4. Cultural mythology and global leadership in Argentina

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INTRODUCTION

Since ancient times, human beings have relied on myths to try and understand/explain the world around them. According to the *Britannica Concise Encyclopedia*, a myth is a ‘traditional story of ostensibly historical events that serves to unfold part of the worldview of a people or explain a practice, belief, or natural phenomenon’. As such a myth can be argued to have an extensive potential to help us discover the significance of past events, figures and times in hopes of forging a future of accomplishment and success.

One common understanding of myth is that it refers to an ages-old, sacred (in the strict sense of the word) or often fictitious story which oftentimes provides explanations to the potentially unexplainable (for example the origin of the universe, the nature of love, and so on). A myth can also secondarily mean a lie which is nevertheless generally considered to be true, as expressed in the well known quote by Warren Bennis which goes:

The most dangerous leadership myth is that leaders are born – that there is a genetic factor to leadership. This myth asserts that people simply either have certain charismatic qualities or not. That’s nonsense; in fact, the opposite is true. Leaders are made rather than born.

In this chapter, however, we take a broader conceptualization of the myth as the story of individuals or the individuals themselves who have come to symbolize aspects of collective value systems and beliefs, aspects which help us understand what a people, a historical moment, or a cultural membership is all about.

Many such figures inhabit our cultural universe – Ghandi has come to symbolize pacific civil disobedience and the plight for human rights; Marilyn Monroe epitomizes the glamour and femininity of old Hollywood; Freud possesses the title of the father of psychoanalysis and Cleopatra has endured
throughout the centuries believed to have been a seductress and strong political figure. After an individual ascends to a position of myth, the veracity of their accomplishments becomes a relative factor in the maintenance of their legendary status, for they acquire new symbolic meanings as representatives of a collectivity and its values.

OVERVIEW OF ARGENTINE MYTHOLOGY

Three figures, two of famous Argentines elevated to mythological status and one representative of the collective self of this country, come to mind when one tries to decipher what it means to be Argentine and, as a consequence, what it means to lead in Argentina. Evita Perón, Che Guevara and the mythological gaucho are these three legendary icons; they give away the complexity of a people sometimes divided by their Latin-American membership and their worldwide ambition, by the pride of being who they are and the frustration of wanting to be more. These three figures are not less conflicted; they create in our collective consciousness images of rebellion, of afflicted souls, torn between righteousness and passion, pain and glory, melancholy and impatience, the very spirit of the nation itself best sung and danced in tango, the national rhythm. Passion and conflict are the nouns that arguably best describe the Argentine essence. Marcos Aguinis (2001) may have captured it better than anyone else. He called his book, a social analysis of the Argentine at the turn of the twenty-first century, El Atroz Encanto de Ser Argentinos (roughly, ‘the atrocious charm of being Argentine’), a title which contains a fortunate and emblematic of the contradictions of Argentina. The question then is, in a country self-analyzed to contain such paradoxes, what does it take to be a leader?

Evita

The first legendary figure described here is full of contradictions. She embodied grace but also strength, a seemingly secondary role (that is that of First Lady) but an arguable powerful influence over the president’s decisions, a body that gave way after only 33 years but a spirit that has endured the passing of time. Evita Perón was born in 1919 and died prematurely in 1952. From the announcement of her death by the Subsecretariat of Information, one can gather the extent of reverence she commanded in Argentina; the words were, ‘It is our sad duty to inform the people of the Republic that Eva Perón, the Spiritual Leader of the Nation, died at 8:25 P.M.’ (To be Evita, 2007).

Evita was the second wife of President Juan Perón and a naturally charismatic person. She was well known for her charitable work and for having
elevated the status of women. She organized women voters, for example, into a national power around the time of Perón’s re-election, the first time women had been allowed to vote. She pursued not only the cause of women, but also of children, of the elderly and of the poor. Not having borne any children herself, Evita became a symbolic mother of the country.

Eva Perón seemed unrelenting, an Argentine martyr who stood by her husband and in front of the nation even when her fragile body was being battered by the cancer which would ultimately kill her. Her death elevated her to the level of myth; she had the right combination of beauty, glamour but also suffering and pain, just like tango.

