

THE PERSONA OF RATIONALITY

by

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TABLE OF CONTENTS

DEDICATION	ii
ACKNOWLEDGEMENTS	iii
	<u>page</u>
CHAPTER I	1
CHAPTER II	29
INTRODUCTION	29
THE CONSCIOUS SIDE OF THE HUMAN PSYCHE	35
The Persona	38
THE UNCONSCIOUS SIDE OF THE HUMAN PSYCHE	44
The Shadow or the Personal Unconscious	45
The Collective Unconscious	58
The Anima and Animus Archetypes	71
THE INDIVIDUATION PROCESS	92
SUMMARY	106
CHAPTER III	113
INTRODUCTION	113
THE RATIONALIST STRUCTURE OF THE ORGANIZATION	118
The Classical Theorists	118
Mechanical Equilibrium Model	135
Open Systems Theory	137
Contingency Theory	141
An Extension of Post Weberian Rationalism	143
RATIONALIST DECISION MAKING IN THE ORGANIZATION	150
CONCLUSION	166
CHAPTER IV	175
INTRODUCTION	175
THE LIVES OF FREDERICK W. TAYLOR AND MAX WEBER	180
The "One Best Way:" A Study in Obsession and Imbalance	181
The "Ideal Type" and the Suppression of Passion	202
THE LEGACY OF TAYLOR AND WEBER	214
The Gamesman of The Private Sector	220
Irrational Passion in the Public Sector	227

The Irrational Adaptives: Lust for Power and Glory	229
Normal Positives: Productive But Emotionally Underdeveloped	233
The Irrational Nonadaptives: Severe Disturbance	235
The Normal Negatives: Adaptation and Disturbance	238
CONCLUSIONS	239
CHAPTER V	243
INTRODUCTION	243
THE THREAT OF COLLECTIVE IDENTITY	244
THE INFLUENCE OF THE MOTHER ARCHETYPE	254
The Company Man and the Mother Archetype	263
The Gamesman and the Mother Archetype	269
THE FATHER ARCHETYPE	279
Ritualistic Rule Conforming Behavior	284
Authority and The Dialectical Structure of the Psyche	290
The Hawthorne Studies & The Psyche's Dialectical Structure	298
CONCLUSIONS	307
CHAPTER VI	311
INTRODUCTION	311
THE ORGANIZATION SHADOW AND LACK OF FEELING	319
THE ORGANIZATION SHADOW AND AUTHORITY	323
THE PERSONAL SHADOW AND THE ARCHETYPE OF EVIL	324
CONCLUSIONS	330
CHAPTER VII	333
INTRODUCTION	333
INTEGRATION OF THE UNCONSCIOUS IN THE LIFE OF FRANZ KAFKA	342
Collective Ideals	344
The Shadow	346
The Anima	349
The Connection Between Anima and Shadow	351
Individuation	353
Integration of Persona, Anima, and Shadow	354
INTEGRATION AND THE CREATION OF BALANCE IN ORGANIZATIONS	363
Gestalt and the Balanced Organization	365
CONCLUSIONS	380

CHAPTER VIII	385
INTRODUCTION	385
CHANGE AND THE NATURE OF REALITY	386
STRUCTURE OF THE BALANCED ORGANIZATION: MANAGERIAL IMPLICATIONS	397
CONCLUSIONS	423
CHAPTER IX	430
BIBLIOGRAPHY	436

CHAPTER I

INTRODUCTION AND OVERVIEW

In this dissertation I conclude that over assertion of the conscious attitude as reflected by the rational organization impedes the human individuation process and suppresses the feeling side of life in a harmful way that could have societal repercussions extending beyond the individual. Generally, that the rational organization has deleterious effects upon the individual is not a new conclusion. Other organization theorists have drawn similar conclusions regarding individual development. What is different is that I have used Jungian depth psychology of the unconscious as the foundation for my interpretation and analysis of human behavior.¹ Accordingly, the Jungian

