

AN ABSENCE OF BEING: A JUNGIAN-BASED MODEL FOR UNDERSTANDING
SITUATIONAL MANAGEMENT IN PUBLIC ORGANIZATIONS

by

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ABSTRACT

Traditional management-leadership and organizational literature depicts the individual as conflated with their role and instructs them to handle their employees and the situations that arise daily and over the course of business cycles instrumentally and for the purposes of control and productivity. This more traditional and mainstream literature does not adequately address, if at all, the unconscious factors influencing people or the management situations in which they find themselves. Using a model based upon the theory of the Swiss psychologist Carl Gustav Jung and the relationship of consciousness to the unconscious, this dissertation looks at situational management cases and reveals the existence of the unconscious in the midst of our strongest claims to rationality. Present and active, the cases show the unconscious to be a significant factor in creating subjective meaning and ordering our world even in the most “rational” moments of our lives in public administration. They further describe how it is that the individual in the manager-leader role is implicated in and caused by the very situations they are attempting to manage and the way in which acknowledging and relating to the unconscious provides an additional resource for public managers.

To Orion and Cynthia

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CHAPTER 1: INTRODUCTION

The Legacy of Situational Management

Situational management and its premise of the knowledgeable manager-leader acting upon followers distinct and separate from him or her is alive and well today. Such a manager-leader construct became institutionalized in the work of Hersey and Blanchard (Blanchard and Johnson 1983-; Blanchard and Lorber 1984-; Blanchard, Oncken et al. 1989-) at the time systems theory was in its infancy (Management 1986-). By now systems theory has matured to encompass a variety of levels, embedded, emergent, terminating and modifying relationships, and ever increasing complexity (Gauss 2004-). Also a psychological literature connecting the subjectivity of individuals and their involvement within relationships (Jung 1959-; Jung 1959-; Jung 1960-; Harding 1963-; Harding 1965-; Lacan and Miller 1988-; Brennan 1993-; Freud, McGuire et al. 1994-; Perls 1994-; Edinger and Wesley 1996-; Franz 1998-; Wheeler 1998-; McSwite 2000-) with management theory generally (Argyris 1956-; Argyris 1957-; Schon 1983-; Argyris 1987-; Herman 1987-; Argyris 1990-; Graham 1996-; Nevis 1998-) and to public management and organizations specifically (McSwite 1996-; 2000-; 2001-; 2002-; 2003-) has made it into mainstream journals and literature. Nonetheless, the image of the purely rational and instrumental situational manager-leader, one who “acts into” the organization and “upon” its members has remained nearly intact in its original form. Generally, the popularity of such learning has been touted in the reviews and marketing slogans of the “millions” of book copies being sold annually and the continual updates of such texts. Within public management, this continued stream of influence is evidenced by the existence and training of the Hersey and Blanchard situational management model in federal government departments. The works of Senge, Vaill and Wheatley have also made the federal government training circuit. This image of the rational and instrumental manager-leader is also documented in the traditional human resources training for supervisors provided at all levels of management (DOL, DOI, DHHS, USDA Graduate School), as well as by the qualifications, performance objectives and knowledge, skills

and competency frameworks laid out in the *President's Management Agenda* (OMB/PB). The report on human capital development (Congressional), the Office of Personnel Management's executive core qualifications (ECQ), the Employee Merit and Performance System (EMPS), and legislative mandates for program management (VICP, EEO) all re-enforce this management image.

Today, manager-leaders are expected to have vision, direct and order the course of work, plan the future, strategically respond to the environment, drive change, align their efforts with shifting political mandates, manage relations with citizens, train and develop their employees and themselves, and render improvements. As one regional director, drawing upon a lesson given in an "excellence in government" course, remarked to me, "when I walk across the office, I'm supposed to know what that [walking across the office] did in Texas and if it did anything wrong, correct it."

This excessive focus on learning new skills and knowledge and subsequently "managing" anything that comes along is precisely the legacy of the situational management theory. Because the manager-leader is so narrowly defined as the "one who knows," who is "in control," and who "can act," the only way of conceptualizing management action is for the individual to identify her or himself with the role, acquire as much learning as possible so as to have as many tools as possible, and attempt, as continuously as possible, to keep interventions within rational bounds. This endless acquisition of tools is sustained even as, in a broader context, organization theory depicts the world upon which the manager-leader must intervene as more and more complex.

If there ever was a time when a one-sided instrumental approach was appropriate and effective it is no longer. A crisis within civil service human capital is being announced through Congressional hearings, Presidential reviews, and formal Office of Personnel Management (OPM) reports. An estimated 35% of the federal workforce overall (with percentages in some Agencies as high as 50%, or more) is eligible for retirement within the next three to five years. Many of those of retirement age are in the ranks of managers and senior technical experts. At the same time, it is becoming increasingly more apparent

that transferring skills and knowledge alone are not sufficiently preparing the next generation of managers and leaders (Crisis, 2001; *President's Management Agenda*, 2002, 2003). In part, this is attributable to increased technologies, particularly in information, genetics and biotechnology. In part it is due to increasing globalization and to an increase in the magnitude of those social disparities that government is called upon to address. This problematic condition is also coming about, however, because in addition to skills and knowledge, competence requires a personal orientation to the undefined and constantly changing environment in which managing occurs. Consequently, it is becoming increasingly more important that the manager-leader role be theorized as separated from the person occupying it and for that individual and others within the group to recognize that they are jointly influencing the situation and jointly configuring possibilities for management action.

Statement of the Problem

The problem with what has by now become the traditional emphasis on the manager-leader as having superior knowledge, and as the sole source of directive- and control-oriented activity, is that it is no longer meaningful and accepted among those who are employed. This way of thinking has been rendered impossible. This is certainly the case for public managers, who often feel overwhelmed by the expectations placed upon them and uncertain about what is actually happening at any given moment, let alone being confident about what to do. Employees feel much the same way. The famous *One Minute Manager* (Blanchard and Johnson 1983-; Blanchard and Lorber 1984-; Blanchard, Oncken et al. 1989-) has given way to the “fifty-nine second employees” (Andr e and Ward 1984-) who shout back, through growing diversity, increasing involvement in teams, and a postmodern attitude that they are neither an extension of the manager, nor a thing for him or her to manipulate.

The problem in the situational management literature is that it does not provide an ontological basis for the people in a given situation to acknowledge their commonality, their mutual implication in both each other and the situation they are in. Functionally,

this is due to the fact that the theory does not show the manager-leader role as distinct from the person occupying it, nor does it elaborate the process through which that manager-leader role emerges from organizational dynamics. This functional shortfall is coupled with an overly heavy focus on the idea of the rational, individual actor, and shows a lack of sufficient acknowledgement of the importance of those things that are unknown and compose the human nature common to each of us. Together, these two avoidances make a literature in which any understanding of the management situation governed not only by rationality, but also by unconscious processes, is absent. Any full understanding of management situations requires an appreciation of the extent that human beings and their life experiences are processes emergent from the dynamics of the psyche operating outside of conscious awareness.

This dissertation has been undertaken to continue and extend the literature that provides an acknowledgement of the unconscious and that seeks its integration into the public management.

Contribution of the Dissertation

The contribution of this dissertation is to provide an alternative perspective on the “management situation,” one that emerges from the one provided in the situational management literature. This alternative model moves beyond the limited idea of the manager-leader as agent acting upon a follower as object-worker and the situation as a set of “objective circumstances” to be dealt with instrumentally. It offers a fuller awareness of the situation as a moment of psychological relationship in which both the manager-leader and the other individuals within the organizational system are engaged in a process of mutual psychological causality.

Revealing the simultaneous and reciprocating influences between the manager-leader and the situation will provide a fuller appreciation of the total situation, focus attention on the individual within the manager-leader role and reveal the impossibility of that individual’s acting independently. In acting upon the situation, the person as manager-leader is acted

upon. The theoretic model offered in the dissertation will show that by viewing such individuals as acted upon by the situations they face, they are able to reorient themselves from a position of holding total subjective knowledge and hence possessing a mastery of the situation to one of interacting with others to define the situation. At minimum, this re-orientation allows control to be shared effectively and hence furthers the capacity for employee empowerment and participation within the organization. These are preferences being voiced through training workshops, value statements, competencies and the pedagogy of organization development and continuous quality improvement. And this is not to mention their being encapsulated within the democratic principle of representative government. To a more advanced degree, this reorientation provides the potential for the individual to become consciously aware of the illusion of control and possession of all relevant knowledge, generally, and in so doing, focus on the way in which they are implicated in the system of relationships, simultaneously furthering their own individuation and raising the total consciousness of the organizational system to the dynamic connection between external situations and psychologically interior processes. That is, the human person as manager-leader and the human system, of which he or she is a part, are engaged in a process that both sustains unconscious organizing energy and enables the possibility for sub-structural change to occur. When this connection and the process that attaches to it are consciously acknowledged, it becomes possible for organizational and personal transformation to take place, and it becomes clear that such transformation is the true foundation for achieving the elusive goal of organizational effectiveness.

Overview of the Project and Methodology and its Limitations

Project Overview

This project approaches situational management from a sub-structural perspective predicated upon the existence of a total psyche encompassing a fundamental developmental relationship between the individual and the social. It does this by illustrating the connection between the intrapersonal and the social in constructing the subjective meaning of public management within seven public administration situations.

As the cases show, individuals within manager-leader roles are not alone in defining the role they assume, nor is that role clearly demarcated by super-ordinate authorities. How one manages a situation is not exclusively attributable to a basic and immutable personality trait, nor is it a product of acquired competencies and learned behaviors. It is these, but only to the extent that these rational aspects are in relation to the total psyche of a developing individual within an emerging social order of other developing individuals. This model of personal-collective human ontology, has some important practical implications for management and organization theory.

Current theoretical models assume that managers can control organizational situations, or at least influence them instrumentally. As the theory has expanded to encapsulate the ever-increasing complexities revealed through system theories, this model of the manager has focused on increasing the size of the manager's toolbox that is the number of competencies he or she must master. It has also retained the premise of the manager as an agent upon the organization, or system, and thus as one who is distinct from it. When current theory has attempted to move away from a predominantly rational and agential perspective, as in the case of Wheatley's work, the idea of relationships is mysterious and abstract.

This project minimizes that abstraction by taking into account the structural aspect of relationship and providing operational examples of how the social world, that is the immediate situations with which administrators are faced in doing their work, are subjectively ordered sets of meaning stemming from activity within the psyche. Recognition of this subjective order, or projected psychological content, can potentially provide another resource, or approach, to developing one's work and one's self by shifting one's focus from attempting to control people, resources and circumstances to taking specific and situation dependent actions for consciously engaging the unconscious dynamics. When it is understood that the situation and the manager-leader role are but an image being sustained by unconscious factors, one has the option of moving away from the image and reckoning with the source.

By focusing on the juncture of management and situation, this dissertation project focuses on the crux of the “man as rational actor” argument and finds evidence that legitimates the existence and influence of the unconscious in both public management-leadership and organizational situations. If, as these cases show, the unconscious is a real component of the world as we know it and individual development and organizational accomplishment are intertwined, then public organizational and management theory must account for the unconscious and adapt their policy, program and administrative designs to its nature, if they want that design to be ergonomic. That is, if policies, programs, administrative procedure and organizational structure are to fit well with what it means to be human in a human society, then all components of the human ontology must be considered.

The research design for this dissertation project is grounded in the neo-idealistic tradition of sociology that assumes the purpose of social science research is to develop understanding. Through the application of a psychoanalytic framework to seven case presentations, the dissertation reveals a human component of situational organization and management definition treated in only a very small area of the literature and largely ignored in the mainstream. The case presentations follow the psychoanalytic model and are derived from the researcher’s involvement in each of the situations. The data were derived from observations, notes, management and program documents, program legislation, and the statements of managers and employees to the researcher as they engaged in consultations and organization development activities. These data were used to develop the cases and address the primary question of this dissertation project: to what extent and in what way are management situations organized by unconscious factors and a continuation of them? In order to address that question, four secondary questions were addressed through the research:

1. To what extent and in what way is the manager-leader role a projected persona?
2. To what extent and in what is the situation a projection?
3. Can involvement in organizational situations lead to personal development?
4. Can a change in intrapersonal being lead to a change in managing situations?

There are three limitations to this research. The first is a limit on generalizing the findings, which is common to all case studies. Proponents of case study methodologies agree that findings cannot be generalized to populations or universes, but are useful for expanding and generalizing theory (Yin 1989-; 2003-; 2003-). This dissertation presents seven specific cases. While the cases cover a wide berth of public administration: federal, state, local, academic and contractor, with groups varying in size from eight to several hundred, they are only seven cases and limited in their representation of the public sector, domestically, or internationally, and of the organizational world more broadly. Additional research is needed to better understand the connection between the unconscious and conscious states of being in management situations across the varying forms, sizes and operational structures of organizations.

Secondly, the cases presented in this dissertation are limited to those for which the researcher provided consultations. They do not represent a random sampling, but rather are representative of managers who requested and desired to participate in organization change programs.

Third, the dissertation draws heavily upon theories of Jungian psychology and applies them in a way not widely used previously. Those who believe that there is limited utility in transferring a theory from its original frame to another may be critical of this research. The research and case presentations may also be susceptible to critique by some Jungian purists. The researcher, however, believes that the theory as used provides valuable insights into the mutually sustained relationship between conscious rationality and unconscious subjectivity that would otherwise be unrecognized.

Methodology

Epistemological Frame

The purpose of this study is to provide an alternative perspective on situational management and leadership theory and in the process of doing so expand management and organizational theory to include the unconscious psyche by using Jungian principles

of analytical psychology for understanding the structural relationship between the manager-leader role and the organizational system of which it is a part. In so doing, I will draw out the relational dynamics that occur in the situations beyond the rational and strategic. Such understanding and insight into these broader relational dynamics of the total psyche will provide a means for appreciating more fully the way that an individual within the role can orient himself or herself to the role not as a discrete position but as a part of the situation.

The method to be employed is intended to correct the bias of management perspectives that emphasize “prediction and control” as the manager-leader’s primary role stance. The research will show that much of what goes on in the social world is beyond knowing and managing and hence predicting. The purposes of this research are focused on promoting understanding and gaining a “disciplined insight” into the structural dynamics between manager-leader roles and the systems of which they are a part and, subsequently, to build a social theory (Sjoberg and Nett 1968-291). The research will use Pitirim Sorokin’s logico-meaningful method as the epistemological basis for generating its conclusions (Sjoberg and Nett 1968-).

Hidden behind the empirically different, seemingly unrelated fragments of the cultural complex lies an identity of meaning, which brings them together into consistent styles, typical forms, and significant patterns. If, therefore, uniformity of relationship is the common denominator of causally unified phenomena, in the logic-meaningful union it is identity of central meaning or idea (Sorokin 1962-23; 1985-).

To bring the structural dynamics of a role to an organizing system under study, and to apprehend the ways in which those relationships influence one’s realities and actions, is to reveal the dependencies and reciprocities that yield collective and individual meaning. Meanings are dependent one upon another and specific to the system through which they were constructed. “These dependent relationships mark the integration of meaningful systems, and the degree of dependency is characteristic of their degree of integration” (Silvers 1966-4).

While gaining a “disciplined insight” and “extrapolating underlying principles” can be accomplished using a variety of techniques (such as spanning observation, statistical study, analysis, and dreams) no single way is appropriate for all situations. Legitimacy of the principle employed must be validated. This can be done by using two interrogatory criteria: 1) is the principle logical in and of itself and 2) does it pass the test of relevant facts, that is, does it accurately fit and represent those facts (Sorokin 1962-; 1985-)?

Using Sorokin’s methodology and the principles of Jungian psychoanalytic theory as it pertains to individual and collective consciousness; it becomes possible to develop a new understanding of how manager-leaders relate to the organizing system.

Qualitative Research

In order to focus on the complex processes that exist within organizational systems, this dissertation research will use the qualitative method of case studies. This form of research is best suited when the goal of the effort is explanatory, where the research focuses on explaining the forces behind a specific phenomenon or identifying potential causal networks which shape the phenomenon under investigation (Marshall and Rossman 1999-11). Such an approach to research entails immersion in the everyday life of the setting chosen for study, immersion from a stance that values participants’ perspectives on their worlds and seeks to discover those perspectives, that views inquiry as an interactive process between the researcher and the participants, and that is primarily descriptive and relies on people’s own words as the primary data (Marshall and Rossman 1999-11).

A qualitative approach also best serves those researchers who take a holistic view of manager-leader-situation dynamic. That holistic view assumes that the whole is more than merely a sum of the individual parts. Any understanding of the phenomenon under study can be gained only by examining its full context (Das 1983-). Because psychoanalytic theory is concerned with explicating the relational dynamics between a

known and unknowable other, a qualitative approach to this dissertation research is most appropriate. Case studies are among the most extensively used methods for social science research. They are, according to Yin, “the preferred strategy when ‘how’ or ‘why’ questions are being posed...and when the focus is on a contemporary phenomenon within some real-life context” (Yin 1989-13). Case studies have been criticized for their generally small sample sizes and specific relativity that limit the extent to which the findings may be generalized, or for data collection techniques which may produce non-representative findings (Das 1983-; Yin 1989-; Yin 2003-; Yin 2003-). Throughout the Jungian, Gestalt, Lacanian and general psychological literature, the case presentation is a widely used and firmly established psychoanalytic technique (Jung 1960-; Jung 1967-; Jung 1968-; Edinger 1978-; Franz 1980-; Edinger 1984-; Lacan and Miller 1988-; Boyd 1991, 1994-; Edinger 1992-; Perls 1994-; Bankhart 1997-; Fink 1997-; McSwite 2000-).

Conduct of the Research and Analysis of the Data

As noted above, the psychoanalytic case presentation technique is employed as a standard format offering empirical case data in research and theory writing done from this perspective. Consistent with this established protocol, material for the psychological case presentations within the dissertation will be drawn from one-on-one consultations, group interventions and day-to day leadership and management experiences completed from 1995 through 2003. The raw data consist of notes, journal entries, design documents, plans, and other case materials collected during each intervention. The validity of the situational occurrence and the meaning assigned to it has been affirmed through conversations with individuals within, or familiar with the situations. My analysis of these cases has been referred and cross-checked through regular consultations with other Jungian theorists so as to identify and remove possible idiosyncratic biases that might have crept in by virtue of my personal involvement in the situation. Additionally, the accumulating data have been compared to the model and the model refined through the meanings being established by the data to better assure coherency between objective fact and findings (Glaser and Strauss 1967-; Glaser 1992-; Strauss and Corbin 1997-; Locke 2001-).

Overview of the Dissertation

This dissertation comprises eight chapters. Chapter 1 provides an introduction to the project establishing a context within the practice, literature and theory of public administration for the relevance of this dissertation at this time. It provides a descriptive overview, states the research questions and describes the methodology used, the rationale for selecting a case study, or presentation, approach and limitations. Chapter 1 concludes with a statement of the problem and the contribution of this dissertation.

Chapter 2 summarizes the situational management literature by briefly summarizing key pieces of literature within the field, which the researcher feels, represent the origins of situational management, its history and reflect current and immediate future trends. Literature summaries are accompanied by a critique of their treatment of the unconscious aspects of being for defining organizational situations and identifying management approaches. It also presents the relatively small body of literature that presently acknowledges the unconscious aspects of human systems and incorporates that understanding in its theory for practice. This body of literature is the area of research to which this dissertation project belongs. Chapter 2 concludes with a brief anecdotal history of psychology showing that the study of psychology has focused on the individual, the social and the constitution of the individual within the social throughout its history. This establishes a context for the Jungian principles used in this dissertation by showing that Jung's individuation theory was a continuation of and scientific development of these core questions about the individual within society. In establishing this foundation it is hoped that the concerns of those who are hesitant to apply the theoretical frameworks of one discipline to another are somewhat assuaged, and the application of psychology theory seen as less radical and more appropriate through recognition that psychology and organization and management theory have focused on some similar and related human development questions in establishing their theories.

Chapters 3 and 4 establish the theoretical framework for this dissertation project. Chapter 3 defines the individual as ontologically structured with a consciousness, or awareness of themselves, others and their environment and by an unconscious containing unknown content and interacting with the consciousness of the individual, with others and with the environment. It does this by describing the interrelationship and influence of the unconscious to consciousness within the Jungian theory of individuation and Edinger's further development of that theory into the fundamental psychological relationship of ego-Self. Chapter 3 concludes with a description of Jungian individuation as a psychological field comprising of moments of ego-Self structural relationships.

Chapter 4 provides a close-up of the fundamental structural relationship between ego-Self at any given moment within the psychological field. It then diagrams the transition of ego-Self theory from the individual person to its application for situational management.

Chapters 5, 6, and 7 present specific cases derived from consultations with actual manager-leaders and their employees in public organizations. Chapter 5 focuses on cases of manager-leaders within smaller, more intimate groups, categorized as micro. Chapters 6 and 7, together, present two cases at the inter-organizational level. Chapter 6 presents a complex change management case that involves a federal headquarter office, its regional offices, states, and professional associations and other stakeholders. Chapter 7 presents a strategic planning case initiated by a program office and involving other government departments, professionals, special interests and citizens within the "program community." Each case presentation is arranged to present a biographical and organizational description, background and presenting situation, or the stated reason for beginning the consultations, the objective circumstances of the situation and the analysis.

Chapter 8 concludes the dissertation with a summary and implications for the field of public administration and its teaching, the role of the public-manager-leader and their development.

CHAPTER 2: LITERATURE REVIEW

Introduction

The span of management literature has progressed over the years from scientific management, which focused upon attaining various “mechanical,” or technical efficiencies, through administrative and human relations theories to current day systems theory. During this span of time the focus has shifted from one of streamlining tasks, to improving the skills and competencies of managers, to considering the wants and needs of the worker, to recognizing the complexity of organizations and the reality of continual change and a recognition that each of these approaches illuminated only a part of the overall organization and management picture. An integral part of the emergence of systems theory was situational management. These types of models continue to influence organizational theory and management applications. The main body of management literature has kept pace with historical shifts in performance improvement through theories of efficiency, general principles and functions of executives and understanding the factors affecting worker motivation. Likewise, today the literature continues to address systems understanding derived from the physical sciences and has moved considerably beyond theories, which assert one-best-way approaches. Managers are now promoted as employing a variety of skills, values and styles for managing employees and circumstances situation by situation (Management 1986-).

It is important to note that later management theories have not displaced earlier ones, but have added to the general understanding of management, formal organizations and of workers within these settings. This also continues to be true of situational theory approaches to management. This literature largely integrates earlier theories of motivation, productivity, decision-making, administration and executive functions as mechanisms for better control. Organizations are now seen as more dynamic and complex, not reducible to assembly lines and including workers, or to the competency of motivating a workforce. In short, the situational theory literature encourages managers to add more and more flexible tools to their toolbox. To do this, the literature applying

situational theory to management has followed a pattern of increasing variation and continuing progress.

Overview of the Situational Management Literature

The literature addressing situational management can be categorized along a number of differentiating dimensions: (1) the degree of openness versus closeness, (2) the extent to which they are instrumental in focus, (3) their emphasis on mechanistic approaches to management and, how far manager-subordinate relations and decision making are depicted as uni-directional. Those works categorized as most instrumental are those that are most prescriptive in assuming a one-to-one correlation between looking at and defining a situation, taking a specific action, and applying a specific principle leading in a specified direction. At the other end of the spectrum are those works more open, where there is less of a one-to-one correlation between situation and course of action. These are theories and models that instruct managers to “let the system,” tell them what to do next.

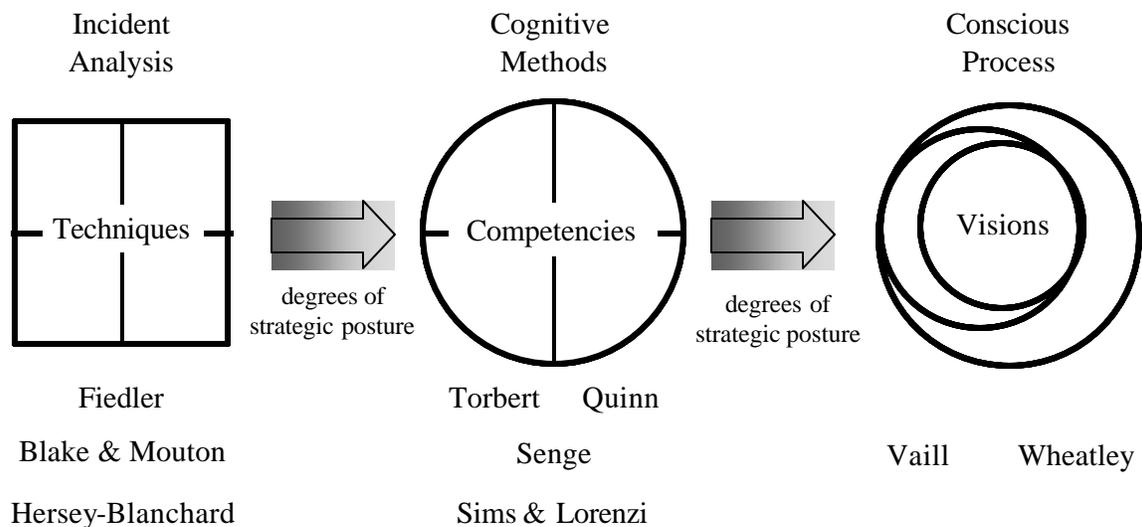
A word about “situation” is needed upfront, as many of these authors would most likely not consider themselves as falling within the bounds of situational management theory, nor as advocating a unidirectional, agential, manager-leader stance dedicated to control and rational approaches. Vaill and Wheatley, for example, speak of a systems management, Senge sees his work as ushering in systems thinking and even Hersey and Blanchard, while referring to their theory as situational management, see it within the context of a systems view (Vaill 1989-; Hersey and Blanchard 1993-; Senge 1994-; Vaill 1996-; Vaill 1998-; Senge, Renesch et al. 1999-; Wheatley 1999-).

What is meant by situation is an organizational episode that those involved generally agree as having happened and to which some collective definition has been given. Making an assignment, giving an order, disciplining, planning, responding to customers or environmental changes are all situations. What the literature being overviewed holds in common is treatment of the-situation-at-hand and, to varying degrees, instruction on how to control that situation-at-hand so as to obtain consciously desired results. In short,

the concept of “the situation” is a way of framing what manager-leaders do, the arena of action for their world.

Figure 1-1, below, “Treatment of the Manager Function in Situational Literature,” depicts the scope of this literature along a general continuum of openness, and shows where the work of various exemplar authors can be located.

Figure 2-1: Treatment of the Manager Function in Situational Literature



As illustrated in the model, those management practices most incident-oriented are also the ones that most emphasize managerial techniques that are fitted specifically to types of cases. Relationships are depicted as behavioral and susceptible to deliberate modification, organizational dynamics are addressed as procedural and production oriented for completing a specified task or achieving an outcome and manager-leader decisions are based on observations and silent assessments by the manager of the employee. Influences from outside of the immediate situation are left unattended to. On the more “Conscious Process” end, the manager’s toolbox becomes fuller and her, or his tools more diverse. “Cognitive Methods” focus on expanding the manager-leader’s

knowledge, skills and abilities to include communication, facilitation, and other human resource development methods in addition to those of productivity. Relationships are seen less uni-directional; and environmental and stakeholder influences are acknowledged. Also, phase changes in the development and cycle of organizational activity are taken into account. Where earlier management literature spoke of the functions of an executive, or principles of management, “Cognitive Methods” place a premium on the manager’s capacity to observe organizational activity and select the right tool from among many. This is carried even further in that literature classified as “conscious process.” The organization is seen in this literature in much more open and organic terms. The organizational system is depicted as having a consciousness of its own, generative powers, and as engaging in adaptive and evolutionary activities. The manager is now required to expand his, or her, vision to see a bigger picture and to select the appropriate tools to accommodate causal linkages beyond their control and to respond to the unintended consequences which result from these. Further, this approach holds that manager-leaders should be able to communicate and model the appropriate orientation to events. Situational management such as with Blake and Mouton and Hersey and Blanchard, enabled management theory to move away from one best way approaches. The development of cognitive methods theories built upon this and ushered in theories of learning and behavioral adaptation for changing organizational performance. Torbert, Quinn, Senge, and Sims and Lorenzi, by placing emphasis on a larger field of perception and by creating classifications of developmental levels, represent those approaches which seek to institutionalize the development of managers as like master craftsmen, or statesmen. Within this category of work, especially in that of Torbert and Quinn, the system was seen as more open, more subject to influences from other systems and the manager more directly confronted by followers in need of controlling and influencing. Later theories, grounded in the new sciences of quantum theory, chaos and complexity, provided metaphors for envisioning the organizational world as more organic than previously assumed and began defining the role of the manager as more of a conscious process. Responsibilities to employees now came to be seen as encompassing not only the transferring of skills and knowledge, but the modeling of appropriate behavior. Not only must the employee now be motivated and directed, but

also a whole environment had to be influenced and shaped. In selecting actions, managers are to be cognizant that they will be influencing situations and circumstances far beyond their sphere of influence. Where situational analysis focuses upon instilling techniques and cognitive methods on instituting competencies within developmental tracts, conscious process is orientated towards visions of grandeur, with the manager seeing ever further, and more broadly, down the road. The core thread of this progression has been a strengthening of an ego-based orientation to an “other,” presently named “situation.” Movement of theories along this continuum has proceeded largely through the newer theories of learning. What “learning” has meant, however, has been collecting skills and knowledge which better position managers to effect their managerial will upon the system. In short, learning has been an exercise in strategic and tactical control.

Historically, situational approaches to management can be seen as beginning with the works of Fred Fiedler and Blake and Mouton. Fiedler’s contingency model proposed that a leader’s effectiveness was dependent on the leader’s personality traits relative to key situational factors. Leaders were seen as having either a task- or an employee-oriented “natural” style. The situation could be defined as structured or unstructured, certain or uncertain, with good or poor leader-member relations, and as having a strong or weak position of authority for the leader. The cornerstone for determining which leader style was appropriate to the situation was what Fiedler called the “least preferred co-worker” (LPC) (Fiedler 1967-; Szilagyi 1988-).

An LPC score that indicated a willingness on the part of the leader to perceive at least some positive characteristic in even the “worst” employee meant the leader was naturally person oriented in style. An unfavorable LPC evaluation, meaning that there was an absence of the willingness just described, indicated a task-oriented leadership style. Task structure and positional power were seen as organizationally determined (Szilagyi 1988-). While the importance of leader-member relationships was acknowledged, the model treated this relationship as fixed and constant. It is not a framework for either a developing leader or an evolving situation. While Fiedler’s contingency theory asserted that there was no one best way, its responses were only correlative. The leader and the

situation were each of a specific character and the objective was to put the best match in place. Should the situation change, a new and a different type of a leader would be required.

Blake and Mouton developed a management grid that differed from earlier works in that it integrated the classical concern for task with the later human relations concern for people. Where the earlier schools of thought had seen these concerns as discreet, this theory presented interest in task and people as within a two-dimensional matrix that connected them. Where earlier trait theory postulated that some were better suited to leading than others, or better for some situations than other situations, Blake and Mouton's continuum approach suggested that the intersection between one's concern for people and one's concern for task fostered a specific leadership style. That style could be altered—movement within the grid through learning was possible (Blake and Mouton 1978-). With Blake and Mouton, as with earlier administrative theories on executive functions, leaders could be trained. The focus of material on which one could be trained was broadened.

The Hersey and Blanchard model instructs leaders and managers to define situations in terms of subordinate's task maturity and then to respond by providing the degree of structure and relationship appropriate to a given pattern of maturity. The readiness of the subordinate to act is determined by the manager in terms of his or her assessment of their willingness and ability to perform the task (Hersey and Blanchard 1993-).

In the Hersey and Blanchard model, the basis of action is limited to only technical and superficial factors that tend not to produce deeper and more sustained change. As such this model reflects an ego-dominant orientation. In the Hersey and Blanchard theory, for example, the manager's focus on perceived readiness of the subordinate is, essentially, misdirection. Assessment of readiness is left entirely to the manager-leader. She, or he, is to determine the willingness and ability of the worker to accomplish the task by diagnosing the degree of anxiety, apprehension and their demonstrated skill for doing it (Hersey and Blanchard 1993-). The self-assessment of the employee who is to perform

the task is left out of the manager-leader's assessment, as is the environment and the assignment context, which itself may be changing even as the assignment is being made. The Hersey and Blanchard model is oftentimes taught in training sessions as involving interaction between the manager and the subordinate, the theory itself, prescribes assessment of the employee by the manager alone, or at least in the final analysis. Practice shows that the question of employee readiness is largely irrelevant to the situation being managed. Many employees and managers differ in their assessments of what is required for the work to be done, in what way one becomes "ready" to perform a task, and what is needed and by whom for the task to be completed successfully. Further there is question as to what extent being prepared, capable and willing is necessary or sufficient for undertaking the effort. There is ample practical evidence and theoretical basis for showing that the manager cannot know whether an employee is ready. Using "readiness" as the criteria for the choice of leadership style obscures the fact that the manager is acting upon perception only and miscasts leadership as an ongoing process of the manager summarily assessing the employee.

Hersey and Blanchard allow for relationship as an aspect of leadership, but they reduce the focus to a one-way manager-employee connection based on traditional authority—the manager evokes desired behavior from the subordinate. Consequently, while the prescriptions rendered for each kind of situation and coinciding readiness moved the literature beyond universal principles to focusing on using different approaches at different times, the prescriptions can always fit only to a very small number of situations. Likewise, Quinn's earlier work, as Hersey and Blanchard's, leaves the manager outside of the inevitable involvement that the social dynamic entails, as standing in some location wherein a situation is witnessed, an assessment made as to its nature and the right role behavior engaged and the perfect competency called into play.

Torbert's work, *The Power of Balance: Transforming Self, Society, and Scientific Inquiry*, proposes a vision for moving from the current social condition to a Rawlsian-like just society. He defines Rawls' "just society" as a system of liberties wherein just rules are made, the reasons for those rules are provided in an understandable fashion and that

those who make the rules live within them. He characterizes “just rules” as something like Kant’s “Categorical Imperative.” By “system” he means “rationality” and “liberties” the treating of each citizen as an end (Torbert 1991-pp. 25-26). Rawls explicates his theory of the just society by use of a parent-child comparison. Parents first gain the love of their children, and then they establish just rules, which they explain to the children in understandable fashion and they, the parents, enact the rules when they apply to them as well (Torbert 1991-). In this fashion, the children grow to value themselves and to desire to be as their parents (Fisher 1995-). Torbert sees this as satisfactory for resolving one of the problems of practice, the ability of a just state, once created, to sustain its citizens’ commitment to just outcomes and the maintenance of necessary institutions. The solution provided by Rawls, according to Torbert, is the demonstration of the how the child’s upbringing will lead them to adopt a morality of principle combined with a parental use of benevolent unilateral power and a diplomatic power among friends reinforcing a commitment to the principled morality (Torbert 1991-p. 28).

Torbert sees as a second problem with Rawlsian theory, the degree of justice within contemporary society, for from Torbert’s perspective, contemporary society cannot be said to be just. If, Torbert asserts, contemporary society is not just, then Rawlsian theory will be a “good theory” only if it provides a vision for closing the gap between the present society and a system of liberties, which will then sustain itself (Torbert 1991-p. 28). Torbert does think that Rawls’ theory has taken into account this gap and provided a vision, or strategy, for moving beyond it and towards a self-sustaining “just society.” That vision rests in the idea of the “philosopher king,” and in the idea of the parent modeling behavior for the child. What makes a king a philosopher, and enables a parent to model behavior, in Torbert’s view, is curiosity, or inquiry. This creates a hesitancy and reflection that could, potentially, lead towards an increased consciousness about one’s world and their involvement in it. Inquiry, according to Torbert’s view is the basis of learning and for effective management and leadership (Torbert 1972-; Torbert 1991-; Torbert 2004-). This idea of inquisitiveness is a thread that continues throughout the cognitive theories, such as Quinn’s work on mastery and Senge’s work on becoming a learning organization, and it continues on in the later work of Vaill in the form of

“leaderly learning.” Wheatley’s work could be said to rest on exactly the same principle, only it is framed as wonder at the complexity of the universal system. Inquiry and good parenting also rest as the basis for Torbert’s idea of “liberating structures” and his taxonomy of developmental levels through which a maturing individual within an organizational context must pass. The problem with Torbert’s theory, though, is that he ends up proving that Rawls’ vision of inquiry doesn’t actually address the gap between current, unjust, conditions and a self-sustaining “just society,” at least in an organizational context. It fails to do this because it does not adequately address how justice in society is agreed upon, or how an individual will adopt a new framework of understanding. It also does not account for the way in which an individual will move through the narcissism typically encountered as one’s consciousness increases (Moore 1993-; Moore 1994-), or why as an individual matures they will want to sustain the norms of their society.

A way to understand this is through the example of counseling, training and developmental interventions that occur in organizations today to increase employee empowerment. A commonly observed occurrence is the unintended result of individuals going through such training adopting a that-is-just-the-way-I-am-and-you-need-to-live-with-it attitude that no longer positions the person as a developing individual within a social context. Consensus, working agreements and shared meanings become more difficult to obtain and sustain amidst a condition of individual will that eclipse the commonality of collectivity. Experience shows that it is also not uncommon to find among the counselors, trainers and organization development professionals providing developmental interventions the belief that because they now “know” of a developmental stage, or issue, they have transcended it. One understands paradigms, for example, therefore one is no longer constrained by paradigms and can “think outside of the box” more easily and better than other people, or an individual counselor has been counseling others on communications and therefore believes him or herself to be a master communicator. These two issues, accounting for a developing individual within a developing collective and the belief that knowledge alone eradicates a developmental issue remain largely ignored throughout the cognitive and consciousness literature. Just

knowing a theory, a methodology, or a protocol does not mean development, or even increased skill has occurred. Knowing only provides an opportunity to bring one's ego into a more deliberate relationship with the more unconscious aspects of oneself and the collectivity. Transcendence occurs through that encounter and the development achieved is sustained only to the extent that the relationship is consciously sustained.

Torbert's theory does, though, entail generally a "move to" developmental psychology from political philosophy. This movement reconciles the two at the theoretical level within a particular institution of contemporary society—the organization. It achieves this reconciliation through a taxonomy of developmental levels, where one's time horizon, technical skill, appreciation of complexity, self ingrained moral discipline, awareness of self and the environment, and one's ability to lead other's development increases as one moves from an "opportunist" level to an "ironists" level (Torbert 1991-pp. 30-55, 46-37, 51-39, 62, 74-35, 112, 255, 277). In practice, Torbert's focus is on a specific component of organizations—the human resource structure and, more specifically, leadership and the relationship between leaders, managers and their employees (Torbert 1991-pp. 40-47). That relationship is modeled on the ideal benevolent parent-child relationship. In doing this, Torbert does identify key leadership roles—"the Chief," "the Warrior," "the Priest," and "the Clown"—that sound very similar to the concept of archetypes as described in psychoanalytical theory, but he limits these to behavioral functioning and does not explicate any deeper structural component (Torbert 1991-p. 39). He does draw upon the continuous quality improvement principles of participation of individuals in organizational process and on organizational development principles, such as action research, shared meanings and interpersonal communications for achieving and sustaining participation. However, the participation he advocates depicts employees as developing entities, as recognizing their own limitations and as holding within themselves a desire to adhere to the social system. The cornerstone of Torbert's relational theory is the leader and manager who has progressed ahead of the employee through the taxonomy and hence achieved a higher state of development. Such a leader can then act unilaterally towards each employee because they will diplomatically and democratically reinforce among themselves, in the community of followers, a receptive

orientation to the leader. The linchpin of Torbert's relational activity is the "liberating structure." Torbert defines a liberating structure as one that "cultivate[s] empowerment through development" and that ceases to bifurcate issues of productivity and personal development (Torbert 1991-pp. 98-99). The manager-leader, moving up through the developmental structures of the taxonomy, creates liberating structures that enable this development for those functioning at the lower levels. A kind of social structure and *noblesse oblige* is brought to mind Torbert provides eight essential qualities of a liberating structure: deliberate irony, task definition, premeditated and pre-communicated structural evolution, tasks and leadership structured to provide a constant cycle of experience, the use of all available forms of power by leadership to support the first four projects, leaving the structure open and the leadership vulnerable to participant's inquiries, and a leadership committed to resolving personal and organizational incongruities (Torbert 1991-pp. 102-106). At first glance, it appears as though manager-leaders and their employees share a process of meaning making and inquiry. However, the whole system of qualities is predicated on a leadership which has "learned ahead" of its developing employees. It is the "leadership [who] recognizes that most subordinates will initially interpret the organizational structure and particular events based on a different model of reality" and will use their power to correct the employees' interpretation. It is the leadership who is defining and explaining tasks to the subordinate, communicating the desired structure, providing the cycle of experience and recognizing and solving problems of disparity between personal and organizational incongruities, all the while creating paradoxes, or "ironies" which will "develop" each individual employee, and of course, assuring productivity.

Torbert's theory extends the idea of management superiority contained within the situational management literature, generally, by defining learned leaders who, who not only are able to read their employee's readiness, as Hersey and Blanchard propose, but can "read" another individual. Though he speaks of transformation, Torbert defines it as limited to new understandings that are broader and deeper, but contained within a paradigm of functional rationalism.

Robert Quinn, in *Beyond Rational Management: Mastering the Paradoxes and Competing Demands of High Performance*, (1988-) extends situational management theory slightly by moving beyond intersections and strictly linear progression to “profiles.”

Quinn’s theory is grounded in “Janusian thinking,” or the integration of antithetical elements, first introduced by Rothenberg (Rothenberg 1979-; Quinn 1988-p. 20). He applied Janusian thinking to management by focusing on the “contradictions” inherent in organizational life and developing a model of competing values that manager-leaders needed to integrate within their management approach to be successful. Human development versus maximizing output, for example, was one pair of competing values (Quinn 1988-50) Quinn applied his framework of competing values to motives, power and influence and leadership roles (Quinn 1988-82-89). Ultimately, he juxtaposed these independent models into an overarching one that defined eight management roles along two intersecting and bipolar axis. The horizontal axis represented a continuum between the opposites of internal and external; the vertical axis represented a continuum between flexibility and control. The intersection of the two axes produced four quadrants. Each quadrant was representative of a particular organizational environment, productivity, for instance, or relating to the external world (Quinn 1988-45-85). Quinn defined two leadership roles associated with the successful management of an organizational environment represented by each of the quadrants. The two roles associated with the productive organization represented by the intersection of the axis on the end of “control” and “external” were producer and director. Competing with these roles were those of the facilitator and mentor, located within the human development quadrant (Quinn 1988-79-89). Quinn defined “profiles,” or “archetypes,” that represent various sets of unequal role usage and the management issues inherent in such skews. For example, a “conceptual producer” would be a manager-leader with high scores for the broker and innovator roles and low scores for the monitor and coordinator roles (Quinn 1988-90-109). Quinn defined three competencies essential for successful mastery of each role, for a total of twenty-four management competencies. For example, “living with change,” “thinking

creatively,” and “creating change” are the competencies needed to be an effective innovator (Quinn 1996-336-366).

Quinn’s theory of opposites was also the basis for his model of organizational change, which he as cyclical (Quinn 1988-15-23; Cameron and Quinn 1999-), and his model of mastery, which, like Torbert, Quinn defines as a series of successive stages (Quinn 1988-110-165). Quinn’s project is to acknowledge the “gyrating in constant chameleonic flux” of administrative practice and thereby move beyond the traditional paradigm of rational management (Quinn 1988-xii-xix). Consequently, Quinn takes an historical approach to management theory that seeks to correlate values with specific management models. So, for example, the rationalism of the functional paradigm becomes a rational goal model, with a focus on short time horizons, a competitive style, and driven by values of goal orientation, decisiveness, productivity and the like. Similarly, human interactions become a human relations model, with a focus on long time lines, an emphasis of people over tasks and that is driven by discursive and participative values. This is just the opposite of the rational goals approach. An open systems model and its opposite, the internal process-model completes his overall model. What Quinn means by going beyond rational management, is developing the capacity to hold and act within two or more of these models simultaneously. Quinn defines mastery as being able to use several contradictory logics at once. These contradictory values and paradoxes coincide to the eight roles, which Quinn has identified as essential to all managers (Quinn 1988-).

In essence, Quinn’s model moves beyond singular approaches by consolidating and adding to them. His approach could be seen as a kind of a modern day Hegelian synthesis expressed in the pragmatic terminology of management.

Quinn does speak of symbols, such as the firm, or the hierarchy, and of archetypes. His symbols do not arise from the interactions among individuals comprising an organization, and hence an expression of unconscious content. Rather they are metaphors of historical organizations, which manager-leaders, and their employees, are to adopt. He sees archetypes as essentially patterns of behavior, ones that reflect patterns of the values, role

orientations and competencies employed by any given manager (Quinn 1988-55-65, 98-99).

The problem with Quinn's model is that in it the manager is still depicted as governed by the conscious mind only and also as residing outside of the situation, yet able to read it and to determine the interventions appropriate to it. Thus, the manager-leader's relationship to the situation remains instrumental (Quinn 1988-127-165).

His theory does acknowledge the connection between values and management behavior. In fact, Quinn goes so far as to mention connections between social conditions, organization theories, values and the manager. He stops short, however, of pushing deeper into this connection and goes on first to define the roles of the manager and then a taxonomy of competencies—the packets of skills and knowledge—that individual managers need in order to lead change, attend to situations which arise, and thereby become “master managers” (Quinn 1988-).

Authors such as Quinn and Torbert (Torbert 1972-; Hall and Quinn 1983-; Kimberly and Quinn 1984-; Torbert 1987-; 1988-; Quinn and Cameron 1988-; Torbert 1991-; Fisher 1995-; Quinn 1996-; Quinn 1996-; Cameron and Quinn 1999-; 2000-; Sherman and Torbert 2000-; 2003-; 2004-) do acknowledge a deeper level of connection between manager's conscious mind and context, but characterize it as an undeveloped and latent dimension of human nature, a shadow, which is, nonetheless controllable by the ego, in effect denying the reality of an autonomous unconscious one that is untouched by techniques of competency building and identification of systematic role constructs.

Quinn, for instance, lays out the value structure of four major management perspectives—scientific, human relations, hierarchical, and systems approaches. He portrays these as competing with each other and suggests ways of working with each. His approach is to identify profiles, or archetypes, of values and preferences and tendency for drawing upon certain competencies and leaving others underdeveloped or less utilized. His research shows that successful management integrates and treats as

equally important all of the roles and their coinciding competencies (Quinn 1988-). The problem with Quinn's approach is two-fold. It assumes that an organization, or system, is a largely known, uniform entity making it possible for a specific paradigmatic stance to be totally appropriate at a given time even within a cycle of change. Initially, change begins with vision, goals, plans, directing and motivating. Any emergent aspect of change is minimized, as is retrospective sense making and the continuously changing landscape of issues and priorities that is common in the political environment of public administration. Put another way, managing beyond rationality for Quinn means employing a broad base of values to an observed and determined reality. It does not mean acknowledging the vast unknown dynamics of the situation, nor does it confer recognition of organizing as a psychological activity, nor does it recognize organizing as a psychological activity. It also does not offer a way of responding to situations that are simply unmanageable. Rather, the situation simply is seen as a static object. Secondly, it is difficult to locate the manager in Quinn's theory. It almost seems as if the master manager is one who has moved, in an undisclosed way, to a central place, from which at his, or her own discretion and will, define what is occurring within the situation, and mechanically applies the appropriate role to assume and competency to employ. In short, the manager is assumed to remain, as with earlier theories, outside of the situation and imposing a one-way influence upon it. The manager is shown, again, as unaffected by the situation in this approach.

Senge, like Quinn, in his *The Fifth Discipline*, is interested in identifying competencies for managers as individuals. He seeks to give them more effective strategies and tools for controlling their organizations. He does this by employing the paradigm of systems thinking and by focusing on four additional core principles of learning organizations: mental models, personal mastery, shared vision and team learning. He also differentiates some applications for managers and leaders, as opposed to other organizational members. These are primarily actions necessary for instituting the "learning organization," such as advocacy for learning, creation of the conditions necessary for learning, and requiring the use of the methodologies and approaches he has defined. This approach to establishing a learning organization through management actions makes his theory, at root, a top-down

approach and one that seeks to intervene, or has as its unit of analysis, the organization structured as an authoritative hierarchy. He does integrate in his work a psychology is a Jamesonian psychology of ego dominance and the assertion of will power. For example, while he speaks of systems, archetypes, the subconscious, and the importance of relationship, Senge's treatment of these is reductionist, functional and instrumental. He defines "systems," for example, as events "connected within the same pattern" (Senge 1994-6-7; Senge, Renesch et al. 1999-), rather than, for instance, the dynamic and complex network of relationships that Wheatley describes, or the multi-tiered, boundary spanning, collectives of relationships, recurring behaviors, reciprocating influences and environmental conditions of Gauss' work. "Systems thinking," according to Senge "is a conceptual framework, a body of knowledge and tools ... to make the full patterns clearer, and to help us see how to change them more effectively" (Senge 1994-7). Once again, the manager-leader is the authoritative agent acting upon an objective world.

In this sense, "system" for Senge is a term for people, organizations and relationships, generally. More specifically, when talking about systems in an organizational context, the reference is to structures and the system is thereby objectified. For example, Senge describes how "the system pushes back" and how "compensating feedback" occurs, but all of his examples, such as the loss of product attractiveness in the market, are of negative events (Senge 1994-58). Senge means by this not that such events are the result of the actions of an autonomous "Other" engaging the manager, but simply unintended consequences. Likewise, his "systems archetypes" are "generic structures" of which "there are only a relatively few in number" and these "common to a very large variety of management situations." The need for recognizing such archetypes is so as to leverage them and to explain the possibilities for leveraging them to others (Senge 1994-94). The subconscious, for Senge, which he equates to the unconscious, has "no particular volition," "neither generates its own objectives nor determines its own focus," and "is highly subject to direction and conditioning," and can be "trained." He does speak of a rapport with the subconscious, but means of it this conditioning and training of the subconscious. (Senge 1994-164-165). This is consistent with the traditional view of the manager-leader as a deliberate and willful agent, with the Jameson view of will, and with

behaviorist perspectives of the unconscious as an object that can eventually become known in its entirety. It is exactly the opposite of, and therefore inconsistent with the understanding of the unconscious provided through psychoanalysis of a subjective “Other” comprised of structure and content, forever beyond the full understanding of our ego consciousness and super-ordinate to it. As C.G. Jung, the renowned Swiss psychoanalyst has shown the Unconscious has always been with us and it has shaped the affairs of man from time immemorial (Jung 1960-; 1971-; 1980-)

Sims and Lorenzi, in *The New Leadership Paradigm*, apply the principals of social learning theory and cognitive science within Alfred Bandura’s framework of behavioral psychology (Sims and Lorenzi 1992-1). *The New Leadership Paradigm* is for them "a book about how managers and their subordinates think and act in organizations" (Sims and Lorenzi 1992-1) and an attempt to describe the difference between observing and learning. Learning, or the attribute of meaning to what has been observed, is tantamount to cognition (Sims and Lorenzi 1992-1-5, 219-264).

Sims and Lorenzi do acknowledge, "people think, learn, and perform" in a “social context.” The relationship between managers and employees is described as “the focus of social learning and cognition in organizations” (Sims and Lorenzi 1992-2). They address this focus within a framework of “fundamental issues of management--the need to direct employee behavior, to measure performance, and to achieve results.” Sims and Lorenzi do acknowledge, “one theme of SLC [social learning cognition] is the personal, professional, and practical drive for greater control” (Sims and Lorenzi 1992-4-5). What Sims and Lorenzi seek to do in their work is to identify ways of acting upon employees that have not been provided through reinforcement and contingency theories. The purpose for these new ways of acting upon employees is to change not only their behaviors, but also the meaning employees place upon their experiences. Sims and Lorenzi see greater managerial effectiveness in achieving desired results through these changes (Sims and Lorenzi 1992-4-5).

For example, armed with a scientific understanding of how meaning is formed and the way in which meaning motivates and initiates behavior, the manager-leader can better make a case for a particular organizational change, or to sustain a particular order, and better assure employee compliance with their directives. On the one hand, it is as if Sims and Lorenzi's theory applies behavioral modification techniques, long employed in advertising to shape the wants and needs of consumers, to managing employees. In this way, the manager-leader is perhaps the perpetual candidate, always running for their way of having things done. While this is potentially useful for revealing the co-dependency inherent in the current situational management literature, the possibility of that revelation is greatly diminished so long as the focus is on outcome. On the other hand, the theory runs close to a more dictatorial and insidious manipulation of other people. Within the framework of Sims and Lorenzi's theory, the employee will no longer just be acted upon to achieve a particular outcome in a particular way, but he or she will be made to enjoy it (Sims and Lorenzi 1992-).

As depicted in Figure 1, at the other end of the spectrum are those works which have less of a one-to-one correlation between situation and course of action, see interactions as more bi-directional, and hence have moved to an understanding of consciousness as itself a process. Examples of this are Peter Vaill's, *Learning as a Way of Being: Strategies for Survival in a World of Permanent White Water*, (1996-) and Margaret Wheatley's, *Leadership and the New Science: Learning About Organization from an Orderly Universe* (1992-). In *Learning as a Way of Being*, Vaill describes the world as permanent white water—chaos, turbulence, and change—constant movement and shifting. This leads him to question the value of institutional learning and to identify the importance of focusing not only on technical content, but also on learning processes. Equally important to the process of learning is the managerial leader's knowledge of his or her own learning process and hence an increased capacity for becoming a self-directed learner and leading others in becoming learners. He terms this "leaderly learning" (Vaill 1996-).

In *Leadership and the New Sciences*, Margaret Wheatley develops a similar theory of interpersonal learning, social relations and the interaction of individuals in a larger

system of social and environmental dynamics by correlating chaos, complexity and fractal sciences to the practice of leadership and management. Ironically, though, new science is reduced to the familiar, positivist, and reductionist frame of classical management even as she speaks against it. For example, Wheatley decries the Newtonian paradigm of a search for predictability while she defines chaos as the loss of predictability and the ultimate disorder. She then goes on to say that organization leaders and others should reframe their search from control to a search for order (Wheatley 1992-23; 1999-; 2003-)

Wheatley's second lesson of new science leadership is abandonment. That is, any organizational system and its environment is apt to be so large and complex that all one can do is to give way to it—trust to its inherent order and to the shape that it will produce (Wheatley 1992-23). The manager, or leader, is not seen as positioned in a place of interacting with, or even of drawing upon the energies of chaos and complexity and creating responses. Rather the manager and leader are seen as able only to react to chaotic and complex conditions, sustain some peace of mind, and perhaps control stress levels, while doing so (Wheatley 1992-36). She does speak of dissipative structures and of boundaries, but these are demarcations of identity and differentiation (Wheatley 1992-28) rather than points of connection and continuity. Wheatley's theory remains grounded in a dichotomous orientation, one with an either/or mentality and where the new science metaphors and the understandings derived from them are now the right ones and old ways of understanding are now bad, even though at a generic level they amount to the same way of seeing.

Where Vaill sees permanent white water, Wheatley sees a universe unfolding as it should—an orderly system of connections and interactions that we are just beginning to understand. Vaill and Wheatley do acknowledge an “Other,” termed a system, or field, or universe, but provide no way, other than to assert one's will or to accept, of reflexing with this unconscious. Vaill does advocate a new approach to learning and does emphasize the need for self-directed learning and the importance of self-awareness. As he states, “everything is learning” (Vaill 1996-). What Vaill does not provide is a means

of moving from awareness into action, nor does he adequately address the interdependence among managers, workers and the environment. Where Hersey and Blanchard posit the manager as one who diagnoses subordinate readiness, Vaill's manager learns "what kind of learning is needed on a process frontier, what kinds of help organizational members need in order to engage in that learning, and what his or her own role can best be to facilitate that learning" (Vaill 1996-). Wheatley wants the manager to see order in a new way, to gain a vantage point sufficiently high enough to see the whole system and then to trust it (Wheatley 2003-). She takes to its logical conclusion that oft-used facilitator aphorism to "trust the process." What Wheatley seems to overlook is that the individual, i.e., the manager with his or her hesitations and contradictory emotions, is also part of the system. If order is indeed generative, then fear seems to Wheatley to be only an impediment to a natural unfolding, as opposed to, say, an element of creative tension. Whereas the one end of the literature is too practical, Vaill and Wheatley are not practical enough for managers seeking what to do next in their immediate context.

While Wheatley and Vaill have extended the literature toward reflexive action, they depict the unconscious as a large, even enormous, and overwhelming entity—not an especially helpful image. For Vaill, it is a world of perpetual white water and one must constantly act strategically in order to survive. Learning is perpetual intelligence gathering. An existential fear of annihilation seems to be the operative principle. Wheatley offers the other side of the same coin – a kind of bravado. There are webs of relationship and interrelations. The chaos is orderly. Just follow your interests and "do your thing" and it will work out. Where Hersey and Blanchard and Quinn are too rational, Vaill and Wheatley are not rational enough for the manager who must take care of business today. This remains especially problematic in that the span of this literature purports to uphold the image of the manager as an actor and as a mover of others.

These literatures tend to focus in varying degrees on what constitutes a system, what data are valid for drawing conclusions, how to institutionalize learning within groups and the extent to which self awareness, social interaction, participation and developing shared meanings are important. They move to levels of nominological realities, as defined by

Orion F. White, Jr. and Cynthia J. McSwain in “Transformational Theory and Organizational Analysis” (1983-), to the extent that they acknowledge subject-to-subject transactions and joint construction of experiential meaning. It also moves towards initial levels of human encounter to the extent that learning is defined in terms of personal awareness and insights derived through dialogue with others.

