Archetypes in Organizations:
An analysis of the Church of Scientology's multiple identities

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Summary

Recent years have seen many organizations take branding to the next level - storytelling. Storytelling in organizations relies, similarly to storytelling in other forms, on archetypal identities - identities which are understood universally. However, as the storytelling field is relatively novel, some organizations seem to be confused on the use of archetypal identities. This paper set out to find the answer to the following problem statement:

*From a theoretical perspective, what implications does the presence of a variety of archetypal identities have on the brand identity of an organization; and how do these implications relate to the case of the Church of Scientology's storytelling in the online environment?*

The thesis was approached from a philosophical hermeneutics approach, leaving the interpreting of the results of the research dependent on the cognition of the researcher. The results of the analysis are reliant on the theories and presumptions discussed in the paper.

The case of the Church of Scientology was chosen for the organization's lack of concrete aim, surrounding controversy, and presence of variety of archetypes, thus making the organization suitable for the analysis in the paper.

The theory used in this thesis depends heavily on the system of archetypes by Mark and Pearson. The branding perspective of Aaker and marketing and management perspective of Kotler and Keller were used to substantiate Mark and Pearson's storytelling portion of the theory.

The analysis was divided into two main parts: the analysis of theory, and the case analysis. From the analysis of theory, it was found that most organizations operate under several archetypes, in order to satisfy the different level needs of their customers. However, successful brands work under one dominant archetype - the superordinate archetype - which defines the brand identity and the organization's communication and marketing efforts. The other archetypes function as subordinate archetypes, used to support the superordinate archetype, and provide gratification of the needs that the superordinate archetype does not meet.

The case analysis of the Church of Scientology found the organization to be operating under two superordinate archetypes: the Caregiver and the Sage. As these identities focus on satisfying contrasting needs - the Caregiver symbolizing altruistic moral, while the Sage being centered on self-realization - it was argued that the use of these conflicting archetypal identities might be one of the causes for the controversy surrounding the Church of Scientology and the rejection of Scientology as a religion in many countries. Thus, focusing only on the Caregiver as the
superordinate archetype, and relegating the Sage to a subordinate archetype, would help alleviate the problem.
In conclusion, the main implication of using multiple superordinate archetypes was the miscommunication and ambiguity present in the organization, and a potential for controversies and crises. Therefore, organizations should be reliant on a single superordinate archetypal identity.

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1. Introduction
The last couple of decades have seen drastic changes in the marketing scene. In large part due to globalization and the triumph of mass media, especially the Internet, for- and not-for-profit organizations alike have realized that simply having a good product or cause is no longer enough for consumers to indulge into becoming customers or supporters of the organization. If product characteristics are no longer enough, what needs to be done for a successful marketing effort?
Many organizations have found the answer to be branding. Branding is, essentially, a means to distinguish between otherwise similar or even interchangeable products or services. The simplest element of branding is giving the product a unique name - for example, naming a carbonated sugary drink Coca-Cola. Further branding efforts may include associating the product with symbols - the bitten apple in the logo of Apple Inc; colors - the signature red color of Ferraris; and slogans - Nike’s "Just Do It".
However, recent years have also seen conventional branding become less successful. Saturation of similar products on the market has caused consumers to be timid in becoming loyal to a certain brand, and as such, many consumers opt for impulse buying and often change their preferred brand. Organizations who have managed to counter this trend and establish a loyal customer-base have been found to go beyond branding - they tap into storytelling.
Storytelling helps people to identify with certain values and fulfill their needs. Storytelling in organizational level is in many ways similar to storytelling found in books and movies, except the characters we find in entertainment media are played by organizations. These characters serve as subordinates to a limited list of archetypes - embodiments of concrete sets of values and patterns of behavior. For example, Lego, the toy-company, raises the creativity of its consumers by allowing the users of lego-toys to configure the toys according to their liking. This is supported by the Lego company itself showing creativity through the years in developing novel toys, together with stories and events to support the toys and the story of the Lego company. Thus, it can be said that the Lego company operates in the Creator archetype, as defined by Mark and Pearson (242-258). In other words, the organization follows the values and behavior typically representing creators in stories - and as a consequence the organization allows its consumers to feel as creators.
Using organizational storytelling makes the product or cause of the organization more memorable and distinguishable. While the product characteristics, and even the name, symbols, colors and slogans of an organization may often be closely imitated, the organizations stories and values are
elements which are difficult to truthfully replicate. Another company might start producing toys similar to those of Lego's, but without the history and stories of Lego, the new company will not have as strong association with the Creator archetype, giving the Lego company its advantage.

As the business field has started to recognize storytelling as a part of marketing, many organizations seem to be confused and caught in between stories lacking cohesiveness, by choosing stories which attribute to various archetypal identities, instead of a single explicit identity. This paper will try to examine what significance the display of a mixture of identities has on an organization.

1.1 Problem Statement

The thesis attempts to find an answer to the following problem statement:

*From a theoretical perspective, what implications does the presence of a variety of archetypal identities have on the brand identity of an organization; and how do these implications relate to the case of the Church of Scientology's storytelling in the online environment?*

1.2 Method and Structure

The methodology used in this paper to create new knowledge falls under philosophical hermeneutics as defined by Gadamer, and discussed by Polet. The key idea of philosophical hermeneutics is that an investigator in social sciences brings in his or her own experiences and prejudices in interpreting the subject, and therefore the results of the research are dependent on the cognition of the researcher. The same applies for this paper, as the interpretations presented later in this paper would likely be different if done in a different cultural, historical, social or individual setting. This is also relevant for the case study, as the Church of Scientology is a globally-operating organization, meaning that their communication is construed in a variety of ways by a broad range of individuals from different regions and backgrounds. Therefore, the results of the analysis in this paper are not unequivocal, but are reliant on the theories and presumptions introduced later in this paper.

