SCRUTINISING THE BRITISH MONARCHY: THE CORPORATE BRAND THAT WAS SHAKEN, STIRRED AND SURVIVED.

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Abstract

Purpose – The principal purposes of this article are to provide normative advice in terms of managing the British Monarchy as a Corporate Heritage Brand and to reveal the efficacy of examining a brand's history for corporate heritage brands generally.

Design/methodology/approach – Taking a case history approach, this article examines critical events in the Crown's history. This article is also informed by the diverse literatures on the British Monarchy and also marshals the identity literatures and the nascent literature relating to corporate brands. Six critical incidents that have shaped the monarchy over the last millennium provide the principal data source for this article.

Findings - In scrutinising key events from the institution's historiography it was found that the management and maintenance of the Crown as a corporate brand entail concern with issues relating to (1) continuity *(maintaining heritage and symbolism)*, (2) visibility *(having a meaningful and prominent public profil*e), (3) strategy *(anticipating and enacting change),* (4) sensitivity *(rapid response to crises),* (5) respectability *(retaining public favour),* and (6) empathy *(acknowledging that brand ownership resides with the public)*. Taking an integrationist perspective, the efficacy of adopting a corporate marketing approach/philosophy is also highlighted.

Research limitations – The insights derived from this article are based on the extant literatures on the Monarchy: richer insights would, of course, be derived from undertaking research within the institution. However, the difficulty in gaining access to the Royal Household in undertaking empirical/publishable research renders most methodologies currently used within management research virtually unavailable.

Practical implications – There are two. In terms of the Crown a new tripartite dictum is offered which is broader in scope than Bagehot's and takes account of the Monarchy's constitutional, societal and symbolic obligations. As such, the Crown should be *Dutiful to the tenets of a constitutional monarchy; Devoted to the peoples of the realm and Dedicated to maintaining royal symbolism.* In terms of the management of corporate brands/heritage brands a

five- faceted approach/modus operandi is introduced which is called: *"Chronicling the Corporate Brand."* These are: (a) chronicling the brand's history; (b) assembling a cross-section of individuals to set down the corporate brand narrative; (c) documenting and communicating the insights from the aforementioned (d) marshalling the narrative *vis a vis* corporate brand management/crisis management; (e) revisiting the brand's history for new insights.

Originality/value – This is one of the first articles to examine the British Monarchy through a corporate branding lens. It confirms that the Crown is analogous to a corporate brand and, therefore, ought to be managed as such.

Keywords – British Monarchy, Corporate Brands, Heritage Brands, Chronicling the Corporate Brand, Queen Elizabeth.

Paper type – Case History

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Introduction

The perspective advanced in this article is that the survival of many contemporary organisations is dependent on them being understood and managed as corporate brands. This is especially so for an arcane institution such as the British Crown. Therefore, a key task of management is to ensure that the corporate brand remains meaningful; this means that executives, as brand custodians, should both respond to as well as effect change. In this article a general methodology for informing the above is outlined, which I term, *"Chronicling the Corporate Brand,"* and is based on the premise that there is much to be gained through examining a brand's history; this is especially so for corporate heritage brands and, most notably, the British Monarchy.

The Crown is no stranger to change; some of it has been quite radical. Whereas today, the Monarchy as a brand is seen to be associated with Britain's democratic traditions, it has, in the past, also been associated with theocratic and aristocratic systems of rule. Initially, British Kings were viewed as being *servants of God,* then the people were seen as *subjects of the King*, and finally, today, Kings are seen to be *in the service of the people*.

Our current understanding of corporate brands is predicated on the notion that emotional ownership of brands resides with its brand community. For the British Monarchy as a brand, it follows that those charged with managing the Monarchy as a corporate brand should, therefore, be sensitive to the fact that emotional ownership of the Crown is vested in the public at large. For this reason, monarchs need to be mindful of their obligation to serve the public in a variety of meaningful ways. Contemporary notions of Constitutional Monarchy in Great Britain require a recognition that the real power, and the significance of monarchy are in terms of its iconic, branding-role, as a symbol of both people and of nation rather than in the Crown's constitutional role (important though this still is) with regards to the polity of the United Kingdom.

In broader contexts, the notion that the Crown is analogous to the modern firm and, moreover, that it is akin to a corporate brand is occasionally to be found from those who write about monarchy and even from those from within the institution. For example, within the Royal Family and Royal Household the British Monarchy is often described in colloquial terms as *"The Firm."* (Micklethwait and Wooldridge 2005 p. xv).

Tellingly, the prominent British historian David Starkey (2002) unambiguously acknowledged the importance of branding to Britain's Monarchy when he declared:

"In the age of democracy the crown has to be like any other brand. It has to win the respect of the people."

If it is an irrefutable fact that the British Crown is a corporate brand then it is indubitably the case that it needs to be managed as such. Just as in examining our past we can find our future, a failure to take account of history can mean that history is repeated: this is especially true of venerable institutions such as the British Monarchy. As they say in Russia: *"Dwell on the past and you'll lose an eye. Forget the past and you'll lose both eyes."* (Cohen and Major 2004 p.xx).

Appendix One provides a short, broad, overview of the British Monarchy, with the roles, responsibilities and scope of the Crown in both British and Commonwealth contexts.

For the main, this article focuses on critical events that have shaped the Crown during the 20th century along with one example from the 11th century. However, there have been some recent, and not so recent, events that, in addition, have also been highly significant in the annals and development of the British monarchy and I go on to briefly detail a few of these in the next section.

The British Monarchy: Travails and Prevails

Sunday August 31st, 1997. Stunned, the British public woke up to the news that Princess Diana had been fatally injured in a car crash in Paris. Public grief metamorphosed into disbelief as the Royal Family's stayed away from London and this boiled over into anger in the funeral panegyric delivered by Earl Spencer, Princess Diana's brother (Pimlott 2002 p. 606 and p. 627). It was as if the dogged, stoic and phlegmatic character of the British had been put to one side for something more emotional and immediate.

At the time, the Crown was subject to a good deal of public and media censure and some political analysts surmised that the world, in all probability, was witnessing the death throes of a once great, but now enfeebled, institution. Sir Robert Worcester (1977), a leading UK image-research consultant, reflecting on these traumatic events noted that the monarchy:*"stood on the brink of the abyss, staring down in the chasm of the dismay of a growing number of British subjects."*

Of course, the institution had suffered similar travails before (Bogadanor 1997, Cannon and Griffiths 1998, Gardiner and Wenborn 1995). Consider the issuance of the Magna Carta by the much reviled King John in 1215 and the execution of King Charles 1st in 1649. Forty years on, the Glorious Revolution of 1688-1689 ended the medieval notion that Kings ruled by Divine Right. In the 18th Century, the Crown's prestige was severely impaired by the American Revolution of 1776 which ended monarchical rule in much of British North America (but not in what became known as Canada). A more recent predicament for the Crown was the highly public, acrimonious, and debilitating divorce of The Prince and Princess of Wales (Princess Diana) in 1996.

In synthesising why the British Crown has endured I attribute this to three characteristics: *Provenance, Pertinence, and Popularity*. These characterisations are related to, but are distinct from, the insights detailed latter on in terms of the management of monarchy. Exhibit One outlines these three characteristics *vis a vis* the British Crown.

What is clear is that in numerous instances (both in both recent as well as in past history) by design, as well as by good fortune, the monarchy has been shaken, stirred and has survived.

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The Literature
Three literatures were found to be pertinent to this study: the literature on corporate brands; the literature on the British Monarchy; and the literatures on corporate organisational and social identity.

Some of the principal insights from these reviews are as follows:

The Literature on Corporate Brands
The literature on corporate brands was used to verify the corporate branding credentials of the Crown and also served to highlight the importance of adopting a multidisciplinary perspective in terms of its management.

The nascent literature on corporate brands revealed the strategic and multidisciplinary character of corporate brand management and this suggested that a similar perspective was likely to characterise insights *vis a vis* the British Crown (see: Aaker and Joachimsthaler 2000; Aaker 2004; Argenti *et al* 2004; Balmer 1995, 2001; Balmer and Gray 2003; Balmer *et al* 2009; Hatch

and Shultz 2001, 2003; Kapferer 2002; King 1991; Knox and Bickerton 2001; Mukherjee and Balmer 2008; Holt *et al* 2004; Schultz and Hatch 2003; Urde 2001).

Moreover, the literature provided criteria against which the corporate branding credentials of the British Monarchy as a corporate brand could be determined (Balmer 2008): this is detailed in Exhibit Two.

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The Literatures on the British Monarchy

Remarkably, the British monarchy (including its English and Scottish antecedents) has endured for over a millennium and the history of the institution along with the genealogy and its incumbents are awesome in their telling. Consider, for instance, the claimed royal provenance of Queen Elizabeth II. The Queen is descended from no less than Charlemagne, the Emperor Barbarossa, and Rodrigo the Cid (Sampson 1962). Of course, British monarchs have come in all shapes, sizes, nationalities and personalities. There have been saints *(St. Edward the Confessor)*, sinners *(King Henry II)* and scholars *(Queen Elizabeth I)*. Some were famous *(King Henry VIII)*, infamous *(King John)* mad *(King George III)*, sad *(King Edward VIII)* and indolent *(King George V)*.

It is frequently forgotten that in addition to her roles as British Head of State Queen Elizabeth is separately and divisibly Queen of one hundred million people in her sixteen realms including Canada, Australia and New Zealand (Bogdanor 1997). She is also titular Head of the British Commonwealth of Nations which has a constituency in excess of one thousand million people; between a quarter and a third of all mankind (Cannon and Griffiths 1988 p.632).

Although there is a good deal of popularist material on the monarchy this can obfuscate the not inconsiderable scholarly literature on the British Crown.

The Crown has been studied from a variety of perspectives including anthropology (Hayden 1987; Hocart 1927: Murray 1954), art history (Molesworth 1969), British cultural studies (Couldry 2001), commonwealth studies (Butler and Low 1991), constitutional history (Chrimes 1967), constitutional law (Brazier 2003), heraldic science (Innes 1978), history (Hobswawn and Ranger 1983; Pimlott 2002); philosophy (Montesquieu 1748), political science (Bogdanor 1997; Mayer and Sigelman 1998; Thompson 1971), sociology (Shils and Young 1953), applied psychoanalysis (Jones 1951); social psychology (Black 1953; Billig 1998), social policy (Prochaska 1995) and

theology (Bradley 2002). Also of note, is the medieval doctrine of the King's two bodies (the sovereign as an individual and the monarchy as a mystical institution), which still has some utility in terms of discussions relating to monarchy (Kantorowicz 1957).