The current systems literature focusing on contingencies, situations, and self-learning builds upon and integrates early theories to a very strong degree. The basic managerial functions of planning, organizing and control remain important; they are now seen as adaptable to individual situations rather than standard across all. Planning is important, but is limited in its effectiveness to the quality and quantity of information used within the process and the degree of stasis of the environment. Goals are important and are seen as limited to the capabilities and resources of individuals and groups. Structural design remains important, but there is allowable variation in type of structure given the circumstances. People are to be considered and yet there are times when consideration of the worker yields a need for more task-oriented actions and others when an emphasis on relationship is more appropriate. Technical, conceptual, and human relations skills remain important for managers and systems theory has added range to the competency for diagnostics. It is as if the literature of management is becoming focused on discovering ever more required skills and techniques for managers to add to their toolbox. The idea seems to be to add all elements and make complete the managerial taxonomy as the chemist works to complete the periodic table, or the geneticist to read the genome. This competency-oriented approach has itself become well established within the federal government through the OPM publishing of twenty-seven executive core qualifications (ECQs).

The central problem within this literature is that while it does adopt a systems perspective and even one that acknowledges great complexity, it continues to employ exactly the same orientation and interaction sets for managers as it did prior to adopting a systems view. In short, the literature continues to see as a problem, or else to leave unacknowledged, that within the system which cannot be controlled. One of the primary

devices used to avoid addressing the unmanageable has been the convention of seeing the manager's area of action as "the situation." What a situational perspective does is fragment the whole of a system into smaller, arbitrary parts, which are then said to be manageable. This is a useful tactic for action but ignores the exponential complexity of the system and affirms a primarily ego-based assumption that what is known is most important and can be kept under control. It is no coincidence situational management and a systems perspective arose simultaneously.

To take this a step further, situational analysis—a military tactic for responding to a bewildering array of information by defining a theater of action sufficiently within one's control as to allow influence—has been "stood on its head" by defining the situation as a real entity, rather than as one which is constructed through perception. A second way in which the situation functions as a device of consciousness is by creating a sense of stasis. Fundamental to the situation is the idea of boundary, which reduces any dynamic to a location along a path of progress towards some intended goal. What is left out or ignored is that situations emerge from contact among individuals, roles, structures, and an environment of other organizations. Both the reality of relationships and the emergent nature of organizations are left out of the literature.

A third way in which the situation serves as a device of consciousness and grounds management responses in acts of will is by differentiating the situation from the manager. This constructs the manager as though she or he resides outside of the situation and is acting upon it uni-directionally to bring about order. For Quinn the manager acquires competencies that are tied to roles and stands at some vantage point outside of the situation from which the situation at hand is "read." That reading then provides the frame for selecting the role and competency to apply. For Torbert the manager becomes a philosopher king in a land of non-philosophers, seeing down the road farther and farther, and creating liberating structures for the underlings that eventually enable the manager's superior perspective to be instituted, or vision achieved. Vaill, in a more indirect fashion, would have the manager live a saintly life modeling the appropriate curiosity and learning stance to others. Wheatley comes closest to resolving this dilemma by showing

that complexity demands relationship and assuring us that order will form around the manager attending to relationships. But, Wheatley leaves the way in which this happens as somewhat mysterious and returns several times to addressing problems framed in more traditional management contexts, albeit described in new language. In all cases, the presumption seems to be that individuals can be considered solely as generic resources, with a prescribed approach equally applicable to each. The environment itself is shown as a passive, malleable medium, or at least something that is predictable. The assertion is that the chaotic, the unknown, can eventually be brought into consciousness sufficiently enough to act. What is left out is okay to leave out, because it is not important.

The problem with this orientation is that the more the unmanageable is ignored, or understood as something that needs to be controlled, the more uncontrollable it becomes. It becomes uncontrollable because it is precisely the distinct and multitudinous parts, which are seeking integration within the whole of the situation. Put another way, the other desires acknowledgment, expression, and becoming.

Avoidance of the unmanageable is not malicious in these theories. Rather, as the role is currently defined, managers need to know what to do next and what the outcomes will be. Organizationally, managers are, by definition, supposed to select actions and work towards explicitly stated outcomes. They must be action oriented. The literature, it might be assumed, is merely trying to frame things in ways conducive to action. In short, situational models are models of relating to the organizational system, as it has been traditionally understood. The mainstream literature has thus far constructed relationships as battles of will or dominance. This of course poses the question of what has motivated the use of such tactics. It is that the organizational system, as a phenomenon, is so overwhelming as to be threatening to an ego-order that is still just emerging and strengthening itself.

What has happened in the literature is a fragmentation of management into a variety of functions and competencies, treated and emphasized as distinct. These competencies are to be expressed instrumentally. As such they are focused either too specifically, too

broadly, or with disregard for emergent management situations. Forgotten in the literature is that the manager-leader is a role filled by an individual person. That role is defined formally by the organization as a part of its structure, informally through day-to-day interactions with people associated with the organization in various capacities and personally by the individual in the role complete with their own personality, developmental issues and predilections. A role, while defined and even scripted, cannot be expressed, that is enacted, without a situation. This means that necessarily the individual acting as manager-leader is, by definition, a part of the organization and the very situations to be managed. It also means that the individual within the role is continuously in a position of knowing, unknowing and discovering. The person in the manager-leader role acts upon the situation and the role and the situation act upon and change the individual.

In summary, the current situational management literature proposes an instrumental methodology for managers and leaders to define situations and to intervene toward their employees within those situations. As a methodology of engagement, the literature instructs manager-leaders to identify the situation from solely their personal point of view and to act instrumentally with respect to the situation and to their employees. This approach fails to acknowledge and account for the whole being of the manager, which includes not only the rational mind, but the personal arational, psyche, the manager-leader's relationship to the organization, and the organization's reciprocal influence upon the manager-leader. Rather, the current literature assumes the manager-leader as a separate and distinct entity from the situation, as exerting personal, conscious will upon it, and as the location of final authoritative action. The orientation provided to the manager-leader is reductionist, with all plausible actions seen as instrumental. As such, relational dimensions entailing more than purposeful and deliberate action of the manager to the organizational situation remains un-addressed within the situation-management literature; and the possibility for engaging the total situation remains improbable, at best.

This perspective of management and leadership has been carried forward even as the theoretical perspective on organizations has evolved from seeing them as bodies, organic

or mechanical, to systems. The systems literature continues to develop. That body of literature now identifies and maps various types of systems, sub-systems, networks and acausal linkages. It describes phenomenon such as a sensitivity to initial conditions, systemic feedback as simultaneously rendering stability, vast change and parallel particular vibration. What these discoveries point to is the impossibility of an individual as a manager-leader to control and hold together any organizational reality. Rather, the sheer complexity of systems described by the theory and that ultimately relate the most micro-level activities and inactivity to the greater social and even universal system, mean that “living through” a situation is the only true action possible. This makes the need for more effective orientation to management situations increasingly important. As long as the management literature continues to treat the manager-leader role as super-ordinate and control oriented, and as endowed with formal authorities, rather than as a growing individual within the organizational role, management and leadership development and organizational change are limited to learning approaches that involve acquiring ever increasing numbers of competencies to combat the ever increasing complexity being defined within systems.

An Alternative View of Situational Management

What is needed is an alternative view of the management situation as a moment of lived experience by a psychologically whole individual within a role interacting with other psychologically whole individuals. For this type of view to be effective, a state of continuous structural relationship between the individual in the manager-leader role and the situation being managed must be acknowledged and taken into account. Doing so reveals the personal and environmental dynamics, as well as the unconscious contents, that exert an influence upon the individual attempting to define and respond to their environment in a specific situation. The psychoanalytic theory of individuation developed by the Swiss psychoanalyst C.G. Jung provides a basis for a model of a psychologically whole individual relating to a dynamic environment populated by other psychologically whole individuals through a socially constructed role.

It does this by defining components of the human being's psychological totality and the process by which their integration is brought about. This theory thereby relate the intra-personal, social, and historical dimensions of life by explaining the psychological phenomenon of individuals taking on roles and interacting with their environment. When the existential reality of human consciousness is viewed through the principles of Jung's theory of individuation, it will allow an individual to see situations as an encounter with the grander, more complex system described by the new sciences and the organizational systems literature. It also demystifies the relationship to this vast unknown, depotentiates the need for willful control over the environment and over other people in other roles. As such it provides an effective means of "living through" organizational situations as an aspect of them rather than as an object controlling them from an outside position.

History of Psychoanalysis

Before describing a model that depicts the manager-leader as part of a psychological structure and the situation as organized by dynamic factors within that psychological structure, it is useful to say a few words about the history of psychoanalysis and the underlying tension inherent in an individual. Highlighting historical issues within psychotherapy will show that Jung's theory of individuation--which is central to the situational management model presented in this dissertation--seeks to respond to two essential questions of the then new science, 1) the extent to which the individual is distinct from the social world in which he or she exists, and 2) the balance between the unconscious and the conscious mind.

One of the things looking at the history of the way the people regard the psyche will reveal is that there has been a long-term bias for rationalistic attempts to control. The unconscious hasn't been acknowledged because historically we have wanted to deny it even though the unconscious has always existed. Jung's theory of individuation altered that history. Showing individuation theory within this context will also help in reinforcing the utility of transferring this psychoanalytic model into public administration for an understanding of situational management; because, like the psychotherapy,

situational management in public organizations involves individuals and collectives in relation with one another. The utility of using psychoanalytic principles to provide important insights into public administration is further grounded in that literature that applies psychology to management, generally, and specifically through the theory of McSwain, White, and McSwite, who directly apply psychoanalytic theory to public administration issues.

Carl Jung, the Swiss psychotherapist, states that “psychology has always been with us, though not an objective psychotherapy,” and he traces Western psychology directly from the Gnostics, through the alchemists and into the psychoanalysis being founded in his and Freud’s day (Jung 1976-). What Jung meant by this is that the psyche and its relationship to human consciousness had always been, but that a deliberate means to objectively describe, understand and act in accordance with that psyche had not (Jung 1976-). From Jung’s point of view, individuals experienced a deliberate encounter with the numinous, or God, and then attempted to derive a personal, or subjective meaning, of that *a priori* experience through symbol, ritual and integration of the meaning derived into their ordinary life. Integrating the original experience lead to yet another encounter with the numinous. This cycle of a priori experience, symbol, response and integration Jung saw as central to Gnosticism and as a reason for viewing Gnosticism as a predecessor to modern day psychotherapy (Jung 1959-; Jung 1960-; Jung 1969-; Jung 1976-; Hoeller 1989-). That Gnostic cycle constituted the essential pattern of Jung’s later developed theory of individuation. Within this process the *a priori* experience was internalized, integrated with consciousness and used as a basis for the next encounter. It was a system for acquiring self-knowledge within a world context (Jung 1969-; Hoeller 1989-). Jung also saw Gnosticism as differing from other religions, in that they tended to institutionalize the *a priori* experience into dogma and thus sever the individual relationship to the psyche at the social and symbolic levels, where meanings are formed (Jung 1969-; Hoeller 1989-).

The history of psychotherapy, from the ancient civilizations to Jung’s development of a theory of individuation describing the emergence of the individual personality from the

collective and the formulation of subjective meaning, is populated with attempts to describe an person that is both social and individual. As far back as the ancient Babylonians and Egyptians, spiritual disease was being defined as those who were socially malfunctioning, and the laying on of hands, or drawing the disassociated individual back into human contact, was perhaps the original psychology (Bankhart 1997-).

By the thirteenth, fourteenth and fifteenth centuries, social malfunctioning and abnormal individual behavior were being treated as the result of witchcraft. The *Malleus Maleficarum*, published by Pope Innocent VIII and his court of Cardinals, was the authoritative handbook on the subject (Bankhart 1997-, Heinrick Kramer and James Sprenger, 1486). Investigations into witchcraft typically took place when physical, or social changes occurred, for which legal, religious, or medical knowledge could not account, and when those changes threatened a disruption of the social order (Bankhart 1997-).

Jung has shown that alchemy, prevalent during the same time and continuing well into the eighteenth century, posed a return to the Gnostic system for acquiring self-knowledge. Alchemy provided a symbolic compensation to the rising Church and its dogma, internalizing the Greek and Egyptian gods and integrating the rich symbolic treasures of the East through mystical metallurgy (Jung 1968-).

By the late eighteenth century psychotherapy was becoming ever more scientific through medical research and experience with treatment. In the American Confederacy, in 1783, in Philadelphia, Benjamin Rush, compatriot of Benjamin Franklin and co-signer of the Declaration of Independence, had perfected the circulating swing to treat those who did not act in sociably accepted ways. This treatment involved draining several quarts of blood from the afflicted person and then spinning that person in a centrifuge-like device to separate out the maladjusted humors and reintegrate the more desired ones (Bankhart 1997-). The belief, on which this practice was based, that personal and social behavior was rooted in biological conditions, while seemingly primitive by today's standards, was

still lively in Freud's and Jung's day, just as this vitalist perspective remains current today in psycho-pharmacology.

Around the same time, in New England, the insane, or socially maladapted, were treated with the water cure. Curing by water meant placing the individual in a coffin like box drilled with holes and submerging him, or her, in water until there was no longer any trace of air bubbles. The box was then lifted out of the water and the patient was examined to ascertain whether they had become a corpse, were now cured, or in need of further treatment (Bankhart 1997-).

At this time as well, across the Atlantic and absent the need for water, science was progressing in England. One method, the English coffin, stood a patient inside a grandfather like case with air holes until she or he came to their senses. Just prior to Freud's day the idea of magnetic and energy fields around individuals was popular and so too was a treatment of almost any ailment, physical or mental, by the use of magnets. In one of the great social experiments of that time, Franz Anton Mesmer (1733-1815), a leading practitioner of magnetism, nailed a large magnet to a tree in the center of a town to provide its benefits to every townsfolk or any other who might walk by or seek restorative treatment by sitting or standing beneath the tree. His objective in hanging the magnet was to better the town through the betterment of its people (Bankhart 1997-). This carries somewhat of a public administration orientation to it, if we look at individual development as social development (see McSwite's work for individual/social development, e.g., McSwite 1997-; 2000-; 2001-; 2002-) and when we come to understand the way in which psychological factors shape our reality and our response to that reality.

Affirming the connection between social and individual well-being, William Tukes, in England at the time of the American Revolution, was treating patients not for cure but rather for fitting in with society. His "high tea" treatments, famous among his contemporaries, focused on having those with a psychological disorder, which Tukes actually classified as a social disorder, learn to take high tea. Once they could

consistently do so over time, they were released from care. Tukes theorized that the problem was not so much with the individual who could learn to live with themselves, but rather with their ability to live publicly within the normal behavioral and attitudinal expectations of a society. Treating English patients, Tukes rationalized that anyone who could learn to take high tea, a hallmark of good English upbringing, could learn to fit in with the English social customs of the day and therefore no longer be problematic (Bankhart 1997-).

The underlying principles behind circulating swings, water cures, coffin treatments, magnets and teas underscored the belief that mental condition was more than just biological, but also influenced by social factors and by learning, or conditioning. They expressed a belief the imbalance was contained within a body, either physical or social. In the physical body it was a matter of “humors” or dispositions. In the body social the indicators of ill health were behavioral irregularities relative to the normal custom and unexplained by other social disciplines of knowledge. To jump ahead to our day, the link between physical, social and individual continues to be explored and understood in ways that increasingly reveal a strong connection between them. For example, research into nutrition and brain functioning is leading towards a greater understanding of learning disabilities and attention deficit disorders in children. Research into stress is linking mental attitudes with heart disease and chronic illnesses, while counselors are becoming increasingly sensitive to the fact that elevated stress at work means less tolerance at home and vice versa.

In essence, the problem for the individual was not in the individual, per se, but in his or her relationship with society. Marie von Franz, one of Carl Jung’s direct and immediate followers, addressed the issue in this way, telling her “schizoid” analysands that their “madness does not consist in what they see and believe, but in telling it to the wrong people” (Franz 1980-25).

This is not to say that psychology progressed smoothly, or followed a singular outlook. Just prior to Freud’s day the Paris Board of Inquiry was conducting investigations into

continued religious exorcisms and institutional treatments. Magnetism was being discredited, while hypnotism was being experimented with and documented by Jean-Martin Charcot, at the Salpêtrière in Paris. A lecture by Charcot was a significant factor influencing Freud's interest in psychology. The debates being fueled by psychological findings about the personality and social behavior of individuals were generating great interest among the vitalists, who argued that imbalances were more than biological in nature, involved the intellect and the passions and were directly connected to social factors. The anti-vitalists, who understood the body in a Newtonian, mechanistic sense and felt everything to be related to biological factors were countering these ideas. Moral philosophers such as Thomas Malthus were also entering the debates, arguing on the grounds of character and will power. The moral nihilists countered them. By 1870, William James in the United States was arguing from Harvard for "Free Will" and the "Heroic Mind" (Bankhart 1997-).

By the time Freud founded the field of psychoanalysis and his initial group of students began their inquiries, questions about the balance between the individual and society were dichotomously, and contentiously, framed. We know these today as the more familiar questions of nature versus nurture, individual will versus social influence, objectivity versus subjectivity, religious versus secular, and body versus mind. While Freud and Rank firmly defined and furthered the movement of the mainstream psychoanalysis to the side of the individual over society, nature over nurture and mind as divorced from body; the majority did not accept these ideas. Adler, for instance, broke from Freud precisely over the influence of society upon the individual. Adler argued that Freud's psychology would work well for the Victorian man who had the ability and social standing to alter the conditions of his life and hence bring about the cures Freud recorded. Victorian women on the other hand, Adler argued, were significantly more constrained within their actions and within their social roles and had significantly less control over their lives (Bankhart 1997-). By the 1950's, Fritz Perls, in founding Gestalt Therapy, stated that, "Good physicians pay more than lip-service to the psychosomatic unity [here meant as mind-body unity] and the unity of society and individual" (Perls 1994-13). And again, referring to the separation of the personal and the social:

This common separation continues to be the ruination of community life. It is both the effect and cause of the kind of technology and economy we have, with its division of “job” and “hobby” but no work or vocation; and of timid bureaucracies and “vicarious” front politics. It is to the credit of therapists of interpersonal relations to try to heal this split, yet even this school, anxiously controlling the animal and sexual factors in the field, likewise usually comes to a formal and symbolic rather than real communal satisfactions” (Perls 1994-19).

Within the highly biological and special interest field of psycho-pharmacology, the idea of a mental disorder is seen as vested in the individual through brain, chemical, or other physical imbalance. While the definitions of these disorders within the DSM-IV are frequently descriptive of individual variation from accepted social norms, the influence of social factors in treating them has been marginal. The result has been to treat the “abnormality” through prescription medications. Currently, though, better results are being seen when such medical practices are coupled with psychotherapeutic analysis.

In his memoirs, *Memories, Dreams, Reflections* (Jung and Jaffâe 1989-), Jung recounts how sensitive he was when growing up with the dichotomies of his day and the reasons for such an awareness to make itself present through him. His father was a minister and his aunt a spiritualist who frequently conducted séances. The Jewish-Christian relationship also loomed large in his mind and in his day. After he began his studies in medicine, he became fascinated by the emerging objective psychology and consequently changed the course of his studies (Jung and Jaffâe 1989-). Jung felt himself to be shaping a new science and he wanted to be as empirical as possible in doing so. In a letter to a student, written when Jung was quite nearing his end, he explains his indignation at being asked by a publisher if he could not now condense all of his many volumes and texts into a single, concise book. To his student, Jung wrote, “Why should I now reduce what has taken me a lifetime to know into a single volume for those who would not take the trouble to [wonder]...Besides, I am an empiricist. The hat maker does not care if he is not known for building good houses. But he would very much like to be remembered for having made good hats. Likewise, I want to be a very good empiricist. If I were to remove the ambiguities that some find so troubling, my work would be very far removed from the world as it is indeed” (Lyons 1991-). As Jung developed his objective, or

empirical, psychology, he came to understand the importance of the symbol as a unification of opposites and as a factor constructively joining the energies of the psyche with the objective world. Central to Jung's comprehensive response to the questions of his day were his theory of individuation and the relationship of the individual consciousness to the unconscious. This was a fundamental structural relationship existing within each individual and that extended into the world beyond and lay at the root of all meaning. It was the way in which the psyche organized human experience (Jung 1971-).

In answering the questions of his day and the emerging science of psychoanalysis, Jung's theory of the individual was rooted in social context. Individuation was a process of the individual emerging from and relating with society (Fordham 1957-; Harding 1963-; Harding 1965-; Neumann 1970-; Ulanov 1971-; Progoff 1973-; Storr 1983-; Boyd 1991, 1994-; Edinger 1992-; Edinger and Wesley 1996-; Franz 1998-). Jungian analysts today have begun to apply Jungian theory directly to the study of organizations and their issues. Carol Pearson (1991-; 1995-; Corlett and Pearson 2003-; 2003-), building upon her work with archetypes and the transformational aspects of Jung's theory of the ego and Self, has focused on what she calls "transformational leadership," for example. Michael Conforti (1999-), James Hillman (Hillman and Moore 1989-) and others have applied the idea of the archetype to organizational consulting and executive coaching. Assessment instruments based on Jung's psychology continue to be in high demand for a range of uses from team building to leadership development.

Psychoanalysis in Public Administration

Interestingly, for a field that focuses on the administration of social action and people, there is little specific work being done on the way in which people develop psychologically and what that means for society. The exceptions are White, McSwain, and McSwite (1983-; 1985-; 1986-; 1987-; 1987-; 1990-; 1990-; 1993-; 1995-; 1996-; 1996-; 1997-; 1999-; 2000-; 2000-; 2000-; 2001-; 2001-; 2001-; 2002-; 2002-; 2002-; 2002-; 2003-; 2003-; 2003-; February 1999-), Fox and Miller (1995-; 1997-; 1997-; 2001-

), and Farmer (1990-; 1995-; 1998-; 2005-). There is no equivalent of an industrial/organizational psychology for public administration. The American Society of Public Administration does have a Section on Professional and Organizational Development (SPOD), but its publications and interests focus on evaluating programs, such as for the new management development program. There are, of course, applications of personality and DSM-IV instruments, life skills and employee assistance programs. The public administration literature has drawn upon the I/O psychology literature to address motivational and employee satisfaction issues--best read as justification for lower pay scales, or as a basis for establishing the need to have a few training workshops on things like communication and interpersonal skills. There is, though, little public administration literature that seeks to understand the psychological structure of the individual, its influence in how life in administrative organizations is lived, how development occurs and what this means for people living together in an “administrative state” is limited. This persists even after anthropologists have expressed the value of psychological principles for understanding culture and social organization (Mandelbaum 1949-; Langer 1957-); and after McSwite has documented the theoretical framework of how individual development is social development (see the citations at the start of this paragraph).

A continued focus on the psychological structure of human beings and the way that structure influences our administrative and social organization is necessary because of the limitations in understanding human society imposed by the normative assumptions of our twenty-first century governance theory—passing through Locke, Rousseau, Rawls, Kant. This perspective sees human beings as discrete individuals deliberately engaged in manipulating power positions with varying degrees of competence. This mainstream theory only inadequately addresses, when at all, humankind as having a significant component beyond reason and of being both individual and collective simultaneously. This instrumentalist theoretical heritage influences our concepts of personal and collective, over-simplifies the individual’s relationship to the group, and sets a sub-textual reverberation in our management and leadership philosophies that blinds us to seeing how roles emerge from the organizations. It is a unilateral, might-makes-right

philosophy that treats others and self as objects and decisions about a situation as action upon a set of objective conclusions, despite a genre of thought inclusive of James, Dewey, Rorty, Heidegger, Popper and others showing the impossibility of such an objective truth.

It maintains this position despite the revelation by psychology that what we term the “individual human” is not in fact a distinct being but a process of becoming embedded in and at the same time emergent from its environment and the multiple groupings of which the individual is a part. Some, like Argyris (1953-; 1956-; 1957-; 1964-; 1970-; 2000-) and de Vries (1991-) have applied a psychology of personality and dysfunction to organizations. Schon has used psychological principles to define a reflective and interactive stance (1971-; 1983-) and Follet (Graham 1996-) for describing authority relationships. Their work, though, has not focused on the way in which the psychology of the individual organizes our social world. Only the work of White, McSwain and McSwite has steadfastly used psychoanalytic theory to establish a human ontology and illuminate the connection between individual development and social process and show its significance to public administration.

In order to appreciate an alternative view of the management situation as a psychological moment for the manager-leader and the group rather than as a moment requiring instrumental agency, it is necessary to present a fuller definition of both individual and collective psychological structure and dynamics. This will be done over the course of the next two chapters, three and four, followed by case presentations. In Chapter 3, the psychological structure and dynamic of individual and collective will be presented through a description of basic Jungian ideas and his “process of individuation.” Chapter 4 will integrate the ideas presented in Chapter 3 into a model of the psychological moment and then extrapolate that model to reflect the management situation. This will become the basis for analyzing the cases presented in Chapters 5, 6, and 7. Chapter 8 will conclude with a summary and implications of this project for the field of public administration.

CHAPTER 3: MORE THAN A REASONED ACTOR: A PSYCHOANALYTIC ONTOLOGY OF THE INDIVIDUAL

“a person is a collective noun”

- Goldberg, A., 1980

When the Jungian theory of individuation is used to frame the structural dynamic of human existence we find human kind is defined by a fundamental duality. That duality creates a tension that requires both maintaining the separateness and distinction of the bipolarity yet actively facilitates movement towards integration and unification. That duality and the tension it entails can be spoken of as spirit and matter, internal and external, consciousness and unconscious, ego and Self and individual and collective.

In the psychoanalytic perspective, the individual person consists of two primary regions: (1) an area of personal, or individualistic awareness, and (2) an area outside of awareness and beyond the direct control of the individual. These are in a relationship of constant mutual causality with one another. The first area can be thought of as the known, the second the unknown. The psychoanalytic theory of Jung terms the known area the “consciousness” and its center the “ego.” The unknown area is referred to as “unconsciousness.” Jung calls the central and super-ordinate process of the unconscious region the “Self.” He further splits the unconscious region into two areas. One is personal, but outside of individual awareness and containing repressed and forgotten content, as well as material which is close to, but has not yet reached awareness. Alongside that is the individual’s specific history and inheritance. A second, more expansive area that is not individual but that is common to all individuals and hence functions as a part of each Jung termed the “collective unconscious” (Jung 1959-; 1960-). Jung saw individual consciousness emerging as the ego from the collective unconscious and as remaining in constant connection with the central and super-ordinate process from

which it had emerged. This relationship between ego consciousness and unconscious process is termed the ego-Self axis. The interaction of these structural components constitutes a dynamic process of development known within Jungian theory as the process of individuation. At the individual level, the personality, and on a social level all collective phenomena are expressions of this interaction.

To better understand this structure, its processes and its importance for public management and organization theory, it is useful to describe each of these components, their contents and their relationship to each other.

Consciousness and Its Ego

Consciousness is one component of waking awareness perceptible by an individual at a given instant. It is that mental function with a capacity for thought, intentionality, perception and subjectivity. It is aware of its own existence, sensations, thoughts and environment. As Antonio Damasio explains that it is not only the thinking, but knowing that “I” am the one doing the thinking (Damasio 1999-3-31). It is the “I” of the individual. Consciousness develops over time and comprises memories, personal experiences and those feelings, soma, intuition, thought images and innate potentialities, brought into awareness. It is the area most directly known by the individual. It is one of the primary opposites of psychic life and a pre-condition for humanity and for becoming an individual. This area can be understood to have a center of consciousness with an attendant will-to-power and orchestration of those mental processes brought to bear on making decisions, learning and behavioral action (Jung 1959-; Jung 1960-; Harding 1963-; Harding 1965-; Jung 1968-; Whitmont 1969-; Neumann 1970-; Lacan and Wilden 1981-; Storr 1983-; Edinger 1984-; Lee 1991-; Edinger 1992-; Perls 1994-; McSwite 2000-). This center is the “ego”. It is precisely this ability to differentiate and the capacity to discriminate and create meaning that is the “sine qua non of consciousness” (Jung 1972-par. 339). Consciousness and its ego neither constitute the totality of the individual, nor the majority of the individual. It is also not the center of the total individual. Rather it is a smaller, de-centered area of the total human psyche that existed

in potentia within the unconscious and was a precondition for humanity and for becoming an individual (Jung 1971-par. 700).

What this framework evidences is that the ego is not only active, but also a primary agent in an ongoing relationship between itself and a psychological totality that it experiences as different from it in varying degrees at various moments of psychological development. It is a split subject in discourse with itself. In the Jungian framework, the ego is a conscious attitude that separates from the Self and becomes a seat of subjective identity (Edinger 1992-3-4). Consciousness is the perceived “relation of psychic contents to ego,” and it is a process of “activity that maintains the relation of psychic contents to the ego” (Jung 1971-par. 700).

What is known about conscious awareness, regardless of how it is termed, is that it is a structural condition and component of the human psyche that creates meanings about it and that which it encounters (Jung 1971-; Lacan and Wilden 1981-; Lee 1991-; Perls 1994-; Damasio 1999-). This is what it does. It does not matter, for the purposes of its perpetual awareness, whether its meanings are true or false. It simply seeks certitude of its existence and creates the meanings that validate that perception. It does not function in isolation, but rather is embedded in the body and inheritance of the individual, as well as the culture, language and history of the broader society. Because the ego is a “split subject” the totality of the psyche, to which it is structurally related at all times, is at once both a source of its identity and an overwhelming “Other” that is feared. What is needed to best assure an individual’s development is a sufficiently strong enough ego to sustain a deliberate engagement with this “Other” long enough for new meanings about oneself and the situation one is in to form.

The Unconscious and Archetypes

The Unconscious

The unconscious is more than a condition of no consciousness. It is that psychic area which is “the source out of which all the materials of consciousness as a whole emerge”

(Progoff 1973-46). Jung carried over, developed and reformulated Freud's term the "unconscious." For Freud, the term meant a negation, or underside of consciousness. What it contained was only repressed and sublimated conscious content. Jung started with this concept, but through his own researches, dream analysis, and experience with patients, came to believe that the most striking unconscious factors exist *in potentia* and prior to the individual's experience and hence his or her consciousness (Progoff 1973-46-47). The idea of the unconscious is not that it is, as for Freud, a source of libidinal energy. Rather, Jung expanded the concept to mean a life force, and not merely a sexual drive (Harding 1963-; Odajnyk 1976-; Samuels, Shorter et al. 1986-). The unconscious component within this perspective is a "large, amorphous, creative area deep within the person" (Progoff 1973-48). While not a specific second personality, "nothing produced by the human mind exists entirely outside of, or separate from something within the unconscious" (Jung 1968-par. 492-496). The unconscious psyche constitutes the larger totality of the individual. In contrast to consciousness and its ego center, it is an autonomous, de-centered, shifting collection of psychic process (Jung 1968-par. 492-496).

This unconscious area is further differentiated into a personal and a collective realm. The personal unconscious consists first of all those contents that became unconscious both because they lost their intensity and were forgotten or because consciousness was withdrawn from them (repression). Secondly, there are contents, some of them sense-impressions, which never had sufficient intensity to reach consciousness but have somehow entered the individual psyche and comprise those beliefs and values, somatic conditions, instincts, compensations to conscious attitudes and images, of which one has not yet become aware, but that are motivating to the behavior and meaning of the individual (Jung 1968-par. 317-321 see also Harding, Neumann, Progoff, Odajnyk, and McSwite).

The collective unconscious is "the ancestral heritage of possibilities of representation. It is not individual but common to all men, and perhaps even to all animals, and is the true basis of the individual psyche" (Jung 1968-par. 317-321). The phrase "collective

unconscious” does not refer to a “communal unconscious,” or to something like a “group mind.” Rather, it is used by Jung to connote a contrast with “personal” and to convey the idea that the human being contains psychic materials whose reality is prior to the fact of the individual. Collective contents are deeper, prior to, and more fundamental psychic contents than the individual personality. It is not collective at all in the more sociological sense of something that is a joint possession. It is collective rather in the sense that as something generically present in humans. Every human being holds it as a part of his or her psychological structure. Most essentially, it is not that the unconscious is held in common as a collective inheritance, but rather that the unconscious contains materials which are held collectively by all persons because they have a psychic structure which is prior to their personal experience. This is to say, these materials are present *in potentia* because they are inherent in the psychic structure of the individual, from both a biological and an historical point of view, and in the course of the individual’s life, depending upon her or his experiences, some of them will be actualized and developed on the surface of consciousness (Progoff 1973-45-46).

There is not a clear, hard, distinction between consciousness and unconsciousness, nor between the personal and the collective (Jung 1960-; Harding 1963-; Harding 1965-; Neumann 1970-; Progoff 1973-). There are phenomena that clearly exist in one or the other. There are such things as repressed contents that are located in the personal unconscious, or the ego which is central to consciousness, and the experience of human history and patterns of psychic energy, known as “archetypes” to the collective unconscious, for instance (Jung 1960-; Progoff 1973-). At the boundaries, though, things are much more blurred and much more dynamic. It is also important to note that movement from the personal to the collective level has many gradations which move roughly in accord with levels of interaction—the intra-personal, inter-personal, intra-groups, inter-groups, race, ethnicity, localities, states, cultures, world (Jung 1960-; Harding 1965-; Odajnyk 1976-). Whenever individuals gather they bring into play their individual consciousnesses and their unique personal unconscious. They also activate the greater collective unconscious and make possible the emergence of its content. In part the content of the group’s collective unconscious emerges because the group is itself a

constellation of psychic energy, that is of individual identities that are psychically structured and mutually reinforcing and this organizing pattern attracts the totality of the psyche. For example, a group of individuals may identify so strongly with being a team of experts in a particular subject matter, that a fear of not being competent renders it impossible for them to provide expert advice on even the smallest matter without laborious and time-consuming analysis, or such numerous qualifications as to make their “expertise” meaningless. Or, through a process of inversion, whereby something suddenly reverses itself and manifests as its opposite, the expert’s analysis plumbs such depths as to become detached from the practical concerns for which he or she was consulted and thus sounds only foolish. In part, too, content from the group’s collective psyche emerges because organizing activity itself is an off shoot of excess psychological energy and consequently the organization itself is an extension of the psyche into the conscious world and contiguous with it (Odajnyk 1976-).

An Energy of Opposites

The conscious and unconscious aspects of the human psyche constituted for Jung a fundamental tension of opposites and a split in the psyche of the individual person. This split creates the precondition necessary for “nature to overcome nature” (Jung 1959-)(Jung, 1959) and human development to occur. As with the physics of his day, Jung realized that processes required energy. His clinical experiences and research also convinced him that that energy was neither created anew, nor destroyed, but channeled in a manner that seemed to return it to its source. To address this, Jung turned to “enantiodromia” and in so doing built upon and expanded Freud’s concept of the libido.

He obtained the principle of “enantiodromia” from Heraclitus. Jung saw it as a psychological principle that “governs all cycles of natural life, from the smallest to the greatest” (Jung 1976-par. 708). For him it accounted for the emergence of unconscious opposites in relation to the points of view held or expressed by consciousness.

Theoretically, within the psyche, if an extreme, one-sided tendency dominates conscious life, then an equally powerful, countervailing tendency within the unconscious psyche

will build towards eruption into conscious life. This inversion, or opposite energy will initially inhibit conscious performance and then break through ego inhibitions and conscious control. He felt this flow of energy into its opposite and back again to be an inevitability, stating that “The only person who escapes the grim law of enantiodromia is the man who knows how to separate himself from the unconscious” (Jung 1972-par. 112). Enantiodromia is the essence of his theory of compensation and Jung found its ubiquity and inevitability to apply both individually and collectively. Individually we experience this compensation daily in small ways like the Freudian “slip of the tongue,” and in various perversions, such as the private hedonism of many public ultra-conservative religious authorities.

To complete his theory of psychological energy, Jung built upon and expanded Freud’s use of the term “libido.” Where Freud used this term to refer to a sexual drive, Jung used it more broadly to connote psychic energy overall as kind of *élan vital*, or “vital energy.” In this sense, as with Freud, Jung saw psychic energy as limited and indestructible. Differing from Freud, Jung discovered that such energy flowed through biological, spiritual, psychological, moral and social channels as well as the sexual (Samuels, Shorter et al. 1986-54).

Jung’s energy theory, when coupled with enantiodromia, shows that the shift of psychic energy is not random but is channeled into pre-existing structures that support a natural inclination of the psyche to maintain balance. This means that blocked energy along one channel will flow into its opposite and create a compensation. For example, when the libido is frustrated by the incest taboo it takes up a spiritual dimension, such as in Kundalini Yoga (Samuels, Shorter et al. 1986-54). Much of psychological conflict, for Jung, can be characterized and discussed in terms of a disturbance in the flow of psychic energy and in the psyche’s compensating balance. The life and death instincts, for instance, are seen in Jungian terms to emanate from the same source and just moving towards different poles. “Science seems to stop at the frontiers of logic...[nature] does not halt the opposites; she uses them to create, out of opposition, a new birth” (Jung, CW 16, par. 534).

The way in which this energy flows and takes form, that is, results in psychological patterns and meaning, is by a dynamic that takes place on an “ego-Self axis” that involves the unconscious contents.

Contents of the Unconscious—Complexes and Archetypes

The complexes

Contained within the personal unconscious of the individual and comprising its basic contents are the complexes (Hall, p. 10). “Complexes behave like independent beings” (Jung 1960-par. 253). “There is no difference in principle between a fragmentary personality and a complex...complexes are splinter psyches” (Jung 1960-par. 202).

Complexes are groupings of related images and ideas held together by a common emotional tone. Jung discovered the presence of emotionally toned complexes by noting regularities in subjects’ associations to missed or delayed responses in the word association experiment. He found that in each subject these associations tended to cluster about certain themes, such as associations to the mother—“a mother complex” (Hall 1983-10). The “mother complex” holds within it not only the archetypal image of the mother, but also an aggregate of all of the individual’s personal interactions with his or her mother over time. When these complexes come into play, or become “constellated” in Jungian terms, they contribute to behavior and mark it with affect. The individual does not need to be aware that a complex is active for it to exist and have an impact on her or his life. Examples of complexes are the “mother” complex, the “father” complex, the “ego” complex, or the “peter pan” complex. From these we see affect laden behavioral patterns like, respectively, over-nurturing, authoritarianism, and childlike resistance to maturation.

Structurally, complexes are closely related to dreams, symbolic manifestations and neurosis. At the core of every complex is an archetype. The “ego” complex is formed upon the archetype of the Self, for instance (Hall 1983-12). It is this bridge between

archetype and consciousness that lead Jung to refer to the complexes as the “architects of dreams” and neuroses as the windows of the soul (Samuels, Shorter et al. 1986-34).

The archetypes

Archetypes as a psychological principle are a distinctly Jungian concept derived from the philosophies of the Platonic “Idea,” Aristotle, Levy-Bruhl and that tradition of thought encapsulating Kantian a priori categories and Schopenhauer’s “prototypes” (Samuels, Edinger). Though categorical, or prototypical, an archetype does not carry a precise, absolute and single meaning. Rather, there is to the archetype a quality of possibility and a manifest expression that is shaped by individual conscious attitude. Jung writes,

The ground principles, the *archetypoi*, of the unconscious are indescribable because of their wealth of reference, although in themselves recognizable. The discriminating intellect naturally keeps on trying to establish their singleness of meaning and thus misses the essential point; for what we can above all establish as the one thing consistent with their nature is their manifold meaning, their almost limitless wealth of reference, which makes any unilateral formulation impossible (Jung 1959-par. 80).

While archetypes are not precisely the exact contents of the unconscious, they are as close we can consciously get to a definitive description of them. “The archetype is essentially an unconscious content that is altered by becoming conscious and being perceived, and it takes its colour from the individual consciousness in which it happens to appear” (Jung 1980-par. 5). Individually, the archetype may appear in dreams and can take any number of forms. While those forms refer back to broader, more amorphous motifs, such as the God image, the Great Mother, the Father, the Trickster, the Child, for instance, the particular representation is self-referent to any given individual and ensconced in a unique and meaningful image. For example, the archetype of the Trickster might appear as a coyote or rabbit in one person’s dreams, as a court jester in another’s, or as a street entertainer in yet someone else’s. They are the inherited part of the psyche, structural patterns of psychological energy. While they are linked to instincts, there are not instincts themselves. Jung refers to archetypes as primordial

images similar to motifs repeated throughout history as in the world's folk stories, myths and religions. For example, Storr summarizes Jung's writing on the Sun archetype as,

One of the commonest and at the same time most impressive experiences is the apparent movement of the sun every day. We certainly cannot discover anything of the kind in the unconscious, so far as the known physical process is concerned. What we do find, on the other hand, is the myth of the sun-hero in all its countless modifications. It is this myth, and not the physical process, that forms the sun archetype. The same can be said of the phases of the moon. The archetype is a kind of readiness to produce over and over again the same or similar mythical ideas. Hence it seems as though what is impressed upon the unconscious were exclusively the subjective fantasy-ideas aroused by the physical process (Storr 1983-66).

Another way to understand the meaning of archetype is as a kind of psychological energy, or pattern (Pearson 1991-). In this rendering, a culture, or an individual, begins with a particular psychological gene, or theme, around which energy constellates, not unlike the complexity surrounding a strange attractor in the new science theories of today. As life experiences occur, the unconscious sets to organizing them in proximity, or relation, to this theme and its evolving assimilations. Jung, himself, describes the psychological basis of archetype in the following manner.

There is nothing to prevent us from assuming that certain archetypes exist even in animals, that they are grounded in the peculiarities of the living organism itself and are therefore direct expressions of life whose nature cannot be further explained. Not only are the archetypes, apparently impressions of ever-repeated typical experiences, but, at the same time, they behave empirically like agents that tend towards the repetition of these same experiences. For, when an archetype appears in a dream, in a fantasy, or in life, it always brings with it a certain influence or power by virtue of which it either exercises a numinous or a fascinating effect, or impels to action. (Jung, "On the Psychology of the Unconscious" (Jung 1972-par. 106-109).

Archetypes are recognizable in outer behaviors and institutions such as the basic and universal experiences of life: birth, adolescence, marriage, death, mother and fatherhood, and middle life. They are also related to the inner life taking such form as the

anima/animus, shadow, persona and others. There seems to be an infinite number of forms of archetype.

Archetypes, because of their location within the collective unconscious, their manifold meaning, formulaic potential and their dependence upon individual expression carry a strong, potentially overpowering energy that can illicit fascination and fixation by the ego. They prove difficult, even impossible, to resist, as they arouse effect, blind one to realities, and overpower one's will. To live possessed by an archetype is to live an inflated life absent of limitation. To acknowledge archetypal dynamics, however, allows for the possibility of conscious interaction and the integration of polarities. Archetypal possession is most evident during times of crisis, when the ego is most vulnerable. Archetypes are the source of symbols and act as multiple and autonomous consciousnesses influencing and directing our lives.

Jung's theory of archetypes is structural and has expanded and found acceptance in a number of newer psychological views. In addition to direct application of archetypes to social phenomena such as Hillman, Pearson and Conforti, Klinean psychoanalysis notes unconscious fantasy (Isaacs) and preconception (Bion).

The essence of the archetype, in all of its mythical and symbolic description, is that it is a conscious representation of an unconscious psychological energy organic to the collective history, evolution and biology of humankind that actively motivates, organizes and imputes symbolic meaning to individuals within their environment and their current social context. The personal representation of archetypes is a manifestation of the relationship between individual consciousness and the unconscious.

Structurally, Jung defined two identity archetypes, the ego and the shadow, two relational archetypes, the anima/animus and the persona, a process archetype, the hero, and an archetype of the whole psyche, the Self (Hall 1983-10-21).

The identity archetypes—ego and shadow

The ego. As described above, the “ego” is the center of consciousness. The ego is a self aware attitude that separates from the Self and becomes a seat of subjective identity (Edinger 1992-3-4). While the center of consciousness, it does have its limitations and is not the center of the total psyche. Rather, the ego is based upon and split from the Self (Jung 1971-). A way to think of this is biologically. The basic ego is formed very early in the symbiotic relationship between mothers and infant. The ego expands as the infant ages. With the extending of relationships beyond the mother and towards interactions with its family and society, that ego development continues. As the child develops and interacts with the world around itself, it begins to assimilate, or constellate an identity. That is, a sense of “I.” This sense is composed not only of a perception of existence and being physically embedded (Damasio), but also in terms of characteristics and behaviors and attitudes that the individual regards as positive and within his possession, “I am” (Harding 1963-; Harding 1965-; Hall 1983-; Damasio 1999-). That which the individual regards as negative becomes the “Not-I,” (Harding 1965-) or the shadow.

The shadow. The “shadow,” as with all archetypes, has both a personal and a collective dimension. As a personal archetype it is the most accessible and the easiest, though not easy, archetype for the individual to experience. It is usually the first of the archetypes to be encountered during analysis. Symbolically, this shadow appears in dreams in the same sex as the dreamer and typically as dark skinned, alien, or primitive. The shadow is the “negative” side of the personality, the sum of all those unpleasant qualities we like to hide, together with the insufficiently developed functions and the contents of the “personal unconscious” (Jung 1972-par. 103). It is a kind of personal unconscious personality that possesses a certain measure of autonomy. The shadow might be said to be responsible for those “Freudian slips of the tongue” and other unintended revelations. It is associated closely with raw emotions and is constellated by all of the repressed, disavowed, poorly developed and undervalued contents of the individual psyche (Jung 1959-par. 13-19). The shadow qualities of an individual are susceptible to projection into the external environment and onto others. We see faults in others that we do not ascribe

to ourselves. A close examination of those attributes which we condemn in others and are quick to label pejoratively, such as greed, laziness, intolerance, disregarding, of lower manner, usually reveals that we possess them. A heuristic way of understanding this is that we cannot know something of others unless we possess some bit of that within ourselves. These disowned characteristics have an emotional nature, or in Jungian terms, an autonomous and obsessive-possessive quality. Because of this and because of the repression placed upon them, the personal shadow is not evil, per se, but is “merely somewhat inferior, primitive, and awkward; not wholly bad” (Jung 1969-par. 130-4) As such, the shadow contains even childish qualities that could revitalize and enrich human experience (Jung 1969-par. 130-134).

Though the shadow is given to suppressed contents of an inferior nature, they are neither weak, nor to be left unattended. To the extent that they are repressed, they grow in strength and in inverse proportion to the more positively considered qualities of one’s nature and become visible through perversions and personally undesired behaviors. The personal treasure collections and sexual crimes of the reverend Jim Baker, for example. The shadow poses the basic moral problem for the whole of the ego-personality for its integration into consciousness is necessary for psychological maturation and wholeness. This integration, however, is met with considerable resistance, precisely because it is the content we wish most to deny. For exactly this reason, though, it also offers the best chance for self-knowledge and integration, because as repressed and personal content, it is closest to consciousness in origin (Jung 1959-par. 13-14; Jung 1969-par. 130-134). Making one’s shadow conscious, expressing the repressed tendencies and acknowledging one’s less desirable characteristics does not rid one of them, rather encounter and at least partial integration of the shadow into our consciousness leads to the revelation of further developmental issues and contact with other archetypal figures (Jung 1959-par. 13-19).

Collectively, as with all archetypes, the shadow has originated from the earliest times of humanity and as such has much history. It is in close association with our most basic instincts and it is vastly removed from any individual consciousness. The shadow, at the

level of the collective unconscious is of immense strength and “negativity” and is expressed in the motif of absolute evil (Jung 1959-13-19).

The archetypes of relationship— anima/animus and persona

The anima/animus. The archetypal image of introverted relationship is the “anima/animus.” That is, of the consciousness to the unconscious and its contents (Hall 1983-16). It constitutes an axis of connection. As psychic images, the anima and animus are referred to, in the Jungian literature, as the contra-sexual soul of the individual. As such, the anima corresponds to the underlying “feminine” aspects of the man and an *a priori* element of moods, reactions and impulses. Similarly, the animus is a fundamental form of the ‘masculine’ in woman and an *a priori* element of her commitments, beliefs and aspirations. Jung, and subsequent Jungians, have elaborated on the soul-image and its many forms, functions and possessions. The contra-sexuality of the anima/animus image has been expanded to denote operation in relation to the dominant psychic principle of the individual and not just their biological sexuality. Jung himself categorized the anima/animus as the “not-I” (Jung 1971-). The soul’s collective form has been recounted in the figures of Aphrodite, Athena, Sapientia, Beatrice, Hermes, Apollo, and Romeo, to a name only a few. In projection these archetypes attract attention and charismatic fervor to public figures, celebrities, sports stars, lovers and partners. In dreams they often appear as consorts. It is the force that connects us with and involves us in life.

As an archetype, Jung locates the anima/animus as an opposite to the “persona.” Where the persona is a mediator between the ego and the external world, the anima/animus is a mediator between the ego and the inner psyche, acting as “psychopomps,” or “soul guides.” They function as creative links to the other shadow and other, more base and deeply rooted archetypes, leading towards individuation. The soul-image is a condition that comes upon one, happens to one and not a constructed disposition. Behind the animus is the archetype of meaning and behind the anima is the archetype of life, itself (Jung 1959-par. 66).

Jung also identifies the anima with “Eros” and the animus with “Logos.” As a psychological principle, “Eros,” carries the fundamental meaning of psychic relatedness and a quality of ambiguity. At times is equated with agape, or love. In defining Eros, Jung wrote that the psychological opposite of Eros was not “hate” but rather the “will to power” (Jung 1972-par. 78). The term “Logos” retained, in Jung’s theory, its ancient Greek meaning of “word,” or “reason.” Logos was for Jung the opposite of the relatedness found in Eros and instead was synonymous with “judgment,” “discrimination,” and “insight.” Eros is associated with the feminine and Logos with the masculine and in that way they are identified with the anima/animus (Samuels, 1993-87). Integrating the anima, that is relatedness, and the animus, that is discernment and insight, into consciousness requires relationship with another and relationship with another of the opposite sex. The risk of relating with the anima/animus is possession. Possession transforms the personality into a prominent display of those psychological traits typically associated with the opposite sex. In either case the individual loses individuality and instead adopts a personality shaped by the archetype. One who is dominated by the anima and Eros is given to restlessness, sentimentality, unconstrained emotionality, promiscuity and moodiness. One possessed by the animus and Logos becomes overly paternalistic, obstinate, ruthless and domineering. What makes this a possession and not just a particular acquisition of and integration of attributes not favorably endorsed by the social norm is the way in which they are present. The new tendencies are heavily one-sided, seemingly overshadowing the former and they are played out in inferior ways. The one possessed of the anima becomes seduced by those of an inferior status and while the animus possessed person is given over to second rate thinking, each acting with unreflective and unaware conviction, blind even to their effect in the outside world.

While the anima/animus concept is biologically grounded in the X-Y chromosome to a certain extent, it is, as are all archetypes, also grounded in social constructions because of the conscious component in their configuration. In this manner, the anima/animus archetype is undergoing a change today. Many analysts, during Jung’s time, describe women as typically having assumed anima roles first, and then developed their animus

qualities later in life, if at all, as they went to university, for instance. Today, some Jungian analysts are showing that developmental pattern to have been rooted in social conditions, as many women in the U.S. now first encounter their animus, enrolling in university and graduate programs, having a career and then turning to the more traditional role of child rearing. And, as roles change, such as men becoming more involved in family and raising children, for instance, gender identities change along with them. Generally, women still carry the “anima projection,” in Jung’s words, but this is socially different than in the past. One difference is that Jungian analysts are seeing more women in their late thirties and beyond dealing with anima issues today that used to be seen as solely a male issue.

As a primordial image, Hillman has investigated and elucidated anima psychology. He is insistent that the anima personifies the unconsciousness of the entire Western culture and is the imaginative potential for liberation from our condition (Hillman 1983-; Hillman and Moore 1989-; Hillman 1996, 1997-). A primary reason for this perspective is that the anima, both collectively and personally, is a representation of the feminine. Many myths, folk stories and dream images indicate problems and arrested development in the extreme when the feminine is left behind, denied, or excluded. Wastelands, frozen and blinded heroes, sterility, broken families, feuds, a loss of humor, broken playthings, raging fires, destructive storms, self devouring figures and the adage, “hell hath no fury as a woman scorned,” are all symbols of a negative encounter with the anima and can be found in such stories as *The Snow Queen* and Jason’s relationship with Medea in *Jason and the Argonauts*, for example.

The persona. Whereas the anima/animus is about relating to oneself internally, the “persona,” or “mask,” or “role” is the archetype of one’s encountering the objective and external world (Hall 1983-18). “The persona is a complicated system of relationships between the individual consciousness and society” (Jung 1972-305-309). In the Latin, “persona” most literally refers to speaking through the mask. This meaning is carried forward by Jung and can be understood as a device to prevent total revelation of ones full

self to all of human kind. It is a kind of a mask constructed to keep one from wearing their heart upon their sleeve, as the adage goes. It is as Shakespeare's Hamlet says, "the play is the thing" and the persona allows one to assume their proper role and script and hence to faithfully enact their part. Jung laments the social reality that one must become associated with a particular and singular occupation, citing that society would find the "cobbler who is also a poet" both "queer" and "unreliable" for society believes that only the "cobbler who is not also poet can make workmanlike shoes" (Jung 1972-pars. 305-9).

As an archetype, there is a ubiquity and inevitability to the persona. That is, it is impossible to relate to the outside world without a persona. There is no form of authenticity that escapes speaking through the persona. Every society requires some means of relating and the individual personas of the people relating partially carry out this function. Different cultures will establish different criteria for persona and there will be alterations and evolution over time because the underlying archetypal pattern is possible of an infinite number of variations. Because of its mediating tendencies between ego and society it is sometimes referred to as a "social archetype" and susceptible to all of the compromises made between individual and group to assure living in a society. Given this mediating role, the persona is also seen as an opposite to the anima/animus; the persona being extraverted where the anima/animus is introverted, being a contact with the outside environment where the anima/animus is in contact with the inner psyche.

The persona is not inherently pathological. There is, however, the possibility of disturbance, neurosis and pathology. The persona constitutes a split in consciousness between a public and a private life. This split has repercussions for the unconscious and the ego. Egoistically, it is a source of identification that can result in an over identification with the role held, such that the individual identifies her, or himself, with their social role. The lawyer who only knows how to relate to another through interrogation and examination, the woman who knows herself only as mother, or the individual who has failed to sufficiently acknowledge that they are now grown up but continues to act in naive manner, are all examples of this condition. In this situation, the Ego is capable of only external orientation and contact with the inner world is greatly

inhibited. Over resistance to such identification can lead to a heavily compartmentalized perception of oneself, as for example, former President Clinton's tendency to differentiate his personal inhibitions, attitudes and behaviors from his public activities so completely, regardless of their magnitude. The split in ego also creates a re-centering of the conscious personality and a subsequent neurosis at the level of unconscious relationship. One way to get a sense of this is to remember Jung's characterization of the unconscious as a "suffering other" joined in a sympathetic union with the ego. The alternate identity of the ego constitutes a you-are-not-who-I-thought-you-to-be condition.

The process archetype-hero

Jung saw the deliberate undertaking of working to relate the ego with the whole of the psyche, both consciousness and unconscious aspects, as one of heroic proportions. The dangers of incapacitating neurosis, depressions and psychoses were very real to Jung, as were the developmental stages of the ego, from infancy to adulthood and the need for it know itself apart from and a part of the totality. This individuation process required both a strengthening and establishing of boundary and a permeability that allowed for integration with the unconscious. Jung found this theme in the motifs of the alchemical works and in the many folk stories and myths of the hero. The hero archetype is a transitional and "manna" figure. His most approximate form is as priest. Intra-psychically, the hero represents will and is the personification of the ego-self axis. The hero not withstands, but consciously holds the tension of opposites. He returns again and again into the maw of the maternal, or collective unconscious and courageously endures a lifelong process of transformation. Because of the wholeness of the hero motif and its transforming function, Jung found it an objective absurdity for anyone to be able to identify with the hero figure. That individuals do in fact, subsequently, represented an over identification and was perhaps symptomatic of other ego stages, such as "inflation," wherein the ego so closely identifies with the unconscious (two psychological points between which the hero travels) as to feel indestructible and the all. Possession by the hero archetype is manifested in an overly strong striving towards artificial consciously created goals, a minimization of the processes one must pass through and an over-intellectualization that reduces the wonder of life.

The archetype of the situation

Jung, at a radio interview in Houston, elaborated on the archetype of the situation, which he considered to be one of the least understood, but nonetheless important, psychological energies. As mentioned above, the archetype is an unconscious content that has had some degree of consciousness attached to it. This synthesis results in the presentation of a figure, or image. The archetype is also a link between the physical, the historical and the psychological (Samuels 1993). This link is apparent in the archetype of the situation, where what is prefigured is a constellated set of conditions, or circumstances, that suggest a particular response or behavioral actions. Situational archetypes, as with other archetypes, can be found as motifs as in folk stories. In Houston Jung recounted the story of assassins who were following a King and his guard on horseback. As they neared his camp, they hesitated, reasoning that they would not be able to succeed in assassinating the King and would only get killed in the process. Reluctantly they followed on the next day. As the King continued his journey, he came to a river. He and his guard entered the river and began the crossing. The assassins, following closely also came to the river and entered. As they were crossing, they suddenly and spontaneously attacked the royal entourage and succeeded in killing the King. Jung explained that what had happened is that the assassins had been overtaken by the situational archetype of the ford. The ford, or crossing, carries with it a sense of vulnerability and danger. Collectively, the situational archetype acted upon both the assassins, driving them to attack the King and his guards, rendering him unable to repel the attack. Other situational archetypes common as motifs are the “task” and the “quest.” Mozart’s *The Magic Flute*, gives artistic expression to the situational archetype of the “initiation;” and Edinger describes the situational archetype of the “fall,” that has been captured in Blake’s work (Edinger 1992-). And Robert Johnson in his analysis of the *Handless Maiden* folk story deconstructs the “nature versus the mechanistic world” situation and the submission of the feminine when that situation is imbalanced on the side of mechanism. Architecturally there are about one hundred such constructs, such as the “cave,” that evokes a sense of being hidden and secure, or “windows on nature.”

