkanen.

Karin was the missing link between my PhD on competitive bidding strategies of companies selling projects-to-order, and the broader field of project marketing that we jointly developed in the 90's. We united our forces and our research and issued a joint paper that stands as the building block of project marketing theory *(Cova and Holstius, 1993)* and of the network of European researchers we set up at that time – The International Network for Project Marketing (INPM) – as a research community loosely affiliated with the IMP Group (Industrial Marketing and Purchasing Group). In our view, project marketing logic goes beyond approaches responding to invitations to tender for a project, e.g., it enables suppliers to position themselves favorably both in relation to customers and also in front of competitors in the market in order to gain the contract. In fact, the existence of a purchasing procedure by invitation to tender places the supplier in an unfavorable reactive position – it reacts to stimuli sent by the customer by invitation to tender – and in a position of submission – it is submitted to the rules of the terms and conditions stipulated in the invitation to tender. Consequently, the supplier in project business sells projects upon demand and at the customer's request. This structural and historical aspect of project sales is challenged by marketing events and notably by marketing strategies of project suppliers. These suppliers tried to regain room to maneuver by being at the same time less reactive – and therefore more anticipative – and less submissive – and therefore more in control of their offers and their way of entering the project pyramid. With Karin, we have combined the phases of her project marketing cycle with the steps of my project buying process, to produce a model of international marketing project that would serve as a roadmap for academics and managers alike.

I assume that Karin introduced the young Henrikki to the world of project marketing and gave him the will to make a contribution to it as we will see next. However, the first time I met Henrikki was not related to project marketing but to postmodernism. Together with my French colleagues Robert Salle and Florence Crespin-Mazet we organized the 13th IMP Conference in Lyon, September 1997. Then, I was developing another area of expertise in B2C marketing connected with 'French theorists' (Baudrillard, Lyotard, Maffesoli, etc.) and the postmodern turn. I even tried to corrupt the field of B2B marketing with these ideas *(Cova, 1994, 1999)* with limited success. However, I almost got one follower, one who was enough courageous to discuss about constructionism at an IMP conference *(Tikkanen, 1997)*. That was my first contact with Henrikki which was followed the subsequent year with more interactions during the 14th IMP Annual Conference chaired by Karin in Turku, September 3-5, 1998. However, before that, Henrikki had invited me to contribute to the Essays in Honour of Professor Karin Holstius on her 65th Birthday, he edited under the title "Marketing and International Business" at the Turku School of Economics and Business Administration (see photo 1). I have been very proud of that.

During the late 1990's and early 2000's, Henrikki became instrumental in the promotion of our network, the INPM. With his American-Danish colleague, Maria Anne Skaates who wrote her PhD at Copenhagen Business School – "Danish architecture sales to Germany in the 1990s: An IMP/INPM approach to examining the professional service and project-related internationalization of Danish architectural service firms" – and a couple of Scandinavian colleagues, he communicated in several conferences and published three articles that allowed the academic world to get to know about project marketing *(Skaates and Tikkanen, 2003; Skaates et al., 2002; Skaates et al., 2003)*. I am very thankful for that. The book I published in 2002 with Pervez Ghauri and Robert Salle owed part of its success to this effort of promotion of the INPM.

We shared some major ideas. In project business, there is a very high degree of uncertainty related to transactions *(Skaates and Tikkanen, 2003)*. Suppliers find themselves in the situation of a high degree of uncertainty in relation to the scope of the project game (who? what?) and in relation to the rules of the project game (when? how?). In an attempt to reduce uncertainty they developed marketing practices which consist in positioning themselves and/or taking intense action upstream from projects to:

» anticipate the scope and the rules of the game – deterministic approach,
» participate in the construction of the scope and rules of the game – constructivistic approach.

By combining and balancing these two approaches *(Skaates and Tikkanen, 2003)*, suppliers try as much as possible to avoid finding themselves in a submissive position in relation to the rules of the game – i.e. the directives of the invitation to tender.

Henrikki's work has also emphasized the importance of constantly nurturing project business relationships, also in 'sleeping relationship' periods where concrete projects are not expected *(Skaates et al., 2002)*. As already argued by Karin Holstius *(1989)*, what is critical for project marketing, is the unlimited period of time (often too long!) between the end of one project and the beginning of the next one for the same customer; a time frame that is known in project marketing approach as the independent of any project phase *(Cova et al., 2002)*. This calls for looking at multiple projects and not to a project in isolation as usually done by project management. "The INPM argument for studying project marketing rests on the assertion that it is not enough to regard a project delivered by one firm/a group of firms to another organization/group of organizations as a set of managerial actions taken by the supplier(s), i.e. mere project management … From an INPM perspective, project marketing is the broader term; it always implicitly includes project management but not (necessarily) vice versa" *(Skaates and Tikkanen, 2003: 506)*.

The discussion bridging project marketing and project management continued during the IRNOP VI Project Research Conference, held in Turku, August 25-27 2004. At this occasion, Henrikki drove me back to Helsinki with a stop at Karin's house to have the chance of meeting her husband, Pentti Malaska who was a visionary forerunner *(Pouru et al., 2017)*.

Last time I met Karin was on November 15th 2006 when Henrikki gently invited me to deliver a speech in a What's New Seminar at Helsinki School of Economics. The topic of my speech was "Consumption in a Postmodern Society", something rather far from project marketing but that will allow Henrikki and myself to find a common research ground in the future.

The year after saw the last major contribution of Henrikki to the field of project marketing *(Tikkanen et al., 2007)*. With his colleagues Jaakko Kujala, and Karlos Artto, he contributed to the special issue of Industrial Marketing Management I co-edited with Robert Salle and that was dedicated to ‘Project marketing and the marketing of solutions’ *(Cova and Salle, 2007)*. In their article, they address the simultaneous management of multiple business relationships and multiple projects in the marketing strategy of the project-based firm. They elaborate a conceptual framework including two portfolios of relationships (customer relationship portfolio and network relationship portfolio) and two portfolios of projects (sales and delivery project portfolio and offering development portfolio). Henrikki and colleagues show how to allocate limited resources between the four interdependent portfolios in order to maximize the value of these portfolios, to balance risks and opportunities and to integrate them into the overall business strategy.

During these years, Henrikki took major responsibilities at Helsinki School of Economics – that became Aalto University School of Business in 2010 – as Head of the Department of Marketing and Management.

Karin Holstius passed away last year (2019) in the age of 85 years.

B2C WORLD: THE OTHERS AND COUNTERFEITING

Following Karin’s retirement and after having authored his 2007’s project marketing article, Henrikki turned towards the field of strategy and published impactful articles on market orientation and other related topics in such journals as Long Range Planning, Strategic Management Journal and the Journal of Marketing. Gradually his research went out of my radar but we remained in touch. For example, we participated together to the defense of the Habilitation to Direct Research in Management (HDR / Habilitation à Diriger des Recherches en Sciences de Gestion) of Laurence Lecoeuvre at Lille University in March 2009.

For my part, while continuing my B2B research, I progressively invested much more in the anthropology of consumption and contributed to develop what is known now in B2C as CCT – Consumer Culture Theory – by focusing on tribal consumption and brand communities. So, we went our separate ways.

A young generation of promising Finnish researchers made possible a new rapprochement of our research interests. Joel Hietanen, a fan of French theorists and an expert of videography (see ‘‘Brothers in Paint’ - A Practice-Oriented Inquiry into a Tribal Marketplace Culture’ at https://vimeo.com/36543163), and Antti Sihvonen, a practice theory wizard, brought recently Henrikki to study CCT related topics *(Hietanen et al., 2018; Hietanen et al., 2019)*. Together they have written a counter-intuitive piece about counterfeits *(Hietanen et al., 2018)*. Whereas, in the framework of luxury marketing, counterfeits have been constructed as a constant threat – an irritating presence and a hostile intruder, they propose a view of counterfeits as potentially non-threatening or even beneficial for luxury brands. To understand the communicative potential of counterfeits, they construct their argument around Veblen’s foundational notion of how the conspicuous consumption of luxury re-

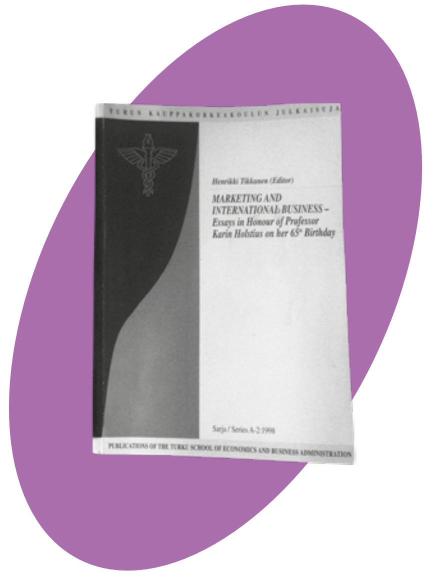


Photo 1. Essays in Honour of Professor Karin Holstius on her 65th Birthday, 1998

Photo 2. From right to left, Henrikki, Karin and Bernard at HSE, Nov. 15, 2006

volves around the creation of new styles by/for the elite consumers and the efforts of the masses to emulate them. In doing so, they differentiate the effects based on whether they contribute to the emergence of new luxury goods targeted to elite consumers or the diffusion of luxury to the masses. The emergence of luxury stems from the desire of elite consumers to distinguish themselves from the masses through conspicuous consumption. Counterfeits contribute to this phenomenon by accelerating the snob effect as counterfeits destroy snob premium of goods and drives elite consumers to seek new ways to distinguish themselves. Counterfeits also accelerate the fashion cycle that luxury companies depend on. They do so by induced obsolescence that destroys the status value of product designs when they are copied and by anchoring trends to design features that accelerate their diffusion and subsequent replacement.

Another key component of conspicuous consumption relates to the diffusion of luxury to the greater public. Therein counterfeits can generate aspiration effect when non-elite consumers imitate elite consumers by consuming counterfeits and in so doing generate brand awareness and exposure among other non-elite consumers at early stages of diffusion. “In the diffusion of luxury, doppelgänger brand images, especially in the form of counterfeits, increase mainstream consumers’ awareness of luxuries in the initial stages and later on contribute to bandwagon and herding effects that direct mainstream consumers to buy and consume certain luxury brands” *(Hietanen et al., 2018: 758)*. In fact, counterfeits can generate herding effect as they signal to consumers which goods are desirable and appreciated or ‘trendy’ at a certain point in time. By rehabilitating counterfeiting and making them unobtrusive or even beneficial to luxury companies, Henrikki and his colleagues came close to the conclusions I get from investigating the phenomenon of lookalikes and other knockoffs in the realm of experiential marketing and branding.

Indeed, in the meantime, in the wake of my research on consumption experiences, I developed with my wife Veronique a deep interest in what we labeled ‘experience copycats’ *(Cova and Cova, 2019)*. Despite being a growing problem for organizations selling extraordinary experiences, experience copycatting remains a largely under-researched field of study. By analyzing consumers’ sense of the extraordinary brand experience copycats in which they have participated, it becomes possible to detect the meanings they ascribe to imitations of experiential features as opposed to experiential themes. Our paper is based on the ethnographic study of a group of individuals who spent twelve days on a Québec copycat of the original Way to Compostela, named the ‘Compostelle Québecois’ *(https://sites.google.com/site/lecompostelleQuébecois/)*. Our methods include participant observation, photos, non-directive interviews, semi-directive interviews and introspection. The paper’s main contribution is to demonstrate that participants in extraordinary experience copycats do not ascribe meanings

to them based solely on their own personal feelings. Instead, their appraisals tend to be intersubjective, with each individual judgment being influenced by other participants’ opinions. And this appraisal is highly positive. On the whole, participants were happy with the experience, viewing it as something truly extraordinary despite being based on a copycat as exemplified in the following quotes *(Cova and Cova, 2019: 725)*:

> “My first Québec Compostela from Beauvoir to Beaupré was wonderful!” (Lisette)

> “I loved this walk, in part because of the festival of colors we were privileged to enjoy along the way. The region, once called the food basket of Québec, offers a permanent pastoral symphony.” (Mireille)

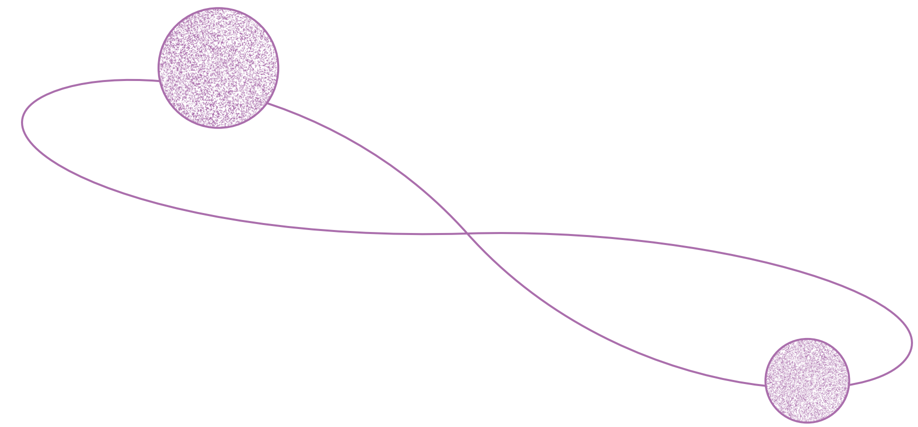
> “Above all, there are all the things binding the 18 people joined on this exhausting yet somehow comforting voyage. Fun, talking, sharing... which may seem like outdated concepts but are a lot more important than is often realized.” (Olivier)

> “I came back with tons of souvenirs and pages full of notes in my travel diary where I made sure to write about all the flowers and smells, all my impressions and emotions, etc etc. There is no such thing as perfection, of course, for instance I had a few health issues … But it was a fantastic walk with loads of wonderful discussions as well as time for contemplation, solitude, sunshine, etc.” (Hélène)

"The previous parallel lives of Henrikki and me lead to the possibility to think about the potential future."