¹ While there is a growing body of social science literature that seeks to relate Jung to contemporary life and our institutions, thus far, little work has been done by organization theorists that relate Jung's psychology of the unconscious to the rational organization. Consequently, this work represents a relatively recent departure in the field of organization theory. Most of the Jungian applications, thus far, have sought to relate particular psychological types to behavioral preferences. It should also be noted that Jung himself did not write about contemporary organizations in relation to rationality and the unconscious. However, he did write about the dangers of what he believed to be our over rationalized existence, as well as the problems inherent

framework opens up a whole new multi disciplinary approach to the study of complex organizations. In addition, the Jungian approach offers a new perspective with which to view organizations that represents a major departure in the field of organization theory and behavior. There are three such major departures. First, the life and significance of the unconscious is acknowledged along side of the conscious. Second, the focus in the organization is on the individual in contrast to managerial effectiveness and the goals of the organization. Third, a whole new ontological framework is created that permits a linkage between the individual and the collective.

The corner stone that permits such a departure from traditional organization theory is the framework that I have developed from Jung's work on the polaristic structure of the psyche. Before proceeding any further with a discussion of the direction that this dissertation takes us, I briefly outline some important characteristics of the structure of the psyche that are important to the overall framework of the dissertation. In essence, I maintain that if the structure of the psyche is polaristic, then we should consider the nature of our human reality within a similar

in large collectivized enterprises, and I believe that this dissertation is consistent with an orthodox application of Jungian principles to the rational organization.

framework. The dialectical, or polaristic, structure of the psyche means that it is made up of processes whose energy springs from the tension that exists between all kinds of opposites. It is the tension between the opposing, or contradictory, forces that creates the psychic energy that is life giving. The constant tension between the opposites means that there can be no position without its own negation. Both poles of any opposite are connected, consequently, it isn't possible to eliminate either side.

Also, crucial to my analysis, and flowing from the dialectical structure of the psyche, is the fact that the psyche is made up of two incongruous halves; the conscious and the unconscious. Consistent with the polaristic structure of the psyche, all psychic energy springs from the tension between these two complementary parts. Since it isn't possible to eliminate either side, a relation must be established between the two that permits a balance. Accordingly, both sides of the psyche must be acknowledged and permitted their rightful existence. This balance is essential for psychic health. Another important feature of the psyche is its compensatory and self balancing nature. This means, very simply, that what goes down must eventually come up. If the natural balance of the psyche is disturbed by repressing the unconscious, sooner or later the

compensatory function of the psyche will seek a natural restoration of its own equilibrium. If the unconscious has been obstructed unduly, or been denied too much, it will react destructively as it seeks to restore its own balance.

The preceding represents the basic foundation and framework of the Jungian approach. It should be evident, that any Jungian interpretation of organizations requires that the life of the unconscious be recognized.

Accordingly, this dissertation represents a major departure from the traditional treatment of organizations, since the existence and influence of the unconscious has been largely unrecognized. When its existence has been acknowledged, the emphasis has been on controlling it in some way in order to further organizational aims. In practice, such control has constituted the major managerial approach since the onset of the industrial revolution. However, given the compensatory nature of the psyche, this has very adverse consequences for the individual as we will see. It is noted that the school of organizational humanism may be considered one attempt at introducing the life of the unconscious into the organization, in that the intention of this school has been to put the individual in touch with her or himself and in the process bring more feeling into the organization. This school of thought may be viewed as a natural response to the

negative vision of human nature that is so apparent within the dominant Weberian model. However, the "humanist" school does not deal with the question of how to confront the unconscious in the organization. Furthermore, there is no dialectical vision of human reality where it is necessary to recognize that good and bad are inherently human. Rather, in the school of organizational humanism, all of the emphasis is essentially on the goodness of man.

The second way that the Jungian framework of this dissertation represents a departure in the field of complex organization theory and behavior is the focus upon the individual. A Jungian framework requires such a direction because the entire focus of depth psychology is on the individual and the quest for human individuation. The value of the individual is central to all of Jung's work. Accordingly, the purpose of a person's life is to realize the individual true Self, to discover one's innate uniqueness and to become a separate unity or whole. This is the essence of the human individuation process, which culminates only with an integration of the conscious and unconscious sides of the psyche. Whether we are aware of this or not, we all seek such wholeness. This is the very essence of life and our existence. Consequently, any Jungian interpretation of organizations must focus on the