William Braun has extended the idea of situational archetype to organizational systems, identifying the “limits to growth,” “shifting the burden,” “eroding goals,” “escalation,” “success to the successful,” “fixes that fail” and other archetypes. McSwite has stressed the importance of learning to “read the situation” in public administration.

The archetype of the whole psyche—the Self

The Self as a Jungian term carries three separate meanings. It is, as referenced above, the archetypal basis of the ego. It means as well the whole psyche functioning as a unit and it is the central figure, or archetype, of order when it is viewed from the perspective of the ego (Hall 1983-10). Motifs such as the “Mandela,” the “Uroboros,” the “King and Queen” and the “Christ” image function psychologically as symbols of the functioning whole. These are among the most powerful unifying symbols in that they represent the joining together of opposites and the transcendence that is realized in that joining.

The “Self” is an archetypal image of humankind’s fullest potential and the unity of the personality as a whole. As a unifying principle within the human psyche, the Self holds a central position and maintains simultaneity of being both personal and collective. Subsequently, it occupies the position of authority in relation to psychological life and the destiny of the individual. It is both the raw material that initiates psychic life and the goal that transformation and individuation achieves. The Self, as an archetype, shares a similarity with the God-image and yet is not. The nature of the Self Jung referred to not only as benign, but also as demonically rendering power without conscience (Jung 1968-).

The ego-Self Axis

The ego depends on a living connection with the Self at all stages of development to assure its integrity and stability. Likewise the Self is dependent upon the ego for its expression in the everyday (Edinger 1992-37-39, Samuels 1986-52). As Jung describes this relationship, “The ego stands to the Self as the moved to mover, or as object to

subject...the Self...is an a priori existent out of which the ego evolves. It is, so to speak, an unconscious pre-configuration of the ego” (Jung 1969-par. 391).

In Jungian theory, the ego and the Self have a close, structural, dynamic and vital affinity that Neumann termed the “ego-Self axis” (Edinger 1992-38). It represents a vital connection between ego and Self that is of crucial importance if the ego is to survive and develop. This ego-Self axis is the gateway or path of communication between the conscious personality and the archetypal psyche. Damage to the ego-Self axis impairs or destroys the connection between consciousness and unconsciousness and leads away from a state of ego-inflation and identification with the Self to a state of alienation, wherein the subject is split and the ego experiences the Self as an “Other.” This sets the stage for a reconciliation of the ego to the Self in a way that integrates consciousness, the “Other” and the connection between them. The ego is reunited with the Self through the ego-Self axis (Edinger 1992-38).

The meaning obtained through this communication is tied to the emergence of symbols that point to the psychological energies underlying the archetypes. The awareness by the ego of the Self and of this axis of communication, or discourse, is the individuation process. That individuation process is marked by varying degrees of psychological development, or moments, and is the fundamental way that we relate to one another as human becoming. This is to say, that the psyche organizes historical, environmental and interpersonal meaning through the symbolic process.

Individuation: A Process of Subjective Meaning Through the Relationship of the Ego and the Unconscious Psyche

As described above, in the history of psychotherapy, the big questions in the field of psychology in Jung’s day were about the relationship of the individual to their society and the role of consciousness and the unconscious in human and social development. That history included a philosophical and medical grounding. Observation, experimentation and treatment were making visible phenomena that could respond to

these questions of human structure. Jung depicted this structure to be a dynamic, subjective process of making meaning between two foci. As defined above, one center was that of “ego,” “the complex factor to which all conscious content are related...the center of the field of consciousness...[comprising] the empirical personality...the subject of all personal acts of consciousness” (Jung 1959-CW 9ii, par. 3). And a second center that Jung called the “Self,” that was “super-ordinate to the ego,” the “center of the total psyche,” and “a unifying factor of all psychological energy and archetypes” (Jung 1959-CW 9ii, par.3). As such, to relate with the Self is to move towards wholeness through deliberate communication with the unconscious dimension of the psyche as an “Other” (Jung 1959-; Whitmont 1969-; Edinger 1972-).

“Individuation” is a term that Jung acquired from Schopenhauer first and later used by Gerard Dorn, a sixteenth-century alchemist, that Jung used to “denote the process by which a person becomes “in-dividual,” that is a separate indivisible unity or “whole”” (Jung 1959-CW 9i, par. 489-524,212). It is the ascension of the Self over and above the ego within the relational organization of the total psyche through the assimilation of energy from the Unconscious to the Self. It is a fundamental way that we are structured and central to the way that we relate to one another as humans.

Again Jung describes individuation in terms of its goal. “The aim of individuation is nothing less than to divest the Self of the false wrappings of the persona on the one hand and the suggestive power of primordial images on the other” (Jung 1972-CW 7, par 269). He acknowledged a persistent conflation between integration and individuation and attempted to clarify the differences that he had come to understand, stating,

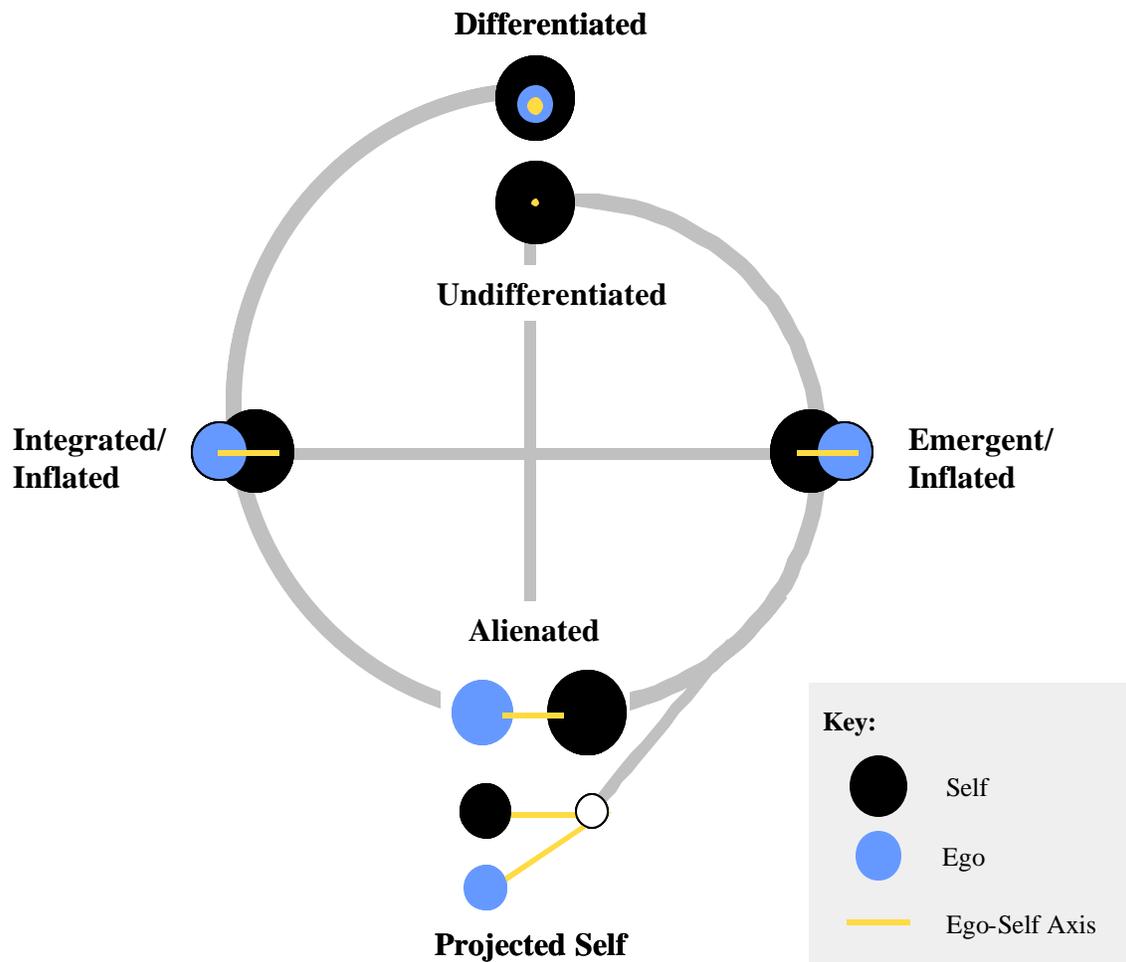
Again and again I note that the individuation process is confused with the coming of the ego into consciousness and that the ego is in consequence identified with the Self, which naturally produces a hopeless muddle. Individuation is then nothing but ego-centeredness and auto-eroticism...Individuation does not shut out from the world, but gathers the world to oneself (Jung 1972-CW 7, par. 267).

Edinger, a Jungian theorist, clarifies further that the “Self” is the ordering and unifying principle of the total psyche, while the ego is the center of conscious personality and that

an axis of communication exists between these two centers. Individuation is then the process of making and sustaining “a conscious dialectic relationship between the ego and Self” (Edinger 1992-7). This means individuation is the process whereby the ego comes to realize the existence of the Self as its precursor and as the central and supra-ordinate organizing authority of the total psyche, simultaneously with its own central position to the lesser realm of consciousness and the presence of the axis of communication between them.

This process of subjective meaning can be clarified through a description of the ego-Self axis, the symbolic function and the fundamental psychological activity of projection, compensation and synchronicity. The relationship between the ego and the Self result in highly dynamic and existentially problematic moments of psychological change and development. This ego-Self relationship and key moments of psychological change and development are illustrated in Figure 3-1, “A Representation of the Jungian Individuation Process,” below.

Figure 3-1: A Representation of the Jungian Individuation Process



This model illustrates a three-component structure active over the life of an individual. Those three components, the Self, the ego and the axis of communication between them, form a constant psychological structure, or relationship, that expresses itself through various moments of alignment as the individual's ego moves from an unconscious to a fully conscious existence with the Self (Edinger 1992-54). These moments of relational alignment constitute the context through which subjective meaning is established. This process of individuation occurs over the life of an individual, though there is no

guarantee that it will be completed. It can also occur within an aspect of one's life, such as the development of one's profession, or talents (Samuels 1993). And one may move through various moments of psychological relationship, or meaning, through the course of their psychological development (Edinger 1992; Samuels 1993). A way to think of this is of each moment in the individuating as being like a fractal of the overarching tendency. While the process may be progressive and cyclical, the changing alignments between ego, Self and the degree of conscious communication between them constitutes a psychological field where the possibility of any configuration is existent at each instant.

In the above model, the larger, black colored circles represent the Self, the smaller blue circle the ego and the gold bar between them the ego-Self axis. Each grouping of the circles and bar represents a moment of psychological relationship, or a stage of maturation established as common to all in the theory of individuation. The grey spiral and bisecting lines represent movement from moment to moment. The curved line contains the idea of the possibility for progression from moment to moment, consistent with Jung and Edinger, and as such represents the overall course of one's psychological life from birth to death. In other words, while one might move from an "emergent" moment to an "integrated" one in the immediate situation, over the length of one's life, the pattern will tend to be more progressive. Issues of being "alienated," for example, will be addressed before one is consistently working with integration, and issues of integration being consciously and deliberately worked to an advanced degree before a "differentiated" moment, or individuation will be realized. The grey curve and bisecting lines also illustrate the fluidity of moments into one another. Emergence is occurring from the time the ego becomes aware of itself in the undifferentiated moment through the most extreme alienated moment; and integration is taking place all along the move from alienated to differentiated, or individuated. The corollary is also true, as long as any degree of separateness, or disunity, exists; there is also a degree of alienation. The curved grey line does not form a circle, but a spiral, to represent the reiterative nature of the process. The grey bisecting lines indicate that at any moment movement to another state, including stasis, is possible. Together, the basic ego-Self relationship, the moments of that relationship and movement among them comprise a psychological field of human

experience. “Projected self” and “inflated” represent possible secondary states that may occur as the ego responds to the issues of various moments of relationship. The term “moment” rather than “stage” is used to emphasize that individuation is a process and that any incident of labeling is a temporary construct for the purpose of positing a meaning. Following are descriptions of each of the psychological moments.

Undifferentiated Wholeness

This is the state of total symbiosis. The ego is present only as potentiality. This is the state of infancy and it is this collective archetype that is activated at this time (Edinger 1992-6). The infant in the womb is kept physically safe as possible, its surroundings as nurturing as possible. It does not need to define, or articulate its needs. Connected to the mother through the umbilical cord and wrapped in her womb, nourishment is brought forward without request, detritus is removed, climate controlled and conditions for ongoing development kept intact. It is a time of magic and mystery. This memory Jung refers to as “Manna.”

The moment of undifferentiated wholeness is an inflationary period. It is a time when the ego is unrealistically large, sees itself as unrealistically important and has arrogated to itself those properties that belong more appropriately with the Self (Edinger 1992-7). This phase of complete arrogation, where the ego does not differentiate boundaries does not stop at the womb. It continues, though not purely, through at least the first four, or five years, and for many of us it remains a part of our life. It is easiest to see, at the margin, where it is coming upon its limit and development is intervening to move the individual forward.

A Jungian analyst described it in the following way. As a child moves into their toddler years it becomes important for their caregiver to begin teaching them to ask for what they want. When the child desires a drink of juice, for instance, they are told at this time to ask for it. The child, though, does not immediately ask, but grunts, or whines, or smiles, or frowns and points again and again to the juice. To which the caregiver must again and again reply, “What is it that you want? If you want the juice, you must say ‘juice’ first.”

This situation escalates to the point of the temper tantrum on the part of the child and the caregiver is reduced to pleading his or her case, “I won’t always be here for you, to get you what you want and people won’t always know. You have to learn to ask for what you want.” The resistance to asking is an indicator of the difficulty encountered as the ego leaves behind an umbilical and infantile condition of having its every need anticipated and provided for before it has even formulated the desire.

In our collective history, our primitive condition was one in which the ego was identified with the archetypes and existed in period where the inner and outer worlds were not distinguished. We associate today the primitive with “being in nature” and tuned to the life processes. We see, with Rousseau, a “noble savage.” However, there is another side to this image and that is ignorance, superstition, dirtiness and constant fear of all that were the lot of the primitive. Modern man, alienated from subjective, life meanings, yearns for the symbolic savage rather than the actual primitive (Edinger 1992-11).

The moment of undifferentiated wholeness is a condition of wholeness with nature and the gods and it is also a condition of irresponsibility, lust, arrogance, crude desire and an absence of self and others as everything is muddled together (Edinger 1992-11). An example of this between manager-leaders and their employees occurs during those times when one or other remarks of the other, “Well, they should just know what is expected,” or when actions and outcomes differ from intention and the response is only a general frustration and pervasive anger

Emergent

Psychological moments of ego emergence span formation, where the ego is just beginning to separate from the Self but where it still has its center and greater primary identity with the Self, through an increased conscious ego-Self relationship where the ego recognizes itself and an Other and a degree of communication has been established. The ego continues to emerge and develop an awareness of itself as distinct and separate from the unconscious Self to those moments of severe, near total separation accompanied by

strong feelings of alienation (Edinger 1992-6). During formation, the ego is establishing a sense of itself as different from others, no longer the center and creating initial ego boundaries, that is the perceptions and understandings that will allow it to experience itself as a discreet individual within the world. Over the course of the life span, this would correlate with toddler and early child development. Moments of increased consciousness about the ego-Self relationship can be categorized as moments of continued boundary formation and a primary objective of ego strengthening. This is where the ego is actively involved in establishing its persons, or social mask, or way in which it will encounter and present itself to the world. The ego experiences the unconscious as an other and is beset with an acute existential fear that it will be overtaken by, even annihilated by this “Other.” At the same time, it is in a state of dependency, requiring continued unconscious connection to experience itself as whole. This is the period of life where the child learns what their family expects of him, or her, goes off to school, gets in with the crowd—for good or bad—moves through adolescence, into adulthood and takes on a job. This is the period where life values and judgments about behavior, conduct and character take precedence, one over the other, such that categories of good and bad, appropriate and inappropriate, worthwhile and uselessness are established. Wehr, a feminist and Jungian, reminds us that the establishment of ego boundary may be weak and inadequate for direct relationship with the Self, or overly strong (Wehr 1987-). At the level of the collective, or the social, class identification is abrogated and distributed among members and members begin to identify with their class status. Within subgroups and organizations, individuals in this stage begin to identify with roles and appropriate to themselves the responsibilities and authorities associated with the role.

As the ego emerges, so, too, does discourse of the unconscious contents with it. This is the life stage where the energies within the unconscious make some degree of contact, direct, or indirect, with the ego, attaining some degree of consciousness, and the pantheon of archetypes emerges. The personal shadow is being constellated through suppressed and denied content, the persona, as mentioned, is being strengthened. The anima/animus is driving interests, desires and ambitions, the hero is stepping out to propel the individual

through their first half of life and all that they shall accomplish. In the analytic process, this is the stage of breaking the conflated personality into its various parts. It is a deconstruction, not for the purpose of destroying, or controlling. Rather, it is a breaking down to allow understanding and familiarity and the possibility of recreating a whole. It is as a chemist breaking down water into its elements, to learn about each so that they might be recombined into new structures and compounds. It is prior to an integration, or re-integration. In Jungian terms, the ego is becoming more aware of the various seats of consciousness in the personality, splinter personalities if you will, as well as the presence of an Other, Unconscious Self. As with any phase, as with psychological process itself, movement among these moments of emergence may occur consciously or unconsciously through the psyche's regulation.

When engaged deliberately and collaboratively with the multiple characters in oneself, this is a process of a reflective life that yield an appreciation for one's preferences, values, character and the role one is playing in the world, as well as an appreciation and sense of usefulness of those things the individual has considered as bad. This necessarily leads to selective engagement in the involvements, skills and presence of one in their society. When the psyche's regulation only is at work this movement is accomplished through compensations. Given that the psyche is an area of human nature not divided into categories of good or bad, it matters not what form the compensation takes. Too rigid and doctrinaire a value system, for instance, can be compensated through embarrassing slips of the tongue, or the minister evangelizing and preaching religious righteousness engaging privately in sexual perversions or living a wealthy lifestyle on the contributions of followers. Preceding World War II, Jung reported the occurrence of "Woton" in the dreams of many of his analysands. As the German god of war, he posed compensation to the stoic, orderly life of many in Germany at that time. Through the frequency and number of incidences, these dreams also heralded a more collective archetype that materialized as German aggression and the War itself. Alchemy emerged as compensation to the Church, as Jung has demonstrated, but its symbols and methods were horrific, portraying dismemberment, disfiguration and violence. Today, in the United States, too strong of a desire for security seems to be leading towards a devaluing

of liberties through mechanisms such as sidestepping a Congressionally declared war on another country and the Patriot Act; while relativism and scientific discoveries around biological sex, genetic make-up, disease, time, and dimensions that show the world as differing from our accustomed experiences are being seemingly being compensated through a return to fundamentalist and isolationist beliefs and support of increasing government authority.

When the emergence of the ego is occurring unconsciously, that is, when it is being driven because it must happen, dissolution and re-formation into elemental components often feels fragmented and disassociated. At the individual level, this often takes the form of compartmentalization, or over identification with the roles one assumes. Though the value of caring for both is realized, body and mind are experienced as separate. The individual may for instance, work out regularly, at the gym, or through jogging and may even follow a nutritious meal plan. Yet the physical condition of the surroundings and their impact on stress levels, concentration and energy are completely obscured, or minimized. Likewise, the individual knows well how to concentrate and follow the drives of his, or her, interests, but hasn't taken a vacation in three years and is eating mostly take out meals that negate the benefits of jogging daily. Individuals being driven in this state often see their various roles as separate and distinct and having no bearing upon others. They may, for instance, compartmentalize their personal and public lives, or they may draw arbitrary distinctions and then attempt to hold with rigor, boundaries between personal life and professionalism, for instance.

When organizations, or groups, are actively engaged in emergence, people experience their group primarily as a collection of individuals—a multiplicity, rather than a singular entity. The group is involved in understanding individual roles, responsibilities, the ways in that they relate and the contributions and limitations of each at all levels. Perpetual reorganizations and process reengineering and overly authoritative management indicate a more unconscious compensation. For a process to be driven unconsciously does not mean that all individuals are necessarily unaware, rather, there is no consciously held

understanding among all individuals that this is what is going on. Neither is it simply a matter of informing everyone that a particular meaning will hold for everyone.

A case that is typical of this kind of erroneous understanding is one where a warfare organization, under the rubric of “total quality leadership,” was undergoing significant change in its business operations. Laboratories were being organized as “business centers” with “research facilities.” New procedures making it easier to waive contract line items and thereby increase quality were replacing traditional ones. New expectations for individuals and incumbent roles were being voiced, the way work and reporting were being conducted was being changed. A model for managing complex change had been presented. The model identified a series of activities, such as making the case for change, establishing a vision of the future, assessing needs and requirements, involving people, providing resources, and so forth. The Program Manager thought this was a wonderful model for managing change and applied it by creating a Microsoft Power Point presentation several slides in length with the elements of change used as sub headings. There was a section on “Why The Change,” for instance, another on “The New Vision,” and so on through the entire series. The content was an expose on the manager’s view about why the change was needed, what the new organization would look like, changes in the working relationships between offices, and what resources were being provided. This document was distributed and presented at a meeting with the Program Manager reading through the list of items. A question and answer period was provided for clarifications. However, no discussion was facilitated, and, other than the Program Manager asking if anything was “unclear,” no comments solicited. At the end, the manager remarked to me, “Well, now everyone is on the same page.” The numerous comments that I received from many different employees indicated that this was far from the objective reality and that where there had been curiosity before, there now was anger, indignation and conviction to “just keep doing what I always have,” and to “look for a new job.”

During ego emergence, ego inflation is possible and some degree of alienation is always present. Inflation is possible because the ego in distinguishing itself feels as if it all, or at

least all of what is important, and its attitude may exceed its position in the external world.

Inflated

As indicated in the discussion above on undifferentiated wholeness, the individual is born in a state of inflation. It is a state in which a latent ego exists and the boundary between consciousness and the unconscious has not yet formed. Without that boundary, the ego is unable to adequately distinguish between itself and the collective unconscious and appropriates to itself the Self (Edinger 1992-7-11). From the perspective of the infant, everything exists to satisfy its needs. Whatever is happening to the infant is the only thing happening in the world, from its inflated perspective. Inflation occurs whenever the ego over-identifies with the Self.

Classic cases of inflation in the insane are instances of individuals believing themselves to be Christ, or Napoleon, and within schizophrenia those who believe that they are under constant persecution by everyone, or that public messages, such as newscasts, are meant for them alone. In the instance of the Christ and Napoleon complexes, the ego takes on divine properties. In the latter schizophrenic cases it is the sense of being the center around which everything else, for worse, or for better, circulates. In cases of arrested character development, inflation accompanies the *puer aeternis*, or the peter pan syndrome. It is where one carries a large degree of the eternal child with them, seeing themselves as innocent of responsibility towards other and as deserving of being provided for by parents, or society, or Providence (Edinger 1992-12-14).

In the course of everyday life outbursts of anger, acts and desires of vengeance, motivations of power over others, intellectual rigidity and self righteous value systems are all examples of ego inflation. Underlying anger, for instance, is an attempt to have one's way and frustration when that doesn't occur. In the juice example above, the child is in an inflationary moment when its desire for drink is anticipated and provided without his or her needing to consciously determine and communicate its need. When the

caregiver insists that the child must ask for what he, or she, wants, the child is forced into a moment of self-awareness separate from the Self. Their tantrum is an attempt to restore the more unconscious state where their desire is anticipated. Rigidity in intellect and value judgments stem from an ego belief in its own omniscience. Inflation is the ego's arrogation of divine qualities to itself (Edinger 1992-14-15). Edinger even finds that the philosophical system of solipsism, derived from the Latin *solus ipse* meaning myself alone, and consisting of the doctrine that the individual human mind has no grounds for believing in anything but itself, is inflation. Edinger quotes Schiller as saying of solipsism, "the doctrine that all existence is experience and that there is only one experient. *The solipsist thinks that he is the one!*" (Edinger 1992-15-16). Mythological inflation is the paradise, or manna state, where everything is provided for one and there is no duality (Jung), the father-knows-best and Andy-of-Mayberry syndromes (McSwite) and Savior motifs (Edinger, Jung).

Organizationally, the group that experiences itself as the center of the organization and deserving of unfettered resources, such as happens frequently among pilot programs or teams engaged in new business or initiatives, is a form of inflation at a collective level. The manager-leader who believes that he or she knows exactly what is going on, or at least what is most important is in this inflationary state towards their employees and organization. In this sense, the whole of situational management is a system of thought grounded in an inflationary stance.

A manager of an organization of approximately fifty people was continuously expressing how much she knew about what was going on in all of the organization's sub-divisions and with each of the employees. Time and again events would occur, such as a sexual harassment incident and subsequent procedural error in following up on the report, or agreements made with other organizations that were clearly outside of the scope of work or mission that showed just how limited her knowledge actually was. Another time, she informed one of her managers that "you have lost all credibility and I am the only one who can give that back to you." On the other hand, times when her managers needed her support, such as holding firm on a work agreement with another group, or supporting an

employee action, went unsupported. Her stance was largely one of you are here to serve me, not the other way around. This was a person over identified with her position and in a predominantly inflated state.

Another manager had undertaken a strategic planning project and hired a consultant to advise on, guide and facilitate the activities. The project, originally scheduled for three months, had been extended several times. Due to the extensions, the consultants were not always available precisely when she wanted them. On each occasion when a consultant was unavailable, she would become very frustrated and angry. The ego-inflation lay in her belief that she should have her needs met unequivocally.

Not all inflation is bad. One typically moves out of a depression on the wings of anger, but the loftiness is sustained by a temporary inflation. Temporary, or momentary inflations provide the ego with a confidence and energy to push things forward, get the job done, stand one's ground and overcome challenges. Temporary inflation can provide an excitement to life and the strength necessary for the ego to move into another moment of being (Samuels 1986, Storr 1983).

Not all inflation is of a positive nature. Inflation can be negative and is typically referred to as a deflation. It is the same energy only in a different direction. Rather than identification with the divine hero, the ego identifies with the divine victim. Melancholia, too much guilt, too much selflessness, playing-the-martyr are all moments of deflation (Edinger 1992-14-15)

As in myths, inflation in life is typically followed by a fall. When the ego and Self are in a conscious relationship, the ego can discern the fall as dissolution of its inflated moment and adapt to a more realistic, or appropriate relationship to its environment, both internal and external (Edinger 1992; Whitmont 1969, Von Franz 1980). When a fall from inflation is unconscious, then disappointment, criticism, blame and a negative inflation in the form of a depression or extreme guilt can be felt. This cycle is acknowledged in an organization development consultant's response to a supervisor who remarked that he

had become the “Knight in Shining Armor” for the organization by saying, “I’d prefer not to be that figure because saviors are always crucified, stoned or burned later and I’d like not to experience that.” It also cropped up in a manager’s guilt about the problems his former group was experiencing after he had left for another position.

Alienated

Some degree of alienation occurs throughout the psychological life cycle with the exception of those moments of wholeness, both differentiated and undifferentiated. Alienation occurs because the ego, in splitting from the Self and beginning to form its own boundaries and identity, experiences the Self as other and therefore remote, unknown and potentially threatening to some degree. Moments of alienation typically follow moments of inflation because an individual’s exit from an inflationary moment is typically and symbolically “a fall, an exile, an unhealing wound, a perpetual torture” (Edinger 1992-37). It is a compensation to the ego from Self as part of its natural transpersonal regulatory process. This compensation is experienced by the ego as a rejection, or loss of acceptance, and a complete sense of isolation that in the extreme cases can result in despair and violence (Edinger 1992-37–61).

The character of Cain in the biblical Cain and Abel story is a picture of an individual experiencing alienation in the extreme. His despair, experienced as hopelessly out of favor with God and unable to attain his blessing, motivates his violence in murdering his brother. In extreme cases violence can also take the form of suicide. Jung found little psychological difference between murder and suicide. It is the same tendency, or energy, just moving inwardly or outwardly (Edinger 1992-44). Violence, as an archetype and a psychological process is itself an act of reintegration. In the destruction of the individual, whether other or self, absorption and wholeness is once again achieved. In the case of the other, it is dissolution and return of the murdered person to the collective whole, of which the murder is a part. In the case of suicide this dissolution and integration is much more direct. This aspect of violence is readily seen in the alchemical recipes whose

compensation was a restoration of the personal, or Gnostic, experience of the divine that had been supplanted by the intermediary position of the Church (Jung, CW 12 and 13).

The opening paragraph of Melville's *Moby Dick*, the opening lines of Dante's *Divine Comedy*, and Tolstoy's self account about age fifty of his moments of not knowing "how to live" are all examples of the individual in a state of alienation (Edinger, pp. 46-51). In the case of Tolstoy, it is a matter of the "dark night of the soul" preceding a numinous experience that re-organizes his life (Edinger, p. 54). This is also the normal flow of the inflationary—alienated cycle. As described earlier, we are born in a state of ego identification with the Self. As we progress through life, that identification is frustrated by the realities of everyday living. As the identification begins to dissolve, some degree of consciousness towards the connection between the ego and the Self accrues. This connection is vitally important to psychic health providing foundation, structure and security as well as energy interest and meaning to the ego. During moments of alienation, this connection is broken (Edinger pp. 42-43).

Because of this split, this is a difficult and dangerous time for the individual with a real possibility for psychosis and harm. It is, though, a necessary pre-condition for alienation to occur in some form and degree if development is to happen. The value of the alienated experience is that it separates one from identification with the Self and hence allows the possibility for relationship to the Self. This fundamental relationship is impossible to the extent that one remains unconsciously identified with the Self (Edinger 1992-52). A way to think of this is as the parent-offspring or life partner relationships. To the extent that the parent regards their offspring as their child and hence of them, so they are limited to experience that daughter or son as the person they have grown to become. Likewise, as long as one partner identifies the other as a part of them, they cannot relate to them as another and consciously work their own projections.

Ultimately, in an existential sense, alienation is the question of whether one's existence is justifiable. The psychological way out of alienation is through restitution of the connection of the ego with the Self and hence accepting the legitimacy of one's

existence. The psyche has a built in self-regulatory apparatus in the form of compensation, and to the extent that the ego-Self axis is undamaged will provide the individual with dreams, symbols, insights, events and synchronistic occurrences to re-establish lost meaning. The kind of interpersonal relationship, either between individual and analyst, or two individuals, is acceptance and approval of the alienated person.

Projected Self

At times, the alienated condition is so extreme that a direct reconciliation to the Self is not possible for the ego (Assagioli 1993-22-30). At these times, a new, unifying center is brought into one's environment. Such a psychological moment may be temporary, or it may become permanent, creating an external center that serves as the locus of a new personality. Individuals may be fairly contented with such an external center because as a construction of both the ego and the Self, it affords a connection, albeit indirect and more unconscious, between ego and Self. In the case of such a constellation the unconscious process is more influential in adaptation and regulation (Assagioli 1993-23-30). The form of this is typically identification with one's station in life. Some years back a client of mine was doing just this thing. He was a man in his late forties, with a quite senior position in a reputable firm whose work involved developing cost estimates, cost-benefit analyses, risk analyses and the like. Historically his work was well recognized, he paid great attention to detail and accuracy, and his reports and presentation of data had a reputation for being informative. During consultations he stated that he was experiencing a "mid-life crisis." He found himself having problems with relationships, depression, and decreased productivity. He reported that he no longer found his work meaningful. He explained that his clients, who would take action not supported by his research, particularly bothered him. "Why even buy my time if they are just going to ignore the research?" he asked. This of course had frequently been the case over the years but he found it particularly bothersome at present. The consultation was focused on putting a development plan in place and he was exploring new career paths and interests, but could not "shake his funk," nor find anything that struck him as

appealing. One day he came in and started the session by saying “I am an economist.” He said that he had gone to bed the night before quite early, feeling terribly tired and listless. He had been saying to himself that he was nothing and useless to the world. Nothing he did mattered and probably never had. To no one in particular he had called out “What am I,” and had fallen asleep. He awoke in the morning with the thought, “I am an economist.” This felt right to him. He developed his plan around this idea, he adopted a new orientation towards his clients, framing his reports in the context of you-may-need-to-consider-other-factors-but-the-data-shows and ultimately influencing decisions to a greater degree. Soon after, he married a woman whom he had been seeing on and off for some years.

Integrated

Integration is in a psychological sense the opposite of ego emergence. During emergence, the ego is forming and asserting its identity. That is, it is creating a split subject as certain values, beliefs and attitudes are being relegated to the personal shadow and no longer consciously accepted as part of one’s identity. During integration those parts previously denied as a part of the overall personality or individual are being recombined. Such recombination is in new way and typically in conjunction with newly discovered aspects of oneself. It carries the idea of combining opposites, such as masculine and feminine, consciousness and unconscious, of re-establishing the personal shadow into the conscious personality and coming to terms with the anima/animus. Biologically, over the individual life cycle, integration is maturation, finding balance and a typical task following mid-life. Mythically, the hero’s journey is enabled through an assertion of certain values over others. This is precisely why conquest is possible. It is also this one-sidedness that is the wound of the King and which, once the hero has returned with the grail or the prize, can be healed and restores the Kingdom to splendor. The healing of the wound is integration. In alchemy, which Jung saw as a template of the analytic procedure, integration is the phase of *coniunctionis* (Edinger 1992: Samuels 1986: Jung see CW 7,8,9: von Franz 1980). In the chemistry example provided earlier, it is the recombination of the oxygen and hydrogen broken out of water into the new

compounds. Integration carries with it a sense of uniting the opposites, as well as letting go of what is no longer needed. The letting go is typically the attitudes and behaviors that result in a one-sided, either/or orientation to life. In this sense it is a move towards an orientation of “and.” A way to think of this integration is the value exercise often used in development work. In this exercise participants are asked to compose two lists of usually a half dozen or so items. One list is for those things that are valued, or seen as good. The other is the bad list. On the good side might be items such as hard working, honesty, helpfulness and so forth, on the bad side might be things such as laziness, lying, being confrontational. After the lists are made and discussed, participants are then asked to identify the way in which their “bad” items are good and the ways in which their “good” items are “bad.” Once this is done, the participants are asked to develop a profile, or story or list of how they do, or use or are all of these things. The initial making of two lists represents those moments in life where we hold a rather one-sided view and orientation. Things are either good or bad. This is not without value, for it provides the exuberance and arrogance of youthful energies and heroic journeys. Identifying the ways in which “bad” items are “good” and vice versa is representative of the analytic process, that is, the actual breaking apart to understand the full nature of the elements. Writing the profile or story or list is the integrating activity.

In an organizational context, integrating activities generally focus on facilitating shared meanings about what has been happening, the current environment or where things need to go, for example. One regional office of about thirty-one individuals was shifting from a structure of individual program responsibilities to operating as multiple cross functional teams focused on much broader needs. The managers and the teams were stuck around knowing what to do. There were many differing perspectives and the language was filled with statements about “should” and “ought” and “that’s the way it is,” all very typical one-sided attitudes. This office was moving in the direction of increasing conflict. A timeline exercise was used that provided three decades worth of past years, a space for the present and a future space divided into “immediate” and “onward.” Participants were given self-adhesive notepads and asked to identify events, milestones, “things that were important to them” and where they had entered the office during the past three decades.

Once this was completed, participants were asked to go back to the wall and walk along the time line twice. First, they were to consider it as they might consider paintings in a museum. Then to begin reading what people had put up, noticing any patterns or missing pieces, thinking about how the events had happened, and finding what most grabbed their interest. Once everyone had had an opportunity to review the timeline, participants returned to their seats and a discussion was facilitated. As the discussion unfolded, new items, particularly with regard to attitudes, communications, timing and personal respect were added. After the discussion and a short break, participants were asked to return to the timeline, remove the “stickies” and to bring forward into the present everything from the past that was still current. As with the first part of the exercise, discussion and additions followed to create a picture of the present. The next round was to move from the past and the present everything anyone felt needed to be carried into the future. Discussion and additions followed, as well as a focus on how some things might need to be modified, such as ways of communicating organizationally and setting standards. The whole exercise experience was then debriefed and data identified that could be used by the group to develop the norms, team definitions and operating standards they desired. They even drafted a series of questions for their director’s boss and the regional director and two non-management employees remained after hours to teleconference with the director’s boss and obtain answers to their questions. This information was reported back the following morning. Two participants remarked how surprised they were at the “excitement and hype” of the discussions and how “pleasant” it all had been, others indicated how stressed they were at the beginning, thinking that everything was going to erupt into an argument. Most found the timeline helpful. There were several remarks such as, “I never realized that...,” or “That was new to me...” and “Now I understand why it was so important to you for that to happen.” The director remarked that he “had not realized how valuable the group could be in making sense of all the mandates that had come down from on high.” Working with his staff in this way created a perceptual shift for him and he invited his employees to join him on a teleconference with his boss as he sought clarification on questions that had come up during the session.

In this situation, the timeline functioned as an analytic tool. The construction of norms, team definitions, operation standards and the “questions for the boss” were an integration of the previously fragmented and disjointed elements. The new-found organizational alliance of mutual support between director and employees and among the new teams was a resolution, or “compound,” or “whole,” in both broad concept and particulars, that could not have been known prior to the process of integrating.

Differentiated

Differentiated is a psychological moment of wholeness, or individuation. Over the course of the biological life cycle the differentiated state is an ideal theoretical limit that probably does not exist. It represents a complete separation of ego and Self together with a complete consciousness of the ego-Self axis (Edinger, p. 6). That is, the individuated person is the conclusion of the “process by which a person becomes “in-dividable,” that is a separate indivisible unity or “whole”” (Jung 1959-CW9i, par. 490). The ego is able to differentiate between itself and the unconscious and to deliberately sustain relationship with the unconscious Other. It represents an ego that has established itself and re-integrated in a conscious way with the totality of the psyche. It is the ego knowing itself to be both the drop and the glass of water. Necessarily, it presupposes and includes collective relationships. Individuation cannot be achieved in isolation. Equally so, it must also carry some degree of opposition to social norms that have no validity for the particular purpose of the person (Samuels 1986).

Situationally, individuated moments of development around specific issues and aspects of the person are possible. It is the case of the individual who is able to return to the point from which they began, but from a new understanding. For example, an individual is living out a recurring archetypal pattern, such as that of the victim, and comes to realize the impact of this in his, or her, life and is thereby able to orient him or herself differently. Once reoriented, he, or she, becomes aware that his or her suffering is tied to an ambition for promotion, over which he or she exercises fairly little control. This awareness enables an adjustment of attitude towards either acceptance, or exploration.

From an exploratory perspective, he or she may then discover such disappointments are common for him or her and not limited to just this situation. This new awareness then allows him or her to realize that all of this ambition structured this way rests on values taken unquestionably from his or her parents and so forth. Each turn of the cycle addressing the issue in each of its manifestation is a moment of limited and situationally based individuation. Artists such as Mozart and Gauguin attained self-realization and integration of their talents with their personalities, but maintained well known dispositions of childishness and irresponsibility that suggest they probably remained undifferentiated in their emotional relationships (Samuel 1986-79). In the example of the regional office above, the mutually supportive unity of the employees and the manager represented a moment of this situational wholeness.

What this model of the individuation process illustrates is an overall life cycle tendency towards the splitting of the subject into an ego and a Self, a strengthening of that ego to allow for direct and deliberate connection with the Self in as many situations as possible and an eventual reintegration with the Self in such a way as to allow the ego, and by extension the individual, to experience itself as distinct and separate and as part of the whole. It is a process of healing the wound incurred through the split that allows for individual life through a balance of that life with one's environment inclusive of inheritance and externalities. It also depicts a psychological field comprising moments of ego-Self relationship. Later, in Chapter 4, a closer look at the structure the ego-Self relationship during any given moment will be provided.

What this means is that the a general psychological life cycle supports the essential point that the consciousness and unconscious of an individual are always in contact and that the experience of that contact occurs through each lived experience. When the experience, or situation, is structured in such a way that the connection is consciously perceived and responded to by the ego then creative, constructive, progressive possibilities exist. When the experience of the Other is no longer consciously present, or the conscious attitude is one of fear with regard to the unconscious, then problems arise, i.e., arrested or inhibited development, the various neuroses and psychoses. This extends organizationally because

the bottom line to what anyone experiences as reality is a subjective construction, that is, it is structured through the symbolic organization, or ordering, of internal and external content at the point of consciousness-unconscious contact. This relationship of consciousness-unconscious is projected onto every other relationship, both subject-subject and subject-object. This is precisely why the instrumental approach of situational management literature does not work, as there is no way for the person acting as manager-leader to be outside of a situation and hence exempt from the situation's acting upon him or her.

Emergence of Subjective Meaning

Symbol

Emerging from the archetypes within the unconscious, the symbol is an unconscious invention in answer to a conscious problematic. They unify disparate psychic elements with one's conscious situation creating an image of the whole, or a gestalt, that renders meaning for the individual. As Jung states, "A symbol always presupposes that the chosen expression is the best possible description or formulation of a relatively unknown fact, which is nonetheless known to exist or is postulated as existing" (Jung 1976-par. 814). And again, "The true symbol...should be understood as an intuitive idea that cannot yet be formulated in any other or better way (Jung 1971-CW 15, par. 105).

The symbol is neither an alternative point of view nor compensation per se, but something that synthesizes in the Hegelian sense and allows another position to be attained that encapsulates the opposites. Jung describes the symbol as a process "From the activity of the unconscious there now emerges a new content, constellated by thesis and anti-thesis in equal measure and standing in a compensatory relation to both. It thus forms a middle ground on which the opposites can be united" (Jung 1976-CW 6, par. 825).

"The symbolic process begins with a person's feeling stuck, "hung-up," forcibly obstructed in pursuit of his aims and it ends in illumination, 'seeing through,' and being

able to go ahead on a changed course” (Samuels 1986-145). As such the symbol is tied closely to the psychological meaning of our experiences. “We can put our finger on the symbol at once, even though we may not be able to un-riddle its meaning to our entire satisfaction. A symbol remains a perpetual challenge to our thoughts and feelings. That probably explains why a symbolic work is so stimulating, why it grips us so intensely, but also why it seldom affords us a purely aesthetic enjoyment (Jung 1971-CW 15, par. 119).

As such, the symbol is tied closely with subjective meaning. Edinger identifies two types of meaning, one that consists of “abstract, objective knowledge conveyed by a sign or representation” (Edinger 1992-108). Examples of this are the word “tree” as standing in for a particular kind of plant life, and “pine” for a particular subset of that group and even “plant life” as used in this sentence. The other kind of meaning is a subjective meaning that does not refer to abstract knowledge but rather to a “Psychological state, which can affirm life” (Edinger 1992-108). When these two kinds of meaning are conflated difficulties and confusion arise (Edinger 1992-108). It is such a conflation of objective and subjective meaning that leads to management statements such as, “there is a problem here,” or “there is a problem with that employee,” or what we are doing is...” and the attendant belief that things are as the manager views them, or at least what is “most important,” is what the manager sees.

As Jung says, “Man is in need of a symbolic life” (“The Symbolic Life” lecture transcript. 1939, in Edinger 1972-109). The absence of symbol is problematic. Jung sees in modernity and the technicist-scientific approach a “poverty of symbols,” and a “squandering of our symbolic inheritance” (Jung 1959-; Jung 1959-; Jung 1960-; Jung 1971-). For these reasons he sees the West’s fascination with the East as an attempt to add more symbols, but he holds out little hope for this because the West does not have the same history, the same legacy as does the East. What must happen in a situation of symbolic absence is for the individual, group, or society to “take conscious responsibility for the loss of their symbolic heritage...reconnect with the unconscious...and allow for

new symbols to present themselves. Man cannot make a new symbol, nor can he take a symbol from another” (Jung 1959-; Jung 1959-; Jung 1960-; Jung 1971-).

Both Jung and Edinger differentiate between sign and symbol. As Edinger explains,

Both sign and symbol are necessary but they should not be confused with one another. A sign is a token of meaning that stands for a *known* entity. By this definition, language is a system of signs, not symbols. A symbol, on the other hand, is an image or representation which points to something essentially unknown, a mystery. A sign communicates abstract, objective meaning whereas a symbol conveys living, subjective meaning. A symbol has a subjective dynamism which exerts a powerful attraction and fascination on the individual...Symbols are spontaneous products of the archetypal psyche. One cannot manufacture a symbol, one can only discover it (Edinger 1992-109-110).

The symbol carries psychological energy that supports, guides, and motivates the individual. This energy induces inflation and possession as well as culture and individuation. The symbolic process is a search for subjective meaning (see Jung CW 8, 9i&ii, Edinger 1992, Whitmont 1969) and as such makes questions such as “What is the meaning of life,” or “What is really going on here,” inadequate and irrelevant. The subjectivity of psychological meaning more aptly transfers these kinds of questions into “What is the meaning for my life,” or “What is going on here for me” (see Jung CW 8, 9i&ii, Edinger 1992, Whitmont 1969). Ultimately, that meaning is emergent through the symbol as a medium of communication between the conscious ego and the unconscious via the archetypes.

Every archetypal image carries at least a partial aspect of the Self, though the qualities may be undifferentiated. That is, within the unconscious everything is merged with everything else and as long as some degree of consciousness, or differentiation has not been given, the various layers and characterizations such as anima/animus, shadow, and mother are not separated. It is within this undifferentiated muddle that the problems and developmental issues lay.

Given that the Self is the central and super-ordinate organizing process of the total psyche and that all other archetypes, or unconscious contents are subordinate to it, and the ego is the center of conscious awareness, ultimately the ego-Self relationship is the relationship between consciousness and the unconscious.

From the developmental perspective a strong and viable ego-Self axis arises in the individual out of a certain quality of relationship between mother and infant that balances unity and separation, between the development and approval of specific skills and acceptance of the infant as a being, between external exploration and self-reflection. Likewise, the mother infant relationship, child parent, or any subordinate-super-ordinate relationship can become inflated with meaning because it carries the projection of this ego-Self affinity (Samuel 1986-52).

One key way in which this meaning is made, life situations defined and experiences organized is through projection.

Projection

Projection is part of the psyche's overall structure and functions as a dynamic that may operate normally, optimally or pathologically. The level of projection and degree of projected awareness differs over the course of life and in accordance with varying life situations, generally, though, it is considered that in normal development the level of projection is less and the degree of awareness increases, such that a state of projection that is normal in childhood is no longer so in adult years.

As an element of the dynamic structure, projection functions as a communicative process between the unconscious and the ego. Content from the unconscious is projected into an individual's external environment so that it might be observed by the ego, as an old movie projector cast the film upon a movie screen for the audience to watch. Projection naturally occurs in all individuals as a fundamental means of this communication pattern. It is what makes transference, cross-transference and the possibility of analysis work. It underlies attraction and empathy as well as collusive and enabling situations. The kinds

of contents that are projected from the unconscious range from the negative to the positive, from the personal to the collective. Shadow contents, for example, are often projected onto other people, groups, institutions, the environment, or life generally. In this way difficult emotions or parts of the personality are placed externally to the subject, the subject feels in control of them, rather than vice versa, and there is a temporary relief from the dilemma. An example of this is the individual who finds continual fault with another, noticing one bad quality after another, concluding only a bad character and seeing barely, if any good. Upon closer examination, the laziness, disorganization, and falsehoods seen in the other can be found in the one who is doing the projecting. Projection awareness can be thought of as that little twinge of guilt, or flood of memories, when one makes the comment, "I'm not like him, I don't ..." and one suddenly remembers a multitude of times when one did just that. Socially, it is making a villain of a particular political figure, or institution, or even society, such as when the "system" becomes personified. Alternatively, aspects of the personality that are good, valued, or idealized can also be projected. In this way, they are protected from the more destructive elements of personality, or those that might overpower such elements, or are set outside of the personality and as something to be hoped for, or worked towards, of the one who feels that they are not worthy of possessing such qualities. On the personal level, such projections account for amorous attractions, love-at-first-sight, charismatic public figures, idealization of people close to one, or extreme loyalties and patriotisms.

Projection is not necessarily linear, or constrained to a person A and a person B. A participant of a developmental facilitation confided to me that he had felt a romantic and physical attraction to one of the women facilitators. As he discussed this, he realized that the qualities which he liked in her and which compelled his attraction were actually qualities that he admired in his wife and of which he had spoken of little. Once the shift had been made from the facilitator to the man's wife, he then talked about and came to realize how much he depended on her for those qualities. This awareness led to the insight that he himself possessed such qualities and could, with some attention and practice, become more self-sufficient in meeting his own needs.

With projection, then, the external world of persons and things and events serves the internal world by providing the raw material to be activated. Projections of the “Anima and Animus,” the “Shadow” and other archetypes are often carried by real women and men. Without the carrier there may be no meeting. The developmental value to the personality of projection lies not in the transference, but in the extent of re-integration of the contents projected. The man in the facilitation workshop did not come to his heightened state of self-awareness because he desired the facilitator, but rather because he was ultimately able to see those qualities within himself. Jung suggested that the projection process could be broken into a phase where the person is convinced that what he or she sees in the other is the case, followed by a gradual recognition of how the other “really” is and the image they have of him or her. This awareness leads to a judgment about the extent of the difference, with a conclusion about whether or not, or to what extent, an error judgment has been made. With this conclusion comes the possibility of a search for the sources and origin of the projection.

Pathology, leading to a poverty of personality and self-identification, is not the happenstance of a projection, for projection in itself is part of the human condition. Rather, the pathology occurs when an individual routinely cannot see that the realities it observes are also within him and her, or when the possibility that we can see ourselves in others cannot even be acknowledged, or considered.

Participation Mystique

Participation mystique is a special projective situation. Jung borrows the term from Levy-Bruhl’s anthropology. Anthropologically, it means a relationship with a thing in which the subject cannot distinguish himself or herself from the object. In a culture it may be supposed that the person, tribe and the thing, such as a relic or totem, are already connected. When a state of participation mystique is entered, this connection comes to life.

In addition to its anthropological meaning, Jung extended this term to refer to relations between people in which the subject, or a part of the subject, attains an influence over another. Today, in psychoanalytic language, this is known by the label “projective identification.” Pathologically, projective identification is a defense enabling the subject to control the object according to an internal view. It is an eruption of an archetype into the life of the individual with such influence that it appears as another subject.. In more ordinary day-to-day situations, it is the condition of anticipating the needs of another, finishing one another’s sentences, fostering an empathetic connection.

Personification

Personification is another natural form of projection. In personification the experiences of an individual are involuntarily and spontaneously fashioned into a psychic person. The personification is psychic content of sufficient intensity to have broken away from the personality as a whole and can be observed only when experienced as a subject. Jung’s archetypes themselves are personifications of deeper, unknown psychological processes. He says, “the fact that the unconscious spontaneously personifies...is the reason why I have taken over these personifications in my terminology and formulated them as names” (Jung, CW 9i, par. 51). To the extent that such personifications are integrated into the dialectic, then development can be had. To the extent that the personifications remain as mere projections, neurosis, regression to an earlier state of awareness, or psychosis are the potential outcomes. An example of this kind of stagnation is the individual who is adult in years but perpetually and consistently childlike in terms of responsibility, outlook and relations with others.

What the above description has done is describe what projection is and how it operates. What makes projection fundamental to the psychological process is that it is the function through which the internal, psychological world manifests in the external world. In Jungian theory it is the projection of the infant-mother relationship, that is, the pristine ego-Self relationship, into the external world and onto the relationships, both of person and circumstance (Jung). In these encounters, the other person, or the group, or the

analyst, or the situation take on the character of the “Other” (Jung). The experience of life is organized and brought into meaning through the alignment of the ego and Self (Jung 1972; Edinger 1992; von Franz 1980).

In addition to projection, which is commonly substantiated throughout psychoanalysis and which has made it into popular consciousness, Jung discovered two additional mutually causal modalities of inner psychological and external historical, environmental, conditions. These were compensation and synchronicity.

Compensation

Compensation is a self-regulatory psychological function comparable to the homeostatic functions of the physical body. Through this function, the unconscious attempts to balance any one-sidedness on the part of consciousness. For example, on the individual level Jung found that the unconscious would provide compensation to the consciously suppressed or inhibited contents of personality through dreams, images, bodily symptoms and emergent symbols (Jung, CW6, 16). This is the genesis of psychosomatic illness, for example, an application of the enantiodromia principle, or theory of opposites. The standpoint of the unconscious, being compensatory, will always be unexpected and appear differently from the point of view taken by consciousness (Samuels 1986-33). This principle has been popularized as the recognize-things-for-what-they-are-even-if-they-do-not-appear-as-planned-or-imagined philosophy of the *Celestine Prophecy* self-help fiction.

As Jung states, “every process that goes too far immediately and inevitably calls forth compensations” (Jung, Read et al. 1953-par. 330). For example, Jung reported within the dreams of many of his analysands the Germanic war god figure of Woton as political and social re-organization moved Germany out of the Weimer Republic’s highly organized and law bound society into World War II and Germany’s Nazi aggression. In this way, compensation is a dynamic intermingling of and continuation of the inner psychological structure with the external world. This process of self-regulating balance is so pervasive

and effective that Jung describes the aim of analytical therapy as “a realization of unconscious contents in order that compensation may be re-established” (Jung, CW 6, par. 693).

Collectively, Jung found alchemy to be a compensation for Christianity. This social compensation took place through the reclamation of macabre symbols to offset the sacred symbols of the early Church, but also through a material organization that provided a counter-point to the religion’s ascetic focus and defamation of the body and an assertion of individual endeavor (the alchemist and his novice) towards the collective social structure of Kingdoms and Church Sees (Jung 1967-CW 13; 1968-CW 12).

The objective of the compensatory process is to link two psychological worlds through the symbol. If the symbols are to be effective, however, they must be integrated and assimilated into the conscious mind.

Synchronicity

The other modality of psychological and environmental continuity is synchronicity. Synchronicity is a function of meaningful coincidence that offers a third alternative to the chance/cause dualism of structural and phenomenological studies. It accounts for those events that do not obey the rules of time, space and cause. Jung defined synchronicity as an “acausal connecting principle,” as referring to meaningful events that do not coincide in time and space, as referring to events that do coincide in time and space, but are not related as cause and effect and that have meaningful connections, as a link between the psychic and material worlds (CW 8).

Jung recounts one synchronistic event of an analysand who was describing his dream during a session. In the dream was an Egyptian beetle, the scarab, which carried great religious significance to the Egyptians and contained a psychological meaning of transformation for the individual. Just as the man was describing the dream, there was a buzzing at the door and a beetle flew into the room. “There is your Scarab!” Jung reports

himself as having exclaimed. In a recent work situation, an assistant manager and an employee were setting up an information table. While this was happening, the employee was approached by a client and spoken to in a crude and vulgar way that left her feeling very uncomfortable and even “violated” in her words. She and the assistant manager were discussing this occurrence and trying to determine whether or not it was sexual harassment. There on the wall behind them was a poster identifying the indicators of sexual harassment. On a personal note, some years back I was wondering whether to delve into Jung’s works on alchemy and religion and his concept of the “mysterium coniunctionis.” I knew that I had an interest and that it seemed to be research that would benefit me developmentally. But I wondered whether the timing was right. Edinger had advised on obtaining a Greek dictionary and lexicon for one’s studies into such matter. I drove, somewhat reluctantly to the bookstore, telling myself, if a Greek lexicon is there, then it must be meant to do the study at this time, if not, then now is not the time. I arrived at the store and inquired of one of the clerks as to whether there were any Greek lexicons about. He said he didn’t believe so, but walked me over to the language dictionaries. Our search affirmed his negation. He asked me what I wanted the lexicon for, and I told him that I was intending to study some of Jung’s work on alchemy. He then said that he had a Greek lexicon that he was not using anymore, and was thinking of giving away to someone who might put it to good use. Still resistant, I replied, that was okay, I really had hoped to start immediately and didn’t want to wait a day or more, while he and I found time to get together again. He replied that wouldn’t be a problem as he had put the book in his car that very morning. All I needed to do was wait five minutes while he retrieved it from his car. Thus began my studies into Jung’s psychology of alchemy.

While Jung found the development of the ego and the degree of integration to directly correlate, that is, as one progresses so too does the other, he did not find it an absolute necessity for integration to precede individuation, though it “is greatly helped” (CW p.). Examples of this can be found among the great artistic personalities, such as Mozart and Gauguin who seemed to have reached a perfection of their talents and an amalgamation

of that talent with their personality, yet seemed to have achieved a much less complete individuation in relation to others (Samuels 1986-79).

Methodologically, individuation can not be induced by the analyst or an other, nor can it be demanded, nor can it seemingly be willed. The most that can happen from a relational perspective is the creation of a facilitative environment and from a personal perspective is a commitment to remain engaged in the process (Jung, CW 9i).

Jung does speak of a psychopathology of individuation warning of the processes intensity, the dangers of inflation and depression and the possibility of schizophrenic breakdowns. Actual psychotic ideas and images, though, Jung classifies as content not yet integrated (Jung, CW 9i, par. 290).

Interpersonal relationships lend themselves to the work of individuation when a commitment to conscious observation of intra-psychic events is made. This is possible because the total psyche of the individual is inextricably a part of the collective and subordinate to an overarching ordering principle all social relationship is a psychological process yielding meaning and experience driven by the unconscious. The relationship itself is an organization of the psychic energy released within the process through the fundamental split of ego and Self (Edinger, Samuels, Jung).

This chapter has provided a definition of Jungian terms, described the basic structure of the ego-Self relationship and the psychological field in which that relationship exists. The next chapter will look at this relationship in more structural detail describing the way in which psychic energy of the fundamental split between the ego and Self organizes the subjective meaning of the manager-leader role and the management situation.