The battle against experience copycats does not, on the face of things, seem very useful insofar as consumers attribute copycats a meaning that complements the way in which they view original brands. Consumers tend to neither conflate nor contrast the copycat and the original experience but instead consider them complementary. The end result is that original brands should seek more to cohabit with these copycats than to treat them aggressively. In addition, our study *(Cova and Cova, 2019)* also shows that copycats often serve as the first steps towards (or as training for) the original experience if full enjoyment of the latter requires competencies that consumers fear they lack. Thus, original brands should respond to these copycats by viewing them as potential partners for innovation and expansion, rather than as future adversaries for costly litigation. Our findings are thus in line with Hietanen et al.'s *(2018)* study which shows that copycats are unobtrusive and can even benefit luxury companies by contributing to the emergence and cyclical diffusion of luxury.

Beyond the rapprochement of conclusions, it is worth noting the similar use of a key French theorist, Jean Baudrillard. Hietanen et al. *(2020)* argue that "the sign of the counterfeit haunts the authentic" *(p. 36)*. They focus on the uneasy relationship between authentic and counterfeit in branded luxury markets as an inextricable system of signs. In contrast to a reified distinction between authentic and counterfeit offerings, their Baudrillardian interpretation would see the authentic/counterfeit interplay in luxury markets as a grand display of seduction and ambivalence in late capitalism. Following Baudrillard, instead of operating as fixed notions, the semiotic interplay between authentic and counterfeit products could be rather read as a relationship of an ever-increasing intensification of how the signs of authentic and counterfeit feed on each other and continue to accrue ambiguity in late capitalist markets of signs. From our part *(Cova and Cova, 2019)*, we discuss how experience copycats epitomize what Baudrillard has depicted as postmodern simulacra: Not a counterfeit of the real, not a duplication of reality but a representation that precedes and determines the real. There is no longer any distinction between reality and its representation; there is only the simulacrum. Compostela copycats are murderers of their own model – the Way to Compostela – as the Byzantine icons could murder the divine identity according to Baudrillard.



WHAT'S NEXT? POSTPOSTMODERNISM

The previous parallel lives of Henrikki and me lead to the possibility to think about the potential future. Backed by his rejuvenating team of young colleagues, Henrikki could embrace the post-postmodern turn to go beyond the postmodern lessons of the French theorists. Indeed, postmodern is dead! The demise of postmodernity has been acknowledged by marketing theorists "as reflecting a shift in zeitgeist that renders postmodernism anachronistic" *(Cova et al., 2013: 214)*. The postmodern zeitgeist was dominant during the last decades of the twentieth century. It is said to have slowly evaporated and been replaced by a post-postmodern zeitgeist that has yet to be understood and explained. A zeitgeist is made up of a multiplicity of little things, and it is how they come together that generates the social ambiance characterizing a specific age. These little things occur in social institutions (school, social and political parties and movements, communities and other forms of social aggregations) and through cultural intermediaries (TV, cinema, music, etc.). Thus, the post-postmodern zeitgeist becomes apparent in some places where it is located without being evident to all. The first signs of the post-postmodern zeitgeist are to be found in popular culture – especially in novels such as 'The Nix' written by Nathan Hill and in music with Taylor Swift's songs – and in the ways they are consumed.

According to post-postmodernist sensibility, postmodernist irony should be shunned because of the way it makes it impossible to engage in a meaningful, sincere way with reality or to express emotion – or anything else – in a sincere, unambiguous manner, devoid of duplicity. A second salient characteristic of the zeitgeist of our times is the post-postmodern re-constructive stance that goes hand in hand with a renewed feeling of hope. In a move away from deconstructive practices, post-postmodernism emerges in relation to moral and ethical impulses of reconstruction and faith in optimistic formulations of the world. This optimism does not deny decay but nonetheless manages to find dignified order and beauty in it, thus generating a paradoxical sense of hope and, at the same time, future failure. A third characteristic of the post-postmodern zeitgeist is the ability to imagine and engage with mundane marvels that ordinary life offers without the need for extraordinary experiences.

Reinvestigating the debate between counterfeit and authentic *(Hietanen et al., 2020)* through the lenses of postpostmodernism could appear fruitful. Let's go back to music. 'Sincerity is scary' is the title of a song performed in 1989 by the English band The 1975. In the song's lyrics, the singer reflects on communication in society and how it sadly tends to place irony before "important thing" such as candidness and sincerity. "Irony is okay, I suppose", he begins before singing that "you try and mask your pain in the most postmodern way". His emphasis on a sense of ironic detachment and fear of sincerity – or praise of insincerity – resonates well with the postmodern condition and its textual expressions. This postmodern ironic stance has not been without effect on consumers who are supposed to possess a 'marketing reflex', an inbuilt early warning system that detects incoming commercial messages and assesses their potential inauthenticity. For example, consumers often wonder if a smile, a gesture of friendship of a service employee, is the expression of a spontaneous, sincere friendship, or the product of company training. However, I argue that according to a post-postmodernist sensibility *(Cova et al., 2013)*, postmodernist irony should be shunned for the way in which it makes it impossible to engage in a meaningful, sincere way with reality or express emotion in a sincere way. Indeed, three decades after the first performance of 'Sincerity is scary' by The 1975, post-postmodernism appears to function as a shorthand for what is understood as a turn away from postmodernism through the suspension of irony. By questioning the constant state of flux between sincerity and irony – sincerity challenging irony and irony challenging sincerity – it opens new perspectives to the understanding of the tensions between counterfeiting and authentic. Counterfeits could be sincerely fake and seducing for consumers.

A concept that could prove helpful here is the one of 'surfeit' introduced by the anthropologist Constantine Nakassis *(2013)*. According to his work, 'surfeits' are generated around the brand by social media practices such as discussion forums, blogs, social platforms and video, photo and news-sharing sites. Brand surfeits are material forms and immaterial social meanings that exceed and transgress a brand's authority and intelligibility. Material surfeits can be knockoffs, fakes, brand-inspired goods, overruns, defective goods, etc. Immaterial surfeits emerge from engagement with the brand in the form of resignifications, parodies, hijacks, etc. In linking 'counterfeits' with novel and often unpredictable social meanings that emerge through moments of brand consumption, Nakassis *(2013)* argues that "the brand is troubled by the surfeit of social meaning that is constantly produced by idiosyncratic and contextualized experiences of consumer engagement with brand forms (authorized or otherwise)" *(p. 123)*. The phenomenon of brand surfeiting is particularly at play when a brand community of enthusiasts is prepared to generate brand surfeits that transgress the marketer's brand definition. Consumers gathered within a community of brand enthusiasts sincerely augment the brand by creating brand surfeits. These surfeits thus lie betwixt and between counterfeit and authentic.

AFTERWORD

The afterword allows an author an opportunity to reflect on the work or acknowledge others whose support was important in the writing of the work. This is not the case here. I just want to use this space to list and remember all the members of the INPM who collaborated continuously or occasionally with Henrikki and me on the development of project marketing theory during the 1990's and the 2000's: Luis Araujo, Andrea Bonaccorsi, Florence Crespin-Mazet, Torben Damgaard, Geoff Easton, Pervez Ghauri, Bernd Günter, Amjad Hadjikhani, Jean Paul Lemaire, Tibor Mandjak, Lars Gunnar Mattsson, Richard Owusu, Robert Salle, Chantal Scoubeau, Maria Anne Skaates, Jean Claude Usunier, Zoltan Veres, and overall, Karin Holstius.

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12

Professor Tikkanen Flew Over the Cuckoo's Nest: Swedish Företagsekonomi on the couch

JACOB OSTBERG

(Together) We will love the beach
(Together) We will learn and teach
(Together) Change our pace of life
(Together) We will work and strive

(Go West) Life is peaceful there
(Go West) In the open air
(Go West) Where the skies are blue
(Go West) This is what we're gonna do

(PET SHOP BOYS,
"GO WEST"
FROM THE ALBUM VERY, 1993)

"FUCK, FUCK, fuck, fuck, fucketi-fucketi-fucketi-fuck… this is not an office, this bloody room is appropriate only for one thing: a padded cell at a mental institution!" Although the walls of the buildings at the Kräftriket campus – where Stockholm Business School is appropriately located, hanging mid-air between the university campus where real intellectual work takes place and Stockholm city where real business is conducted – are thick and sturdy, I could hear Professor Tikkanen's mutterings clearly through the ventilation shaft. We had waited long for Professor Tikkanen to arrive and take on the role of Chair of Marketing at Stockholm Business School. Although some of the local candidates who had competed for the position felt robbed of the opportunity, the general sentiment was that this was one hell of a recruitment: a chair from one of the most prestigious business schools in the Nordic countries! This would no doubt mark a new era of fame and fortune for the relatively unassuming marketing section at Stockholm Business School.

Before the arrival of the professor himself, rumors of his hot temper had circulated. "He can be the most supportive and constructive colleague ever, but if you end up on his shit-list you're doomed for eter-

"Sorry, can't be done, it is not in accordance with our understanding of Företagsekonomi"

nity…" While SBS did not have an official plan to keep Professor Tikkanen happy, we all independently vowed to put our best effort into making him feel welcome. A vase of flowers miraculously appeared on his desk prior to his arrival, someone made sure that door hinges were sufficiently greased in order not to squeak, and someone else made sure that the little window in the office, a window facing east so that Professor Tikkanen could gaze longingly towards Finland, had been cleaned. All this in vain, apparently, as the utterances I heard from the ventilation shaft clearly indicated that this was going anything but well.

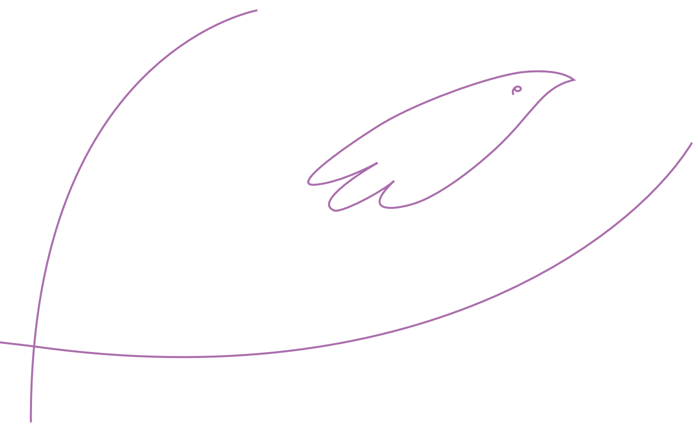
I decided to grab the bull by the horn and knocked on the door to ask Professor Tikkanen to join me for lunch. I could hear him taking a couple of deep breaths before he opened the door calmly, clearly making sure to give a good impression and attempting to start things of on the right foot with his new colleagues. We had fläskkarré for lunch. And a nice conversation. During his time at Stockholm Business School we gradually became friends and I replaced the demonic picture that had preceded him with my own image of Henrikki as a balanced colleague with a keen eye for spotting problematic issues and understanding power dynamics. As our conversations unfolded over the following years I could follow his struggles. In hindsight I have quite a bit of sympathy for his disappointment over his Swedish adventure not coming to fruition. After more than a decade in leadership roles at Aalto university, he was hoping to focus on research rather than having to

dabble with university politics. Due to his long tenure as the head of the marketing department at Aalto University as well as his academic interest in issues of marketing / branding / positioning in the university world *(Aspara et al., 2014)*, he quite simply could not avoid identifying and diagnosing a number of sever inconsistencies at Stockholm Business School. Issues that should have been quite easy to resolve, should Stockholm Business have been willing to change just a little bit. All his suggestions for change, of gently tweaking the focus of Stockholm Business School to perhaps make better use of the current resources in order to find a slightly more prominent place in the positioning chart of business school were met with variations of "sorry, can't be done, it is not in accordance with our understanding of Företagsekonomi".

Henrikki's years at Stockholm Business School were therefore characterized by an escalating frustration. We frequently talked about this and he confided in me that his motivations to take the position in Stockholm could largely be summarized by the lyrics to Pet Shop Boys megahit "Go West" from the 1993 album Very. As a Finn he was slightly embarrassed to nurture such romantic images of the western neighbor and old colonizer, but nevertheless dreamt of "makin' it in the West" where he imagined he would be reborn as a new type of intellectual, free from all the constraints of having been entangled in Finnish academia for so long. Going back to "Go West", it was especially the part "(Together) we will learn and teach, (together) change our pace of life, (together) we will work and strive" that Henrikki had repeated to himself as a mantra when mentally preparing for his move to Sweden. Still he was disappointed and lamented that while there were several colleagues that he had meaningful interactions with on a one-to-one basis, the collaborative ethos of hard work was largely missing and he felt that the collective was illusive in the sense that it was difficult to have any kind of meaningful interaction with the department. He expressed that it was virtually impossible to get through. Several times he had discussed a potential change – such as expanding the Executive MBA to cater to the local business environment – with several different colleagues to anchor a potential decision before a meeting. Individually they would all be positive and supportive, but when the issue was brought up at the subsequent meeting they would all be quiet, look down at the table, shake their heads and mutter "it can't be done." On more than one occasion, typically after having consumed several bottles of Pegasus – Henrikki really made an effort to engage with his new country and therefore exclusively drank wines produced locally, something that might have contributed to his despair (Pegasus, for example, is a wine produced locally in Kristianstad, Skåne, retailing for 225 SEK at Systembolaget, reference no. 31141) – he would burst out screaming "What the hell is wrong with you!!??"

While this might indeed have been a rhetorical question, I decided to attempt to answer the question in a slightly more systematic way. Primarily because I had long nurtured a suspicion that the subject of Företagsekonomi, not least the rather orthodox version proselytized at Stockholm Business School, is suffering from a severe case of personality disorder that effectively prevents it from functioning normally in relationship with others, both other disciplines in Sweden and similar disciplines and sub-disciplines across the world.

"What the hell is wrong with you!!??"