While in life Evita received great support from the working class, she was disliked by the country’s elites and the military for her social work and involvement with the masses. After her death and the fall of Perón, as Fraser and Navarro (1980) explain, the press which had been inhibited during the Perón government took it in its hands to revert the image of Evita. They explain:

Sometimes the attacks on Evita would have an almost religious character and would depict her as a sort of fiend, evil beyond rational explanation; but more usually their frame of reference was secular and drawn from the conventions of yellow journalism, pulp fiction or bad movies. (179)

For at least 15 years, such attacks became common as part of an attempt to repress Peronismo. It was only in the 1970s, with new political changes, that the myth of Evita was revived. Since then many works have been written about her. Besides book biographies, the musical Evita has arguably been the most successful attempt at telling her story, or at least a side of it. The film version of the musical, with Madonna and Antonio Banderas, helped continue the legacy which has ultimately made Eva Perón not only an Argentine myth but also an international and contentious pop icon.

El Che

The second myth is not only an Argentine legend, but he is also one of the most controversial figures in recent history. His biography is so complex and so great is the lack of agreement on what he means and where he stands that this brief note on his life story can certainly do no more than scratch the surface. However, for our purposes, what is important to highlight is his charisma as a leader (it is beyond the scope of this chapter to argue for or against his actions and/or the different versions of Che which are propagated in different countries) and the mystique of yet another Argentine whose profile defies fast conclusions and whose complex personality points to inevitable highs and lows along his path.
Ernesto ‘Che’ Guevara was born in 1928. During his formative years, he traveled extensively through South America. It was during this time that, many believe, the medical student saw such impoverished conditions and such blatant inequality across the region that he decided that the only path to change was revolution. Guevara joined Fidel Castro’s revolutionary forces in 1956. The movement would ultimately upturn the government of dictator General Fulgencio Batista in 1959. Guevara was given posts in the new Cuban government before he moved on to encouraging revolutions in Africa and Bolivia. He was ultimately captured and executed in Bolivia in 1967.

When McLaren (2000: 7) writes of the myth of Che, he creates a picture that in many ways reminds us of the extreme interpretations that Evita was subjected to. He contends that:

The discovery of Che’s remains metonymically activated a series of interlinked associations – rebel, martyr, rogue character from a picaresque adventure, savior, renegade, extremist – in which there were no fixed divides among them.

The Che Guevara myth has been maintained the way many have; part of the myth results from the impact El Che had on social and political dynamics in Latin America and the way in which his life called attention to great economic disparities. The other part of the myth is kept by the fact that he died young and under violent and still disputed circumstances. Because upon his death Che Guevara was elevated to pop culture icon (sadly to many, including McLaren, who see his depiction on t-shirts and the like as standing in extreme contrast to all he believed in), his story took on larger-than-life proportions. His profile demonstrates the power that attempts at social transformation have on the collective consciousness of people. His saga also reinforces the controversies and the drama of being an Argentine icon.

The Gaucho

Our third myth, differently from the other two is not a person. Rather, it is a type both revered and questioned and also identified with Argentine folklore. The gaucho is without a doubt yet another controversial figure. Mestizo or criollo, he is a symbol of ‘Argentineness’ and also a reminder against the Europeanization of the country. It was arguably literature which made an icon out of the gaucho. In his romanticized version, the gaucho ‘became a symbol of the national spirit and of national achievement’ (Nichols, 1968: 62).

The origin of the word gaucho is traced by some to mean vagabond or outlaw, a man who is fair in his heart but also rough in his manners – a mostly lonely and quiet individual who is also capable of violence if provoked. He has been both revered and rebuffed as emblematic of Argentina because, while he is brave and adventurous on the one hand, he is unrefined, uneducated and not
at all suave on the other. Lehman (2005) explains that the gaucho ‘was originally an illiterate, landless rural horseman, often a cattle rustler and frontier dweller’ (152). However, she also argues, ‘social economists analyze the ways in which the gaucho was coerced into shifting from his preferred nomadic lifestyle into working as an itinerant ranch-hand, finally setting into the more permanent agricultural labor force that would bring wealth to the nation’ (150). While the gaucho plays an important role as leader of the pampas and is as such an important reference in the formative years of the country, his figure is all the more controversial because, as Lehman also explains, the more urban the population of Argentina became, the more its people wanted to be associated with Europe and unrelated to the gaucho. Additionally, what was once seen as one of his virtues, his manliness and masculinity so desirable in war and the wilderness of the pampas, became a kind of liability for some, or as Lehman puts it, ‘problematical’ as a national icon, as ‘he does not “represent” women, urban workers, upper or middle classes, or indigenous peoples’ (154). In the end, in tandem with the iconic figures portrayed in this chapter, the gaucho has all the makings of an Argentine myth; no agreement exists about his place in the culture and one will see Argentines both singing his praises and denying his relevance.