CHAPTER 4: THE MANAGER-LEADER: DEMYSTIFICATION OF A CULTURAL ICON

-confuse not the finger that is pointing with the moon

Zen Koan, translated

In the preceding chapter an overall continuity between consciousness and the unconscious was laid out. This identified psychological moments of relationship such as ego emergence, alienation, and integration as well as the conditions of contact between consciousness and the unconscious such as inflation and projection. It revealed an overall psychological field through which the ego relates to a psychological whole composed of consciousness and the unconscious as a unified, organizing and functioning unit, or Other, known as the Self. And it showed that the ego and the Self are always in contact, regardless of the specific psychological moment, although their orientation to one another may differ as shown by those various psychological moments. A way to think of this is as the relationship between sun and moon, or as a satellite orbiting the earth. In both of these examples the two entities are in constant physical relation to each other through gravitational force. The sun-moon relationship may go through varying phases and the satellite may move to various geographical points, but each remains in its orbit with a general and constant configuration. This chapter extends the constant structure of consciousness-unconscious to management situations through a closer look at the relationship of the ego to the Self within an environment and in doing so reveals the dynamic of mutual causality between the individual within the manager-leader role and the situation being acted upon.

As described earlier, there is no rigid boundary between consciousness and the unconscious, nor the personal and the collective. Rather they exist as a continuum of

degree that move roughly in accord with levels of interaction—the intra-personal, inter-personal, intra-groups, inter-groups, race, ethnicity, localities, states, cultures, world (Jung 1959-; Jung 1960-; Harding 1963-; Harding 1965-; Odajnyk 1976-). Whenever individuals gather they bring into play their individual consciousnesses and their unique personal unconscious. They also activate the greater collective unconscious and make possible the emergence of its content, in part because they are a constellation and this organizing pattern attracts the psyche and in part because the organizing activity of the group is itself an off shoot of excess psychological energy and in this way an extension of the psyche into the conscious world and contiguous with it (Odajnyk, 1976). This is also true because each individual, both the person in the manager-leader role and every person involved in the situation share in common a structural appendage to the collective, as so many rays emanating from the body of the sun.

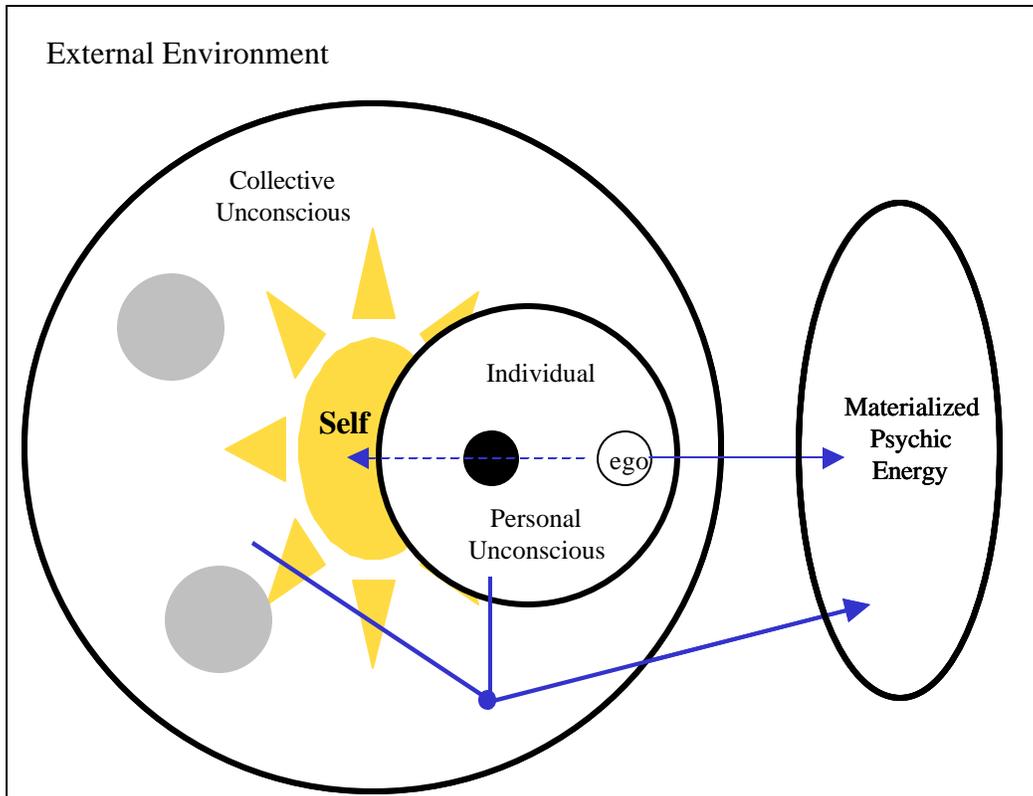
The central organizing principle of consciousness is the ego (Jung, Lacan, Edinger.) and that of the total psyche is the Self (Jung, Edinger). The unconscious does not have a central organizing principle in and of itself, but is constituted as psychological energy that is subordinate to the Self and its organization. The various energies within the unconscious are therefore subparts of the overall Self. While comprising the Self and subject to its overall organization, these energies operate with a degree of decentralized autonomy and when sufficiently close enough to consciousness to have some little degree of specificity attributed become known as an archetype (Jung, Edinger). The ego, too, is subordinate to the Self and is born into a condition of “undifferentiation,” that is, of complete identification with the Self. The ego begins by believing the Self and itself to be absolutely and totally the same. As life proceeds and ego-consciousness develops, and the realities of daily living frustrate the ego perception of sameness, a split subject comes into being wherein the ego becomes aware of itself and aware of another, greater and unknown Self, an Other (Jung, Edinger, Lacan, McSwite). The ego that constitutes the split subject no longer experiences itself as whole, that is, continuous with the Self and the unconscious, but rather experiences itself and the Self as two distinct entities. This ego awareness of consciousness and an Other sustains an energy disposition that propels the ego towards both greater consciousness and individuality and towards a reconciliation

with the Self from which it is split (Jung). The basic relationship of the ego-Self is projected onto relationships, for example, the child-mother relationship during infant development, between life partners, the analysand-analyst and the individual-group relationships; it organizes the external and inner worlds of the individual through motivations, or desire; and it structures the flow of psychic energy between the unconscious and consciousness as an axis of communication (Edinger), or language (Lacan), or inter-subjective dialogue (McSwite) between two entities, the ego and the Self. The Self draws upon the content of the personal and collective unconscious and projects symbols, initiates meaningful coincidences, activates complexes leading to neurosis or psychosis or generates complimentary circumstances, events and phenomena that point through the archetypes to their underlying energies (Jung, Edinger, Odajnyk, McSwite). With such energies materialized into the external environment, the ego can encounter the psychological energy and assign a meaning and location into a perceived overall order to it, much as a naturalist affixing specimens within a collection. This activity of assigning meaning is psychologically defined as integration and constitutes a response back to the Self. This provides the Self a conscious distinction as regards the particular materialization of its energy. Ways to think of this are as the early Israelites reminding Jehovah of his promises to them and their limited time on earth, or as the Tao flowing through the 10,000 things, or as Jung says, “the unconscious as companion and a suffering soul” (CW). The inter-subjective dialogue between the ego and the Self forms the situation and is the psychic organizing principle of the world operating through specific encounters.

The Constant Psychological Structure

Figure 4-1 below, illustrates this fundamental structural constant during any psychological moment.

Figure 4-1: The Intra-Personal Structure of the Psyche



In the figure, the smaller, de-centered circle represents the “individual.” The individual has a consciousness and a personal unconscious. The “ego,” which is the center of consciousness, is labeled and represented by the small clear circle within the “individual” circle. The individual’s shadow is shown in the personal unconscious as the blackened circle. The personal shadow, is the repository of all that the individual has forgotten because it is too painful to remember, all qualities undervalued, disregarded, or minimized, anything that might be both a quality of the individual character and considered negative and therefore not consciously integrated. Noteworthy reminders about the personal shadow are that it is not a repository of absolute evil, it does gain in

psychological strength in inverse proportion to the energy used to maintain the suppression, it is often a source of content projected onto other people and onto events and circumstances. For example, the individual who regards periods of inactivity as restful, or periods of assimilation, thoughtfulness or well-deserved relaxation has found a means of integrating such inactivity into their personality consciously. Those who have not done this often carry a shadowy figure projected onto others as laziness. Projection, slips of the tongue and unintended consequences almost always emerge from this shadow. It is not a contagious condition but an archetype that is common to each individual and constituted of their particular content and assigned meaning. One's shadow can be conveyed to another, as in a parent instilling certain values and by definition de-values, in a child, or through compensatory attitudes and behaviors where close relationships constituting a whole exist. Jung recounts one of his cases where a man who was a prominent public figure had a most remarkably positive personality. It turned out later that his wife also came to Jung for analysis and Jung discovered that most of her neurosis and unpleasant qualities could be traced to her husband's shadow (Jung).

The largest circle represents the collective unconscious and is the repository of potentialities that have never reached consciousness, the genetic, social and evolutionary history of the individual and the archetypes. At this level, the archetypes are constellated as stronger, more pervasive energies with greater magnitude that effect greater manifestations. For example, personal death drives leading towards suicide or murder for the individual lead to wars, genocide, and mass consumption at the collective level. In the figure, the two grey circles depict the archetypes and psychological energy comprising the contents of the collective unconscious. The two circles do not specify an exact number of archetypes, which are unlimited in the Jungian sense, but only denote more-than-one.

The center of the total psyche, the "Self" is represented by the sun symbol. External to the individual are those projections originating from the personal and collective unconscious. The oval labeled "materialized psychic energy" illustrates this projected content. The blue arrows represent the ego-Self axis, or the dynamic of meaning creation

within situations. Once content is projected into the external environment, it is observed by the ego, who then assigns meaning to what it sees and directs that meaning back to the unconscious.

Lacan, whose researches yielded a similar psychological structure and dynamic of communication between the ego, or *moi*, and the Other, describes this overall flow as a language.

One could therefore say that the subconscious [equivalent to the Jungian personal unconscious] is the individual lexicon where each of us accumulates the vocabulary of his personal history, but that this vocabulary only acquires signification, for ourselves and for others, in so far as the unconscious [Jungian collective unconscious] organizes it according to the laws of the unconscious, and thus makes of it a discourse (Lacan and Wilden 1981-250 and in Lacan 224-25).

And again,

The whole set of these structures, in my view, would form what we call the unconscious...The unconscious ceases to be the ineffable refuge of individual peculiarities, the depository of a unique history, which makes of each one of us an irreplaceable being. The unconscious can be reduced to a term by which we designate a function: the symbolic function, a specifically human function, no doubt, but which is exercised in all men according to the same laws; which is in fact reduced to the ensemble of these laws (Lacan and Wilden 1981-250 and in Lacan 224-25).

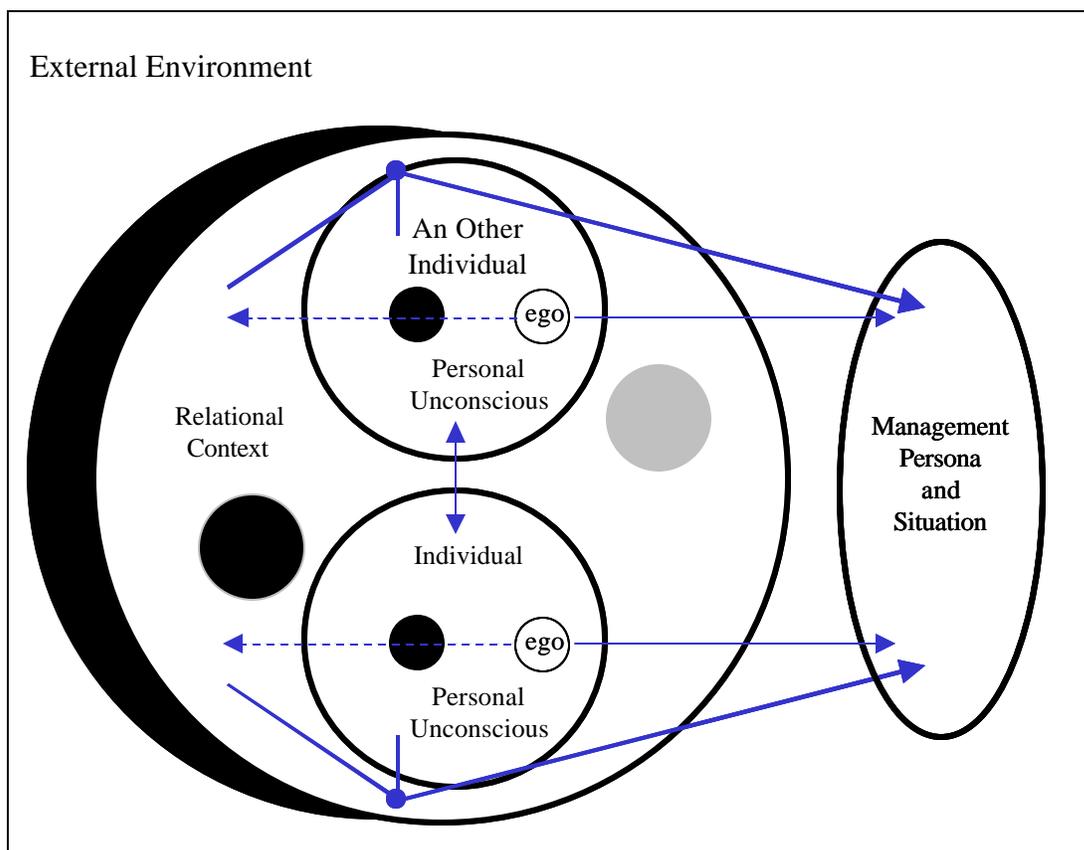
This development of meaning beginning with projected contents being made accessible to consciousness and then returned to the unconscious is the fundamental modality of communication between consciousness and the unconscious. Material images employed from individual or collective sources (between which there are constant interpenetrations and exchanges), are generated and the world symbolically organized through this basic relational structure.

The totality of the psyche is, by definition, expansive and inaccessible to the ego in its entirety and at one time. Typically the individual encounters the collective through that

to which it is attending. When another individual is encountered in a primary relationship, such as with mother and infant, analyst and analysand, or manager-subordinate, this fundamental structure is laid over, or projected onto that relationship.

Figure 4-2 shows the substitution that takes place as one moves from intra-personal to the inter-personal.

Figure 4-2: The Inter-personal Structure of the Psyche



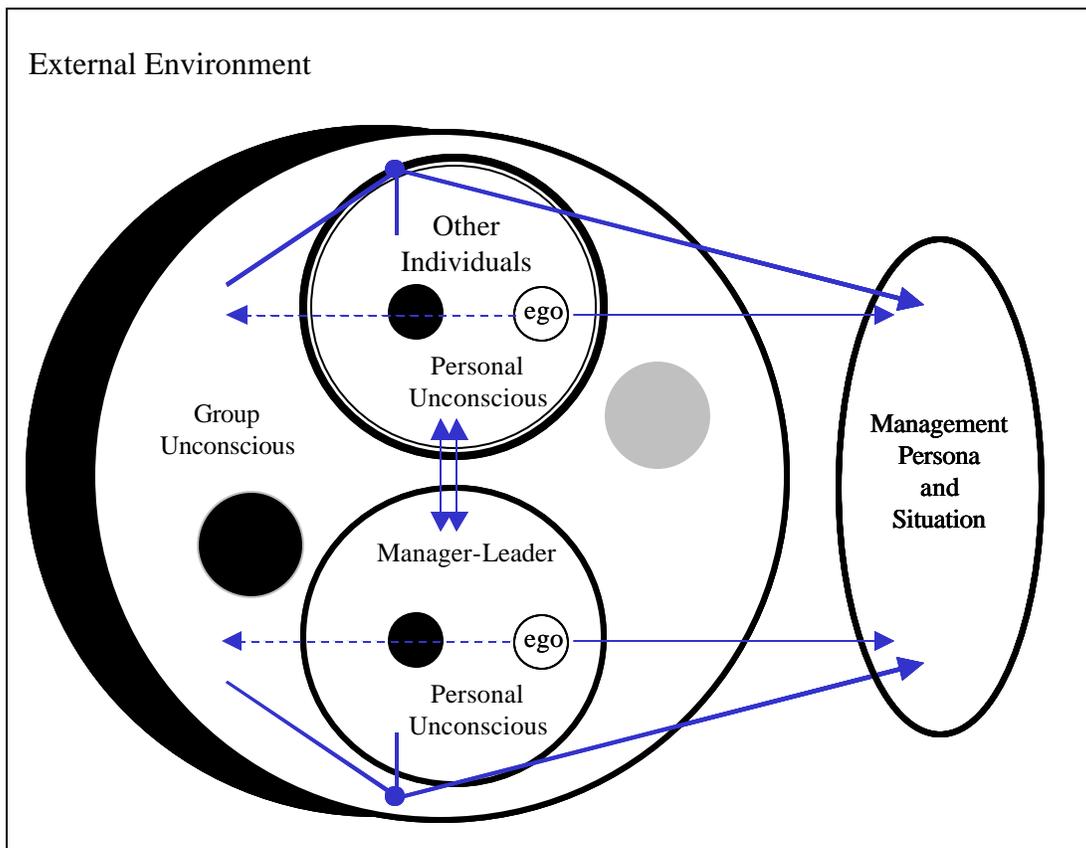
In the inter-personal relationship, the focus of the individual's attention, or vital interest, shifts to the other individual who becomes an immediate and concrete substitution for the Self, or Other (Jung, Lacan, McSwite). The collective unconscious of both is more immediately encountered as the relational context. The psychic energy projected into the external environment and becoming materialized as things and situations is given symbolic representation through this relational context. While the other individual holds

the position of the Self, psychologically, he or she is still a person and as such is constituted by the same sub-structural dynamics, having his or her own ego, personal unconscious, shadow, and collective representations. Subsequently, the relationship, designated by the two-way blue arrow between the two “individual” circles, becomes crucial for completing the feedback loop and rendering a common meaning about the materialized psychic energy. It is important, because as depicted in the model, the two individuals do not share a common ego, nor do their egos overlap. Collective consciousness between individuals is limited to shared meanings and norms, although there is a tendency for each individual to assume an objective reality known to both and being the one they interpret. This tendency to suppose only serves to affirm the importance of inter-personal communication for creating a commonly held understanding. It is also important because the two individuals constitute a duality and an activation of interrelated and transcendent energies. A part of this energy, or surplus as Odajnyk calls it, is diverted into relational norms and the sustaining of conscious meanings, thus causing the relationship even as the relationship causes it.

The blackened and gray circles within the “relational context” circle represent the collective archetypes activated by the relationship. The blackened circle represents a group shadow that coincides with the personal shadows of each individual and that also takes upon itself the unacknowledged, suppressed and devalued aspects of their relationship. It is important to remember that movement between the psychological personal and the collective has many gradations that correspond with social collectivities, such as individual, inter-personal, group, race, class, localities, states and world (Odajnyk 1976). This means that the shadow and any other archetypes, as well as complexes, accrue more energy and acquire slightly more of their collective nature within the psyche of each individual.

When the relationship between an individual and another is constituted as a group and the individual as the manager-leader of that group, the basic ego-Self projection varies as illustrated in Figure 4-3, below.

Figure 4-3: The Individual-Group Structure of the Psyche



The individual encounters the other people through the role, or persona, of the manager-leader. The other becomes pluralistic and monolithic, as evidenced in the language used by those in management and leadership and those writing about it to describe the individuals working for the manager-leader in singular and plural terms, such as “staff,” or “workforce,” in the singular, “employees,” “people” or name in the plural and in terms such as “group,” “team” and “office” that carry both connotations jointly. The double

ringed circle labeled “Other Individuals” in Figure 4-3 illustrates this singular and pluralistic duality. The relational context expands into a group unconscious and the archetypes and complexes and their prominence in the individual psyches of all group members, including the manager-leader, increase. The two-way blue arrow now represents a multiple of relationships and this plurality generates sufficient energy to develop group norms and culture. As in the inter-personal relationship, collective consciousness between individuals is limited. It is comprised only of shared meanings and norms, formalized information and the physical mechanisms available for sustaining existence, there is no collective ego and hence no collective consciousness generating meanings and organizing the environment with respect to that meaning. The tendency for individuals to desire an objective reality that is known expands within a group to a desire for one who is in control and knows. This desire for “one who knows” is what I call the “phantasy of the collective ego.” A central element of ego awareness cannot exist among the multitudes. Even though individuals in the group have shared meanings about the context and content of the organization, its operations, processes and culture and even though they have their own way of doing things particular to them, they do not have a singular awareness. They exist as a multiple of aware individuals.

This is not to say that mass action, or shared knowledge, cannot exist. They do in a variety of forms. Mass psychosis is one example. Another form of shared knowledge is the commonly understood values and objectives of an organization, or the database of their particular information. But this is not collective in the Jungian sense. Collectivity in Jungian terms, as cited above, means something generically present in humanity and therefore something held by all. The closest that the theory allows for is consciousness itself, as a pre-condition. It is collective in the sense that it is inherent to the psychological structure of being human and hence is a part of each individual. It is not jointly held in that the contents and processes of consciousness are specific to each individual.

The “phantasy of a collective ego” is predicated upon the personality and culture as emergent from the collective unconscious and their patterns of organization are

representations of that collective content, which is only to say that which exists in the external world has some origin in the unconscious (Jung, CW 8, 9i). It is a symbol that inspires the organizing principle and it is a desire. The phantasy of the collective ego is the desire for security, order and a return to the nostalgic primitive state where one existed unequivocally. As desire it is what McSwite calls the person who is in charge, the one who knows unequivocally what is going on and how things work (McSwite).

What does occur in the constellation of a manager-leader relationship with a group is the acquisition of a formalized ego complex by the person in the manager-leader role through a psychological contract between that individual and all group members. As described in Chapter 3, at the center of every complex lies an archetype. The Self, in addition to being the central archetype of order for the psyche as a whole, also serves as the archetypal basis of the ego (Hall 1983-11). The ego complex of the manager-leader is inflated by formally and personally taking upon itself the illusion of the Self's function to order the total psyche. As in the Figures, above, this relationship is then projected onto the individuals and situations comprising the fundamental relationships. This inflation is institutionalized in public management through core competencies, program legislation, *President's Management Agenda*, scorecards and human capital development programs. These programs, documents and mandates assume the public manager-leader role as being central to organizational rationality and as having ultimate knowledge about what and how things should be done. It is effected personally through the immediate sense of responsibility infused in the manager, through those same mandates, legislations and trainings that foster a sense of accountability for achieving results and relating to their employees strategically as resources.

For example, despite its de-centralized position, the manager-leader role functions as a formal rational component of the organization sustained under a phantasy of being the collective ego. While all employees bring rationality to the Department, Agency, or public administration, the manager-leader is explicitly designated in legislation, employee merit performance systems and broader public opinion as the individual, or individuals, charged with knowing, moving the system and work forward, making

decisions, planning and coordinating and monitoring activity. In short, the manager-leader role is depicted as the traditional activities of the rational actor within the literature on organizations.

The manager-leader also holds the position of system persona; formally designated as a representation of the organization and with censure of public relations and information. Finally, the manager-leader is defined as one who interprets the present, sees into the future, and conjures appropriate strategic responses. This is the primary emphasis of the manager literature.

The manager-leader serves as the archetypal axis of the organizational system, subliminally and overtly transpiring between upper managerial and leadership roles and subordinates. It is as well as a conduit between the system's work, and the vaster bureaucracy, and the public.

The manager-leader-role functions as potentiality, or source of vision, but also as an anchor, or point around which the system organizes and reorganizes itself, either formally or informally. This differs from the concepts of formal and informal leaders. Yes, there are others who serve as potentialities, or focal points within the system. The manager-leader also holds this role and systems structurally vest the manager-leader with this propensity.

But, such an inflation cannot have any real meaning and be of any significance to any one other than the individual in the role, unless there is involvement in sustaining the complex by others in the group. As discussed above and depicted in Figures 4-2 and 4-3, the other individuals are contributing energy to the psychological organization as well. A slight digression into a Jungian framework for the evolution of political office as told by Odajnyk will prove useful for understanding the mechanics of this.

Social Organization and the Emergence of the Leader

Historically and psychically, Jungian psychology accepts and tends to substantiate the biological and anthropological assumption that in his origin man is a social animal. Jung begins his inquiry into the social nature of man with the question of how man became a cultural animal; that is, how he began consciously to develop and pass on religious, aesthetic, and organizational concepts. He approaches the problem of the origin of culture through an examination of the concept of libido, defining it as a general life instinct, or “psychic energy,” which is not reducible to the sexual instinct (as in Freud) but includes all human drives—hunger, or the urge to imitate, for instance. Generally speaking, libidinal energy is “apportioned by nature to the various functional systems, from which it cannot be wholly withdrawn,” although under certain conditions, “a small part of the total energy can be diverted from its natural flow.” This diverted “surplus” energy then becomes available for the development of culture and civilization” (Odajnyk 1976-1-2).

For Jung, this surplus psychic energy must be the product of some sort of tension of opposites, for “there is no energy unless there is a tension of opposites.” Odajnyk uncovers three sources of such a tension in Jung: (1) “matter” and “spirit” as the most generalized, (2) opposition between the profoundly primitive nature of the newborn infant and his highly differentiated inheritance, and (3) the parents and society, which play an actual (as well as projected) role in restricting the natural expression of the individual’s instincts. (Odajnyk 1976-p2-3)

The psychological mechanism that transforms the surplus psychic energy into cultural manifestations is the symbol (Odajnyk 1976-5).

Magic serves as the first bridge between the world of symbol and the world of matter: first it attempts to embody the symbol in the world and so lift the objective realm to a symbolic level—it “spiritualizes” the world; and then it strives to call forth or revivify the symbolic images so that the energy associated with them will reappear. In time, men discover that the magic ritual can produce the numinous experience associated with a

symbol and release the desired energy without the symbol's constellation in the psyche of the participant. When this is recognized, the ritual is often deliberately performed to release instinctual and emotional energies and guide them to the desired object or activity. It narrows the psychic field of vision and focuses consciousness and the unconscious on the desired ends. By channeling the psychic energy into an object or an activity, the ritual produces the magical condition even without the appearance of the symbol.

With further psychic evolution, the act of will, to a certain extent, replaces the magic ritual as the mechanism by which psychic energy is channeled. Jung argues that the slowly evolving symbol is responsible for the development of "cultural" ideas and behavior, for examples fetishes and totems. The implication is that the community begins to reflect and live out its symbols in practice, and that symbols, therefore, are the formative agents of communities and supply both the psychic and the organizational foundations of social life.

Closely associated with the development of culture and tribal organization is the differentiation of individual from group consciousness. When primitive man encounters a phenomenon that discloses a difference or a separation from group consciousness, he must feel this "splitting of the psyche as something unseemly and morbid, just as we do. ... [To his] mind it must ... seem a sin to shatter the divine unity of consciousness that ruled the primal night" (Odajnyk 1976).

The psyche of the primitive individual, therefore, is "more or less identical with the collective psyche and accordingly has all the collective virtues and vices without any personal attribution and without inner contradiction.

The gradual emergence of individual consciousness is inevitable in Jung's view, since it is the individual who serves literally as the motor for the production of surplus psychic energy. He is the center around which spirit and matter, instinct and inheritance, individual and group, oscillate.

Symbolism and magic play an indispensable role in aiding the development of individual consciousness and personality. “The figure of the medicine-man, or chief leads the way: both make themselves conspicuous by the singularity of their ornaments and their mode of life, expressive of their social roles. These outward tokens, as well as the possessions of secret signs and rituals, segregate them from the rest of the group. By these means “the primitive creates around him a shell which might be called a persona (mask).” Initially, it is only while he is wearing the mask or performing his ritual task that the individual is separated from the group. Once the mask is off and the ritual is completed, he again returns to the group. He does not identify himself with the mask, or the ritual, but feels himself inspired, or possessed for a time. Likewise, neither does anyone else attribute the mask to him. Rather it is felt that anyone donning the mask might assume those powers. At another stage of development though, the individual begins to identify himself with the role (persona) and the group acknowledges him as having distinct and individual, and unique powers. At that point the office becomes permanent and often hereditary.

Jung speculates that the will to power is the impelling motive in this development. But, the building up of individual prestige can only be the result of a collective compromise. Society “needs the magically effective figure” because of the role magic plays in releasing and channeling psychic energy and because such a figure satisfies an archetypal need of the collective unconscious and it uses the “needful will to power in the individual and the will to submit in the mass as a vehicle and thus brings about the creation of personal prestige.” Similarly, because the prestigious, powerful personality is of such paramount importance for the life of the community, it is assiduously guarded against the ever-present possibility that it may regress and dissolve into the collective psyche; for collective thinking, feeling and effort are less demanding and are experienced as more natural than are individual functioning and effort. Secrecy and taboos, both carrying magical connotations, are relied upon to forestall such a development, and any violations of the sacred secrecy and taboo restrictions are followed by Draconian punishments.

Such measures serve to heighten the individual's self-awareness and ensure the proper performance of his unique tasks.

With the appearance of these manifestations of the continuing evolution of the collective and the individual psyche, there now emerges the possibility of conscious conflict and conscious harmony—that is, politics.

The development of culture and politics through the progressive subjugation of the instinctual nature of man and the gradual differentiation of the collective and individual psyche is a painful process for it puts the individual at anmity with his original nature, with his instincts and his collective consciousness. This is the hallmark of modern, civilized, man to “harmonize nature and culture within himself” (Odajnyk 1976-5-10).

To return to our focus on the manager-leader within a group, the individuals within that collective conflate the individual with the role, no longer seeing the two as separate. The individual becomes expected to fulfill the phantasy of a collective ego and to stand in for the desire of consciousness. The difficulty, though, is that magic, enchantment and mystery have been displaced by science and as a result the psychological bridge has been ruptured. The result is that the manager-leader icon has become demystified and the psychological contract has been rendered null and void and subsequently, as popularized in books such as the *59 Second Employee*, or in surveys conducted around job satisfaction and diversity in the workplace, the individuals in the roles are seen consistently as inadequate and ill qualified for their posts. McSwite has found that managers are not really good for enabling anything, only for saying “no.” The rupture rests firmly within the scientific fiction that knowledge is objective. This has rendered a loss of connection and reduced consciousness about our own implication in situations and their influences upon us. In the words of Parker Palmer, "In our quest to free knowledge from the tangles of subjectivity, we have broken the knower loose from the web of life itself. The modern divorce of the knower and the known has led to the collapse of community and accountability between the knowing self and the known world" (Parker Palmer as quoted in Harris 1996-92-93).

The manager-leader is a role emergent from and within an organization. The role is filled with an individual. The individual does not exclusively either define the role, its distinctive perception or its function. Neither does the individual define the situations to be managed. In as much as the manager influences others, so to do they influence the individual within the role and the expression of that role. This happens psychologically in two ways. First, as the role is initially emergent and filled by an individual there is what (Shutz) calls a co-dependency between the leader and the group. While this co-dependency is described as a state that the leader and the group must pass through in their development, it is actually neither pejorative nor a primitive developmental phase. It is rather a psychological relationship that exemplifies a condition of mutual causality. The leader-manager role is not independent from the group but caused by the group of which the individual in the role is a part and the group is not without psychological need for the leader-manager role. Secondly, the manager-leader made manifest is influenced at the psychological level by those possibilities rendered from those actions and attributed meanings which have come before.

The cases in Chapters 5, 6, and 7 cover management situations that span the system of governance today, that is, federal, local, state, educational institutes and contractors, as well as intergovernmental relations and interactions with citizens. These cases reveal manager-leaders as individuals, like any other individual, within a particular role. As such, they have a psychological structure identical to that of other individuals. When that meaning is experienced as objective, the individuals become locked within themselves and unable to function adequately within a collective role. Chapter 5 presents intra-group cases between a manager-leader and his or her immediate group. Chapters 6 and 7 each present a case extending beyond the immediate group.

CHAPTER 5: UNCONSCIOUS FACTORS UNDERLYING INTRA-GROUP MANAGER-LEADER AND EMPLOYEE RELATIONS

Our task is not, therefore, to deny the archetype, but to dissolve the projections...

Jung, v 9i

All that is outside is also inside

Goethe

Chapter 4 showed the manner by which the fundamental psychological relationship between the ego and the Self is projected into the world of relationships. The ego is the center of consciousness and the Self is that super-ordinate and transcendent function that unifies and organizes the total psyche. Organically, this relationship is given form in the mother-infant relationship. To some extent, as the infant ages, she, or he, moves towards an ego-identity of “I” and “Not-I.” This movement brings with it a will, a psychological sense of separation from the Self and a relationship that oscillates between identification with and alienation from that Self. This oscillation between desire for a rejoining with the Self and fear of being overwhelmed and annihilated by the Self produces a process of ego development wherein a person becomes a whole, indivisible, distinct individual in relation to others and the objective world. This process is the “individuation” process and the constant relationship between the ego and the Self is the ego-Self axis. The relationship is structural, functional and personal. It is structural in that the ego and the Self maintain a particular relativity and connection to one another. They are co-located within a psychological field that maintains a positional contact between them, such as that maintained by the sun and the earth, or elements within a chemical periodic table. The relationship is functional in that the Self is the image of the whole and an “Other”

encountered by the ego and against which it knows itself. As a super-ordinate and transcendent function, the Self also functions as the source of symbols by which the ego creates meaning. It is personal in that the understanding of the Self, the specific lexicon of symbols and the meanings they render, from the perspective of the ego, are subjective. The axis extends between the Self, the ego and the objective world with communication moving in both directions between the ego and the Self. Communication along the axis is manifested through projection and inflation. For example, the Self projects into the world a particular image, such as an intuition, an individual or social quality. The ego reads this image, assigns a meaning to it and then either integrates it into its consciousness as “I,” or suppresses it within the unconscious. The Self reads the individual complexes and shadow as a kind of personal dictionary and draws upon that content to communicate future patterns to the individual ego. God the Father, for instance, carries with it a general monotheism, authoritative and protective image. The specific impression made upon any individual, that is the emotional tone, the degree to which strength, or retribution, or autocracy, or leniency, or care or foreboding or forgiveness and compassion are experienced by the individual have much more to do with their own experiences. As von Franz has said in describing symbols within an analysand’s dream, “we can always ask why a particular archetype has taken a particular form for someone...that is what makes it personal” (von Franz 1980). This fundamental psychological relationship manifests itself in all relationships and the ego relates to the Self internally through the anima/animus and externally through the persona, or taking up of social roles. The most direct representation of the Self by the ego in the objective world is through an encounter with another, thereby rendering all encounter situations psychological moments and by definition moments in which the individual is both ensconced and agential. As with the mother-infant, the child-family, the individual-society, the individuals within manager-leader roles are embedded within the situations they seek to manage and are influenced by those situations as much as they define and influence them, because the individual is psychologically a part of the situation. They are a part of the situation structurally, functionally and personally. Structurally, they are part of the situation because the formal role locates them within a group infrastructure of configured human relationships, and despite generalizations or conflation with roles,

their humanity extends beyond the role. This means the formally defined role carries with it expectations of engagement and interaction with others. They are part of the situation functionally because the formal role establishes a primary authority relationship of super- and subordinate that stimulates an association to the organic psychological state. As described above, the subjective meaning of the manager-leader in a specific instance emerges from the collective experience of the situation and stands in for an “our thing” that satisfies a group need and the need of the individual within the role for prestige. The “our thing” has historically been a desire for consciousness to prevail over the unconscious and this has been expressed as the “rational agent.” The manager-leader role functions as a container in the situation for all of the psychic functions described above—archetypal axis, persona, potentiality—precisely because it is the object into which psychic energy latent in the desire for “one who knows” is being channeled. The individuals within the manager-leader roles are personally a part of the situation because, in a most basic and fundamental way, the management-leadership role as it is enacted is a persona of the individual occupying that role and consequently a direct archetypal expression. The meaning of that persona, that is the particular style of management-leadership and the particular competencies developed and employed, are predicated upon the read that the individual’s ego gives to the events and circumstances that it interprets, that is notices, defines and attends to, as the situation. What will be noticed are those unconscious patterns being projected by the Self into the objective world for the ego and through its own, personal complexes.

The interaction of the psychological aspects of the situation and their own humanity cause them to perceive environmental conditions and to mentally organize these internal and external symbols to create an individual and personal meaning that maybe similar to, or very different from, other individuals, but that does not consciously overlap. When that meaning is seen to be subjective and no greater or less than the consciousness of others, generally, then the opportunity for broader meaning and greater collective consciousness exists and the psychological relationship is strengthened.

This chapter presents case situations of the manager-leader interacting with his or her immediate group and showing the psychological influence on what was being defined and the developmental potential for the manager and the group. Case presentations of situations extending beyond the immediate group are provided in Chapters 6 and 7.

A common theme in management literature generally, even in the wake of the systems theory literature, is the manager-leader as the one who knows best, the one with the vision, and the one that can withstand anything and move a project forward. It is the sense of the leader as hero. In our popular American culture, the modern day version of folk stories, this hero is often represented as the vigilante, the renegade, and the action figure. He, or she is someone who has taken the Andy-of-Mayberry (McSwite) motif into the new century. Like Andy in the old television series, today's hero knows the answer, cares about ordering society as they see fit and sets about to right wrongs, they just do it with a lot of fire power and thunder rather than through the subtle manipulation of people. But in order for this to happen, the world needs to be sufficiently calm and moving about incrementally so as to allow the manager-leader to know the environment, see where the organization is headed and understand what is best for the workforce.

Such a calm and orderly environment is not the case in modern organizations today. Programs and government services are changed with every change in political administration. Even more changes are driven by constituent involvement in programs or through their political influence, the outcomes of court cases and the way media portrays government. Employees, empowered through training and development programs, are no longer willing to just comply with orders, but demand that their managers and leaders respect and consider them. The manager or leader maybe required at any moment to respond or make major changes. The following case is about a modern day public administration hero in such a context.

Public Hero

Biographical and Organizational Description

The Assistant Regional Director, an African American male in his mid forties, was one of three senior level executives in a federal human services department. Of the other two senior executives, one was a white male Assistant Regional Director nearing retirement and the other, their superior, a Latina woman in her late forties. This office was one of thirteen regional offices located across the United States. It had a total of thirty-eight direct employees and three employees, in informational technology and media, shared among several of the agencies throughout the federal building. The employees varied from administrative staff through GS-14 on the civilian side and military officers. Twenty of the staff were civilian. Approximately half of the employees were women, a third African American, and four were of Latino/Latina ethnicity. The office was divided into two divisions, each headed by one of the assistant regional directors. The African American male was referred to as an action hero figure and nicknamed “Rambo” by the employees within the office. An organization consultant, a white male in his forties, had been hired to work with this office.

Background and Presenting Situation

In response to pressures from states and their localities and expert testimony before Congress and within the Department of Health and Human Services, it had been mandated by the Agency Administrator at headquarters in Washington D.C. that this office and others be re-organized. Specifically, the offices had previously been organized along program lines, with each employee seen as a knowledgeable professional with respect to a specific human services program, such as family welfare or immigration issues. The mandate was for the office to change from a program and individual employee perspective to cross-functional teams focused on state needs. For example, where previously an employee may have focused on family welfare, that individual would now be on a team with other people who were knowledgeable in immigration, employment and other programs. The idea behind these cross-functional teams was that

services would become coordinated across programs and thus ensure that a state's needs were being met. This concept addressed the problem of programs being needlessly perpetuated, problems being only partially addressed because of program parameters, or total funds being ineffectively dispersed. Immigration issues, for example, were major concerns for many southern states bordering Mexico, and for states with large port cities. These programs were of considerably less concern to states in the middle of the country, where their priorities were more focused on family welfare.

A program office had been established and a Director and Deputy Director selected and authorized to make the change and manage operations. This re-organization had been going on for a little over a year without any apparent success. The cross-functional teams were not developing, individuals remained entrenched in their prior programs and an office that had attended conferences, been recognized by others as knowledgeable and ahead of the "information curve" was now being seen as disorganized, out of the loop and without any real authority to make things happen. Additionally, the office environment itself seemed to be deteriorating causing an increase in stress, arguments and sick leave. It was decided, in Washington, that a consultant should be sent to meet with the teams and determine why they had not met their benchmarks and to help them move forward.

Objective Circumstances of the Situation

After initial meetings with the Regional Director and her immediate staff to determine their expectations, receive any new, or additional information and discuss the interviewing schedule, the Consultant began meetings with the teams. Shortly into the team meetings, it became increasingly clear that relations between one of the division employees and their division manager were problematic from the perspective of the employees. During a team meeting, the Consultant was asked whether it would be possible to have a division meeting rather than a team meeting. After some discussion and consideration, the team meeting was ended and rescheduled for thirty minutes later. The plan was to pull the division employees together and determine whether or not they all wanted a division meeting. If no one opposed, a division meeting would be arranged. Thirty minutes later the Consultant and the group reconvened and by unanimous consent,

a division meeting was held. While that meeting progressed, employees from the other division entered the meeting as well, until most of the twenty-eight employees were present. As other employees entered the room, the people there already greeted each warmly. Space at the table was made, or chairs brought in. It was quickly apparent that a feeling of solidarity was shared and that whatever was most problematic was affecting everyone.

Employees began by talking about the stress and confusion of changing into cross-functional teams. Phrases such as, “I know about [program] and not all of these other ones,” “I joined this office to work on my program, it’s important,” “Am I just supposed to forget what I know, am I, or my knowledge, even important?” punctuated the discussion. As the discussion continued, there were several comments made about one of the division directors. They referred to him as “one of those action hero figures, like you see in the movies blowing everything up. We call him Rambo.” And examples, such as forbidding his employees to answer telephone calls from people on their former programs, or to even talk with the other division during work hours, as well as his yelling, swearing at and disrespecting people publicly were given as indications of his abusive nature. Two employees started to cry during the meeting and one employee, who identified herself as a professional psychologist, expressed concern that “the stress is so high I’m worried people might be going home and beating their wives or children,” and “we’re just lucky there hasn’t been a suicide.” During the meeting, the Consultant acknowledged what he was hearing, asked clarifying questions and pressed for examples. He also made observations and shared these with the group. One such observation was that he had heard them say they were not allowed to talk with people in the other division during work hours, and yet a two-hour meeting involving most of the employees was taking place. Employees responded to this observation that the Assistant Regional Director knew the Consultant had been sent by Washington and was probably just too afraid to do anything. At the end of the meeting, the Consultant clarified with the employees what information he could share and with whom. He also asked for their expectations about what would happen next.

The Consultant then met with the Assistant Regional Director. He was aware of being nicknamed “Rambo” and why that name had been given to him. His employees, he asserted, had so named him because he was a very command oriented individual, very direct, very rule and authority oriented and harsh in his discipline of employees. For example, a change program was ongoing where professional individuals were being removed from their programmatic areas of expertise and placed into cross-functional state based teams. This meant that rather than someone who had years of experience working on a particular national, or regional issue, such as border control, vaccinations, or educational grants, they would now have new responsibilities within a team focused on how specific states were addressing these and other issues. Program expertise would become more state expertise focused. Individuals would be responsible for addressing new sets of questions, establishing new networks and contacts and passing information along. As happens during periods of transition, individuals were receiving calls from former colleagues and contacts about issues that they had formerly addressed. After three months of such calls, the manager “abruptly decreed that we [employees] could not respond to calls anymore, or talk with former colleagues.” To answer such calls was to risk being written up on insubordination, as one person already had been, or to be called into his office to “be yelled at and cursed.” His employees knew why he was doing this—he believed they needed to let go of their former jobs and get on with their new responsibilities and that this was not happening fast enough.

In a one-on-one meeting with this manager, he admitted that he was firm, that he had indeed told them not to take any more calls and not to speak with former colleagues on issues that were not part of their new responsibilities. He said, “You have to be aggressive in your control of the situation just like stamping out cockroaches.” The Consultant remarked that he found cockroaches an interesting comparison and the assistant director laughed as he recounted a “funny story” about when he was a very small child; his mother had been very clean around the house. Everything was kept in order and in its place and she frequently cleaned the house, especially the kitchen and pantry. One day, as he was helping out with the cleaning chore and wanting to get out of it, he asked his mother why she cleaned so much. He said his mother had replied that it

was to keep out the cockroaches. They were messy bugs filled with disease and if you didn't stop them they would swarm over everything, going everywhere and you would never be able to stop them. Cockroaches meant you weren't a clean person and that's no good. Later, after college, he had his first apartment and experienced cockroaches first hand. Not an infestation, but enough that he moved out of there just as quickly as he could. As he told the story, he laughed and said he didn't know why he had brought it up, other than that cockroaches had been on his mind lately. The Consultant asked if he were experiencing a cockroach problem somewhere and again, with laughter, he replied, "only in my dreams."

The Consultant smiled and asked him what those cockroaches were doing. "Being cockroaches, just like my mother said. They run everywhere and get into everything—boxes, closets, dark spaces. They crawl on you while you are sleeping." As the consultation continued, two things became apparent. That what he disliked about cockroaches was what they symbolized for him—disorderliness, unpredictability, instinct, and reactivity rather than planned, well reasoned approaches efficiently executed. He associated keeping one's home clean and in order with competence. If his office wasn't visibly engaged in moving towards the new vision, if they weren't putting themselves into their new roles, then they weren't being competent and that wasn't any good. Perceptually, he was associating their responsiveness to former clients as a kind of reactivity, darting about and disorganization.

Additional conversation revealed that this was how he was experiencing the change initiative overall. It was chaotic and did not make sense to him, and many on his staff as well. These were individuals with a certain professional background, specific knowledge and skills and it seemed as if they were being asked not to use those anymore. His great fear was that his office would be seen as "dirty," "dysfunctional," and "messy," while he was seen as "incompetent," or "unable to do what was necessary" for the change to happen. His employees might see him as "heavy handed" and "tough" but they knew what he wanted and that he had things under control.

Analysis

Insects, particularly swarming insects, can often indicate the instincts and the baser preoccupations of one, or indicate a transformational direction (Vries 1976-). Swarms and scurrying can often indicate a “crowd” archetype conveying a sense of chaos and unruliness. Ultimately the existential condition behind a crowd, or a swarm, is the ego’s feeling of alienation from the Self and the fear that it will over take and annihilate it. One thing of interest here is the overall pattern of relationship between the individual in the management role, his employees and the way in which that role became expressed.

On the one hand, the change taking place at the office and the re-organization constellated for the person in the manager role an expression of a swarming, powerful, overwhelming Other. The symbol was discovered deep within his psyche as a suppressed childhood and early adult experience. The psyche operates on pattern and as such recognized the re-organization as a condition on the cusp of chaos and order and in need of some sort of relational structure. Consciously, though, the ego of the person rendered a sense of alienation to him—things were getting out of hand and information from the top was not making clear what was to be done and how. He had become stuck on the symbol, cockroaches, and his personal experiences to them, and not on the underlying issue to which they were pointing. When the ego is in an alienated stance to the Self, the compensating behavior, or enantiadromia, is to move towards an inflation, or identification with the Self. The context of the situation, the re-organization and its subsequent need for changes in policies, work-assignments, evaluation criteria and project design, only reinforced the magnitude and complexity of what was to be undertaken. It also underscored, for the division director and his employees, the inadequacy and impoverishment of the former way of doing things. This perspective was persistent, but not unchallenged. Indeed, the employees admitted to some of the interventions and associations with their former program cases being a strategy for slowing and perhaps ending the change. The Assistant Regional Director and the employees acutely felt that their identities were being changed. In this case, because of the magnitude and complexity of the change and its effect on professionally held and developed identities, it is not unusual that the hero archetype—an archetype of process—

was readily constellated and named quite effectively by this manager's employees. If the process is trusted and attention given to the unconscious, we can see that the unconscious will provide a compensation and an answer for living through the circumstances (McSwite, Jung).

In this case, while the symbol was being left unaddressed, it held only the negative associations for the person. Given this meaning, he experienced only the negative aspects of the change and of his employees' resistance to it. But the power of a symbol is that it holds the opposites and that it functions to create a compensation that will restore a psychological condition of balance. This compensation is not necessarily aesthetically pleasing. Jung found many of the alchemical symbols, for instance, to be macabre and harsh. They were so because the Church, for which alchemy was the historical and social compensation, held claim to the more positive symbols (Jung 1967-; Jung 1968-).

So, the cockroach image alive for the manager conveyed something about change and pointed to something that could allow that change to evolve. Dirks and others studying transformation in small groups discovered a phenomenon of the focal person. A focal person can be anyone in the group and what it creates is an opening for the unconscious to provide an indication of an issue to address or a quality that is needed. The person through whom the unconscious content comes forward has much to do the personality, formal and informal roles of that focal person (Boyd 1991, 1994-). Both in their naming of their Regional Assistant Director "Rambo" and in their complaints and desires about how he should act and what they hoped the change would bring about, it was clear that they, like him, were in need of a hero figure. Given his own personal experiences and capacities, though, the hero is expressed as a rebellious or renegade-like figure (O'Kane 1994-). And up to this point, he was in fact wearing a Rambo persona and discovering the treasure, or return on investment, by "blowing everything up."

What was needed here was a shift in the way the hero energy was continuously being expressed in conversations, the more positive characteristics of cockroaches, such as their ability to survive anything, including nuclear holocaust, were explored. The similarity

between the change process taking place in his organization at the present time and the journey motif in folk stories was referenced. The desired program outcomes were likened to the treasure found by the hero that restores the “Kingdom.” And conversation about the type of hero to be, the type of hero his employees meant and how to respond to those desires took place.

Adopting this stance yielded awareness for him that, “They’re [employees] not cockroaches.” Verbalizing this led to the design of multiple interventions where he would sit with his employees in a facilitated dialogue, listening to their concerns and issues and providing them with feedback about what he could go along with, what he could not and what he needed to give some consideration. He also engaged in similar conversations with his colleague and his supervisor. Together, they pushed further up the chain to gain clarification on issues, direction on actions and to present their own recommendations. This began a two-way dialogue that the Director of the thirteen regions had hoped for personally, as he was uncertain how to implement the mandate himself. What resulted from this was a network of individuals working together to make determinations about what was happening. It became normalized for the assistant manager to be able to say to his employees, “let me check that out,” or “let me give that some thought” and then I will get back to you. Employees felt the manager was now “tied-into” headquarters and “working with” the other assistant manager and their supervisor. This gave the employees enough of a sense of structure and organization for them to live with the ambiguities and uncertainties inherent in the change. As shown in Chapter 4, Figure 4-3, “The Individual-Group Structure of the Psyche,” the management persona, “Rambo,” was initially created by the interactions of the person in the manager-leader role and the other individuals comprising his group. Left unattended, the archetypal symbols of chaos and process took on the more negative “Rambo” qualities fueled by the personal complexes of the division director’s shadow and the collective shadow of the group resisting the helter-skelter machinations of the change.

Movement did take place within the psychological field represented in Figure 3-1, “A Representation of the Jungian Individuation Process.” The movement was from an initial

psychological moment of alienation to one of integration. A way to understand this is as a chemical process. Initially, a compound is broken down and each element studied. While broken apart, each element is examined in a distinct and disassociated pattern to understand its unique properties. Once the properties of the individual elements are understood, they can be recombined, or integrated in new ways to create new compounds. A Jungian analyst once commented that analysis was really a process of making, breaking, and remaking. By this what was meant was that the ego identity forms and in doing so establishes values and complexes. Then we must take that apart to examine each individually and then re-integrate them to form a more consciously holistic personality. This was precisely the association that Jung made between psychology and alchemy (Jung); and the need for self-reflective process leading to increased conscious participation in development individual and social, is precisely the point being made by McSwite in developing students for a career in public administration (McSwite).

In this case, the identity of the Assistant Regional Director initially formed as a public “Rambo” persona in response to his particular personal history and the influences of his employees that presented themselves as a desire for more structure and decisiveness. This persona was unconsciously accepted by both the employees, who tolerated for at least a year outbursts, verbal abuse and attacks and self reported high levels of stress, and by the division director who was aware of his nickname but was “at least getting things to happen.” The persona was accepted because it gave expression to the hero archetype, that is, to the need within this particular group for attention to internal processes and for endurance. Left unaddressed, the Self moved the process towards a moment of deepened alienation. That it was being left unaddressed and that it was being driven by something unconscious is evidenced by the fact that though aware of the stresses and abuses, neither the division director nor the group of employees wanted these conditions and behaviors to continue, yet they did. What the alienated moment allowed to happen psychologically, though, was for distinct subjects to appear in the form of the division director and the employees. This provided an opportunity for inter-subjective discourse (McSwite). That discourse took the form of integrating the desires and needs of the employees with those of the Assistant Regional Director through the listening-feedback intervention.

Endurance shifted from enduring abuse to enduring the time and communication commitments required for the work. As the work progressed and developmental change occurred within the group the manager role no longer needed to carry the energy of the hero archetype. With the affect of the archetype diminished the man could communicate less abusively and more civilly with others in the group.

Group communication—distributing information, expressing commitments and concerns and establishing common meaning-- is a concern for all individuals within manager-leader roles. Sometimes simple interventions such as giving a staff meeting a new name works sufficiently well to break behavioral habits and bring new voices and fresh ideas. Other times, though, communication issues within a group are indicative of a more problematic ego-Self dynamic. For a senior executive within a federal government agency, this was the case.

Staff Meetings

Biographical and Organizational Description

The manager-leader, a white male in his fifties, was a formally designated Senior Director, a member of an Executive Council and the manager of a group of twenty-three employees. Employees ranged from interns, administrative assistants and technical support personnel to professional staff with advanced degrees and professional certifications.

Background and Presenting Situation

The consultations with the Senior Executive began with a request by him for a meeting to discuss “something’s going on in my group and doing something about them.” An initial meeting was scheduled for late afternoon with him and his Assistant Director, a white woman who appeared slightly older. The two of them had worked together for several years and rapport between them was quite open and relaxed.

Objective Circumstances of the Situation

At the meeting, the Senior Executive spoke of several issues that he saw going on in his group. They focused on work volume, office procedures, evaluations and awards and new assignments. He had come to some conclusions, such as “they are resisting changes to their work schedules because they don’t agree with the new policies,” and “they are upset that they haven’t received awards and recognition for their efforts when they [the office down the hall] have—that system is so unfair,” and ‘some of them just can’t do the work, they are in over their heads.’” When asked how he knew these things, he replied, “They just seemed the right conclusions to make.” When asked if he had checked his conclusions out with the group, he seemed perplexed and asked for clarification. The clarification given was, “Have you met with your employees and said to them, I have been noticing these things, come to these conclusions and want to know whether I’ve got it right or not.”

He replied that he had not and asked, “Can I do that?” When affirmation that such communication with one’s employees could take place, he asked “How?” Discussion continued about possible ways of doing so, such as writing down what he had just recounted on easel paper and at his next staff meeting presenting the paper and just asking employees what they thought. Consideration was given to the weight his words would carry given his position and how employees might respond and act. Variations on the theme of “talking” with employees ranging from action research, a facilitated retreat, one-on-one meetings with an intermediary and communicating through the group structure were all discussed. The Assistant Director participated actively in the discussions and took the role of encouraging him to “just do anything.” When asked why, she replied, “Our mission has been changed. We are supposed to focus on providing our services through the video-teleconferencing and e-mail and telephone calls rather than personally. Its all part of e-government.” She also went on to say this meant that, “our services are going to change, rather than providing them directly, we’ll be guiding others and assuring they are doing it right.” In making her points she stressed her belief that “unless our people are on board with this it isn’t going to happen and we’re supposed to do it.”

This initial meeting ended with the Senior Executive agreeing to put together an easel sheet listing out three things that he thought were happening within his group and presenting this at his next staff meeting, which was to occur in two days. He would prepare for this by talking with his team leaders about what he thought was happening and use that information to make his list of three items. He would have another consultation, following his staff meeting to talk about what he felt had gone well, what had not, where things were at in his perspective and what to do next.

He attended the second meeting alone and reported out that he had presented the list and thought that it had gone well. Because “telling the team leaders to keep his conversation with them confidential had not been discussed [in his consultation],” he had not done so and “they had already talked to the employees and they came knowing what I was going to say.” For the Senior Executive, that “turned out to be alright because they agreed and added some things.” The meeting continued with discussion of what the “employees’ items” were and how to follow-up on them. At the end of the meeting it was agreed to meet after each staff meeting to discuss what had happened and what to do next, and that he would call before each staff meeting, if he felt it necessary, to prepare. Consultations continued over the next nine months. Conversation with the Assistant Director following this second meeting confirmed what he had reported out.

Analysis

This case was a classic example of over-identification with roles and an attendant ego-inflation. As discussed in Chapter 4, Odajnyk outlines the psychological progression from primitive masks and rituals, through tribal leaders to institutionalized political offices and the continuity of the psychological function of leadership within that progression. Early on in the history of political office, power was seen to exist within the mask such that anyone wearing it is individualized but only for the period during which he, or she, wears the mask. At another stage of development though, the individual begins to identify with the role and the group acknowledges him as having distinct

powers (Odajnyk 1976). This occurs because society “needs the magically effective figure” to channel psychic energy and to express the archetype of transcendence and individuality, that is, the possibility of realizing the Self (Jung). As an actor who over identifies with his role, so too was this Senior Executive. Over the course of the first five meetings, he consistently referred to people by their titles and functions and not by name, despite the fact that a title did not unequivocally identify an individual. He would also qualify nearly every statement around talking with employees with comments such as, “shouldn’t I already know that? I’m their manager.”

What over identification with his role had done for this person was create an inflation that presented itself as “one who knows.” Believing that he either did know, or should know, led him to drawing immediate conclusions, such as he expressed during the first meeting, or spending time trying to figure out what was happening.

As is often the case, an inflated ego is the result of an underlying sense of separation from the Self. What was revealed in the consultations was that he often felt “overwhelmed” by information from many sources and that one of his great fears was that his “employees will find out I don’t know much more than they do.” This inflated condition based on a fear of being found out is not uncommon among managers and one that McSwite has shown to exist through the Lacanian framework of the “Master’s Discourse,” where socially the dominant figure, or Master, acts upon another as a means of labor to produce some thing of benefit to the master. The master’s fear is that the slave will discover that he lives within the same reality and suffers the same fears (McSwite).

