

**BAR-ILAN UNIVERSITY**  
**FACULTY OF SOCIAL SCIENCE**  
**DEPARTMENT OF SOCIOLOGY AND ANTHROPOLOGY**

**CURRICULUM VITAE**

**Baruch Shimoni, Ph.D**

**PERSONAL DATA**

<b>Address:</b>	the Department of Sociology and Anthropology, Bar-Ilan University, Ramat Gan, 52900 Israel
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<b>I.D :</b>	055403075
<b>Place of Birth:</b>	Haifa, Israel
<b>Date of Birth:</b>	October 19, 1958
<b>Marital Status:</b>	Married + 2

**EDUCATION**

<b>Year</b>	<b>Degree</b>	<b>Institution</b>
1987	B.A.	the Hebrew University of Jerusalem
1994	M.A. <i>Summa Cum Laude</i>	the Hebrew University of Jerusalem
2004	Ph.D.	the Hebrew University of Jerusalem
<b>THESIS</b>	On the Possibility of a Global Management Culture: The Global and the Local in Cultural Management Models of Local Managers in International Companies	
<b>SUPERVISORS</b>	Prof. Yoram Bilu, Prof. Eyal Ben Ari	
<b>Visiting scholar</b>	MIT, Sloan School of Management, Prof. John Van Maanen	
<b>Post-Doctoral</b>	Yale University, Department of Anthropology, Prof. William, W. Kelly	

**ACADEMIC AFFILIATIONS/APPOINTMENTS**

<b>Year</b>	<b>Appointment</b>	<b>(Work Percentage)</b>
1994-2003	Teaching assistant, Sociology and Anthropology Department, the Hebrew University of Jerusalem	25%
1999-2000	Visiting scholar, MIT, Sloan School of Management	
2003-2005	Post-doctoral, Yale University, Department of Anthropology	
2005-2006	Research Fellow, The Center for the Study of Philanthropy, the Hebrew University of Jerusalem; Adjunct Lecturer, Ben-Gurion University of the Negev and Tel-Aviv–Yafo Academic College	75%
2007-2013	Lecturer, the Department of Sociology and Anthropology, Bar-Ilan University	100%
2013-2018	Senior teacher, the Department of Sociology and Anthropology, Bar-Ilan University	100%
2018- to date	Associate Professor (expert), the Department of Sociology and Anthropology, Bar-Ilan University	100%

**SUPERVISION OF GRADUATE STUDENTS****M.A. Students:**In the past:

<b>Student's Name</b>	<b>Thesis title</b>	<b>Year completed</b>
Naama Litman	Philanthropy, Civil Society and Democracy in Israel: The Government's Perspective	2013
Jonnie Schnytzer	The Exogenous Cultural Incorporation of Football into the Australian Mainstream: a Case of Polyglot Multiculturalism	2014
Maxim Lango	Early Socialization Processes for Authentic Leadership: Life Stories of Young Generation Members of the Israeli Knesset	2015

**AWARDS /HONORS**

One of three finalists for the 2006 Academy of Management Best Paper:  
 Shimoni, Baruch *with* Harriet Bergmann (editor), "Managing in a Changing World: From Multiculturalism to Hybridization." *Academy of Management Perspectives*, 20(3), 76-89, 2006 (B+). Q1: Ranked 18/340 Strategy and Management (SJR: 2.48)

**GRANT**

<b><u>Year</u></b>	
1998	The Shaine Center for Research in Social Sciences, the Hebrew University \$ 1,500
2000	The Levy Eshkol Institute for the Study of Israeli Economy, Politics, and Society, the Hebrew University \$ 1,500
2002	Israel Foundations Trustees Writing Research Grant \$ 15,000
2004	Israel Science Foundation (ISF) (with Prof. Eyal Ben Ari) \$ 5,000 Grade: very good

**COURSES TAUGHT/TEACHING EXPERIENCE**

Undergraduate: B.A.

Ethnicity and ethnic relations in Israel

Cross cultural management

Graduate: M.A.