The paper is divided into five main chapters. At first, the introduction part presents the motives, method, structure, limitations and relevance of the paper. The second chapter covers the background information of the Church of Scientology, in order to acquaint the reader with the organization, its history, controversies, and the challenges it faces. Third chapter constitutes the theoretical framework. Here are the applicable theories introduced and discussed in order to determine the field for the fourth chapter - the analysis. The analysis is the core of this paper, combining the background information and theoretical framework; investigating, interpreting and
disclosing the findings of the analysis; and presenting the answer to the problem statement. The analysis part is divided into two main subchapters - the theoretical analysis, and the case study analysis. The case study of Church of Scientology, in turn, consists of three parts: the determination of the archetypes present in Church of Scientology's online communication, the grouping of archetypes based on their importance in the storytelling of the organization, and the discussion of the possible implications of operating under multiple archetypes. The final chapter concludes the thesis paper.

1.3 Limitations

There are several limitations to this study. First of all, the area of communication in which this paper is written - storytelling in connection with branding - is a relatively novel and unexplored field, and therefore not enough data exists to set forth any concrete conclusions based on observations alone. Secondly, the case study of the Church of Scientology was chosen because of the organization's explicit use of archetypes on its website. However, it is unknown whether these archetypes are also in play during the Church of Scientology's daily communication. Thirdly, as discussed in the previous subchapter, the methodology for discovering new knowledge in social sciences is relevant to the observer, and therefore the interpretations and results demonstrated in this paper are grounded on the applied theory and previous knowledge, signifying that the outcome of the research is dependent on the individual characteristics of the investigator.

1.4 Relevance

The findings derived from this research paper are relevant for organizations attempting to realize the potential of storytelling in their communication acts. The paper will try to create new knowledge, which could be used by organizations that are lacking a clear and focused storytelling perspective in their branding activities. The analysis part will show different variations in using archetypal identities in organizations, easing the understanding and subsequent choices for the selection of archetypes. The theory and case study used are from Western Europe and North America, and thus it is unknown whether the results of this paper are practicable in the same manner for organizations operating in other areas of the world.
2. Background Information

The Church of Scientology defines Scientology as

"... a religion that offers a precise path leading to a complete and certain understanding of one’s true spiritual nature and one’s relationship to self, family, groups, Mankind, all life forms, the material universe, the spiritual universe and the Supreme Being." (What is Scientology?)

For the purpose of this paper, and the equivocal understanding of the Church of Scientology in this paper, it is defined plainly as an organization, as it is irrelevant for this study whether the organization is not-for-profit or for-profit. The controversies presented in this chapter will only be used for the analysis, in order to suggest how to improve the situation, without discussing the ethics or morality behind the disputes.

This chapter will present a short history of Scientology, and its official propagator, the Church of Scientology. The second part of the chapter will present the controversies and challenges faced by the Church of Scientology, which will be used later in the case analysis.

2.1 History of the Church of Scientology

The founding of the Church of Scientology is credited to L. Ron Hubbard (Beginnings of the Church of Scientology). Although much of the information related to the inception of Scientology remains subject to debate, the main events related to the establishing of the Church of Scientology are generally agreed upon.

L. Ron Hubbard, initially a science fiction writer, published the book *Dianetics: The Modern Science of Mental Health* in 1950. Dianetics - "the science of the mind" - quickly garnered popularity, reaching the top of the bestseller list in *Los Angeles Times*. In a few years, Hubbard developed a further system, similar to dianetics but focusing on helping the "soul" instead of the "body" and called it Scientology. Another important milestone was in 1954, when the first Church of Scientology was formed in Los Angeles, USA.

In the half a century that the Church of Scientology has been in operation, it has been plagued with controversies, while at the same time continuing to increase its number of members, affiliated celebrities and power. The organization names Scientology as the only major worldwide religious movement to have emerged in the twentieth century, and claims the number of people who believe in Scientology to be in the millions (The Growth of Scientology). However, these statements have been challenged by various research, finding that the actual number of people in the USA who consider themselves Scientologists is well below a hundred thousand (Religious Identification). Further controversies are discussed in the following section.
2.2 Controversies

Over the years, the Church of Scientology has been the subject of many controversies. These controversies include persecution of critics of Scientology (Sappell and Welkos), alleged brainwashing (Friedman), infiltration of the Internal Revenue Service (Timeline), and the running of the Church of Scientology as a money-making organization (Behar; Prices). The controversies date back to the establishing of Scientology and, in many cases, are connected to L. Ron Hubbard.

While celebrated as a glorious and innovative man by most Scientologists (Biography), Hubbard's critics class him as a liar, fraud and paranoiac (Bare-faced Messiah). The contrasting accounts of Hubbard undoubtedly made a mark on the Church of Scientology which, as mentioned earlier, has been affected by controversies throughout its short history.

A great challenge for the Church of Scientology seems to be the improvement of the image of Scientology. While praised by fellow Scientologists, including many celebrities, as a world-improving religion (Tom Cruise), it is often blamed by critics to be a malevolent and defrauding cult (Anonymous). Due to the radically opposing views on Scientology, and lack of broadly accepted opinions on what Scientology is, the set of beliefs is, as of yet, not officially considered as a religion in many countries, including the UK, Germany, Denmark, Switzerland and Russia (Religion in Europe and Eurasia). This leaves the Church of Scientology in a crisis, considering that they want to convey Scientology as a modern and improved religion. Ways to improve this situation will be looked at in chapter 4.
3. Theoretical Framework

This chapter introduces the theoretical framework, which is later used for conducting the analysis in chapter 4. The theory is grounded in three areas - storytelling, branding and marketing management. As the emphasis in this paper is on storytelling, which is a relatively new and unexplored subject in business, then the branding and marketing management perspectives will be used to substantiate the storytelling theory.

For the field of storytelling, this paper builds on the system of archetypes formulated by Mark and Pearson in their book *Hero and the Outlaw: Building Extraordinary Brands Through the Power of Archetypes* (2001). The authors focus on how storytelling and the use of archetypes by organizations supports their efforts in branding and marketing. Mark and Pearson argue that the conscious use of archetypes helps organizations to deliver meaning in their activities and provides a structure for communication (22-33). However, Mark and Pearson make many generalizations, possibly because of lack of research in the area and the immeasurable benefits of storytelling. Nevertheless, their book is an important component in the storytelling subject.