Looked at in this way, the Senior Executive identified himself as the master who would drive his employees, the slaves, towards instituting the new mission and services, the product, yielding him recognition for bringing about the change and a good performance evaluation. Secretly, though, he did not know any more than his “employees” and in some respects knew even less. He didn’t know how to do everyone’s job, for instance, and it would be practically impossible for him to try. He was in “fear” that this would be found out.

When one identifies extensively with their persona, such co-dependencies are common because the persona itself is a social phenomenon. It is an extraverted identity archetype, in Jungian terms, and is a construct that materializes through the interaction of the individual and the group. Co-dependency is psychological energy that moves towards cohesion and unification, but in an unacknowledged and unrealized way. In this case, it took the form of the Senior Executive assuming a super-ordinate position that only the Self could hold. This is exactly what Edinger, describes as the movement along the ego-Self axis between alienation and inflation (Edinger 1992).

What was needed then, in this case, was a way to deflate without evoking more fear than his ego could handle. This took the form of incremental conversations with his employees at staff meetings. It also began to take hold in his eventual shift from seeing “employees” to relating to “people.” This led to a less possessive sense of the group. He began to speak of addressing things “together” and of being “part of” the group and what was happening. The use of “my” began to decrease as well.

One of the things spoken about in the case of the “Public Hero” was the way in which the psyche operates on pattern. There is a quality of timelessness to the unconscious. That is, an event occurring in life now that has a significant resemblance to an event that occurred earlier in an individual’s life evokes the same reflexive response from that individual as did the past event. A person, who learned as a child, for example, that the way to obtain parental favor was through unquestioning obedience, behaves obsequiously as an adult around authority figures. A man who worked as an engineer on a satellite communications program frequently was legitimately ill, or suffered some accident, whenever his project was up for a major review and behind schedule. One time, for example, he was in the hospital with an acute attack of his pancreas. Another time his review was postponed because he had broken his ankle the day before the meeting. In talking with this man, he stated that he had been “cursed this way” his whole life. The earliest time he could remember was when he was in elementary school. He was supposed to take a series of aptitude and proficiency tests to determine his eligibility for

placement in an accelerated program. He was unable to take the test because he had developed a serious abdominal flu that left him dehydrated and in the hospital. The man saw the childhood illness as part of his life long “curse,” but he also saw missing the test as a stroke of good fortune because he had been afraid of failing the tests.

Psychologically, pattern both enables and limits. Through patterning, certain processes can be attended to autonomously and quick responses can be evoked. But patterns also limit. Psychological patterns are timeless and can lock us into behaviors and affect from our childhood that impede our ability to be present in the way we want. The management literature is filled with admonishments to “think outside of the box” and all manner of techniques, from brainstorming, imagery and retreats are given. Our ability to see something in a new light rests not only with our ego, but also with our Self. In the following case, a young supervisor finds a block to her professional development lifted when such a patterned response is recognized.

The Victim

Biographical and Organizational Description

The Public Manager was a woman nearing her mid-thirties, single and serving as a supervisor in a human services agency in local government. The office she supervised consisted of about thirty individuals, her and three team leaders that reported directly to her. She had both undergraduate and graduate degrees in information technology and was enrolled in a certification program for organizational learning that she felt would help move her forward in her field, specifically as it was changing from a focus on information management to technical aspects of knowledge management.

Background and Organizational Description

The course was patterned after the T-Group model, a design that traces its origins to the psychology of Kurt Lewin and which has a very limited structure and no specific goal. The curriculum rearranges the fifteen weeks of three-hour meetings into about half of that

time. Classes meet for three hours each Friday evening and then for six hours, with a one-hour break for lunch, each Saturday. The objective of the design is to remove individuals from the need to perform a task or accomplish an outcome and to place them in a situation where they focus only on the process of being themselves with others. There is a syllabus, a reading list, a book report and the keeping of a journal as a part of the course. A total of approximately six assessments, group activities, or class lectures and discussions are presented over the six week period and include topics such as personality, learning styles, conflict, authority and leadership. The reading lists include numerous books, both popular and academic, including texts by Wheatley, Covey, Senge, Vaill, and Hersey and Blanchard. Alternatively, a ‘learner’ may propose and clear a book of interest to them with the instructor. Journals are submitted twice to an instructor for review and comment. Each class consists of about thirty to forty-five students and two to three instructors depending on the number of students enrolled. Activities and lectures and discussions take place within the full group and each faculty member facilitates a smaller group of approximately twelve to fifteen individuals. The instructors meet together prior to and after each session, and typically contact one another over the course of each week once or twice. The instructor meetings focus on debriefing small group development, issues and themes; individual responses, feedback from learners, journal material and designing appropriate interventions, lectures and activities to address the developmental course the groups are taking. While it differs from individual to individual, and from group to group, over time the individuals grouped together do form a collective identity. They engage in conversation, meaning about their time together is created and agreed upon, and they begin to reveal bits and pieces of themselves. This includes disclosure about their feelings, their thoughts, their anxieties, and their perceptions of others, within the context of their individual understandings about the meaning of their being together. This is not always pleasant and in most every group there are situations of conflict, anger, grief and frustrations, as well as of happiness, increased self-awareness, and general “positive” experiences.

Background and Presenting Situation

In one such session, the group was engaged in a particularly conflicted phase. Individuals were raising voices and yelling at one another, some were crying and accusing others of trying to assume leadership of the group, speaking over others, being disrespectful, or acting childishly. After a period of about five minutes of such an intense outpouring the group created a pause and the Facilitator was able to guide the group into focusing on and reflecting upon what had happened and engaging in discussion. The group participated openly and discursively about this incident, but that did not mean every individual was so engaged. One individual moved her chair back from the circle, folded her arms across her chest and refused to enter into conversations. Another individual left his chair in the circle but remained silent, listening, as did another woman. While tensions and feelings were certainly not “resolved” at the end of this session, they were brought to a point of closure. Following the close of the session, one student, the woman who had remained in the circle but silent, approached the Facilitator and said that she wanted to speak. She began the conversation by requesting a different assignment for completing the course.

Objective Circumstances of the Situation

In requesting a different assignment for completion of the course, she said, “anything, just don’t let me have to go through that again.” The Facilitator asked her what the “that” was. She referenced the argument and anger and used terms such as “viciousness” and “hatred” and stated, “I thought that people were going to kill each other.” After repeating back to her the words she had used, “vicious,” “hatred,” and about “to kill each other,” The Facilitator asked her what was going on for her while all of that was happening. She began sobbing and after awhile she spoke of her actions and the fear she was feeling. She had, for instance, attempted to quiet the argument shortly after it began, she tried reconciling the differing views and “smoothing things over.” When that was happening, she began to withdraw by physically pulling in her body more tightly and ceasing to speak. At that point, she reported, she tried to “watch everyone, all at once,” because “even though I know they weren’t really going to kill someone, I felt like they might be

about to kill me.” Residual fear and trying to “hold herself together” were her reasons for not speaking during the general discussion.

When asked if she had ever been in a situation where she felt that way before, she responded after a few minutes of moving between silence and quiet tears. She gained her composure sufficiently to speak and disclosed to the class that as a young girl her father had often beaten her and her mother. He would come home from work at times drunk and angry and yelling at her mother. Other times, a difference of opinion voiced by her mother, or a disagreement between them would trigger verbal abuse that frequently escalated to beatings. Her mother always tried to soothe him and to find some way of getting her daughter out of the room. Sometimes this worked and sometimes it did not. For this woman, the argument in the group actually began when a male student swung his arm up, pointed at another student in the group, an older woman, and angrily accused her of always focusing on herself. It was at this point in the group that this person began to feel fear. As the conversation continued, the Facilitator provided feedback about his observations during the situation. She listened and made associations as she felt appropriate. She felt that her attempts to quiet the group were like her mother’s attempts to quiet her father and just like her mother’s they had not worked. The tightening and drawing in of her body, she found to be similar to the way she would curl up into a ball to protect herself from her father’s hands. While this conversation helped to make a connection between her feelings and responses to the current situation, it did not do anything to free her from the pattern of helplessness and fear she experienced. As she finished her story she began crying again and repeated her request for a different assignment, “she just couldn’t live through another incident like that.” The Facilitator’s response at this time was not anything thought through, nor anything previously scripted, or imagined, or rehearsed. It did not come from any particular diagnostic or protocol. It was rather a phrase that just formed through being present with the individual. The Facilitator replied, “Well, I see you before me.” As soon as it was spoken there was a pause. She ceased to cry, considered the phrase and asked the Facilitator, what he meant by that. He replied that he wasn’t certain, but took it to mean that if she was there, then she had survived. She had survived her childhood, she had survived the encounter in the

group and she had survived a lot of life between those two points. She seemed somewhat surprised and agreeable to the idea. The Facilitator described the psyche as operating on patterns. This was common for everyone. What he imagined had occurred was that the argument had constellated the pattern of feelings and behaviors that she had had as a child being beaten by her father. They talked about the fact that she was no longer that child and discussed the numerous responses possible to her at this stage of her life, including leaving the room, or adopting the attitude that it wasn't her problem and of letting others know. As they spoke she even joked and laughed about the difficulty she'd had writing her senior thesis. To complete the paper, she had had to write a section disagreeing with some authors and the point of view they held. Even though she did disagree with them, and she agreed with others, she found it a very difficult thing to do and she wondered if she would ever be able to complete it.

At the next session, she decided to share her experience with the group. She recounted the fear she had felt during the argument and connected it back to her childhood of abuse. She also indicated that she wanted to practice disagreeing with people in the group when she had a different opinion and that what she wanted from the group (a common T-group exchange) was feedback on how they felt when she disagreed. She also wanted to be able to tell people when she thought they were expressing anger and then to have them let her know how they were actually feeling. The group agreed and such behavior and communications took place. As often happens within a group when one person discloses something the others began to disclose more intimate feelings and beliefs. In the Lewin model it is sometimes referred to as "upping the ante," and it can be a source of conflict itself, when "one goes too deep before the group is ready." When groups have leaders it also becomes a source of transference between the individual and the designated leader and can lead to all manner of collusive and inappropriate behaviors.

After the session was over, the student stopped by to speak with the Facilitator. She told him that she had been seeing a therapist and that after the last session she had gone to see him and had started her session by saying, "I am alive and it makes a difference."

Analysis

In Jungian terms the fundamental relationship between the ego and the Self was one of alienation. As described earlier in Chapters 3 and 4, the ego-Self relationship is projected onto primary relationships in the objective world. Initially this is the symbiotic relationship between child and mother that later extends to the child and father, family and society. As we go through life, authoritative relationships take on this projection, as do encounters with groups (Dirkx 1991-). The group is always somewhat experienced as an “Other” and as a result is a stand in for the Self. Another way of saying this is that the psyche operates on pattern. In this case, the boisterous, argumentative and confrontational nature of the group as it addressed its issues triggered recognition in the psyche of this woman as a girl encountering her enraged father. Unacknowledged, the ego, as center of consciousness and a minor and subordinate extension of the overall Self, took its orders to respond in the same way as when she had been a girl. It was a drive to complete the pattern. This dynamic relationship and configuration of energy into experience and response lies at the center of the archetype of the victim, which carries with it not only the psychological energy of pessimism and self-destructive behaviors, but also a capacity to endure and sustain. It also meant that the libido, or vital drive, was directed towards the “death” end of the continuum rather than the life end. When the death is imminent, individuals tend not to plan for the future, or do the kinds of things that perpetuate. Rather they hold onto what has been and move towards a retirement of possession, that is, a letting go of and a letting happen, to effecting the closure they need. This is precisely what was happening in the T-group and what she reported her responses where to the group dynamics back at the office. Upon acknowledging the hold these childhood survival patterns had on her, she broke their hold to some degree.

The breakthrough for that student came not from any lesson plan or prescribed ritual. There was no instrumentation possible. The breakthrough came from words that emerged during an encounter and because another was able to hear them and provide feedback, that she then heard and derived some meaning.

The same is true for manager-leaders. They, too, are people in a role. While that role creates parameters for a time through which their humanity is expressed, it does not preclude, nor eliminate that humanity. They are endowed with the same psychological structure (McSwite). One of the challenges for the manager-leader is to recognize that they are wearing a persona, or filling a role, and that because of that role, others have expectations of them. Those expectations are a part of the overall participation mystique that enables cultures to organize in the unique ways they do. It is also a normal function of projection and inter-personal relationship. Like our public hero above, the individual within the role is better equipped to manage themselves in situations when they deliberately acknowledge the projections being cast on the role, make determinations about how to respond and engage in a discourse that leads to a collective normalization of the role. In the following case a successful individual running a company providing professional services to the federal government carries the projections of her employees, donning the mask of the matriarch and in so doing runs into business obstacles.

The Matriarch

Biographical and Organizational Description

The organization is a small firm providing professional services, on a contracted basis, to the federal government. The President of the firm is a white female in her mid fifties. Her husband has just recently retired and is beginning a second career. Their daughter, and only child, has just graduated from a reputable undergraduate program at a well-known and respected university and is in the process of setting out on her own. The President's management staff is composed of two white females, one about eight years older than she and the other about forty. The sixty year old has two grown children, one of whom is marrying, and a husband who works as an independent contractor. The forty-year old manager has two grade school aged children and lives with her husband who works as a chef. Both women frequently refer to their husbands. The staff also is composed of one white male, in his forties, married and living with his spouse, and having no children. These senior managers represent each of the primary functions of the organization, operations, personnel and general management. There are two junior level

management staff as well, one white woman in her mid to late thirties and one white male in his mid forties. The man heads up information technologies and the woman heads up invoicing and minor contracts. The corporate office consists of about eight additional people. The firm as a whole has about seventy-five other employees engaged in providing professional services to the federal government either full-time on site, or on an as needed basis. This executive staff represented a core of individuals remaining from a much larger group of people originally pulled together to look at policies and develop business. Those no longer part of the management team were those individuals who had resigned from the company for various reasons, as well as those who had found legitimate excuses not to be a part of the committee but to attend to other duties. The President confirmed that was precisely why she had started with twice the number of individuals and felt the remaining people were the best ones for helping her move the business forward.

Background and Presenting Situation

This infrastructure is new to the firm. Previously, the corporate executive team consisted of the President and a Vice President, a woman slightly older than the President. The President was also the founder and sole owner of the company and maintained direct control of and involvement in all matters big, or small, in ways customary of small business entrepreneurs. Along with the installment of the executive structure, an overall corporate infrastructure was being put into place that included administrative, payroll, accounting and general office staff. In part this was happening because the President wanted to more than double the number of employees in the firm and she wanted to have a structure in place that perspective buyers five to seven years down the road would recognize as a “legitimate business.” Attempting to conform the expectations of society about what a certain type of organization is, is an idea right out of classic organization theory (Selznick 1957-; Selznick, Nonet et al. 1980-; Broom, Selznick et al. 1984-; Quandt and Selznick 1984-; Selznick 1984-).

A meeting to build the management team constituted this management situation. The meeting had two primary objectives, to facilitate the executive staff getting to know one another by working, talking and thinking together on some general management and organizational issues; and to convey to the executive staff the President's expectations about how things were to be done. After a general opening conversation and settling in, a simple agenda was reviewed and each participant was asked to say what kinds of topics they thought should be discussed at the meeting. Conversations with each participant after the meeting confirmed that each understood this to be both establishing the topics for discussion and also a test by the President to evaluate each of them against unarticulated criteria about what executives should be thinking. Topics voiced included how the contracts were performing, issues on project teams, staffing, developing business and policies and procedures. Preliminary discussion mainly focused on clarifying what individuals thought these topics meant or the issues were, ensued with the President guiding the conversation to talk about her expectations for management generally and the way they should appear to employees as executive managers.

Objective Circumstances of the Situation

During the monologue she informed them that they should never demonstrate uncertainty, but rather, they should appear knowledgeable at all times. If there was any uncertainty on the part of her managers, they should handle it by halting the current activity, by creating some excuse, such as a need to attend to another matter, to pause the conversation, or make reference to wanting to check out the policy so that everyone could receive the same wording. Once the manager had extricated her or himself from the situation, they could go to her and the other executives behind the scenes and decide how best to handle the situation. There should never be any public disagreement between the executive managers. They should always be seen as agreeing and saying the same thing. Any disagreements should be explored behind the scenes and settled. The public face of the executives should be one of solidarity. The reason given for this was simply, "If you do not look like you know what you are doing, the employees will get nervous and leave. They are professional people, they can take their skills to many places and they will just

leave. We will not be able to do our work and we cannot afford, either in money or consistency of service, to continuously recruit resources for the same positions.” She mentioned by name four people in particular who she thought would be the first to “go” should things not look clear. The outcome of this meeting was for the managers to express confusion, apprehension and hesitancy among themselves. It was generally concluded that the message being given was that they had no authority to make decisions pertaining to employees and the business on their own. Subsequently, every issue arising over the next several months was brought to the President’s attention. This situational case load impacted business development and other operations negatively, resulting in very long work days and work weekends for the President and her staff, all of whom became increasingly more tired and more stressed.

Analysis

On the surface, it almost seems as though there is nothing unknown or particular about this situation. Running a business takes a lot of work and senior managers do that work. Employee relations and coordinating decisions and information are a part of that. The argument presented by the President for coordinating responses seems clear, quite rational, and one that is heard not infrequently. For a great many organizations, the manager-leader must appear to know what is going on, what the best course of action is, and the answer to any problem that comes up.

Employees do leave organizations when things are unclear, ambiguity is prevalent and there seems to be turmoil among leadership. They even leave in mass, or take class action. In another situation with an office of seventeen people in a public agency, there was such a degree of “in-fighting” among the two managers that every employee in the office scheduled time in the career resources center to update their resumes, review job postings in other offices and meet with career counselors to devise job change strategies. Several individuals complained of stress related illnesses and diseases, and three individuals notified upper management and the employees union.

On the other hand, there are also those cases where an intense degree of uncertainty and disagreement can be sustained for a long period of time and no one leaves. A regional office, again within a public agency, had an assistant director and a director who were at great odds with each other. Employees reported in team building sessions that they constantly argued with one another, gave staff contradictory orders, and set off each other's tempers to such a degree that the office was filled with yelling, stress and cursing and all kinds of "accusations" and "disciplining that just isn't necessary or justified." The people in the position of employees and team members complained that "no one should be treated that way," "we don't know what we are supposed to do" and "if we get started on one thing that one of them told us, the other one comes back from travel and puts us on something else." "We can never have a meeting where our assignments are given." One of them will "always be getting back to you on that."

In the little over two years that this had been going on no one had quit, sought reassignment to another office, lodged a complaint, or gone to higher authorities. Rather, the people as employees had bonded closely together, acted as a support group for one another and codified a series of terms that they used to summarize the moods and tensions of the director and assistant director. In short, they had made a game of sorts out of it.

It is not a forgone conclusion that individuals will leave because of disagreement, even in extreme cases. Neither is it possible to know precisely who will act in what way. Over the course of the next year, as interventions occurred and differences arose, only one employee left because of the "uncertainty" or "turmoil" and he was not one of the four mentioned.

What was unique to this situation was not the poor choice of a specific management technique. Cohesion or solidarity among executive managers to the point that "there should never be any public disagreement between [them]" was not only a technique, or competency. If it were just a technique, then its use could have been logically discussed, the value of disagreement readily shown and the management toolbox given an additional

instrument. However, management team building and employee relations conversations with the President over the next four months showed a persistent denial of the benefit of disagreement, a very strong belief that employees would just leave, and an indication that some underlying issue was at stake. In those conversations, the President discussed the fact that her daughter had just graduated from college and was moving out on her own. She also revealed that she had experienced her relationship with her daughter as one that was very close. She and her daughter talked frequently. She even referenced how after a date, her daughter would awaken her and described the conversations they would then have on such occasions. She also made references to the need for parents to show solidarity in raising a child and not to be played against one another, she also spoke about her own growing up, the discipline of her father and the manner in which each reinforced the other. She spoke very favorably of her father on more than one occasion. She had admired him for his intelligence and for his self-discipline. He had been a physician and she saw his ability to diagnose, to know what was wrong, as proof of his mental acuity. On several occasions she remarked that if intelligent people were faced with the same problem they'd come up with the same answer. During this period of time, she also attended a family reunion and upon her return mentioned that all of the women in the family had become something, such as doctors and lawyers. She did not consider herself to be in this category, even though she had built and maintained her business. As the conversations continued it became increasingly more likely that she was transferring the mother-daughter relationship that she had experienced onto her relationship with her employees and that she was seeking approval from her father, whom she admired greatly, though he had been dead for a few years.

For example, she had as an employee a woman of about fifty years of age whose daughter was leaving home to go away to college. The employee wanted to go part-time and then went from a part-time status to resigning because "her daughter" was having a hard time with the transition. The President spoke of this employee in a derogatory way, saying that her daughter was probably not having trouble at all leaving for school, but that the employee had simply been too possessive of a mother and was the one having trouble letting go. When the similarity to her own situation with her daughter was

shown, she adamantly refuted the association saying that her relationship “was nothing like that.” When an individual sees a fault in another, attributes great relevancy to it and is unable to recognize a similar quality in their own being or life, we can be certain that the ego is in the midst of a projection, for this is exactly how it works. Reinforcing this idea of a projection was that she behaved similarly with the Regional Manager who was having a hard time coping with the death of her mother. Indications from conversations with the President and from observations of her actions gave strong indication that the psychological issue being projected for consideration by ego was one of boundary and that the image or symbol for that issue was the archetypal mother. Much is said of the mother-child relationship from the point of view of the infant developing through childhood into adulthood. But it is a symbiotic relationship and there is an affect for the mother (Birkhäuser-Oeri 1988-) who has carried the child and anticipated its every need when it has been able to specify its own desires. While mothers often seem to have an uncanny knowledge of their infants’ needs, this does wane over the years as the child grows into adulthood, the young ego forms and the person has more complicated desires and relationships and experiences. The shadow side of the highly communicative relationship is that the woman who has been “Mother” may never have her empathic connection to her child significantly challenged. Without the challenge, she is most likely to continue to assume that she knows what is best for her child, even when that child has grown and moved on and as Birkhäuser-Oeri points out, this attitude can be transferred to others (1988).

The President also had a strong association to her father, now dead. He represented for her a remarkable and admirable example of mental intelligence. As one of the executive managers remarked, “I think the best way to describe her is as a “disciplined mind.” Her husband was a towering presence and worked in the intelligence community. Her own relationship to the one male executive manager was demonstration of how much she knew. She was overly impressed with academic credentials and while she had done exceedingly well in her own undergraduate studies, she had not gone on to her fullest academic potential. At one point, she had refused to hire a job candidate to present effective writing courses because he had only a bachelor’s degree, despite his also having

edited and published a professional trade journal and instructed a number of writing and other courses over a twenty-year period. Her argument was that the government would not want trainers that didn't have at least a Masters degree. This position was held to even when, working for another firm, he instructed training workshops for the government and received excellent evaluations. The President here was in the grip of her animus, which had constellated around her personal experience of her father. Coupled together, Birkhauser-Oeri describes manifested archetype as the "terrible mother" akin to the witch in the Snow White story and describes her in this way:

Among women, the ones who have a poisonous influence on other people are particularly those who have failed to achieve some important aim in their lives. For example, if a woman has not developed her mind although she could have done so, and has thus betrayed the process of coming to consciousness in herself, her positive maternal instincts change over the course of time into a corrosive influence on her family and others.

In fairy stories poison is usually added to food. So this kind of woman secretly adds something destructive to every helpful maternal gesture. Although her conscious intentions may be the best, her unconscious aura is destructive...(Birkhauser-Oeri 1988-107)

This was exactly the behavioral pattern of the President. While she had a "win-win-win" philosophy, she also assumed herself to know what was best for the company, the client and the employee. Attempts to solicit feedback, or comments from either was frequently refuted with a phrase like, "We should just know what they want. They don't want us to ask them, just to do it." Equally frequently, her generosity was followed by some comment, expectation or action that undermined the individual or made them more dependent upon her. A sizeable bonus might be given to someone, for example, along with public praise, but then pseudo-privately she would tell the manager, "I just did that because employees need to know we are working hard and that their managers are competent, but really now you need to learn how to do that and I am the one to show you." Or, feedback to her from a manager, or employee, would be turned back upon the employee to show their inadequacy. This would often be accompanied by an overture of coaching that many described as "demeaning" and "belittling."

Though she had hired and formed a management staff, she withheld from them the authority to make budget decisions, develop budget inputs, autonomously market, or allocate resources and employees for product development or ongoing quality improvement. In short, she withheld or micro-managed those functions that would allow managers to “self-nurture.” Her answer to inquiries and requests and her response to actions taken were to shut them down by telling the executive manager that they had enough to do and that those types of activities were really her responsibilities.

When such actions, directly or indirectly, were associated to “mothering,” life and family changes, the President consistently denied their existence and she voiced no belief that such underlying factors could be impacting work life. The result of this was that the underlying issues went unaddressed and executive leadership, including herself, became embroiled in employee relations to an extent that was detrimental to the employee to the quality of service being provided to clients and to the well being of business matters. Internal financial records were in disarray, contracts were dwindling, providing reduced revenues and also reduced opportunities for employees. One of her operating philosophies, for instance, was that employees were not necessarily problematic, but they might just not be a good fit in a particular position or with a particular client. Consequently, when there was a problem if it could not be resolved on the contract on which the employee was working, then it was time to move them to another contract. This of course required new contracts continuously coming into being.

Discussion with an executive who had just recently left the firm for a position with another firm revealed that this behavior had been continuing even more strongly. Management meetings had continued to be focused on talking about people and employees and “analyzing” their problems while business issues were being left unaddressed and the firm’s contracting, both in numbers of employees and revenues, had been declining.

Within the psychological field, the symbol functions as a communication device between the Self and the ego. The catalyst that enables and sustains the individuation process is

the symbol. It functions as a language between consciousness and the unconscious. In the case of the manager as a “Rambo,” the cockroach was a symbol of the chaos he was experiencing. For the young supervisor in the group process class, elevated and animated conversation symbolized and evoked the abusive father. As the Jungian analyst Progoff explains,

The symbol that emerges from the unconscious and is truly effective for the individual is “a living thing” for him...but should it cease to be the source of new meanings and new inspirations, it becomes a “dead” symbol... A symbol derives its living quality from its emergence out of the psyche. It must come to the individual. It cannot be deliberately and consciously developed, nor can it be intellectually worked out and rationally believed in. (Progoff 1973-162 see also 160-168 for further elaboration)

The following case situation occurred within the same organization as the preceding case and shows the life cycle of a symbol within a management group.

Symbol and the Self Regulation of the Psyche

Biographical and Organizational Description

This is a small-woman owned firm providing professional services, on a contracted basis to the federal government. While the firm has been in existence for two decades, it is currently undergoing some major changes that include growth in size, the development of a corporate structure and a desire for extending beyond the core of services it has been providing for about the past decade. The firm is incorporated for accounting and legal purposes, but is run as a sole proprietorship. That is, the individual who founded the company owns all of the company stock and has been the company’s only President. The President is a white female in her mid fifties. She has just negotiated the retirement of her sole Vice President, hired three additional individuals into corporate and executive roles and promoted three others from within the firm. This corporate team has been designated as the organization development committee. Specifically this means that the committee is responsible for developing the firm and the business into what the President

sees as its next phase of increased employee size, establishment of regional offices, new business and a corporate infrastructure sufficient to handle it all. Over the course of a year, the committee changes in name from organization development to business development to executive committee as the individuals on the committee gain in understanding of each other and their roles. The committee consists of the President, four white females, one African American female and one white male. The white male serves as the Committee Chair by assignment of the President. His background in organization development is cited as the reason for this assignment. With the exception of the one white male and one white woman who are in their early forties, all other members are in their mid to late fifties. As this group comes together the organization has approximately fifty additional employees and two offices, one in the Washington D.C. area and one in the Midwest.

Background and Presenting Situation

The President had scheduled an initial meeting some months earlier for this committee. At the earlier meetings the focus had been on having the members get to know one another and for the president to convey her expectations about what each individual should be doing and in what way. The Committee Chair was in the position of facilitating the meetings, as well as participating in them. Four individuals were very experienced and educated in the employee and organization development profession, one in instructional design and information technology, two in business and management. The committee had been meeting once a month for about three months with some work being done between meetings gathering information and completing some minor assignments that mostly allowed the members to gain knowledge about the firm, its employees and its business.

Objective Circumstances of the Situation

At this fourth meeting, and for the next three meetings, the topic was focused on the issue of adding employees to the company's roster. Discussion about adding employees came

to include number, assignments, contracts, recruiting process and the kind of employees desired and how best to interview for selecting the desired employee.

The employee topic emerged from the earlier conversations about the responsibilities of the committee members, what it meant to be discussing organization development and immediate issues and objectives facing the firm. Initially conversation about benefits, compensation, employee involvement and the changing face of the firm occupied the discussion. Among the comments made, the President raised the issue of problem employees, which she defined as those employees who are “just interested in what is in it for them.” The President then proceeded to give an example of an employee who had manipulated assignment schedules for her own benefit without concern for either the firm or client. She had used her leave benefits excessively and extended the completion dates of assignments indefinitely. She had done this by contacting the client directly, rather than going through her manager, in order to assure that she would be the one to do the work and not someone else. When a schedule change didn’t work out for a client, the employee would blame her manager and the ‘poor’ organization of company. This story prompted similar examples from the others. Soon there many examples being given by executive committee members with a high degree of excitement and enthusiasm, as could be discerned from the way in which one individual’s example would begin immediately upon the conclusion of another’s, sometimes even overlapping. Affirmations and exclamations such as, “yes that was just like...” and laughter occurred to such an extent that the Committee Chair had to ask if they saw every employee in the firm that way. The President responded that that was not the case and others piped in to explain that they were only talking about a few employees within this firm, while still others indicated that they were merely bringing in examples from other employment experiences they had had and people they had known. They were doing this as a way of showing that they understood what was being described and to be a part of the conversation. Through the conversation it was becoming “more clear that this was the case. These employees are out there.”

Analysis

Jung has extended the concept of the libido from a purely sexual meaning to one of “vital interest.” A vital interest is something that grabs one’s attention as necessary for their survival. In this situation, it was something having to do with “problem people,” but that could not be articulated. A broad conversation followed covering everything from getting to know one another, to current politics, to clarifying expectations and roles within the committee to the need to recruit new hires, to what kinds of employees were wanted by the firm, the relationship between the company and its employees. Because of the level of energy and amount of time attributed to the discussion of “problem people” the Committee Chair perceived this as the current vital interest and encouraged more conversation on the topic. The conversation took the form of having individuals summarize what they had been saying, what they were hearing and what about that was important to them. This in itself was an iterative conversation and yielded phrases such as “self-interested” individuals.

In listening to the conversation, the Committee Chair’s own attention was drawn to the degree of narcissism he was hearing. This reminded him of Thomas Moore’s analysis of narcissism and the Jungian concept that compensating symbols often emerge as indicators of the psychological movement next required. Those symbols can come from the shadow and present themselves as rather perverse, or gruesome images, such as with the alchemists’ recipes and drawings. The Committee Chair summarized this idea to the group and suggested that this might be what was happening here. It appeared to be a modern recounting of the description of the Narcissus myth. He wondered whether the group might be attempting to tell themselves something through this. The President responded very poignantly that this was definitely not the case, that the company simply didn’t believe in those kinds of things, it was nice that that was in a book somewhere, but this wasn’t theory, it was real life. The implication was that such ideas were nonsense, not practical. The Committee Chair shifted the conversation by drawing a diagram with two overlapping circles. He labeled each circle “self” and the intersection of the two circles “centered.” The visual diagram of the two overlapping circles provided a juxtaposition of the two expressions, “self-centered” and “centered-self.” With the

presentation of the diagram, the Committee Chair explained that he believed the committee was attempting to change from a focus on self-interest to one that was somehow more balanced. He further explained that he believed that the discussion had really been about trying to define what would comprise a balanced state. The President endorsed this idea with the same level of energy she had just used to shut the earlier idea down. This released a large amount of interest within the room, not only because it was of interest to the President, but also because within the executive committee there was genuine interest in moving toward a self-fulfilling organization that allowed individuals to reach their potential as people and for the firm to do its business. The release and divulgence of this took place through a half-day conversation about what constituted a centered employee and what constituted a centered company. These conversations continued over three monthly meetings; the diagram was hung in the boardroom and frequently referenced.

It would, perhaps, be nice to say that this constituted a fundamental and transformational shift in the human relations of the firm. This did not happen though. What did take place was that over the course of time, the diagram became a strong symbol for the President. The strength of this symbol led the President into a phase of inflation. The President acted as if she could conquer all; and she stopped being polite. Something within the image had given legitimacy to her being assertive. The picture and the idea it encapsulated had become a symbol of her will, where she wanted the company to go and in what way she wanted the employees to fall in line. Wielding the concept as a sword, the President was quick to label employees as either self-centered, or centered-selves. And the intent was to find ways of severing, or containing the self-centered. Months later, a Regional Director who was going through a personal crisis confided that she could not help but to feel that the President was considering her as self-centered and not the centered individual she wanted. She and the President went through a series of conversations and dialogues and the Regional Director left the firm.

Despite the President's intentions and movement into an inflationary phase, an actual witch-hunt and elimination of employees did not take place. Rather, the President's

endorsement of the figure was experienced by some others on the committee as over-exuberance and the President was regarded as being in a place where she had some genuine business concerns about things that had plagued her throughout her business. Now she had finally found people with whom she could have these kinds of personal conversations and disclose her feelings. Several of the executives adopted a kind of “she-needs-to-be-protected-from-herself” attitude and behaved in mitigating ways, such as presenting alternative interpretations about employee’s behavior and motivations. They also made decisions to withhold activities from her until such a time as they could be simply referred to, or presented in conjunction with a positive outcome.

Others adopted the President’s language and began labeling employees and new hire candidates as self-centered or centered. These oppositional stances and behaviors did create a tension. The outcome of these interactions yielded a more even keeled response and normalization of activity. Over the course of the ensuing year, the symbol ran its course with the President and the executive staff, faded to the background and was only periodically referred to in passing. While employees were not invited into a company-wide discussion on where the firm was going and what would be needed to get there, the President and the executive committee members did make their own expectations more clear, both to employees within the firm and to new hire candidates. Interview debriefings did take on more of a conversational tone and focused on how the individual might fit in with the current company and move along with it. Employees were being more directly involved in other company activities, such as at annual meetings. Over the course of three years employees as well as executives and the president, were facilitating sessions at the annual meeting and collecting information from one another to better do their jobs.

This case demonstrates a flow of psychological energy, and how it is impossible to determine what will be yielded through the process at any given moment or even for the outcome. Within a conscious stance with certain values of relationship and leader-employee interactions, the process seemed doomed at the outset, positive for awhile, and

finally neither completely good nor completely bad, but on an even keel and in a new place allowing for new possibility.

It also shows in stark relief that there is ultimately no final authority. Even the President of a privately owned firm did not have her way. The group as a whole was not willing to take on her meaning to the extent she desired and a new course of action emerged. In the end, even as President and owner of the firm, she became an individual among other individuals and the situation began to regulate its own process.

In the cases above, the unit of analysis has been intra-organizational relationships. In all but one of the cases the manager-leaders were in relationship to employees directly under their supervision. In the one exception, that of the student in the development class, the relationship presented was among participants of equal rank rather than hierarchical. In these cases the focus has been on the persona of the manager-leader and the influence that the pattern of circumstances and events has had on the manager-leader and the group, that is, the involvement of the situation itself on those managing it. In the next two chapters the cases presented will continue to focus on the organization of the manager-leader persona and situation by the unconscious, but will do so from an inter-organizational perspective where the manager-leader is part of a broader network of people and other organizations.

In consulting with manager-leaders who are expressing a desire for all employees to participate or for an important piece of information to get out to everyone, it is often useful to advise that the invitation to participate, or the information, be released in at least one new way. This is because our psyche becomes accustomed to certain patterns and evokes earlier behavioral responses when it encounters that situation again. Those who, for instance, are always silent at a staff meeting will tend to remain in that mode when called to a staff meeting, even if the agenda is to get out ideas. A simple change in the name and surroundings, such as a brainstorming session being held in a different room from the staff meeting, can result in a more inclusive environment.

When the situational archetype is acknowledged consciously, even if it is not named as an archetype within words, and carried within a cultural context, it can prove useful in creating a context and meaning for experiences. That is, understanding what is being communicated along the ego-Self axis. This is what was taking place during a major change in the way a federal government agency was organizing its field operations.

CHAPTER 6: MANAGING COMPLEX CHANGE IN AN INTER- GOVERNMENTAL ENVIRONMENT

The social is essentially the unconscious, and, more particularly,
the deeper layers of the Collective Unconscious
--Progoff, 1973

Midway upon the journey of our life
I found myself within a forest dark,
For the straightforward pathway had been lost.
-- Dante Alighieri, The Divine Comedy - Inferno

In the last chapter the cases focused on the relationship of the manager-leader to his or her immediate group. They were analyzed from the perspective of the individual within the manager-leader role and illustrated shifts in consciousness that resulted in increased awareness at the individual level and a shift in the manager-leader's relationships with the group. One manager, for instance, shifted from controlling a cockroach problem to working with employees undergoing a transition. In the case of another manager, a survival pattern that had served her well during an abusive childhood but was presently detrimental to her ambitions was being relinquished. In another case, a symbol became so powerful a force to a senior level manager-leader that her ego identified so thoroughly with the Self that the subsequent inflation precluded her ability to capitalize on the opportunity for transformation provided by that very symbol. Illustrated through these and the other cases in the preceding chapter is that the manager-leader is, as McSwite indicates, no different than anyone else in the group and that their development issues impact the very situations they are attempting to manage (McSwite 1996-; 1997-; 2000-; 2001-; 2002-; 2003-; February 1999-). They also illustrate that the manager-leader role holds a particular psychological position within the group configuration and that through

that role the individual filling it engages with other group members in projecting both the situation and the way in which the role is expressed.

This chapter and the next, together, present two macro level cases. Each of the cases occurs within an inter-organizational context. This chapter presents a case that takes place over a seventeen-month period of time and is concerned with managing significant change in the structure and function of an organization of approximately three hundred fifty people in thirteen offices across the United States. Chapter 7 presents a strategic planning case that describes the efforts of a program office to conduct and prepare a strategic plan during a twenty-one-month period of time involving stakeholders throughout the program community. These two cases, through definition of multiple management situations, reveal ways in which unconscious phenomena, such as archetypes, move the manager-leader and the group through the psychological field illustrated in Figure 3-1. As in the previous chapter, each situation reveals the specific psychological interactions that are occurring at the time and organizing the reality, or defining the situation, the manager-leader and the group must face. The generic form of this interaction is represented in Figure 4-3. That is, each of these cases demonstrates on a more macro-level the organization of the situation and the emergence of the manager-leader from the collectivity of the group. The interactions between the group and the manager-leader organize and construct the situation. These two projected states facilitate development of individuals within the manager-leader roles and within the group. Organizational life is a psychologically developmental experience.

Jung's theory of the individual rests on his empirical observations and historical grounding of the individual as emerged from society. This emergent relationship of the individual is the essence of his theory of individuation and of psychological structure which he sees as consisting of a collective unconscious, a personal unconscious and an individual consciousness. Jung's theory posits the existence of two psychological centers within the individual, the ego of consciousness and the Self as the super-ordinate and organizing entity of the total psyche. This underlying social component of the individual

and association of the ego-Self relationship to that of individual in society has been described by many (Jung, Progoff, Odajnyk, Boyd, Dirkx, Saul).

McSwite has demonstrated that development of the individual constitutes development of society, or of the group (McSwite), while Boyd, Boyd and Dirkx, Saul and Progoff have all established the presence of psychological activity occurring within individuals through observation of group phenomena. As Boyd and Dirkx state, “individuation does not occur independent of or isolated from social relationships. It is a process that goes on, whether we know it or not, within the social contexts of our natural, everyday lives” (Boyd, p. 42). “Individuation is not a private affair but is indissolubly bound up with the relation to a partner and to a society” (Ulanov, p. 273). The small group, in the form of work groups, social groups, learning groups and families represents a very common context for social relationships in all cultures” (Boyd, p. 42). And the group presents a “potential context for the natural, everyday transformations of personality” (Boyd, 42). The contribution that participation in small groups makes to the individuation process has been empirically observed. Dirkx has established the presence of a focal person, or individual through which material within the group’s collective unconscious emerges into group consciousness, for instance (1991-). Boyd and Dirkx (1991) have traced ego development through group resolution of archetypal issues and Saul (1991-) has identified stages of individuation that can be observed through group interactions.

“The interactions an individual has with every aspect of his/her environment confronts the individual with demands of one sort or another which play an active role in forming the individual’s projection of the world” (Boyd 1994-20)(Boyd, *Personal Transformations in Small Groups*, p. 20).

In the reality-adaptive sphere the social system is manifested in a sequence of archetypal symbols (for example, the Great Mother), which herald a body of unconscious content. For the social system to progress through this sequence, each archetypal element has to be encountered, confronted, and resolved. Resolution may or may not take a form that is

consciously deemed good, or best” (Boyd 1994-21). Resolution is only concerned with completing the issue within a particular situation.

In these next two chapters, each of the cases presented similarly shows the relationship between the intra-psychic phenomena and the larger social context of inter-organizational networks. The intra-psychic phenomena projected into the social environment are that of the ego-Self relationship. The projected content is the raw material and the tension inherent in the ego-Self relationship is the psychic energy comprising the groups’ construction of the situation and the manager-leader role.

Managing Change in the Field: Transcendence of the Self

Biographical and Organizational Description

This case focuses on the interactions of a manager leading change within an organizational network of a headquarters office, regional offices, a departmental agency, national federal programs and the fifty states. A political mandate seventeen months earlier had directed a change in the mission, a re-organization of the regional offices and how they were to operate and the job functions of employees. The mandated change focused on transitioning from administering programs to focusing on the health care needs of states. At seventeen months into the change, an “Acting Director,” the Deputy Director, and Regional Director, as well as some employees, experienced the transition as “stuck.” Employees were still “working as if they were on the programs,” despite a “kick-off” meeting that had been video-cast live to all employees and featured the Agency Administrator speaking “right to them [the employees in the regional offices],” employees and managers were still hesitant to commit to the change, citing uncertainty about why the change was necessary, or whether it would last. Some employees were directly stating that they were just “waiting it out,” and about a third of the managers expressed the same view, though not openly. A consultant had been hired by the Acting Director to “go out into the field and find out what’s happening, what’s wrong, so we can fix it.” The various organizations comprising the network were as follows.

The Headquarters Office

The headquarters office had responsibility for managing and coordinating an organization of about three hundred fifty to four hundred people in eleven regional offices across the United States and its territories. It was charged with directing the activities of the various regional offices in the field and coordinating those efforts with the various national program offices. This office was located in the Washington D.C. metropolitan area and in the agency's main building.

It was headed by an "Acting" Director, a Deputy Director and a staff of six to twelve other individuals performing a number of coordinating, project oversight, reporting and support roles. The original director of this office had moved onto another position about ten months into the transition and prior to completion of the team development workshops being delivered by the first consultant. The "Acting" Director was a Latino male near sixty years of age. For the purposes of this case he will be referred to as the Director. Most of the individuals among the various organizations referred to him as the Director, referring to his designation as "acting" only secondarily and then not frequently. His Deputy Director was a Caucasian woman also near sixty years of age and having had a long federal career and a long career in this particular agency. She had also been in the field office in her Deputy role since its inception several years earlier. The staff consisted of a group of individuals with a mix of African American, Latino/Latina and Asian backgrounds. The Director of this office and his Deputy were charged with implementing the mandate for change and re-organizing the regional offices and employees to meet the new mission. The Director and his Deputy also negotiated, signed and authorized the annual work plan. This work plan represented an agreement between the regional offices, the program offices and the states as to what would be accomplished for the year.

The Regional Offices

Structurally, there were eleven regional offices reporting to headquarters. In total, across all regional offices, there were three hundred fifty to four hundred people. These

employees consisted of federal civil service personnel and commissioned officers. They also spanned a number of racial and ethnic backgrounds, including Hispanic, Latina/Latino, African American, Asian, Native American, European and Caucasian. This diversity was not equally distributed across all of the field office, but tended to concentrate locally. Some offices having larger Hispanic/Latina/Latino populations than others, for instance, while others had a larger Asian/Pacific Islander population. The two most populous groups were African Americans and Caucasians, with Spanish speaking peoples the next most popular. Native Americans were the least populous. All grade levels from GS-5 through and including GS-15 and SES were present. The most populous roles were technical, or program specialty roles, between GS-9 and GS-13 and commissioned officers. These employees did the “direct business” of the regional offices, administering grants, assuring program utilization and effectiveness, coordinating among states and clearing information. All other employees functioned in support roles of one sort, or another, or as management. These positions were quite diverse with respect to those populations represented within the organization. Primarily African American and Caucasian women filled administrative roles. Of the eleven regional directors and the twenty-five assistant directors, five were African American; four were Latina/Latino, and the remainder Caucasian, of which one was homosexual. The positions were nearly evenly split between men and women, except for Latina/Latino where there were three women to one man.

Relative to the federal department and the agency of which they were a part, the regional offices were experienced as highly independent by nearly everyone, though the perceptions of that independence differed greatly. The employees in the regions, or field, saw themselves as “the bastard children,” the “ones nobody cares about,” and having to “fend for ourselves” when discussing their relationship with the department and agency. They cited a minimal amount of information reaching them, exclusion from events and announcements, difficult access to personnel, training, and career development, and demeaning language used to describe them when they were remembered. There was a constant level of concern that they would be disassembled. The department and agency saw the field office employees as not wanting to be bothered, at best unconcerned with

what was happening at headquarters and often times just defiant and resistive to anything coming out of the program offices. They were seen as wanting to communicate with headquarters and the rest of the agency “only when it suited their purposes,” “going around everyone [in the various program offices] and talking directly to the states,” “disregarding rules,” “sending a clear message to be left alone,” and “whining about being left out at every chance.”

With respect to the states the regional managers and employees saw themselves in a new relationship and one that was now very ambiguous and unclear. For example, under the former mission and structure, the program specialists acted as national coordinator, assuring program viability and consistency across the fifty states and territories and controlling grants and information. That role was now in the midst of change and everyone was uncertain what that change meant. State representatives, for instance, were now bypassing the program specialists and speaking directly with program officials in the “program offices back home [Washington D.C.]”

State legislatures and executives reported a sense of winnowing utility and involvement by the regional offices. The program offices back at the department in Washington D.C. had long considered the regional employees to be problematic, “a nuisance” “an extra wicket that takes our money but doesn’t do anything in return,” “they forget they are federal and get too close to the states.” The regional employees felt the program offices to be too distant and removed and often cited that “except for conferences and trips to nice places, they don’t ever leave Washington to see what’s going on [in a particular state or local].” The states voiced a preference for the regional offices, but as they were formerly structured.

Each regional office had a strong local identity and saw itself as very distinct and different from the other regional offices. Identities were changing with the new mandated concept of state based teams. In the past, professionals focused on a certain program coordinated together across geographical lines. Program specialists involved in maternal, child and family issues would coordinate with one another from New York to

California to Atlanta for instance. Under the new organizations, New York, California, Atlanta and the others were finding less and less in common with one another. There also existed some strong rivalries, such as between Texas and Colorado.

Likewise, the regional offices saw headquarters as largely impotent, unable to give clear direction, and an imposition. Headquarters saw the regional offices much as “children competing with one another,” “not very good at working on teams because they had been so independent,” “resisting the change.”

The 50 States

Each of the fifty states was an independent and autonomous entity interacting at will with the federal program offices, the regional offices, the department and headquarters. Each state also had its own particular structure and processes for assuring services. In some, state meant the legislators and executives and some local officials. In others it meant exactly the opposite, local officials and a few state representatives. Each year these states participated in negotiating the work plan by indicating their needs formally and informally. Typically they reported their needs in terms of people, required funding levels, programs and support functions, such as travel, conferences and sustaining the office. As independent recipients of program grants, each state was free to contact whomever they wanted whenever they wanted, with respect to specific programs. Their strong preference, with few exceptions, was the former organization over the new. In the former organization with regional personnel focused on programs, they had clearly designated points of contact and individuals who were familiar with their specific needs and accessible. The program person also represented a “national perspective that we just don’t have given who we are [a state].” The states were strong enough and influential enough stakeholders to have sustained the regional offices when the national program offices wanted to eliminate them, or reduce them to a token presence, though at three hundred fifty to four hundred people both the states and the regional employees felt this was almost the case. They also factored significantly in the final outcome of the work plan and its development.

The National Program Offices

The national program offices were located in the Washington D.C. metropolitan area. There were about eight such program offices and each was charged with allocating grant funds and overseeing the administration of those funds for a specific government program, such as HIV/Aides, or public healthcare. There were hundreds of employees in any given national program office, though they were sub-divided into smaller groups focused on specific grants or projects. The program offices were major stakeholders in the grant and program network and factored significantly in the development of the work plan, as well as authorizing the number and kinds of job positions, or billets, that would be available in the field and in specific regional offices.

The Agency and the Department

A political appointee serving as an Agency Administrator, or Administrator, headed the agency. The Administrator interacted with the Department, was the official representative and final authority for all agency matters and established operating policies and procedures, as well as overall agency GPRA objectives. The Administrator mandated the change for the regional offices and created the headquarters office from a predecessor office with more limited authorities. The Administrator was the budget authority for the agency. During the course of this case, the White House Administration changed and a new political appointee, a woman in her sixties who had served under a number of Presidential Administrations spanning more than thirty years, became the Administrator.

The department impacted the regional offices through general policies, political appointees, audits and investigations and budget allocations. For example, the department had a policy for moving towards “e-government.” At the level of the regional offices this meant video tele-conferences and intra-net based training programs to reduce travel costs. Funding levels for the programs were legislated in the bills and laws that enacted them, the departmental bureaucracy had discretion over the amount it released

and at what time. It also had discretion in “holding back” reserves and “taxing” the funds for the needs of the department as a whole. Once the budget cleared the Congressional-White House process, this budgetary discretion resulted in funding control equaled by the national program offices and the Administrator. The Secretary of the Department of Health and Human Services appointed the Administrator. This directly affected the leadership, mission, organization and direction of the headquarters office and the regional offices.

The Professional Community

The professional community consisted of program advocates, citizen advocates, lawyers, social scientists, professors and universities and various state, local and federal officials with specific program and topical issues, or political agendas. The professional community conducted social research into program effectiveness and shortcomings, wrote white papers, hosted conferences, funded advocacy groups, networked, engaged in public media campaigns and lobbied, all at will. Many of the most influential had “good reps [reputations], backing [followers and supporters] and money.” They also provided “good information,” “about the way things should be done,” and “because of all the people they know they can sometimes get things agreed that wouldn’t be in another way.” They were also seen as the proverbial “lobbyist,” “nuisances,” and people “who have great ideas but just don’t know how things work.” Even though these kinds of comments were made, it was not unusual for a professional community member to have held various public, private and academic posts throughout the network over the course of his, or her career.

The Work Plan

As mentioned above, the Director and his Deputy also negotiated, signed and authorized the annual work plan. They negotiated this work plan between each of the national program offices, the states and themselves as representatives of all field operations. This meant that the regional directors and their staffs provided information, recommendations

and advice to the Director and Deputy. It also meant that the professional community and their advocates, as well as the department and the Administrator, influenced the actions and needs being placed on meeting agendas and in the work plan. This work plan was an agreement between the regional offices, the program offices and the states as to what would be accomplished for the year. It identified action items, responsibilities, levels of funding and labor, areas of authority and a process for modifications throughout the year. As the re-organization had progressed, the negotiations, by most accounts, were becoming more contentious and less constructive. The plan was taking on the character of documented compromises and the employees in the field reported that it was making their roles more confusing and uncertain.

The Consultant

Following the mandate and at the start of the re-organization, a consultant had been hired to develop and deliver a series of teambuilding workshops. A three-day teambuilding program was developed and it was to be provided by the Consultant at each of the regional offices. During the initial phases of this “program roll-out” his services were extended to include a pilot consulting intervention in one of the regional offices. This Consultant was a white male in his early sixties, and worked as part of a consulting team under contract with the agency to provide employee-training services. The structure for working with the regional offices was very autonomous, with only a requirement for the consultant to report on status and hours worked to the Project Officer overseeing the contract and to the consulting firm. The very high degree of autonomy given to the consultant by the Director and Deputy was seen as one of the benefits of “not being considered as part of the agency.” The Administrator considered funding the Consultant to be a response to the “complaints in the field that they are always left out,” and an action that “fulfills our obligation.” This was understood by the Director, Deputy Director and by a majority of the employees, at all levels, and acceptable. The Consulting Firm itself intervened only administratively. This consisted of hearing report outs on project status, checking in on the level of satisfaction by the client, and attending to the administrative functions any contract requires.

This Consultant left the firm about the same time as the initial Director, after completing the pilot in the one regional office and prior to completing the team building workshops. His departure was sudden and unexpected and had a negative impact on the client relationship between the consulting firm and the headquarters office. The Director and Deputy Director “demanded” that the Consulting Firm fulfill its obligation. To do this, the Consulting Firm scheduled a meeting of the Director, Deputy Director, Project Officer overseeing the contract, Administrator and company executives to present a second consultant, who was also present. Following this meeting and a check of his credentials, the Director and Deputy Director agreed to having him complete the training. Following his completion of the workshops, his reports and debriefings, he was asked to stay on and assist with the transition. This Consultant was a white male in his early forties. He is referred to throughout this case, which focuses on the period of time from the meeting presenting him to six months later, as the Consultant. References to the first consultant will be qualified by the words “first” or “initial.”

Background and Presenting Situation

The mandate had been given about seventeen months earlier and the headquarters office had contracted to have team building workshops take place across the eleven regional offices. They also had provided some follow-up support in the form of three group process interventions to one regional office as a pilot. The Director, Deputy Director, Regional Director and most of the sixty employees at that office did not consider the pilot to have gone well. Interpersonal, communications and work process issues had been raised, but had not been resolved, nor had a capacity within the regional office for self-addressing the open issues been instituted. Additionally, other regional office employees were “complaining” that the one regional office had been given “special attention” and “extra help” that they were not receiving. Following this, the Director had contracted with a second consultant to “go out into the field and find out what’s happening, what’s wrong, so we can fix it.” It was decided between the Director, the Deputy Director and the Consultant that a series of visits to each of the regional offices would be conducted.

The purpose of the visits would be to consult with the managers and the teams in each of the regional offices to “take a picture of the organization now” and then use that data to determine next steps. The consultations included one-on-one and group interviews, observations of teamwork, document reviews and “all hands” meetings. Once this plan of action had been determined, the Director and Deputy Director presented it to the regional managers and employees. This occurred through a video tele-conference that hooked up all of the offices. Once the consultations had been completed, the data collected, feedback to participants provided and validation and changes to the reports made, the Director requested the Consultant to support him in managing the change based upon the findings. These consultations took place over the course about six months.

Objective Circumstances of the Situation

The Director and Deputy Director were very displeased with the first consultant for “leaving in the middle of the program he designed and scheduled,” and with the consulting firm. He was also associated with the “complete and total failure” of the pilot program. The second consultant had been presented in a formal meeting of the Director, Deputy Director, and Contract Project Officer and a representative of the Administrator. This initial meeting began contentiously. The Consultant arrived after the start of the meeting, was introduced and immediately “interrogated” by the clients. He responded by answering the question posed and posing a question of his own about how he would deliver the workshops to shift the conversation. He asked the director and deputy director where they thought things were at and what they thought needed to be addressed. They proceeded to talk at a pace described by the Consultant as “very quickly, talking over one another and with much animation—arms waving, leaning to and fro, head nodding.” After about thirty minutes of this response, the Consultant paused the conversation by saying, “Well, I’ve heard quite a bit being said, let me see if I can summarize it.” There was laughter and they responded, “We sure did say a lot, you’re going to repeat all of that?” “No, just try to state the main points. If I miss anything, or get anything wrong, let me know.” “Don’t worry, we will.” He then went on to acknowledge the frustration and disappointment they were feeling and to affirm the

legitimacy of those feelings. He continued his summary by then naming and describing what he saw as the main points and asking for their confirmation. There was some conversation noted by the Consultant as “clarifying” and then agreement on the main points. Given those main points, he then stated what he would do and his rationale for approaching it in that way. In describing his preference to be interactive and to give the regional office personnel an opportunity to express their concerns he talked about the present meeting they were in as an example. He also agreed to use the curriculum they had already developed, with the option of “varying a bit as appropriate for each office.” The meeting concluded with the Director and Deputy Director, the government Project Officer, the Chief Executive of the Consulting Firm and the Consultant all agreeing that the Consultant would deliver the teambuilding workshops to each of the remaining regional offices, the way travel arrangements would be made and charged, the preparation and follow-up activities and the cost in terms of hours and rates for completing all services. Travel was to be booked by the office of field operations personnel, as had occurred with the first consultant. The Consultant would keep track of his per diem expenses and submit an expense report to the Administrative Assistant for the Director, who would then process it and provide a reimbursement check directly to the Consultant.