OVERVIEW OF ARGENTINE LEADERSHIP

Besides providing clues to the values and character of Argentina, investigating the country’s myths has the additional benefit of setting this nation apart from its neighboring countries, a task that is not always met with seriousness by those researching the region. It is often the case that one will find in the literature (instead of the Brazilian leadership style or the Argentine cultural profile) references to Latin American business management, Latin American culture, Latin American food, the Hispanics and other generalizations which yield the wrong perception that within Latin America there is a coincidence of beliefs, values, cultural manifestations and, as a consequence, ways of doing business (we have addressed this misconception in Friedrich et al. (2006) which along with the GLOBE study of House et al. (2004) is frequently cited in the next few sections). In reality, this is not so. The Argentine businessperson has his/her unique characteristics, a consequence of their unique history, the challenges they face in their leadership efforts, and the current political and economic reality of the country. Among such defining aspects of Argentine identity, we can find a history that reinforces the elements represented by the myths above. There are the times of wealth and tranquility during the beginning of the twentieth century, the uncertainties and problems generated by alternating periods of militarism and democratic leadership during most of the
twentieth century, the attempt to reproduce the relative calmness of times past by pegging the local economy to the dollar in the 1990s, a crumbling economy that followed at the turn of the twenty-first century, and the current attempt at economic reconstruction.

This is the formative background of the Argentine leader, a background that once again evidences the polarizing events and the conflicting feelings which define these people. The Argentines have been dubbed polite but sometimes proud, elegant but at times indifferent, friendly but a bit self-important, making it hard for the novice to pin them down. Evidently, the Argentine is a complex type, just like his/her icons, and the Argentine leader can initially be a puzzle for his/her business partners.

Since we have been writing about paradoxes in Argentina, it seems only appropriate to choose two local leaders for analysis who themselves represent opposing styles of leadership but who also have enough similarities to make them representative of a collectivity. Although both come from families known for their businesses and have followed their parents in leadership roles, they display different managerial styles, which are apparent everywhere, from their strategic decisions to their manner of dress.

The first such leader is Mauricio Macri, president of Boca Juniors (that is the famed soccer team) and now mayor of the city of Buenos Aires. Mauricio is the eldest son of Franco Macri, one of the richest and most influential businessmen in Argentina. The family business includes such companies as Socma, Sideco and Sevel. Macri is a conservative man, controversial in some of his commentaries, sexist in the account of some, arguably a representative of what has been dubbed the *neo machismo* (some may be reminded of the image of the gaucho). He has openly spoken of the role of women in the home. Yet, his supporters portray him as a good listener and a sympathetic leader, qualities which have been highlighted by researchers as admirable in Argentina (House *et al*., 2004). For example, in a profile in *La Nacion* (6-25-07) those close to Macri described his managerial style as follows:

Since taking over the presidency of Boca ten years ago, Macri has turned out to be a leader who delegates a lot of administrative power to those hierarchically below him; he makes good use of the knowledge displayed by others, learns from them and lets all that are by his side participate. (our translation)

The newspaper article continues,

Always, in the meetings of the board, even in face of the hardest disagreements and most complex conflicts, Mauricio tries to assimilate the arguments of others while he looks for the positive aspects of the discussion, rather than its confrontation potential. (our translation)
Whereas some of Macri’s critics may point out that some of his more direct commentaries can result in confrontation, his appeal as a leader seems at this point undeniable; since his election as mayor of Buenos Aires, Macri has been flooded with questions about a possible future presidential candidacy, questions which he so far has been answering in the negative.