Branding part of the theory is based on Aaker's *Brand Leadership* (2000). Aaker has been one of the principal authors on branding in the last two decades, with his books and articles gaining widespread acclaim (Aaker on Brands). In *Brand Leadership* Aaker discusses the importance of brand equity - the difference between having a brand name consumers recognize, and just having the product or service - and how to improve it. For the purpose of this paper, the main portion of the theory taken from Aaker focuses on brand identity (40-43), discussed in chapter 3.2.

Finally, marketing management perspective, in comparison to the storytelling perspective, is supported by *Marketing Management* (2006) by Kotler and Keller. Kotler and Keller are both established figures in the marketing scene, and the *Marketing Management* book is one of the most read books on marketing (Marketing Management). This paper takes the notions by Kotler and Keller for successful marketing, and compares them to the ones presented by Mark and Pearson, in an effort to create synergy between the different paradigms, and add more depth to the theoretical framework.

The following subchapters will focus on archetypes in storytelling (Mark and Pearson), their connection to marketing management (Kotler and Keller), and brand identity (Aaker).

3.1 Archetypes

All narratives, modern and ancient alike, employ archetypes in portraying characters. Whether it is the hero who saves the world despite the encountered anguish, the lover who yearns for
romance and intimacy, or the ruler who desires control and order, the archetypes on which the characters in a narrative are based on derive from an almost universal taxonomy of archetypes. Committing to an archetype, according to Mark and Pearson, helps a brand to endure situations of crisis and distinguish itself from the competitors offering products which the consumer would otherwise be unable to differentiate between (23-24).

Mark and Pearson identified twelve archetypes under which brands can be suited (28). Based on motivational theory, those twelve archetypes can be classified to four drives, which Mark and Pearson defined as stability, belonging, mastery and independence. Similarly to other motivational theories, the four drives define the basic individual needs all humans attempt to fulfill. The four drives - Stability, Belonging, Mastery and Independence - are comprised of different archetypal identities which, while having different characteristics, are intended to fulfill the same basic need. For example, the Creator, the Caregiver and the Ruler all function to satisfy the need for Stability - to have a system for preserving control and order in life (Mark and Pearson 220-223). However, the means for achieving the satisfaction of the need are different. The Creator attempts to create and innovate something of lasting value, and by doing that the Creator expresses the structure necessary for achieving Stability (242-258). The Caregiver attains Stability via philanthropic actions - by helping and protecting others, the Caregiver brings serenity to the world (224-241). The Ruler desires control, through which the identity seeks to better the state of affairs - in other words, relieving threats and dissonance in life (259-277). Even though the paths to Stability may be different, the resolution is the same - a secure and harmonious foundation in life.

According to Mark and Pearson, the most successful archetypal brands are essentially archetypal products, which fulfill and embody an individual's fundamental needs (25). This means that if an organization operates under a concrete archetypal identity, then the product of the organization is likely to fulfill the need under which the adopted archetype falls into. For example, as the Nike company communicates its brand as the archetype of the hero, the users of Nike products identify with the hero and thus fulfill their need for mastery by using Nike's products.
3.1.2 Archetypes and Marketing Management
The paper relies largely on the theory of brand meaning concerning archetypes by Mark and Pearson. They argue that without a system for managing meaning, marketing becomes comparable to sailors being out on sea without a compass (10-11). On the other hand, Kotler defines successful marketing management as one that develops marketing strategies and plans, connects with customers, builds strong brands, shapes the market offerings, delivers and communicates value, captures marketing insights and performance, and creates successful long-term growth (29-30). The definition by Kotler is more specific and names the various elements of marketing. Therefore, the system of archetypes devised by Mark and Pearson functions as a guideline, creating the scene for the other components of marketing. This is in accordance with the definition of storytelling mentioned earlier in this chapter. Thus, storytelling in business can be identified as a system of archetypes used in branding in an attempt to determine the outlines of marketing plans.

3.2 Brand Identity
Aaker defines brand identity as the set of associations the organization wants the brand to stand for (40). This means that brand identity incorporates all communication done by an organization in regard to a specific brand. The brand associations represent the organization's promise to the customer, facilitating the establishment of a relationship between the organization and the customer, based on functional, emotional or self-expressive benefits (Aaker 43). Aaker divides brand identity into four main groups and twelve sub-groups. These are:

- Brand as product (Product scope; Product attributes; Quality/Value; Uses; Users; Country of origin)
- Brand as organization (Organization attributes; Local vs. Global)
- Brand as person (Personality; Brand-Customer relationships)
- Brand as symbol (Visual imagery and metaphors; Brand heritage)

As brand identity is part of the employed organizational archetype, it can be said that the sub-groups of brand identity, as defined by Aaker, and the brand archetype are interrelated. This means that, for example, under brand-customer relationships, a youthful, trickster-style toymaker company is likely to be viewed as playful and one that serves the consumer in having a fun time. Due to the reciprocity between brand identity and archetype, the organizational archetype best suited for the toy company would then be the Jester, as defined by Mark and Pearson (211-212).
Another example would be for an organization specializing in producing professional camping equipment - product attributes - to fall under the Explorer archetype. Therefore, it is often the sub-groups of brand identity which can be used in finding the archetypes under which a brand operates.

Successful brands keep their identity clear and consistent, meaning that they operate under a concrete archetypical identity (Mark and Pearson 20, 29-30, 42; Aaker 40). However, for increased effectiveness organizations make use of each quarter in constructing brand identity, meaning that they have an active archetypical identity within the frames of stability, belonging, mastery and independence (Mark and Pearson 42). In other words, this means that the organization attempts to fulfill the needs of consumers on all four levels. The more an organization manages to satisfy an individual's needs, and as long as the individual is aware of the organization's contribution in the need fulfillment, the more dependent the individual becomes on the organization. Therefore, successful satisfaction of the needs of a consumer establishes the individual as more loyal to the organization.
4. Analysis

This chapter centers on answering the problem statement:

*From a theoretical perspective, what implications does the presence of a variety of archetypal identities have on the brand identity of an organization; and how do these implications relate to the case of the Church of Scientology's storytelling in the online environment?*

This is done via the analysis of the theory and a consequent analysis, based on the said theory, of the archetypal identities present in the Church of Scientology's online communication. It must be noted that the case study of Church of Scientology is based only on the communication present on the Church of Scientology's official website. This is due to spatial and temporal constraints, and consequently, the analysis and results deduced from the analysis could have been different if the actual communication of the organization was analyzed. The analysis part is concluded by derivation of the theoretical and case analysis.