As an ancient, prominent, and unique organisational brand, it seems irrefutable that there is merit in scrutinising this institution from both marketing and management perspectives and yet the review of these literatures confirmed that the Crown, until comparatively recently, had rarely been the subject of substantive scrutiny from marketing and management scholars. An exception is the work of and Greyser *et al* 2006 along with the author's individual and collaborative work on the territory (Balmer *et al* 2006; Balmer 2008) relating to the British and Swedish monarchies. In addition, the work of Otnes and Maclern (2007) is notable; their work examined the creation of individual identities *via* the collection and display of artefacts associated with the British Crown.

In terms of advice for monarchs and would-be monarchs there appears to be a surprising dearth of material. Of note, however, are the venerable tomes of Dante (in Church 1879): *De Monarchia;* Defoe (1690): *"Of Royall Educacion: a Fragmentary Treatise,"* Erasmus (1516): *"The Education of a Christian Prince,"* Machiavelli (in Marriott 1949): *"The Prince";* and Viscount Bolingbroke (1738): *"The Idea of a Patriot King."* All of the above tomes offer advice for the education and political formation of monarchs and heirs apparent; some of the advice relates to the former, political, role of monarchs as absolute rulers but Bolingbroke does advocate the role of King in terms of being the "Father of the Nation" which, arguably, chimes with the current role of constitutional monarchy with regard to the polity of the United Kingdom.

More recently, Bagehot's (1867) observations on the roles and functions of the Crown are noteworthy. The most notable of these is Bagehot's celebrated tripartite dictum relating to the monarch's role *vis a vis* the British Prime Minister and Ministers of the Crown. It was, he said, the constitutional duty of the Sovereign to *encourage, advise* and to *warn* the government of the day.

Although frequently examined at a visceral level the British Crown is an important and legitimate area of scrutiny at a cerebral level.

In Great Britain an environment of deference often militates against the Crown being the subject of debate, as none other than H.M. Queen Elizabeth II has noted (Hames and Leonard 1998).

The Identity Literature

Finally, the literatures on corporate, organisational and social identity were scrutinised in order to see whether meaningful insights could be applied to corporate brand identities.

An examination of these literatures was found to be salient in comprehending the Crown as a Corporate Brand (*viz:* Balmer 1995, 2002, 2008a; Cornillisen *et al* 2007; He *et al* 2007;). This is because the Crown not only has meaning as a legal and constitutional entity (Head of State) but also in terms of its symbolic and cultural role (Head of Nation).

The notion that organisations have dual as well as multiple identities is a *leit motif* within the management literature (Albert and Whetten 1985; Balmer and Greyser 2002; Markides and Charitou (2004). Additionally, it has been argued that there needs to be meaningful alignment between various identity types (Balmer and Greyser 2002).

These insights from the identity literatures in management were important , in that the literature on the Crown tends to focus on its constitutional role (Bogdanor 1997) and its symbolic importance (Hayden 1987), but its importance to both state as well as to people is not always accorded prominence.

Methodological Approach

In addition to a review of the above literatures the findings are also informed by case study research and Historical Research. By drawing of both methodological perspectives the objective is to provide normative insights *vis a vis* the management and maintenance of the British Crown as a corporate brand.

In methodological terms, case studies are viewed as efficacious where the research is explanatory in nature and where the researchers are, in effect, faced with a *tabula rasa* as was the case here (Znaniecki 1934; Normann 1970; Yin 1994; Easterby-Smith *et al* 2002; Easton, 2003; Gummesson, 1991,2003, 2005).

Historical research represents a distinct branch of inquiry within management. The literature reveals that normative insights may be discerned when scrutinising an organisation's, or an industry's, historiography (Carroll 2002; Gioia *et al* 2002; Jeremy 1998; Ooi 2002; Parker 2002; Philips and Greyser 2001). Such a perspective does of course underpin leading academic journals

such as the *Journal of Business History* and has been acknowledged in the *Harvard Business Review* (Kantrow 1986; Smith and Steadman 1981).

Within the literature on business history, there is a tradition where normative insights are derived by exploring key historical events and their implications for contemporary corporations. These include Nelson's Victory over Napoleon and the events, and management decisions, which resulted in the sinking of the Vasa Warship in Sweden: see, also, Coleman (1969), Dellheim (1987) Ferrier (1982) Kessler et al (2001), Pringle and Kroll (2000) and Kroll *et al* (2000). As cogently observed by Lowenthal (1998), drawing on and clarifying the past can be relevant for contemporary contexts: this approach has informed this study and is especially apposite for the Crown as a corporate brand.

This article draws from, as well as builds on, both of the above traditions. This is based on the premise that the Crown has the capacity to learn from critical events in its past such is its extraordinarily long, rich and eventful history. However, since the monarchy stretches back to the mists of time certain parameters were set in terms of the sovereigns to be studied.

For this study, it was decided to examine the last six British Monarchs (from Queen Elizabeth II back to Queen Victoria) along with a much earlier and celebrated monarch: King William ("William the Conqueror") who gained the English throne by conquest in 1066. Such an approach was undertaken to find whether important insights could be gleaned from each reign. In all instances, the answer was affirmative.

In terms of the scrutiny of the last six monarchs it was possible to find critical events for each Reign that shed light on key aspects of managing the British Crown as a brand.

Six Insights: Managing the British Monarchy as a Corporate Brand
The Six Insights are as follows:

Insight 1: Continuity (m*aintaining heritage and symbolism)*,
Insight 2: Visibility *(having a meaningful and prominent public profil*e),
Insight 3: Strategy *(anticipating and enacting change),*
Insight 4: Sensitivity *(rapid response to crises),*
Insight 5: Respectability *(retaining public favour),* and
Insight 6: Empathy *(acknowledging that brand ownership resides with the public).*

Each insight comprises three elements: a brief description of a critical event in the institution's history, followed by the implications in terms of the management and maintenance of the Crown as a corporate brand (normative insights), along with a brief comment relating to one of the nascent theories of corporate branding.

Insight 1. The Reign of King William I (1066-1087):
"Maintaining Brand Symbolism and Heritage"
Critical Event: The Coronation of King William I in 1066, shortly after winning the throne of England at the Battle of Hastings, confirmed, sanctified and legitimatised William of Normandy's status as King of England.

Christmas Day 1066 was a defining moment in the annals of English history. On this day French hegemony over the English was confirmed. There was the imposition of a new Sovereign, Royal Family, and Dynasty and, moreover, a new ruling class, a new culture and a new language. (Cannon and Griffiths 1998; Gardiner and Wenburn 1995 p554). Earlier that year, under the command of William, Duke of Normandy, (pretender to the throne of England), the English army was crushed. England's King, the last of the Anglo Saxon line, King Harold II, was slain at the Battle of Hastings**.**

Questions of legitimacy, and authenticity, were very much on the mind of England's new ruler: William, Duke of Normandy (Barker 1969). It came with a realisation that the throne of England could *only* be authentically and completely his if he underwent the traditional Catholic Coronation ceremony; where he was *anointed, consecrated, crowned and acclaimed* as King. Of course, the English Coronation service closely replicated that used by the celebrated Coronation of the Emperor Charlemagne (who was crowned) and, earlier on, the custom of anointing Kings; the inauguration of Pippin in 751 is a case in point (Nelson 1992 p.142; Enright 1985). Today, in Great Britain, the Coronation is very much seen to be part of the country's heritage and of its collective memory. The Coronation was seen then, and still is seen now, seen by the public at large, as *the* defining ritual that accords legitimacy to a Monarch (even though, today, the status of the monarch as Head of State is no longer dependent upon such rites: the situation was materially different in 11th Century Europe).

From an ecclesiastical perspective, Coronations invest a Sovereign with sacerdotal eminence; this is especially the case relating to the anointing of monarch which is by seen both by monarchs and prelates as *the* most central of all the liturgical rites: in effect, a quasi-sacrament. In addition to the above, the rituals and tokens of monarchy as used in the Coronation (such as the crown, orb and sceptre) connote, as well as project, considerable symbolic

power (Barker 1979, Cannadine and Price 1992, Hayden 1987). The Coronation, and the symbols of Monarchy, were critical to William since it gave his reign both legal legitimacy and ecclesiastic approbation. Of particular importance was for King William to reinforce the view that he was Sovereign by Divine Right. The cross at the apex of the Crown is not there only for aesthetic and decorative purposes. Then, as today, the Crown is unquestionably the brand marque *par excellence* with, perhaps, the exception of the crucifix *vis a vis* the Roman Catholic Church. Surprisingly, perhaps, an opinion poll undertaken in the 1960's showed that 30% of the British public thought that the Queen had been especially chosen by God to be the British Sovereign (Prochaska 2001 p.204)

The symbolic meaning of the crown is such that it is not simply a mark of Kingship but also one of authority and sovereignty (Tresidder 2004, Barker 1979). This perhaps explains why King William was eager to be invested with the Crown as soon as possible after his defeat of King Harold at the infamous Battle of Hastings. After 1066: *"He wore his crown three times each year, as often as he was in England. At Easter he wore it in Winchester, at Pentecost at Westminster, at mid-winter in Gloucester; and there were then with him all the powerful men over all England."* (Anglo Saxon Chronicle 1086/1087).

The viewpoint of King William still resonates with the Crown and Royal Household today. One confidant of the Queen Elizabeth II related how there had, *de facto*, never been an abdication *vis a vis* the British Monarchy and confirmed the centrality of the Coronation in according legitimacy and authority: *"You see, Edward (King Edward VIII 1936-1936) ran away before he was crowned. He was never anointed, so he never really became King. So he never abdicated."* Paxman (2007. p.125) The rite of anointing the monarch with Holy Chrism is one that, significantly, because of its sacramental nature, was hidden from the gaze of the congregation and television viewers during the Coronation of Queen Elizabeth: a coronation that closely follows the pattern of King William's coronation and which, of course, takes place in exactly the same Abbey Church.

Normative advice re the management of the Crown as a corporate brand:
(a) Symbolism and rituals can be critically important dimensions in managing and maintaining the corporate brand
(b) It is important to understand and maintain brand heritage and to keep the saliency of the brand's authentic nature.