individual. This stands in stark contrast to traditional, as well as most contemporary theory where the focus is upon organizational effectiveness. Here the individual must be subordinated to the goals of the organization. In practice, such a focus can only fragment the individual's wholeness. Consequently, when the focus is on the goals of the organization or its effectiveness, the individual is denigrated. The purpose of life is to become whole, not to become an effective member of an organization. Those theorists, within the traditional framework, who have acknowledged that such an organizational emphasis, in practice, is harmful to the individual have still maintained a focus that is directed toward achieving the ends of the organization. This can be seen in the human relations school. This particular school, signaled initially by Barnard and the Hawthorne studies emphasizes the social aspects, or the so called human element, of the organization. Emphasizing the social needs, drives, and attitudes of individuals, this school suggests that employers cannot respond "rationally" to rules, hierarchical authority and the like. Consequently, they have extolled a more human-oriented approach to management. This school of thought can be seen as a natural response to the harshness of scientific management. However, the human relations

school has kept one foot firmly within the rationalist camp, and the ends of the organization have remained foremost. The primary reason for treating employees more humanly lies in the belief that such treatment will entice the employee into acting in accordance with rational principles. Consequently, from this perspective, the only adequate theories of human behavior are those that illustrate that man is predictable, hence can be controlled. As noted previously, this dissertation departs, necessarily, from such a framework. There are, however, some implications for organizational effectiveness and these have been highlighted where they are most evident.

Despite the fact that little work has been done by organization theorists that is entirely within a Jungian framework, it must be acknowledged that those works that fall into the interpretivist paradigm share an important ontological assumption with a Jungian approach to the study of organization. This can be seen most readily in the work of Karl Weick, who contends that reality is not something concrete and external to the individual but is a product of the individual's mind, a subjective experience where meaning is created through ongoing interaction. Within this framework the emphasis is upon participant action where reality emerges through interaction. Given this vision of

reality, Weick critiques the traditional rationalist theorists who, consistent with their vision of reality as external and concrete, seek to rationally plan the future. However, Weick and other interpretivists share an important similarity with the rationalists and that is the emphasis upon devising ways to subordinate the individual to the interests of the organization. Further, Weick's work does not critique the repression of feeling, nor does it seek to allow its expression.

This dissertation, focusing as it does upon the individual, is an undertaking that flows out of a tradition originating with Plato. For it was Plato who first analyzed the state in terms of the individual; who saw the state as merely the individual "writ large." In contrast to much modern philosophical and political discourse, then, this dissertation undertaking is tied more directly to ancient classical philosophy. We can see how Plato uses the individual as his unit of analysis, so to speak, in the dialogues regarding justice and the origin and nature of the Polis in the Republic. In his inquiry into the nature of justice, his basic proposition is that justice must be the same in society as it is in the individual, and it is in this way that Plato unites ethics with politics. He interprets a parallelism between an inherent fitness of

human nature for society and of society for human nature.

"Both man and the state have a single underlying structure which prevents the good for one from being essentially different from the good for other."² "The problem of good state and of good man are two sides of the same question, and the answer to one must at the same time give answer to the other."³ Justice will be the same in individual and organized society, morality, then, is simultaneously both public and private. In his inquiry into the nature of the Polis, Plato, in addition to using an individual unit of analysis, employs an organic metaphor that is not unlike the Jungian wholistic method. In effect, Plato sees an integration between the nature of the individual soul and the governance of the Polis. He finds the three common aspects of every Polis, a material or economic base, protection, and order, present also in the human souls of men. In effect, he suggests that the principles of governance in the city are found also in the psyche. There is a unity between the soul, or psyche, and governance. There are three types of souls, or men, that are organically interdependent, and when each of these types of soul carries

² George H. Sabine and Thomas L. Thorson, A History of Political Theory, 4th ed. (Hinsdale, Ill.: Dryden Press, 1973), p. 62.

³ Ibid.

on the activity for which it is best suited, justice will pervade the Polis and the individual soul will be happy. Plato's doctrine of the soul suggests that it is a living entity constantly striving toward the good. However, the good may be thwarted in this striving, and consistent with Plato's individualistic approach, he asserts that when a tyrant possesses the individual soul, ultimately, a tyrannical Polis emerges. It is evident that Plato saw a unity or linkage between the individual person and the structures of society. This is similar to Jung's conception of a collective unconscious, that binds all individuals together psychically, and at the same time influences and is influenced by the individual.