4.1 Theoretical Analysis

As mentioned under the theoretical framework chapter, successful brands should have distinct archetypal identities, but at the same time be involved in all four quarters of the archetypal system (Mark and Pearson 20, 29-30, 42; Aaker 40). This statement seems self-contradicting - brands should have one concrete identity, while concurrently having several identities. What exactly does that signify?

Most brands have many different identities - it is, in essence, impossible to only have one true identity. However, it seems that out of these many identities, there is one that is dominant over the other identities. Thus, there is generally one superordinate archetype, supported by subordinate archetypes. After investigation, this can be applied for all characters in storytelling, whether fictional, or organizational. For example, James Bond - the fictional secret agent, and the center of numerous books and movies - classifies typically as the Hero. The general theme of the stories is, that at first, the world is under great danger but by the end of the story, and against all odds, James Bond proves superior to his adversaries and saves the world. However, observing the structure of the story reveals the various sub-plots: the stories' ever-present love interests affect Bond to take the identity of the Lover; the undercover and controversial nature of Bond's work - underscored by Bond's license to kill - leads him to struggles against the law enforcement agencies, forcing Bond to break the rules and thus identifying as the Outlaw. While the identities of the Lover and the Outlaw are in many ways the ones that characterize Bond, it is ultimately the telling of the Hero's journey on which Bond's stories center upon. The other identities, however,
help distinguish James Bond from other fictional secret agents following the Hero archetype. Another example of the Hero is the character of Jason Bourne, who is similarly to Bond known from many novels and movies. However, Bourne's character - on a path to find his identity - relies much more on the Outlaw and much less on the Lover archetype, thus separating him from the character of Bond.

Another example of multiple identities is the Virgin Group, headed by Sir Richard Branson. Known for its numerous business ventures in fields as varied as travel, financial services, music and fitness, Virgin attempts to be different and to do what other brands do not (Virgin - About Us). Supported by Richard Branson's media-friendly image and adventurous undertakings of diverse sorts, Virgin establishes itself as an Explorer brand - one that seeks out and experiences new things. However, the Virgin brand also employs other archetypes in its branding efforts. For one, the humanitarian activities such as the Virgin Earth Challenge (Virgin Earth), Power to all people (Virgin Power), Virgin Unite (Virgin Unite), and sponsoring of the London Marathon (Virgin Marathon) define Virgin as the Caregiver - one that desires to help others. Forming another stance, scandalous marketing strategies (Virgin & Nurses; Virgin & Christmas), often bordering on the line of moral acceptance in an effort to shock the consumers, fall under the Outlaw archetype - the Virgin Group attempts to disrupt and startle the society. Even though the Caregiver and the Outlaw archetype play a large role in the story of the Virgin Group, the Explorer is the superordinate archetype - the one that establishes the core of the brand - and ultimately determines the Virgin brand's identity.

Returning to the statement mentioned earlier this chapter - that successful brands need to have one concrete archetypal identity whilst playing out several archetypes - it becomes clear now that the one concrete identity is the one that defines the brand, while the other identities of the brand function as reinforcement and points of differentiation between brands in similar markets with the same superordinate archetype. The supporting archetypes overlap with the superordinate archetype - the focal point of the brand and its story - however, the supporting archetypes are not fully established. That is, the supporting archetypes are only introduced partly, for example -
Bond's Lover archetype is only presented briefly in a couple of scenes, without focusing too much on the intimacy and sensuality the Lover archetype normally shows. Similarly, Virgin's Outlaw archetype comes to play in the organization's story only at times, and is not as rebellious as in brands that are characteristically operating under the Outlaw identity.

Having defined the two levels of archetypal identities present in storytelling, this knowledge will now be used in the case study analysis of the Church of Scientology in the following chapter.

4.2 Case Study Analysis

The analysis of the Church of Scientology's online communication is based solely on the information present on their official website (Scientology). While the World Wide Web is today an important source for information, it is acknowledged that in the appraisal of the Church of Scientology's story, the organization's website plays a minor role compared to the organization's, and its leaders', mundane activities. Still, the online communication is likely to mirror the organization's genuine communication style and features. In addition, a thorough investigation of the organization would be too vast of a task for this project, and the nature of the project - to explore the Church of Scientology's story in an online environment based on the relevant theory - does not require the exhaustive depth, as the case is employed foremost as support for the theoretical analysis.

The structure of the analysis is the following: firstly, the texts on the web pages are investigated to define the archetypes employed by the Church of Scientology in their online communication. Secondly, the found archetypes are grouped based on the superordinate/subordinate distinction introduced in the theoretical analysis chapter, in order to see whether the Church of Scientology is operating under several archetypes in the online environment. Finally, the possible implications of the presence of multiple archetypal identities on the brand identity are discussed - namely, whether the use of multiple superordinate archetypes is a cause for the disharmonious perspectives on the purpose of the Church of Scientology. Also, possible methods for resolving the problem will be investigated.

4.2.1 Determination of Archetypes

The determination of archetypes present on the Church of Scientology's website is based on the theory of archetypes and their connection to motivational theory by Mark & Pearson, introduced in chapter 3.1. The web pages for analysis were chosen from the Church of Scientology's website under the category Beliefs & Practices. Those particular pages were chosen on the account of the information they presented. For people trying to find out more about Scientology, the beliefs and
practices of the Church of Scientology are the fundamental elements to know about. Furthermore, beliefs and practices are likely to be followed in the actual communication of the Church of Scientology, thus improving the legitimacy of this analysis. The analyzed pages link together via the menu on the left, but also through the Next and Previous links in the bottom, creating a cohesive and developing body of texts. The analyzed web pages are attached in the appendix, in case of alterations or unavailability of the original pages. The corresponding pages for the numbers in citations can be found under the list of analyzed web pages in the Works Cited.