Managers' life stories

Multicultural view of organizational interventions

Practicum: process consultation in organizations

Pro-Practicum: on problem solving and writing consulting reports

A conceptual history of Organization Development (OD)

**MAIN RESEARCH INTERESTS**

*Cross Cultural Management (CCM)*: the place of culture in CCM; local and global understanding of organization and management cultures;

*Philanthropy in Israel*: the philanthropy of mega donors; business people and philanthropy; government and philanthropy

*Organization Development*: the sociological perspective of organizational consulting; Consultants and consultees relations; the history of organizational development

**PROFESSIONAL FUNCTIONS :****Peer Review**

<b>English</b>	<b>Hebrew</b>
Journal of Management Studies	Hevra & Revaha
Journal of International Business Studies	Megamot
Journal of International Management	Bitahon Sociali
Research Proposal for the Israel Science Foundation (ISF)	

**Keynote speaker**

At the opening of the *Center for the Study of Philanthropy in Israel at the Hebrew University of Jerusalem*. Jerusalem, March 9, 2008

**Membership in Professional Association**

Member of the organizing committee, International Conferences on Business and Internet (ICBI). 2015/16.

**Organization of Scientific Conferences**

Member of the organizing committee of the 46th sociological conference of the Israeli Sociological Association, 2015.

**Academic Work**

2008-2010 Head of Organizational Sociology division, the Department of Sociology and Anthropology, Bar-Ilan University.

2009-2015 Founder and Head of Master Program in Organizational Consulting, the Department of Sociology and Anthropology, Bar-Ilan University.

2017-to date Member of the university strategic committee for "upgrading academic management processes" (Bar-Ilan University).

**Professional Work**

- 1988-1992 Head of "Pilei Tzibur" (public activists), a student program for social involvement in underprivileged neighborhoods in Jerusalem
- 1999-to date Organizational consulting to ISEF's (International Sephardic Education Foundation) board of directors in New York (volunteer)

**LIST OF PUBLICATIONS****ACADEMIC JOURNALS**

1. Shimoni, Baruch with Harriet Bergmann (editor), (2006). Managing in a Changing World: From Multiculturalism to Hybridization. *Academy of Management Perspectives*, 20(3), 76-89.

*This paper was one of three finalists for the 2006  
Academy of Management Best Paper*

2. Shimoni, Baruch (2006). Cultural Borders, Hybridization, and a Sense of Boundaries in Thailand, Mexico and Israel. *Journal of Anthropological Research*, 62(2), 217-234.
3. Shimoni, Baruch (2006), Dislocated Identity: Reflections of a Mizrahi-Sabra. *Theory and Criticism*, 28, 209-215, (Hebrew).
4. Shimoni, Baruch (2007). Ethnic Demonstration and Cultural Representation: From Multiculturalism to Cultural Hybridization -- the Case of Mizrahi-Sabras in Israel. *HAGAR*, 7(2), 13-34.
5. Shimoni, Baruch (2008). Separation, Emulation and Competition: Hybridization Styles of Management Cultures in Thailand, Mexico and Israel. *Journal of Organizational Change Management*, 21(1), 107-119.
6. Shimoni, Baruch (2010). 'What does the government want'? New philanthropy and government in Israel: A view from the eyes of new mega-donors from the business sector. *Bitahon Sociali*, 83, 137-160, (Hebrew).
7. Shimoni, Baruch (2010). The representation of cultures in international and cross cultural management: hybridizations of management cultures in Thailand and Israel. *Journal of International Management*, 17(1), 30-41.
8. Shimoni, Baruch (2011). 'It really works like this': Hybrid forms of management culture in Thailand and Israel. *European Management Journal*, 29, 155-163.

9. Shimoni, Baruch (2011). Rethinking Cultural Control in Global Corporations: From Imposition of Culture to Cultural Hybridizations. *International Journal of Organization Theory and Behavior*, 4(14), 432-400.
10. Shimoni, Baruch (2011). 'I'm always looking for a power enhancer, always. Because of that, I turned to education:' On the Market-Oriented Philanthropy of Mega-donors from the Business Sector. *Hevra & Revaha* September (3), 389-410, (Hebrew).
11. Schnytzer, J., Shimoni, B. & Galily. Y. (2016). The exogenous cultural incorporation of football into the Australian mainstream: a case of polyglot multiculturalism, *Asia Pacific Journal of Sport and Social Science*, 30, 1-19.
12. Shimoni, Baruch (2017). A Sociological Perspective to Organization Development. *Organizational Dynamics*, 46, 165-170.
13. Shimoni, Baruch (2017). What is Resistance to Change? *Academy of Management Perspectives*, 31(4), 257-270.
14. Shimoni, Baruch (2017). Cooperation and Self-Cooptation: Mega Donors' Perspectives on Philanthropy and Government Relations in Israel, *Society*. 54(3), 261-271.
15. Shimoni, Baruch (2018), Bringing Agency and Social Structure Back into Organization Development: Toward a Practice of Habitus Consulting. *Journal of Applied Behavioral Science*, 54(2), 208-225.
16. Shimoni, Baruch (forthcoming). 'Why the hell can't the system work efficiently and properly?' The transfer of business-oriented habitus to the philanthropic and education fields in Israel. *Journal of Nonprofit Education and Leadership*.
17. Shimoni, Baruch (2008). Business and New Philanthropy in Israel: Ethnography of Mega Donors, A publication of The Center for the Study of Philanthropy in Israel at the Hebrew University of Jerusalem, (monograph, 93 pages) (Hebrew).
18. Shimoni, Baruch (2019). Organization Development: Toward a Theory of Habitus Oriented Intervention. Magnes, Hebrew University Press. (Hebrew).