MEET THE PATIENT

Before engaging with the diagnosis, however, I will just give a very brief introduction to the Stockholm Business School version of "Företagsekonomi". The setup is perhaps not very unique, neither from an international nor from a local perspective, but the stubbornness to give up on the sacred idea of "one subject to rule them all" is quite unique. This way of organizing the subject area has ties to a Nordic tradition of "business administration", as suggested by the Nordic Academy of Management (Nordisk Företagskonomisk Förening / NFF) with the purpose to "advance research, education and practice in the field of business administration in the Nordic countries" *(https://nordicacademy.hi.is/)*. The bi-annual NFF conference is a case in point, where numerous sessions are always held with the goal of defining "Företagsekonomi" in a global landscape where such an umbrella term is increasingly seen as redundant. The local Swedish organization FEKIS (Föreningen företagsekonomi i Sverige), with the goal of "[furthering] the development of teaching and research in the subject of business administration in Sweden" *(http://www.fekis.se)*, is even more notorious in this regard and collects hundreds of people every year to do nothing but trying to convince themselves that the concept of Företagsekonomi is still relevant.

At Stockholm Business School (which is not a business school, by the way, but a department of business administration cunningly branded in order to attract more international students) the subject of business administration follows the typical Swedish model where a business administration department collects some variation of the subdisciplines Accounting, Finance, Management, and Marketing. The idea is that this organizational form should be able to deliver a complete science of the conditions of companies and other organizations in society. There is relatively little benefit for these different subdisciplines, from a scientific perspective, to co-exist under one umbrella and therefore there is always a potential conflict should one of them become too strong. Therefore, it has become one of the main tasks of the leadership of the department to make sure that none of the different disciplines outshines the others, as that would alter the fragile balance. The Swedish concept of "lagom" thus lies like a wet blanket over the entire department: Under the tyranny of mediocrity we are all equal!

DO WE HAVE A PROBLEM?

So, is there something wrong with Företagsekonomi? Many of the terms used to discuss personality disorder – such as paranoia, narcissism, and borderline – are suitcase words, to use Marvin Minsky's *(2006)* term, implying that they are words into which people attribute multiple meanings. These terms are thrown around in everyday talk without too much care whether they are correctly used. While not in any way claiming to have any relevant competence to do so, I will nevertheless attempt to take a slightly more systematic approach by applying the American Psychiatric Association's *(2014)* Diagnostic and Statistical Manual of Mental Disorders (DSM) in order to assess the mental condition of Företagsekonomi. My hope is that I thereby will be able to give a somewhat more comprehensible answer to Henrikki's question "What the hell is wrong with you!!??"

It should be noted here that many of the personality characteristics described in the following sections are not necessarily unique to the Stockholm Business School or even the Swedish version of Företagsekonomi. Many of the tendencies are of a more general character and can be found wherever business scholarship across the world is conducted. The tendency in many other places, however, is to move towards a more accepted scholarly standard as that seems beneficial for both the academic subject proper and for the students enrolling in courses and programs. These tendencies are virtually non-existent at Stockholm Business School where the spirit of Företagsekonomi seemingly should be protected at all costs.

GENERAL DIAGNOSTIC CRITERIA: YES, WE HAVE A PROBLEM!

The first step in determining the diagnosis of personality disorder is to examine whether the general diagnostic criteria exist. Personality disorders are characterized by an enduring collection of behavioral patterns often associated with considerable personal, social, and occupational disruption. Personality disorders, thus, have consequences. They are an obstacle to the functioning of the patient, leaving the patient lonely, frustrated, angry and unable to function properly in a professional environment. The assessment on whether the patient suffers from a personality disorder is thus dependent on the amount of disruptions it creates, whether it poses an obstacle to functioning in the socio-cultural environment in which the patient exists. Let us, for the sake of clarity, say that the socio-cultural environment in which the subject of Företagsekonomi exists is the Faculty of Social Sciences, albeit initiatives are sometimes taken whereby Företagsekonomi wants to cut the ties to this context so that they can nurture their irregularities without having to take other opinions into consideration. Up until now, however, such attempts to allow the department of Business Administration, rebranded as Stockholm Business School, to form its own faculty and thus cut the umbilical cord to the Faculty of Social Sciences have been voted down. Furthermore, in order for something to qualify as a personality disorder it must be inflexible and pervasive across many situations. This is due to the fact that such behavior may be ego-syntonic, which means that the patterns are consistent with the ego integrity of the patient, and the behaviors are therefore perceived to be appropriate by the patient regardless of the reactions of others. In plain words, others will judge the behavior by saying "what the fuck?", but the subject will think "this is the fuckin' way!" Anyone who has attended meetings at the University level where other disciplines get a glimpse of the whereabouts of Företagsekonomi will instantly recognize this…

There are thus indications that there is something wrong and one wonders whether this has always been the case. For these type of conditions, the problematic behavior patterns that might eventually become diagnosed as personality disorders are typically recognized in adolescence, the beginning of adulthood or sometimes even childhood and often have a pervasive negative impact on the quality of life. Compared to many of the other subjects taught at a university – philosophy, mathematics, history or medicine, to mention but a few – Företagsekonomi is still in its youth *(Tufvesson, 2005)*. Given that the behavioral tendencies described have not been recently developed, but have rather always been part and parcel of the subject, it is fair to say that the patient has always been ill.

One important aspect to consider in assessing whether the general diagnostic criteria exist is impulse control, considered as the way in which one responds to stimuli in one's surroundings. In social science research, scholars are constantly looking for stimuli – although it is typically conceptualized as empirical or theoretical material – that will help them deepen their understanding of the social world. The general response in the social sciences when encountering such stimuli is to think, in one version or the other, "This will increase our understanding of the social world". We should not attribute overly noble motivations behind this. The quest for insights might indeed be self-centered, such as looking for a promotion, hoping to be the talk of the town at the next conference, etcetera. The general sentiment, however, is that the driving force is to increase the understanding of the social world. In Företagsekonomi, instead, the gut reaction to such stimuli seems to be "Wow, this can be of interest to the business community, this will help companies become more profitable!". This, one can argue, is not particularly unique to Företagsekonomi, but a more general characteristic of business studies globally. The tendency of business-oriented journal to insist on having a "managerial implications" section has, for example, been discussed *(Marion, 2012)*. What sets Företagsekonomi apart in this regard is the steadfast belief that managerial relevance should be the one and only criteria by which research should be judged. Scholars within the Företagsekonomi discipline who are driven by more theoretical motivations of advancing our understanding of the world are met with skepticism: "No one will benefit from this research, only you and your likeminded colleagues in academia will think it is interesting". There is, of course, nothing inherently wrong with conducting research that might help companies and other organizations reach their goals. The problem arises when this becomes the main motivation for the research.

Research in many adjacent areas in the social sciences similarly has potential practical relevance. Let us, as an example, take a sociological study of the provisioning of drugs amongst adolescents in a suburban neighborhood, looking at the networks of more or less privileged kids who come to serve as buyers and sellers in such a market. This study can of course be read by various market actors as, for example, a guide of how to procure these illegal products for kids wanting to score drugs, or of how to penetrate the market by reaching new customers and/or getting existing customers to buy more. The point is that this is not the main motivation of such research and the first question during a research seminar would, most likely, not be:

> OK, that's interesting, but wouldn't it be more straightforward and relevant if you were able to give us an assessment of how the use of different cutting agents – baking soda, boric acid, caffeine, creatine, laundry detergent, laxatives, or local anesthetic – affects the profit margin of cocaine sales in this neighborhood. That way little Billy Bob here could get much more steadfast advice on how to run his operation so that he could maximize profit despite the fact that he is cutting the coke to such degrees that the poor rich kids barely get a kick out of it anymore?

Despite the fact that this way of reacting to stimuli – how can companies benefit!? – has rendered Företagsekonomi isolated from our surroundings and deprived of the type of essential nutrients needed for a healthy life, such as large research grants from prestigious funding agencies, the subject seems unable to change. There is clearly a lack of impulse control. The only reaction that gets through is the imperative to produce managerially relevant research. One clear instance where this can be observed is when the department invites researchers from other disciplines that seemingly are interested in similar phenomena. There are countless tales floating around at Stockholm University of how such researchers from e.g., sociology, anthropology, ethnology and have been literally chased out of the Kräftriket Campus by a mob of Företagsekonomi scholars screaming "Who will benefit from this? Give us some useful implications of this research? Why are you only contributing to the scholarly world, you self-centered prick!"

In order for someone to be diagnosed with a personality disorder it is imperative that the divergent behavioral pattern does not depend on the direct physiological effects of a substance – such as drug abuse and/or medication – or a somatic illness or injury. It would certainly have been comforting to be able to write the personality disorders off on these grounds. There are certain indications that the intoxicating effect of reaping the monetary rewards of success in the consulting industry can be equated with an addictive drug, especially for state servants with a self-understanding of being underpaid. So perhaps Företagsekonomi is not ill but merely high? Unfortunately, the fact that even those scholars that have never scored any consulting gigs seem equally ill, speaks against this. If Företagsekonomi is high, the source must be something else, Apparently, this is something that the HR department at Stockholm Business School also suspected. Acting on "well documented indications" that the staff were drug addicts they therefore initiated a series of random drug busts. Or maybe these busts only occurred at Docent Hietanen's office. The official records of these initiatives were never released. At any rate, no drugs were found and it turned out that the suspicion was fueled by the fact that Docent Hietanen was reading "complicated books not directly related to bizniz", something that had never before been spotted at the Kräftriket campus.

"So perhaps Företagsekonomi is not ill but merely high?"

No drug abuse, apparently, which leaves us with the last possibility of somatic illness or injury. A potential explanation for the erratic behavior on behalf of Företagsekonomi would be that the financial cutdowns imposed by the state as well as the university have led to such a prolonged choking of the academic climate that a condition that can be equated with somatic damage has occurred. Unfortunately, this explanation also falls short, since many of the other subjects at the Faculty of Social Science have been subjected to much longer and more aggressive suffocation without exhibiting the same type of damage.

It thus seems like the general diagnostic criteria holds true. Företagsekonomi suffers from a personality disorder. Henrikki was right, there is something wrong with us. Merely stating this, however, does not help us much and we must therefore move forward in order to be more specific in our diagnosis.

SPECIFIC DIAGNOSTIC CRITERIA: THIS IS THE PROBLEM!

Looking at the diagnostic criteria in American Psychiatric Association's *(2014)* Diagnostic and Statistical Manual of Mental Disorders (DSM) it appears that while Företagsekonomi does not necessarily check all the boxes of all mental disorders, the patient no doubt suffers from multiple different conditions. This is a sever case indeed. In continuing the diagnosis work I will mostly draw analogies with personality disorders in Cluster A – "the odd, eccentric cluster" – that include paranoid, schizoid and schizotypal personality disorders. Common features of these personality disorders are social awkwardness and social withdrawal. The disorders are dominated by "distorted thinking". A first sign of disorders in cluster A is that the patient neither wishes nor appreciates close relationships, not even within their own family.

Both the self-understanding and the official story told to anyone who would listen is that Företagsekonomi is one happy family joined in the common pursuit of delivering a complete science of the conditions of companies and other organizations in society. While the official stance thus is one of commonality, it is clear that while the family members pretend to have something in common, they are indeed radically disinterested in the other sub-disciplines. Signs of this is the scarce attendance of research seminars catering to the entire department. These are attended by few others than the emeriti professors singing the praise of glorious Företagsekonomi days passed by. Instead, the sub-disciplines seem to exist essentially in hermetically sealed worlds where they communicate only to a small extent with others. Even within the sub-disciplines the members do not show any signs of paying an interest in those that have the least deviant interests: "Sorry, I cannot comment on your paper because I do interpretive work, not cultural work like you do". To the extent that relations exist, they appear to be only to the very closest. The few interactions that do occur are characterized by a paranoid distrust of others and suspiciousness of their motives. "What nerve do you have, asking me about my sample criteria? Are you going to copy my research strategy or do you just want to appear smart!"

A further criterion for diagnosis according to cluster A, especially schizotypal personality disorders, is that the patient consistently avoids intimate relationships, especially of a sexual nature. Here it is striking to see the extent to which scholars from Företagsekonomi seem content with playing with themselves in a masturbatory manner without any consideration of bringing the pleasure to anyone else. They are far too anxious, it seems, to dare bringing anyone else into the situation for fear of losing control. Swedish marketing scholars focusing on brands, to take one example, have showed a remarkable stubbornness to give up on the term "varumärken" *(e.g., Uggla, 2013, 2015)* despite the fact that this local term is a confused mix of what the rest of the academic world distinguishes as two separate entities: brands and trademarks. As long as the Swedish företagsekonomi scholars play with themselves behind closed doors this is perhaps fine, but the moment they invite others in to view them fondling themselves, the whole situation becomes very awkward. What is produced during these solo sessions could perhaps be used for in vitro fertilization in the business world, but it is unlikely that it will ever bring any joy to colleagues from any neighboring disciplines at the university.

These masturbatory tendencies, it should be noted, are not unique to Företagsekonomi but exist to various degrees across the area of business research more generally. In a rightfully ignored publication, Hartmann and Ostberg *(2018)* draws parallels between rock 'n' roll guitar heroes, who are routinely accused of masturbating in front of their audience, and the superstar scholars from the field of Consumer Culture Theory (CCT):

> The guitar hero is thus a reflection of the conference ritual of having verbally agile characters like Stephen Brown, Eileen Fischer, Linda Price, or Craig Thompson, to name but a few, showing off their maddening skills to a mesmerized audience. In the Heavy Rock and Metal spheres, some of the heroes, like Slash of Guns 'n' Roses, might be recognized outside the field, whereas others, like Yngwie Malmsteen, are held in high regard by the insiders but loathed and laughed at by anyone from the outside. We suggest that a parallel discussion can be held about the phallic heroes of the CCT field riding the hero archetype myth. *(p. 209)*

It is clear that the Företagekonomi proponents themselves think that they are engaging in meaningful intimate encounters with others. A term that is many times thrown around at the Kräftriket campus is cross-fertilization, suggesting a give and take relationship with other disciplines that would render some sort of outcome, perhaps even a lovechild. Scrutinizing the alleged reciprocity of these relationships I would have to conclude that it is not a matter of give-and-take but rather a question of take-and-take. In fact, the inspiration that Företagsekonomi derives from other disciplines is more akin to reading pornography than having an intimate relationship. This is most evident in the fetish-like relationship that Företagsekonomi has to Science – with a capital S. Oblivious of e.g., the art-science debate in marketing *(Brown, 1996)* and accusations of physics envy *(Tapp, 2007)* they think that cross-fertilizing with science will further the understanding of conditions of companies and other organizations in society. But this is hardly any cross-fertilization, as the methods, concepts, and ways of thinking that are borrowed from science are decontextualized and used only as inspiration in the Företagskonomi scholars' own masturbatory exercises. Scientific concepts and methods are taken out of their original context and the focus is on individual parts that are selected and objectified, much like pornography does not engage with complete human beings but reduces them to decontextualized parts.