**The Caregiver - the Altruist** (*Mark and Pearson* 224-241)

Most of the world religions, such as Christianity and Buddhism, have promoted altruism throughout their existence. Not only were the primary figures of those religions, Jesus Christ and Buddha, promoters of altruistic moral, but many organizations and people of today continue to promote altruism - for example, the Pope of the Roman Catholic Church, CURE International, and the Dalai Lama. Altruism is the underlining facet of the Caregiver identity, and even though operating under the same archetypal identity bears the danger of indistinguishability among those organizations, it is likely that the shared association of the Caregiver identity among religious organizations helps establish category membership (Keller). Therefore, it can be said that most religious groups follow the archetype of the Caregiver, and the archetypal identity has become to be associated with religious organizations. As the Church of Scientology defines Scientology as a religion, it is thus likely that Scientologist beliefs, similarly to the beliefs of many other religions, follow altruistic moral and the Church of Scientology operates in the Caregiver identity. The following is an analysis of the texts from the website of the Church of Scientology to support the construct.

Scientology's altruistic qualities are best expressed under Scientology in Society (CoS-89, CoS-90). Here, the humanitarian programs which the Church of Scientology is undertaking are introduced, including an anti-drug campaign, drug rehabilitation center and a Human Rights public information campaign. Initiation of, and participation in humanitarian programs is distinctive of the Caregiver, as the identity is devoted to the promotion of human welfare. Thus, it is clear that the Church of Scientology operates, at least in some portion, under the Caregiver identity and, as mentioned in chapter 3.1, it entails that the members of the organization also live under the scenario of the Caregiver.

In an attempt to further support the Caregiver identity, the Church of Scientology promotes altruistic values in multiple texts. As the Caregiver strives towards Stability and sense of control
over the world, Scientology, according to the Church of Scientology, [...] offers a precise path leading to a complete and certain understanding of one's true spiritual nature and one's relationship to self, family, groups, Mankind, all life forms, the material universe, the spiritual universe and the Supreme Being (CoS-1). Basically, Scientology promises to lead to a complete comprehension of one's surroundings, an important article in achieving Stability. Furthermore, Scientology aims to improve [...] one's life and the world in which we live (CoS-11). Even though these are not intrinsically altruistic notions, the aspiration to Stability and compassion to one's surroundings are still related to the characteristics of the Caregiver archetype.

The concepts of the Eight Dynamics (CoS-29, CoS-30) and the Emotional Tone Scale (Cos-31) foster the Caregiver identity more directly. The Eight Dynamics depict how a person desires the survival of not only self - the First Dynamic - but the survival of everything surrounding the person - the other seven dynamics. According to Scientology, care for these dynamics - one's surroundings - improves one's own life and brings order into existence. This is substantiated by the Emotional Tone Scale - a scale used for determining a person's emotions. The Church of Scientology reasons that understanding and using the Eight Dynamics and the Emotional Tone Scale aid in knowing how to best communicate with other individuals, and how to help them (CoS-31, CoS-36). This is in accordance with the identity of the Caregiver, wishing to help others and protect them from harm. Scientologists are enabled to live in the identity of the Caregiver via the use of the Eight Dynamics and the Emotional Tone Scale.

The characteristics of the Caregiver are also expressed in the parts discussing the Church of Scientology's ceremonies and ministry. For example, during the Sunday service, the minister informs the congregation of current humanitarian activities and provides guidelines for contribution (CoS-62). Furthermore, the Chaplain and the ministers of the Church of Scientology are expected to provide support and show compassion to those in need (CoS-66, CoS-67). Explicitly disclosed elements which the Church of Scientology assists its members with are marriage counseling (CoS-69), working with children (CoS-70) and helping with routine difficulties in life (CoS-71). These are all typical facets of altruism and thus also characteristic of the Caregiver identity.

Finally, altruistic values are incorporated also in two codes of the Church of Scientology: the Code of Honor - Never desert a comrade in need, in danger or in trouble. (CoS-77); and the Code of a Scientologist - [As a Scientologist, I pledge] [...] [t]o use the best I know of Scientology to the best of my ability to help my family, friends, groups and the world. (CoS-79).
The use of the Caregiver identity within the official codes suggests their importance to the organization. Consequently, based on the amount of information related to altruistic moral, it can be said that the Caregiver identity plays a major role in the story of the Church of Scientology.

**The Regular Guy - being part of a community** *(Mark and Pearson 180-192)*

Since the dawn of mankind, humans have had the desire to associate and communicate with other people. Thus, groups of various kind and relation have been formed throughout ages. These groups, more precisely, feeling part of these groups, helps fulfill individuals' need for Belonging. In the motivational theory by Mark & Pearson, the need for Belonging is fulfilled by three archetypes: the Regular Guy - via connecting and blending in with others; the Lover - through intimacy and sensual pleasure; and the Jester - through joy and play. As the Lover and the Jester archetypes are in large parts incompatible with an entity wishing to communicate itself as a religious organization, it is assumed that the Church of Scientology relies on the Regular Guy archetype to fulfill the need for Belonging among the members of Scientology.

One of the constructs of Scientology is increasing spiritual awareness. According to the Church of Scientology, *with lowered spiritual awareness come problems, difficulties with others, illness and unhappiness.* (CoS-6). This implies that low spiritual awareness causes people to have problems in their social lives - one of the fears of the archetype of the Regular Guy - and by engaging in Scientology, one would find ways to increase his spiritual awareness, therefore improving his social life and living the Regular Guy identity in a more successful manner. In other words, the Church of Scientology promises to enhance the Regular Guy archetype if they follow Scientology's practices. This notion is further supported by the Church of Scientology's text on using the ARC-triangle - a concept that affinity, reality and communication are interrelated - where it is argued that *using the principle that raising any corner of [the ARC-triangle] raises the other two, one can improve his relationship with anyone.* (CoS-38). It is of great importance for the Regular Guy archetype to hold good relations with his peers, and thus if suggested to the reader that the ARC-triangle, an element of Scientology, assists in developing connections, the reader is likely to see Scientology as something that would help his Regular Guy identity - being part of a community.