## **BOOKS**

1. Shimoni, Baruch. *Organization Development and Society: Theory and Practice of Organization Development Consulting*. (Contract signed). Routledge.

## **BOOK REVIEW IN REFEREED JOURNALS**

1. Shimoni, Baruch (2016). Review of the book *On the Fault Line: Israelis of Mixed Ethnicity*. Tel Aviv: Kibbutz Hameuchad (Kav Adom). *Megamot*, 1. (Hebrew), (pp: 456-459).

**Non-refereed and professional publications**

1. Shimoni, Baruch (2000). An anthropological perspective of organizational intervention. *Manhigim Bareshet* www.leadersnet.co.il (Hebrew).
2. Shimoni, Baruch (2000). Life stories of Kurdish-Jews of the city of Zakho in Iraqi Kurdistan. *Hithadshut*, vol. 7, 129-144, (Hebrew).
3. Shimoni, Baruch (2005). Does the training of managers meet the need of coping with the cultural complexity of today's global business system? *Mashabei Enosh*, 216, 26-32, (Hebrew).
4. Shimoni, Baruch (2005). The Interaction of the Kurdish-Jewish Community of Zakho with the 'Other,' 1930-1951. (Solicited paper). *Sephardic Report*, 2(1), 35-3.

**III. PAPERS PRESENTED AT SCIENTIFIC CONFERENCES**

1. "Consultation and organization: on the boundaries of research and practice: a comparative view on Thailand, Mexico, and Israel". School of Business Administration, *the Hebrew University of Jerusalem*, March 2002.
2. "Post-Fordism and cultural hybridization: a comparative view on Thailand, Mexico, and Israel". School of Business Administration, *the Hebrew University of Jerusalem*, March 2003.
3. "Cross-Cultural Management (CCM) and the Concept of Culture in a Globalizing Business World: On the Development of Hybrid Management Cultures in Thailand, Mexico, and Israel," Ethnography Colloquium Series, Department of Anthropology, *Yale University*, USA, April 2004.
4. "On the concept of culture in Cross Cultural Management (CCM): the production of hybrid management cultures in Thailand, Mexico and Israel." The Department of Sociology and Anthropology, *Bar Ilan University*, November 2005, and the Faculty of Industrial Engineering and Management, Technion, February 2006.
5. "Business and New Philanthropy in Israel." Keynote speaker in the opening of the *Center for the Study of Philanthropy in Israel at the Hebrew University of Jerusalem*. Jerusalem, March 9, 2008.
6. "Cultural control in global corporations: from diffusion to hybridizations." *Global Studies Conference, University of Illinois*, Chicago, May 16-18, 2008.
7. "New philanthropy and government in Israel: a view from the eyes of new mega-donors from the business sector." Seminar at *the Center for the Study of Philanthropy in Israel at the Hebrew University of Jerusalem*. Jerusalem, October 18, 2010.