The second leader is Luis Pagani, CEO of Arcor, the largest candy producer in the world and the only Argentine multinational within the food industry to still be a family firm. Under Pagani’s leadership Arcor has spread its presence to countries such as Brazil, Peru and the United States and has exported its products to about 120 countries. Pagani agrees with Macri when the topic is the ability to delegate responsibility to those around him. When asked if times of crisis (such as the one experienced by Argentina since 2001) turned a leader into a more autocratic individual, Pagani explained that with him it was quite the opposite. In an interview with WinRed.com (2003), he explained that the first thing the company did at that time was ‘put together a “crisis committee” with executives from all areas with whom we were able sit down and analyze the upcoming client and provider deadlines’. Pagani believes in leadership with employee participation and in solidarity and social responsibility (remember that likewise the Argentine myths we described were in life greatly concerned with social issues). Under Pagani’s guidance, Arcor has reaffirmed its commitment to sustainable development and conservation. Moreover, the group guided by him believes in the development of the employees as individuals, individuals who will then take the values and ethics acquired into their respective communities. That employees develop not only professionally but also and especially as human beings is a recurrent theme for Argentines and, as a consequence, a leader who is willing to pursue such a goal will be respected for his/her commitment.

The acknowledgment that one’s profession and personal selves are inseparable is frequent in Argentina. The need for self-analysis is too. Indicative of this desire to grow as a person is the fact that Buenos Aires concentrates more psychoanalysts per inhabitant than any other city in the world. Macri, for one, has in interviews referred to being in therapy since the early 1990s. Contrary to therapy in the United States, for example, where short treatment for specific problems is the norm, in Argentina therapy in general and psychoanalysis in particular are seen as paths to self-knowledge and personal growth. The successful Argentine leader is one who recognizes and fosters self-knowledge and self-development in his/her team.

GLOBAL IMPLICATIONS

In the GLOBE study of 62 societies, their cultural traits, and their leadership...
styles (House et al., 2004: 14), the researchers have found that in Argentina charismatic/value based leadership and team-oriented leadership are usually endorsed as good leader behaviors. The first dimension has to do with the ‘ability to inspire, to motivate and to expect high performance outcomes based on firmly held values’ while the second pertains to ‘effective team building and implementation of a common purpose or goal among team members.’ Granted the former was universally endorsed by all cultures surveyed, in Argentina it received a high score of 5.98 out of a possible 7 points. Team-oriented leadership was equally highly rated at 5.99. Figures such as Evita Perón and Che Guevara become myths in Argentina to a great extent because of their leadership style; while on the one hand they inspire because of their personal charisma, on the other, they display goals which unite the people around a universal purpose. By the same token, political and business leaders such as Macri and Pagani become successful because they are capable of analogous feats (scale aside) within their realm of influence: they unite and inspire, and they display a discourse and a plan which ultimately point to social change.

In the same GLOBE study, Argentina received the second lowest score for the dimension of future orientation, that is, the level to which a society prizes and motivates its members to pursue future-oriented actions including delaying rewards and planning (House et al., 1999). The volatile Argentine environment which displays frequent economic and political changes has made long term planning difficult and delayed gratification risky. Nevertheless, Argentina scores amongst the high rating countries in future orientation as a laudable societal value. The desire for stability and long range planning stands in stark opposition to the perceived reality. In that context a leader who manages to plan for the future and provide relative stability in an unstable environment is greatly appreciated. Pagani is an example of such a leader. While his leadership is standing the test of time, Arcor is a company capable of drawing a longer term plan.

The study of the myths who survived the passing of time in Argentina can greatly help us understand the social and business environment of the country. The differences between what is and what people perceive relations should be also help fulfill such a goal. While some of the strengths displayed by the myths described herein and the business leaders who embed some of the same traits point to charisma, poise, flair and a consequent obedience by devotees (myths) and employees (business leaders), some of the weaknesses include a need to be acknowledged, revered, and to maintain high power distance besides a tendency to see power as a goal in itself – see Commentary box.
Manuel Estruga, Planning Director, Exiros SA

Unfortunately in Argentina leadership has lately been carried out in a feudal and individualistic style. We lack a strategic plan which will yield leaders able to carry out their leadership. If you take a book definition of leadership and test it against our current political leaders, for example, you see that such definition, along with the skills and values presented with it, differ significantly from those of our government, and so on. These forms of leadership in Argentina have been about centralizing power, arriving at unilateral decisions, denying dialogue, and lacking a strategic plan, a mission, and values. It is regrettable that to become a cultural icon in our country, the path to be taken is more associated with figures from the past than with the leaders we would like to have in the future. In our history, icons such as Perón and Evita are very strong especially among the working class.