The archetype of the Regular Guy is not, however, evoked only in the discourse of the technology employed by the Church of Scientology. Another important aspect is building the foundation for the Regular Guy to flourish within the organization, and this is done by remarking the community aspect of joining the Church of Scientology. *Found in every facet of society,*
Scientologists are businessmen, housewives, students, artists, celebrities, laborers, scholars, soldiers, doctors, policemen, and on and on; and [w]ith Scientology, millions know life can be a worthwhile proposition [...] (CoS-9). Also, [...] the individual soon finds himself working with others on the practical aspects of his course, studying together to become proficient in what they have learned. An atmosphere of mutual assistance pervades every Scientology course room. (CoS-56). These statements suggest the diversity and the illustrious number of the members of Scientology, and the cooperation present in the Church of Scientology. For the reader, this connotes that he would be likely find people from his walk of life, and people who he would be able to connect with among Scientologists. Furthermore, by promising an atmosphere of mutual assistance, the organization is tapping in right to the core of the Regular Guy's identity. Joining the Church of Scientology would allow him to blend in with the others, thus fulfilling his need for Belonging.

The Hero - improving the world through courage (Mark and Pearson 120-137)

Change is difficult. Whether on personal or organizational level, there are bound to be hardships on the path to implementing change. However, change is also necessary, because without change there would be no improvement, and without improvement life would be stuck in stagnation. Implementing change falls under the need for Mastery, as introduced in chapter 3. Mastery is triggered by the discovery of shortcomings in the current state of affairs, and thus a cry for action is induced to make a change and, hopefully, cause an improvement in the situation. Mastery encompasses the archetypes of the Hero, the Outlaw and the Magician. The Hero attempts to better the world through courageous actions and competence, the Outlaw is focused on destroying what is not working, and the Magician looks for new, sometimes supernatural, ways to improve the world. Regarding the Church of Scientology case, it appears that they have chosen to convey the identity of the Hero, as discussed in the following section.

The Church of Scientology introduces the Hero archetype by likening Scientology to the Hero: [Scientology] bridges Eastern philosophy with Western thought. In that way, Scientology constitutes Man's first real application of scientific methodology to spiritual questions. (CoS-2). In other words, Scientology overcame the challenge of connecting science and spirituality. Thus, according to the Church of Scientology, the religion of Scientology changed the world, as the inception of Scientology instituted the first eligible combining of Eastern and Western methods. Based on this argument, Scientology meets the attributes of the Hero in the success of making a difference in the world.
The texts also suggest that the reader has the potential to become the Hero. A direct hint on the call for the Hero lies in the following statement regarding the role of Scientology in society: *Millions upon millions [...] will follow in this quest to create a better world.* (CoS-9). This is a clear proposition of guiding the reader onto the Hero's path of improving the world. Furthermore, the word *quest* indicates that the journey to creating a better world will not be easy, suggesting that hardships need to be overcome - another evidence of the Hero's identity at play. The pursuit for a better world is referenced again in these examples: *By becoming trained, a person becomes able to use the truths found in Scientology to actually improve conditions in life.* (CoS-54), and *[...] it is in [the trained Scientology's] understanding, his compassion and his skill that the dreams of a better world reside.* (CoS-58). Through these sentences, the Church of Scientology argues that a person who trains himself in Scientology will be able to make the world a better place. Scientologists have the skills and knowledge to improve life, and through Scientology they will be able to exert these skills, thus fulfilling their need for Mastery.

**The Sage - discovering the truth** *(Mark and Pearson 103-115)*

All men wish to be independent - either in thoughts, actions or feelings. Whether it is, in today's governmentally regulated and peer-reliant life, merely a deception is of little importance, provided that there are some things which enable individuals to achieve the sense of freedom. In the motivational theory introduced in chapter 3, Independence is the highest level need, suggesting that attaining it is mostly reliant on the individual's efforts, but also that Independence brings the greatest amount of self-esteem. Independence is comprised of three archetypes - the Innocent, the Explorer, and the Sage. The Innocent gains Independence via virtuousness (Mark & Pearson, 69), the Explorer through experiences and adventures (Mark & Pearson, 87), and the Sage through seeking out knowledge and discovering the truth (Mark & Pearson, 104). As Scientology is *[...] a religion that offers a precise path leading to a complete and certain understanding of one's true spiritual nature [...]* (CoS-1) it is anticipated that the Church of Scientology employs the archetype of the Sage in enabling its members to achieve Independence. This is further elaborated on in the following passages. For reference, famous Sages include Albert Einstein - his determination to find out the truth in physics - and, from organizations, any educational institution, as they aspire to create new knowledge and discover the previously unknown.

The Sage archetype is implied throughout the texts of the Church of Scientology. The organization draws the identity by various promises that are left in the hands of the readers to
tackle, thus giving the readers the feelings of independent achievement: [...] one discovers for oneself that the principles of Scientology are true by applying its principles and observing or experiencing the results. (CoS-1); This, then, is the purpose of Scientology: to enable Man to improve his lot through understanding. (CoS-3); [...] it is the goal of Scientology to bring [Man] to a point where he is capable of sorting out the factors in his own life and solving his own problems. (CoS-5). Through these statements, the Church of Scientology establishes Scientology as something that facilitates a person in becoming a Sage - learning more about oneself and, through the learning, improving one's life. In these instances, Scientology is established as not something that simply dictates the way to self-realization, but something that assists individuals in their own sovereign attempts at achieving cognitive freedom, and thus Independence. Further examples of this notion include [Scientology] literally means knowing how to know. (CoS-7); In Scientology, the emphasis is squarely on the exact application of its principles toward the improvement of one's life and the world in which we live. (CoS-11); Nothing in Scientology is true for you unless you have observed it and it is true according to your observation. (CoS-12).