Theoretical Insight:
This critical incident appears to support something of the nascent theory of corporate heritage brands which notes that for a heritage brand to claim to be authentic it has to

meet two criteria: (i) its ability to clarify the past and (ii) to make the past relevant for contemporary contexts (Urde et al 2007). The criterion appears to apply to the Coronation of King William I.

Insight 2. The Reign of Queen Victoria (1837-1901):
"Visibility" (Having a meaningful and prominent public profile)
Critical Event: The crisis caused by Queen Victoria's lack of public visibility in the aftermath of the death of her husband, Prince Albert (The Prince Consort)

In 1861 Prince Albert, the consort of Queen Victoria, died. Overcome with grief the Queen withdrew from public gaze and strictly limited her activities to the administrative affairs of State (the approval of legislation, reading papers of state and meeting the Prime Minister etc).The Queen eschewed events that brought her into the presence and gaze of the general public; what is sometimes called affairs of Nation (Hardman 2007).

Victoria's absence for almost a decade led to growing disquiet among much of British society and led to the rise of republicanism and the formation of republican clubs throughout Great Britain (Thomson 1967 p.171). In a celebrated action by a member of the public, a handbill was fixed to the walls of Buckingham Palace; it captured something of the *zeitgeist* and read as follows: *"These extensive premises to be let or sold, the late occupant having retired from business"* (Prochaska 2001 p. 101).

Fortuitously, if not paradoxically, it was the recovery from a life-threatening illness of the Prince of Wales (the future King Edward VII) in 1871, that brought the Queen out of mourning. The public rejoicing that followed the news of his recovery struck a chord with the Monarch who, once again, took up affairs of the nation. By embracing the more ceremonial aspects of the Crown, Queen Victoria successfully rekindled the bond between the monarchy and public. In subsequent years the monarch, and monarchy, grew in esteem as a corporate brand as evinced by the populist jubilee celebrations of 1887 and 1897 (Ormrod 2001 p.245).

The above provides a salient lesson for constitutional monarchies in that they need to be *seen*. The importance of public visibility to the survival of the Crown was emphasised by Bolingbroke in 1738 in his treatise *The Idea of a Patriot King* (Prochaska 2001) who noted that popularity was the sole foundation of Royal authority and asserted that the Crown's charisma was dependent on Royal appearances.

In broader contexts, public service is a cornerstone of constitutional monarchy. The very earliest notions of Kingship had little to do with dynastic

inheritance but a great deal to do with an individual's suitability to become the Sovereign. Then, as now, monarchs might usefully heed the ancient monarchical precept of *ad vitam aut culpam*: "for life until removed for fault." It was this dictum that informed the appointment and removal of the first Christian monarchs (Manchester 1993 p.18).

In surveying the reasons for failed monarchies the Oxford constitutional expert Vernon Bogdanor (1997) concludes that most failed because they had been discredited and, thereby, fatally wounded. It might also be added that a lack of visibility has the potential to undermine the institution: a lesson from the Reign of Queen Victoria that the Royal Household of today failed to take account of in the aftermath of the death of Princess Diana with destructive effect.

Normative advice re the management of the Crown as a corporate brand
(a) Being visible and adopting appropriate behaviour (public service) is, arguably, the most powerful form of corporate brand communication
(b) The Brand Promise is akin to an emotional contract. If broken, an institution can be undermined and even fatally damaged.

Theoretical Insight:
This critical incident also supports the general theory vis a vis corporate communications that behaviour is the most powerful form of communication, what Balmer and Gray (1999) term primary communications as part of what they call their total corporate communications mix.

Insight 3. The Reign of King Edward VII (1901-1910):
"Strategy" (anticipating and enacting change)
Critical Event: Redefining the Crown's brand identity by emphasising its symbolic role and philanthropic credentials.

The short reign of King Edward VII marked a vital transition in the corporate brand identity of Britain's monarchy. With Edward's reign came the realisation that in a more open, technologically-advanced, and increasingly less deferential age, the survival of monarchy was not so much dependent on its vestigial constitutional powers and obligations but on its ceremonial, public and philanthropic roles (Hobsbawn and Ranger 1983; Taylor 1977 p. 206; Prochaska 1995).

As such, the King and his advisors repositioned the crown as a corporate brand along the above lines.

Cannadine (1992 p.7) mused that although Monarchs no longer rule by Divine Right, the divine rites of Monarchs, in our contemporary times, continue to beguile and enhance our society and civilisation. King Edward and his advisors understood this and realised that there was merit in the monarchy being seen to be magnificent. As one courtier has noted, the pomp and circumstance of monarchy make the strong meek and the meek tremble (Shea 2003 p.146-7).

Aided by his advisers, the King invigorated the pomp and ceremonial aspects of the British monarchy. The panache and precision we now take for granted *vis a vis* the British Monarchy owes much to King Edward VII; in earlier reigns it had been horrendously slipshod. The Coronation of Queen Victoria was a case in point: the clergy lost their place in the order of service; the Archbishop of Canterbury placed the ring on the wrong finger which occasioned the Queen to wince with pain; another Bishop managed to fall over; the singing by the choir was wretched; a Lord tripped on his robes and tumbled down the stairs and two of the trainbearers talked throughout the entire coronation ceremony. There was more. On leaving Westminster Abbey Queen Victoria was scandalised to see that in a side chapter an altar was covered with half eaten sandwiches along with empty bottles of wine (Cannadine 1983 p.119; Paxman 2007 p. 128). Clearly, Queen Victoria was not amused.

As part of the King's strategy for effecting a renaissance of royal ritual, ancient ceremonies were revived, revisited, and reinvigorated -- especially the annual State Opening of Parliament. The environs of Buckingham Palace were radically refashioned in order to allow for grand ceremonial displays and to more comfortably accommodate the large crowds in an area that is now colloquially and appropriately known as "Ceremonial London."

The approach taken by Edward and his advisors might seem to be counter-intuitive since, both then and now, making the modern monarchy relevant invariably leads to calls for the institution to 'innovate' *via* strategies of 'modernisation' and 'simplification'.

To Edward, "innovation" entailed the re-visiting and rediscovery of brand heritage; especially in terms of symbolism. Thus, whereas most other monarchies were pensioning off their carriages; simplifying their coronation rituals and eschewing the wearing of crowns, King Edward, paradoxically, brought the carriages back into use and commissioned a new state landau; he elaborated the coronation rites and reinstituted the tradition of wearing the crown and coronation robes at the annual state opening of Parliament.

In addition, realising that all ceremonial is preposterous unless perfectly meticulously executed, King Edward VII took care to ensure that crown ceremonies were very carefully planned and choreographed. In a profound sense of the phrase King Edward invented the tradition of the ceremonial monarchy. It worked and it was liked.

It still is, of course, as evidenced by the large crowds who witness the Changing of the Guard; the State Opening of Parliament and Trooping the Colour (the ancient military ceremonial that takes place on the monarch's official birthday.)

The importance of ceremony to the polity of democratic societies was averred by Keynes (1936). He concluded that one explanation why so many democracies were unsuccessful was their failure to recognise the importance of ceremony. By the same token, I note how ceremonies were of central importance to the Nazi regime in Germany in the last century and to North Korea today. What is certain is that rituals and ceremonies are unquestionably of considerable importance and can bolster democratic as well as despotic regimes.

As Sovereign, Edward did much to lay the foundations of Britain's monarchy as we know it today whereby the monarch *is not merely Head of State but, moreover, the head and focus of civil society.* This was the *second*, critical, strand of the new strategy for the Crown.

As a public monarch, Edward performed his public obligations as constitutional monarch with skill and reached out to the public by travelling indefatigably through the length and breadth of the Realm (Cannon and Griffiths 1998 p.583).

As a philanthropic sovereign, Edward VII realised that if the institution was to survive and flourish it had to be of *relevance* to the British public at large and that the monarchy by doing good would be seen to be doing well: the doctrine of *noblisse oblige*. As such, particular attention was accorded to activities associated with public welfare and benevolence and highlighting the plight of the poor, weak and disadvantaged; this established what has been termed *The Welfare Monarchy* (Prochaska 1995p.282). This is not unlike the CSR activities that are now undertaken by many contemporary corporate brands (Brammer and Pavelin 2004; *The Economist* 2008a; 2008b). It was as if King Edward VII had written *"the triple bottom line"* into the articles of association of the Crown. Before Edward's Reign Monarchs appeared to follow the bon mot: *"Remember who you are,"* but, from Edward's Reign

onwards, this doctrine appears to have been modified to *"Not only remember who you are but be guided by what you can do."*

Today, the philanthropic activities of the Crown are realised to be of particular saliency and this was confirmed by a Mass Observation Survey undertaken in the 1960s (Prochaska 2001, p. 224). More recently, as a senior member of staff of Prince Charles observed:

"The Monarchy is moving from being an institution principally famous for ceremonial occasions to being an institution principally of value for what it can add to the country through public service."

(Prochaska 2001 p.225)

Normative advice re the management of the Crown as a corporate brand:
(a)Anticipating and accommodating change are necessary to maintain brand saliency
(b) Adopting a more explicit Philanthropic/CSR stance has been necessary for the Crown's survival by monarchs, both past and present
(c) Sensitivity (rapid response to crises).

Theoretical Insight:
In theoretical terms the repositioning of the corporate brand at this time supports the general theory of identity that: "Differences of identity highlight distinctiveness in identity." (Balmer 2008a p.889). Normally, this theory has an intra-organisational context but in this instance, clearly applies to instances where there has been a meaningful repositioning of a corporate brand identity. Theoretical insights from organisational identity also appear to resonate here in terms of corporate brand identity. For instance, Czarniawska and Wolff (1998) found that organisational identities are created via the adoption of symbolic behaviour and language. Pratt and Rafaeli (1997), and Glynn (2000) noted the importance of rites and rituals, artefacts and organisational dress etc in identity creation. Mead (1934), of course, advanced the theory that identities are symbolically enacted.

Insight 4. The Reign of King George V (1911-1936): "Sensitivity" (rapid response to crises)
Critical Event: The affirmation of the Crown's British credentials via the adoption of a new, dynastic, corporate brand name during World War One. The British Monarchy then had a German Dynastic name (Saxe-Coburg Gotha). This was unacceptable to the public and opinion formers when Great Britain was at war with Germany.