In the minds of the Företagsekonomi scholars, it is quite possible that the relationships with other disciplines are in fact seen as meaningful relationships characterized by genuine interactions. The question, however, is whether the other disciplines even realize that they are engaged in an interaction. I would suggest, instead, that a better way to describe these interactions as characteristic of frotteuristic disorder.

American Psychiatric Association's *(2014)* Diagnostic and Statistical Manual of Mental Disorders (DSM) lists the following diagnostic criteria for this condition.

» Over a period of at least 6 months, the individual has recurrent and intense sexual arousal from touching or rubbing against a nonconsenting person, as manifested by fantasies, urges, or behaviors.
» The individual has acted on these sexual urges with a nonconsenting person, or the sexual urges or fantasies cause clinically significant distress or impairment in social, occupational, or other important areas of functioning.

The relationship that Företagsekonomi has with other disciplines is aptly captured by this description. Företagsekonomi scholars are like perverts sneaking into crowded subway cars during rush hour, placing themselves close to a person they find attractive and then rubbing up against, touching, and grabbing this person as if by accident. Or perhaps even more like a horny dog, seemingly fired up on Viagra, dry humping furiously against the leg of someone in a public setting. That person might feel really embarrassed about the situation, looking at other people and trying to express that they have done nothing to spark off this situation, that they are innocent as far as encouraging the action, that they cannot be responsible for the arousal going on around their legs. That same look of "WTF, can this just go away!" is given by e.g. faculty from sociology or anthropology when Företagsekonomi scholars show up at their seminars, get aroused and start talking about how much they enjoy using their theories and how great it is that we have all these mutual interests.

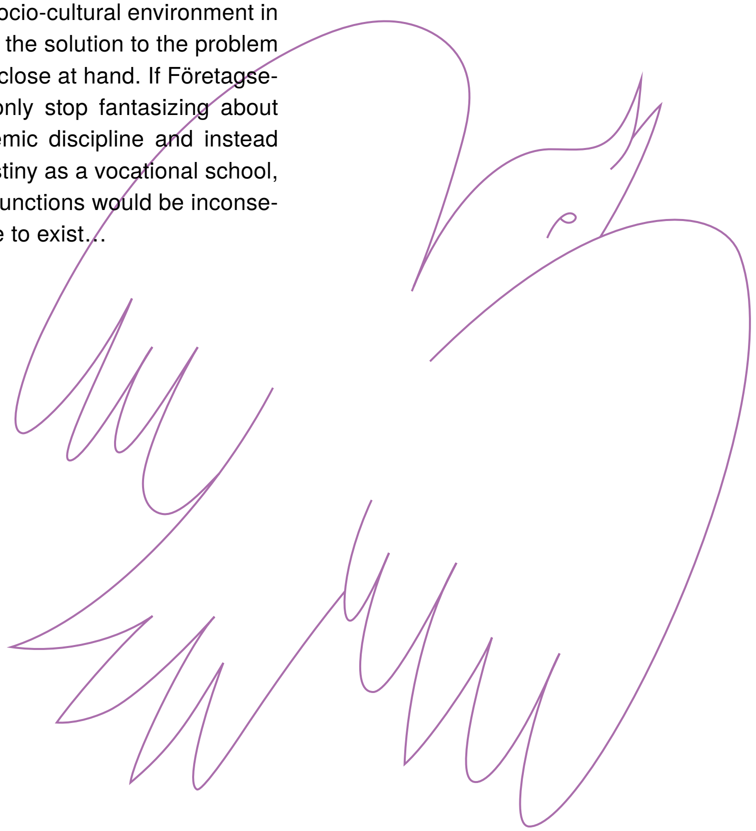
We could easily have continued here with the diagnosis of Företagsekonomi, ticking the boxes of various personality disorders in cluster B, the emotional and impulsive, of cluster C, the anxious. The question, however, is if that would have made us much wiser, or whether that would have opened up possibilities for treatment?

THE SUCCESSFUL ESCAPE OF PROFESSOR TIKKANEN

This application of some of the diagnostic criteria in American Psychiatric Association's *(2014)* Diagnostic and Statistical Manual of Mental Disorders (DSM) clearly suggest that Företagsekomi is suffering from multiple types of rather sever personality disorders. Henrikki thus appears to have been correct in his assertion that something was wrong with the department. I lament the fact that he did not choose to stay around to try to cure us but fully understand that this was not at all what his ambition to "Go West" and "Change [his] pace of life" had entailed. The assessment that this particular patient had just gone too far to ever find a way back to a normal life seems quite correct.

Had Henrikki decided to stay around, thinking that he would be able to hover over the rest of Företagsekonomi department without being entangled in the madness, there is a risk that he would have ended up like McMurphy in One Flew Over the Cuckoo's Nest. Perhaps he could have used his outside perspective for a while, getting the poor Företagsekonomi scholars to work for his benefit, but eventually there is a risk that he would have been broken down by a head of the department who channeled Miss Mildred Ratched, the tyrannical head nurse in in One Flew Over the Cuckoo's Nest, and gave him a lobotomy in order to make him as docile as the rest of us.

For someone interested in naval history it is perhaps not strange that Henrikki adhered to the wisdom from Samuel Butler's Hudibras, "In all the trade of war, no feat is nobler than a brave retreat". While the Hudibras poem might indeed have been intended as a joke, the state of Företagsekonomi is nothing to laugh at. But since personality disorders are defined in relationship to the socio-cultural environment in which one lives, the solution to the problem might be rather close at hand. If Företagsekonomi would only stop fantasizing about being an academic discipline and instead accepted its destiny as a vocational school, most of the dysfunctions would be inconsequential or seize to exist…



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13

Teacher, Supervisor, Mentor, Boss and Friend – Professor Henrikki Tikkanen

JARI SALO

I HAVE been academically fascinated by marketing for over two decades now, and started focusing on it even earlier, when I was selling men's clothing. Basically, I was fascinated by how my grandfather knew all his clients and interacted with each of them slightly differently when he was selling clothing. In a nutshell, some customers wanted to talk, while others were quieter and just wanted the item they were looking for. This lead me thinking about different sales strategies and how salespeople interact with customers in different styles. Thus, I ended up doing my first degree in 1999 (Vocational Qualification in Business Administration). After that, I started my studies at the University of Oulu.

FIRST ACQUAINTANCE – FROM TEACHER TO SUPERVISOR

My journey with Professor Henrikki Tikkanen started when I met him for the first time in the University of Oulu, where I was a student from 1999 to 2002, and then a doctoral student from 2002 to 2006. Professor Tikkanen was teaching a Master's level Strategic Marketing Management course, if I recall correctly. It was an intensive reading seminar course where the articles to read were given to students in advance. We read 4–5 articles for each lecture, reflected on them afterward in class, and then wrote an essay on the topic. On the first introductory lecture, Professor Tikkanen said that essays could be written in Finnish, English, German, Swedish or French. The latter three are languages not used at all in Oulu Business School, and most, if not all, students realized how limited our perception of languages present at the university were. As for the second class, Professor Tikkanen pointed at one of the students in front of the class and asked, "What is your take on this?" At that point, we all realized that we actually do have to read all the articles and even more. We were afraid of the idea to discuss and provide our opinions on the articles. As the course continued, weeks by week, we learned to read quickly and synthesize the essence of each article. As you might have guessed, this has helped me a lot later in my academic career. After a while, thanks to the encouragement of Henrikki, we realized that we could criticize the articles, too. This was a relief for us students as we, or some of us, realized that even the professors writing these great and not so great academic masterpieces are not perfect.

What is interesting is that this course was actually being taught in a similar manner when I was a doctoral student at the Oulu Business School marketing department in 2004. What's more, I was teaching the same course in a pretty similar manner later on, and it was one of the only courses students were publicly and privately praising – the main comment being that they were forced to read the articles but learnt a lot through that.

After finishing my first course taught by Henrikki, I realized that the same Professor (at that time associate professor, if I recall correctly) Tikkanen is also supervising Bachelor's thesis which I had not done yet – despite having taken some of the Master's level courses, which was forbidden at the time. That crime is in the past, so hopefully it is alright that I mention it here.

I enrolled to the Bachelor's seminar with 12 other students, and we had several lectures and seminars on different topics led by Henrikki. Students also presented their writings and parts of their thesis. I still remember the final seminar. It was organized unconventionally in the local Letkunpuisto pub (perhaps Sarkka pub?) area in the city of Oulu. Most people who have visited Oulu or are from Oulu know the area. As some of the female students presenting their Bachelor's thesis (draft) in the seminar were afraid of Henrikki and perhaps even more afraid of his comments, they encouraged themselves a bit too much by drinking. Regardless, presentations and comments followed as usual. I was advised to study the doctoral dissertation by Zettinig from the University of Turku, if I recall correctly.

MY EXTRACURRICULAR ACTIVITIES AND MASTER'S THESIS

While studying at the Oulu Business School and even earlier, I was also busy working in the Alko Inc. from 1997 to 2001. During that time I had the possibility to observe the buying behavior of Professor Tikkanen and his colleague Professor Kimmo Alajoutsijärvi (my doctoral thesis supervisor), who were also leading the Head consulting company. I still remember that their chosen poison was a pocket flask of whisky and/or cognac. Those times were quite busy in the city of Oulu business life. Professor Kimmo Alajoutsijärvi was teaching business relationships, which was an inspiration for my Bachelor's thesis on inter-organizational exchange forms.

After completing my Bachelor's thesis our paths with Henrikki crossed again briefly, as I noticed that Professor Kimmo Alajoutsijärvi (and Henrikki, if I recall correctly) had a research project called Wood Wisdom with doctoral student (now Principal lecturer) Heikki Holma, which was ending in 2001. On a side note, I have to mention that I found the end report of the project on a bookshelf at my current workplace, the University of Helsinki, Faculty of Agriculture and Forestry, so it is a classic. After having a meeting with Kimmo and Heikki, I ended up doing my Master's thesis on the closely related topic of buyer-seller relationships in the sawmill industry. When I was finishing my thesis, I asked Kimmo if I could start a doctoral thesis. He replied, "Finish the Master's thesis first, before moving on to a doctoral thesis".

HSE – AALTO – MENTOR AND BOSS

I finished my doctoral studies in October 2006 and was asked to apply to join University of Lapland for a brief research professor visit regarding services marketing and management. During that time, I realized that I needed more challenges. I returned to Oulu Business School and soon noticed that Helsinki School of Economics (HSE) was looking for a senior lecturer (yliassistentti). I also noticed that Henrikki was the point of contact. After emailing Henrikki, and receiving his encouraging reply, I decided to apply to HSE. I now realize how important some of the emails were, and even today I remind myself to write polite and encouraging emails when possible. After sending my application, I had a semi-official interview with Joel Hietanen (now Associate Professor at the University of Helsinki) in 2008 or early 2009. After that, I ended up in Helsinki School of Economics,

"Henrikki introduced me to Dean Eero Kasanen by saying, 'Here is the next FT40 publication machine'. His statement is not very incorrect, if you take out the FT40 part."

which soon changed into Aalto University School of Business. Henrikki was now my boss, but also mentoring me in a new working environment with a very different culture of pushing marketing science forward. My teaching evaluations were not the best at first and I discussed those with both Henrikki and Joel. Perhaps, these discussions and my ambition to quickly improve helped to increase the teaching evaluations from around 3 to 4.5/5.

Teaching and student supervision are key tasks for any academic in Finland. Besides teaching, Henrikki also gave me opportunities to learn and improve my Master's thesis supervision. At one point, I had three intakes a year and close to 50 students. This helped me to streamline my previously tedious supervision process so as to make it more outcome-orientated, and now when I have about 10 Master's level students to supervise, I actually appreciate it rather than being annoyed like some of my colleagues. Administrative tasks were new to me when I arrived to HSE. I had been part of different types of committees, but when HSE was transforming into Aalto, I had the chance to join Professor Satu Teerikangas on a project to form a joint Master's programme in Strategy. I was a bit afraid of the big role to be taken as the deputy head of the program, but thanks to warm guidance by Henrikki, I realized that this is an opportunity to grow as an academic and learn a lot. Indeed, without this opportunity to lead a program, I would not have been able to lead a department of marketing with 40 academics at the Oulu Business School.

I still remember one of the little Christmas parties (pikkujoulut) in HSE/Aalto: I had been feeling a bit sad for some days due to my research – that is, many rejection letters – when Henrikki introduced me to Dean Eero Kasanen by saying, "Here is the next FT40 publication machine". His statement is not very incorrect, if you take out the FT40 part.

SOCIAL ACTIVITIES, HENRIKKI AND A BIT OF MARKETING

Of course, we also had quite an intensive social life during the HSE and Aalto years, and some might say that we still have. We were quite often based in the restaurant Nolla or certain other ones and we warmly cherish those memories. Henrikki is famous

Photo 1. Dr. Antti Vassinen on the right, Professor Henrikki Tikkanen in the center and to the left is Professor Salo. Picture was taken in New-Zealand 2010 by Aalto colleagues.

for stating obvious facts directly, but also for his one-liners. That's why we had the idea to collect those as Tweets. Joel might still have the Professor Madballs (if I recall correctly) one-liner tweets. Besides Nolla 'seminars', Henrikki and Joel organized the so-called 'Apukoulu' seminar series as well, where mostly doctoral students, along with some hand-picked master level students, presented their research proposals and projects. Most of these seminars were held in Sofia (former OP education center), which enabled easy accommodation as well. For me, these events and different types of social gatherings have taught that academia is also and mainly about people. Most research ideas have stemmed from these events and gatherings.