Finally, the Jungian framework represents a major departure from the traditional approach to organizations because the inherent ontological position permits a linkage between the individual and the collective. The psyche is both an individual and a collective phenomenon. Consequently, it isn't possible to extinguish either end of these two contrasting opposites. While realizing one's inherent individuality is essential to wholeness, an important part of the unconscious is comprised of a collective element that connects us all. Also, following Jungian psychology, reality is both inner (the unconscious)

and outer (the conscious). One way to put this is to say that our reality is a structure that is open ended. This is another way of saying that life is both individual and collective. Accordingly, the social structure is important in shaping the manner in which we function. However, this structure need not determine us, we are free to develop a relation to that structure that can have a transforming effect upon our whole existence. This ontological position, that reality is both inner and outer, that reality is an open ended structure that connects the individual and the collective is a position that is absent in the major paradigms of organization theory and research. For example, the functionalist position, the paradigm from which 90 percent of all organization research has been conducted, assumes that reality is essentially external to the individual. In this realist view, the individual is seen as largely determined by the outer situation or environment. Consequently, reality is seen as collective. Accordingly, these theorists have directed their attention toward collective organization interests and have sought to control human behavior through structural factors. On the other hand the radical humanist paradigm recognizes the individual and his or her alienation within the rational organization as a consequence of the individual's own psychic prison, but

these scholars do not recognize the inherent structural aspect of the human psyche. The emphasis in these works lies exclusively on the study of various alienating forces that these theorists believe underpin an ideological domination within the society. According to this view the rational organization is an important conservative component in maintaining the status quo. Consequently, their position, largely one of anti-organization remains sterile, because there is no nexus to unite the individual with the collective and this is essential if the individual is to break out of the psychic prison that is identified by these theorists.

Another issue, closely related to the preceding is the emergence of an organization theory suggesting that organizations should exist solely for the purposes of individual development. This dissertation does not really fit entirely within this school of thought. Given that the rational organization developed out of a need to find methods with which to accomplish a specified purpose, and that the person is both individual and collective, to suggest that the organization's primary purpose is to develop individuals without regard to the collective aims of the organization may be somewhat incongruent. As will be shown, there is no question that the overwhelming emphasis

within organization theory has been placed on the collective element, and this needs to be corrected so that a balance can be restored. To turn toward emphasizing human development as though there were no collective aspect would merely tip the scale in the other direction. In practice, to focus upon individual development exclusively would also have some negative consequences. Given the polaristic nature of reality no set of contrasting opposites can be separated. Consequently, to the extent that all emphasis is shifted away from the collective aims of the organization to the individual for purposes of human development, we could expect to find a dark side emerging in order to compensate the imbalance. More specifically, my own fear is that the person's right to develop her or his own individuality, at one's own natural pace, might be harmed. Furthermore, if the purpose of the organization is to develop individuals, who will decide who needs developing, under what circumstances, and how shall this development proceed? These are important questions that I, personally, do not think can be answered adequately. In an organization where there is a balance between the individual and the collective and where the life of the unconscious is permitted its rightful existence, there should be no structural obstacles to human individuation that prevent the individual from

confronting her or his real nature. But human individuation is not something that can be manipulated or planned rationally. Consequently, the very nature of an organization designed solely to promote human development despite any of its other functions, may lead to a dangerous form of hubris. What we need to do is to explore the possibility that the over emphasis upon the collective aim creates obstacles to human individuation. To the extent that it does we need to find ways to help eliminate these obstacles so that organizations do not impede human individuation.

I have relied heavily upon Jung's own works in the development of this dissertation. Consequently, before proceeding to a brief summary of each chapter, a word or two needs to be said regarding the English translation of Jung's work that I have relied upon. All twenty volumes of Jung's collected works are published by The Bollingen Foundation that was established by Mary and Paul Mellon for the purposes of gathering together and publishing various works within a Jungian framework.* At the inception of The Bollingen Foundation, R.F.C. Hull was selected to translate Jung's work into English. Virtually every word that Jung

* This includes works in archaeology, mythology and folklore, ethnology, religious manifestations, art from all ages, prehistorical and historical records, and the literature of imagination.