One of the most remarkable, and successful, examples of re-branding anywhere over the last hundred years must surely be the one that took place

during the reign of King George V. His reign marked the end of one dynasty and the birth of another. *Why did this happen?*

During the Great War of 1914-1918 when Britain was at war with Germany there was widespread loathing towards all things German. At that time, the dynastic name of Britain's Royal Family was Saxe-Coburg and Gotha: and (for many) at a time when Britain was at War the notion that the dynastic name (i.e., brand) was foreign, and seemingly of the enemy, was abhorrent. The Crown's Teutonic links were conspicuous in several other regards in that there were close blood ties with the German Crown and Aristocracy and the British Royal Family still held German aristocratic titles. In addition, both the King and Queen spoke English with a discernible German accent (Cannon and Griffiths 1998 p591). As such, King George V was seen as Britain's "German" King and there were calls for his abdication (Hayden 1987 p.45).

A drastic re-branding exercise was called for and in what was unquestionably a masterstroke, the King's Private Secretary suggested that the dynastic name should be changed to that of Windsor (Hayden 1987 p. 46). This dynastic name seemed so safe, solid, timeless and traditional because it connoted a Royal House that was (or appeared to be) quintessentially English and insinuated a dynasty that had an enviable English and British provenance. Nevertheless, it was, in effect, the adoption of a faux corporate brand heritage, something that is not uncommon today.

As part of this exercise the Royal Family gave up their claim to German titles and, importantly, abolished the bar on members of the Royal Family marrying non-royals. The response was a timely one since, as noted by Nicolson (1952), by the end of the Great War the world had seen the disappearance of five Emperors, eight Kings and eighteen Dynasties and there was no certainty that Britain's Monarchy would have endured. As has been judiciously explained by Bogdanor (1997) in his analysis of monarchy, most monarchies disappear as either a consequence of war/conquest or because they self-destruct: both phenomena threatened the Crown during the 1914-1918 War.

Lord Stamfordian, the King's Private Secretary (and, *de facto*, corporate brand manager to the British Crown) and who King George V credited with teaching him how to be a King, in 1918 penned the following guidance: *"I am not concerned at the possible sacrifice of old traditional ideas and customs regarding Royalty. Some of these have already been sacrificed. Sovereigns must keep pace with the times"* (Prochaska 2001 p. 157 and 169).

Interestingly, H.M. King Carl XVI Gustaf of Sweden has the motto: *"For Sweden – With the times."* The King explained to us the significance of his motto:

" 'For Sweden – With the times.' To me it means being a monarch in a modern society – that is, to adapt the role by meeting the demands of a changing world. Not being ahead of the times, not being behind the times. But rather being in our time. It's about sensing feelings and what is right at the time – what the Swedish people wish and expect from a modern monarch."

Audience with H.M. King Carl XVI Gustaf, February 17, 2004
See the collaborative study on the Swedish Crown undertaken by Balmer, Greyser and Urde (2004, 2006)

Normative advice re the management of the Crown as a corporate brand*:*
(a) Respond swiftly, skilfully and resolutely in response to sudden changes in the environment.
(b) Ensure that senior courtiers/managers are of a sufficiently high calibre and realise the importance of corporate brand management and maintenance.
Theoretical Insight:
The theory of corporate brand building is made up of a number of building blocks (Mukherjee and Balmer 2008) and among these are values and priorities (Aaker 2004); and image (Hatch and Schultz 2001). However, during the Great War, the monarchy's associations, communications, image and values were felt (rightly or wrongly) to be highly inappropriate by the British Public (its brand community). The major rebranding exercise (including significant changes to the Crown's identity traits) did much to assuage public unease.

Insight 5. The Reigns of King Edward VIII (1936-1936) and King George VI (1936-1952): "Respectability" (Retaining Public Favour)
Critical Events: The Abdication of King Edward VIII did great damage to the Crown. However, it was the Bombing of Buckingham Palace during the Second World War in the Reign of George VI which re- established public respect for the Crown and as such for King George VI and Queen Elizabeth (the mother of Queen Elizabeth II)

On the morning of January 21, 1936, the centre of London shuddered as the artillery of the British Army boomed out a Royal salute. Following time honoured tradition, and with great pomp and ceremony, a Royal Proclamation announcing the accession of the new King Emperor was declaimed by Kings of Arms in the capital cities of London and Edinburgh.

Britain had a new King: the second of three Kings who were to reign as monarchs in 1936 but the only one *not* to be crowned.

The monarch was King Edward VIII but his position as sovereign came to an abrupt end on 11 December, at precisely 1.52 p.m., when in a cataclysmic act in the annals of the British monarchy, King Edward VIII gave his Royal Assent to a Bill of Abdication and relinquished his status as King-Emperor in favour of his brother: The Duke of York. That evening, in what has become the most extraordinary of all royal broadcasts Prince Edward (as he had become) uttered the following, fateful words to the peoples of the British Empire:

"A few hours ago I discharged my last duty as King and Emperor"

He continued:

"I have found it impossible to carry the heavy burden or responsibility and discharge my duties as King as I would wish to do without the help and support of the woman I love." (Broad 1936 p.224)

The woman was Mrs Wallis Warfield Simpson, a US divorcee and a close companion of the King of several years standing.

The affair had scandalised many (but by no means all) in Britain. The King's relationship with Mrs Simpson was considered to be both *outré* and unbecoming of a British Monarch. The Prime Minister and Bishops were not quiescent on the matter and moved to oust the King.

The dethronement of Edward VIII was a powerful reminder that British monarchs reigned on sufferance, and that the pomp and sycophancy that accompanied the monarch counted for nothing if the "rules" were disobeyed (Pimlott 2002 p.37. Bogdanor 1997 p269). Respect was not an unalienable right of monarchy or monarchs: it had to be earned and it had to be maintained.

Edward VIII was removed to save the monarchy (Powell in Hennessy 1996 p.20): it was (and is) the survival of the *institutional brand* and not the continuance of the *individual* (celebrity) *brand* that is in the end critical. This explains why the Royal Household, Government and Church focussed on monarchy rather than monarch or, indeed, dynasty.

The primary task for the new King, George VI (the younger brother of Edward VIII), was to assuage the acute damage caused by his brother's omission and the loss of respect for the Crown.

With the outbreak of the Second World War in 1939 King George's resolve in this matter was all too soon put to the test. It was the bombing of Buckingham Palace in 1940 that cemented, once again, the nation's respect for the monarchy (Ormrod 2001). Surveying the rubble of Buckingham Palace Queen Elizabeth (the King's consort) made the following celebrated comment:

"I'm glad we've been bombed. It makes me feel as if I can look the East End in the face." (Prochaska 2000. p. 194).

The people of London's east end had taken a good deal of the brunt of the bombing of London and had suffered greatly.

Curiously, just as the Crown's German associations during the First World War nearly undermined the monarchy it was, paradoxically, and by a twist of fate, a German bomb which had, unwittingly, restored public respect in the Monarchy during the Second World War.

Normative advice re the management of the Crown as a corporate brand:
(a) The loss of corporate brand reputation can be fatal to a corporate brand but the seemingly catastrophic loss of it can, with careful management be regained.
(b) Corporate Brand managers should be mindful of the fact that corporate brand reputations take time in their creation but can be destroyed very quickly. It is the institutional brand rather than the individual (celebrity) brand "The King" that in extremis must take priority and should endure.

Theoretical Insight:
In general terms, the above incident also supports the general theory of corporate brand building (Mukherjee and Balmer 2008) where importance is accorded to the importance of primitives or building blocks; a key one of which is the maintenance of (a favourable) image.

Insight 6. The Reign of Queen Elizabeth II (1952-) Empathy: "Recognising that emotional ownership of the corporate brand resides with the public."
Critical Event: The Crown's dramatic climb-down to public and media demands that the 1953 Coronation should be televised by the British Broadcasting Corporation (BBC).

It is sometimes forgotten that the Coronation of Queen Elizabeth II in 1953 was marred by considerable controversy - a quarrel that resulted in a clash of wills among the Crown, British Public, and media.

In the run-up to the Coronation, the Palace, Prime Minister, and the senior Prelate of the Anglican Church were all obdurate in their opposition in

having the Coronation televised. A resolute public, spirited lobbying from the BBC, and a concerted campaign by the British press led to a *volte face* on the part of the Establishment and the cameras were, finally, allowed into the Abbey (Cannadine 1983; Cockerell 1988; Hennessy 2007; Pimlott 2002).

Among the ineffectual objections raised against having the ceremony televised by the great and the good were those voiced by the British Minister, Sir Winston Churchill, and the Queen's Private Secretary who were worried that considerable strain would be placed on the Queen caused by the TV cameras and studio lights. The Palace was also concerned that any imperfections in the ceremony, or in behaviour, could be a National embarrassment.

For his part, The Archbishop of Canterbury was exercised at the thought that the general populace might not show due decorum whilst viewing the ceremony: he was especially horrified at the thought that some might watch the ceremony whilst imbibing beer in a public house.

As noted by Macmillan, the will of the people prevailed and the establishment had to affect a gracious climb-down (Catterall 2003; Hennessy 2007 p. 243-244).

In a powerful way, the televising of the Coronation had "democratised" the Crown to a degree hitherto unknown. It came with a realisation that *the real power behind the throne was the British public* who watched the Coronation at home on their TV screens rather than those on the choir side of the rood screen within Westminster Abbey. The effect of the broadcast was momentous with two eminent US sociologists who in analysing public response to the Coronation Rites concluded that it was nothing less than a religious experience on a national scale (Shils and Young 1953).

On Coronation Day (2 June, 1953) an extraordinary 20 million people (40% of the population) watched the service on television in a country which still only had 2.5 million television sets. Arguably, Queen Elizabeth II was the first British Sovereign to be truly crowned, *"in the sight of the people,"* as the coronation service has long ordained (Cannadine 1983 p.158). The broadcast revealed that in a more egalitarian and technology-orientated age the Rites of Monarchy can no longer be the preserve of the few but should be accessible to the Crown's brand community of millions both at home and overseas. Indeed, such was the global interest in the ceremony that the US-based *Time* Magazine made a bold and atypical claim that *"The whole world is royalist now."* (Shawcross 2002 p.54)

In retrospect, what was surprising about the controversy was the myopic mindset of Court, Cabinet and Clergy who failed to grasp that the *meaning* of the Coronation had and should change: ceremonies, rites and symbols can, over time, acquire different meanings.