8. "On the concept of culture in Cross Culture Management: Hybrid management cultures in global organizations." Conference title: Temporal questions on sociology of organization, the *Open University*. Herzliya, March 10, 2010.
9. "New philanthropy and government in Israel: Entrepreneurs, investors and trailblazers." Conference title: The art and culture of giving. *The Center for the Study of Philanthropy in Israel at the Hebrew University of Jerusalem*. Jerusalem, May 5 2011.
10. "Migration and Global Philanthropy: Activity of High Skilled Diasporas." *Global Studies Conference, University of Illinois*, Rio de Janeiro, July 18-20, 2011.
11. "Organizational consulting in the third sector in Israel". Conference title: Organizational consulting in Israel: Past, present and future, *the Hebrew University of Jerusalem*. Jerusalem April 24 2014.
12. "Teaching organizational development from a sociological perspective." Conference title: Thirteenth International Conference on Knowledge, Culture and Change in Organization. *British Columbia University*, June 13-14, 2013.
13. "Integrating Theory of Practice into Process Consultation: Habitus-oriented organizational intervention", *International conference on business and information*, Osaka, Japan, 3-5, July 2014.
14. "Therapeutic vs. structural discourse: Enriching Organization Development with structural perspective and concepts." *International conference on business and internet*, Taipei, 19-21, April 2016.
15. "What is Resistance to Change? A Habitus Oriented Approach", *International conference on business and information*, Hiroshima, 4-6, July 2017.
16. "Reconsidering organizational problems: A habitus perspective." International conference on business and internet, Taipei, June, 25-27, 2018.

## ACADEMIC PROFILE

My academic interest lies in three main fields: Cross Cultural Management (CCM), Philanthropy in Israel and Organization Development (OD).

### **Cross Cultural Management**

In the Cross Cultural Management research, I use anthropological and sociological concepts to understand processes of management cultures in the global business system. Based on empirical findings, I develop a theoretical perspective that understands management cultures as hybrid cultures. This perspective shows hybridizations/mixtures between management cultures of Swedish and American global corporations and of local offices in Thailand, Mexico and Israel. Such hybridizations, as I claim in my work and in detail in a paper I published in the *Academy of Management Perspectives* (2006), requires researchers and practitioners of global corporations to adopt a perspective that views cultures not only from a multicultural perspective as customary. Instead, this perspective sees cultures as being in a constant state of change and mixture.

In a paper published in the *Journal of International Management* (2010), I extend my argument by showing the advantages of the hybridization perspective in the representation of cultures in global corporations in relation to the historically accepted perspectives and concepts in the CCM field. Based on my research findings, I show that in today's globalizing world we should not represent cultures by concepts such as "cross-national comparison", "cultural interaction" and "multiculturalism" that see corporations from an atomistic view, as constructed of different and separated cultures with fixed boundaries, but rather as hybrid entities.

I support my claim for the hybridization of cultures by using Homi Bhabha's theoretical concept of "third space" which views corporations as sites in which penetrations between cultures take place through encounters between global corporations and local operations. Based on preexisting uneven power relations, in these encounters, as I show, global corporations try to impose the 'best way' (in their own eyes) to manage their local offices. At the same time, the local managers review and appraise the global corporations' management practices, protect practices of their own management culture (those they regard highly) and only then adopt the corporations' practices to produce new hybrid forms of management that are almost like the corporations' but not the same.

In a paper published in the *International Journal of Organization Theory and Behavior* (2011), I claim that global corporations should rethink the concept of cultural control that relies on an implicit culture, the corporate culture, for the control of local managers' thoughts and behavior. That is, mainstream research into cultural control continues to view corporations from the traditional perspective as sites in which cultures are closed, static and cohesive, defined by corporations' headquarters. Such a perspective, I argue in this paper, prevents corporations from seeing the local offices as "third spaces" in which cultural negotiations and hybridizations take place; corporations thus are prevented from getting a full picture of cultural developments in the local offices. Without being able to appreciate the cultural developments, the corporations also lose the opportunity to enrich their own management with innovative and perhaps more effective and efficient ideas produced by the local managers through the hybridization process. Using my research findings, that strongly indicate the existence of cultural hybridizations, I end the paper with an assumption that by ignoring hybridizations of culture in their own offices around the world, global corporations can miss the opportunity to promote a better acceptance of their own cultural understandings. That is, they might not provide the needed conditions for the acceptance of their own values

and practices by the local managers, whose (local) cultural understanding is recognized and considered by the corporations as important.

My research into cultures of global corporations supports anthropological and geographical work on the sense of place and cultural border crossing in the global era.

In a publication in the *Journal of Anthropological Research* (2006), I rely on interviews with Thai, Mexican, and Israeli managers to develop the concept of “a sense of boundaries” which indicates the attitude of people to their cultural borders, that is, the extent to which people consciously or unconsciously want to keep or change what they perceive as their cultural borders. As I show in the paper, the hybridization of the Thai managers comes together with a *separation* between the local and the corporations' management styles, of the Mexican managers through *emulation* of the corporations' management styles, and of the Israeli managers through a *competition* between the local and the corporations' management styles.