On a personal level, I also had the pleasure of sharing a room and a suite with Henrikki in the Hong Kong Peninsula hotel, a modest hotel in HK, and later in Bali. Some of my friends have said that I am organized and tidy, but so is Henrikki. Perhaps that is why Henrikki was so easy a roommate, or perhaps it was the fact that I had some difficulties finding the right hotel and arrived late and Henrikki helped me pack up my suitcase for our next flight to Bali where we shared a small mansion with Aalto colleagues. In Bali for the first time, I witnessed the so-called 'angry' Henrikki when he had some phone negotiations with Aalto administration, if I recall correctly. Luckily for us who were in the mansion, this episode lasted only for some minutes. We all have our bad moments.

As some of you might have noticed, Henrikki is also active in social media. From a marketing professor, one would expect marketing-related posts, but this is not the case at all. As a former professor of digital business and digital marketing, I could have done longitudinal content analysis and most likely would have found that the most common topics of the posts are politics and history. Some posts focus on his dog and cat, but luckily he gives the warning of "Kissankuvienjakosivusto" when he posts those.

Two of the stories have been told both by Kimmo and Henrikki. Original source is not the most important here, but I recall that Kimmo said they were planning their consulting kick-off with a customer, and perhaps Henrikki was proposing some of his more abstract ideas on for example the Red Queen effect, and Kimmo replied that "Ei tässä Gadamerit auta", pointing to the fact that more practical guidance might be needed. This might sound silly to an outsider, but this idea of Gadamer (Truth and Method) has kept me focused while teaching students and managers alike. For managers, to be specific and practical. For students, too, sometimes, I offer bits and pieces of Gadamer and the like.

"...idea of Gadamer (Truth and Method) has kept me focused while teaching students and managers alike."

At some point of my academic life I returned to Oulu Business School as the Aalto tenure track committee members were not treating me nicely, and I asked for advice from Henrikki. He said that up north you will have two types of companies you can help: Junnikkala sawmill and Kiviharjun Sora, if I recall the names correctly. Both are family companies, but their turnover is relatively small, even when combined. Of course, there are other companies, but the truth is that moving north limited the options a lot.

A fun fact that you might know about Henrikki is that he collects, to some extent, art, antiques and sets of dishes, and some of those are displayed in his Muistola mansion. Muistola is great place to discuss life, business and music. What happens and is discussed in Muistola will stay in Muistola, or it will be left for others to write on those fond memories.

On a more academic note, I have to recall a particular one here for the readers. After publishing in highly glorified and well-respected journals such as Journal of Marketing and Strategic Journal of Marketing, Henrikki said to me that there is more to life than the FT50 publication game. I thank you for this advice along with much other advice that you have given me, even if I have forgotten some of it.

Lately, Henrikki has been busy with NIBS, Muistola and his second doctoral dissertation. At the same time I have been learning from Henrikki how to manage an externally funded project, namely Growcery. The key point seems to be letting go and trusting the people you work with. And, interestingly, now the circle has been closed: Professor Henrikki Tikkanen currently is a doctoral student in the discipline of history, which is no surprise to people close to him. We have always said, and witnessed in practice, that Henrikki knows his history, even better than Australian, U.S. or English professors whose country of origin would give them some edge over historical debate pertaining to the peculiarities of each country. I am not going to point out the exact topic of his second doctoral thesis, since most of us writing these book chapters, and perhaps even someone who reads this book, know at least the empirical context.

As a teacher, supervisor, mentor, boss and friend, Henrikki has always supported some of my ideas, criticized many of the other ones and thus helped in so many different ways. To Henrikki, I would like to conclude by noting that I have also tried to be true to you in our discussions on different situations and decision outcomes whenever possible. I have learned a lot from you in all our different roles and I am forever grateful to you. And, most importantly, I look forward to learning from you and with you for many years to come.

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14

The Emerging Schools of Thought in Brand Management

PEKKA TUOMINEN

THE PURPOSE of this study is to describe, analyse, and understand the emerging schools of thought in brand management. The first aim is to discuss various branding eras and approaches to brand management. The second aim is to outline four distinctive metaphors for the established branding paradigms. Finally, the third aim is to highlight some evolving paradigms in brand management. The slightly overlapping branding eras include the individual goods-focused era, the valuefocused era, the relationship-focused era, and the stakeholder-focused era. The diverse approaches to brand management comprise the economic approach, the identity approach, the consumer-based approach, the personality approach, the relational approach, the community approach, and the cultural approach. The established paradigms in brand management include the product, projective, adaptive, and relational paradigms. Silence, monologue, listening, and dialogue are the corresponding branding metaphors. The evolving paradigms in brand management include the community and cultural paradigms.

PROLOGUE

I HAVE THE HONOUR to recognise and recall the origins of the respectable Henrikki brand already from the late last century in Turku. More than 25 years ago I was able to witness the appearance of exceptionally talented, energetic and goal-minded young student Henrikki at the Turku School of Economics and Business Administration. In a surprisingly short time Henrikki completed all his three academic degrees in international marketing. Henrikki defended his doctoral dissertation as early as 1997 noticeably under the age of 30 years.

Henrikki left Turku School of Economics and Business Administration very soon after his dissertation. First, he moved to Kuopio university and then to Oulu university before his main career in Helsinki. Henrikki is docent in Turku, Lappeenranta and Rovaniemi. Henrikki has also had international positions for example in Paris, Bangkok and Stockholm. Consequently, Henrikki is truly an international and respected scholar with a massive and highly qualified production record in leading international journals and other publication outlets.

As a fascinating reminiscence it occurs to me that Henrikki could not arrive from Kuopio to Turku for the Ceremonial Conferment of Doctoral Degrees. Unfortunately, he was simultaneously in a hospital in Kuopio for a regrettable small accident. Consequently, he was awarded doctoral hat, sword and diploma in absentia.

We have shared many conferences, seminars, tutorials and meetings both in Finland and abroad. I have exceptionally warm memories from our ANZMAC conference in Dunedin, Southern New Zealand, our RELMA colloquium in Auckland, Northern New Zealand and the legendary IMP conferences in Dublin, Ireland and Bath, United Kingdom. For our absolutely fabulous conference journey in New Zealand I acquired my very first Nokia mobile phone. It followed me closely almost twenty years. During the unforgettable conference dinner in Dublin we could enjoy Irish folk music with Riverdance and the poems of James Joyce.

I am grateful and delighted that our colleagueship and friendship has lasted already almost 30 years. It has always been inspiring and stimulating to meet Henrikki. I am always looking forward to encountering him in his esteemed Kuusjoki premises. I hereby want to express my sincere appreciation and warmest congratulations for Henrikki on his 50th anniversary.

1 INTRODUCTION

Marketing literature on personal branding and brand icons is increasing. Persons can be regarded as brands and brand icons with diverse characters *(Beverland, 2018; Brown, 2016; Holt, 2004; Rosenbaum-Elliot et al., 2018)*. This is definitely true in the case of Henrikki. Henrikki is truly a strong brand icon in marketing science both nationally and internationally.

Our contemporary research community in marketing science is highly fragmented. Marketing discipline has several sub-disciplines. Researchers in these sub-disciplines can be regarded to create brand communities. In fact, these communities represent also online brand communities. In the past you had to mail your manuscripts to journals and conferences by post. Now everything is carried out rapidly online also in these respects. Social media in its many modern forms is widely utilised in these online research brand communities.

The concepts of brand community and online brand community create a fascinating research topic. Research in the areas of both brand community and online brand community has increased steadily over the course of years. Online communities have become the status quo, the way that our society simply works *(Kozinets, 2015)*.

The understanding of brand community as a concept has progressed significantly *(Baldus et al., 2015; Quinton, 2013)*. A brand community can be formed by any group of people with a common interest in a specific brand, and it can create a parallel social universe rich with its own myths, values, rituals, vocabulary, and hierarchy *(Muñiz and O'Guinn, 2001)*. Active and dynamic brand communities become easily more than a place. They can create a common understanding of a shared identity that can be found in both face-to-face and cyberspace encounters *(McAlexander et al., 2002; Muñiz and O'Guinn, 2001)*.

Muñiz and O'Guinn (2001) use three constructs to classify the distinctive features of brand communities. The first is consciousness of kind, a sense of in-group belonging that members feel through patronizing the same brand. It creates a shared connection among members and a collective sense of difference from others who are not members of the community. The second construct is the presence of shared rituals and traditions that surround the brand. Rituals and traditions perpetuate the community's shared history, culture, and consciousness. Traditions include certain behavioural norms and values. The third construct is a sense of moral responsibility, which is felt as a sense of duty or obligation to the community. In times of threat to the community, this sense of moral responsibility produces collective action *(Muñiz and O'Guinn, 2001)*.

The purpose of this study is to describe, analyse, and understand the emerging schools of thought in brand management. The first aim is to discuss various branding eras and approaches to brand management. The second aim is to outline four distinctive metaphors for the established branding paradigms. Finally, the third aim is to highlight some evolving paradigms in brand management.

2 THE FOUR BRANDING ERAS IN BRAND MANAGEMENT

Based on an intensive literature review, Merz et al. *(2009)* have identified four different branding eras. They differ from each other in terms of how brands are viewed and what the primary focus of the brand's value is. The four slightly overlapping branding eras are: (1) the individual goods-focused era, (2) the value-focused era, (3) the relationship-focused era, and (4) the stakeholder-focused era. These four branding eras and their sub-eras are illustrated in Figure 1.

During the individual goods-focused era, brands are characterised as identifiers. Firms use brands to show ownership. This in turn helps customers to identify the firm's goods on sight. The focus of brand value is seen as being embedded in the physical goods and as being created predominantly when the goods are sold through a discrete transaction *(Merz et al., 2009)*.

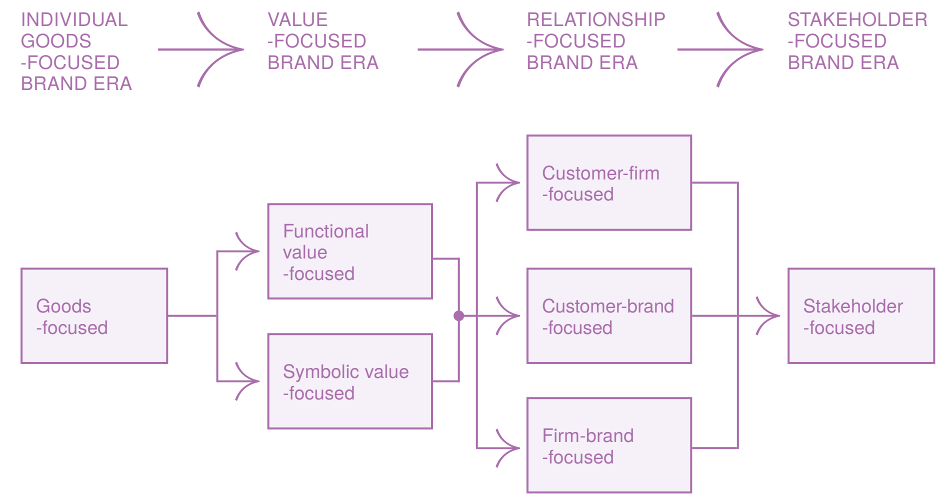

Figure 1. The four branding eras and their sub-eras (Merz et al., 2009: 332).

During the value-focused era, brands are considered by their images. These images are seen as perceptions that firms create to enhance their competitive advantage. Communicating a clearly defined brand image is believed to enable customers to differentiate the brand from its competitors. The creation of the brand image is the focus of brand value creation. During this era, brands are considered to have both functional and symbolic benefit associations for consumer choice. The focus of brand value creation is seen in the creation of a functional and a symbolic brand image *(Merz et al., 2009)*.

During the relationship-focused era, the general focus of branding concentrates on the customer as a significant actor in the brand valuecreation process. A more interactive and relational co-creation process is seen between the firm, its customers, and the brand. In general, customer-firm, customer-brand, and firm-brand relationships are considered. This means that customers are active co-creators of brand value; brands have personalities, and customers form dyadic relationships with them. Furthermore, both internal and external customers are highlighted as brand value co-creators *(Merz et al., 2009)*.

During the stakeholder-focused era, the general focus of branding concentrates on the collective and dynamic processes that underlie brand consumption within society. The stakeholder perspective of branding means that (1) the brand value is co-created within stakeholder-based ecosystems, (2) stakeholders form networks rather than only dyadic relationships with brands, and (3) brand value is dynamically constructed

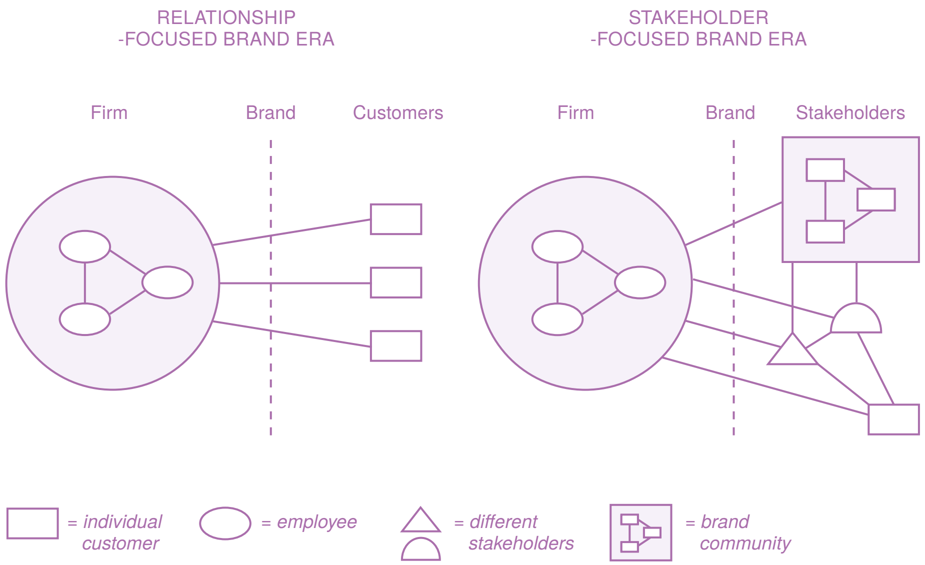

Figure 2. The relationship-focused brand era versus the stakeholder-focused brand era (Merz et al., 2009: 337).

through social interactions among different stakeholders. Figure 2 illustrates the main differences between the relationship-focused brand era and the stakeholder-focused brand era with regard to the relationship between the firm, the brand, and the customers.