So, based on these examples, Scientology is an instrument for individuals to live in the archetypal identity of the Sage, and it depends on the individuals' efforts to grasp the identity. Also, the Church of Scientology claims about Scientology that There is much to know, but all of it is knowable. And as you learn more, your view of life becomes clearer and more understandable. (CoS-57), arguing that learning about Scientology will help one to learn about oneself, which is the foundation of the identity of the Sage.

A major aspect in Scientology, designed to help individuals achieve freedom and Independence, is auditing. Auditing is one of the technologies used in the application of Scientology. More precisely, it is a [...] [set] of questions asked or directions given by an auditor to help a person locate areas of spiritual distress, find out things about himself and improve his condition. (CoS-42). Thus, it is a process intended to help people achieve self-realization. Auditing is organized in sessions, during which [...] the individual is assisted in locating not only areas of spiritual upset or difficulty in his life, but in locating the source of the upset. By doing this, any person is able to free himself of unwanted barriers that inhibit, stop or blunt his natural abilities and increase these abilities so that he becomes brighter and more spiritually able. (CoS-42). This means that auditing serves to free people from their undesired memories by determining the sources of those memories and then helping people relieve from the retentions. In other words, the auditing process aids individuals in discovering the truth about their upsetting memories. This is further
emphasized by the following statement: [The] increase of awareness builds from auditing session to auditing session and the [person audited] gradually becomes more and more aware of who he actually is, what has happened to him and what his true spiritual potentials and abilities are. (CoS-49). This serves to support the concept that auditing helps people discover their true selves. The uncovering of truth is a central component of the Sage archetype, thus auditing allows one to live in the identity of the Sage - discovering truth about oneself.

Finally, the Church of Scientology itself functions as the Sage, largely through its founder L. Ron Hubbard, who is seen as the developer and educator of Scientology. The knowledge and information extracted from the works of L. Ron Hubbard is mentioned throughout the texts (CoS-1; CoS-7; CoS-8; CoS-12; CoS-13), showing the significance of Hubbard's character in the story of Scientology. The instances where Hubbard is mentioned, he is often associated with Sage-like qualities: Developed by L. Ron Hubbard [...] (CoS-1); Dianetics constituted L. Ron Hubbard's first breakthrough. (Cos-7); L. Ron Hubbard changed all [the inaccuracy in the theories attempting to resolve problems of the mind] with "Dianetics: The Modern Science of Mental Health. Its publication [...] marks a watershed in the history of Man's quest for a true understanding of himself. (CoS-13); [...] with the work of L. Ron Hubbard, for the first time there exists a proven, workable technology to improve the functions of the mind and rehabilitate the potential of the spirit. (CoS-40). These statements, perhaps bordering on the line of cult personality, demonstrate the impact the character of Hubbard has on Scientologists, and the depiction of Hubbard as the Sage - the one who discovered the truth. As Hubbard's identity transfers to the Church of Scientology, and Scientology as a whole, then the followers of Scientology, based on chapter 3.1, are able to identify with the Sage identity embodied by Hubbard.

4.2.2 Categorization of Archetypes

This subchapter centers on categorizing the archetypes found in the last section based on the superordinate/subordinate distinction from chapter 4.1. The categorization will be based on observational grounds, considering the quantity and quality of the instances of the identities. It is assumed that the level of occurrence of the characteristics of an identity indicates the importance of the identity in the texts, and thus it can be inferred that the identities of higher importance are also more likely to be employed in the general communication of the Church of Scientology. The purpose of this chapter is to discover whether the Church of Scientology operates under several superordinate archetypes in the online environment.
First of all, the Caregiver archetype is utilized to a great extent - it is present almost throughout the texts, and it helps in establishing category membership for the Church of Scientology as a religious organization. The Caregiver identity is supported by the organization's actions - the anti-drug campaign and the human rights information campaign. Furthermore, two important concepts of Scientology - the Eight Dynamics and the Emotional Tone Scale - formulate the characteristics of the Caregiver. Finally, the Caregiver identity is applied by the members of the organization, namely the Chaplain and the ministers, who are encouraged to altruistic activities towards other members of the Church of Scientology. Consequently, it is derived that the Caregiver identity is a superordinate archetype in the communication of the Church of Scientology.

The Regular Guy archetype is not as explicitly communicated as the Caregiver. Even though the Regular Guy plays a part in the notion of the ARC-triangle, and the identity is touched upon in a few other instances, it seems that the archetype of the Regular Guy plays a more supporting role in the story told by the Church of Scientology, as it is not acknowledged as often as the Caregiver, and thus it can be said that the Regular Guy functions as a subordinate archetype for the organization.

Similarly to the Regular Guy, the Hero archetype is not expressed as broadly as the Caregiver. Scientology is uncovered as the Hero in combining the methods of Eastern and Western thought, and Scientologists are conveyed as Heroes in making the world a better place to live through Scientology, but there is no deeper connection between the Hero archetype and the Church of Scientology, its activities or members. In conclusion, the Hero identity is also used as a subordinate archetype by the organization.

Finally, the archetype of the Sage, which is profoundly present in the texts. A major doctrine in Scientology - the process of auditing - is the cornerstone for the Sage identity in the Church of Scientology, as auditing enables individuals to discover the truth about their memories, and in effect, themselves. In addition to auditing, the texts suggest that Scientology helps one to learn more about oneself and the surrounding world, the prime characteristic of the Sage archetype. Furthermore, the identity of the Sage is transferred to the founder of Scientology, L. Ron Hubbard, thus fostering the Church of Scientology's employment of the Sage identity. Therefore, the Sage identity is categorized as a superordinate archetype for the Church of Scientology.

In conclusion, the analysis has shown that the Church of Scientology employs four archetypes in its online communication: the Caregiver, the Regular Guy, the Hero and the Sage. Of these four, the Caregiver and the Sage function as superordinate archetypes - meaning that the Caregiver and
Sage archetypes determine the identity of the Church of Scientology brand - while the Regular Guy and the Hero are used by the organization as subordinate archetypes - the identities are used sparingly and they are not central points of the organization's story.

The following chapter will focus on the implications of operating under multiple superordinate archetypes. It will be discussed whether the use of two superordinate archetypes is one of the causes for the controversy surrounding the Church of Scientology, and what actions would help alleviate the problem.