wrote passed through Hull's mind. It seems to me that there is always a danger, when relying upon translations, that some important concept may be misrepresented. Consequently, I think it is important to note that Jung was thoroughly satisfied with Hull's work. Initially, Hull was selected by The Foundation to translate Jung's work without his consultation. Jung was less than happy over this as he wished to have his own student, Barbara Hannah, translate his works. She was in fact, already translating one of his important pieces. Jung had this to say about Hull's appointment:

I must say that I don't appreciate such a manner of procedure I should really like to be informed about the decisions you take concerning translation. I know nothing of Mr. Hull and his qualifications.⁵

Jung went on to say that he would reserve his judgment until he had seen some of Hull's work. Despite this somewhat tumultuous beginning, when Jung received the first chapter of Hull's translation, he found it "remarkable" and compared Ms. Hannah's work as awkward. Needless to say, he accepted Hull as translator while Hannah was retained as a consultant. It should also be noted that Jung communicated in English very well, and in fact did some writing in

⁵ William McGuire, Bollingen: An Adventure in Collecting the Past, (Princeton, N.J.: Princeton University Press, 1982), p. 125.

English.

It should also be noted that in relying upon Jung's own works and those of his closest colleagues, I have adopted an orthodox Jungian position in this dissertation.

It will be noted that on numerous occasions in the dissertation I use words such as good and evil. Since I use those words in the same sense as did Jung, it is necessary to comment on the moral and ethical framework that is implicit in his work.

It is evident from Jung's work that he considers the highest good that can be attained by an individual as the realization of his or her own wholeness, a life time process that he refers to as individuation. What is central in this endeavor is recognizing the shadow side of the personality, facing it, confronting it, and thereby integrating it into the personality. To many people this is a terrifying prospect and yet it is necessary if one is to become an authentic person. Jung notes:

Everything good is costly, and the development of the personality is one of the most costly of all things. It is a question of yea-saying to oneself, of taking one's self as the most serious of tasks, of being conscious of everything one does, and keeping it constantly before one's eyes in all its dubious aspects - truly a task that taxes us to the utmost.⁶

⁶ C. G. Jung, The Secret of the Golden Flower, new rev. ed., trans. and explained by Richard Wilhelm with a forward by C.G. Jung, trans from the German by Cary F. Baynes (New

Confronting the shadow requires genuine courage, and it may be more accurate to say that the highest good is found in the striving for wholeness rather than in the ultimate achievement of individuation, particularly given the fact that the individuation process does not end in any sort of definitive, concrete way, but is a continual process, a never ending spiral of development.

Fully developing one's Self involves becoming familiar with and integrating the darker side of one's nature, but it is very important to note that this does not mean living out these tendencies in a concrete way. Individuation is not a license for base behavior. As the shadow is acknowledged, however, and the individual stops projecting it upon other people, a change in attitude ameliorates the darker side of the personality to a great extent.

If the highest good is found in confronting one's shadow, then the worst sort of evil can be found in the aftermath of refusing to examine one's real self. For in such a refusal, the only way a person can experience the shadow side is to project it onto others. In extreme cases, such a person will identify the ego with the shadow. Consequently, the darker side of the personality is acted out in a very concrete way. This is the manifestation of

evil.

As the preceding suggests, Jung has no absolute standard for good and evil. Rather, his perception is more relativist. This is due to the fact that he believes that the compensatory function of the human psyche makes it impossible to adhere to any set of doctrinaire absolutes without causing a great deal of damage both to the individual and to society. The compensatory function of the unconscious is elaborated fully further in the dissertation. For our purposes here, it is sufficient to note that the compensatory function of the psyche ensures that as we develop a persona with which to function in the larger society, the shadow side of the personality is automatically repressed. The persona is by its nature collective and if too much pressure is exerted upon a person to adopt societal values as one's own, the shadow side is not only projected outside of the person, but the individual may also lose him or her self entirely to collective forces. In extreme cases, given a repressed shadow, the person who succumbs to the collective may absolve her or him self of any personal responsibility for individual action. Human behavior then, is dictated by what is permitted or forbidden by collective standards. It is clear that Jung's framework for morality requires that the individual must be held responsible for

his or her own actions. In the individuating personality, one's set of values emanates from within the Self. In other words, the value system is not external to the individual, and is independent of the collective ethos.