The imbroglio was a powerful reminder that theocratic and aristocratic power of monarchy had progressively been supplemented by democratic power: the monarchy was there *for* the people and not *vice versa*. As Lampedusa (1958) cogently observed in his classic novel, *"Il Gattopardo"*, (The Leopard): *"If we want things to stay the same, things will have to change."*

The televising of the Coronation underpinned the *actualité*: the Monarchy, at its quintessence, through the course of a millennium had become a plebeian and democratic symbol and very much less a symbol of the aristocracy let alone a theocracy. British monarchs need to be mindful not only of the *vox dei* (the voice of God) but importantly the *vox populi* (the voice of the people). In terms of corporate brand heritage, both were critical to the Carolingian Coronation rituals of the 9th century (Nelson 1992). Of course, elites have always buttressed their rule with ritual, ceremony and symbolism: King William and King Edward VII knew this all too well, however, increasingly, the ceremonies of monarchy reflect not so much that sovereignty resides with the monarchy but with the populace. The televising of the Coronation of Queen Elizabeth was a potent reproach to those who had failed to acknowledge the brand-like nature of the Crown where it was no longer the case of *the monarch having a people but of the people having a monarch.* Constitutional monarchies and corporate brands in addition ignore the *de facto* public ownership of brands at their peril.

As one senior courtier recently remarked:

"The Monarchy cannot just exist. It depends on popular support to survive, and that means adapting." (Hardman 2007 p. 13)

Thus, although to all outward appearances the Coronation of Queen Elizabeth II is similar to that of William the Conqueror some nine hundred years earlier, the meaning of the Coronation had morphed over the passage of time. The Coronation was not so much about the British Monarch but, in reality, was more about the British.

Interestingly, research undertaken by Black (1953 p.28) sought to explain why, in the Queen's Canadian Realm, there was such extraordinary public exuberance spirited during the Queen's visit to her Dominion. His

explanation was that Canadians coveted bi-lateral adulation; from them to their sovereign and, significantly, from the Canadian Queen to them. Black provides a cogent psychological explanation of what is, in effect, a revised notion of the point of monarchy by giving the following account:

"The (Canadian) public is on display because it desires to be loved. It wants the smile of Monarchy, the Royal sign of gratitude. It craves to display its ability, its planning, its intelligence, its kind-heartedness and courage. The public in effect says: 'Look on us, O Monarch. We are your people; we are good!' "

It is a telling reminder that contemporary notions of monarchies as corporate brands are such that it is more appropriate to speak of nations having Kings rather than Kings having subjects; the monarchs of today are in the service of their subjects and not *vice versa*.

Black's research can be drawn upon, and augmented, to explain *why* the negative reaction to the Crown after the death of Diana, Princess of Wales when the Queen and Royal Family went into private mourning.

This is because Monarchs have *two,* familial, obligations; to their immediate family and, importantly, to the family that is the British public. It could well be that the Crown, for some, fills a vacuum that was once filled by the extended family and the support offered by the mainstream churches and religions.

Unlike the past, to me, contemporary notions of monarchy would appear to demand that the Sovereign's public role has been augmented to include public *commiserations* as well as celebrations.

Thus, in the aftermath of the death of the Princess of Wales many wished the public to engage in *bi-lateral expressions of grief and mourning* in the same way as the Canadian public sought bi-lateral expressions of adulation. As such, in describing the scene outside Buckingham Palace when Queen Elizabeth (and also Princes William and Harry and others) were consoled, and when they, in turn, consoled the public, I offer the following explanation (adapting that of Black):

"The public were on display because it desired to be consoled as well as to console. It wants to witness the tears of Monarchy, the Royal sign of grief and mourning. It too, also offers tears of grief; tears which display their humanity and empathy. The public in effect says: 'Look on us, O Monarch. We are your people and we too are sad.' "

Recently, the British Crown appears to have recognised the imperative of seeing the institution through the eyes of the public. The statement made by Queen Elizabeth II in 1997 on the occasion of her 50th wedding anniversary is, perhaps, one of the most remarkable of her reign:

"Despite the huge constitutional difference between a hereditary monarchy and an elected government, in reality the gulf is not so wide. They are complementary institutions, each with its own role to play. Each, in its different way, exists only with the support and consent of the people. That consent, of the lack of it, is expressed for you, Prime Minister, through the ballot box. It is a tough, even brutal, system but at least the message is clear for all to read. For us, a Royal Family, however, the message is often harder to read, obscured as it ca be by deference, rhetoric or the conflicting attitudes of public opinion. But read it we must." (Cited in Hames and Leonard 1988)

Normative advice regarding the management of the Crown as a Corporate Brand:
(a) A distinction needs to be made between the legal ownership of the monarchy as a corporate brand (by the dynasty and by the apparatus of the nation state) and its emotional ownership by the general public. The Crown's corporate brand power is dependent on the latter and there are important obligations that flow from this.
(b) Customs and traditions need to be considered so that they remain meaningful to the crown's brand community. This may mean that some traditions are ended, altered, re-instated or although retained are reinterpreted by key stakeholders.

Theoretical Insight:
This critical incident supports the theoretical contributions of Lawer and Knox who state that, in part, an effective corporate brand requires customer involvement (the public in this case) and fostering knowledge-creating customer partnerships. Balmer (2008) in his corporate branding mix includes relevance and responsiveness as key corporate brand management determinants; both were very apparent in the above critical incident. The "Latin School of Thought" in marketing (Badot and Cova 1995) is also salient in terms of our comprehension of the Crown as a brand since it argues that marketing management should, in part, be focused on the creation of social ties between individuals via an individual's membership of a corporate brand community. The British Monarchy very much appears to fulfill this role.

Managing the British Monarchy as a Corporate Brand: Normative Insights
A principal aim of this article was to provide some normative insights in terms of managing the monarchy as a corporate brand. The six critical incidents examined in the case history revealed the significance of continuity (*maintaining heritage and symbolism)*; visibility *(having a high public profile*); strategy *(anticipating and enacting change)*; sensitivity *(rapid response to crises)*;

respectability *(retaining public favour);* and empathy *(acknowledging that brand ownership resides with the public).*

With explicit reference to the insights from this case history it is possible to align each insight to an area of a specific zone of management or management activity. For instance:

Insight 1, *continuity* is analogous to corporate identity and corporate brand heritage (Balmer 2008; Urde *et al* 2007)

Insight 2, *visibility* is analogous to corporate communications (Bernstein 1984; Van Riel 2003;   Greyser *et al* 2006; Christensen *et al* 2008)

Insight 3, *strategy* is analogous to corporate strategy (Andrews 1980) but also is analogous to ideal identity (Balmer and Greyser 2002)

Insight 4, *sensitivity* is analogous to crisis management/leadership (Nelson and Kanso 2008)

Insight 5, *respectability* is analogous to corporate image and reputation (Fombrun and Shanley 1980; Gray and Balmer 1998; Worcester 1997)

Insight 6, *empathy* is analogous to marketing (Kotler 2003), corporate marketing (Balmer and Greyser 2006) and also is analogous to stakeholder management (Mitchell *et al* 1997).

Beyond Bagehot. A new tripartite dictum: *"Dutiful, Devoted and Dedicated"*
To date, the responsibilities of the British Sovereign have emphasised the constitutional imperatives of the position as captured in Bagehot's insightful dictum that the obligations of the Monarch are to *encourage, advise* and to *warn* the government of the day. However, when perceiving the Crown through a corporate branding lens it is apparent that this represents a narrow conceptualisation of the Monarchy's corporate brand promise.

In response, I suggest that the tripartite precepts of constitutional monarchy are in terms of being *dutiful, devoted and dedicated*: this encapsulates the Crown's *constitutional, societal and symbolic roles*.

As such, it is expected that the Monarch, *and those supporting to the institution of monarchy*, will be mindful of their obligations to be:

Dutiful to the tenets of a constitutional monarchy
Devoted to the peoples of the realm and
Dedicated to maintaining royal symbolism

The above can be explained in a little more detail as follows;
Dutiful: Bagehot's tripartite dictum may usefully inform the monarch's responsibilities to the constitution.

Devoted: In terms of the Crown's obligations to the peoples of the Realm I suggest that this should be informed by the following concerns: <u>to celebrate</u> their achievements; <u>to commiserate</u> with them in times of adversity and <u>to illuminate</u> the plight of the ill, dispossessed, vulnerable and/or forgotten.

Dedicated: Upholding the dignity, symbolism and traditions of Kingship so that they remain meaningful to both nation and to society at large.

"Chronicling the Corporate Brand": a modus operandi for the management of corporate heritage brands
There is a wealth of management insight which can be extracted from the history of heritage brands; the discovery and comprehension of corporate brand values are cases in point (Balmer *et al* 2006; Urde *et al* 2007). Heritage brands, it should be remembered, imbue institutions with long-held values that in contemporary contexts mean that such brand values are relevant and distinctive. As such, decision makers should be *au courant* with a brand's history and the critical events that have marked as well as shaped its corporate brand identity. Organisations in examining their past often find their future and a brand's history has the potential to guide management decision making for those having custodianship of a heritage brand. In short, a brand's history can be regarded as a key resource. This retrospective of the British Monarchy has revealed the efficacy of adopting such a perspective. Such an approach is likely to be efficacious for a variety of heritage brands, from a gargantuan brand such as the Catholic Church, to celebrated consumer brands such as Raffles Hotel as well as to small scale brands such as Morgan (car makers) and Balmer (Swiss watch maker).

However, institutions, both ancient and modern, sometimes forget, misunderstand, or ignore their history. As such, critical insights in terms of managing an institution as a meaningful corporate brand may no longer inform contemporary decision-making processes. Critical insights from an organisation's past should be viewed as a critical institutional resource and part of an organisation's collective memory. As such I advocate a basic, five stage modus operandi, relating to the above -- i.e.,

chronicling/assembling/documenting and communicating/marshalling/ and
revisiting -- as follows:

(a) chronicling the brand's history in order to uncover key dimensions of a
brand's values as well as to reveal critical events which have shaped the
brand and which also have the potential to inform current decision-
making activities.

(b) assembling a cross-section of senior managers from key directorates to
set down the corporate brand narrative and the lessons that flow from
scrutinising key events of a brand's history. In addition, outside specialists
such as management academics and consultants could be appointed in
order to provide greater insight and objectivity; also, the cerebral prowess
of more junior staff who are potential "high fliers" should not be ignored.
Where possible the group should include a range of ages and
representatives of both sexes. Non-management staff should also be a key
part of the process since front line staffs invariably have a wealth of
experience as well as insight.