Following the meeting, the Chief Executive of the Consulting Firm stated that the Consultant had “saved the day.” She then went on to say that the Consultant should wait a day or two and then go to the Administrative Assistant and get her concurrence that the Consulting Firm would book the travel and per diem. This was “important” for the firm because they had personnel who booked travel for employees and they could easily book this trip. If the firm’s employees were booking the trips, then the firm could charge labor hours, general and administrative costs and profit to the client for making the travel reservations and reimbursing the per diem. This would defray some of the firm’s overhead costs and provide a financial benefit. She also told the Consultant that at the same time, he should get back together with the government Project Officer overseeing the contract and make sure he understood that by providing “all of these services at the cost agreed upon,” it meant that there would be fewer dollars left on the contract for the

things he wanted done. The Consultant should encourage him, subtly, to go back to the Director and Deputy Director and ask them to put more of their money on the contract to do the preparation activities and the final report. The Consultant responded that he was not “comfortable doing that [changing the agreement and soliciting more funds].” The Chief Executive responded by smiling and saying, “if you can do this, it will show me how really good you are.” The Consultant responded that he wasn’t that “good” and wasn’t really sure he wanted to be. He said what he would be comfortable doing was to go to the Project Officer, the Director and the Deputy Director to let them know that she, the Chief Executive, had looked over the books and needed to let them know that she would either have to change her price quote, or the Project Officer would receive fewer services. He would also take that opportunity to let them know that she wanted to book the travel and per diem. He would also be willing to step aside while she talked to them. She laughed it off saying that it “wasn’t really that big a deal, everybody does it this way,” and indicating that she would “let this one go” for him, because this was his “first time” providing services for the firm, but that she would be “watching this one [assignment] closely.”

The Consultant considered her requests and responses to his comments, decided that he wanted to go ahead with this project, and prepared for his first trip and workshop as agreed upon. He coordinated with the Administrative Assistant for the travel arrangements and telephoned the regional directors and assistant directors for the first two offices he would visit. The schedule called for him to fly from the DC area to San Francisco, deliver the training workshop and then fly directly to the Seattle office to provide the employees at that office their training. Structurally, the workshop was designed for a one-day “management” training on the first day, followed by two days for all employees. Managers participated in these modules as well. Those designated as managers included the regional director, the assistant regional directors and team leaders. In order to fit six training days into five, the Seattle managers would fly down to San Francisco for the one-day “manager” module and then back to Seattle where they would participate with their employees for the all-hands workshop modules. In addition to saving money for the Director and the programs, this had the added benefit of allowing

the Seattle Regional Director to train with the San Francisco Regional Director. They did work closely together, and the Seattle Regional Director, whose strength lay in specific program and technical expertise, relied “very heavily” upon the San Francisco Regional Director for “dealing with employees.”

The Consultant was to fly out mid morning on a Sunday. The Saturday evening prior to his flight, the Consultant called out to the hotel, as was his custom, to determine the hotel’s amenities. He discovered in making this telephone call that he was not booked for a room in San Francisco and that the hotel no longer had any available room as there was a convention in town. The Consultant called the number provided by the Director, which was an office line. He left a message explaining that he did not have a room in San Francisco, there was a convention in town and that a call to the Seattle hotel where he was booked, suggested that the dates and cities had been confused. He left his flight time and requested a call back by 8:00 AM Sunday morning. No return call was made to the Consultant, who, on Sunday morning called the Director again to let him know that he, the Consultant, would keep his flight to San Francisco and locate a hotel once he arrived. The Director should have his administrative assistant change the Seattle reservations for the appropriate dates. The Consultant also stated that he would submit full costs for the hotel and any charges incurred in locating a room. The Consultant made the decision to fly to San Francisco, rather than canceling, on a coin toss.

He arrived in San Francisco late Sunday and after a bit of difficulty, located an unpleasant little hotel on the outskirts of the city. He arrived at the regional office on Monday morning, met with the Regional Director for thirty minutes and then set up the room for the workshop. The meeting focused on getting introduced, determining if anything “had come up” of which the consultant needed to be aware and going over basic responses and logistics. For example, in workshops such as these, an assistant manager or team leader might have specific policy or operational questions for him, or for the Director back at headquarters. Alternative ways of responding were discussed and a straight forward addressing of the question was decided upon. The Consultant also let the Regional Director know of his hotel situation and that he expected the Administrative

Assistant for the Director to be calling to coordinate with him. He would return her calls during breaks.

The Consultant then facilitated the workshop. Coordination from the administrative assistant did occur. The remaining office visits happened without travel incident. While the Consultant presented the participant guides developed, printed and delivered to each office and covered the principles and agenda items, he changed the orientation from an instructional approach to a more interactive and developmental one. This change in method was made as a result of pre-workshop telephone meetings with the regional directors, their assistants and the Director and his Deputy. Telephone conversations to the employees had been expressly forbidden. This change in orientation employed a model of interpersonal and group relationships that attended to immediate history, long-term history concerns, the future and concerns about how to act in the present group. In the San Francisco office, immediate history was addressed by pairing off individuals for a few minutes to talk about “anything that had come up on their way to the office that morning of the workshop.” Disclosures were shared in the form of “pop-ups,” that is the random expression of experiences by individuals in the group. Longer-term history was addressed by having the participants return to their pairs and talk about “anything they had heard, read or imagined about this workshop, the instructor, or things like this [workshop].” After the conversations began to die down a bit, the Consultant asked if anyone had anything to say. After a short period of silence, some comments were made. They were not judged or closed with a response. The Consultant acknowledged the statements by restating them in the person’s own words. This prompted a few more statements and people began to bring up rumors they had heard about the workshop, the purpose of the Consultant and the way people were being treated in the workshops. Some of this was just acknowledged, and some addressed by the Consultant directly. He clarified his role, indicated that he would be providing a report back to the Director, but they would agree on what that report was before he left. He also used the concerns being expressed to segue into addressing the future by talking about workshop objectives, their specific expectations and the agenda. Interpersonal and group relationship issues were addressed by having the group come up with behavioral norms for how they would work

together over the remainder of the day. Once these were developed, the Consultant then stated that the next thing they would do was introduce themselves to one another. While people responded they knew each other, the Consultant explained that these introductions would be different. Given that they now had out on the table what their experience with such things was like, the expectations they had for the day, the agenda for accomplishing that and some norms, their introduction would consist of “each person taking no more than two minutes to say anything about themselves they felt it important for others to know as they came together to work in this way, this day.” A short break was taken and the introductions were made.

Following the introductions, the consultant facilitated a series of exercises to ground the participants. These included activities focused on clarifying personally held beliefs about what constituted a team, management, and the role they were now expected to fill. For example, one activity consisted of forming groups of four people who pretended to be writers for a movie, like *The Firm*, or *Office Space*, and they were working on a scene that would convey a realistic picture of an office team and the kinds of issues team leaders and managers would need to address. Establishing the working relationships and concrete experiences as touchstones for the remainder of the workshop took the morning session.

As participants broke for lunch, they were asked to review the list of expectations and objectives for the day’s work, as well as the participant guide. The Consultant provided a list on easel paper of the main “principles” that the workshop was to cover. Participants were told that when they returned from lunch, they would be asked to decide with him how to accomplish the objectives for the day. Following lunch, the participants returned and through a general, facilitated discussion that last about thirty minutes, made a number of decisions together. For example, the morning’s work on clarifying teams and management they felt adequately addressed such workshop objectives as defining teams and the management role. They also liked their “definitions” of these things better than the ones provided. Certain activities, such as defining mission, they preferred not to address as managers, but to leave for the all-hands workshop when everyone could

discuss these things. Other things they preferred for either the Consultant, or the Regional Director, to “just tell us.”

What they were most interested in getting out of the afternoon was instruction and experience on how to make a team decision, clarification on what the team leader role was to be in practical terms, and on the work schedule, what was due when. Once these items were listed out, one participant pointed out that they had just made a decision about what to do for the afternoon as a group and wondered whether team decisions were the “same thing.” Another participant replied that “no, they’re not, ‘cause we’re managers and teams have other people on them.” These two comments provided an ideal opportunity for the discussion and afternoon activities to begin. A period of forty-five minutes was reserved for the end of the day for the regional director and the Consultant to respond to specific questions, decide on what to report out and to evaluate the session.

A decision on what to report out to the Director went very quickly. The participants wanted the Director to know that they weren’t yet convinced that the transition to teams would hold because they could not understand what was happening to their program expertise. They wanted their specific questions, which could not be answered in the workshop to be responded to, even if the answer was ‘I don’t know.’ They didn’t want individual employee names mentioned and they wanted the Director to know they needed help in re-organizing. The evaluation was part of a general check of where each participant was at and what had gone well and what might be changed with respect to the workshop. Questions were raised throughout the day. These focused on schedules, extra duties, the work plan and evaluations. The group also expressed a desire for their work, recorded on easel paper and hanging on the wall, to be left up for everyone to see the next day when the all-hands modules would be presented. This was agreed to under the conditions that employees be provided the time to look at the data, ask any questions they might have about it and then the walls cleared. It was also explained that providing this time would mean less time for other activities, which then might not get done. There was unanimous consent that it was important for the day’s meeting to be as open as possible and therefore to provide the time for reviewing the data.

The managers from the Seattle office returned home. The next two days would be conducted for the San Francisco office and Seattle would then receive its two-day all hands modules.

The San Francisco all hands modules followed a similar format, establishing the working relationship, grounding terms and abstractions in concrete experiences and managers and employees working together on defining teams, management, mission, vision, work projects and steps for getting underway. One interesting thing about the easel sheets left from the management module is that employees requested the information be left on the walls. As one employee explained and others agreed, “there is still wall space for our stuff and if we run out of room we can take something down [from yesterday], or hang [a chart] over it.” There were no disagreements and the easel paper was left hanging.

During the course of the workshop, information generated on easel paper was generated. This easel paper did exceed the empty wall space by the end of the day and some work from the management module was taken down, other work was covered over and some remained uncovered and posted. While it had been agreed to by all of the managers and employees that the management module sheets could be covered over or removed as necessary, by the time it was necessary to remove, or cover pieces, people felt differently. Some pieces were covered over, or removed, without comment or discussion. Other pieces evoked comments, and still others evoked resistance and impassioned advocacy for its continued visibility. For example, no one commented at all when the previous day’s norms were removed, or the agenda items covered over. Two male participants commented when the team definition was covered by the new one. One was a positive comment acknowledging how the definition began to change with more people involved. The other was a short statement accompanied by head movement, “I guess we didn’t really know what a team was yesterday.”

Similarly, the new purpose statement was seen as a further development of the previous day’s work. High energy, resistance and advocacy emerged around covering over the

management definitions and the proposed work projects. As the Consultant went to hang an easel page over the management definitions developed the previous day, one of the manager's casually replied, "you don't need to cover that, there are other things to cover." The Consultant responded that was true, but was there anything wrong with putting the easel paper over the management definitions. Another manager responded, with a smile and said, "it's just our ego, you know." This was followed by general and polite laughter, after which another manager responded, "I'd like to see it stay up, there is important stuff there." None of the managers responding was the Regional Director, or his immediate assistants.

These kinds of comments allowed for discussion to take place on what kind of manager was wanted for this new environment and in what way projects could be defined, undertaken, supported with authority and resources, and evaluated. The kind and degree of authority was an important issue because employees in all roles, including management, interacted frequently with state managers and personnel, the professional community and the various program offices, all of whom influenced significantly the services they provided and the means of that provision. Resource issues were important because if there was to be overlap between current responsibilities and the new projects, then either overtime was being paid or new positions were going to be created. This increased expenditure could potentially impact the funding available for the programs themselves. Additionally, projects might require an increase in travel because of the structural changes being made. More locations might need to be visited and more people might need to attend those meetings. The Department of Health and Human Services and the Administrator had just issued orders to reduce travel and to make greater use of video-teleconferencing, but the equipment was very inadequate for the use being projected.

These discussions revisited the type of management wanted in the new environment. The discussions around management were very verbal and emotion-filled. One employee, a team leader, shouted to the Regional Director, "...if you want us to just take orders then there is no reason for me to be here, I have work to do, just tell me what to do." The

Regional Director emphasized that everyone's point of view was important and that meant his, too. He expressed a belief that "all these differences need to be said," and that "once said we'll figure out something." He made a fairly sweeping arm gesture as he said, "we'll" indicating everyone in the room. Assistant directors raised the issue that what was wanted from them was "confusing." There seemed to be a demand that they take the lead and provide clarity, but everyone also wanted to be involved in deciding everything. Into this exchange the Administrative Assistant spoke out saying, "Not everyone wants to be in everything." She went on to say that her job was not going to change much, maybe a new reference list and that she didn't want to work late because she had "babies at home." This prompted others to say that they too were committed to the program and to the change, but only to a degree. One man in his senior years with nearly thirty years in government expressed that he had "paid his dues," that he joined government because "I believed in my program and in Kennedy." This allowed the age differential to emerge as a topic of conversation for the group.

Generally, employees and managers saw themselves in two distinct age categories, those nearing retirement who did not want to "miss anymore ballgames" and wanted to "balance work with life" and those who were just starting out that saw this re-organization not as more work, or another fad that would pass, but with optimism and as a way to get their careers going. In the mix of these discussions and points, the employee performance merit system (EPMS) arose as an external point of focus for the blaming and hurt feelings and differences that the individuals could not hold. The system indicated what kinds of responsibilities that people at certain levels were to have, or not have. It also dictated how promotion and pay increases took place and thus was seen as partly influencing the "age-divide." Once this figure was expressed, the conversation was able to shift to a negotiation among people about the kind of authority, autonomy and direction that was desired and to what extent they wanted to "go along with" the mandated change, as an office.

In addition to the workshop modules, employees, team leaders and the regional directors and assistant directors all sought individual time to meet with the Consultant. The

employees tended to talk with the Consultant during breaks, in the morning when he was setting up, or immediately following the workshops. The team leaders requested a special meeting, to which the Consultant agreed, and the regional directors and their assistants held dinner meetings. The employees generally asked questions about an idea that had come up, voiced an opinion on something that had been said, or sought guidance on bringing something up in the discussions.

The team leaders wanted most to discuss how “isolated” they felt. They were not sure what they were supposed to be doing. Originally, they had been told that the positions would be temporary and that they would be shared among people throughout the office. They would only have a few additional coordinating and administrative tasks. The roles had sounded more like ones that would be taken on during a meeting and then let go. They were now taking considerably more time, some team leaders saying as much as a quarter to a third of their time was being taken up on team leader responsibilities. As a group, they also stated that they were uncertain about how they were ending up with so many responsibilities and expectations being placed upon them. Other employees began coming to them for everything and now the Regional Director and his assistants were doing the same.

The Regional Director and his assistants were interested in any information the Director back at headquarters might have passed on to the Consultant, as well as the kinds of issues being faced by other managers in other offices and the way in which they were handling them. To a certain degree managers were seeking affirmation that they were “acting like managers.” To a certain extent they were trying to see if things at other offices were really the way other managers and employees were telling them they were and in part wanting to know whether anyone else was gaining an advantage or getting more support than they in some way. The other topic of importance to the Regional Director and his assistants was defining the management role. This conversation began with some vague generalizations, semi-humorous comments and small talk to build rapport. As rapport built the conversations began to focus more and more on the management role and on separating the person in the role from the role itself. The

Consultant used the popular metaphor of the actor and their mask, or role. He also alluded to the organization development profession, where consultants often exclaim that they learn more from their clients than they can teach the client. The Consultant stated that employees often manage their managers. There was some general laughter and the Regional Director exclaimed, "Thank God they don't know how much!" They also shared some of the pet phrases they used, such as, "I'll get back to you on that," when they had just been "managed" and wanted to think about it. They also shared anecdotes such as giving an order not because they felt that was the thing to do, but because the employee seemed to need some guidance and they, the manager, had not a clue as to what "should" be done, "so you might as well do something, anything." The conversation addressed occasions when they might act instrumentally, that is, do, order, or lead in a traditional sense, when they might just need to be present as a manager, or present as a person, where it might be okay to let others know they didn't know and ways of having others participate in making decisions. This also included talking about their own comfort levels in doing such things, because in the end, "we're the ones who are responsible. That's what the law and the position description says."

This general structure of a one-day management module followed by a two-day all-hands module with a highly interactive delivery method was delivered to the remaining four offices. Content and dynamics did differ from office to office but overall there were some general themes that kept repeating themselves. The Seattle office was well aware of how the two-day workshop had gone with the San Francisco office and they followed a very similar pattern. In some respects it differed in the level of spontaneity. That is, because certain issues had been brought up in San Francisco, an employee or manager in that office could communicate a topic to a person in Seattle and they could simply raise that topic by label. When it seemed as if this was the case, the Consultant asked the group if this in fact had happened. Individuals responded that it had. When the Consultant asked if these particular topics were the same ones that were important to them, some said yes, others said yes, but with qualifications and still others said no. Exploration of responses revealed that team and project definition, management roles, and support, were general issues but emerged in ways specific to the Seattle office. Also,

they were much closer in age and did not feel the age divide was so great an issue in their office. It was well known, for example, that the Regional Director would be retiring within the next two years. One of the assistant directors had been “waiting a long time” for just this shift and was very excited about it. The result of exploring this conversation was that topics were brought up more systematically, grounded in the Seattle experience and moved at a more even pace.

If San Francisco was more open and forthcoming and catalytic in their involvement, New York was more closed and reserved. The Regional Director was not present for the training, having taken sick leave. During the phase of the all hands module focused on building relationship, the group was very agitated and explicit about their distrust of the Consultant “being sent by DC,” and listed numerous complaints about what happened during the pilot in another office. At one point, some of the employees and then the assistant director, intervened, exclaiming that this Consultant was “not that other guy,” that he didn’t even know what they were complaining about and that they should give him a chance. At this juncture, one of the participants, a heavy set and tall white male, stood up from his seat and waved his arm and finger in a pointing motion towards the Consultant and said, “Okay, we’re giving you a chance.” The group made the decision in New York to follow the guide more closely because “it has been written,” and they “wanted HQ to know we’re complying,” and “we’re real busy in New York, we want to get done so we can get back to work,” and because “We’re New York, not goddamn California.” By the end of the second day, though, conversations, in a much more moderate fashion, about management roles and responsibilities, task definition and support were taking place, as well as conversation about the extent to which they wanted to show their compliance with the changes being mandated.

The other two field offices followed similar patterns somewhere between those expressed out West and in New York. They tended to lean more towards the open dynamic of San Francisco and Seattle. The format for one office became more of a three day round of meetings and one-on-one conferences. This had much to do with the fact that there were only eighteen people total in the entire office.

Among the topics reported out by the Consultant to the Director and his Deputy were that each office had now received the team building training and that individuals tended to be very interactive and to have a lot of energy around this change. Additionally, the following “major” topics, identified by his people in the field and for which action was requested, were reported.

- The change would not be “undone” by the next administration.
- The level of resource support to be provided would be worked out.
- The kinds and level of authority would be clarified and in whom these would be vested.
- Team leader, regional director and assistant regional director roles and their relationships to one another and to HQ would be made clear.
- A desire for transition benchmarks, or milestones would be expressed.
- Hesitancy to change and that the offices were still trying to determine their level of going along with the change.
- The dynamics of each of the regional offices, to the extent that the Consultant had negotiated with each and with HQ were discussed.

The Director and the Deputy Director told the Consultant the workshops had been a success. Managers and employees had contacted and spoken with the Director and Deputy on their experiences. Participants reported such things as, “we were really dreading the training based on what we’d heard [through the “grapevine],” “we really had the opportunity to clear the air,” and “say some stuff,” and “talk with each other.” And “he didn’t talk down to us.” A few employees and one manager even reported “feeling much more optimistic.” The Deputy Director also gave as an indication of success the feedback that “the other offices now want us to send you to them. [Based on what they heard from others] They think you’re a star and they got a second rate one.” It was because of feedback on the training like this and the positive way that reflected on

them as managers, that the Director and Deputy Director moved the Consultant into the broader role of helping them manage the change project.

The consulting firm executives were very pleased because their reputation had been salvaged and because they had received more funding for the ongoing consulting work. Lavish praise was heaped upon the Consultant who responded by saying, "I'm no knight in shining armor, nor do I want to be savior. Saviors get stoned, crucified, or burned and pedestals always topple." As he began work with the Director and Deputy Director, who themselves were riding high on their popularity for having sent the regions such a "great trainer," he minimized his own popularity by saying that "such a high degree of popularity is not necessarily focused on the right spot and its just a thing for us to keep in mind as we decide on what to do next."

It was decided by the Director and Deputy in consultation with the Consultant to have him go out to each of the regional offices he had not yet visited for a one-week period. The one exception was that he would not visit Atlanta because they had had the pilot program and everyone felt they had gotten special attention because their Regional Director was such a "go-getter." The Atlanta Regional Director was going to Washington D.C. and the Consultant could meet with her. At a later time, the Consultant would travel to Atlanta. Additionally, he would go to Denver first because "for some reason they always got left out of everything."

The consultations were defined as a data gathering session and an opportunity to meet with everyone in the office and get a picture of each office. An initial call was placed by the Consultant to the Regional Director and his or her assistants, a week prior to his trip out. An overview of the approach was given and initial questions and concerns were discussed. Travel logistics were discussed, as well as the number of employees and teams and managers and a schedule was agreed upon for meeting with everyone in various configurations. A point of contact for further coordination or to contact in case of travel difficulties was also discussed. Generally, the Consultant would fly to the office on Sunday. On Monday he would meet with the Regional Director and his assistant

directors for about thirty minutes and then begin a round of meetings with each of the teams, the team leaders and the assistant regional directors. These meetings generally spanned Monday and Tuesday. During the course of the meetings and consultations, each team would be asked to select a representative to be on a planning committee. On Wednesday morning, the Consultant met with the ad hoc planning committee to design a means of providing feedback to everyone on what the Consultant had heard during the consultations and of facilitating a dialogue. Based on the inputs from the planning committee, the Consultant developed and discussed the design with the planning committee members and Regional Director on Wednesday afternoon completed the design and any material development in the evening and presented and facilitated on Thursday. Friday morning a two-hour debriefing was held and then he departed for the airport. The debriefing consisted of a final all hands meeting with voluntary, not mandatory, attendance. Typically there were some questions about whether “they had passed” or what the Consultant would report back to the office. Coming out of these debriefings, it was decided by the employees in the offices and the Consultant that his report to the Director would be sent to them, they would have a chance to review and make any comments or changes they wished and to call and talk directly with the Consultant prior to its submittal.

Given the tight consultation schedule, there was no time scheduled for individuals to just walk in. The group consultations were highly participative. Teams tended to bring up issues of work projects, expectations, communications, increased workloads and confusion over their new roles with accompanied losses in professional identity. They also spoke of tensions and stress within the office, the strain on employee-manager relations and a growing sense that their managers “don’t know what they are doing.” Individuals were uncertain about their level of commitment to the change project. At one of the regional offices, an employee who identified herself as a psychologist during a team meeting indicated her concern that some people were experiencing, or entering, a chronic depression and she was concerned that some might be suicidal or begin abusing their families. This was discussed in the team meeting and the consensus reached was that things were bad, even very bad, but “not that bad.”

As at other regional offices during their workshops, the team leaders wanted most to discuss how they felt about their new roles. They were not sure what they were supposed to be doing. Originally, they had been told that the positions would be temporary and that they would be shared among people throughout the office. They would only have a few additional coordinating and administrative tasks. The roles had sounded more like ones that would be taken on during a meeting and then let go. They were now taking considerably more time, some team leaders saying as much as half of their time was being taken up on team leader responsibilities. As a group, they also stated that they were uncertain about how they were ending up with so many responsibilities and expectations being placed upon them. Other employees and the Regional Director and assistants were doing the same were treating them like they were supervisors. This meant open hostilities against some of them by people who had been their “friends” earlier. It also meant an increasing sense of blame being placed upon them ‘by everyone’ when things went wrong. The team leaders also reported that they were being responded to differently by the states and by the program offices. People were coming to them with issues that they felt were over their heads and for which they had no authority, such as the work plan, resolution of employee ‘problems’ and legislative modifications in the administration of their programs. Work they had done previously, such as providing specific subject matter knowledge, was no longer being sought. Stress and tension were particularly high among this group of people, across the regional offices. They most actively sought out the Consultant’s time between sessions and after hours, even leaving calls at his hotel, some even requesting that he “call back no matter how late.” Increases in alcohol consumption, angry outbursts, loss of interest in family, friends and hobbies, exhaustion, distraction and forgetfulness were reported as common within this group and higher, as a percentage, than in other groups, though not every symptom was common to everyone, the degree of experience differed from person to person and some individuals seemed to be unaffected, having adopted a “its all part of the job” attitude. At least one team leader in each of the offices found themselves “pumped” or “charged” by their changing role. The psychologist approached the Consultant in the hall and stated that even though the group had come to the conclusion reached during the facilitated dialog,

she still had concerns about the level of stress being placed on team leaders generally, and particularly for one. The psychologist felt that even though she had raised these issues to management, no one was listening to her. The Consultant assured her that he had heard her concerns, explained that he was not a therapist, and there was not really a lot he could do to intervene specifically if an individual did not want assistance. He then discussed what was possible. He could, for instance, use some of the time while he was at the office for a general session on stress management. The focus would be to “make it okay” to feel stress by framing it as a natural accompaniment of change, discussing symptoms, sharing ways of coping, and identifying resources, such as the EAP counselors. He could also talk directly with the Regional Director, his assistants and the Director back at headquarters about his own observations and assessments pertaining to stress and various roles. He could also talk one-on-one with individuals as a consultant and as a person, but not as a therapist. The Consultant also expressed his own observation that she seemed to frequently refer to herself as a psychologist and to be a caretaker for the office. This was something about which he was curious.

The regional directors and their assistants were interested in any information the Director back at headquarters might have passed on to the Consultant, as well as the kinds of issues being faced by other managers in other offices and the way in which they were handling them. To a certain degree managers were seeking affirmation that they were “acting like managers.” They wondered if things at other offices were really the way they were hearing from other managers and employees. They were also curious about the relationships between other managers and the Director and Deputy Director. This had to do with various kinds of financial, development and personal support. For most of these questions the Consultant could only provide the limited information that he had, encourage individuals to speak with the Director, Deputy and others about their questions and concerns and listen and offer some suggestions about how to do that.

The other topic of importance to the regional directors and their assistants was expressing the stresses and frustrations of their roles. Their comments were very similar to those made by the team leaders, of whose situation they tended to be very aware. They felt

very high levels of responsibility for their employees coupled with a high degree of uncertainty and confusion. For most, this re-organization brought up personal issues, as well. All of the regional directors and their assistants were program experts, as well as managers and were struggling with the same losses in professional identity as others. Some were nearing retirement and seriously considering whether it was worthwhile for them to go through this change. Many expressed a sense of supporting something that they either did not believe in, or that was unknown to them, or that would just be another “fad.” These conversations were very similar to those conducted earlier with other regional directors and their assistants during the teambuilding workshop visits. Individual, roles, responsibilities, defining the situation and actions that could be taken were all discussed.

Due to schedules and curiosity, the Consultant reported out to the Director and to the Deputy after three visits. The following were themes consistent across the visits and verified by the employees in the three regional offices visited.

- Increasing loss of confidence in management.
- Increasing sense of isolation, needing to “go it alone.”
- Increasing sense of irrelevancy as states, Professional Community experts and “even the program office” stopped using their services.
- Loss of professional identity that in some cases was leading to a loss of identity.
- Confusion about what to do, when and how.
- A desire for feedback on the projects they had submitted for approval and an understanding of that approval process.
- A desire for increased, overt communications with the other regional offices and an opportunity for formal meetings.
- Disagreement over the kinds of training and consultations needed, program specific knowledge and skills as opposed to “soft skills” or “people” skills.”

- Increasing office “tensions” with a growing rift between those nearing retirement and those early in their careers.
- An increasing pressure being placed on the team leaders as team members focused more and more on team leaders as managers with rising expectations for team leaders to provide them with direction, guidance and support.
- Simultaneously, those in team leader roles reported no to very little direction and support from their managers, former colleagues who now “despised them” because they “had a position they wanted” increased workloads, uncertainty about how their performance would be evaluated, and anger over “being used” to do a job that “should mean a promotion and salary increase,” or for which they felt “there is just no fucking way to get out of this damn job.”
- Increased levels of uncertainty about their performance would be evaluated and how they would be able to comply with the legislation and requirements for their programs.
- A desire for involvement in and clarity on the work plan.
- Increasing stress levels, with employees reporting an increase in arguments, misunderstandings, and abusive language in the office and some confiding and seeking guidance on how to deal with “colleagues” and “friends” with whom they were close and who were disclosing increased levels of alcohol and tobacco use and family problems.
- Employees and managers who were working very hard to comply with law, program requirements, directions from HQ, policy changes, such as the one for decreased travel and increased e-government, coming down from the department and the Agency Administrator.
- Pockets of optimism and high energy for the change, pockets of people “hoping” that “this too will pass, and soon I hope,” and a good many

people still trying to decide on how much to go along and how to “fit” the changes in with their “whole life.”

The Director was deeply affected by the problems being experienced within the regional offices and particularly by what he described as the “overwhelming level of personal pain.” He expressed his belief that these three regional offices, plus the data from the earlier visits suggested this was the case across the regional offices. He still had the failure of the pilot program in mind. He stated that this was a situation that just couldn’t be fixed, as it was too big and too complicated. His immediate responses were to cancel the remaining two office visits, take his business trips and just focus on the specific tasks that needed to be accomplished, such as the work plan. The Deputy and the Consultant persuaded him to allow the Consultant to complete the final two visits. The Consultant and the director would arrange their flights to meet at an airport after the last two visits were conducted.

During the airport meeting, the Consultant reported out data consistent with that reported earlier. Also he and the Director spoke of the general situation. During this conversation, the Director segued into talking about what this situation meant to him. He had been a commander in Vietnam during the war. He had always formed strong bonds with his men based on a firm code of loyalty. He could ask them to do anything, put their lives on the line, and they would, because he was there was for them. He would do everything possible to protect them, attend to their security and make the right decisions. His orders always had their interests at heart. This re-organization was very confusing for him. He saw “his people” as “spread out all over the place.” And while he felt responsibility for them, saw their jobs as “livelihoods” and hence similar to “protecting his men” in war, it differed in that there were so many different interests. As he said, “in war its pretty clear that if you’re keeping them alive you have their interest covered.” During the conversation, the Director mentioned that this re-organization was just like, “after a big battle with so many people lying around bleeding out.” The Consultant asked him what one did in such circumstances. The Director responded that one called the medics, started triage and got those soldiers who weren’t injured to help those who were.

The Consultant suggested that they could perhaps do those things now. While the Director was initially skeptical, he felt good about having something to do and the idea of triage had strong appeal. He and the Consultant identified a regional office for a specific intervention as a triage activity. He also planned meetings to pull his regional directors and their assistants together for a working conference. During this meeting, the Consultant would attend from the Washington area via teleconference. He would prepare and present a briefing on the elements of complex change. This briefing defined various elements, such as making the case for change, defining the vision, attending to people, aligning resources and so on. The Consultant culled data from his notes and the various documents about what had been done to date, the current status and what needed to be done. While it had only a short life cycle, the change management briefing was reported as very well received. It provided a sense of organization and a framework for thinking about what needed to be addressed during the re-organization. The intervention at the regional office also went well and these two outcomes resulted in the Director meeting bi-weekly with the Consultant for the next few months.

These meetings covered many topics, such as developing a project baseline, how to go about clarifying the role of team leaders and managers. It also covered employee issues small and large, such as coordinating an informational meeting between personnel and the regional offices to discuss retirement planning for interested individuals and addressing a complaint by a client that one of his employees was recruiting him for membership in the Klu Klux Klan. He remained hesitant about direct and more extensive interventions with the team leaders and though he began a “management team development” initiative it progressed very slowly. During this time, he also spoke with the Consultant on personal matters. Of particular focus for him was being “torn between duty and what I want to do.” He was being asked to accept the Director position on a full-time, permanent basis. This meant that he would need to relocate from another state to the Washington DC area. This would require his wife to give up her job. They would also be moving away from their children and very young grandchildren. In fact, a new grand child had just arrived.

Many individuals in the states were pressuring him to accept the position. With him in charge, they were certain their programs would benefit. He also felt a sense of loyalty to his employees “back home” whom he’d had to leave to take on the acting Director responsibilities. He described his strongest interest in directly helping others and told a story about how he was able to coordinate between the INS, Washington, a southern state and a South American government to fly a little girl into the United States for life saving surgery. This was his true interest. During the bi-weekly consultations, which were kept very regularly with only two misses, he came to the decision that he would not take the Director role. After making that decision, he returned to his regional office, worked hard to select and transition his regional director role over to one of his staff and left the Agency to join a the specific program in which he was interested. A year later, based on his self report during a telephone conversation, he was the Director of that program, an influential “p layer” in the field, enjoying his family and “watching” his “grandchildren grow.”

A new permanent Director was selected to head up the field. He very quickly expanded the management meetings, gathered data about what was happening in the field and at the regional offices, redesigned and started the management team development, which included the team leaders, and began directly addressing the state, Program Office and Regional Office relationships through work plan negotiations, facilitated conferences, and visits to secure support and establish a network.

Analysis

In looking at this case, several things present at once. One is that the network, or system, of inter-relationships is so complex that it is not possible for any one manager-leader to know what is going on. The Director and his Deputy are in fact sending a Consultant into the “field” to help determine some of what is happening among the regional directors, the employees, the states and the programs. The Director and the Deputy are frequently

reporting that they do not know the answers to the organizational or performance questions being asked of them. The regional directors are inquiring about the activities and experiences of other regional directors and about headquarters. They do this because these actions, decisions and events impact their situation but remain outside of their direct control. One way that they impact the situation to be managed is by creating a set of expectations about how they should act and on what they should focus throughout the inter-organizational system. The formation of these expectations becomes normalized in a general sense through the conversations employees have with one another across the regional offices. It also becomes normalized through the information and services requested, or not requested, by the states and the program offices. The regional directors seek out other manager-leaders to inform their own actions and decisions based on what they perceive their peers to be doing. In a manner akin to Selznick's findings that organizations take on a particular structure to meet social expectations about what constitutes an organization, so too are managers attempting to meet expectations. Neither are the team leaders, those closest to the immediate situations arising, in control and able to act instrumentally. They seek greater information from their immediate supervisors and from the Director and his Deputy. By their own reports to the Consultant, the team leaders confer frequently, and at times serendipitously, with one another in attempts to make sense of what is happening within their immediate organization and within the extended network of states and Programs. The individuals within these roles also reported a very difficult time "getting done what [they] want done." And, the Agency Administrator and the Secretary of the Department of Health and Human Services are sufficiently removed from the re-organizing and transitional situation in the field, that contradictory operational policies, such as reducing travel at the same time that it is most required, are put into place.

But, it is much more than manager-leaders not knowing what is going on in their organization, even when they believe that they do know. It is much more, in contrast to the mainstream literature, than manager-leaders selecting the right tool, or exercising the right competency or relating hierarchically to their employees, supervisors and stakeholders. This case portrays a dynamic and evolutionary system where the

possibility of management in a traditional sense of defining problems, containing consequences and directing actions is not possible because the manager-leaders are embedded in and being influenced by the very situations they are attempting to manage. Those situational influences are not minor. As is evidenced by the emotional, physical and behavioral phenomena of the team-leaders, for instance, the situations they encounter shape their self-identity, health, personal and professional relationships. Similar degrees of influence by the situation upon manager-leaders are occurring with the regional directors and with the Director and Deputy Director. What is going on in addition to the more rational, or objective, changes are a sub-structural transformation of the employee-leader relationship and the leadership persona within an environment of organically emerging situations. The situations do not already exist; they do not already have boundaries and definition. Rather they are being formed through the changing relationships among the individuals within the extended organization. Jung's theory allows these additional sub-structural phenomena to be seen and considered more legitimately as a basis for decisions and action.

As diagramed in Figure 4-3, the immediate "External Environment" for the Director, the Deputy, regional directors, assistants and team leaders comprised fifty states, the national program offices, the professional community, the Agency Administrator and the department, as well as those institutionalized guidelines such as each program's legislation and the EPMS. The immediate organization comprised of the Director, the Deputy, the regional management staff, the team leaders and the employees. Among the many individuals, the definition of the situation varied considerably. Some saw the situation as a new fad that would soon be over, others as a disruption, others as an opportunity. Others focused on the re-organization, the politics or their careers and interests. Collectively, much of the group's expressed focus was on defining new management and leadership roles and the relationship of these roles to employees and stakeholders within the network. Historically, the various entities, or stakeholders, constituted a field of discreet identities. For example, a specific state, a program or "the department," were spoken of as opposed to "us," or "our network." With multiple identities in place, the work plan had emerged over time as a cultural idea of the extended

organization that created a common ground, or institutionalized understanding of unity. Jung argues that such a cultural idea is founded on a collective symbol that the community begins to reflect and live out in practice. That is, the collectively held symbols are the formative agents of communities and supply both the psychic and the organizational foundations of social life. In this case the community was the extended organization and the work plan was this community's social contract. It defined the relationships and normalized the behaviors that allowed individuals within the community to know how to be with one another.

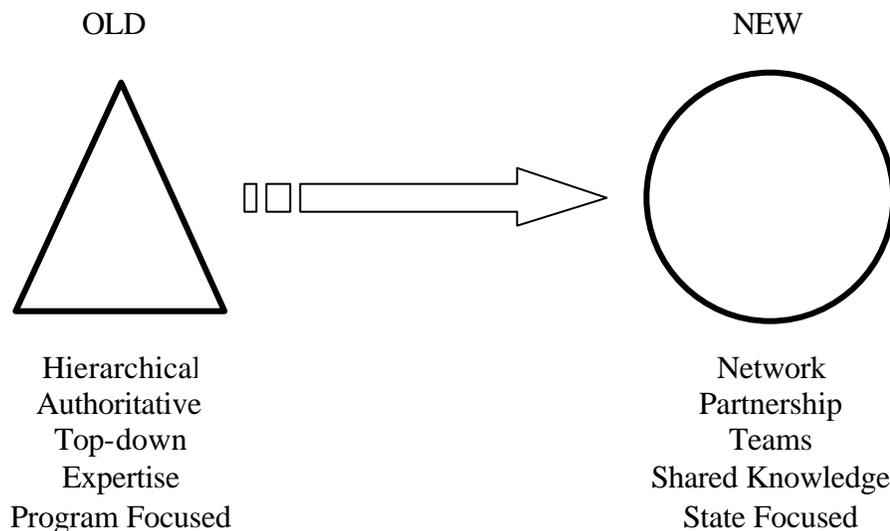
The work plan constituted a focal point around which a complex system of yearly negotiations between representatives of each party had formed. These negotiations were tantamount to ritualized steps, postures and modes of behavior that yielded work assignments, funding allocations, billets, travel agreements, reporting structures and areas of expertise. These interactions structured the network of relationships for the upcoming year and equally important, they provided a fairly stable mode for amending those relationships. As one team leader reported, "people knew their place and if something was going to change, they knew how to do it." Changes took place throughout the year in a formal, ritualized manner of micro-negotiations and work plan modifications.

Jung states that this kind of collective identity and structural reinforcement of relationships is both the expression of the psyche through social organization and the psychological function of culture. McSwite talks of the need for individuals to determine the appropriate way to respond in a given situation and of the "our thing" around which collectives organize. The work plan symbolized and structurally reinforced the community and working relationships that reinforced the collective and personal identities. When a phenomenon ruptures the collective identity and social structure, or discloses a difference or a separation from group consciousness, the individual feels a "splitting of the psyche as something unseemly and morbid" (Jung).

The Agency Administrator had mandated a re-organization and a "new" vision for the regional offices and the agency's role in the network. Her vision was partially conveyed

by a diagram in the training materials that illustrated the current organization as a triangle and the new organization as a circle towards which they moving. Associated with the triangle were the ideas of an old way of being, hierarchy, authoritative, top-down decision-making and individual expertise. Associated with the circle was the idea of a new way of working that involved a network, partnership, teams and working towards the needs of states rather than focusing on programs. A representation of that slide is provided below in Figure 6-1, “A Representation of A Shift in Manager-Leader Identity in Training Materials.”

Figure 6-1: A Representation of A Shift in Manager-Leader Identity in Training Materials



Within this re-organization top management, in the form of the Administrator, had ordered nothing less than a psychological dissolution of the traditional, collective management persona to meet the new needs of state social services as described by professional experts, legislators and program managers. He attempted that dissolution by attempting to replace everything that had been customary, such as traditional management-leadership and program expertise, with a new persona consisting of opposite qualities such as partnering, teams and shared knowledge. He attempted to

heroically decree the end of an ‘Our Thing.’ While he could order such a change formally and functionally within the rational world, he was not positioned within the collective psychological structure to effect such a change on his own. He could not change such a role on his own because the manager-leader role was not something that was dictated. An individual had not created the role but rather, the manager-leader role was co-created and emerged from the inter-relationships among individuals within the program community. The significance of this is emphasized when one considers that the Administrator was generally “loved by everyone” and people throughout the regional offices believed that he had their best interests and “really understood what was needed” to achieve their mission. The people of the organization were not ready for the shift.

Invariably, the training diagram led directly to discussions about the meaning of partnerships and expertise and the essence of management-leadership. These themes, as well as discussions about the loss of personal and professional identity and feelings of “betrayal” constituted the core of discussions across regional offices and back at headquarters.

The mandated re-organization and the new “vision” ruptured the collective and structural basis of identity. As a symbol, the work plan ceased to hold meaning and the ritual of creating it became increasingly difficult to complete and rendered the final version sufficiently vague enough to no longer fill its purpose. This debasement of the work plan signified for employees and managers throughout the extended organization a situational archetype where “everything is just falling apart.”

The “everything” that was “falling apart” was a collective and unconscious compromise between leadership and employees. That compromise had allowed psychological energy to be channeled in a way unique to the extended organization, ordering a whole set of social behaviors and providing the basis for identifying what needed to be done. For example, the Director and the Deputy were “in charge of” the work plan. The regional directors “implemented the work plan” and evaluated employees against their performance of specified responsibilities within the work plan. The plan provided

legitimacy to definitions of issues and situations needing to be managed. For example, the Director knew what grants needed to be monitored most closely because of their priority within the plan. Situations focused on performance, correcting errors, formulating new relationships or changing priorities were all anchored to the plan. Leaders and managers assured compliance with the plan and provided a sufficiently secure and stable environment for allowing the work to be done. If an employee were experiencing difficulties with a state representative, for instance, that representative could be passed along to the Regional Director, or to the Director.

The Director also transcended the work plan. He had sufficient authority to initiate changes, to make determinations and to confront other powerful stakeholders, such as state legislators and heads of programs. He used this authority to advocate for and “protect” employees and to assure services to citizens from the perspective of his organization. As several regional directors and employees stated, the Director “gave life to the plan.” Psychologically, the collective and unconscious compromise between employees and the Director placed the projection of the archetypal Anthropos upon the Director.

Jung describes the Anthropos as the “spiritual, inner and complete man” (Jung, CW 9i, par. 529). He equates the Anthropos to original man, or Adam, to the psychological meaning of the Christ as Son of Man, to the Chinese alchemical reference as the *chen-yen*, or “perfect man” (Jung, CW 9i, par. 529). Marie von Franz calls the Anthropos by the name of “Cosmic Man.” Interpreting the Gnostic texts from a psychological perspective, Edinger describes the Anthropos as the “*Monad*,” or “unbegotten.” It is in relationship to the “*Monogenes*,” or “only begotten one.” He goes on to explain that the Monad, or Anthropos, is the archetypal image of the original, *a priori*, Self and that the only begotten one is the “empirical ego” that has emerged from the Self (Edinger 1992-170-171). Even as the Self stands for the whole psychological structure in which the many archetypes and consciousness are unified, so to is the Anthropos an archetype of the “unity and multiplicity” (Edinger 1992-172) and the “individual and the multitude” (Jung, CW 9i, par. 530). Within the history of Western thought and surviving as

underlying theory to our form of government administration in the United States, the image of the Anthropos continues as Hobbes' Levithan. Joseph Henderson, a Jungian writing on the importance of cultural attitudes for the developing psyche describes the frontispiece of Hobbes' work in the following manner.

This image of Man is just what we find so difficult to see objectively, since it is the image of ourselves in all of our confusion—the one and the many, the unified container of all opposites and the multiplicity of all human qualities and potentials which are always flying apart...At first one sees only the human image, the outline of his body, arms and very realistic head with its kingly crown...to control and hold together the opposing forces of worldly (army) and spiritual (clergy) power. But the subtitle of *Levithan* clearly emphasizes the collective nature of the image: *The Matter, Forme, and Power of A Commonwealth Ecclesiasticall and Civil*.

So it is the authority invested not in one man or group of men but in the people themselves that constitutes the true “body” of the social community. One cannot finally escape the true meaning of this image; it tells us that man is both individual (that is, unified) and collective (that is, multiplicity), and in his multiplicity he feels himself to be a part of a cultural whole consisting of many parts...” (Henderson 1984-22-23)

This Levithan image is a particular expression of the psychological collusion enabled between leaders and followers, between the one and the collective group. Historically this archetypal energy of the Anthropos, has been vested in kings and clerical heads (Jung, Edinger, Odajnyk, Henderson) and it is the central archetype around which the bureaucratic model organizes.

In this case of managing change in the regions, it had become vested in the role of the Director within the “old” structure. As such, each manager-leader received legitimacy for their authority as an extension of the Director and program employees received legitimacy through formal recognition of their expertise by these legitimated authorities. The Administrator's mandate to change evoked the existential fear of the ego that the Self wishes its annihilation. The mandate was an abrupt end to the inflation of extended authority resulting in a deeply rooted experience of alienation. And as the established procedure for the work plan began to *fly apart*, regional directors, team leaders and

employees began to increasingly question the Director's potency. As one Officer put it, "[He] is pretty impotent right now." Increasingly individuals saw him as unable to hold things together and he became the focal point of nearly all complaints, even those well beyond his purview, such as a temperature control problem at one of the buildings.

When the Anthropos has been constellated the risk is that one may become too individualistic with an attendant tendency towards over-inflation, or too collective along with subsequent deflations and depressions (Henderson, p. 23). An over inflation may manifest in either a positive or negative form. Classically, this is exemplified by the experience of oneself as indestructible, or the Savior of the world, in a positive inflation, or as the cause of all disaster in the negative. Inflation within a group context often leads to highly individualistic, or isolated, people within the group and to a narrowing of perspective. This minimizes the capacity within an individual for feeling (Henderson, p. 23-25). When too much of a collective identity is the problem deflation occurs. The individual morality is reduced to the group norm and a principle arises of "if enough people hold the same beliefs or do the same things, they must be all right." Personal depressions also become common (Henderson, 23-25).

As stated earlier, the mandate to change the manager-leader role was nothing less than the dissolution of the collective structure. Psychologically it debased a sacred symbol and plunged the community into a state of chaos and uncertainty where the former symbol of the work plan no longer held meaning and the mystery underlying the manager-leader role no longer channeled psychological energy effectively. The organizational network was desolate, fractured and in search of new meaning.

At the individual level, this time in one's life is frequently referred to as the mid-life crisis. It is a time where the values and behaviors associated with the first half of life must be integrated with those values and qualities that have been stigmatized, or suppressed. This is necessary if development is to continue and if a totality is to be had. It is a necessary part of the individuation process. And, as described earlier, the process is energized through the primary ego-Self relationship of oscillation between inflation

and alienation. This period of the search for new meaning is as Dante says, like awakening in a dark wood and having to find one's way. Collectively, in our western heritage it is the wounded King and the kingdom as desolate wasteland, such as in the Grail legends. In alchemy it is the imagery and recipes that call for dissolution, putrefaction or mutilation. Or, as in the story of Osiris, cut into a thousand pieces and being reassembled into a whole once more. In Jungian psychology taking apart, examining and coming to understand the pieces so that an individual might recombine them into a new life disposition is the essence of the analytic process. In this case, a Director role no longer able to hold the system together and a sense of common purpose and unity giving way to disenfranchisement and personal interests catalyzed the search for new subjective meaning, or identity.

The Agency Administrator's actions were, in and of themselves, neither good, nor bad, or appropriate, nor inappropriate. They were simply the trigger for the deflation and subsequent alienation. His mandate functioned as such because it violated a taboo. Interestingly, it did so from the very authoritative and traditional leadership orientation that the taboo sanctified. The violation was carried by the Agency Administrator's mistaken identification with the role and subsequent belief that his desire could over-ride an "our thing."

As Jung has pointed out, there is a continuum between the collective and the personal, consciousness and the unconscious. The line between the individual and the organization, the inner and the outer, is an arbitrary demarcation drawn by the ego as far as the unconscious is concerned. That is to say, as described in Chapter 4, the issues of individuals constellate within groups to form both an individual and a collective representation that creates subjective understanding about and orders the external world in terms of persona and situation. A current news event that touches upon this continuum of the personal and the public are the autobiographical comments made by former President Bill Clinton regarding his affair with Monica Lewinsky and his impeachment in his book. He explains that he found himself fighting two battles simultaneously, a public battle to keep the government going, resolve budget impasses and secure America's

economic future in the midst of a divisive Congress and a personal battle with his own demons. In both he sought acceptance. This theme of the continuity between the individual inner and the collective external is age old. It is captured in the hermetic motto of “As above, so below.” In the case of this organization, the continuity between unconscious factors and conscious action can be seen through the team leader roles and the role of the Director. The team leader roles constituted a new structure within the overall management persona and the Director, was dealing with a number of personal issues that prevented him from fulfilling those functions that had become associated with his office through the collective and unconscious compromise, or psychological contract.

As reported by the Director, Deputy, regional directors, team leaders and employees, the team leader role was originally designed as a temporary one with very limited responsibilities. Essentially, the team leader was to call together and facilitate team meetings and then report out to the regional directors on what the team was working and any problems, accomplishments, or needs. Team leadership was to be rotated among team members. The first rotation was scheduled for six to twelve months after its start, depending on the transition. Some attention had been given to the selection of the initial team leaders. Generally, they were selected because they exhibited attitudes considered by the Director, Deputy and Regional Directors to be positive about the change and because they agreed to serve as team leader. Exceptions were two team leaders selected because of their level of complaints. The role, its responsibilities, limitations and privileges were discussed and transacted through a formal agreement between each person taking on a team leader role, their specific Regional Director and the Director and Deputy back at headquarters. The roles’ privileges were visibility and a kind of most favored employee status. That is, manager’s expressed their appreciation for the “favor” people accepting the role assignment were doing them.

This procedure, its degree of formality and its definition as a favor to management were enacted because absolutely no one wanted to be a team leader. When talked with, no one was quite sure why accepting the role had been unappealing. People at all levels cited a few rationales, such as a concern about increased time commitments, but conceded that

this was not the “whole story.” Some employees felt a general sense of “it was just wrong to take on the role,” or “making team leaders was too big a change.” Even though formation of the role had been very overt, many employees expressed a strong sense that there had been “secret discussions,” “things” having been presented “one way and decided another behind close doors.” Many of those who had finally accepted the roles expressed initial feelings of guilt, some of which continued to linger on. Very frequently, in team and team leader consultations individuals expressed the feeling that “in looking back, we should have seen the team leader [role] as the start of the end; oh well, hindsight’s 20/20.”

At the same time that these feelings were being expressed, individuals were also saying that the team leader role “made sense,” and that “the Director can’t be everywhere at once and there are a lot of teams,” or “meetings need someone in charge and [Regional Director] can’t attend them all.” Rationally, the team leader role was being addressed as an extension of the Director-Regional Director hierarchy. Unconsciously, the extension of the Director-Regional Director into team leader roles was being experienced as dissolution. And, as Odajnyk points out, Jung believed that “the prestigious, powerful personality is of such paramount importance for the life of the community, it is assiduously guarded against the ever-present possibility that it may regress and dissolve into the collective psyche.” Secrecy and taboos, both carrying magical connotations, are relied upon to forestall this dissolution (Odajnyk, Jung). The guilt felt by team leaders for taking on the role and the strong feelings among many that the team leader role was “wrong” or “too big a change” suggests that it carried the weight of a taboo. It reinforced the psychological evidence that the rational perspective of the extended management function carried a psychological meaning of dissolution. The psychological reality, in this instance, was the organizing agent of the new management persona and the agent defining the re-organization situation as a breach of the established compromise and taking on a forbidden mantle of authority. Objectively, this organization was occurring through the hesitations, stops and starts and the inability for a common meaning about the situation to take hold. Rather than the mandated vision being accepted and a situation of orderly change being experienced, the Director was increasingly being experienced as

impotent and unable to facilitate the kinds of agreements he had in the past, or sustain the good will of the various community members.

This emanation of unconscious energy into the objective world was being regulated by an unspoken taboo. Historically, without much involvement of the ego, or center of rationality, as a conscious engagement with the Self, the Director role and the extended manager-leader realm into the fields had taken on a typically instrumental persona not far removed from fiefdoms. Without a conscious disposition to and relationship with the unconscious Self, the manager-leader role had taken on a prolonged inflation that assumed too many psychological functions and that, as so frequently happens in an overly rational orientation, conflated the roles and the persons in them. This sustained inflation yielded a participation mystique encompassing the manager-leaders and employees of the organization and extending into the general system of states, National Program offices and professional community. The participation mystique in this case took the form of generally supporting the phantasy of the Director and the extended management group as a collective ego knowing and overcoming all. That this was illusion and not objective reality was evidenced by the process of negotiating agreeing to and augmenting the work plan itself. Quite simply, if additional people need to provide information and if a plan cannot be absolutely defined before hand, then one simply must admit to a condition of not knowing all and not knowing all of the “important” things. If one must negotiate and outcomes are sometimes compromises, then one is evidently not all-powerful. Anecdotes and references to past errors in judgment, poor decisions, and the “tables being turned” on the Director populated people’s comments and responses to the Consultant’s questions. Yet, in the current situation these moments were forgotten, or greatly minimized.

Violations of the sacred taboo restrictions are followed by Draconian punishments (Jung). In this case, those punishments appeared gradually in the form of heavy burdens of responsibility being placed upon the team leaders, entrapment in a role they could not get out of, hostile responses from their former colleagues and loss of their intellectual capital as they became less the program experts they were and more the general managers and

supervisors. Internally, the discipline was taking the form of increased depression, alcohol consumption, illness and deteriorating personal relationships. These Draconian psychologically regulating measures did not take place all at once or in isolation. They occurred overtime as the situational uncertainties weakened employees' perspective of their Regional Directors' and the Directors' potency in fulfilling the rational, persona and axis functions defined in Chapter 4. The void created a drive in employees to have the team leader role fulfill these psychologically vacated functions and hence have a new office vested with the enormous power of the old. Jung speculates, however, that what motivates an individual to take on the mantle of the prestigious figure is the will to power and that what establishes the "psychological compromise" is an unconscious and implicit co-dependency between the leader and the group (Jung). In this case, however, those finally accepting the role of team leader were still retaining an identity of being part of the collective. They experienced their actions as breaking taboo and even though employees desired on the one hand a "collective ego" someone who could just know, tell and make everything have sense (that is okay), they also carried a dissonant feeling that something sacred had been broken.

What was needed in this situation was a transcendence of the Self over the ego state in a way that could enable the image of authority to be consciously addressed and a new relationship established. Again, functionally, a deliberate examination of authority, expertise and management-leadership had been attempted through the training modules and the idea of a triangle moving towards a circle. Psychologically, though, acting upon something consciously does not mean fulfilling a prescribed series of steps. It does not mean providing, de facto, a diagram, or a briefing, or instructions informing individuals of what will be and their role in it. Neither does it mean, in and of itself, facilitating dialogue around specific topics, such as leadership, management, teams and partnership. Rather, consciously addressing the new manager-leader role within an organizational structure means that individuals comprising the group must come to some conscious understanding of their complicity in creating the role and the conditions sustaining that role, and what that role provides for them. Changing the role means understanding what personal needs must be met and how, if the changes effect one's ability to receive that

from the new role, or persona. This understanding of one's psychological need and one's complicity in the situation is equally necessary for both individual employees and manager-leaders.

In this group, achieving some degree of this awareness occurred through adaptation of the training module. That adaptation was to use the diagram of an old way of being transforming into a new and referenced in Figure 6-1, "A Representation of A Shift in Manager-Leader Identity in Training Materials," as a stimulus for talking about what people vested in the role of the manager and in what way and to what degree it was important for them to sustain that investment. This burgeoning awareness was furthered through consultations with the teams and regional offices focused on having employees and team leaders identify their organizational and personal needs, questions for the Director and plans of action for moving forward. Submission of requests and questions to the Director, or to regional directors, was followed up with team leader consultations. These consultations focused on team leaders making sense of the responses, or the absence of response, and deciding what to do next. But they also focused on getting team leaders to consciously acknowledge what the request and response had provided to them by way of subjective understanding. For example, one team leader had submitted questions about how to define work projects, while another had requested the Director to establish benchmarks for transitioning into the new formation. The Director avoided giving specific project definitions, or benchmarks and provided only very loose parameters, such as "everyone will be involved," or the "focus will be on states." The Consultant asked the team leaders, when they expressed disappointment about the responses, what they had hoped the outcome would be and why. They had wanted specific, concrete responses to create a "buffer" between them and other employees, or "to give them [the other employees] someone else to be mad at so they won't be mad at me." In other incidences, reasons were a desire for knowledge to enhance their personal competency or authority. These discussions followed a course that explored what they thought other employees wanted from them, such as 'stability' and "assurance" and to what extent they felt responsible for providing what was wanted and why they felt responsible to provide what was wanted. Over time, these kinds of discussion lead to a

capacity among most of the team leaders to engage employees, regional managers and other stakeholders about their expectations for the team leader role and to say back to them what they were willing, or not willing to take on as individuals assuming a role. In some instances, it affirmed for individuals that they did not want to be team leaders and they negotiated with regional directors, the Deputy Director at headquarters and other employees to transfer the role to someone else. In other cases individuals retained their roles, but now exercised within a new orientation of “chartered” understandings about what they would do in the role. Employees, too, began reporting to the Consultant that they felt more “empowered,” “were taking things into their own hands,” “contributing to defining the team and its work,” “feeling good,” and “more optimistic.” All of these interventions moved the transformation along and facilitated a more conscious awareness among the group about what management meant to them. But, these interventions did not complete the transformation. As Odajnyk has pointed out, such a social structure is co-created between leaders and followers. Consequently, a new psychological orientation would not be complete until all individuals began responding to the increasing awareness of the role authority and management was playing. Completion itself means only a reconstituted “our thing,” but the “our thing” is reconstituted with a greater degree of conscious awareness. As the team leaders, who were working directly with the other employees, began to raise questions about the expectations being placed on the role they were filling, employees and other stakeholders were becoming increasingly more involved in deliberately defining the role and gaining awareness about its meaning for them. The remaining figure needing to join the dialogue was the Director.