In this paper, I consider local conditions as an explanation of these forms of hybridization. To mention only a few of these conditions: personal life experience, age, gender, education, corporate culture in the case of employees' or people's trust in the outside cultural force, ethnic or national culture, national history, and political leadership or class structure. However, based on my interviews with the local managers, I suggest in this paper that we view these different forms of hybridization also, perhaps solely, as a reflection of a sense of boundaries.

The hybridization-through-separation of the Thai managers reflects a *strong* sense of boundaries, that is, a strong will to protect and defend what they perceive as their own cultural borders. The hybridization-through-emulation of the Mexican managers reflects a *weak* sense of boundaries, that is, a strong will to get rid of what they perceive as their own cultural borders by intensive adoption from the corporations. The hybridization-through-competition of the Israeli managers reflects a sense of *uncertain* boundaries, that is, a strong need to confirm what they perceive as their own cultural borders by representing the local cultural understandings as often better than those of the corporations'.

I have presented my findings and theoretical insights at several conferences in and outside of Israel (mainly through the "Global Studies Knowledge Community" of "Common Ground Publishing").

### **Philanthropy in Israel**

I conducted research on philanthropy in Israel as a research fellow at the “Center for the Study of Philanthropy in Israel” (the Hebrew University), before I got my appointment as a lecturer at Bar-Ilan University (2007). The aim of my research was to characterize the new philanthropy, represented solely by business people (mega-donors). I published the results of this research, collected by interviews with the most significant Israeli business people in philanthropy, in Hebrew and in English. In Hebrew, in two academic papers and as a monograph (93 pages) issued by the "Center for the Study of Philanthropy in Israel":

The increasing philanthropic involvement of mega-donors from Israel's private sector over the last decade and a half and during the Second Lebanon War in particular has been the object of increased interest both among the public and among researchers and professionals in the nonprofit sector. The goal of my study was to present perceptions prevalent among a group of Israeli mega-donors with regard to their philanthropic identity, philosophies of giving, motivations for giving, giving practices and attitudes toward the first and third sectors.

The study uses in-depth interviews with 14 prominent members of the mega-donors community in Israel. The individuals interviewed support a variety of charitable causes – community, welfare, health, culture, and particularly education – through organizations, mainly private foundations. Though the interviewees presented different, at times even contradictory, perceptions of philanthropy, my study presents a rather unified outline of their

perceptions. Above all, this donor group represents a dominant movement in Western, and specifically in Israeli, philanthropy that aims to replace spontaneous, personal, romanticized, "classic" philanthropy founded on concepts of charity, grace and alms for the poor, with "Rational Philanthropy", as I call it in my research.

Rational Philanthropy invests in a few well-defined and focused projects rather than multiple ones; it focuses on the causes of social problems rather than their symptoms. It does not simply measure gifts according to their monetary value, but also by the investment of time, personal involvement, assistance in managerial and business expertise, and personal connections. Rational Philanthropy invests in long-term projects and in the development of evaluation and measurement tools. It starts out by identifying needs and planning intervention, goes on to set strategic and practical goals and concludes by withdrawing its organized support in accordance with previously determined exit strategies.

As I show in this research, the majority of the interviewees appear to believe that they represent a new world, a world of creativity, big money, and innovation. From this point of view, they look with critical, often paternalistic eyes, on those who have 'remained behind': the government, for not living up to its most basic responsibilities; traditional philanthropists, who only write checks; and third sector organizations, some of which are corrupt and some of which are engaged in wonderful work, but are simply not professional enough. The donors I interviewed are insistent in their attempt to get all of these players to adopt the methods that have served them in the business sector and have brought them the great wealth they can now invest in their philanthropic enterprises. These tools, which represent Rational Philanthropy, bear great similarity to the tools employed by the interviewees' American colleagues in American venture philanthropy circles.

Another significant attribute of the philanthropic behavior of the interviewed group is what I define as "Patriotic Philanthropy". Patriotic Philanthropy encourages philanthropic investments in educational and community projects intended to strengthen and reinforce the Jewish-Zionist national and secular collective. My research shows that Patriotic philanthropy seems to embody a civil discourse focused on the collective and national good rather than on personal welfare or group rights.