(c) documenting and communicating the insights from the above
retrospective so that they might be used as a key resource in terms of the
organisation's corporate branding and marketing activities along with
strategy formulation, corporate communications, staff training and
induction programmes as well as providing a key template in terms of
providing insight *vis a vis* a brand's values).

(d) marshalling historical insights may be used by senior managers as an
element of scenario training *vis a vis* crisis management and might usefully
be referred to when confronted with an actual crisis.

(e) *revisiting* the brand's history needs to be undertaken since new insights
may be gleaned by different individuals with different perspectives and
when an organisation is, potentially, facing what appears to be uncharted
territory.

The process of chronicling a brand's history also has the benefit of
confirming/augmenting key aspects of a brand's heritage. For some brands,
such an activity may lead to the discovery of a brand heritage: this occurred
in the years leading up to the bi-centenary celebrations of the University of
Strathclyde in 1996, with which I was intimately involved. More specifically,
it led to the formal adoption of a full coat of arms along with the motto:
"Useful Learning" which was explicitly derived from the University's founder,

John Anderson, who founded an institution which was charged with engaging in research and teaching that had a practical utility. The motto comes from his own words that his University should be: *"A seminary of useful learning."*

Of course, we should be mindful of the canard that history never repeats itself in precisely the same way and contexts are invariably different. However, a powerful riposte to the above is to note the pedagogical value of examining critical events in an organisation's history and development.

In broader contexts, I note that the examination of past campaigns (successful or otherwise) is an important part of the training of cadets at British military and naval colleges. A similar doctrine informs postgraduates reading for MBA degrees at leading business schools and which include courses on business history. Clearly, chiefs of staff along with many in the business school professoriate are mindful of the celebrated adage that those who forget history are forced to repeat it.

The Findings *vis a vis* Theories relating to Corporate Branding, Corporate Identity and Corporate Marketing

The insights from this retrospective of the British Monarchy reveal that many facets need to be considered in terms of the management of the Crown as a corporate brand. This supports a key theory relating to corporate brand management in that a broad, multidisciplinary approach is required; this is somewhat different from the management of product and services brands (King 1991; Balmer 1995; Balmer and Gray 2003; Knox and Bickerton 2003; Schultz *et al* 2005 etc).

With regard to broader identity theory, the examination of the British Monarchy supports the theory that organisations are inhabited by multiple identities; for instance, many institutions have both a corporate identity in addition to a corporate brand identity (Balmer and Greyser 2002). The study also suggests that in addition to Albert and Whetten's (1985) notion that entities have a utilitarian (for the Crown: its constitutional role) as well as a normative identity (for the crown: its emblematic role as an iconic symbol of state) it also has a cultural identity (for the crown: its societal covenant and obligations). More generally, in terms of medieval theories of monarchy which cogitated over the King's two bodies (Kantorowicz 1957) relating to the parameters of the person of the monarch and the monarchy as an institution, from this study it is clear that theories of Kingship in the 21st century need to accommodate additional perspectives of monarchy.

In a related vein, the analyses of the Crown reveal both explicitly and implicitly that key corporate-level activities are interrelated and that there are multi-lateral relationships between them. For these reasons, corporate brand management, although undoubtedly of considerable importance, may in certain context be viewed as a key element of a much broader gestalt: that of corporate marketing (Balmer 1998). The nascent theory of corporate marketing is that it should be viewed as an organisational-wide philosophy and one that marshals corporate-level activities relating to corporate branding, communications, identity and corporate image/reputation etc; its position as an explicit function should be secondary to its status as an organisational-wide philosophy. Moreover, the theoretical notion regarding the efficacy of aligning key zones of corporate marketing is one that has been a key concern for the Crown and would suggest the efficacy of such an approach (Balmer and Greyser 2002).

The importance of stakeholder management is also significant since a careful scrutiny of the key events detailed in this retrospective reveals that the relative importance of stakeholder groups has shifted, quite markedly, with the passage of time. Agle and Wood's (1997) theory of stakeholder identification is predicated on the existence of a meaningful institutional-group relationships; as such one, or more, of the following attributes should characterise such an association namely, *power, legitimacy* and/or *urgency*. This analysis of the monarchy would suggest that this theory could be augmented in order to accommodate temporal analyses of stakeholder relationships in terms of power, legitimacy and/or urgency. This could provide meaningful insight for the future dynamic of the brand/stakeholder dynamic; this is equally important for the Monarchy as a brand along with other heritage brands.

A key question of corporate marketing is the following: *"Can we, as an institution, have meaningful, positive and profitable bilateral on-going relationships with customers, and other stakeholder groups and communities?* (Balmer and Greyser 2006)

For the British Monarchy, for which the concepts of corporate marketing and corporate branding are likely to be displeasing, the above can, as a first attempt, be amended as follows: *Can we, the British Monarchy* have meaningful, positive and beneficial bi-lateral on-going relationships with British*people, society, institutions and culture mindful of the promises made at the Coronation and in accordance with the precepts of the United Kingdom's constitutional monarchy?"* (*can be adapted for the Queen's other Realms/the Commonwealth).

The management of corporate marketing accords particular importance to corporate brands, among other concepts, and requires that particular attention is accorded to the meaningful and dynamic alignment of each of the six components of Balmer's corporate marketing mix (the 6 C's); collectively, and individually, they require the attention of those having on-going responsibility for the institution (Balmer 2006). The mix elements as applied/adapted to the British Monarchy are detailed as follows.

CHARACTER (the defining institutional traits of the monarchy)
CULTURE (the collective feeling of British people and society towards the Crown)
COMMUNICATION (coordinating outward bound formal communications which
mirror the monarchy's identity (character) and corporate brand (covenant)
CONCEPTUALISATION (the regular monitoring of the Monarchy's image and
reputation among British society and among key stakeholder groups)
CONSTITUENCIES (recognising the importance of serving different stakeholder
groups and adopting a stakeholder approach in terms of the day-to-day
management of the institutions)
COVENANT (being mindful of the monarch's/institution's corporate brand promise
but also realising that the evolutionary nature of corporate brand promises)
Exhibit Four shows Balmer's corporate marketing mix in diagrammatic form.

KINDLY TAKE IN EXHIBIT THREE ABOUT HERE PLEASE.

Conclusion

The British monarchy provides some penetrating insights with regard to the management and maintenance of corporate brands. Such insights confirm previously made observations in relation to the efficacy of adopting a multidisciplinary approach to the management of corporate brands within the literature (Balmer 1995, 2001, 2001a; Hatch and Schultz 2001; Knox and Bickerton 2003) and the efficacy of embracing the principles of corporate marketing (Balmer 1998; Balmer and Greyser 2006).

This study has as its particular focus the management of the *British* monarchy as a corporate brand. However, the normative insights from this research clearly have a utility for other constitutional monarchies (Belgium, Denmark, Japan, Luxembourg, The Netherlands, Malaysia, Norway, Sweden, Spain, and Thailand). Moreover, the normative findings might also be found generalisable to those having responsibility for heritage (corporate) brands along with corporate brands *per se*.

There are other, important, parallels between monarchy and the world of business (see: Jenkins and Wiesmann 2005). This is because our current comprehension of constitutional monarchy, as it exists in Britain, means that the monarch is the servant of the institution in a way that corporate brands, their management and personnel are in the service of their brand community.

Today, just as there is no place in an advanced democratic and economic society such as Britain for the autocratic, self-serving monarchs of old the same should also be true to sovereigns of the boardroom.

This article confirms the view that ultimate responsibility for the corporate brand resides with the senior manager and especially the CEO. (King 1991; Balmer 1995): in the case of the British Crown the ultimate custodians are senior courtiers, the government and, of course, the person of the monarch. As with many contemporary organisations, the survival of the British Crown is to a considerable degree dependent on it recognising that not only is it a corporate brand but that, critically, it needs to be managed as such.

Finally, the modern Monarchy, as with any corporate brand, is dependent for its continued existence on its saliency to its corporate brand community.

There is a centuries-old Royal motto which goes to the heart of corporate brand management: *"Ich Dien"* ("I Serve"). It is the motto of the Prince of Wales. A motto that, perhaps, can be meaningfully customised for all staff so that it resonates with what is a central tenet of corporate branding as well as corporate marketing: *"We Serve."*

KINDLY TAKE IN APPENDIX ONE, HERE PLEASE (SAME TYPE SIZE PLEASE: THANK YOU)

EXHIBIT ONE
PROVENANCE, PERTINANCE AND POPULARITY: THE DETERMINANTS OF THE BRITISH CROWN AS A HERITAGE CORPORATE BRAND

Provenance

The British Monarchy is the last of the truly great Imperial and sacerdotal monarchies. The institution dates back to the 9th century. It is the world's most famous monarchy and is one of the oldest. Until comparatively recently somewhere between a quarter to a third of the world's population were subjects of the British monarch. The British sovereign is surrounded by

sumptuous ceremonies, many of which are of considerable antiquity. For instance, the sovereign is sanctified by the Church during the Coronation Service at Westminster Abbey. The genesis of the British Coronation can be traced back to the Coronation of the Emperor Charlemagne in 800 when Pope Leo III crowned him (Sullivan 1959, Cannadine and Price 1992). For many, the attributes and rituals of the British Monarchy have, in global contexts, entered into common consciousness (the idea of a monarch wearing a crown for instance: most monarchs today no longer wear the crown). For these (and other) reasons it is viewed by many as *the* archetypal monarchy. Britain's democratic traditions have materially altered the role of the monarchy over successive centuries. For instance, constitutional experts as far back as Montesquieu (1748) saw it as *the* proto-typical constitutional monarchy. The doctrine underpinning the notion of a constitutional monarchy is encapsulated in the dictum that: "the sovereign reigns but does not rule." (Bogdanor 1997).

Pertinence

The status of the monarchy as an iconic British heritage brand is widely accepted both in the UK and overseas. One former US ambassador to the UK compared the British Crown to an intricate tapestry since it provided a constant background to everyday events (Seitz 1999). An anthropological study of the Monarchy by a US scholar concluded that the institution chimed with fundamental British values: a love of both hierarchy and democracy (Hayden 1987).