For the Director’s part, he was attending functionally and instrumentally to the needs of his organization. He did have the Consultant go out to meet with the people in the regional offices. He did consult with the Consultant on briefings and a means of managing change. All of this, however, proved insufficient. He also avoided addressing the issues coming to surface around the team leader role, such as its permanence and extent of authority. Concurrence on project definitions was equally avoided while the progress of the work plan was significantly lengthier and slower than at any other time.

A shift in the Director's response to these issues changed significantly after the airport meeting. During that meeting and in the next several meetings following it, the Director spoke of his ambiguity around accepting the offer for him to remain as the permanent Director. He explained that he "felt pulled and pushed by everyone" and "no longer knew what he should do." State legislatures and national program directors, as well as the Agency Administrator, were pressuring him to accept the position. It would be "a very good thing" both politically and administratively for them to have him in the Director role. Accepting the position, however, would mean that he would need to move to Washington. That move would mean that his wife would have to give up her career. She had worked hard to get to her position, not once, but twice. That is, she had given up her career to raise their children and had returned to it afterwards. He also had new grandchildren. An action of his that demonstrates his desire to be a grandfather is that when his granddaughter was born he purchased materials and made her a playhouse. The playhouse was made of top grade construction materials, consisted of three large rooms and was very nearly a separately standing house. He showed a picture of his daughter holding his granddaughter in the playhouse. The granddaughter did not even fill one of the smaller, double-paned windows.

During the course of conversations, he talked about his own experiences commanding troops in Vietnam. He always "asked his men to give a lot" and "he always took care of them." This he had carried with him into his working relationships with his employees "back home" in his regional office. The word he used to describe these tight relationships was "loyalty." The Consultant asked the Director what that word meant to him and to provide examples of when he experienced that loyalty. They also talked about the "pros and cons of loyalty." For instance, the discussion included talking about the way that loyalty can lead to dependency, or fear and paralysis by prohibiting individuals from making a decision, or taking an action that could benefit them and even many others, because such actions felt disloyal to the one they were giving allegiance. They also discussed the fact that he seemed to be trying to stay loyal to many different people who had opposing needs. During the course of these conversations the topic of power and frequent reference to Vietnam stories came up. At one point near the end of the

consultations, the Consultant remarked that it seemed to him the Director had an enemy, was mustering his troops and charging full speed ahead. Was he, the Director, attempting to make something of these men he had been given so he could go fight the enemy.

Shortly after this comment the session abruptly ended. The Consultant thought that there would not be any additional sessions. A week later, though, the Director had his secretary call to schedule another meeting. In the end, six additional meetings were held. During the meetings the Director divulged that the Consultant's remark about "building a fighting force" had caused him to pause and consider what he was doing.

In considering, he did see a cause that he felt needed direct advocacy—border health issues. He also determined that he valued very much being with his family. He talked about that when his first grandchild had been born he had been overweight and not in very good health. It was at that time he had started jogging because he wanted to be around to "enjoy my grandchildren." He also expressed a "strong," and "uneasy feeling" about taking the "Washington job." This feeling, he said, "didn't make sense," he knew that he should see the job as advancement, a pentacle to his career, as a "legacy." But, for him, it was "only an obligation."

The Consultant made use of the commonly known example of an actor identifying too closely with their movie role and losing their identity to introduce the topics of projection and persona. Over the course of their meetings together the Consultant and the Director explored the extent to which the Director was really just a person in a role. They identified, much as the team leaders had been doing, what he felt was expected of the role and what he felt he could and could not give. They also discussed what holding the role had meant for him, which was namely "power," a "diversion," "communication with [his wife]" and "responsibility, obligation." The Director concluded that he personally was trying to "do what others wanted," and was forgetting himself. This was because he had "mixed up my men in Vietnam relying on me with these people." The employees in the region were not depending on him, but on the role of the Director enacted in a particular

way. The following week the Director told the Consultant that the situation had changed. He realized that he was on “a solo mission.”

The Consultant was asked to continue to work with the regional directors and their employees. Activities included addressing all of the kinds of things previously ignored, or avoided, such as team projects, a timeline, team leader role clarification and the resources and permissions they needed in order to do what they hoped to do. He, the Director, spoke with the Agency Administrator and declined the Director role on a permanent basis. He engaged enthusiastically in selecting his replacement and in transferring the reigns of power.

This new Director continued to build on the work being done in the regional offices, made a number of trips out to the regions and started a management team development program that included the team leaders. The former Director returned to his “home office” where he selected someone to replace him, trained him and transitioned his office. Within six months of returning home the former Director had left the agency and had joined at a very senior and respected level, in a particular program involving border health issues. He was working directly with people, such as in the case of a little girl living in South America for whom he had coordinated life saving medical services. Employees in the field reported “relief” and “freedom” with the resignation of the Director. They continued to express respect and care for the Director, several stating that they “liked [the Director],” or were “happy” he had ‘finally found’ the right work. Their freedom and relief was from the bonds of loyalty. The Consultant observed that loyalty as bondage was a new expression by employees and that it was occurring not only as the Director was leaving, as employees, regional directors, stakeholders and team leaders were completing their deliberate discourse over the new role team leader. Completing this discourse allowed a more interactive dialogue with the new Director over the role that redefined management-leadership generally and the relationship between manager-leader-group. This was a new social order organized around a new psychological structure; one where the co-dependency, or symbiosis, of the earlier, paternalistic attitude maintained through loyalty, felt constraining.

As Jung states, the building up of individual prestige can only be the result of a collective compromise. The group needed the Director role much as the primitive society “needs the magically effective figure” to release and channel psychic energy and because such a figure satisfied an archetypal need of the collective unconscious. The collective unconscious used the “needful will to power in the individual and the will to submit in the mass as a vehicle” and thus brought about the creation of the participation mystique. Such measures serve to heighten the individual’s identification to their social roles and ensure replication of the psychic pattern through normalized behaviors and task performance even to the detriment of the actors.

The responses of the states and the programs to the re-organization, as well as the responses of employees, the EPMS, the work plan, the Director and Deputy Director and the personal disposition of the individuals within the roles were all contributing factors. Further, these factors generate emergent and not all together known managerial responses and situational definitions. The creation of these roles carried with them much difficulty and emotional pain, as reported by the participants themselves, and is evidence of the deeper psychological structure. What had happened to cause the shift was a change in the Director’s ego orientation to the Self. The Director had not been able to act because he had been locked in a negative inflation. It was the inflation of excessive responsibility and it expressed itself through a value and belief system of “loyalty.” The Director felt a strong loyalty to his employees, to the Administrator who was asking him to be a permanent director, and to his wife and children. The inflation sustained itself in large part because he had left out of consideration his own conscious position. That is, his own desire to be doing a particular aspect of the work he felt quite competent and excited about. With his own consciousness suppressed, he became absent, outside of the organizational network, or conscious representation of the system, and consequently unable to act. His ego, void of its own identity, sought affirmation of its existence through an over inflation with the Self from which it emerges (Jung, Edinger). What was needed was dissolution of the ego sufficient enough to render ascension of the Self to its super-ordinate and organizing status and for the ego to subsume to that internal authority.

Throughout history, that degree of dissolution has taken place through rituals, such as the starvation ritual of the Igulik shaman, through folk stories and myths depicting the body as chopped up and scattered, such as Osiris, and images of decay and acid baths in the alchemical literature (Jung, O'Kane, Edinger, Moore, et al). Such dissolution never happens in isolation, but always within a social context. The same is true in the individual analysis. There can be a tendency to view the ego dissolution as an isolated psychological event, because of the focus on the individual perspective, but objectively it is not. Ego dissolution means the collapse of relationships, obligations, positions and a change of presence in the external world. This is true because through precisely these things the individual is a structural component of that environment.

CHAPTER 7: STRATEGIC PLANNING IN A PROGRAM COMMUNITY

As above, so below

--alchemist motto

The previous chapter described the way in which oscillation of the ego between inflation and alienation, as the overarching structural dynamic that exists between consciousness and unconsciousness, caused a major change event in an organization. It abruptly dissolved the manager-leader role created and sustained through interactions of the individuals filling those roles and the community. It is what Jung addresses directly through his theory of individuation and what Edinger describes through the device of the ego-Self axis. What might it look like, though, when we see the overarching ego-Self relationship depicted in Figure 3-1, “A Representation of the Jungian Individuation Process” juxtaposed with the organizational model described in Chapter 4, Figure 4-3, “The Individual-Group Structure of the Psyche?” The following strategic planning case depicts a manager-leader figure actively engaged in making connections between external conditions and intra-psyche process. This illustrates a way in which this overarching ego-Self relationship manifests as an oscillation between inflation with and alienation from perceived super-ordinate authority figures. Within each individual manager, this archetypal relationship is projected into the external environment. The imagery, figures, or vital interests capturing each ego within the external environment, are emanating from the complexes residing within their own personal unconsciousness and the degree of conscious awareness achieved by each individual. The figures observed within the external world by the ego are taken as objective reality to the extent the ego is unaware of the underlying ego-Self, or archetypal, dynamic represented through them. This “objective reality” then becomes the facts, or building blocks, upon which meaning is created and the world becomes organized as a situation to which the manager responds.

In this way, as Jung says, “the psyche organizes the world” (Jung, Personality preface). What occurs is that the interactions of the manager-leaders continuously define and redefine the strategic planning situation at their level and intrapersonal change for the individuals within the roles occurs to the extent the ego-Self relationship sustains balance.

Strategic Planning: Mother-Father-Child

Biographical and Organizational Description

This strategic planning project occurred over a period of approximately twenty-one months. Its accomplishment involved four organizations: the client, the government in-house organization development office, the government contracting office and the contractor providing the strategic planning services to the client organization through a contract with the organization development office. The contractor was a professional services firm and consisted of an onsite center and its corporate office.

The Client Organization

The client organization involved a program office of thirty-five people within a human services agency program office. This program office was the part of the same agency to which the organization development office belonged. The client organization also included approximately twenty people in other government agencies, and a community of citizens that included lawyers who litigated for or against benefits being paid out, other professionals who provided evidence, or confirmed beneficiary status and those citizens and their guardians or advocates who received the services. The office of thirty-five people legislated to administer the benefit is referred to here as the program office. The program office was headed by a Program Director, a white male in his late forties to early fifties. He also had one assistant director, an African American woman in her forties, who was both the initial advocate for and the manager in charge of the strategic planning effort. She is known as the Program Manager within this case. Both the Director and the Program Manager were civilians. He was at an SES level and she was a GS-13. The Program Manager had one assistant, a white woman approximately the same age and an

officer in the military arm of the organization. She is referred to as the Assistant Program Director. The employees of the program office varied in age, years of government service, race and ethnicity and roles. This diversity reflected the diversity of the population using the services and in fact some of the program employees had been recipients of the program benefits, or had worked within the field in other roles.

Central to this case was a group of twelve people that included the Program Manager, the Assistant Program Manager, program employees and individual citizens from several of the stakeholder groups, such as parents, medical and legal. Pharmaceutical companies and the Department of Justice were not represented directly within this working group, but there were informal associations and relations. The responsibility of this group was to conduct the various analyses and draft a strategic plan that could serve as a working document during the retreat at which all stakeholders would be present. They would then have responsibility for incorporating comments from the retreat, or its follow-up, and preparing the final document. This working group is referred to as the strategic planning team, or team, in this dissertation.

The Organization Development Office

The client office indirectly procured strategic planning consulting services from a professional services company that was located on-site at the agency through a contract with the agency's training and development branch. The training and development branch was headed by a Chief at the GS-13 level, a Latino man eligible for retirement in five years and eagerly looking forward.

The contract was overseen by his most senior staff employee, an African American woman at the GS 12 level and in charge of learning activities at the agency. Her title relative to the contract was the government Project Officer. Her duties included assuring that the contractor provided a full scope of training, organizational development, career counseling and human resources support services for the entire agency of approximately 2,300 employees in multiple locations. She also had legal responsibilities, such as

assuring that the contractor's invoice contained appropriate charges for actual services rendered and addressing any contract execution issues. She also functioned as the assistant to the Chief of the training and development branch, as the technical lead for organizational, distance and blended learning, and oversaw staff administering seven other programs and contracts. She also had responsibility for assuring that the agency's employee and organization development needs were being met.

This office of eight people is known within this dissertation as the organization development office to focus on its connection with the strategic planning project. The person charged with overseeing and assuring the contract and delivering services to the agency's employees is referred to as the Project Officer. The Project Officer came to the federal government from an accounting and board position within a large and reputable not-for-profit organization. Her primary functions with respect to this strategic planning were oversight of the contractor's services, the client point of contact for all contract matters and funding. The chief, while active in many training and development matters and a heavy user of the contractor's services, was not named on the contract as a contract official nor directly involved in its day to day management, but was an individual to whom both the Project Officer and the contractor Program Manager needed to report on a regular basis and bring any problems they could not resolve or difficulties they could not manage. The other employees within the organization development office made use of the contractor personnel and services, but were not directly involved in this strategic planning case.

The Contracts Office

The contract was also overseen by a contracting officer and his contract specialist. The Contract Officer and the Contract Specialist were part of the agency's contracting office and named in the contract, as is customary. The contract with the organization development office through which the strategic planning project was done was only one of several contracts managed by the office and by the Contract Officer and specialist specifically. Their responsibilities were to assure compliance with the letter of the

contract, ultimately authorize payment upon the Project Officer's approval of charges and attend to all legal, contract clause, accounting and administrative matters pursuant to the contract, such as modifications, extensions, cancellations and compliance issues of a legal nature. He also approved payment of the contractor's invoices, upon approval by the Project Officer. This organization is referred to here as the contracts office.

The Contractor—Onsite Center

Onsite, the contractor managed a career resources center with an eleven-year history of providing primarily career counseling services. Within the past three years, those services had expanded to include organization development. The contract had recently been renewed and the old name of the contract maintained to more effectively facilitate contract award in an environment of departmental and agency re-organization, and continuing federal budget resolutions. Multiple human resource development services were provided through the onsite center. These included developing and delivering educational and training programs, designing and facilitating organization development interventions, providing career counseling services, maintaining a career resources center, designing, developing, facilitating and managing various mentor and intern programs and providing direct support to the training and development branch on such issues as organizational needs assessments, year long training and development plans, website development, review and comment and recommendations of various manpower, performance, human capital development and management documents. The onsite office for the contracted services was the career resource center and the total number of both full and part time contract service providers varied from eleven to twenty-three. This organization is referred to in this dissertation as the contractor, or the onsite center. The eleven to twenty-three service providers were employees of the contractor firm. They varied in roles from project assistants through senior career counselors, organization development specialists and web designers and educational specialists. Project assistants filled the roles of receptionists, administrative assistants, resource center administrators and support staff to the career counselors, trainers and organization development specialists. The career counselors, trainers and organization development specialists had

a minimum of a masters degree, with half having doctorates. They worked in full- and part-time roles. Center staff diversity included African Americans, Latina and white across all levels. The onsite contractor organization was headed by a white male in his early forties who was designated on the contract as both the contractor Program Manager and as the only “key personnel.” The designation “key personnel” meant that this individual could not be removed from the contract unless the Project Officer and the Contract Officer agreed to his removal and formally modified the contract. The purpose of the “key personnel” designation is to prohibit a contractor from proposing an individual in order to win a contract award and then not staff the contract with that individual. In this contract role he served as the counter-point to the Project Officer. He also served as an executive at the corporate level of the contractor firm. He is referred to here as the Center Director. He was on site two to three days per week. The Assistant Center Director and contractor organizational structure had changed over the course of the eighteen-month strategic planning project. At the start, there had been one Assistant Center Director, an African American female in her fifties. Her experience and credentials were in career counseling. She also had a history of successfully developing interpersonal relationships among teams. This Assistant Center Director had been married and divorced previously and had spent about a decade working to resolve the issues between her, her ex-husband and children. The client Program Manager had made initial contact with this Assistant Center Director. She had passed the request along to her supervisor, the Center Director. Approximately five months into the strategic planning assignment this Assistant Center Director had resolved her family issues and had left the firm to be with her husband residing outside of the United States. Her resignation from the company created a need for another Assistant Center Director. A senior career counselor, an African American woman in her early fifties, was temporarily placed in the role while the Center Director and the corporate office recruited for the permanent replacement. Approximately sixty days later, a white female about fifty years of age was brought in as the Assistant Center Director, with responsibilities for the day-to-day oversight of the center and providing career counseling services. Approximately eight months after she had been brought on, a second Assistant Center Director position had been created and filled by the African American senior career counselor. This action

required and received approval from the Project Officer. The Center Director, two consultants and the second Assistant Center Director worked on this strategic planning project, with some support from the center administrators. Of the two consultants, one was an African American male in his fifties, holding a Masters and with twenty-five years of experience. He was employed on an as needed basis. The second was a Latina woman, in her forties, who had recently completed her doctoral in education and working full-time with the contractor onsite at the center. She was a new employee and replaced a white woman in her fifties who had begun the strategic planning project but had since left the project.

The Contractor--Corporate Office

The onsite center was part of a larger professional services firm that provided human resource development services. This firm had five other contracts, in addition to a number of services provided through a general services administration schedule. Such services might be the design and delivery of a training workshop, the provision of a career counseling services, developing personnel policies, or facilitating. Its core business focus was career counseling. The company's secondary focus was stand-up training. All other services were ancillary. The company had approximately one hundred full- and part-time employees. The most direct involvement of this organization with the onsite center generally was through its corporate office and involved the President, two executive directors, and the invoicing, payroll and benefits departments. During events and through telephone calls and e-mail, employees working on different contracts at different departments and agencies stayed in touch and shared information. With respect to the specific situations described in this dissertation, the primary contact between the onsite center and the corporate headquarters took place between the Center Director, the President and one executive director. This organization is referred to in this dissertation as the corporate office.

The Contract

The contract was a cost plus fixed fee contract with the organization development office. This meant that each contract year, the organization development office would execute a base line item and any additional line items necessary to maintain a core of professional services personnel to perform the functions of the office. These included the workshops, career counseling, resource center, out reach and support organization development as mentioned above, for the entire agency. More extensive services, such as the comprehensive strategic planning project requested by the client organization, were paid for by the user through an accounting procedure that transferred money from the program to one or more line items on the contract and involved the coordination of the contracting officer, the user and the Project Officer. The contractor was paid for their services by submitting an invoice to the contracting officer and the Project Officer. The Project Officer would approve the invoice and send her approval to the contracting officer who would then complete the appropriate paper work authorizing payment and forwarding the check to the contractor's corporate headquarters. While the contractor provided an estimate of costs at the start of the service discussions, no direct payment passed from the client organization to the contractor, nor was the contractor the one to negotiate a final amount to be transferred from the client organization to the training and development branch.

Background and presenting situation

In the summer of 2001, the client Program Manager had spoken with the initial Assistant Center Director about the need for strategic planning. This strategic planning was to meet a GPRA requirement and to provide a functional long-range plan for program execution. The client Program Manager had described the program as in existence for fourteen years and as not having a strategic plan. She stated that, "as long as we have to do one of these [strategic plan] we might as well do something that will be useful." She had spoken with some of her employees and had decided that even though the program had been functioning well, it would be useful to define some "cutting-edge" goals and to formalize what it had been doing. The program had several options available for doing

the strategic plan: 1) it could do the strategic planning using its own employees to collect data, design the planning process and complete the document; 2) it could put out a competitive solicitation for a contractor or solicit one from the GSA schedule; 3) or it could make use of the organization development contract that the government already had in place. The Program Manager decided that she would like to explore the third option, using the contract already in place with the organization development office. The Program Manager “stopped by” the contractor’s center and spoke with the Assistant Center Director. The Assistant Center Director said that she would pass the information along to the Center Director, who was more knowledgeable and experienced in strategic planning and that he would then contact the Program Manager to discuss further and decide on next steps.

The Center Director telephoned the Program Manager and set-up an initial consultation with her and her Assistant Program Manager. This meeting took place near the end of June 2001, and was structured through a broadly worded agenda that stated objectives as:

- Listening to what the Program Manager would like to have happen and talk about what the center can do
- Talk about what the contractor might be able to do
- Discuss the steps needed to “put money on the contract”
- Decide on next steps

This meeting became the first of several meetings, consultations and interventions over the course of twenty-one consecutive months that included estimating the cost for services and funding the project, exploring alternative ways of conducting the project, establishing a planning team, scheduling the project, working on mission, vision, and values, conducting an environmental scan, analyzing trends, identifying strategic themes, hosting a retreat, submitting a plan and beginning the work of defining measures. It also began a series of service starts and stops due to other ongoing activities, such as personnel being dispatched to New York after the September 11 terrorist attacks, a Congressional investigation and an extended injury to the Program Director.

Objective Circumstances of the Situation

During the initial meeting, the Program Manager provided the information described above and stated that she wanted “a strategic plan done right” because she had taken a course that talked about “the right way to do a strategic plan” and “that would be a good thing” for them. She also stated that she had been “pushing” for a strategic plan for “over a year” and that there had been very little interest in creating a strategic plan from the Program Director and the program employees, generally. In fact, out of an office of thirty-five employees, only she, her assistant manager and two other employees indicated any positive interest. The Program Manager continued to advocate for the project and the Program Director had just recently given her the “go ahead.” He had also “put her in charge of the project” because she “believed in it so much” and because “the fiscal year is almost up” and they had unspent money they wanted to “put somewhere so we don’t lose it.” The Program Manager was quick to say that they did see the money as taxpayer dollars and that that money had been legislated for their program. If they didn’t spend it, she felt certain the Department’s upper management would not keep the money with this program, but divert it elsewhere, “which isn’t right because the law says it goes here.” The legislation allows for some money to be used for “management” of the program and this strategic planning fell under that clause and allocation. The Government Performance and Results Act (GPRA) also mandated that a strategic plan be completed and that stakeholders be involved (GPRA, 1993, PAR May/June 04). The need for money to be obligated quickly was one of the main reasons that she had contacted the contractor. With a contract already in place and merely a need to put money on a line item, it “should be able to be done quickly.” She also had used the center’s services for career counseling with a “problem employee” in the past, and that employee had “gotten fixed.” This alone did not mean she would use the center. She wanted consultants as expert in strategic planning as the counselor had been with employee issues. The Program Manager disclosed that about four years prior a strategic planning process had been started and that the consultants had ended it prematurely, because in her mind, “they were not senior enough to know what to do other than facilitate a two day retreat.” She explained that the retreat had been okay, “we got to know each other and do activities,”

but “we [the program office and her] really weren’t prepared for it [the retreat] and we had no plan afterwards.”

The remainder of the one and one-half hour meeting was spent going over the Program Manager’s sense of what went into a strategic planning process “done right.” The Center Director also responded to technical questions, such as what would come first, a vision statement or writing out the goals, and whether or not they needed to create a mission statement, given that they already had a mission, and so forth. The time was also used by the Center Director to learn how many employees were in the group, the size of the community being served by the program and the kinds of people involved in and having a stake in the program, such as service users, pharmaceutical companies, physicians, lawyers, Department of Justice arbitrators and program employees. Some tentative options and scenarios were briefly discussed, the general steps required to put money on the contract explained and it was agreed that the Center Director would put a proposal together for doing a strategic plan and they would meet again in about one week. In agreeing to meet again in one week, the Program Manager emphasized that she thought “that’s a long time” and she wanted this “done fast so we don’t lose the money,” and that if “you can’t do this do we can go to an outside contractor.” The Center Director reminded the Program Director that the contract was new and that they were among the first ones to put money on the line items. He also stated that he would have to coordinate with the Project Officer and with his own corporate office. Based on preliminary conversations with the Project Officer and his boss, the Center Director believed that he would be able to propose a plan of action and the contractor’s cost within a week. To retain funds and get underway with strategic planning by the day after Labor Day, money did not need to be obligated until August. As it was only the middle of June, there was ample time.

As stated earlier, strategic planning for this program did take place over the next 21 months. The planning involved consultations by the consultants and the Center Director, as well as just-in-time training sessions and facilitation of bi-weekly strategic planning team meetings. The team consisted of participants that represented each functional area

of the program community. Through these activities, the committee conducted the major analyses and activities of strategic planning, such as reviewing and making operational mission and vision, scanning the environment, assessing trends, identifying critical issues and associated measures and developing action plans (Strategic Planning text). They also drafted a strategic plan, held a two day retreat that invited participants from throughout the community and held a secondary one day working conference for the Department of Justice, who felt they could not legally attend the retreat. The sequence of events was as follows.

Between the initial meeting and mid September, the Program Manager, the Project Officer and the contractor agreed about what services would be offered, what was to be done, how much it would cost, how money would be put on the contract, how the contractor would be paid, and how status and issues would be reported and addressed. Between September and May, two consultants were assigned by the Center Director to work with the Program Manager and her office to decide on the specific strategic planning methodology. Appreciative inquiry, future search, action inquiry; and other approaches to strategic planning were considered. This included discussing different data collection methods, for example interviews, questionnaires, focus groups, and a retreat. Once these factors were determined, the consultants were to design the strategic planning approach, obtain comment and approval from the Center Director and the Program Manager, brief program employees and then implement the strategic planning program through consultations and facilitation. An approach was agreed upon, a strategic planning committee was identified, selected and formed, and a briefing prepared and presented to the program employees. The actual design, including defining roles and responsibilities, intermediary and final objectives, desired outcomes and roles and responsibilities were not completed during this nine-month period. The committee did hold three meetings to introduce themselves, begin getting to know one another, and to decide on a format for conducting their meetings. The committee did not perform any work on their mission, vision, mandates, analyses, or draft strategic plan. The retreat was not yet planned and there was confusion about what needed to be completed for the retreat.

The progress of the strategic planning was largely driven by the availability of “key” program personnel. This fact was confirmed by the consultants and by the Program Manager to the Center Director, during monthly status check-ins and reporting. The Assistant Program Manager was part of the Commissioned Corps and was reassigned to New York, along with three other employees, for about sixty days following the terrorist attacks of September 11 (9/11). They returned just in time for a Congressional investigation into the program. The investigation was being conducted for budget purposes and to gather data to make legislative determinations. The investigation to collect data and the decisions were becoming more visible, that is, political, because it was thought the program might have an expanded bio-terrorism role following 9/11. The intensity of the investigation and Congressional hearings left little time for strategic planning and slowed the pace of its progress. In late January, the hearings came to an end and the Program Manager’s supervisor, who had expressed a strong interest in being involved, took a two-week vacation to go skiing. An accident resulting in a broken ankle extended his absence and then diverted his attention to other matters when he returned. As his time became “consumed” by other matters, he gave the “go ahead” for the Program Manager to proceed with the strategic planning “without him.” By this time it was April and the committee was reconvened to “get everyone on the same page and decide how to move forward.” During this period, the Center Director continued to check-in monthly with the consultants, the Program Manager, the Project Officer and his corporate office, as well as to keep the center employees aware of what was going on. He routinely asked the Program Manager “how things were going,” if there were “any issues,” if anything “needed to be changed” and how she “felt about the progress being made.” The program manager continuously gave a positive report. She explained that things were “not going as quickly as [she] wanted,” but was very quick to point out the above mentioned “causes” and to praise the consultants, “they have met every change in schedule I have made, been accommodating of all the issues coming up and they keep the work going.” The general perspective was that the strategic planning was “progressing slow and steady” and “as well as could be expected under the circumstances.” This

information, along with the actual status of the strategic planning the Center Director reported monthly to the Project Officer and his corporate office.

In May, following resolution of an incident of scheduling confusion that escalated into a serious issue, the strategic planning continued, with an approach design and work schedule being put into place, the reviews and analyses being conducted, a draft plan developed, a two day retreat, follow-up consultations and a final plan submitted for review were all completed. The retreat was held in October. Its first day coincided with the sniper shootings in the Washington Metropolitan Area. The final plan went forward for review and comment in early December.

By January, the development of performance measures was being undertaken. This work was abruptly terminated due to an Agency re-organization that ended the center, through which the services were being provided.

For purposes of this case, I will focus on three situations within this overall process. Those three situations are 1) the initial negotiations and organization of the project, 2) the May scheduling conflict, and 3) the biweekly consultations, retreat, and follow-up meeting. These situations have been selected because of the integral role they played in the strategic plan development process. They have also been selected because individuals involved in these situations agree that they happened and generally concurred with the objective facts described below. Finally, they illustrate the unconscious dynamics taking place that shaped the situational definition and the manager persona. Varying slightly from the case presentation used thus far, each situation will be described and then analyzed, prior to the presentation next situation. This is being done to minimize the complexity of the case by providing the reader with the situational analysis while the descriptive detail is still fresh in mind.

The Initial Negotiations and Organization of the Project

Description

In order to put together the proposal and clarify next steps, the Center Director had to meet with the organization development office Project Officer, his own employees and with his corporate management. Each of these had been spoken with prior to the initial meeting. Those conversations were focused on giving “a heads-up” that the meeting was scheduled, as it would involve defining a project for additional funding on one of the line items. Discussions with the Project Officer and the corporate office also focused on reaching agreement about the general steps to follow and the amount of time necessary to settle on services, estimate cost, provide information to the client and then have the client and Project Officer negotiate dollars and put money on the contract. The discussions with the Center Director’s employees focused on providing information about what was happening and being negotiated, soliciting interest in the assignment and adjusting the center’s operations and reporting system to accommodate this change.

The discussion with the training and development officer was necessary because the contract was both new and structured in a manner different from usual training and development contracts. It was also necessary because she had just recently been assigned to this branch and been given oversight of this contract. She wanted to start shifting towards a user-fee system for training and development services, a desire of her upper management, and saw this request as a move in that direction and as precedent setting.

This meant that even though the program wanted to put money on the contract, the training and development officer needed to decide how to justify a fee for this particular program when others were not being charged fees for the services they requested. It also involved pricing and it involved talking with the contracts office to learn the specific actions required to exercise a line item. Roles also needed to be clarified. Specifically, the contractor already had a contract with the organization development office. It was through that contract that they would be paid. Subsequently, the Center Director was not negotiating a fee with the program office, but with the Project Officer of the organization development office. He and the contractor headquarters would estimate a fee and identify personnel to provide strategic planning services as defined between the Center Director and the Program Manager. That cost would be provided to the Project Officer

who would then negotiate a final cost with the Program Manager. That cost could be higher than, lower than or exactly the cost estimated by the contractor.

Corporately there were questions about staffing, about how to price the service and about what and how to propose a plan of action to the client. The President was involved in other contract, staffing and proposal activities and wanted more time than that to which she had initially agreed. Additionally, the President wanted the other two executive directors involved in discussions and providing decision inputs. This was important to her because corporate and the firm were going through a growth phase and an organizational design phase – referred to as “building the infrastructure.” This was an important situation from the President’s standpoint for Executive Team Building and for more clearly defining roles and working relationships.

Contract employees already working at the agency realized that the strategic planning assignment would be a high visibility project and that working on it would bring visibility to them and to the work they did. Some were quick to distance themselves from the project, others were quick to express their interest and in one case their belief that they deserved the project.

Additionally, the Center Director’s role in this assignment was not clearly defined at this time. He “wore three hats,” serving as an Executive Director at corporate, as the designated Program Manager on the contract and as senior consultant capable of providing the direct services needed. Therefore, he could either deliver the services directly, oversee others who would deliver the services, or use this opportunity to begin transitioning out of the center and into a more exclusive corporate management function.

As he spoke and met with these various managers, he also had the data he had collected from the Program Manager as to her wants and needs. Within a couple of days of the first intake meeting—conduct a strategic planning process—had several different definitions. To the client this was an opportunity to do something she had wanted to do for a year and to get money on a contract quickly. For the Project Officer it was both an

organizational change opportunity and a career-advancing move. The President of the contracting firm saw the situation as an opportunity for executive team building. Employees saw this as something that would affect their careers. The Center Director reported that he saw the situation at this time as, “just the normal organizing that goes on among several managers, on the one hand, and on the other a pending headache.” It was “headache” for the Center Director because he knew that his role was going to be one of coordinating among all of these managers to get all these different interests aligned and then to facilitate the work agreement.

Analysis

One thing that becomes very clear in this case is that it involves a number of managers with various loci of control and authority yet needing to interact, either directly or indirectly, with one another. Another is that there is no one situation that exists independently of the others. It is possible to look at the situation in a number of ways and in fact, at any given moment, each of the managers did have a distinctive perspective. The Project Officer of the organization development office saw this as an opportunity to establish a user-fee process, for example, while the Program Manager saw this as a way to secure program funds and accomplishing something of value. On the other hand, the contracting firm saw this as an opportunity to develop a qualification for the future and as a team building exercise.

That at any given moment individuals perceive things differently is no greater insight into an organizational moment than we might gain from Simon’s bounded rationality, or Weick’s (1979-; 1995-)work on sense making, or extrapolate from the mainstream of organizational development theory such as Kurt Lewin, Marvin Weisbord, or others, which is behavioral in orientation.

Manager-leaders not seeing the whole picture, being focused on their own agendas and defining situations differently are not new concepts. These kinds of phenomena can be explained by any of the literature cited in Chapter 2, as well as by traditional organization, management, and development theories. These mainstream management

and organizational theories have been thoroughly reviewed and deconstructed (Harmon; Harmon and Mayer 1986-; Wolf 1990-; Scott 1992-; Harmon 1995-; Wolf 1996-; Dudley 2001-; Dudley and Raymer 2001-; Dudley and Jeffrey 2001-). The more traditional, functional and positivist paradigms and the instrumentality of learning theories, only allow this case to be seen as a description of managers and leaders interacting among themselves rather than in the top-down, employer-employee relationships. And while this lateral relationship is not widely discussed in the literature, it is becoming a more prevalent topic (PAR).

However, use of a functional and instrumental paradigm does not describe the unconscious dynamics that are a part of this case. The unconscious and collective factors are left unacknowledged and the simultaneity and interdependencies between internal human processes and the external ordering of behaviors and situational definition are minimized. When Jungian principles, such as represented in Figure 4-3 are taken into account, it becomes clear that what is activated intra-personally establishes the boundary of and the area of rational consideration. It also becomes clear that what is taking place in the outer world provides substance to and informs the unconscious processes, though not necessarily in ego-based, preferred ways. Structurally, each manager-leader role represented the specific organization from which it emerged and in this inter-organizational space, acted in much the same way as the Jungian idea of the persona and axis functions at the individual level. That is, as a persona, each of the individuals within a manager-leader role stood for their organization as a whole. For example, an agreement or disagreement by the Program Manager was just as easily referenced by “the program office agrees [or disagrees],” as by use of the Program Manager’s name, regardless of the varied opinions being expressed by the thirty-five employees within the program office, or the greater number of individual constituents and stakeholders, comprising the “program.”

Each manager-leader also functioned as an axis between each of the other organizations and their organization’s employees and internal processes. For example, in negotiating and coming to agreement about the work to be done, program employees did not speak or

meet with consultants, contract employees, or the Project Officer or her staff. Rather the Center Director, the Program Manager and the Project Officer spoke among themselves with occasional interactions from their superiors. These meetings were not held in a vacuum, but within the broader context of each organization and other work being done. Consequently, each of the managers did ‘take this [decision points] back’ to their employees, solicit involvement and at times bring an employee with them to the meeting. This type of environment is not addressed through the traditional situational literature and not widely addressed in the management literature generally. There is some acknowledgement that the traditional functions of management are not the only skills and behaviors drawn upon by managers. That acknowledgement focuses, though, on the relationship between managers and their bosses or on behaviors, such as accommodating and deceiving which are generally given a negative connotation (PAR)

The Jungian-based model represented in Figure 3-1 does provide greater utility in understanding the formation of these relationships as emergent identities within a process of individuation; while Figure 4-3 is useful for revealing the relationships at particular psychological moments within that field. Jungian principles do this in a way that differs and extends beyond other psychological theories, such as Bowen Family Systems Theory. The Bowen model does speak explicitly about relationships, such as pairs and triangles, and to the dynamics that occur within those relational structures, such as one sibling always being the mediator between two others. When this theory is applied to managing organizations, though, the unconscious is generally left unacknowledged as a force motivating behaviors and focus is placed on consciously manipulating relationships to achieve desired manager-leader outcomes.

From a Jungian perspective, the ego-Self axis described by Edinger is all about relationship oscillating between conscious identification with and separation from an unconscious Other. Extended into management situations, this perspective implicates the individual within the situation they are facing and as such reveals the continuum between intra-personal and inter-organizational phenomena. Once this continuum is acknowledged, the situation is no longer a thing needing to be managed. Rather it can be

seen as an expression of the underlying web of relationships and the dominant meanings present. Rather than managed, the situation is meaningfully lived.

In this case, the Center Director occupied a coordinating role. It was his responsibility, within the network of individuals and their organizations, to address the concerns of each of the manager-leaders and to facilitate a discussion that yielded a working agreement. What the Center Director most noticed was that individuals who were used to negotiating and cooperating with others almost all of the time, and for whom work agreements were a customary and familiar means of doing so, seemed to be acting in this instance as if their personal perspectives were “the whole picture.” They also seemed to be “very attached to their roles.” The Center Director believed that what would be most beneficial would be for each of the manager-leaders to see the bigger picture driving their actions and relationships. He felt that while he could not establish the type of relationships that he envisioned as most constructive, he could contribute to getting everyone talking together. He was not certain how to do that, nor did he know how to situate himself within that network.

This orientation to the situation of bringing together individuals to negotiate and settle upon a work agreement is very different from the more instrumental approaches of traditional situational management, or of the learning models and behavioral theories. Within those frameworks, the alternatives would be for one individual to assert some form of power, informal or formal, such as knowledge, charisma or persuasion; or to come together and develop common ground through collaboration or compromise. The Center Director’s position that acknowledged the existence of an underlying and unconscious dynamic of which the manager-leader and his own actions were merely a manifestation within the external world. The task was not to create a common understanding, but to reveal the unconscious motivator.

While working with each of the manager-leaders, the Center Director realized that he was hearing references being made to the Agency Administrator by each of them. The Project Officer, for instance, referred to the Agency Administrator as a primary reason

for her user fee structure saying, “If she [the Agency Administrator] cuts us [budget] we’ll still be able to exist.” The Program Manager wanted to “stay under the radar” of the Agency Administrator because she was hoping to avoid a top-down re-organization of her program. She also wanted to be able to develop her program in a more community-based manner and to influence upcoming legislation to allow that to happen more effectively. The corporate president wasn’t sure that the Agency Administrator would see what the program office or the Project Officer were trying to do as important, or that she would think of the company as the best entity for providing those kinds of consultative services. She wanted to leverage this opportunity to establish a qualification and to build her new management team.

Another thing that the Center Director noted was that every manager-leader was attempting to bring something new into being. The Program Manager wanted a new program structure, the Project Officer a new way of doing business within the agency and the corporate president a new management team. Even more importantly, the corporate president wanted a new professional identity that included this broader scope of work. As he continued to think about the relationship between the Agency Administrator and the managers, he began to see the actions of the various managers in a more sub-structural way. Even as the program office and its constituents were developing a strategic plan consciously and rationally, another, more expansive, plan was developing unconsciously. The unconscious alliance was an ordering of the relationships among the managers and the Administrator. With this ordering the Administrator was being experienced as the authority and power that could eliminate everyone. An ongoing feeling of vulnerability persisted for each manager. In short, each manager was leading a reformation of their organization in some fundamental and significant way and wanted to “stay under the radar” of the agency, as the Program Manager phrased it.

Organizationally, the Agency Administrator had functioned in a way similar to the super-ordinate organizing activity of the Self. This was accomplished not through direct involvement in the affairs of these specific organizations, but through her reputation coming into the Agency and through her treatment of others. She had a reputation as a

“hatchet woman” and as “changing things around without consideration of the people.” The focus of such changes, re-organizations and downsizing were acknowledged as driven by higher purposes, such as responding to the desires of the Department Secretary and the White House to assure her career. They also acknowledged a commitment on her part to an ideal efficiency. Nonetheless, as the most direct and physically close authority that could influence their work-life, the Agency Administrator was seen as the “boss lady.” A well-known story that circulated through the Agency was of an admiral who had requested the transfer of a specific person to his office. He had completed the paper work and “walked the papers through himself.” The Administrator refused the transfer, stating that she was the one to decide where, for whom and when people would work. There were also several stories of personnel re-assignments with individuals being notified late on Friday afternoons that they would report to a new office first thing on Monday morning. This was typically accompanied by a second order to be sure all of their things were out of their old office and in their new office when they reported for duty on Monday morning. The Project Officer frequently remarked, “She’s the one you gotta obey.” The Program Manager also held this perspective. She wanted the strategic plan to get as far as possible “before [the Administrator] hears about it and decides what to do.”

It is important to note that the Administrator was not seen only as a formidable and destructive force. Rather, among the employees within the agency generally, there were also frequent statements about the changes that were needed in the organization, the difficulty of the job, and “given the personalities of the people involved” the appropriateness of some of the “rough-shod” tactics used by the Administrator. The Program Manager and the Project Officer also shared these views. The basic feeling was that the “Administrator will take the organization where she thinks it needs to go” and would “shake things up” and “create a bit of chaos” if that served her purpose.

Typically, the literature refers to such organizations as fear driven and dysfunctional. In the ego-Self relationship of individuation, however, the Self is a value transcendent function. It does not operate according to the value structure of “good” or “bad” that the

ego does. The Self, as a totality, has a darker side. Edinger and others, speak of the “dark night of the soul” (Edinger, Jung, Wordsworth). O’Kane advises that we learn to accept that God has a shadow and therefore does not simply just love us (1994-105-106). She goes onto say that ego destruction and dissolution are necessary parts of life. They are necessary because such destruction allows psychic matter to flow in and out of the ego, much as life matter flows through the permeable membrane of a cell. Analysis is itself a process of breaking apart, re-examining and putting back together in new ways. Dismemberment and dissolution are a common motif within many rituals and myths.

For instance, in the Igulik shaman rite, the initiate is starved until he or she can see his or her skeleton and name all of the bones. Anyone can become a shaman if they are willing to go through this rite and if they survive it. In order to heal, to protect and teach, one must confront death.

In the Sumerian myth of Inanna a similar motif of dissolution is recorded. Inanna is a goddess of the world and light and wealth. She requests entry into the other world to attend the funeral of her sister’s husband. Her sister is the goddess of that underworld. Inanna is granted entry, but not as a goddess. As she passes through each of seven gates her clothes are removed until she is stripped of all her garments. Each gate decreases in height until she is bent low. At each gate a magistrate judges her. Finally Inanna enters the kingdom of the underworld naked, bent low and guilty. Her sister, Ereshkigal, goddess of this underworld and whose husband’s funeral Inanna has come to attend, has Inanna flayed and killed. Inanna is hung on a peg, turned into rotting meat and can be saved and resurrected only by someone else willing to take her place.

The alchemical recipes, which Jung has shown in great detail to describe and reveal the psychological process of individuation through Self and ego encounter, are filled with images of decay, dissolution, decomposition and dismemberment (Jung, Edinger, von Franz). This motif continues today through organizational behaviors, such as exemplified within this case. The problem, though, is that the context available to the Igulik, the Sumerian and the alchemist are not in place today. While political structures

such as the polis, Nation-States and democracy and organizational designs such as hierarchy and bureaucracy emanate from deeper psychological or numinous processes (Jung, Odajnyk, Progoff, von Franz) they are no longer consciously accepted as such. Consequently, the mystique and developmental aspects of suffering and difficulties are no longer valid. This leaves a paucity of psychological resources available for engaging situations as they arise.

O’Kane points out that in the myth of the Grail, what is important is the attitude adopted by Percival, not as the hero, but as the merely human who faithfully pushes on despite failures, and set backs and disillusionments and who’s journey is filled with stops, as well as starts and who’s path is circuitous, rather than linear. O’Kane even goes so far as to say for Percival’s development it doesn’t seem to matter much whether or not he actually finds the Grail, or asks the right question. Someone will at some time and the King and Kingdom will be restored. What is important for Percival is enduring the journey (O’Kane 1994).

Leaving the unconscious unacknowledged, though, reduces such development to just executing behaviors, developing skills and attempting to act strategically through the manipulation of others. In this case, the collective Self as Anthropos or overarching and organizing archetype was being projected by the manager-leaders upon a public office. As described in Chapter 4 by referencing Jung and Odajnyk, this projection is a specific kind, participation mystique. And, while the Agency Administrator is not specifically aware of the exact influence she casts on this group of manager-leaders, her office channels and focuses psychological energy while the deference that the individual manager’s place upon her in her office, sustains her authority. In this way a reciprocating psychological compensation is established, supporting the Agency Administrator’s will to power, the need among the manager-leaders for an ordering principle and ultimately, through their identification as manager-leaders, establishing an association between themselves and the Agency Administrator that enables not only their will to power, but their belief that they are entitled to exert their will upon others. Within an individual willfulness, as Jung, Edinger and others have shown, is a symptom of an inflated state

and is derived by the ego attaching some portion of the Self to its own identity. These manager-leaders associating themselves with the Agency Administrator paralleled, in the external world of formal bureaucratic organization, the underlying ego inflation prevalent at this juncture.

This projection mystique drove the manager-leaders to infuse her office with a tremendous and almost limitless authority. This projection of the Self took the form of the Great Mother, or “she’s the one you gotta obey.” Interestingly, it was the more destructive qualities of the archetype that were most pronounced within the projection. These more destructive perceptions functioned in a self regulating compensation within the total psyche of the organization to effect a dissolution of the more ego based will to power among the individual manager-leaders.

In the midst of such a strong projection, an exclusively rational response, such as iterating the reasons why everyone should come to an agreement quickly, had not been working. What is needed in such a situation is a response that addresses the underlying issue. It is useful to pause here and describe the Center Director’s response, before continuing with the analysis.

The Center Director realized that he needed an acceptable language for what he was noticing and believing to be the situation at hand, if he were to facilitate discussion among the manager-leaders. The Center Director, in considering what to say, wrote in his journal, “What words will be acceptable to the people involved and get a discussion going?”

Later that day, a meeting with another group began with members talking about parenting and children. That evening, the Center Director’s wife mentioned that a woman within her congregation had had a baby. Following these synchronistic occurrences, the thought came to the Center Director that he could perhaps use “mother-child” metaphors to bring the manager-leaders together. He also had the intuition that this language alone would not work. He felt that used alone, it would be experienced as too gender biased, given

that all of the other manager-leaders were women. What occurred to him, though, was that if the language of mothering and birth were coupled with more “managerial” or “scientific terminology” it would work.

The following day, the Center Director spoke separately with each of the manager-leaders. He spoke with the Program Manager about “trying to give birth” to something big, “a whole new network structure for people who were using the program.” He referred to the difficulties of getting everyone on the same page as a kind of “labor.” The Program Manager laughed and said, “so you just want me to breathe?” The Center Director affirmed this. The Program Manager replied that it wasn’t really labor, yet, but that “you have to start taking care of the baby while you carry it.” The conversation continued until the Center Director was able to affirm that he would do everything he could to keep the environment “safe” and “healthy” for “giving birth.”

With the Project Officer, he emphasized networking and how everybody’s objectives were “tied together.” He also mentioned that the Program Manager wanted her help in giving “birth” to her new program structure. The Project Officer commented that she had assisted in giving birth in the past and the conversation proceeded amicably. The Center Director and the Project Officer already had a good working relationship established and he drew upon that, sharing the underlying objective of his corporate office. “Leveraging synergies,” seemed very reasonable to the Project Officer, but the President needed to wrap that up quickly. In discussing the need to get the president to act more quickly, the Project Officer ended the meeting saying, “I’ll get the water if you get the sheets.”

The Center Director then spoke with the corporate President, his boss. He mentioned that it seemed to him that everyone was trying to “give birth to something new” and that they would all probably have very “healthy projects” if they “mid-wifed each other.” The President laughed and impressed upon the Center Director that she did not want her company talking about being midwives. The Center Director said that he did understand, and as a human resources development firm, they do talk about “networking” and “support systems.” She agreed to “run the numbers” that afternoon.

Within a day and half of this intervention, the work agreement, which had not progressed much in the previous six weeks, was completed. By engaging the unconscious on its terms, that is, the Center Director attempting to read the underlying energy patterns and respond to it, provided the language necessary for acknowledging the unconscious energy present at the time, that of the Great Mother archetype, through birthing metaphors, and coupling that with management science terminology that acknowledged “father is present and it is safe to birth” acted as a catalyst to motivate each of the manager-leaders to do their part. Their receptivity to hearing the metaphor and seeing their interests as linked and mutually reinforcing happened because their individual wills were softened enough by the destructive qualities prevalent in the projection of the Self on the Agency Administrator so as to allow integration of the multiple ego orientations.

The Great Mother archetype continued throughout the twenty-one month project, as did the psychological relationship of Mother-Father-Child. This relationship manifested as emotion and science and as the emergence of new identities and separation from and reintegration with the group as a whole. For example, once the work agreement had been established, the consultant’s and the Center Director began working with the Program Manager and her office. At this juncture, the Center Director was more administratively involved providing general direction and guidance to the consultants, checking in with the Program Manager on progress and providing status reports to corporate, the Project Officer and contracts. He also managed other center activities.

The consultants and the Program Manager all reported that once a strategic planning team had been identified and brought together, a “selfing” process had spontaneously emerged from the group among its several starts and stops as “something they all needed to do.” The “selfing process” comprised individuals writing up an autobiography of why they were part of the program and what was most important to them about the program and their involvement in it. These were distributed in strict confidence among group members and discussed during the initial teleconferences. Many of the autobiographies took on testimonial and cathartic tones. Personal stories of tragedies, tribulations and

perseverance were read and discussed, among tears, moments of silence and acknowledgement and empathy.

These stories were also tied to and provided expression for support of certain legislative mandates, regulations, administrative processes and medical opinions. Statements such as "...and that's why supporting the pharmaceutical position is so important," or "that's why we need to make populating the CDC database a top priority" were also common within the "selfing." Coming out of this process, nearly everyone reported feeling that they had been "born again" or were somehow "new" or "different in a better way." Later when the group became fixated on the use of the word compassion in their value statement, the personal sharing of the selfing process served as a bridge for joining and sustaining opposite viewpoints. This is discussed in detail in the description and analysis of the bi-weekly consultations.

Selfing also served as a basis for meeker individuals asserting their opinions and more assertive individuals providing opportunity for other voices. During tense moments of impassioned disagreement, for instance, members would remark to one another that they could not "help remembering the selfing" and so knew the other "to be sincere" and "really caring." It provided a basis for holding the differences and addressing them again later.

This forming of the team through a ritualized birth they named "selfing" was not consciously conveyed by the Center Director, the Project Officer, nor the Program Manager. Rather it emerged simultaneously from within the group, was quickly and reflexively adopted. It continued the motif of Mother-Father-Child that appeared again in a more divisive manner, during a May scheduling incident.

The May Scheduling Conflict

Description

The Center Director was on leave for two days and the Project Officer did not want to bother him. The Project Officer contacted the consulting firm's headquarters. She spoke with an Executive Director and relayed a complaint made by a client about the availability of the strategic planning complaints for an important meeting. She emphasized, "The customer is very dissatisfied and angry." There was also conversation about this meeting being important because it would bring everyone together and start the "work process for the retreat." The Executive Director contacted the President to alert her to this "problem" and then put in calls to each of the consultants to determine why they could not make the retreat. Each consultant reported that they received a call from the Executive Director and that she "lectured" them on their "responsibility" to the client and stated that if they had agreed to provide strategic planning they should "deliver those dates" Each consultant also reported that they did not have an opportunity to say anything and that it was as if they were being "treated like children." The Executive Director also began making calls to see who else might be available to facilitate the retreat. She then contacted the Project Officer to explain that she was looking into the matter and that she would propose a solution within the next couple of days. The Executive Director then contacted the client to "get the dates straight and assure her that she would find someone to cover the retreats." She did not speak with either the Project Director or the Program Manager, but left them voice mails with this information.

Upon hearing her voice mail, the Program Manager became angrier. The response did not address her concern. She had not been worried about the retreat, which was still some time off. While she and the consultants knew approximately the time frame she wanted to hold the retreat the specific dates were in the process of being scheduled. The targeted time frame was sometime in August. New consultants were among the last things she wanted. She had done some work with the consultants; the planning team knew them and she desired consistency. The response seemed to her to be "making matters worse." The Program Manager immediately went to the Project Officer and "started yelling and waving her arms around and saying all kinds of things about the contractor and how they had lied to her about providing services and were irresponsible." The Project Officer calmed the Program Manager and assured her that she would get to

the bottom of this immediately and call her back that very day. She then contacted the Center Director at his home and informed him that he “had a problem.” “I don’t know what [the Executive Director] is doing, but she has [the Program Manager] furious. It should have been real simple. She [the Executive Director] should have called her [the Program Manager] and assured her that either [the consultants] or you would be at the meeting.” She explained that she had contacted the Executive Director rather than him because he was on leave and she didn’t want to have to bother him on his day off for something so simple. She had to call him now, though, because the corporate office was “messing it up.”

The Center Director called the Executive Director to clarify what had happened, what she had stated and to whom and what she was presently doing about this situation. Once he had the information, he told the Executive Director that he would take care of the situation. The Executive Director protested, saying that the Project Officer had contacted her and she felt she should be the one to handle it. The Center Director reiterated that the Project Officer had called him at home and that was how he knew about this situation. He also stated that he was now “back at work” and didn’t need her to continue to “cover for him.” He assured the Executive Director that he would call her after he had spoken with the Program Manager and let her know how things were going. This seemed to satisfy the Executive Director.

He then called the program manger and explained that he knew she was upset and had heard a bit about it from the Project Director and the Executive Director but was hoping that she could tell him what the problem was. She explained to him about the meeting. The Center Director agreed with her that it was an important meeting and assured her that he would make certain it was covered and that there was consistency. The Program Manager indicated that now she had another concern based on the phone message from the Executive Director. She was worried that the consultants were no longer going to provide their services. He assured her that he had no intention of taking them off the project, unless she felt she could not work with the consultants and wanted someone else. The Program Manager assured the Center Director that other than their availability for

the meeting, she was happy with the consultants and the work they had been doing. They discussed the fact that the consultants had been on the project since the previous summer and had adjusted their schedules every time there had been a change, such as the reassignment of key personnel following 9/11 and the Congressional investigations. She concurred and explained that her initial reaction and complaint had been because she felt this particular meeting was “so important.” Everyone would finally be together and she wanted to get things going before momentum and interest were lost. He assured her that he did understand how important the meeting was and that someone would be there, either the consultants or himself. He then explained that he was not at the office, but on leave and asked if they could meet when he returned to the office to talk about the meeting, who would be attending and the work schedule for the summer. She agreed.

He contacted the consultants to let them know that he was aware of the situation and to ask them what they thought was happening. He also wanted to know if they could meet with him when he got back to the office, and attend the meeting with the Program Manager with him. Each consultant agreed to meet. Each consultant also emphasized that they had been adjusting their schedules and accommodating client changes for nine months. This one meeting they could not attend. They had left believing only that they had provided scheduling information to the Program Manager in a way they had done before. The Center Director acknowledged that he believed they had been doing a good job, understood that the Program Manager was given to “little tantrums” as her initial response when “things did not go her way.” The Center Director also shared his belief that he felt the Executive Director had not handled the situation as well as she could have and that she “definitely contributed to things getting out of hand in a big way.” He also took the opportunity to talk with the consultants and differentiate between their independent consulting and working for the company as part-time employees. A major difference was that as company employees they were not on their own in needing to meet responsibilities. Clients were making agreements with them as representatives of the company. If their schedules could not accommodate a client need, they could come to him. He may, or may not, be able to have someone fill-in, but he should be the first stop before saying “no” to a client. Clients would understand this and expect such action.

Because of these understandings and expectations their responses to clients, particularly “no” were being heard “much more loudly” than they probably intended. They also discussed ways of “saying no” to the client, such as “I am not available at that time, but let me check with [the Center Director] to see if we can cover that meeting.” The consultants described the conversation as helpful and expressed their wish that it had been had earlier. The Center Director expressed his belief that this working relationship had been mentioned earlier, both at the time of hire and at the start of the project. But, he also acknowledged that he had not given periodic reminders and that he had not been as active as he could have been initiating conversations about their support and scheduling needs. The Center Director and each of the consultants were satisfied that each understood the situation, accepted responsibility for their role in the situation and had improved their own working relationship. Each of the consultants also expressed some uncertainty about whether or not they wanted to continue, based on the way they had been treated by the Executive Director. In the end, one of the consultants decided to leave.

After two days of meetings and conversations and scheduling, the immediate issue of the specific meeting had been resolved. One of the consultants could attend, the other had left and the Center Director had committed to attending the meeting. At this point the Center Director met with the Executive Director to discuss what had happened. She indicated during that discussion that she had not called him at home because he was on leave. When he reminded her that she frequently called him at home for anything at all that came up, she said that it probably had to do with the fact that the Project Officer had asked for her personally. When he pointed out that it was just a matter of contacting the person on duty and not a “personal” request, she replied that she didn’t know why she hadn’t contacted him. In retrospect it made perfect sense, but at the time it just seemed like she should handle it. She also pointed out that it was a good thing she had because otherwise “the client might not think we are responsive and it could have been a whole lot worse.”