### 4.2.3 Implications and Suggestions

Brands have many identities. As discussed in the theoretical analysis chapter, it is impossible to only have one true identity. However, for most brands, successful brands at least, there exists a divide between archetypal identities. On one hand, there is the superordinate archetype, the identity which defines the core of the organization and its communication, and flows continuously through the system. On the other hand, there are the subordinate archetypes, the identities which are used sparsely, as the situation dictates, and generally in order to differentiate between same category brands operating under the same superordinate archetype, or merely to create variance in the organization's marketing efforts, and therefore appeal to the needs not covered by the superordinate archetype. However, as found in the previous subchapters, the Church of Scientology operates under two superordinate archetypes. This chapter will look at the implications of the case - whether the multiple archetypes is a cause for the dispute around the Church of Scientology - and try to set forth suggestions for dealing with the problem.

As introduced in chapter 3, there are four categories for human needs: Stability, Belonging, Mastery and Independence. The Church of Scientology operates on all four levels, as found in the analysis of archetypes, with the superordinate archetypes being the Caregiver - fulfilling the need for Stability - and the Sage - meeting the desire for Independence. It is likely that the Church of Scientology's aim is to satisfy the needs of their members on all levels, linking it to the brand identity theory discussed in chapter 3.2, as this would make the members more committed to the organization. However, the Church's use of two different archetypal identities in its communication not only leaves the organization true purpose obscure, but it also results in its
members disorientate, as they try to live the archetypal identities through the organization, as discussed in chapter 3.1. This confusion is a potential for miscommunication and misunderstandings, as the brand identity displays a lack of consistency and straightforwardness for observers to determine a single and unambiguous aim for the Church of Scientology.

Furthermore, the needs of Stability and Independence are almost diametrically different in their nature. Stability is about being free from change and variation, and having control and order in life (Mark & Pearson, 220-223). Independence, in contrast, is about self-realization, taking chances and learning more about oneself (Mark & Pearson, 64-67). Furthermore, the Caregiver archetype is grounded in altruistic moral - showing unselfish concern for the welfare of others, even putting others before oneself. Contrastingly, the Sage is self-interested, intent on discovering more about oneself and the surrounding world, and investing little consideration towards other people. As these differing viewpoints intertwine within the Church of Scientology, it leaves plenty of food for thought - is the core purpose of the organization to be the Caregiver, to help the people in need and provide Stability, or is the aim to be the Sage, learning more about the world and enabling people to discover themselves through Independence?

This ambiguity in the Church of Scientology's identity may be one of the reasons why Scientology has not been accepted as a religion in many countries - it is simply unclear whether the Church of Scientology is an altruistic religious group, or an organization providing self-help to people in need of self-fulfillment. Thus, it can be concluded that operating under multiple identities - superordinate archetypes - is a breeding ground for ambiguity and controversy. As suggested by theoretical analysis in chapter 4.1, for a successful brand, it is necessary to have a single superordinate archetype for establishing the core of the brand. Therefore, for the Church of Scientology to be more successful, to decrease the controversial acknowledgement, and to be accepted as a religion more broadly, it would be essential to focus on only one of the current superordinate archetypes. As the Sage identity is concerned with self-realization, which is more related to the business-field than the religious environment, then it is suggested that the Church of Scientology concentrate on the archetype of the Caregiver and relegate the identity of the Sage to a subordinate archetype. This alteration would define Scientology as more strongly altruistic and, thus, acceptable in the modern world as a religious entity.

In conclusion, it is typical for organizations to have multiple archetypal identities, however, in case of multiple superordinate archetypes, the brand identity will suffer from equivocalness and is a potential cause for controversies and miscommunication, as seen in the case of the Church of
Scientology. In order to remedy the problem, the organization should focus on one superordinate archetype, while relegating the other superordinate identities into the subordinate status.
5. Conclusion

This paper set off to find an answer to the problem statement by discovering what implications the use of multiple archetypes in an organization's storytelling has. So far there has been little inquiry into the field, and there is a lack of concrete account on how organizations should grip the storytelling perspective in their marketing and communication efforts. The case of the Church of Scientology was used to define and demonstrate the implications found in the analysis.

Firstly, the theory was analyzed, as there seemed to be contradicting viewpoints in the use of archetypes by organizations. While Aaker, and Mark and Pearson argued that brands should have one clear identity, Mark and Pearson also emphasized that successful organizations should have an active identity in all four quadrants of the motivational theory. Analysis showed that this meant classifying archetypes based on their importance: superordinate archetypes, for archetypes which are in play throughout an organization's communication and constitute the core of the brand; and subordinate archetypes, for archetypes which are used when necessary, but which for the most part remain in the shadow of the superordinate archetypes.

The case study analysis was based on the communication by the Church of Scientology in the online environment. This analysis demonstrated that the Church of Scientology operates under four different archetypes: the Caregiver, the Regular Guy, the Hero and the Sage. Each of these archetypes corresponds to a different need in the motivational theory, as suggested by Mark & Pearson, but the archetypes of the Caregiver and the Sage were both found to be superordinate archetypes, meaning that they both play a significant role in the Church of Scientology's communication and, as a consequence, in its brand identity. As the Caregiver and the Sage are diametrically different identities, with the Caregiver concerning with the welfare of others before its own, and the Sage focusing on self-improvement, without taking much interest in the actions of others, it was regarded as one of the reasons for the multitude of controversies surrounding the Church of Scientology. As a solution, the organization would need to choose one of the two as the superordinate archetype, while demoting the other to being a subordinate archetype. Based on the knowledge that many countries do not accept Scientology as a religion, it was suggested that the Church of Scientology concentrate on their altruistic motives, and thus let the identity of the Caregiver thrive, instead of the Sage, who deals with self-realization and is thus more related to a business environment.

For organizations to have a definitive brand identity, it is essential to operate under a single superordinate archetype, with the other archetypal identities as subordinates to the main identity.
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Appendix

The appendix has been attached on a CD in the form of a pdf-file. The pdf-file contains all of the analyzed web pages from chapter 4.2.1, in case the original web pages are altered or deleted.