Popularity

Although the Crown is sometimes portrayed as little more than an enjoyable and irrelevant spume on the British and world stage this appears to be at odds with the facts. In relation to the UK, the Monarchy remains a surprisingly meaningful corporate brand. Research undertaken among British teenagers showed that, for them, it was a key icon of their British sense of identity (Smithers 2006) and surveys undertaken by MORI revealed that support for the Crown has remained over 70% for many years (Granada Mori 2002; Kennedy 2004). Research undertaken by the Mass Observation Day Surveys in the early part of the 20th Century also revealed a high degree of public support for the monarchy (Jennings and Madge 1937).

In a global context, and as a consequence of the UK's imperial past, the footprint of Britain's monarchy is to be found in all parts of the globe. Even today, the Queen is Head of State in sixteen countries and is titular Head of the British Commonwealth of Nations. It is a brand loyalty that many contemporary national and global corporate brands are likely to covet.

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EXHIBIT TWO
THE CORPORATE BRANDING CRITERIA OF THE BRITISH
MONARCHY (From: Balmer 2008)

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- Brands have distinctive visual and verbal identifiers

(*The Monarchy has the visual symbol of Crown along with the powerful verbal identifier of Royal*)

- Brands are associated with key *values*
(*The Monarchy is seen to represent traditional British values: a love of tradition, hierarchy, ceremony etc*)

- Brands may rent their prestige through endorsement
(*The Monarchy de facto endorses other brands via the granting of Royal Warrants to organisations such as Fortnum and Masons and by conferring the use of the Royal prefix such as the Royal Albert Hall. It also, in effect, endorses nation states where the Queen is Head of State such as in Canada, New Zealand and Papua New Guinea for example*)

- Brands are supported by brand communities
(*The Monarchy has a legal brand community of many millions in the UK and hundreds of millions around the world by virtue of the Queen's position as Monarch in over 15 countries and her role as Head of the Commonwealth. Significantly, the Crown has brand communities of those who are interested in the brand in nations that have no formal ties with the institution as in France, Italy and the US. The two and a half <u>billion</u> people worldwide who watched the funeral of Princess Diana on television is symptomatic of the global interest in the institution in good times and bad*)

-Brands can be Iconic and can be Heritage Brands in addition
(The Monarchy represents a familiar and meaningful reference point to many in an ever-changing world)

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APPENDIX ONE:
THE BRITISH MONARCHY IN CONTEXT

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Monarchy has been the ordinary mode of government for by far the greater history of mankind.

In Great Britain, with the exception of the 17th Century Commonwealth Period which followed the English Revolution, it has been the preferred form of constitutional governance and has metamorphosed from being a theocratic, to an autocratic and finally a constitutional monarchy: a shift from having political power to symbolic power. Unlike many other corporate brands, the monarchy has entered the sub-consciousness of thousands of people in the UK and overseas: many have dreamt about meeting the Queen, for instance (Masters, 1988).

In the context of the above it is, perhaps, not surprising that the world's first national anthem was Britain's "God Save the King!" and that it has an explicit religious dimension since anthems are a musical form that is very common within the English cathedral tradition.

For many constitutional authorities, in global contexts, the British Monarchy is regarded as the prototypical constitutional monarchy. A constitutional monarchy is where the King reigns but does not rule and reflects the notion that a nation can be both democratic and self-governing and yet have as its titular head a hereditary crowned head of state. As noted by the American Political Association, monarchies although exerting little discernable effect on democracy did bolster the conditions that promoted democracy (Mayer and Sigman 1998).

To date, a good deal of the literature on the British Monarchy focuses on the utilitarian aspects of the Crown rather than on its normative credentials. The importance of the utilitarian role of the Crown has been highlighted by no less than the distinguished English historian A.J.P. Taylor. He concluded that the continuance of Britain's Constitutional Monarchy was not so much dependent on its executive power but on upholding its emotional and symbolic links with the British public (Taylor 1977 p.206).

The Crown, *de facto,* no longer wields real political power, although its reserve constitutional powers are considerable: the appointment and dismissal of prime ministers and governments are still within its purview. Nonetheless, it still exercises significant *brand* power *via* the Monarch's role as the *symbolic* Head of the British Nation. In addition, albeit to a lesser degree, there are fifteen or so other sovereign monarchies where she is Queen; Canada is one prominent case in point.

Moreover, the potential reach of the Crown's global brand community in terms of those individuals who are avid followers of the monarchy and derive great pleasure thereon includes many in ostensibly republican nations such as France, Italy and the US. Also included are those in the Queen's non-British realms (New Zealand, Jamaica etc).

Of especial significance to the reach of the Crown's global brand community is the Queen's status as titular Head of the Commonwealth; this association encompasses well in excess of fifty nation states, and includes around a third of mankind, binding those nations who have, or had, constitutional links with the British Crown. Included are India, Kenya, Malaysia, Singapore, South Africa etc. Many are, of course, republics. Recently Mozambique successfully petitioned to join the Commonwealth even though it has never had the British Monarch as its Head of State but had been under the colonial rule of the Portuguese.

For all of the above reasons, the British Crown is one that is analogous to a multi-national entity and the British Monarchy is unquestionably a highly significant global corporate brand. The famous "Solemn Act of Dedication" made by Princess Elizabeth (the future Queen Elizabeth II) to the British Commonwealth in 1947, is revelatory with regard to global scope of the corporate brand promise:

" I declare before you that my whole life, whether it be long or short, shall be devoted to your service and the service of our great Imperial Commonwealth to which we all belong." (Shawcross, 2002 pp. 41-42.)

Significantly, on the 25th anniversary of becoming Queen she reaffirmed her vow to Britain and the Commonwealth, even though most Commonwealth nations were now republics.

"When I was 21, I pledged my life to the service of our people, and I ask for God's help to make good that vow. Although that vow was made in my salad days when I was green in judgement, I do not regret or retract one word of it." (Shawcross, 2002. p. 19)

Of course, the Queen, Prince Philip, the Prince of Wales and Prince William are, indubitably, celebrity brands in their own right. An examination of global media coverage of the British Crown reveals that the activities of monarch and royal family engender considerable fascination.

Although periodically tarnished by impropriety from within, the British Monarchy as an institution still retains a charisma, distinctiveness, and worth to its brand community within the Commonwealth and beyond. Consider the phenomenal success of the award-winning film *"The Queen"* (Frears 2006) and the insatiable public appetite for books on the British Crown such as *"On Royalty"* (Paxman 2006) and *"Monarchy"* (Hardman 2007).

The British Monarchy does have its detractors who see the institution as an outdated and expensive irrelevance (Nairn 1988). Such a stance has recently been adopted by *The Economist* (2006 a) which argued that the institution was arcane and had lacked utility and concluded, in short, that its *"time has passed".*

In certain Commonwealth countries such as Australia, where the Queen is Head of State, the monarch is, by some, seen as a vestigial element of British administration and the institution would not appear to have been internalised and accepted as a quintessential Australian institution. The Sovereign is a non-resident head of state and this can understandably be viewed as an out-dated notion. Moreover, in recent years the national sense of self of Australians, Canadians and New Zealanders has meant that many of them no longer see themselves as having a meaningful affinity with Britain in the way that, say, their grandparents might have done.

The current constitutional position of Australia is that it is a sovereign constitutional monarchy; one that is separate and divisible from the United Kingdom along with Queen Elizabeth's other realms and where Queen Elizabeth's status is that of Queen of Australia as she is Queen of Canada, Queen of New Zealand and so on. Thus, if the UK or one of the other realms were to become a republic this would not alter the constitutional position of the Queen in the other monarchies where she is Head of State.

However, having a monarch as a Head of State can be one of the most conspicuous symbols in terms of national identity. Consider the UK *vis a vis* France and Canada *vis a vis* the USA. In Canada, the visible differences with the USA are not very apparent but the monarchy provides the country with one defining characteristic. Unlike Australia, the Crown is viewed as a key Canadian institution which was: *"Chosen by the Fathers of the Confederation, who made it plain that they felt perfectly free to do so otherwise."* (Laundry 1973 p.99).

Of course since time immemorial there has been opposition to the tenets of hereditary monarchy on strong philosophical, political, moral, and religious grounds and also on economic grounds.

There are equally strong arguments in favour of the institution, many of which stress the legitimacy and efficacy of the Crown in practical, emotional and historical terms. What is indisputably the case is that the British Monarchy is, and has been, resilient as well as protean in character.

Sometimes, republican and monarchical forms of government are discussed as if they were irreconcilable forms of rule. Yet, Kingship is *not* inconsistent with republican government since, in the strict meaning of the word, a republic does not denote any particular form of government. (Prochaska 2001 pp.xv-xvi).

The classical definition of a republic is government undertaken *in the public interest* and is derived from the latin phrase *res publica*, 'the public thing'. Following the above definition, it is undeniably the case that the monarchies of the UK, Canada, Denmark, Sweden, are republics. All of them have democratic systems of polity and have sophisticated systems of social support and healthcare. As such, Britain is sometimes described as being a 'Crowned Republic.' Interestingly, the US President John Adams liked the phrase *'monarchical government.'* He did, of course, detest despotic Kingship (Prochaska 2001 p.1) as have the English and British generally. The English Revolution predates the French and American revolutions.

In Britain, having a President as Head of State remains an unpopular option; especially since it would almost certainly mean having a politician as both Head of State and of Nation. As noted by Paxman (2007 p.269), the notion that Presidents would be less self-important, or cheaper, than the British Monarchy is a matter of opinion. Paxman observes that we might take heed of the conduct of the President of the People's Republic of China. He famously refused an invitation to stay with the Queen Elizabeth because in his estimation Buckingham Palace was: *"not quite five-star enough."*

APPENDIX TWO:
Corporate Brands: An Overview

Since 1995 a distinct literature has emerged in relation to corporate brands and this reflects the growing importance accorded to corporate brand as a discrete branding category: a category this is distinct from product and service brands. See: Aaker and Joachimsthaler (2000); Aaker 2004; Argenti *et al* (2004); Balmer (1995, 2001, 2001a, 2005); Balmer and Gray (2003); Balmer *et al* (2009); Hatch and Shultz (2001, 2003); Kapferer (2002); King (1991); Knox and Bickerton (2001); Holt *et al* (2004); Schultz and Hatch (2003); and Urde (2001).