We now discuss some aspects of this claim. In a 2003 interview with Luiz Mesquita, former presidential candidate Lopez Murphy explained that:

Contrary to the image that the international community might have of us Argentines, we are not a prodigious self-confident people. It is true we have bragged about our self-worth many times, even in ways that have gone beyond reality, mostly to massage our egos. (46)

Murphy’s insightful quote gets to what we believe is the crux of the Argentine paradox. While in some developing nations a fear of not measuring up to international partners/competitors/peers may result in a constant degrading of one’s own resources and abilities, in Argentina this same fear takes the shape of a certain self-acclamation. In the end, self-congratulation does not have the intent of only convincing the others of someone’s worth but also of convincing oneself that they fit in. Perhaps the attempt to ‘massage one’s ego’, as Murphy puts it, can explain some of the weakness so to speak, that international travelers may find among Argentine leaders (granted that we are making a judgment call when it comes to their non-desirability). In that respect, the need to massage the ego may at times take the form of seemingly great assertiveness.

Assertiveness, or the degree to which people are motivated by a society to be assertive, tough and forceful in relationships (House et al., 1999), is largely
present but not always revered in Argentina. Argentines seem to prefer a leader who is able to listen while still showing who is in charge. This ability may have played a part in Evita’s ascent to leadership as she was perceived as able to listen to the plight of the masses and act to address their problems.

Similar inferences can be made about Power Distance. Establishing high levels of Power Distance between those who lead and those who follow can be a way of reaffirming one’s leadership and also signaling status to those around. In the GLOBE, Argentina was one of the highest scoring countries for Power Distance at 5.64 of a possible 7 points. Such findings are corroborated by our own empirical study (Friedrich et al., 2006) where Argentina scored the highest of the five Latin American countries for Power Distance (3.67 out of a possible 5). However, in the GLOBE study, managers also indicated that they wished such distance was much smaller. In our study (Friedrich et al., 2006), when we asked managers if they thought that those in leadership positions seemed motivated by having power more than by achieving results, we again obtained for Argentina the highest score of the group (2.72 compared to a much smaller 2.09 for Brazil). Given the difference between what is and what employees report it should be, we can infer that a leader in Argentina will be appreciated for bringing hierarchical differences to a more equalitarian level. As the discussion on Macri and Pagani above shows, these are two leaders who are perceived to be able to do so.

Finally the great ability that Argentines have developed to survive uncertain business environments stands in contrast to greater difficulty in dealing with stability. According to Marcelo Arguelles, chairman of Sidus Pharmaceuticals, quoted in Fracchia and Mesquita (2006: 54), ‘Argentines work well on “muddy roads”, but when it comes to working on the “highway” they do not perform as well.’ This commentary, which makes us once more think of the gaucho in the untamed pampas, correlates with the finding by the GLOBE project that when it comes to uncertainty avoidance, Argentina rates low. Because of the instability of the environment, Argentines have learned to remain composed in face of unpredictable situations.

It is not unusual, however, that clashes occur with international partners who might not fully understand the motivation and rationale for Argentine leadership preferences. Those international partners, for example, who are not adept of the ‘play by ear’ philosophy may feel puzzled by the lack of or relative emphasis on long term plans. Likewise, those international partners who see the need for tight formal contracts might be unaware of the fact that because the legal system will not always work as a fast mediator/enforcer, Argentines have developed other mechanisms for successful partnership (for example trust). Finally, in uncertain business environments, certainty seeking may be very elusive; the international partner may be mystified by the Argentine attitude toward vagueness. To avoid such clashes, a great leader in Argentina will know
how to close the distance between the need for long range planning, formal contract signing and certainty seeking expressed by certain international partners and the more focused-on-the-moment Argentine mentality.

**PRACTICAL APPLICATIONS**

Several practical ideas can be drawn from the leadership profile we delineated above and hopefully they will help newcomers and international travelers interact with Argentine leaders. The first such idea relates to the more blurred lines between professional and personal life that one will find in this country. This characteristic is very common in countries deemed to have a collectivist culture (Hofstede, 1980). In our own study (Friedrich *et al.*, 2006: 65), the results obtained for questions which proxy the construct ‘privacy and personal relations’, confirmed that Argentines display ‘leniency toward personal questions and the roles of different forms of casual and jovial conversation between business dealings’. The score for Argentina was the second highest at 3.05 (and the difference between it and the highest score of Chile was statistically insignificant). Because Argentines tend to see the person behind the employee (for example Pagani has spoken often of the need to foster the development of his employees as people), it is important to allow for social interaction to flourish. Hurried and timed interactions are bound to fail. The international manager can expect to be invited to social events, dinner parties, or even a tango presentation in the city before any further business talks can take place. The Argentine leader may also ask the visitor personal questions about family and life back in his/her country. These questions are not seen as invasion of privacy, but rather as a way to integrate one’s personal and business selves. Trompenaars and Hampden-Turner (1997) offer an example of the importance of devoting time to social interaction. They describe how a European company was able to beat an American competitor by scheduling a trip that allowed enough time for personal interaction and even for a fishing trip. In Argentina, having a superior product or a lower price are not guarantees of deal making if the company in question is not willing to give interaction its proper attention.