While there is a certain relativity to Jung's moral framework that stems from the problems inherent within any doctrinaire approach to morality, given the compensatory function of the psyche, it is important to note that he does not dismiss or undervalue traditional Judaeo-Christian ethos. Jung distinguishes between an old ethic and a new ethic. The old ethic is the set of collective values emanating from the Judaeo-Christian epoch, and the new ethic is that which he sees as a development and differentiation within the old ethics that stems from the discovery of the unconscious. It is important to note that he does not eschew the value of the old ethic,⁷ rather he notes that "moral principles that seem clear and unequivocal from the standpoint of ego-consciousness lose their power of conviction,"⁸ and applicability in light of the compensatory

⁷ One reason is that, according to Jung, this ethic, or the moral law, is not something that is imposed upon mankind from the outside, but actually expresses a psychic fact, corresponding to an archetypal image that lies deeply embedded in human nature.

⁸ C.G. Jung, foreword to Erich Neumann's Depth Psychology And A New Ethic, (New York: G.P. Putnam's Sons, 1969), p. 12.

nature of the human psyche.

In the remainder of this introduction a brief summary of each chapter is given.

The first chapter contains a thorough explanation of the dialectical structure of the psyche. I have already covered the essential elements of this above. However, there are some other important concepts that need to be mentioned.

As noted above, what is central to psychic health is that a balance be maintained between the psyche's conscious and unconscious complementary sides. The conscious side is constituted by the human ego and may be explained simply as all that which we are consciously aware. The conscious side of the psyche is comprised of the personal unconscious (the shadow) and the collective unconscious. The shadow stands relatively close to consciousness and is derived largely from personal experience. The shadow is unconscious to the individual, and complements the ego or the conscious personality. The contents of the collective unconscious are known as archetypes or primordial images. There are as many archetypes as there are typical situations in life. These archetypes cannot be known, as can the ego, in any absolute sense. They surpass, and transcend the limits of consciousness. An archetype is characterized by its

dialectical, or polaristic structure. That is, each archetype contains a positive and a negative side and neither can be eliminated.

The archetypal structures that are most important for this dissertation are the contrasexual figures that exist within the unconscious. The anima stands for the feminine element within a man while the animus stands for the masculine within a woman. The individual's relationship to these figures is very significant since it is the contrasexual that forms a bridge between the conscious and the unconscious sides of the psyche. If the individual is unable to recognize the contrasexual within, it becomes impossible to maintain a proper balance between the two contrasting sides of the psyche. Consequently, the person's individual wholeness will not be realized. The contrasexual is significant for the purposes of this dissertation, because the rational organization tends to suppress the anima in the male and heighten the animus in the woman too much. In both cases, it is the feeling side of life that suffers.

Another element of the psyche that is very important for the purposes of this dissertation is the persona. The persona is a complicated set of relations between the individual's consciousness and society that functions to

relate a person's inner reality to the outer world. It is not real but a compromise between the individual and society as to what a person should appear to be. In essence, the persona amounts to the social role that each person feels compelled to play in order to survive within the larger society. While the persona is not real, it is a necessity since conforming to some set of collective standards is necessary to survive in the collective society. However, the persona can become a hindrance to the individual's development if the person identifies his or her own ego with it. For example, to the extent that one completely identifies with one's persona, all those darker characteristics of the personality that are not compatible with the persona standards are repressed into the unconscious. In other words, identifying with the persona blinds the individual from her or his own innate character. Given the compensatory nature of the psyche, the more repressed any characteristic becomes, the more dangerous the unconscious reaction will be. The persona is an important aspect for this dissertation because the rational organization stands for persona type standards that reflect an over assertion of the conscious attitude. Consequently, identifying with these standards suppresses the unconscious life of the individual, most particularly the feeling

function. It must be emphasized, however, that the existence of the persona itself is not a problem. A persona must always exist to help the individual mediate the inner and outer realms of life. The rational persona is a problem only to the extent that an individual identifies the ego with it. If the persona was irrational instead of rational, this would also pose a serious set of problems if the individual identified her or himself with it.

As noted above, there must be a balance between the conscious and the unconscious sides of the psyche. Both sides must be acknowledged as equally important. One way to orient this necessity, to this dissertation and the subject of organizations, is to list some of the opposing characteristics that contrast the two complementary sides of the psyche.