A corporate brand identity represents a set of expectations relating to a brand name in terms of corporate service, performance and philosophy and so on. As such, the corporate brand can be compared to a covenant: based on promise/promises associated with the brand. In effect it is akin to an informal contract between an organisation and its diverse stakeholders. In contrast, a corporate identity relates to the distinguishing attributes of the organisation. Organisations need to ensure, therefore, that there is a meaningful alignment between the corporate identity and the corporate brand identity. Many good examples of this phenomenon are to be found among franchisees that align their identity so that it is tightly coupled with the brand identity; as such, most customers are unaware of the individual shop's distinct identity: the Body Shop brand and the Hilton brand are among many organisations that have franchise arrangements with other institutional entities.

For many companies their core competency appears to rest not so much on what they make but on what they *brand* as an organisation (Olins 2000). This is equally apposite to a corporate behemoth such as Tesco as to niche players such as Woodworm, a corporate brand of cricket bat fame (*The Economist* 2005*d*).

Executives of major corporations such as Nestle and Procter and Gamble regard their corporate brands as key strategic assets (Hall 1997) and have realised that raising the corporate umbrella in certain markets can create value (Smith 1998). Balmer and Gray (2003) have argued that corporate brands are strategic resources of critical importance and have marshalled the theory of the resourced based view of the firm to support their hypothesis.

Corporate brands can be a key component of an organisation's strategy: the successes of Samsung and Toyota have, to a large part, been attributed to

their corporate brands (*Economist,* 2005 *a, b*.) They also facilitate ease of entry into overseas markets as the examples of IKEA and Starbucks illustrate. See: Aaker and Joachimsthaler (1999), Bartlett and Nanda (1990), Capon *et al* (2001), Fang (2004), Kling and Goteman (2003), Larsson, et al (2003)). In addition, corporate brands, as pointed out by Wilman (1997), can accord a competitive advantage in business-to-business contexts and can be of importance to an organisation's Human Resources policies (Martin *et al* 2004).

Recently, it has been argued by Balmer (2005) that the value of corporate brands can be seen in terms their crucial role as *currencies, languages and navigational tools.*

As currencies they have a worth in one or more markets (local, national, regional and global). Consider McDonald's, American Express, BP and Sony. Of course, corporate brands can also operate at a more local level. For instance, small shops may have a particular worth in very local markets such as butchers, bakers and, even, fish and chip shops!

As languages, corporate brands (as a form of communication) can transcend linguistic and cultural boundaries. Prominent (global) corporate brands in this regard include Heinz, Microsoft and the BBC.

As navigational tools, corporate brand identities are of importance to numerous stakeholder groups including customers, employees, business partners, and shareholders. In their totality such groups comprise a corporate brand community. However, the brand is "consumed" by *different groups* in *different ways* including purchase, employment, and association.

In short, it would appear that not only has the business landscape become a brandscape but has moreover become a *corporate brandscape*. Indicative of this is Interbrand's valuation of the world's top 100 brands which are largely made up of corporate brands (Berner and Kiley 2005).

A failure to keep the corporate brand covenant (the promise that is associated with a particular brand by customers and other stakeholders) is one the most serious failings that can beset any organisational brand. This is because corporate brands need to be credible and trustworthy to customers and other groups. It has, for instance, been argued that the latter are, in an important regard, owners of the corporate brand. More specifically, whereas *legal ownership* of the corporate brand resides with an organisation, *emotional ownership* of the brand resides with customers and other stakeholder groups. *The real value of a brand, therefore, is derived from the emotional ownership of the brand* (Balmer 2005).

From the above it can be inferred that a corporate brand covenant should be projected not only through corporate communications (Van Riel 1995) but, moreover, through total corporate communications (Balmer and Gray 1999): the latter is based on the notion that the activities, behaviours, and communications associated with a corporate brand has a communications effect. Based on the premise, the corporate brand promise should be manifest unceasingly, and over time, through service quality, product performance, price, salary, conditions of work, corporate and boardroom behaviour, as well as through corporate symbolism and architecture.

Consider the brand promise associated with well-known corporate brands such as Disney (wholesome family entertainment), the city of Paris (romance), and BBC (authoritative news and quality radio and TV output). Strap lines often attempt to capture the essence of the brand promise. Consider IBM's *"business solutions,"* Philips *"sense and simplicity,"* and HSBC's *"local knowledge."*

The management of corporate brands is typically more difficult than the management of product brands. In part this is because a corporate brand community consists of many stakeholder groups whereas a product brand's primary focus is its customers and the distribution channels that reach them. It is the task of senior executives to know the breadth and depth of their *corporate brand community* and to communicate with them marshalling the plethora of corporate communications channels that are available.

One way of conceptualising the above is to consider the relevance of a particular corporate brand to (a) its customers and (b) its stakeholder groups. Of course, there are many forms of brand association and for some individuals there will be multiple forms of association owing to their membership of several stakeholder groups. The relevance of corporate brands can be seen in terms of consumption (e.g. customer loyalty to the BMW brand), employment (a preference to work for Waitrose *vis a vis* other supermarkets), endorsement (industrial endorsement evidenced by loyalty to Boeing rather than Airbus), association (the prestige accorded to parents whose daughter has won a place at Yale University), acquisition (The Tata Group's procurement of celebrated car marques such as Jaguar and Range Rover), aspiration (the purchase of a Brooks Brothers tie rather than the coveted Brooks Brothers suit).

EXHIBIT THREE

Balmer's Corporate Marketing Mix
CHARACTER
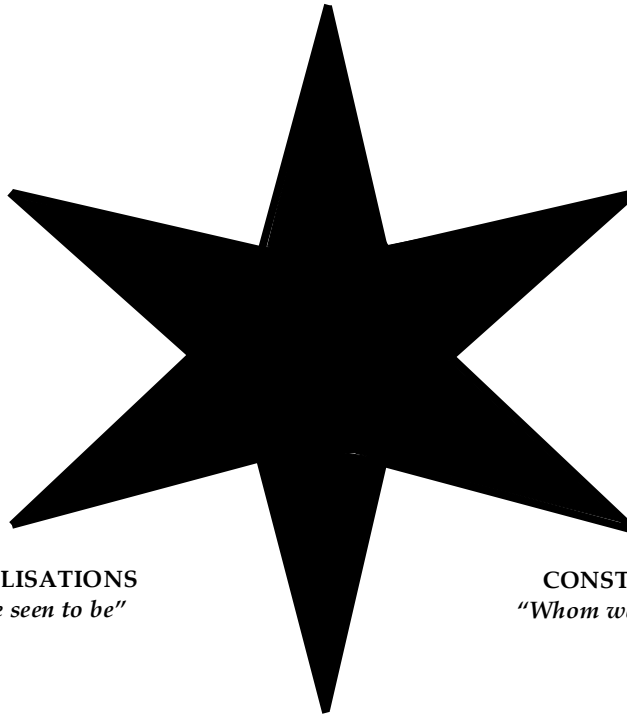*"What we indubitably are"*

CULTURE
"What we feel we are"

COMMUNICATION
"What we say we are"

CONCEPTUALISATIONS
"What we are seen to be"

CONSTITUENCIES
"Whom we seek to serve"

COVENANT
"What is promised and expected"

Balmer (2006)

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in character: see Balmer, Greyser and Urde (2004, 2006). Moreover, it draws on the author's extensive review of the literature on monarchy which took place from 2001 to the present time. I am grateful for the reactions from faculty colleagues at Brunel University, Bradford School of Management to earlier presentations of some of the ideas contained in this paper.

About the author

Professor John M.T. Balmer is the Founder, Chairman and Conference Organiser of the International Corporate Identity Group (ICIG). The first symposium took place in 1994 and the ICIG was formally launched in the House of Lords, Palace of Westminster, in 1995. He has single-handedly organised nine of the ICG symposia and has jointly organised the other two. Speakers at former ICIG symposia have included prominent politicians (Lord Mandelson: current UK Secretary of State for Business and former EU Commissioner for trade), captains of industry including Lord Brown (former Group CEO of BP), Lord Marshall of Knightsbridge (Chairman of Nomura International, Chairman of Pirelli UK and former CEO of British Airways), Andrew Buxton (the Chairman of Barclays Bank), David Anderson (CEO of the Yorkshire Building Society and currently CEO of the Co-operative Bank) and Lord King of Wartnaby (President of British Airways), leading consultants of corporate marketing (Professor Sir Robert Worcester, Wally Olins CBE, David Bernstein, Clive Chajet and Ardian Day) and eminent academics (Professor Stephen A. Greyser, Professor John Kay, Professor Mary Jo Hatch, Professor Maijken Schultz, Professor Cees van Riel, Professor Denis Bromley etc).

He has been a leading proponent of the strategic importance of corporate identity, corporate branding and corporate marketing to scholars and practitioners alike and has been tireless in his advocacy of these areas over the last two decades. Since 1997 he has served as guest editor for over 13 special editions of academic journals on the above areas. He has written many landmark articles on corporate identity, corporate branding and corporate marketing in leading journals including *California Management Review, European Journal of Marketing, Long Range Planning, Journal of Business Ethics* and *the British Journal of Management.*

Currently, Professor Balmer is Professor of Corporate Marketing at Brunel University, London where he is the Director of the MSc in Corporate Brand Management. Formerly, he was Professor of Corporate Identity and Bradford School of Management and went on to become Professor of Corporate Identity/Brand Management at the same institution. It is believed the Chairs held by him are the first of their kind. At Strathclyde Business School, Glasgow, he was Founder/Director of the International Centre for Corporate

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He conceived and developed the MBA, MSc and BA (Honours) electives in corporate identity/corporate branding and corporate marketing at Strathclyde Business School and at Bradford School of Management. The first of these courses ran in 1991: these courses are believed to be the first of their kind. He has also run executive-level MBA electives on these areas for senior managers at the BBC and for Emirates Airways.

With Professor Stephen A. Greyser he is the author of the seminal text *"Revealing the Corporation"* which examines the corporate marketing along with the corporate-level constructs of corporate identity, corporate branding, corporate communications and corporate reputation (Routledge, 2003). He has worked with a variety of organisations on research projects in corporate marketing, including the *BBC, WPP Group* and, notably, *the Swedish Monarchy.*

Before joining academe he worked in Arts and Theatre Administration and was Assistant Administrator of Lord Menuhin's Live Music Now Concert Agency in London. He was subsequently appointed as member of the senior management team at the Dome Complex, Royal Pavilion Estate, Brighton. He is a graduate of the Universities of Reading, Durham and Strathclyde.