Connected to the above issue is the establishment of trust. Besides allowing for a personal/professional relationship to thrive, lengthier interactions allow for trust to be established. In an environment where formal contracts mean less than personal trust (because enforcing a contract through legal means is complicated and not always effective), it is not surprising that a leader would choose to get to know his/her partners more extensively before engaging in business dealings. Therefore, personal interactions may have an important dual intent – to get to know a prospective partner better while furthering one’s personal relations.
In 1966, Robert Kaplan designed a now ubiquitous table in which he presented the rhetorical style of different discourse communities; for him, while linguistic groups such as the Anglo-Saxon presented a direct style of communication, those individuals with a Romance language background tended to incur in digressions and winding dialogue paths before arriving at the point they wanted to make. Although Kaplan’s hypothesis has been revised, amended and otherwise critiqued over the last forty years, his work became seminal in the then newborn field of Contrastive Rhetoric because it pointed to, although in a simplified manner, differences in discourse patterns which could result in clashes in communication. Even if the knowledge we gained from Kaplan’s framework does not help us tell Brazilians, Italians and Argentines linguistically apart, it help us understand why an American businessperson might leave Argentina thinking that a business partnership has no future while the Argentine counterpart might remain positive about the next step in negotiations. An illustrative example of this kind of potential miscommunication can be found in the case study An American Gaucho in Argentina by Charles A. Rarick (2003). In it, an American businessman travels to Argentina to present a business plan in hopes of establishing a partnership with an Argentine meat producing company. This is what happens at the end of the visit:

The evening with Jorge and Eduardo was filled with great food, wine, and song. Peter enjoyed the company of the two men and he was able to again discuss his proposal with them. The two men seemed genuinely interested in the ideas, but they stopped short of offering any advice or assessments. Finally Peter asked Eduardo directly why it appeared that the proposal was not being accepted. Eduardo said that there was really not any big problem with the proposal, and that he thought the two companies could in fact work together in the future. Eduardo suggested that he come to Iowa and visit Great Plains and discuss further the prospects for cooperation. While agreeing with Eduardo about the idea of the visit, Peter felt that the business trip was not a success, and that there was little chance that the partnership would materialize. (7)

This excerpt from the case demonstrates several of the communicative patterns discussed in this chapter – the social/business indivisibility, the directness of the American and the indirectness of the Argentine, the short time span necessary for the American to feel comfortable enough to close a deal as opposed to the need for extended contact by the Argentine. As the case shows, in Argentina bluntness and directness will often times be replaced with indirectness and caution in a rhetorical style which often matches the expectations of lengthy interactions before business dealings can take place. Not willing to engage in these interactions can be even seen as an offense; it is as if the person does not deem the relationship important enough to devote time to it. In the end, business interactions as much as social ones are much about context.
In context-oriented cultures such as the Argentine, how you say something is equally important to what you say. On the other hand, not all messages by the leader will be communicated verbally. The person who decides to interact with an Argentine leader might learn about leadership styles through non-verbal statements as well. In an environment where Power Distance is large, one of the ways of asserting leadership is being seemingly unavailable – at least for a while.

Finally, in a country whose citizens take pride in their accomplishments and like to ‘massage […] egos’ as Murphy puts it, it is important to recognize not only the achievements of the leaders themselves, but also the beauty and majesty of the country. Those who arrive with some historical and geographical knowledge, who are familiar with aspects of the culture, and who are willing to pay heartfelt compliments to cities such as Buenos Aires, the food, or the music will carve themselves a much greater competitive edge than the ones that are not. And there is certainly much to compliment, from the natural beauty of the land, to the character of the people, a people who surely display a complex nature and who make the adventure of getting to know them really interesting.

REFERENCES


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