In the stakeholder-focused era, the brand is viewed as a continuous social process whereby brand value is co-created through stakeholder-based negotiations. Thus, brand value is not only co-created through isolated, dyadic relationships between firms and individual customers. Rather, it is also co-created through network relationships and social interactions in the ecosystem of all relevant stakeholders *(Merz et al., 2009)*.

3 THE SEVEN APPROACHES TO BRAND MANAGEMENT

Heding et al. *(2016)* have identified seven approaches to brand management. These approaches represent fundamentally different perceptions of the brand. The identification of the seven approaches is based on an extensive analysis of the most influential brand research articles from the Journal of Marketing, the Journal of Marketing Research, the Journal of Consumer Research, Harvard Business Review, and the European Journal of Marketing.

The seven approaches to brand management identifies are (1) the economic approach with the brand as part of the traditional marketing mix; (2) the identity approach with the brand linked to corporate identity; (3) the consumer-based approach with the brand linked to consumer associations; (4) the personality approach with the brand as a human-like character; (5) the relational approach with the brand as a viable relationship partner; (6) the community approach with the brand as the pivotal point of social interaction; and (7) the cultural approach with the brand as part of the broader cultural fabric *(Heding et al., 2016)*.

4 THE METAPHORS FOR THE ESTABLISHED BRANDING PARADIGMS

Louro and Cunha *(2001)* have identified four established branding paradigms in brand management: (1) product, (2) projective, (3) adaptive, and (4) relational. These established branding paradigms can be analysed along two dimensions. The first is brand centrality and the second is customer centrality *(Louro and Cunha, 2001)*.

4.1 The Silence Metaphor for The Product Paradigm

The product paradigm reflects a tactical and unilateral orientation to brand management with the product as its focus. Brands are constructed as logos and legal instruments that perform firm-centred brand roles. Firms use brands to designate legal ownership and protect against imitation *(de Chernatony, 2012; de Chernatony et al., 2011)*. Within the product paradigm, brand management is focused on the marketing mix. The silence metaphor captures the product paradigm *(Louro and Cunha, 2001)*. Many stateowned energy companies are examples of the silence metaphor, because brand management is often focused on the product as the main element of the marketing mix.

4.2 The Monologue Metaphor for The Projective Paradigm

The projective paradigm complements the product paradigm by highlighting the strategic importance of branding. The brand is not a product: it is the product's source, its meaning and direction, and it defines its identity in time and space. Too often brands are examined through their component parts: the brand name, logo, design, packaging, advertising, or name recognition. Real brand management, however, begins much earlier with a strategy and a consistent integrated vision. Its central concept is brand identity *(Aaker, 2012; Kapferer, 2013)*.

Brand management is focused on reinforcing and developing brand positioning through the creation, development, and communication of a coherent brand identity. Such an identity is defined by the firm, and the aim is to specify the meaning of the brand. Before projecting an identity to the public, the firm must know exactly what it wants to project *(Kapferer, 2013)*. Within the projective paradigm, brand management is focused on the brand logic with the brand identity occurring as its core element.

The monologue metaphor captures the emphasis of branding in the projective paradigm *(Louro and Cunha, 2001)*. Apparel and fragrance brands like Hugo Boss and Calvin Klein illustrate the monologue metaphor, because brand management is focused on projecting a relevant brand identity to the firm's target groups.

4.3 The Listening Metaphor for The Adaptive Paradigm

The adaptive paradigm complements the projective paradigm by stressing the role of consumers as central constructors of brand meaning. Customer-based brand equity, brand awareness, and brands as images receive major attention in this paradigm *(Keller, 2013)*.

Customerbased brand equity occurs when the customer has a high level of awareness of the brand and holds strong, favourable, and unique brand associations. Brand awareness includes both brand recognition and brand recall. Brand awareness can be characterised in terms of depth and breadth *(Keller, 2013)*. The adaptive paradigm acknowledges consumers as cocreators of brand meaning in the form of brand image, which is constructed in the minds of customers *(Kapferer, 2013)*. Brand image can be defined as the customers' perceptions of a brand as reflected by the brand associations held in the customers' minds. Brand associations can be classified into attributes and benefits *(Boush and Jones, 2006; Keller, 2013)*.

The listening metaphor reflects the implicit orientation underlying the adaptive paradigm with brand image as its core element *(Louro and Cunha, 2001)*. International hotel chains and soft drinks companies like Pepsi and Fanta demonstrate the adaptive metaphor, because brand management is focused on creating a positive image among current and potential customers.

4.4. The Dialogue Metaphor for the Relational Paradigm

The relational paradigm takes into account the active role of customers in the co-creation of brand meaning. This paradigm conceptualises brand management as an ongoing dynamic process whereby brand value and meaning are created together through the behaviours and collaboration of firms, customers and other stakeholders. Brands develop as active symbolic partners that co-define the relational space. In this paradigm, firm-consumer relationships are brandmediated, and brand management is a dialectical process that recognises the active role of consumers in co-creating and co-developing brand meaning *(Louro and Cunha, 2001)*.

In accordance with the relational paradigm, a dialogue can develop between the service provider and customer. This ongoing dialogue can lead to the development of a common knowledge base. Dialogue can be understood as an interactive process of reasoning together in which there is a willingness on the part of both partners to listen and communicate in achieving a common goal *(Christopher et al., 2008)*. In a dialogue there are no senders or receivers; rather, there are participants in a dialogic process *(Grönroos, 2004, 2016)*.

Brand management is focused on the relational discourse with the brand relationship occurring as its core element. The dialogue metaphor describes the nature of relationship-based brand management *(Louro and Cunha, 2001)*. Harley Davidson is an example to illustrate the dialogue metaphor, because the brand management is focused on creating an active dialogue and participation among the owners of the brand's bikes.

4.5. The Branding Metaphors: A Recap

Traditionally, the branding of physical goods has been viewed from the marketer's perspective, as indicated in the silence metaphor in the product paradigm of brand management. By creating dialogue, as the relational paradigm indicates, communication principles have gradually replaced short-term exchange notions in branding *(Grönroos, 2016)*.

Figure 3 illustrates the four branding metaphors to complete the discussion on the established branding paradigms and metaphors created by Louro and Cunha *(2001)*.

Tactical orientation in brand centrality is emphasised in the silence and listening metaphors. Brand orientation has a more vital role in the monologue and dialogue metaphors. Unilateral orientation in customer centrality concentrates mainly on the firm-based marketing activities of the company. In the multilateral orientation, customers are regarded more as relevant sources of competence and active co-creators of the brand value through rather close and intensive firm-customer interaction.

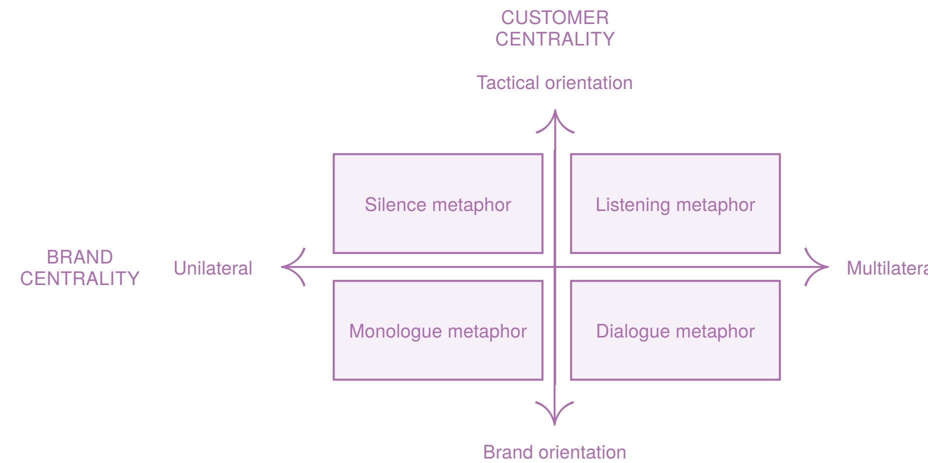

Figure 3. Metaphors for the established paradigms in brand management (modified from Louro and Cunha, 2001: 855).

5 THE EVOLVING PARADIGMS IN BRAND MANAGEMENT

5.1 The Community Paradigm

The digital era has resulted in changes in how consumers interact both with brands and with each other. Brands increasingly inhabit the digital environment. Now brand management encompasses all activities which are digitally enabled, including for example mobile communication, interactive online gaming, video creation, podcasts and social media with blogs, forums and other social network platforms *(Quinton, 2013)*.

The contemporary view of brand management as a linear, relational, exchange-based partnership is no longer entirely valid. The community paradigm encapsulates together both brand management and those other parties who might be involved with the brand. In addition, it encourages brand management to look their customers in a broader sense both geographically as the digital era is truly global *(Quinton, 2013)*.

The metaphor for the community paradigm is debate. According to Quinton *(2013)*, debate between organisations and consumers and between consumers should be encouraged. Active and open discussion about brands, whether positive or negative, should be welcomed in order to develop mutual insight. Consequently, the consumer has moved from contributing to a brand's value to the partial management of a brand's value with the associated shift in power from being a sole passive participant to the partial and active co-creator *(Quinton, 2013)*.

The community paradigm is based on anthropological studies of brand communities *(McAlexander et al., 2002; Muñiz and O'Guinn, 2001)*. Brand value is created in these brand communities, where the brand serves as the pivotal point of social interaction among consumers *(Heding et al., 2016)*. The motivations for joining a brand community include for example the need to get information about a product, to express commitment to a certain brand, and to consume something together with others *(Närvänen, 2013)*.

Research on brand communities demonstrates that brand value is co-created by communitybased negotiations and symbolic interpretations of brandrelated information, as well as by personal narratives based on personal or impersonal experiences of the brand *(Muñiz and O'Guinn, 2001)*. The most highly committed brand communities become the strongest advocates for and believers in the brand *(Merz et al., 2009; Schau et al., 2009)*.

According to Quinton *(2013)* the community paradigm incorporates the concepts of brand heritage *(Beverland, 2005; Rose et al., 2016)* and brand authenticity *(Alexander, 2009; Beverland, 2009; Fritz et al., 2017; Schallehn et al., 2014)*. Brand heritage considers not only the longevity of a brand and its origin, but also its trueness to the original ethos of the brand concept and brand story and its ability to move with the times *(Ballantyne et al., 2006; Urde at al., 2007; Wiedmann et al., 2011)*.

Brand authenticity in the community paradigm acknowledges and respects the digitally enabled consumers. There is no consensus on a general definition of brand authenticity as well as no agreement regarding its dimensional structure in branding literature. Originally, the concept of authenticity is derived from the Latin word authenticus and the Greek word authentikos *(Beverland and Farrelly, 2010; Bruhn et al., 2012)*.

Authenticity is commonly used to refer to genuineness. It has also been defined in terms of sincerity, nostalgia, innocence, craftsmanship, uniqueness, originality and related to concepts such as being natural and honest *(Ballantyne et al., 2006; Napoli et al., 2014)*. Authenticity is linked with self-identity and the notion that consumers desire authenticity in products in order to add value to their self-identity *(Bruhn et al., 2012; Edwards, 2010)*.

Based on a literature review, Bruhn et al. *(2012)* have concluded that (1) brand authenticity deals with the authenticity of market offerings, (2) brand authenticity is based on the evaluation of individuals and (3) brand authenticity corresponds to a variety of attributes since there is no unique definition of brand authenticity.

5.2. The Cultural Paradigm

In the cultural paradigm, the brand is seen as a cultural artefact, and a cultural brand perspective is introduced in brand management. The cultural paradigm borrows from the scientific tradition of cultural studies. Attention is shifted from the transaction between the marketer and consumer to the macro perspective. The cultural paradigm explains how embedding the brand in cultural forces can be used strategically to build an iconic brand *(Cayla and Arnould, 2008; Heding et al., 2016; Holt, 2002, 2004)*.

6 SUMMARY

The slightly overlapping branding eras include the individual goods-focused era, the value-focused era, the relationship-focused era, and the stakeholderfocused era. The different approaches to brand management comprise the economic approach, the identity approach, the consumer-based approach, the personality approach, the relational approach, the community approach, and the cultural approach. The established paradigms in brand management include the product, projective, adaptive, and relational paradigms. Silence, monologue, listening, and dialogue are the corresponding branding metaphors. The dominant view of brand management as a linear, relational, exchange-based partnership is no longer entirely valid. The evolving paradigms in brand management include the community and cultural paradigms.

EPILOGUE

There is no doubt that Henrikki has during the past decades become an influential scholar and contributor in marketing science with a huge amount of national and international students and colleagues. He is also very active actor in business fields.

Henrikki can be considered analogically from the perspectives of the four established paradigms in brand management. If we approach Henrikki from the product paradigm, we can find out that Henrikki is a tough guy. If we deem Henrikki from the projective paradigm, we can realise that he has a durable identity. If we judge Henrikki from the adaptive paradigm, we can discover that he has a captivating image. Finally, if we consider Henrikki from the relational paradigm, we can notice that he has distinctive solutions to relational issues.

It will be the reader's demanding task to make the ultimate judgement which branding paradigm is most suitable for our distinguished and honoured Henrikki. It will also be the reader's challenging opportunity to come to a final decision whether the silence, monologue, listening or dialogue metaphor is most appropriate in the case of our esteemed Henrikki. In addition, it is evident that also the evolving community and cultural paradigms provide more colourful insights to our appealing brand icon of Henrikki.

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15

What Ails Contemporary Business Schools?