Patriotic Philanthropy, as I claim in my research, thus enacts a self-representation of the state of civil society in Israel. This society aspires to be civil, but promotes a restrictive and conservative model of citizenship that does not provide personal or communal benefits (rights, property, and specific identities) but focuses on the national collective good. This philanthropy is primarily of a national-Zionist type that seeks to promote similarities and not differences and avoids challenging the existing political order. By choosing to invest primarily in social and communal projects based on accepted collectivist discourses of identity, this philanthropy is involved in forming disciplined citizens whose responsibility is to develop within the existing order.

This mode of philanthropy thus serves as a sort of national socialization mechanism that silences identity politics and new local cultural and ethnic difference. Evidence of such silencing is the interviewees' frequent references to the catchall concept of the "periphery," their tendency to refrain from supporting individual or ethnic rights along with their concern for Israel's economic and social strength and cohesion. Indeed, this type of patriotic philanthropy does not reflect charity or compassion focused on the wellbeing of individuals, nor is it a liberal philanthropy fighting for the civil rights of the recipients. To sum up, I define a rational philanthropy that is economically liberal and socially conservative. It employs advanced management techniques to achieve effective, efficient and directed philanthropy that seeks primarily to support the national collective good.

I published the results of this research, collected by interviews with the most significant Israeli business people in philanthropy, in two academic papers (Hevra & Urevaha and Bitahon Sociali, in Hebrew), and as a monograph (93 pages), issued by the "Center for

the Study of Philanthropy in Israel" (*"Business and New Philanthropy in Israel: Ethnography of Mega Donors"*, Hebrew and English).

I have presented my findings and theoretical insights in several conferences in and outside of Israel. I was the keynote speaker in the opening of "The Center for the Study of Philanthropy in Israel" at the Hebrew University of Jerusalem (March 9, 2008).

### **Organization Development (OD)**

In a forthcoming book in Hebrew (*Organization Development: Toward a Theory of Habitus Oriented Intervention*, Magnes), in a book under contract (*Organization Development and Society: Theory and Practice of Organization Development Consulting*, Routledge) and in two new articles I use my research and consulting experience to offer a model for organizational consulting from a sociological perspective that relies on Bourdieu's concept of habitus. This model, which I define as "*Habitus Oriented Consulting*" (HOC), understands organizational problems as a product of agents and structures; e.g., of dialectical relations between individuals' behavior and social structures. Social structures encompass culture, organizing metaphors, power relations and practical knowledge of a given social field.

The HOC model avoids accepted notions in the mainstream OD field that view individual consultees primarily as *psychological subjects*. As psychological subjects, consultees are perceived as the main producers of meaning, values and behavioral norms and are therefore the main target of organizational change that takes place through training programs and other personal development practices (for example, communication style).

My HOC, on the other hand, views consultees mainly as *sociological subjects*. Seen this way the consultees are not only the producers of meaning, values and behavioral norms, but also the products of behavioral norms defined by the organization's social structure. From this perspective, I have developed the HOC model that understands organizations' problems (for example, poor performance) as the product of the interaction between the individuals' (ineffective) communication and the organization's social structure (culture, organizing metaphors, and practical knowledge). The main theoretical assumption of my research is therefore that individuals behave according to social structures but in their behavior, they constantly produce and reproduce these specific social structures.

In the development of the HOC's theoretical framework, I do not remove the individual's inner world from the consulting process. The individual's inner world remains highly important. However, HOC is interested not only in the individual's inner psychological world (frustrations, anxiety, and aggression) but also in the sociological, the habitus, in order to develop her or his reflectivity of the social roots of meaning, values and behavioral norms, including, of course, organizational problems.

In other words, like other OD scholars and practitioners I am interested in the consultees' inner world. However, I developed Habitus Oriented Consulting in order to enable consultants to adopt a subjective perspective that is not only individualistic but also collectivistic. Such a perspective views the individual level as an expression not only of psychological dispositions but also sociological ones.

After 25 years of teaching and consulting, I believe that my new publications will significantly contribute to the development of the field of organization development in Israel; research and publication in Hebrew in OD is currently rare.

During the writing of these publications, I have presented my theoretical vision in several conferences outside of Israel, mainly through "Global Studies Conference"; "International Conference on Business and Information"; and "International Conference on Business and Internet" (in which I serve a member of the organizing committee).