At this point the Center Director provided more direct feedback to the Executive Director about the displeasure of the Project Officer and the way in which her approach to the situation had caused greater concern with the client and nearly resulted in the loss of the contract. He also explained that her approach with the consultants had been experienced as blame by both of them, and an attempt to shame them into attending that one particular date. That was the reason given by the one consultant who had decided to leave. The Center Director also explained that training, or a two-day retreat was not the service being provided. Rather they were consulting on a bi-weekly basis with a working group to conduct specific analyses, analyze data and develop a plan document. The retreat would follow after that work was completed. The meeting that the consultants could not make was not the retreat to begin with. He also pointed out that these “outbursts,” “coming out of left field,” were not uncommon for this particular individual. The focus of the Center Director’s firm and direct “feedback” was to convey to the Executive Director that she had not known what was going on, didn’t understand this line of the business, and that he preferred for her to stay out of it. He also “drilled home” that he had reported on the scope of the work, its status and this client’s behaviors and personality during several of their management meetings. He was “just baffled” as to why none of that seemed to have been considered when responding to the client’s complaint or determining what had happened.

The Executive Director responded to the Center Director by saying that he should know his clients better than she as that was his job. She then recounted a story about how she had known one of her own clients so well, that she could read her client’s moods just by the way she walked to her desk in the morning. The Executive Director had then developed several different ways of asking questions and presenting information based on the mood her client was in. This was followed, almost without pause, by a story of how she knew her own children so well that it was as if “she could read their minds.” Her children frequently were “amazed” at her perception, confided in her and sought her advice. She finished by recounting how she had told her children to save money on counseling later in life by “just blame everything on me.”

The Center Director asked what point she was trying to make with her stories. She replied that she was trying to show him that he “needed to stay on top of his client and this surprise should never have come up.” She concluded by saying to the Center Director, “I smoothed the problem over, covered your mistakes and got you time to fix it with her, you should appreciate that.” The Center Director, taken somewhat aback decided that he would make no headway at that time and so ended the conversation by saying “I am not [one of the Executive Director’s children]” and that he needed to return to some casework. What caught the Center Director’s interest was the Executive Director’s belief that she could read minds, that is know her client’s mood and know what her children were experiencing. Even though she was creating a façade to minimize her embarrassment in front of the Center Director, she at least felt such a state was a sufficiently strong possibility so as to use it as an excuse.

Analysis

The belligerence of the Program Manager towards the contractor when the facilitators were unable to be present for a meeting after nearly a year of accommodating a changing schedule is an example of living through, rather than managing a situation. Within the traditional management literature, one of the manager-leaders would have needed to assert authority over the others and affect some clearly defined outcome. In a case such as this strategic planning one, where the interactions are between equals, that paradigm would mean that some kind of authority other than formal role, such as expertise or charisma, would need to be asserted. However, asserting some form of authority is requisite to situational management. The situational manager would then employ some tool, selected from their toolbox of varied competencies, to clarify the situation and bring about the desired outcome. That tool may have been negotiating for a “win-win” outcome, or it may have employed contract assurance discussions, or perhaps an immediate recourse to scheduling and work planning.

The Project Officer and the Center Director both reported that such an instrumental approach was not possible. It was not possible from the Project Officer’s perspective because she felt that overt manipulation of another was not ethical and that the Program

Manager should be treated as an adult. She also felt that while the Program Manager was expressing herself “poorly” she probably did have a “legitimate concern.” The Project Officer hoped the legitimate concern could be discovered. The Project Officer also realized that she would be working this “situation” with the Center Director and she wanted to keep that relationship “solid.” “A lot of work went into that one [relationship] and I don’t want to mess it up. I also don’t want them [Center Director and contract employees] to think they can just say no to a client.”

The Center Director also realized that the situation with the Program Manager would “spill over into the relationship with the Project Officer.” He too felt that the Program Manager had some legitimate concerns and was interested in balancing her concerns with the Project Officer relationship and support of his own employees and organization. Both the Program Manager and the Center Director felt that the Program Manager was “being a big baby,” but they also recognized that they didn’t know what the Program Manager was experiencing or thinking. “She might not see herself as we do,” “maybe she seems childish but her mind is working,” or “maybe she’s crazy like a fox,” or “she has learned to act this way to get what she wants” were all qualifications the Project Officer and the Center Director were making to express the limitation of their own knowledge of what was happening. They were both reading a kind of infantilism in the Program Manager’s behavior, though and were considering their response to one behaving in such a way.

As Harding describes it, this type of behavior

Bespeaks the attitude of the child, who expects to be cared for and nourished regardless of his own unwillingness to co-operate, and who uses his powers to demand satisfaction, never to help in creating the means for that satisfaction—as though life were an indulgent mother whose only preoccupation is her concern for the well-being of this particular child (Harding 1963-55).

Harding goes on to say that this type of an adult will “become increasingly asocial and tyrannically demanding, until he realizes the fallacy upon which his attitude has been unconsciously based” (Harding 1963-56). In dreams, the unconscious has a tendency to

facilitate this awareness through destructive mother images, such as smothering with a type of kindness or threatening him in some way (Harding- 56).

The collective response of the Project Officer and the Center Director was to have the Project Officer “give her [Program Manager] a whole lot of lovin’” while the Center Director attended to the Program Manager in a more technical way. As explained by the Project Officer, this approach was decided upon because the Center Director was not in a position to “give the lovin’” whereas she, as a federal employee, the Project Officer and an African-America woman was. The Project Officer conducted a series of daily telephone calls to check-in with the Program Manager over the next week. Initially, she called twice a day. During this same period of time, the Center Director held a meeting with the Program Manager. In preparation of that meeting, developed a plan of action and milestones in the form of a simple, top-level GANNTT chart that depicted what needed to be done and customary time frames for accomplishing each of the activities relative to her desired schedule. The effect of the GANNTT chart was to show the volume of attention and work that would need to be done immediately if her schedule were to be met. By the end of the week, the Program Manager was engaged with the Center Director in creating a feasible work schedule and was reporting to the Project Officer that everything was okay and that she was content. She was also using phrases such as “there is a lot to do,” “as well as can be done under the circumstances,” and “I know that you have other things to do and I appreciate your attention to our program,” that conveyed a new awareness of the extent of the strategic planning project. The Project Officer also stated that these comments allowed her to take responsibility for the high degree to which her earlier complaints had been demanding and unrealistic, without embarrassment.

Of particular importance in this situation is that its outcome was determined mostly by relationship and not by competency, or skill, or instrumentation. Because a GANNTT chart was used, it is easy to believe that this was an outcome of good old fashioned management science. But that is not so. The manager-leaders involved were all equals, and that no one manager-leader was in a position to determine the readiness of another, or

even to provide any of the remedies prescribed by Hersey and Blanchard, should such a prognosis be possible. There was no learning organization in place, neither was one being consciously developed. It is also worth remembering that the two facilitators had already attempted to discuss and prepare a new schedule with the Program Manager. This had only angered her further and resulted in her complaint to the Project Officer. Senge and Vaill might argue that the success lie simply in employing good interpersonal competencies, such as teamwork, an interest in the client and good listening skills. But this is not the whole story. In fact, as stated by the Project Officer and the Center Director, neither one of them could have worked successfully alone with the Program Manager. The Center Director could not have brought about this outcome because there was no skill to develop. He was in the wrong relation to the Program Manager psychologically through organizational role, gender and race. The Project Officer was in the right psychological position to compensate the infantilism expressed by the Program Manager. Her formal authority as a federal employee and a Project Officer temporarily elevated her to a more paternalistic location. She could control the contractor and make everything alright. As a woman and an African American, the Program Manager could identify with the Project Officer and feel nurtured. Her demands were being indulged.

On the other hand, the Center Director posed a non-indulgent counterpoint. His role was more fatherly in that it demanded accountability on the part of the Program Manager and responsibility for contributing to the fulfillment of her demands. As the Project Officer put it, “We had to take our June and Ward show on the road.”

Certainly the Center Director’s interpersonal abilities contributed to a positive outcome. The GANNTT served functionally and made talking about the demands and participating in their fulfillment more structured and direct. Vaill might even categorize his behavior as modeling “leaderly learning,” and Torbert might expound on it as applied action inquiry, but psychologically, such behavior was part of his persona. His behavior was a way in which the Center Director interacted with and presented himself in the situational environment. He did not create that stance, or presentation, by himself. As he reported, his responses were “heavily influenced by my relationship with [the Project Officer] and

the way [the program manger] was acting.” The Project Officer referred to her reasons for collaborating with the Center Director by saying he was, “the kind of person I’m willing to work with, I could have slammed him, you know.”

The problem with responding to the demands only, though, is that the awareness itself was limited and situational and not generalized. Each time a new situation arose that frustrated her desire; the Program Manager would again become angry and demanding. And just as often, a combination of emotional indulgence coupled with a concrete reality would again create a degree of awareness in the Program Manager and a temporary shift in attitude where she would again work with the Center Director to bring about a useful outcome. The Center Director noted that if the relationship had been more humanly based and less professionally so, then these recurring “outbursts” could have been directly raised through feedback and the underlying psychological energy explored. A comment made by the Program Manager during a casual post teleconference reinforced this belief. On that occasion, about one-half dozen individuals were informally talking about relationships with their partners. The Program Manager herself had just been recently married. During the conversation she commented in a joking way, “My husband tells me that I am such a baby when I don’t get my way.” Had the relationship between the Center Director and the Program Manager been more personal, he could have mentioned his own reactions to her demands and anger when work did not go as she desired. As it was, another woman in the group took the moment replying, “that’s okay girlfriend, he better baby you, you is worth it.”

Harding supplies an answer as to why such a relationship is necessary to move beyond the immediate and recurring angry demands by illuminating the underlying psychological dynamic. She does that by showing that this type of infantilism is closely linked with the “renegade” archetype and ultimately with the psychic condition of inertia, or sloth. The renegade refuses to “co-operate in domesticating nature, either within or without,” and is the one who “wants what he wants without having to pay the price.” In other words it is a withdrawal of, or stoppage, of psychic energy in the direction of development. Its outcome is to hold constant and sustain the present state. As with all psychological

conditions, inertia is not in and of itself a bad thing. Harding points out a piece of folk wisdom that says a mule will never work itself to death. When it reaches a certain point of fatigue, it will drop to the ground and will not move no matter how much it is beaten until it has sufficiently rested. The horse, on the other hand, is considered more civilized than the mule, but will keep on running if coaxed by its rider, sometimes dropping in its tracks. The physical will tend toward inertia to heal a sickness, or as a prelude to creativity, as in a pregnancy. The creative person, too, will have periods of inertia prior to giving “birth” to ideas and forms.

The problem arises when libido has been withdrawn, that is, there is a deficiency of psychic energy to allow one to engage their life. In these instances, the psyche withdraws its energy from the conscious will because it wants to pause life in order for something else to surface, take root, or emerge. In the case of the mule, the sickened individual, the person pregnant with child or possibility, the inertia led to life and creativity. In the case of the Program Manager, the inertia led to delays in the strategic planning and obstacles to completing that in which she expressed an interest as well as career advancement. When one understands that career and work are a major part of one’s life, one realizes that stasis in one’s job is lethargy in one’s life. The deficiency of energy to allow work is a deficiency to engage life. Harding says that the only means of breaking such a cycle is to go further inward and to allow time for transformation to occur.

What is of interest about the Executive Director’s response to the Project Officer’s request, the Program Manager, and the Center Director was her perspective of both her centrality to the situation and her sense of knowing and managing events for the better. In Jungian terms, the Executive Director had moved into an inflated state, which is to say ego identification with the Self as the super-ordinate and organizing archetype. This inflated state had apparently triggered the Project Officer’s request to her to handle the situation. Why this particular routine request to the “person on duty” should be the trigger could not be said with certainty. The Executive Director may already have been in an inflated state due to some other occurrence in her personal or professional life, such

as praise or feeling overly responsible for an outcome. She may have been coming out of a deflation, or depression, for as Edinger points out the very process of individuation is an oscillation between the two states (Edinger 1992).

As the Executive Director herself indicated, she did not know why she had taken full responsibility, made the assumptions she had and related to others as she had. She even acknowledged, at a later date, that in retrospect, “it was a simple matter and I should’ve just called you, assured the Program Manager that we would cover the meeting, you were aware of the problem and would call her the next day.” As Jung, Edinger and others point out, though, this compulsion to act out a pattern of behaviors that may even be contrary to interest or benefit, is exactly the mark of a possession by an archetype. Whether it makes logical sense or not, when an archetype has us we must simply do as it commands, unless we can become consciously aware of the possession, deliberately engage it and somehow loosen its hold upon us (Jung, Edinger, von Franz, etc).

In this case, the possession, or ego identification with the Self as the Great Mother accounted for the Executive Director’s perceptions that she was “fixing” or “organizing” everything. Ego identification also associated managing the situation with “reading minds” and knowing the wants and needs of her children, even without their asking. Identification with the Great Mother also shaped her relationships with the consultants and drove her to speaking with them as if they were “children,” not keeping a promise. Like mother, she “lectured” them and tried to shame them into behaving as she felt they should. Possession by the archetype also resulted in her taking charge of the communications, leaving messages and speaking about what needed to be done without hearing from others involved in the situation. Like a mother who must anticipate her infant’s needs when its communication abilities are minimal, the Executive Director assumed to know others’ minds. Her particular paradigm of training and counseling was sufficient for her, within this state, to disregard other’s statements and to “inform” and “tell” them what to do.

The Center Director indicated that in following up with the Executive Director he was “mostly angry.” She had ‘really fucked me over’ and her actions could have jeopardized much of what he had “worked long hours” to “achieve.” He was also angry that it seemed as if the information, anecdotes and reporting he had provided had not been considered when it would have been most useful. In providing feedback to the Executive Director, the Center Director noted that he mostly wanted to “put her in her place.” He ended the conversation somewhat out of amazement at her responses, but mostly because he began to realize how angry he was and his primary desire for vindication and felt that he was not going to do anything constructive. Edinger categorizes anger and revenge as among the manifestations of an ego-inflation, and by definition, associated with an over identification with the Self. He explains this by encouraging his readers to remember the Biblical passage about “Vengeance is mine saith the Lord [Self].” Underlying anger and vengeance is the premise that the ego knew sufficiently well what should have been and hence any variance from its will legitimates frustration and a re-assertion of that will through control and retribution. The ego does not know so much about the world, and the complex needs, compensations and balance of developing individuals within dynamic social structures that are themselves evolving amidst other developing egos is well beyond the sphere of rational boundary.

This situation had not gone the Center Director’s way, had not presented itself in accord with his “long hours” and “hard work.” It was easy to stay focused on the rational outcome to which the Center Director had attended, good client relations resulting in the conduct of specific work assignments and products. It was a very logical conclusion to see the angry response by the client and the escalation of events as potentially disastrous, and to become angry. In this inflated state, however, the Center Director could not see, and therefore could not act upon, the continued pattern of the Great Mother Archetype that he had encountered in the initial project meetings. He could use such information as a source for considering his next interventions, for guiding his staff in the conduct of their assignment or to prepare for other incidents that may have up. And, being caught up in the inflation, his own capacity for reflecting on his involvement in the situation was not available to him for personal development and competency building. For example, had

he been able to step back sufficiently from the incident, he could have used the feelings stirred by the encounter with the Executive Director to postulate a reflective question. Such a reflective question might have been, “How do I react when Mother is present and in what way does that influence my working relationships with women clients and bosses, if any?” Left unconscious, however, those feelings were given expression only through acting out anger.

The unconscious factors, having been left unacknowledged in this situation, provided no conscious data. Without deliberate engagement by the ego, the unconscious organizes events in a self-regulating and value transcendent way. If the Executive Director carried the projection of the Mother archetype, then the Center Director carried the projection of the Father-Husband-Son archetype as the masculine compensation to the strong feminine. Even as the feminine principle played itself out in a less than consciously desirable manner, so too did the masculine. The masculine was given expression through the Center Director’s assertion of his formal authority as director of the project and by wielding his logic as if it were a sword for “putting her in her place.” While this seems a negative cycle to reason, it is an option to a value transcendent function, such as unconscious self-regulation. Jung’s work on alchemy revealed its dark and horrific imagery and symbols as an unconscious compensation to Christianity. He revealed similarly dark compensations that occurred in the dreams and paranoia of his analysands, and referred to neurosis itself as a “window to the soul”; and Thomas Moore, a Jungian analyst of today, explicated this even further in his work *Dark Eros* (1994-). Transcendence operates at the collective and macro levels as well as the individual.

It means, fundamentally that the situation experienced by the manager does not exist anywhere other than at the intersection of her or his consciousness and unconscious. The actual, or objective organization of the system is created through the inter-play of the various consciousnesses in response to the unconscious content, both personal and collective, projected into the environment. Another way of saying this is that an organizational situation is much the same as collective motifs, or archetypes; that is, an unconscious energy to which some degree of consciousness has been given.

Individuation is a process and creates a psychological field in which the developmental issues play out in recurring fashion and varied manifestation until they are resolved. This balance between Mother and Father continued to be present in and influence the work of the strategic planning consultations, retreat and follow-up.

The Biweekly Consultations, Retreat, and Follow-up Meeting

Description

As mentioned above, during the period of May through October, a series of bi-weekly consultations between the consultants, the Program Manager and the strategic planning committee occurred. The general structure of these consultations consisted of a one hour consultation prior to the committee meeting with the Program Manager and assistant Program Manager, facilitation of a two hour committee meeting and then a half hour post-committee consultation with the Program Manager and assistant Program Manager. The post-committee consultations focused on debriefing the committee meeting and identifying what needed to be done for the following meeting, two weeks later. The pre-committee consultations were typically held two days prior to the next committee meeting and focused on preparing for the upcoming committee meeting. It was in the committee meetings, which were held by teleconference, that ten to thirteen committee members would come together, review and draft updates to the mission and vision statements, perform a series of fairly standard analyses regarding mandates, stakeholders, strengths, weaknesses, opportunities and threats and trends. The committee members identified strategic themes, drafted a strategic plan and provided inputs into and reviewed the retreat design. They also attended the retreat, incorporated comments from the retreat and made revisions to the draft strategic plan that resulted in the final strategic plan submitted. This group also began crafting measures.

The Program Manager facilitated the meetings with real-time, in-meeting support from the consultants. Consultants, and this included the Center Director, also provided just-in-time training to the committee members on each analysis performed. During the course

of these bi-weekly meetings, a new contractor employee was introduced through the Center Director to the Program Manager and became part of the “contractor team” providing services. She was introduced through an assignment to benchmark strategic themes and present her findings to the Program Manager. The Program Manager then asked if she could attend the next committee meeting to present her findings to the group. Her group presentation went well and the Program Manager asked if she could just continue on the strategic planning, “Because I’m down one consultant anyway.” The Center Director agreed to have the consultant work the strategic planning project. He also reminded the Program Manager that while the one consultant had left, he, himself, had come into the project. He inquired at this time whether she felt it necessary for him to continue on the project, given the addition of the new consultant. The Program Manager felt that he should, because the new consultant was at a junior level. Given changes in other assignments and corporate responsibilities, the Center Director was able to allocate and use some of his time on this project and the Program Manager’s request was sufficient authorization for him to be able to do so.

Frequently, during the meetings, the Program Manager would attempt to push quickly through the analyses and towards conclusions. Two of the participants typically acted as a counter to these “drives forward” slowing down and extending the analyses. One was a male medical doctor and the other a female government lawyer. The committee itself was populated with a mix of people ranging in experience from a stay-at-home-mom, a woman whose formal education had been only through high school, an administrative assistant, technical experts, research specialist, commissioned corps officers and the Physician and the Lawyer. Committee discussions often oscillated between science and humanistic considerations. Science is used here to categorize the technical, medical and legal points being made. These often focused on standards, experimental and test case findings, legal code and court precedents, or the mechanics of how things worked. The more humanistic considerations focused on how people would perceive and feel about things. One topic, which brought these two considerations head-to-head, was on whether or not the committee should include “compassion” among its published values. Those in favor wanted to stress that they would “strive to resolve cases in a timely, equitable and

compassionate way.” The argument on the science side was over the confusion the term would cause legally and the expectations that it could generate. These could be “quite varied,” “outside of our control,” and “end up being very contentious or litigious.” Then “folks would be hurt anyway and where is your compassion then?” Better to “have a standard process with no confusion that everyone understands.” Those Team members in favor of having the value included argued that stating their compassion was something they felt very strongly about. They felt it was okay if there was some confusion because in the interactions between program administrators and program users the value could be explained. One of the science-based advocates argued that such human intervention would reduce overall efficiencies, to which the administrative assistant responded by asking, “how can people talking be inefficient, we’re a human services program?” The “issue” of “compassion” remained alive all the way through the post-retreat follow-up meeting. Sometimes it was included in the statement, sometimes removed. At least once a month someone would bring it up, saying they “wanted to revisit the issue,” or that they knew ‘this horse had been beaten to death, but...’

In addition to the issue of publicly proclaiming compassion as an operational value, another theme to recur was an oscillation between hard science and folk wisdom. This presented itself in several ways. One as a referent to outside standards and precedents versus reliance on personal insights and experiential knowledge gained. For example, in discussing process times and the point at which legal representation should occur, some wanted to use best practice and established benchmarks as referents, while others wanted to draw upon their actual experiences. Protocol design also followed this suit with a tension between efficient logistical mapping and “what a person needs [in order to] know things are moving [forward] and it’s happening.”

Another way in which this oscillation presented was through the pace of discussions. When the science discussions were dominate, facts were quickly presented, “ratified” or agreed to and conclusions quickly drawn. Then it was time to “move on to the next agenda item.” Folk talk resulted in a slowing of the pace. It typically interrupted the science-based discussion, shared personal stories, spoke in simple vernacular and often

addressed “nagging” thoughts or feelings that just “won’t go away, like we’re forgetting something.” This back and forth between “facts” and “anecdotes” was the third way in which this science versus folk wisdom theme presented itself.

A third recurring theme showed through the behavior of the Program Manager and her interactions with the committee. Authority was vested in rank, social standing, or expertise for her. Her orientation to that authority moved between sycophantic and confrontation. She often sought to “soften” the science, while deferring to the “rightness” of it, and she frequently stated her points of view very firmly, matter-of-factly and in an I-dare-you-to-challenge-me fashion. These kinds of statements were sometimes qualified with, “its only my opinion, I have nothing to base on it, but...” Some personal data that was revealed across several of those semi-personal conversations that take place as groups come together for meetings, was that her father was a very well educated man and that he often seemed not to approve of her in areas of mental acuity or physical aptitude, but nonetheless considered her his “little princess.”

During the post-retreat follow-up meeting, the Program Manager’s boss remarked that the relationship between the family advocate chairwoman and the community had changed radically during the retreat. She had always been “antagonistic” and “identifying problems” and “blaming people” but “never did anything to change it.” “When you did that facilitation piece about hearing it the same old way and now it was time to think about it from how it could be changed, she got quiet. That meant something to her. When the group working on that issue saw her get quiet, they changed. She [the advocate] had joined another group and one of the group members came over to her and said she should really be with them. They even had a chair at their table for her. That guy who invited her over was her arch enemy.” He reported that they had “worked together” and the issue and strategies for resolving were well mapped out. They also had the start of a new working relationship. He went on to say “the whole process, all of the time and cost and the retreat itself was worth it because of this one thing.”

Analysis

What the pattern of the consultations shows is that the strategic planning project was taking shape through the interactions of the Program Manager and the group as depicted in Figure 4-3. That is, the mother-father relationship was activated within the group's collective unconscious.

On the level of family, it is the mother who is showing care, nurture and compassion for the child, perhaps a bit much so in the extreme, and the father who is advocating that the child be "toughened-up," or chiding the mother for being "too soft" on him or her, or "worrying too much." Within this group, this archetypal relationship presented as the masculine and feminine tendencies of law versus community. It also shows that "nature provides the means for overcoming nature" (Jung, CW 9ii). What I mean by this is that the activated archetype of the mother-father could present as both negative and positive and at both collective and personal levels.

Negative presentations are typically a case where the archetype has not had its value realized and is not being consciously integrated into the personality at either the individual or the group level. In these instances, the archetype "has" the individual, or group, and causes any number of unintended responses, perversions, or obsessions. Positive presentations of the archetype can likewise be understood as a conscious appreciation of the archetype and its integration into the personality as a whole. In this case, the more negative presentations of the father were the group's tendency for the adherence to the Law, whether it was the law of regulation and legislation, or the law of science in the form of medicine. The more positive presentation was the integration of the father and mother archetypes resulting in a balanced draft strategic plan that captured the approval and concurrence of the community as a whole. The final language of the value statements was found to be acceptable and of little consternation to most, and while the retreat participants identified differences and additions within the various analyses conducted, the strategic themes were very well agreed to, with only one being added and one being relegated to more administrative importance than program importance. The objectives associated with each theme were also generally accepted and retreat

participants expressed sentiments such as “building upon what was there” rather than revising, or finding them to be deficient.

One way in which unconscious archetypes are given expression is through the focal person (1991-67)The “focal person” is a concept that Dirx grounds in the influential group member literature presented by Weber, Genmill and Kraus, Campbell, Myers and others (Dirx 1991). As the social system begins to form and develop a variety of unconscious energies become activated and present in the world through relationships and interactions. It is not always desirable, or even helpful to attribute these manifestations of unconscious energies to the individual alone. Jung has said, for instance, that “every problem is a personal issue until the collective nature of the archetype is understood, then one can perhaps see that it is not all them and some of what needs to happen is more in the world” (verify exact quote and locate cite). The social aspect of the human psyche in hysteria was one of the primary reasons for the split between Freud and Adler.

Being a symbolic representation of the individual within a group means that the focal person emerges as an influential member of the group through his or her representation of the “deeper, largely unconscious concerns with which the group is struggling in its movement towards wholeness and maturity” (Dirx- 77). As the “Great Individual,” Dirx says that the primary, unconscious concerns of the social system constellate around the focal person and are given expression. The kinds of things that the group needs to hear in order to move to new level of awareness, or shift their position, are brought up and into the group through the focal person.

The role of the focal person is not permanent. Any individual may become a focal person at any given time within the group. The focal person emerges within the group situation. The essential characteristic of the focal person is that he or she “crystallizes, or constellates the latent, unarticulated emotional concerns of the social system” (Dirx-69). The focal person also has an ability to challenge the present order of things, the dominant culture, or the traditions. They assume the function of critiquing and challenging. The

focal person presents as a voice of transformation and encourages members to develop a new vision and commit themselves to the work of achieving it.

In this strategic planning case, what the group needed to do was integrate science with the deep-rooted feelings of raising a child that had been injured by a vaccine and the emotional stresses associated with caring for that child. While the group had members from throughout the vaccine injury community, they did identify themselves early on as a government program and as having legal, medical, fiduciary and administrative concerns. The voice of reason was prevalent while the very human aspect of suffering was minimized. This was interesting because the way the group came together was through a spontaneous, group emergent activity they called the selfing process. It was the way in which group members introduced themselves. As mentioned above, each member had prepared a written autobiography of how he or she came to be associated with this program and why it was important to him or her. They spoke of the injuries to their own children and their battles, of pursuing a career, happening upon the program and then never leaving because of their “love for it,” and they spoke of the work needing yet to be done and their dedication to completing that work. They then read and distributed these to one another. The conversation that followed was highly empathic, supportive and respectful. People commented on “feeling like I’m really working with people and not just government agents,” or “we’re all human, we’re in this together.” These self-acknowledging comments were of sufficient intensity to be accompanied by wavering voices and tears and moments of silence where people just sat comfortably with one another and smiled.

They took three meetings to go through this process and then it receded into the background, as “the real work” got underway. I say receded because it did not disappear, but served as a touchstone, something that everyone knew about everyone else. This knowledge helped to facilitate future conversations on difficult issues. One such issue was how to express compassion within their strategic plan. It is important to note that the Program Manager did not introduce this topic; it continued to be revisited long after the Program Manager desired. She attempted to “put this to bed” on several occasions.

During one consultation with the Center Director and the consultants, the Program Manager remarked, “I never would have thought that saying or not saying compassionate would be an issue. This situation has got to go away or we’re getting no where [not completing the planning].” This “situation” had emerged from a comment made by one of the parents in the group who had no more than a high school education. At one point, as values were being suggested and words and phrases put to paper, she interrupted the group saying, “I know all of that stuff about timeliness and adhering to the content of the law and being responsible for the money is important, but what about all of that stuff we said before? We need some compassion.” The first reaction of the group to this statement was silence, followed by the Physician, who attempted to calm the mother, as if she were upset. She replied, with a bit of ire, “don’t be that way with me, I’m not emotional. I think we need some compassion, we’re talking about kids that aren’t going to be kids anymore and what their families are faced with.” At this juncture, the Program Manager intervened and attempted to change the subject, “maybe we should just move on before this gets too hot.” The Physician, the Lawyer, the mother and the administrative assistant almost together said no, that everything was really okay and that the conversation needed to take place. The discussion around compassion took the remainder of the meeting. On the one hand, participants spoke of how they felt about injury based on vaccines and the way the government intervened. They spoke of how it was almost impossible for program employees to work these cases without being impacted by each and every case, “its not just a folder coming across the desk, you know you’re working for a child.” On the other hand, they spoke of what the legislation mandated, of the medical situation, the low probabilities for injury, the legal process and the many different interpretations of what it means to be compassionate. Such different understandings could cause vast variances in expectations and make highly emotional and sometimes contentious proceedings more so. There might even be some repercussions to the program with that wording; it could appear anti-legislation, as if the program were not doing its job. A part of the process involved a determination as to whether the child qualified for receipt of the injury benefit. There were instances when the child became injured that had nothing to do with the scope of this program. If money was denied, would that be seen as not being compassionate? During this meeting the

focus became one of attempting to define what individuals in the group felt was meant by compassion and then exploring whether or not terminology such as “timeliness,” “sharing information openly,” “applying standards of determination in the most favorable way to the case of the child” were actually saying that they were compassionate.

During the second group discussion, the Program Manager remarked that what she wanted to do was move forward with the strategic planning. The previous session had spent “almost all on the compassion word” and they had “a schedule” and were behind, and that while “that discussion needed to take place because of all the talk around it,” it was now “time to move forward.” She declared that she had “given some thought to this” and that the “best thing to do” was to have her Assistant Director write up a list of values and e-mail those to the members who could look over them and write up their comments. They would e-mail their comments back to the Assistant Director, who would then consolidate them and e-mail them back just prior to the next meeting.

As she completed her statement, the Physician replied that he wanted to talk about the compassion issue. He felt that “I don’t really think we have put this [discussion about compassion as a value] to bed and I would like to talk about it.” He added, “I know we have a schedule and everybody’s time is important and we want to get the plan done, but is it so important for us to write the plan or to address issues that come up?” The Mother who had spoken the previous week then said that, “last meeting’s discussion has been on my mind,” and that she, too, wanted to talk further. The attorney stated that she had done a bit of research on the word compassion in legislation and could say a little bit on it. A program employee, who had been silent the week before then said that he also wanted to continue the conversation. He felt it would be useful. The Program Manager threw up her arms and turned to the consultants and asked, “What do we do?” The Center Director responded that he had heard from five of the 12 and was curious about what others were thinking, feeling, or sensing. He suggested they go around the group and have each person state their name and what they were thinking, feeling or sensing right now. Two others felt that it would be important to have the discussion, with one expressing curiosity about the attorney’s findings. One said that what he was learning was that small things

can have big impacts on people and he wasn't sure what he wanted. Two were willing to talk further, but with the qualification that the discussion did not prevent the plan from moving forward. Two stated that they didn't need to talk about compassion because it wasn't an issue for them. When queried further, no one was opposed to the discussion. The two for whom it was not an issue said they were willing to go along in this case because it seemed so important to so many others and "isn't that what compassion is." The other two stood by their qualification and the one who was undecided said, "Well if you put it that way [go along is compassionate] I guess I can be compassionate"

The Center Director suggested that given that most everyone wanted to discuss compassion and no one was against it, they might as well as have the discussion they wanted, as long as they were able to work out an agreement with the two who had asked that it not preclude them developing the plan. The conversation focused on what would be satisfactory for all concerned and it was agreed that the compassion topic was really the "big value" discussion and everyone was more or less agreed with the other values on the list, a bit of "wordsmithing" was all that was needed. Therefore, they would have a discussion about compassion limited to no more than an hour, then go through the just-in-time training on mandate analysis. If the Assistant Director were still willing, they could have her e-mail the values list as mentioned earlier and everyone would come to the next meeting with their comments. The Program Manager joked, "I guess I wasn't even needed on this." Everyone laughed and the Physician stated that wasn't so. He then began the conversation on compassion without offering any explanation as to the value added by the manager.

During the conversation, the Physician reversed his stance from the previous week. He now argued for including compassion as a value statement. He grounded his argument in the Hippocratic oath taken by physicians and a similarly vague decree to do no harm and assure the welfare of others. He spoke movingly about feeling every time that he gave a child a vaccine, or encouraged their caregiver to get them one, that maybe this would be the child who would be injured. There was a need for vaccine, he asserted, "even if sometimes you feel like you're playing roulette with someone else." The Mother had

also reversed her stance, arguing this time against including the term, because she had spoken with other parents of vaccine injured children during the previous two weeks and she now better understood the confusion and miscommunication that might happen. The Lawyer had researched legislation and court cases. While the legislation did not speak to compassion and there had been no judicial decisions for or against compassionate administration, there had been judges' statements and briefings that had mentioned and urged compassion. There was even one case that had been decided in favor of the child because the evidence seemed ambiguous. That judge had stated that in making his decision he had considered if all else were equal, then there was room for compassion.

The hour discussion ended with no decision being made. It was agreed that the Physician and the Mother would draft a value statement together during the next two weeks and get that statement to the Assistant Director for inclusion on the list. Everyone could then review it and make comments. It was thought that through this process the value statement would become final along with the other statements. This did not happen. During the mandate and stakeholder analyses the topic resurfaced. It was considered that even if not legislated, perhaps they had an informal mandate to act compassionately. In conducting the strengths-weaknesses-opportunities-and-threats (SWOT) analysis, compassion surfaced as strength, a weakness and an opportunity. The final wording of the value statement included in the strategic plan to be distributed during the retreat did use the term compassion in a way that was supported by all of the committee members. Its use received general accolades at the retreat.

As Dirx had found, the Program Manager was not the leader of this group. It was not that she had lost control. Rather, her control was limited in scope. Largely the group itself determined its own movement. The group was driven in its organization, pace and prioritization of issues by this one topic that would not go away. By the fifth meeting, committee members at large were remarking that it seemed as if the topic would never go away. One member even queried "how can a topic keep coming up, we are people, we ought to be able to say no more discussion." The topic continued to present through a focal person. This role was filled by different people at different times. At one point, it

was the Physician bringing up compassion. Another time the Mother started the discussion, and at yet another meeting one of the program employees. Even the Program Manager influenced the orientation of the group to the topic in her early remarks and later in the process when she stepped back and just let the discussions take place. In each case, an employee felt the need to “bring the issue up one more time,” even asking for the group’s indulgence. Each time the topic was brought up, the one bringing it up held an influence, or persuasion over the others evidenced by the changing of minds and the ongoing reconsideration of the value. The topic itself became a way of understanding stakeholder inputs and mandates, for example, and for envisioning opportunities might be available for their program.

Quite far along in the process, during a pre-teleconference consultation, the Program Manager mused, “This whole compassion discussion is very interesting.” Her father had been a very intelligent man and had always been “logical,” whereas her mother had ‘always been the kind of person who just cared about everybody.’ She mentioned that this had been difficult for her growing up, she could never figure out the best way to be, and sometimes even now she found herself being more like her father because that seemed better for her work. The group taking the time to discuss and explore how both science and compassion could be integrated was what she found interesting. It was at this point that she stopped attempting to stop the discussion. She began to let not only this conversation, but other conversations that were unplanned, but emergent, have time in the process.

As shown in Figure 4-3, the ego-Self axis extends through the group, the individual and into the environment. The tension between science and compassion, or Logos and Eros as Jung describes it, is a very ancient and archetypal psychological relationship. In this case, it was the group, of which the Program Manager was a part, who defined the situation—a need to reconcile science and compassion. That definition had a very concrete and organizing effect on the planning schedule, the way each meeting was organized and ultimately on the way in which information was cataloged and associated by the group and the manager. Its final disposition was well received by the community

as a whole. That ego-Self axis is a two way path, and in this case, the tension being played out between the group's shadow and its conscious desire was observed by the program-manager's ego as reflecting an issue in her own life. The method of the group was sufficiently rich enough for her to consider its use in her own matter.

Dirkx's theory of the focal person has helped us to see how it is that unconscious material can present within a group and present in such a way as to be an organizing energy for the world around us. What might movement through the psychological field, as it is illustrated in Figure 3-1, look like? Boyd has found evidence of cultural and social systems, as well as individual personality systems, to be components of the overall group structure. Jane Russell's Saul has found evidence in group behavior that shows this organizing activity within groups to occur through "episodes" of individuation. Episodes are periods of observable behavior that are consistent with the developmental issues through which an individuating person must pass.

In studying a learning group, Saul observed behaviors such as the discovery of newness, empowerment, reflection, confusion and turmoil that seemed to move individuals and the group forward developmentally (Saul 1991). She categorized these behaviors as episodes of individuation because they progressed in a manner that closely resembled Jung's theory of the individuation process. For each episode, a group behavior was indicative of individuation occurring within a member of the group. Development between the individual along the course of individuation and development of the group into a more integrated, self-aware and higher functioning entity occurred in a mutually reciprocating way (Saul-155). Saul coded her findings into six categories, such as "discovery of newness," "empowered behavior," "turmoil," "integrating opposing behaviors" and so forth. She states that there was no indication that these six categories were the full spectrum of individuation behaviors at the group level, or that a group needed to go through all six, or even most, or that encountering an episode necessarily meant that one would resolve the issue and move forward in a more developed way at both the individual and the group level. One might become stuck in a particular episode. Nor was Saul making a case that the stages of individuation needed to be categorized as she coded

them. Rather, her labeling was, for her, a descriptive way of conveying to others what she was observing within the group that correlated to individuation (Saul, p.).

The model of the psychological field, Figure 3-1, shows six moments of psychological relationships that describe individuation as a field of relationships and not in a progressive developmental program. As described in Chapter 3, the six psychological moments include many of the kinds of behaviors observed by Saul. The model describes a field, rather than a progressive program, because like Saul, observations suggest that a group may or may not progress in a step-wise manner, encounter each moment, or even encounter most. The group may become stuck at a point for varying lengths of time, they may construct elaborate projected identities, or they may revert to a moment encountered earlier. As stated in Chapter 4, the fundamental psychological relationship of the ego-Self is a defining factor of that psychological field and of the situation and the manager-leader involvement in that situation. If, as depicted in Figure 4-3, the fundamental ego-Self relationship is transferred, or projected, onto the manager-group structure, then the observable individuation behavior should manifest in association with a group development issue. It is also practical to assume that the focal person described by Dirx, as point of expression for latent group issues, would be the mechanism through which these episodes would arise. And, that development within the individual would lead to development within the group and that group development would facilitate some degree of individual development.

Precisely this relationship between the outer and inner worlds of persons can be seen in the relationships within the group, between the group and the Program Manager and between the Program Manager and the consultants.

In groups, as in the mother-child or ego-Self relationship, there is a moment of undifferentiated wholeness. The group sees itself as an entity and experiences a codependency, or symbiotic relationship between individual members and the whole that is in place. This was evidenced in the period of September through May, when the group was efficacious and no individual felt as if a team meeting would be beneficial unless

every member could attend. Their group identity could not withstand absence, or differentiation. Individuality had not yet emerged and this was reflected in statements such as, “there is no use in getting together if we can’t all be on the call [teleconference] because we haven’t become a team yet,” or, similarly, “We’re like newborns, we can’t survive alone yet.” Their inability, at this time, to meet when one or more members were absent, takes on greater significance when it is contrasted with the post-May period. After the May meeting described above, group meetings were able to continue and work was able to proceed even when members were absent from the group. In fact, norms, such as note sharing, offering to talk on the telephone with an absent member to catch them up and other ways of keeping “everyone in the loop” when “work or life happens” were established. When this particular group is compared with groups generally, we find that there is much variation in how teams form, at what point norms are established, what those norms are, and how each team handles the absence of team members. In another group within the Department of Defense, for instance, the process for forming a team includes developing a written team charter, of which one of the elements is communications mediums and how members will stay up to date when absent. Not only did this group not develop a written team charter, but they resisted initial suggestions by the consultants to make one. The identification and sense of team as “all together” was something that existed within this particular group of people. This symbiosis also drove the urgency that the Program Manager placed on the May meeting. The Executive Director’s failure to acknowledge this state of being directly led to the contention and an experience of an escalating situation.

As the group spent more time together and shared experiences, individual personalities and other group factors, such as environmental constraints, materialized. This was a moment of emergence. In the life cycle of people, the infant developing into child sees everything as new and interesting and its ego begins to emerge from total identification with the mother to appoint of some sense of self. This same discovery of newness can be seen during moments of emergence within groups as the individual personalities form and members begin to assert themselves (Saul 1991). Discovery behavior expresses an internal process of discovering new talents, attitudes, feelings and interests. Even as the

group gains new visions, or begins thinking outside of the box, the capacity within the individual for doing the same increases (Saul 1991). As the individual gains a new awareness of their own talents and abilities for doing things, it influences their perception of what is going in the group. In this strategic planning case, individual members were discovering something new about their associations with compassions and what they wanted their efforts to express. This coincided with their own increasing awareness about their personal commitments and involvements in the program. This was evidenced by the highly personal and impassioned manner in which the discussion progressed. It was also evidenced by the shifting of stances on the topic, such as happened with the Physician and the Mother when they reversed roles.

Another indication of emergence is empowered behavior as the ego boundary forms and solidifies. Empowerment is an increased sense of autonomy and a new affirmation of self-worth and confidence (Saul 1991). The Physician seemed already self-assured, such as when he challenged the Program Manager's plan for ending the discussion. That led to the Mother's immediately feeling empowered enough to support his stance in that second meeting, and in later meetings to pause the process and return to the compassion discussion, identify topical links back to the issue, or even initiate conversations. As individuals within the group, became empowered to speak about their feelings and thoughts, and as influential members within the group listened to what was being said and genuinely considered the points being made, behaviors changed and the Program Manager herself became increasingly empowered in integrating her own contrary values around objective fact and subjective experience. This lessened her need to control the group. As that control receded, the autonomy and process grounded authority of the group was able to present in constructive, rather than resistive ways, enabling sustained disagreement, such as the value of stating compassion to occur while progress was still made towards the end result. In fact, that sustained disagreement allowed for higher quality--a more encompassing, fuller and more broadly accepted--value statement to make the final cut and for the Program Manager and other employees work through individuation issues of their own.

In the overall individuation process, empowerment occurs because the ego attaches some portion of the Self to its own sense of self. It inflates (Edinger 1992). The Team, through multiple members, began to attribute leadership to itself. It persisted with discussions despite the efforts of the Program Manager to lead the group elsewhere. This degree of inflation was not bad. It enabled an issue, the group needed raised in order to progress, to surface and gain substance. Had the team not felt empowered, that issue might not have been grabbed when it emerged and the group might have carried on without reconciliation of this basic theme. What is important to remember is that the individuation process is a self-regulating one and that the oscillation between over identification and inflation is followed by an alienating experience. It is precisely this oscillation that channels the psychological energy required for development (Edinger 1992). In the individual, alienation is often marked by confusion, fear, abjection, a “dark night of the soul” and other forms of depression depending upon its degree. In groups, an indication of an alienating moment is indicated through turmoil and confusion.

Group turmoil expresses an underlying and intra-personal confusion, chaos and pain. The turmoil in both the group and the individual varies in degree and significance according to the situation. Group turmoil manifests an inner state of confusion, chaos and pain (Saul 1991). It was expressed in the very formation of the group itself during the May miscommunication situation. At that time, what was confused and ambiguous were the relationships among the various managers as representatives of their respective organizations. But what was also at a point of confusion was the Program Manager’s relationship to her strategic planning committee. A large portion of her angst and frustration over the consultants’ unavailability was due to “not wanting to lose the momentum,” and “wanting to move forward while I have them all together.” She was relying on them and was without direct control over their decisions and actions. The Program Manager was at the juncture of shifting from dependency on the group to becoming inter-related. Her first attempts, seizing control, were frustrated, by the Physician, for instance, and later by the way in which the group continuously stayed with a topic, such as mandates, trends and critical themes until they felt it discussed sufficiently, despite the manager’s desire. The Program Manager did recognize that

control was not working. A good amount of the consultations before and after the work groups were spent on discussing, practicing, and assessing different ways of responding and talking with the group members.

The continual revisiting of the topic of compassion also signified an inner turmoil. They struggled to reconcile their values with their administration, use of, and involvement in the program. The way through alienation often involves interpreting opposing values. The individual making it successfully through the mid-life crisis, for instance, and avoiding the fate of being the “crotchety old cuss,” is a result of finding positive qualities in those values previously thought only negative and then using these values in one’s life. As Assigioli found, the individual may accomplish this through a direct encounter with their shadow and direct passage through the feeling of alienation, or in a more indirect way in which one identifies with a projected image of oneself within the environment. The revisiting of the topic of compassion signified an effort to integrate different values, another moment in the psychological field of individuation. Integrating differences comes with the experience of togetherness, where there was none before, within oneself or with the parts of one’s world (Saul 1992).

This inner integration was reflected in the group through the way in which the discussions were discussed. Key members of the group, particularly the Physician, the Mother and one program employee, frequently shifted sides. At one time one of them might be emphasizing the importance of the more legalistic and scientific terminology, at another time he or she might have completely reversed his or her stance and found grounds, such as the Hippocratic oath, or legal precedent for being compassionate. As the conversations progressed, people spoke in ways that reflected a growing synthesis, or integration, of these values within themselves. Linguistically, this occurred in an increased use of the word “and,” as in, “we need to show both the hard and the soft,” and a shift towards the synthesis as a need. The Program Manager also reported that this integration within the group is what made her aware of the “science” and “compassion” of her parents, the influence of that “conflict in me” in the group and resulted in actions of self-reflection and a lessening of control attempts within the group.

Certainly the production of a value statement using the word “compassion” to express the program’s valuation of efficient process and forthright communication exemplified the integration of the opposing Logos and Eros values. But also important to this episode of individuation was the “selfing” exercise that spontaneously arose within the group and provided a baseline of knowledge about one another that allowed for the holding of differences and a means of acting and communicating compassionately with one another. They took on the very value they were discussing in an integrated way.

Self-reflection and accountability are an indication of continued integration and a move towards differentiated wholeness. The behavioral mode of operation within the group was one of self-responsibility and accountability from the start, as well as a predisposition towards reflection. This was reinforced as the group progressed and the Program Manager gained insights into what compassion meant for her personally, the mother-father relationship, and discovered a new ways of interacting with the group members other than dependency and control. As she gained this awareness, the group was increasingly more involved in decision-making and took increasing responsibility for the outcomes.

An important aspect of this was the involvement of the focal person within these episodes of individuation. An individual’s increase in personal awareness seemed to coincide with the extent of their influence within the group and their expression of a latent unconscious factor around which the group organized. This occurred at both the level of groups members generally, as with the Mother adopting a more self assured stance with regard to her opinions, learned to express them in ways supported by data and contributed to other member’s shifting their views, or taking away personal insights stimulated by the group work. It also was revealed in the behavior of the manager-leader, who’s influence within the group as a manager and administrator increased as she ceased to attempt to control the discussions emerging within and being moderated by the group itself. Attempts at controlling the discussions were actively resisted by individuals and flagrantly confronted. As the Program Manager lessened control, her opinions on matters were

more readily explored by others and contributed to their framing of mandates and strategic issues. Her concerns about and requests to accelerate the strategic plan development and make the retreat in early October were also more fully respected as a formal authority and as expert knowledge about the “government process.” Members actively began regulating their discussion pace and taking responsibility. For instance, during one meeting, one of the members was to have completed an analysis of opportunities. That was not done. He spoke out during the meeting saying, “That was my responsibility. I didn’t do it. I apologize for not getting it done, I know it’s slowing us down.” He then completed it that night and e-mailed out to the group members.

In addition to these dynamics’ resulting in a product that was well received as a strong baseline within the retreat of stakeholders, the interchange, unconsciously, moved forward development and increased personal capacities. As such the psychological energy of the group began to address the Mother-Father issue in a more consciously positive way. This energy carried over into the retreat itself. The parent advocate, for example, had entered the retreat in an “antagonistic” and “criticizing” manner indicative of a negative animus, or negative masculinity. This negativity had been received through a nurturing group orientation and receptive facilitation that allowed for its integration. In the end, it was precisely this integration that had resulted in the only new strategic theme being added to the plan and a new community dynamic and relational structure that the Program Manager’s Director stated, “was, itself, worth everything it had cost to do the strategic planning.” During debrief, he addressed the Program Manager and the key program employees, commenting that he had noticed they “didn’t get into a confrontation,” with the parent advocate. He also commented on the generally more positive way he had seen everyone working together and considering the plan. He emphasized that he had had very strong concerns going into the retreat and on more than one occasion had thought to cancel it. The stakeholders--pharmaceuticals, justice officials, lawyers, physicians and citizens--had traditionally been a “very contentious group.” The program office had traditionally had to play “peace keeper,” a role they found to be ‘tiring and not very productive.’ The Program Director commented that the air just seemed to be so much more cooperative and constructive.” Program employees

commented that their attitude going into the retreat was very different. One reported feeling curious about what might happen, another that they wanted to just see how differences would be handled and a third that “even if things got heated” she knew it was just the process. They directly attributed these changed attitudes directly to their experiences with the “selfing-process” and with the way in which they, as a smaller group, had been able to sustain their own differences long enough to come with satisfying solutions for everyone.

Jung says, that “Bidden, or unbidden, God is present” (Jung). The unconscious is a self-regulating process that seeks balance in a holistic and value transcendent way. It relates to the ego and the ego to it in an overarching pattern of ego individuation that oscillates between inflation and alienation in varying degrees. This process of individuation operates at the macro level of groups, societies and nations and at individual and intra-personal levels. As individuals come together into groups, they bring their history, culture and collective content with them (Lewin, White). In so doing, they lay the attractors around which the group’s unconscious and its shadow will constellate, as in this case. It is common practice to use planning teams when developing a strategic plan, or a change management program. In addition to all of the rational reasons about stakeholder participation, buy-in and ideas, planning groups provide a critical mass at retreats for influencing the larger group. They are a critical mass not only of knowledge and advocacy, but also of attitude, capacity, belief and situational definition, attributes driven by unconscious contents.

CHAPTER 8: CONCLUSIONS AND IMPLICATIONS

What the cases within this dissertation have shown is that the situations people identify do not exist *de facto*, but rather are a set of subjective meanings produced through the relationship of their ego to the Self. One way of providing a final summary image of what this means is through two brief metaphoric illustrations. The first of these is an alchemical picture used by Edinger in describing the individuation process. The second is a story told to me by an organizational and management consultant colleague of mine.

The ultimate goal of the alchemical process was obtaining the “philosopher’s stone”—the ancient symbol of the source of all wisdom—through the work of chemical experimentation upon metals. In an analogous manner, the goal of the individuation process is to achieve a conscious relation to the Self. Jung has shown alchemy to be an expression of the individuation process, and the Philosopher’s Stone to be a rich and complex symbol of the Self (Edinger, 1992, 260-261). In the alchemical corpus there is a remarkable painting of a country village. Within the picture all manner of normal daily activity is depicted. In addition, small perfectly formed stone cubes are shown as falling from the sky, lying along the ground and scattered throughout the assorted activity of the village. These are representations of the philosopher’s stone. The title of the drawing is the “Ubiquity of the Stone.” The meaning the painting aims at is that nothing exists separate from the Self and that the Self is both ubiquitous and material at the same time it is spiritual or non-material. Stone is an interesting representation for the Self, as it has a property of being hard, solid, and the substance from which all other earthly matter is made. When this quality is taken into account, the picture also conveys the paradoxical meaning that the Self is present in everything at the same time it is separate from—in another dimension—the world we perceive. Being in everything is not limited to material things, but includes the material actions we take, for example, as we organize and respond to our world. Jung says:

It is possible...to relate so called metaphysical concepts, which have lost their root connection with natural experience, to living, universal psychic processes, so that they can recover their true and original meaning. In this way the connection is re-established between the ego and projected contents now formulated as “metaphysical” ideas (CW, Aion, 9ii, par. 65 and reproduced in Edinger, Ego and Archetype, p. 199).

Not recognizing the existence of the Self within organizational phenomena and the management situation as an expression, or indicator, of the underlying relation between the ego and the Self has been a fundamental flaw of the situational management literature. From a perspective wherein this basic human relationship is acknowledged, the ideas of controlling, containing, and predicting, all hallmarks of the meaning of management are seen as precisely the wrong orientation.

A story told to me by a colleague provides another metaphor for this lesson. It focuses on an older man who was a stereotypical workaholic. He was almost never away from his desk, working through lunch and, many times, dinner. He arrived early and always left the office very late. He brought work home to do when he did leave the office. This man's assistant resigned and he was in need of hiring another. He posted the appropriate hiring notices and interviewed several candidates for the position. Finally, he settled on one young man whom he perceived as perfectly suited for the job. A consultant, whom the workaholic man had hired to help him find the appropriate replacement, advised strongly against the candidate. The workaholic man, however, disregarded everything the consultant said. He said he really liked this young man and believed that he would do well in the job because “He is just like me.” So he hired the young man. It turned out that young man was a fitness and health fanatic. He never worked through lunch, but rather went to the gym, or out jogging. He left the office at a reasonable time every day and did not work the long hours that his boss did. This led to confrontations and a general tension between the young man and his workaholic boss. Shortly after being hired, the young man quit the job and it remained vacant. The next year the man, who continued to work excessively, had a heart attack.

What was happening in this situation is that the older man's ego was completely out of balance in an inflated way. He felt personally responsible for everything, as if he needed to do all of the work or it wouldn't get done. He was fixated on control and hard work to the extent that the psyche projected this value onto the younger job candidate. As a result of this imbalance, the shadow archetype was activated. In such cases, the psyche arranges an encounter in actual life with the neglected archetypal figure. It thus led the man to the distorted perception that the job applicant he hired was like him when in fact was the opposite of him. The developmental challenge thus set up for the man was to reconcile with his shadow by learning to work with and become somewhat like the new assistant, thereby correcting his imbalanced psychological state and leading to a lifestyle that involved more self care and stress management. He failed to meet this challenge and as a result was given another opportunity to reflect about himself—i.e., as he lay recuperating from his heart attack.

When we move from an individual level, such as the workaholic in the above story, to a broader organizational context, such as the situational management cases presented in this dissertation, we see that the manager-leader role and the management situation are themselves projections emanating from a collective unconscious and, just as with the projection onto the young man, functioning in a self-regulating manner to restore a proper ego-Self balance. These cases show how the social world, that is, the immediate situations with which administrators are faced in doing their work, are subjectively ordered sets of meaning stemming from activity within the psyches of individuals and acting back upon the very people who are attempting to manage. In focusing on the juncture of management and situation this study shows “man as rational actor” in a new light and provides evidence that legitimates the existence of the unconscious and its influence in both public management-leadership and organizational situations. In this way it has sought to extend the perspective of the mainstream public management and organizational theory literature—specifically, situational management theory. Its objective has been to thereby contribute to remedying this neglect of the unconscious dynamics in public management and organizations. Many more studies are needed, though, studies both of the sort for which the present study attempts to provide a model,

and other, related studies from related theory perspectives that can illuminate other aspects of the underlying dynamics of the psychological structure of the management situation.

Involvement of the unconscious in our public organizations and the management of situations means at root that people are themselves processes rather than finished entities. As processes individuals are evolving through their interactions with the world around them. We are linked, in a most basic way to our societies, and to the phenomena within them, such as our organizations. As we act with them we act upon ourselves. This has some important implications for public management and organization theory.

If the public administration literature and theory is to be relevant to and inform public administrators about what to do next, then public organizational and management theory must acknowledge the existence of the unconscious as a factor in their policy, program, administrative, cultural and social inquiries. One example of what I mean here is a story told by James Hillman, a Jungian analyst and founder of archetypal psychology. He describes a time when a well-known city council asked him in to comment on its plan to build a recreational lake. Hillman addressed those concerns typically described as “immediate,” “direct,” or “practical.” In addition, though, Hillman also moved beyond the literal and considered the need of that city for moisture within its soul. Such consideration allowed him to comment that there existed no pool of reverie. That the city tended to concretize whatever imaginative ideas emerged. This led to a reconsideration of how the recreational lake and surrounding area might be designed and even the extent to which the recreational lake might not be the needed intervention.

Another way of saying this is that, if theories are to inform policies, programs, administrative procedure and organizational structure, then those very things must be considered as a *somatization*, that is an embodiment, or material form, of unconscious content and process. The Self, the Collective Unconscious, the Personal Unconscious and their contents are a real factor in what we see as being problematic and how we go about addressing it.

This study suggests that individuals entering and working in public manager-leader roles should recognize that the role they fill is not theirs alone to act out, nor are the situations they encounter exactly as they see them. Rather, the role and the situation are a collective process. Rather than an orientation toward analysis and control, this requires a more reflective and considered orientation, such as that described as a “theory competency” by McSwite. The implication for teaching public administration is, as McSwite says, including in curricula for teaching MPA development of an “attitude or process of reflection that can be employed to inform practical action” (McSwite 2001- in Theory competency for MPA-Educated Practitioners). That is, an emphasis on developing the capacity for individuals to “approach administrative situations that achieves something like what people mean by the term ‘principled action’,” such that one “functions to “structure” the perspective of the actor rather than being “structured by” the perspective (the role position, personal attitudes, or stakes) of the actor” (McSwite 2001).

Doing this means cultivating a capacity within individuals to view the tools, skill sets and technique that they are developing not so much as instruments for managing a situation, but as windows for viewing the soul of public administration practice and the societies it seeks to sustain. Jungian theory and the cases presented here tell us that bidden, or unbidden, the unconscious is present. Acknowledged, or unacknowledged, we are both individual and a part of a collective. Admitted, or not admitted, we are more human becoming than human being.

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