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KERTTU KETTUNEN

THIS ESSAY argues that the reasons for the legitimacy problems of contemporary business schools are inherently ideological. We claim that the hidden but strongly present ideologies of business schools are neoliberalism, shareholderism, and managerialism. Despite their symbiotic life enabled in most business school organizations, these ideologies are full of distortions and internal inconsistencies. Yet, they are being practiced and promoted under the umbrella called business school without much questioning of their principles, and in disciplinary silos as silent ideologies that do not easily collide with one another. We argue that contemporary business schools have become prisoners of these ideologies that are embedded in higher education policy, surround us in most research and teaching that we perform, and are maintained by our organizational structures and disciplinary hierarchies.

Suopealle lukijalle

Tämän jutun teemoista meillä on tarinaa riittänyt. Politiikka, retoriikka, teoriat, ideologiat, kauppakorkeakoulut ja bisnekset ovat soljuneet puheissa ja papereissa. Punalamput otsalla on menty, eikä Gadameria ole avuksi huudettu. Mielipiteet ovat vääntyneet ja kääntyneet, mutta se kai on tarkoituskin akateemisessa työssä ja elämässä. Juttu pyrkii olemaan lennokas mutta niin on Henkkakin.

INTRODUCTION

A DECADE has elapsed since the awake of the world-shattering Financial Crisis. This equals to the length of the most recent and global surge of disbelief in the education of business elites. Over the past ten years, this distrust in institutions known as business schools has given rise to some of the most relevant management literature of our lifetime. For once, business scholars have been able to enjoy the rare luxury of being in the eye of the storm, and to break out from our perpetual roles as occasional observers of other people's businesses into observing participants or even self-ethnographic researchers of our very own.

While business schools have been the most successful academic institutions of the last century and a growth and success story in the global university field, now their legitimacy as social, academic and management 'profession' educational institutions is criticized in many ways *(Alajoutsijärvi, 2012, 2013; Alajoutsijärvi et al., 2013, 2015; Alvesson and Spicer, 2012); Huzzard et al., 2017; Kettunen et al., 2015; Locke, 1996; Mintzberg, 2004; Parker, 2014, 2018; Pfeffer and Fong, 2004)*. Indeed, in this relatively short period of time in the history of management scholarship, a great number of perspicacious, self-critical and nerve-touching accounts of business schools have been authored in the pages of numerous prominent management journals. While these studies are academically rigorous and relevant for higher education policy, it is another story whether these pieces of literature are being read by those who should read and learn from them.

Indeed, complaining about and blaming of business schools' current state is starting to feel like a never-ending saga without actual solutions to the legitimacy problem. Despite suggestions – such as establishing new organizational design solutions for business schools that have arrived at an "intellectual dead-end" *(Khurana and Spender, 2012: 620)*, and encouraging business schools to pursue other strategic choices to move away from isomorphism and increase their local impact *(Lejeune et al., 2019)* – have been made by respected management scholars, the questions remains: Why so little has changed? And moreover, what next?

In our view, most critical accounts of business schools to date focus more on the treatment of symptoms such as the implementation of research assessment frameworks and increased corporatization and micromanagement in our institutions *(among exceptions Ginsberg, 2011; Giroux, 2014; Hentschke et al., 2010; Parker, 2018)*, rather than addressing the problematic root cause of the legitimacy problem. Thus, perhaps like in Alcoholics Anonymous, after admitting having a problem, some critical soul searching would be needed to figure out why we remain collectively so powerless over it.

In this essay, we argue that the underlying problem with our 'addiction' to corporatize our institutions is not an intellectual but ideological blind alley that we have arrived at. That is to say, there is nothing particularly wrong with our business academicians' intellectual capacities or intrinsic motivations to engage in interesting and societally impactful research or to understand the limitations of quality assurance frameworks when implemented in academic contexts. What seems to create a more difficult issue to tackle, however, are the implicit ideological stances that business schools and their scholars accept and pass on, caring too little about how distorted they might be. Hence, the questions posed by Hall *(1986)* remain unanswered within our field:

> "why some people – those living their relation to their conditions of existence through the categories of a distorted ideology – cannot recognise that it is distorted… Are the distortions simply falsehoods? Are they deliberately sponsored falsifications? If so, by whom?" *(p. 33)*

More specifically, in this essay, we argue that what ails business schools are three more or less implicit and unintentional ideological stances of teaching and research: neoliberalism, managerialism and shareholderism. What is common to all these three ideologies is that they pose distortions that are rarely questioned in a business school setting. They include a wide array of policies and practices that are at the first sight internally consistent and aligned with each other. While a closer investigation reveals their inconsistencies and contradictions, it also shows that when put together, these three form a pervasive and powerful symbiosis that we seldom even recognize as ideology-laden. Compared to many other more out-spoken 'isms' like communism and fascism, the silenced anonymity of neoliberalism, managerialism and shareholderism is actually the cause of their overwhelming power.

Indeed, business schools have an implicit agenda of what we as faculty members or administrators market to students, universities and larger society, which, according to Althusser's terminology, makes business schools the principal "ideological state apparatus" *(Hall, 1986: 32)*. Consequently, we appear to accept the propositions of the above-mentioned ideologies as a neutral force or some of kind of Darwinian biological law, like the theory of evolution. Reasons why this is so, together with some thoughts on how it could be altered for the benefit of our field and profession, is the purpose of this essay. Our essay thus contributes to the emerging stream in critical management education literature that has started to question the hidden ideologies of what we teach, preach and practice *(e.g., Alvesson and Kärreman, 2016; Ghoshal, 2005; Klikauer, 2013; Locke and Spender, 2011; Parker, 2018)*.

THE MECHANISM OF IDEOLOGY AND ITS SYMBOLIC REPRESENTATIONS

The theoretical discussions of social science about the concept and role of ideology are diverse and often negative *(Hall, 1985, 1986)*. Ideology can be understood as a mental framework consisting of "the languages, the concepts, categories, imagery of thought, and the systems of representation which different classes and social groups deploy in order to make sense of, define, figure out and render intelligible the way society works" *(Hall, 1986: 29)*. In other words, ideology is seen as an indicative collection of ideas, a perspective of reality, and as a set of practices that begin to dominate the social thinking of a particular group. Ideologies are, in fact, dependent on such groups, because unless they are able to connect particular constellation of social forces, they cannot become effective. According to Hall *(1985)*, the main function of ideology is to reproduce its material existence and expand, which happens through powerful superstructures in a society, i.e. institutions, but also it requires support of cultural institutions such as the media and political parties who have the ability to "cultivate" certain belief systems and moral in the wider society.

As ideologies are fostered by strong institutions, they have a tendency to become "blind" and subject to distortions, as any one-sided explanation only reflects only part of the truth, hence it is, in a sense, a false *(Hall, 1986)*. From a negative point of view, ideologies powerfully guide thinking away from a multi-faceted critical review and even silence other ways of thinking and reasoning. The danger of ideologies is that they thus disturb and obstruct the understanding of complex reality and fundamental issues, as they aim to legitimize both goals and means that they are driving. However, while ideologies tend to be powerful and reproducing belief systems, sometimes ideology can also change the existing power relations of society *(Eagleton, 1991; Klikauer, 2013)*.

Many sociologists claim that any educational institution, whether a school, university, research center or a training body, are at the core when ideologies are created, disseminated and maintained due to their competence and legitimacy in promoting certain political ideologies *(Cameron et al., 2003; Elias, 2000)*. Business schools are particularly effective in this, as they bring together future business executives.

In the next chapter, we explain the ideological emergence and diffusion of neoliberalism, managerialism and shareholderism within business schools and their respective societies through theories, frames and narratives that are different forms of symbolic representation. Theories refer to general guiding principles and political instruments for why and how institutional structures and practices should operate *(Thornton et al., 2012)*. Frames are more concrete forms of the theories that enable individuals to locate, perceive, identify, and label events that they encounter *(Benford and Snow, 2000)*. Thus, frames are political and rhetorical processes of group identification, which materialize in emergence of certain collective identities and promoting certain practices. This typically results in emergence of certain micro-level routines, taken-for granted rules, rhetoric, as well as macro-level norms, values and expectations that are shared and cultivated by the members of organizations, occupations and industries within the field. Narratives, on the other hand, are influenced by the theories and frames that materialize in specific vocabulary, stories or accounts to articulate events and human action by reflecting specific organizational practices, developments and outcomes that give meaning to specific physical or social phenomena *(Weick et al., 2005)*. Narratives legitimate power forces constructed by frames and theories as they diffuse easily through social actors within the field *(Thornton et al., 2012)*. Hence, as narratives legitimize the related frames and theories, it increases mimetic isomorphism within the field as organizational actors increasingly imitate successful organizations and their ideas and practices *(DiMaggio and Powell, 1983)*.

THE EMERGENCE OF THE HIDDEN IDEOLOGICAL AGENDA OF CONTEMPORARY BUSINESS SCHOOLS

From ideas and ideologies to theories

Out of the three ideologies of neoliberalism, managerialism and shareholderism, the first one is the vaguest one without a clear all-encompassing definition to date (Crouch, 2011, 2013). While neoliberalism has many branches and practices, its core theme focuses on promotion of free markets. Free markets are thought to be the best system due to its assumed ability to increase efficiency and responsiveness to consumer choice by enabling competition. This is consequently thought to erase market imbalances in under- or oversupply and eliminate unnecessary or overpriced products and services from the market, thus serving consumer interests and even producing optimal societal welfare (Olssen and Peters, 2005). Free markets, however, require very specific conditions to function – i.e. they should be kept out of the reach and interference of state and politics that might limits its ways of operating – unless the state can safeguard and promote the interests of neoliberalism (Crouch, 2011).

Neoliberalism became a dominant ideology when its predecessor Keynesianism entered its own crisis in the 1970's (Campbell and Pedersen, 2001; Smith, 2010). Until then, different versions of Keynesian model with its government demand management and welfare state initiatives were practiced in various Western countries since early twentieth century. Elsewhere, other significant competing economic models had thrived; namely communism in the USSR, and fascism in Germany and Italy. While Keynesian model had been successful in building strong welfare economies, its Achilles heel was its vulnerability to inflation (Crouch, 2011), which resulted in its end as a result of the inflationary shocks of the 1970's. At that time, policymakers were persuaded by economic experts to abandon Keynesianism and replace it with tougher approaches and ideologies (Smith, 2010).

One of the guilty parties of the 1970's economic crisis was found to be the business elite, which was not sufficiently diligent in the interests of shareholders. This gave rise to economic research on the subject and the theory of shareholderism. Shareholderism means a theory according to which shareholders are prioritized over other stakeholder groups. This view was justified by the idea that shareholders as the most important group in society as they carry the risks of doing business and creating wealth through investments. For this reason, business executives are subordinates to shareholders, i.e. agents who have to strive to maximize the wealth of their principals.

Together with neoliberalism, the greatest "achievement" of shareholderism is the deregulation of the financial sector. The background to this regulation was the 1930's experience of financial and banking crises, with the aim of creating a stable system that would prevent bank collapse and panic and curb speculation (Varoufakis et al., 2011). However, the 2008 financial crisis has questioned the value of achievement, and whether free markets are capable of producing the kind of welfare it was intended to.

Professors Milton Friedman, Michael Jensen and William Meckling were particularly influential behind the shareholderism ideology and developing the means for achieving its goals. The former was a well-known political economist, a celebrity professor of that time and an advisor to Ronald Reagan and Margaret Thatcher. Friedman is famous for his quotes on the rationalization of pursuing shareholder wealth at almost any cost[1] and for his detestation towards the government[2]. Jensen and Meckling, in turn, developed a new theoretical justification for the ability of free markets to solve the problems of business and society. This new product was the so-called Agent-Principal Theory, which radically changed the power relations within firms and placed more emphasis for ensuring more authority for the management, which were needed to act on behalf of the shareholders in making the organizations more effective in the free markets and maximizing shareholder wealth. After all, according to Friedman, that was the sole social responsibility of an organization. The seemingly symbiotic relationship between the shareholders and managers was natural as their interests are undeniably aligned – both parties are seeking for maximizing their own self-interests.

Increasing influence and promotion of shareholderism was fruitful for emergence of the ideology of managerialism, which focuses on the internal organization of companies and in the concentration of power on managers. The central doctrine of this ideology is that of decontextualization – all organizations and industries are assumed to be similar and thus they can and should be subjected to similar universal management ideas, practices and methods. In managerialism, experience or industry-specific knowledge are of secondary importance (Klikauer, 2013).

While shareholderism applies only to the private sector, managerialism has been implemented as a solution across private and public sectors, as a solution to erase any 'slack resources' in an organization and overcome the presumed inefficiency of particularly public sector organizations to solve societal problems. Neoliberalism, shareholderism and managerialism all view private sector organizations as powerful, agile and customer-oriented pillars of well-being, while the public sector ones are inefficient, bureaucratic and slow to change – but which can be fixed with help of managerialism. Managerialism in the public sector has taken form through privatization efforts as well as incorporating management models in them resembling those of the private sector.

Paradoxically, while managerialism requires support of shareholders, its ideology in the long run aims to diminish the decision-making power of the shareholders.

From theories to political and rhetoric frames in business schools and the society

While theories tend to remain abstract, neoliberalism, shareholderism and managerialism have turned into powerful frames of ref-

1 "The social responsibility of business is to increase its profits" (Friedman, 1970: 122).

2 "The government solution to a problem is usually as bad as the problem" (Friedman, 1975: 6).

erence across industries and professional fields, which have materialized in distinct practices, taken-for granted rules, rhetoric, as well as macro-level norms, values and expectations that are witnessed in most modern organizations. The reason for this is that as these ideologies gained popularity, so did the institutions and people promoting them.

The first 'results' of the success of neoliberalism were to be seen in the 1980's, which were, by coincidence, witnessed during a period of strong economic growth. Perhaps the policymakers forgot the basic rule that correlation does not necessarily imply causality. At the same time, other 'failed' economic models had been already forgotten or deemed as ineffective applications, which did not really leave any viable alternative for neoliberalism *(Crouch, 2011; Smith, 2010)*.