In the future, I plan to use the theoretical perspective of habitus oriented consulting as a point of departure for the development of several consulting practices. These might include, for example, group workshops that develop the consultees' reflective gaze on the impact of structural elements of the organization on subjects like interpersonal communication, problem solving and leadership. These workshops will view the consultees' interpersonal communication, problem solving techniques and leadership as subject not only to aspects of personality such as aggression, learning and anxiety, as accepted in the OD field, but also to common practical knowledge and power relations, and within it the consultees' capital and position in the organization.

Another research direction will use this sociological perspective to enrich consultants' and consultees' understanding of important organizational change junctures, such as problem definition, intervention strategies and plans for change. Relying on the sociological perspective, consultants can help consultees to get rid of accepted discourses and practices that understand such junctures solely in terms of inner individual motivation and personal skills. Instead, the sociological perspective can help both consultants and consultees understand such junctures as the product of ongoing dialectical relations between individuals' diverse behaviors and organizations' social structures, their culture, their power relations, and their practical knowledge.

## **PROFESSIONAL PROFILE**

### **General**

In the course of the last 25 years, I have developed a professional career that integrates academic research with practical counseling activity. My challenge has been to enhance my practical engagement with the most current research and theoretical insights, and my research engagement with the daily counseling experience in which I have been involved. I bring my counseling experience in the labor market to my students and give those seeking my advice the benefit of the most up to date theories and models from the field of organizational development and sociology.

Using my counseling academic and practice experience, five years ago I established in the Department of Sociology and Anthropology an M.A. program in Sociology with a specialization in organizational consulting. Currently, in addition to research and teaching, I serve as the Academic Director of this program and I consult to organizations outside the university. In what follows, I present my consulting activity in details.

### **The program of Organizational Consulting**

<http://sociology.biu.ac.il/en/node/311>

The program combines theoretical courses from the field of Sociology with Organizational Studies, applicable workshops and courses, including practicums in organizational consultancy. We provide graduates with the ability to learn and analyze organizational performance independently, and to use this knowledge as a basis for developing insights and tools to suit a dynamic and changing organizational reality. Management of the program includes defining and developing the curriculum, recruiting and supporting more than 20 lecturers and organizational consultants and managing the administrative staff. The program now has 63 students and provides the university with about 2.5 million NIS per annum. The participation of the Department of Sociology and Anthropology in such annual revenue is allocated to the promotion of research in which staff members are engaged, to support excelling students and to improving teaching levels.

I regard the training of the future generation of organizational consultants as an important part of the theoretical and practical lifetime project in which I am engaged, which is entirely dedicated to the promotion of the practice of organizational consultancy in Israel. I hope that training organizational consultants combined with theoretical development and teaching of the practice of organizational consultancy will give me even more influence on the present and future of the organizational consultancy field in Israel and on academic research in that field.

In order to develop a community of organizational consultants, I established an alumni association for the program with about 140 graduates, most of them engaged in organizational consultancy and involved in the counseling community in Israel.

**Details of my consulting work (a representative sample)**

**Oncology Department of a large hospital**

The Director of the hospital and the head of the Oncology Department expected that the consulting process would help overcome a crisis that had adversely affected the organizational/managerial functioning of the Oncology Department. My consulting involvement included intensive personal work with the head of the Department and its doctors, nurses and social workers. I created a new organizational structure for the Department and developed an appropriate array of roles.

*My contribution to the Oncology Department and the hospital:* Improvement in the functioning of the Department and the change in the organizational culture. These two changes enabled the Department to provide better quality care to patients and to improve the image of the hospital, which competes with similar departments in other hospitals.

**Postal Authority, Express mail**

I was engaged by the Postal Authority following the loss of customers of Express Mail, and consequent loss of revenue, due to the penetration into the field by private courier companies, including global companies. My consultancy work focused on the development of a new organizational structure and its full integration at the Jerusalem branch, and partially in other branches throughout the country. The proposed structural changes allowed me to develop new strategies for the Postal Authority to recover its share of the market.

*My contribution to the Postal Authority:* The effectiveness in the sorting and shipping fields increased, the time the mail took to reach its destination was reduced and the number of lost items decreased significantly.

**ISEF**

<http://iseffoundation.org/>

I have been serving as the organizational consultant of the ISEF (International Sephardic Education Foundation) of New York for over fifteen years. ISEF is a Jewish-American foundation engaged in the development of leadership among students at the "periphery". Beneficiaries of the Foundation include students studying in Israel and in the United States. My consultancy involvement includes the design of renewed development and strategic activity of the Board of Directors in New York and of the operational bodies, mainly to create and preserve the foundation's ties with the financing bodies in Switzerland and the operative bodies in Israel. Currently the ISEF Foundation of New York consists of sub-units, which under my guidance engage in creating contact with donors, in investing the Foundation's own capital, and in fostering a group of Israeli PhD students in the United States. I hold a weekly consultancy conversation with the chairperson of the Foundation and a weekly conference conversation with the sub-committee of strategic affairs.

*My contribution to ISEF:* Enhancement of the Board of Directors' modes of operation increased its ability to find potential donors and resources at minimal costs, streamlined the links between the Board of Directors in New York and the office in Israel, and created a substantial savings of financial resources.

**Metro Ontario Group**

<http://metrontario.com/>

Metro Ontario Group is a group of businesses based in Canada. The group uses my professional services in three of its companies. I personally advise the company's owner in



Israel, the three CEOs of the companies and other directors of these companies. I also develop and carry out recruitment and assignment of new employees for the group. This specific activity has a financial benefit that amounts to thousands of NIS per annum.

The companies concerned are:

**1. A seaweed growing company**

<http://www.seakura.net/>

I advise this company's CEO and its operations director. When needed, I hold consultancy meetings with the company's staff (mainly marine biologists) to discuss issues relating to teamwork, the company's strategy and its key objectives. My consultancy work with the CEO focuses on issues such as penetration strategies into new markets in Israel and around the world (United Kingdom, Belgium, Italy, France, and Sweden), management of employees in these locations and building of a human infrastructure suitable to the new products developed by the company.

**2. A construction company**

[http://metrontario.com/Other Ventures/ventures lustigman.html](http://metrontario.com/Other_Ventures/ventures_lustigman.html)

The core of the consultancy I provide to the construction company relates to the change of the company from a building company to an entrepreneurial one. I help the CEO appreciate the concept of an entrepreneurial company, in terms of vision and organizational culture, and in operational terms such as the use of land owned by the company, budget management, organizational structure and definitions of roles.

**3. A company marketing nuclear medicine**

<http://www.isotopia-mi.com/>

My advisory activity for the company in the nuclear medicine field involves a fundamental change in the company's structure. The change entails development of the executive team (CEO, Operations Manager and other senior people engaged in pharmaceuticals) and definitions of other roles within the company. I assist the CEO in forming the company's vision and the business areas it addresses. I further assist in making decisions regarding contact with hospitals and with other institutions, marketing the company and the products it supplies, management of employees, and the conduct of the work relationships among the senior executive team and with the company owners.

***My major contribution to the Metro Ontario Group:*** Enhancement of the performance of the three companies named above and increasing their ability to create a competitive advantage in the market in which they operate. My contribution directly affects the improvement of the managerial/leadership ability of the CEOs, and the development of their systemic and strategic worldview.

After years of on-going consultancy to Metro Ontario Group, the construction company has begun new projects, the number of (institutional) clients of the nuclear medicine company has increased, and the marketing of the seaweed growing company in Israel and in the European countries (UK, Belgium, Italy) has been expanding. All these changes have a clear financial implication, estimated by the owners of the group in Israel at hundreds of thousands NIS.

**The Companies and the organizations I have been advising to date.**

**The public sector:** Israel Electric Company IEC), The Postal Authority (Express Mail); Bank Leumi, Ministry of Tourism, Courts administration; Israel Anti-drug Authority; The Oncology Department of a large hospital; select departments at the top of the Intelligence

Corps (not within the reserve service), The unit of educational and psychological services at a local authority.

**The business sector:** A national chain of furniture, Good Night Center; Hapo'el Jerusalem football team; a global infrastructure company; a company for the development of nuclear medicine; a company engaged in development and cultivation of seaweed.

**The third sector:** Guidance and development of a social program for groups of newcomers from Ethiopia and for activist groups in the cities of Jerusalem, Ashdod, Kiryat Gat, Ashkelon and Dimona; ISEF Foundation.

In some of the consultancy work in organizations and companies described above, I have employed consultants under me. Nevertheless, I do everything I can to maintain professional independence. Except for the group of companies which I currently advise (ISEF and the three companies of Metro Ontario), I have limited the time I have devoted to consulting. The consultancy work was usually concluded after the companies had accrued profits or after these organizations had enjoyed effective and improved organizational success.