Furthermore, the teachings of neoliberalism and its related products were actively promoted in the media, the tool used by individuals to obtain "perfect" information. For example, the "Chicago School" of economics became popularized by the best-selling book Free to Choose by Milton and Rose Friedman, which also sparked a ten-part television series *(Crouch, 2011)* that facilitated the emergence of a collective identity amongst similar-minded people and global diffusion of those ideas. After Milton Friedman's scholarly work was awarded the Nobel Memorial Prize for Economic Science in 1976, Friedman also became symbolically a highly regarded and influential scholar and a role model of an advanced business school thinker both within and outside of the US *(Ebenstein, 2007)*.

Another reason for the spread of neoliberalism and its core ideas was aided by its adoption and promotion by an influential network of supranational organizations. In the 1970's, the Organization for Economic Cooperation and Development (OECD) discarded Keynesian ideals and began to promote neoliberal ideas and free markets, encouraging the privatization of public services *(Crouch, 2011)*. In parallel, the World Bank promoted the diffusion of a similar agenda in developing countries *(Naidoo, 2011)*. As these powerful and undeniably legitimate network organizations acted as active supporters of these ideologies, their wholesale adoption was facilitated in countries where conflicting institutions were not established. For example, because it was important to raise the quality of education, the OECD and the World Bank actively assessed different countries based on their education systems and the contribution of those education systems to economic growth *(Burden-Leahy, 2009; Schuetze, 2012)*, suggesting neoliberal educational reforms for underachieving nations to improve their performance *(Spring, 2009)*. These organizations simultaneously promoted other key interests of neoliberalism such as support for giant multinational corporations *(Crouch, 2011)*, which promoted the interests of shareholderism as well as managerialism.

Moreover, business schools, particularly American ones, had also their stake and ways in promoting these ideologies. American business schools and their assumed superior management knowledge had become a frame of reference for the rest of the world ever since the World War II. Their teaching and research were admired and copied for example in UK, Australia, Nordic countries and later in German speaking countries *(Djelic and Amdam, 2007; Engwall, 2004; Kieser, 2004; Kipping et al., 2004; Locke, 1996; Üsdiken, 2004, 2007)*. American business schools also benefited from the fact that had successfully professionalized the entire business school field by establishing membership organizations such as the Association to Advance Collegiate Schools of Business (AACSB) in 1916 *(Durand and McGuire, 2005)*. Later, other normative professional institutions such as the Academy of Management became established as a dominant avenue for promoting business school research, ideas, and their global diffusion. In addition, American business schools dominate the content production and publishing industry, which markets and packages political theories into practice through consulting, books, magazines and software products. Other university disciplines cannot compare to business schools on this matter *(Alajoutsijärvi, 2013; Alajoutsijärvi and Kettunen, 2018)*.

Paradoxically, while MacIntyre's *(1985)* classical doubt about the universality of business management skills remains unresolved, it seems to be a silenced issue in business schools. Instead, business school teaching and research are explicitly centered around promoting management goals (profits and bonuses) by maximizing share price with little questioning of the management's right and expertise to lead, let alone the potential negative consequences of such assumed right to manage.

From political and rhetoric frames to normalizing narratives

The main narrative of neoliberalism focuses on means and ends of achieving efficient markets. The ideas of neoliberalism gained influence in most Western societies because of their ability to combine economics with politics and to use widely appealing narratives of competition, economic growth, efficient markets, privatization, customer satisfaction, and also some specific vocabulary such as 'rational choice' and 'consumer choice' to promote it. These discourses normalized the idea that public sector organizations are welfare parasites that need to be fixed *(Apple, 2000; Crouch, 2011; Giroux, 2014)*. In parallel, neoliberal ideas were brought into universities through specific narratives that focused on universities' role in creating more competitive economy, which was actively promoted in many Western countries in the late 1990's through popular terms such as 'knowledge capital', 'knowledge economy' and 'triple helix'. These discourses legitimized the idea that knowledge produced by the universities should be strategically aligned according to the needs of corporations and the state *(Etzkowitz et al., 1998)*.

Shareholderism narrative focuses on the normalizing the idea that the purpose of business is to maximize shareholder value. Such discourse was legitimized by the claim that shareholders are the most significant risk bearers in a business and hence their interests should be prioritized. This powerful narrative has completely ignored the fact that other stakeholders have much higher risks at stake as their livelihood is dependent on the organization.

When viewing the shareholder discourse and its assumed rationality, one can see it has rather peculiarly distorted views *(e.g., Stout, 2002, 2012)*. Firstly, shareholderism assumes all shareholders to be similar and only interested in the return on their investments. Secondly, shareholderism has wrongfully established the idea that shareholders own the company and that they hold direct decision-making power over the organization. This distortion probably began with Milton Friedman's *(1970)* well-known essay and the misunderstanding of shareholder preference and organizational power. In fact, shareholders of publicly listed companies do not own the company, but only a share of potential future profits *(Stout, 2002)*. In addition, their ability to use direct control and power in the company's internal affairs is very limited. Thirdly, shareholderism claims that it has the ability to make business more effective. In reality, implementing such ideology leads only to effectiveness in achieving short-term executive bonus goals. Furthermore, its ability to secure shareholders' interests in the long run is questionable, as short-term profits are made at the expense of company's long-term development.

Managerialism narrative emphasizes the idea that leaders have the right to lead and remove management barriers. It assumes similarity of organizations and industries, whereby, for example, forest industry corporatizations, universities and kindergartens can be subject to the same universal management practices. These beliefs are also largely the rhetoric of business schools, despite of the fact that such belief is both intellectually dysfunctional and empirically wrong *(Klikauer, 2013)*. Also, it promotes viewing staff as a 'resource' that needs to be managed and focuses on creating ways of management where the 'managed aspects' can be counted and made part of staff's performance indicators.

DISCUSSION: BUSINESS SCHOOLS IN THE IDEOLOGICAL PRISON?

In this essay, we have argued that what ails business schools is an ideological, not intellectual dead-end. We claim that the hidden but very much present ideologies of business schools are neoliberalism, shareholderism, and managerialism. Despite of their symbiotic life enabled in most business school organizations, these ideologies are full of distortions and internal inconsistencies. Yet, they are being practiced and promoted under the umbrella called business school without much questioning of their principles, and in disciplinary silos as silent ideologies that do not easily collide with one another (management scholars mainly believe in managerialism, economists in neoliberalism, and researchers of finance in shareholderism). We argue that most contemporary legitimacy problems and issues of business schools are due to the fact that we have become prisoners of these ideologies that are embedded in higher education policy, surround us in most research and teaching that we perform, and are maintained by our organizational structures and disciplinary hierarchies.

Ghoshal's *(2005)* well-known essay on ideologically inspired theories has raised a lot of references, but its impact on business schools has so far been limited. According to him, ideologically driven theories are self-fulfilling prophecies that lead to opportunistic and short-sighted actions of people. According to Ghoshal, the mainstream theories ignore moral and ethical responsibilities or move them somewhere else: the system, the shareholders, the external forces, or even the human nature itself. Reducing complex organizational and social problems to mathematical problems has focused attention on maximizing shareholder value and de-emphasized stakeholder balancing; bad theories produce bad consequences and bad people. Ghoshal's message to business schools: teaching and research programs should return to a multi-faceted concept of reality.

Instead of being imprisoned by neoliberalism, shareholderism and managerialism, a more sustainable agenda for research and teaching of business schools (and not just scholars in the critical management studies tradition) would focus on revealing the inconsistencies within and between ideologies, as well as their weaknesses and unwanted consequences. In the light of legitimacy problems in management education, business studies should seek to renew its identity as an argumentative social science and critical observer and reporter of 'big things' of economy and business. Instead it has been placed on a hidden agenda of purporting universal truths and unquestionable theories, frames and narratives. The discussed three ideologies and their many inconsistencies and generally paradoxical nature could themselves rather become the very focus and target of scientific inquiry.

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16

Projektimarkkinointia ja projekti-liiketoimintaa

KARLOS ARTTO

AALTO-YLIOPISTON markkinoinnin professori Henrikki Tikkanen täyttää 50 v kesällä 2020. Toivotan sydämelliset onnittelut Henrikille, samalla muistellen jo vuosituhannen vaihteessa alkanutta erinomaisen hienoa yhteistyötämme tutkimuksen ja opetuksen saralla. Muistan Henrikin noista varhaisista yhteyksistämme nuorena, energisenä ja palavasieluisena nuorena professorina, joka oli omistautunut projektimarkkinoinnin alueen tutkimiseen ja opettamiseen. Muistan muun muassa, että osallistuimme tuolloin markkinoinnin tutoriaaliin Lappeenrannassa, jonka tutoriaalin esityksessään Henrikki oli omistautunut projektimarkkinoinnin keskeisiin teemoihin, ja minä puolestani pidin oman esitykseni projektiliiketoiminnasta. Yhteinen intressimme projektimarkkinoinnin ja projektiliiketoiminnan tutkimusilmiöihin varmaankin toimi alkusysäyksenä ensitapaamisesta asti pitkään jatkuneelle yhteistyölle ja yhteydenpidolle. Ennen siirtymistään Helsingin Kauppakorkeakoulun markkinoinnin professoriksi

2000-luvun alkupuolella Henrikki tuli TKK:n Tutalle markkinoinnin professoriksi muutamien vuosien ajaksi, toimien tällöin samalla TKK:n MBA-koulutusyhtiön johtajana ja koulutusohjelman dekaanina Tutalla.

Yhteistyömme ja yhteydenpitomme on jatkunut saumattomana tutustumisestamme alkaen, sisältäen välillä intensiivisempiä yhteistyörupeamia, ja välillä pidempiä hiljaisia kausia yhdessä tekemisen suhteen, jolloin olemme molemmat keskittyneet omilla tahoillamme toimimiseen. Minulle on ollut ilo saada kehittää ja toteuttaa projektiliiketoiminnan ja projektimarkkinoinnin opetusta Henrikin kanssa ja hänen tuellaan, osallistua tämän tästä samoihin kansainvälisiin ja kotimaisiin konferensseihin ja tohtoriopiskelija-seminaareihin, ja kirjoittaa yhdessä tieteellisiä papereita ja artikkeleita meitä yhteisesti kiinnostavista projektimarkkinoinnin ja projektiliiketoiminnan aiheista.

Kuitenkaan yhteinen intressimme projektimarkkinointiin ja projektiliiketoimintaan ei pelkästään selitä yhteistyötämme ja yhteydenpitoamme, vaan on selvää, että Henrikin suhtautuminen ja asenne so. palavasieluisuus eteen tuleviin asioihin, sekä johdonmukainen ja tinkimätön mutta samalla joustava ja asioiden edistämistä ruokkiva ote, on tehnyt Henrikin kanssa yhdessä tekemisestä ja asioiden yhdessä pohtimisesta kiinnostavaa, helppoa ja mukavaa.

Henrikki, minulle on ollut suuri ilo pitää yllä yhteistyötämme ja yhteyttä Sinuun kaikki nämä vuodet tähän asti, ja minulla on myös suuri ilo onnitella Sinua syntymäpäivänäsi: Paljon onnea Henrikki!

"Muistan Henrikin noista varhaisista yhteyksistämme nuorena, energisenä ja palava-sieluisena nuorena professorina..."

Mahdoton mies

"Tällaisia mies-hahmojen malleja ei kuulemma enää valmisteta millään pajalla."

PEKKA MATTILA

MIES ON paradoksi. Hän sisäisten ristiriitojen ja ulkoisien saavutusten tuotos. Ulkopuolisille hän on kerrassaan mahdoton selittää.

Mies viihtyy aina parhaiten nuorten tutkijoiden seurassa. Kiivaassa väittelytilanteessa hän löytää silti nopeasti senioriteettinsa. Epävirallisten huhujen mukaan hän oli ensimmäinen täysin tenuroitu sekä ehdottomasti nuorin professori jo varhaisessa Bolognan yliopistossa Keski-Italiassa.

Mies muuttuu pinkiksi ja lopulta karmiininpunaiseksi, jos yliopistoa ja akatemiaa ei yhteisönä kunnioiteta. Vastustaja ei saa lainkaan armoa vaan ankaran saarnan. Saarna päättyy vain vastapuolen poistuessa sateeseen.

Mies toisaalta innostuu, jos yliopisto hallinnollisena instituutiona kävelytetään toisinaan jopa kuilun lähelle – ei koskaan aivan partaalle vaan turvaköyden päästä siihen.

Mies ei nimittäin jaksa lainkaan yksityiskohtaista budjetointia ja taloussuunnittelua.

Hän myös hermostuu, jos tutkijakoulutettavan matkalaskusta on vähennetty melkein neljäkymmentä euroa perusteetta hallinnon – eli talouden palvelukeskuksen – puolesta.

Mies on aina valmis periaatteelliseen sotaan kympeistä muiden puolesta. Tämä lienee tahtopoliitikon aito akateeminen profiili. Näissä taistoissa sekä Don Quijote että Rosinante usein kompastuvat yläsuuntaisessa rinteessä. Kympin säästö voi lopulta muodostua tonnin tappioksi.

Vaikuttamistaidoissaan mies ei totisesti ole kiero kardinaali Richelieu vaan pikemminkin luova mutta periaatteellisesti jäykkä Bismarck.

Ja tosiaan. Kertomuksen mies ei väittämänsä mukaan arvosta muodollista koulutusta tai virallisia tutkintoja. Ihmiset oivaltavat ja keksivät paljon arjen äärellä, hän toistaa.

Toisaalta mies itse puurtaa vuosia sotahistorian – tarkemmin laivastohistorian – äärellä ilman minkäänlaista järkevää taloudellista tuotto-odotusta. Britannian menneillä amiraaleilla on rajattu glamour-vaikutus ja vielä heikompi maksukyky.

Glamouria mies ei tosin haekaan. Yllätys ja väittely ovat enemmän hänen mieleensä.

Tällaisia mieshahmojen malleja ei kuulemma enää valmisteta millään pajalla. Siksi niitä pitää onnitella ja arvostaa juuri nyt.

Niitä pitää myös haastaa, kyseenalaistaa ja kiusoitella niin, että miekkailun taito säilyy ja siirtyy seuraaville.

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