CONSCIOUS

objective
impersonal
thinking
order
justice/equity
authoritative

UNCONSCIOUS

subjective
personal
feeling
less stable
relationship
participative

These are some of the characteristics that must be properly integrated if the individual is to achieve wholeness and balance. The rational organization emphasizes just the conscious side of the psyche.

In the second chapter of the dissertation I develop the persona of organizational rationality. That is, I use rationalist organization theory to construct what the rational organization "should" be like and how organization members are expected to act in order to survive. The persona characteristics that are illustrated are well known to all of us: order, authority, control, objectivity, thinking, impersonality, and instrumentalism. It is obvious that this persona represents an over assertion of the conscious attitude, and that the rational organization that is structured around these principles represents an imbalanced structure. All of the qualities that may be associated with the conscious ego side of the psyche, objectivity, thinking, order, focused direction, impersonality are represented. While none of the qualities more characteristic of the unconscious such as feeling, relationship, subjectivity, and participation are included.

In chapter three I address some consequences for the individual if he or she identifies one's ego with the persona of rationality. I begin with a thorough discussion of the lives of Frederick Taylor and Max Weber because their lives reflect what sort of consequences result when an individual attempts to live exclusively out of the conscious side of the psyche. The lives of these men are particularly

important given their impact on the field of organizations. Their inner condition, marked by extreme imbalance, is reflected in their outer works. Drawing on more contemporary works than Taylor and Weber, I demonstrate that the persona of rationalism is still taken very seriously. Unfortunately, when men and women identify their egos with the persona of rationality, particularly those aspects requiring total objectivity, thinking, and impersonality, they suppress the feeling side of life. If the imbalance becomes too extreme, an enantiodynamia may occur. That is, the rational conscious side of the psyche snaps into its opposite, and the individual falls victim to the negative side of the unconscious.

In the fourth chapter I examine the persona requirement for subordination of one's self to the collective interests of the organization. I contend that identification with the organization as a whole obstructs the human individuation process by holding or trapping organization members within the mother and father archetypes, pushing the individual into a form of unconscious collective existence. I conclude that entrapment within the mother archetype retards the feeling function, while identification with the father archetype can lead to a form of blind rule conforming behavior where the individual loses responsibility for her or his actions.

In the fifth chapter I illustrate the shadow of the rational organization. Here, it is noted that there is a compensatory relation between the persona and the shadow. When the individual identifies one's ego with collective values the shadow becomes repressed. The greater the identification, the more repressed the shadow becomes. Consequently, as one identifies with persona values one lives in the shadow. Following the parallel of the individual, the organization's shadow is that behavior reflecting a collective identification with the persona values of the organization. Essentially, the organization's shadow is identified in the previous two chapters as unfeeling (at the personal, organization, and social levels) and/or the tendency to lose responsibility for one's own personal action. What is most important in this chapter on the organization shadow is the discussion of the personal shadow and the archetype of evil. This discussion illustrates that suppression of the individual shadow can have far reaching consequences extending beyond the individual into society. It is noted that the personal shadow is in part descended from a collective figure. Consequently, the archetype of evil may be activated whenever people who have submerged their own individuality come together in a mass. This is very significant, given

the magnetic pull that the organization has on any person who tends to identify his or her own ego with it, and the unfeeling nature of the organization's shadow.

In the sixth chapter, I discuss what is necessary to integrate the conscious and unconscious sides of the psyche so that individual wholeness can be achieved. It is noted that the person must deal with the collective influence of the persona in order to establish one's own independent values. It is also imperative that the individual become conscious of the effect of the unconscious on one's life. This sounds simple enough, but the process is usually very painful. I discuss the life of Franz Kafka to illustrate the integration process, and the significance of feeling in this process. Typically, once the shadow or some other unconscious figure has been brought closer to the surface of consciousness, the individual will begin to experience a severe conflict between some set of contrasting opposites that reflect an imbalance. If the tension is held between the opposites long enough a symbol that expresses both sides of the opposition will appear. The symbol will form a middle ground on which the opposites can be reconciled and united. This chapter also addresses the issue of what can be done within the organization to facilitate the individual integration process. The gestalt school of management

provides some important guidance here, as this school has developed various experiential techniques and exercises that are geared to the wholistic realization of one's personality, and opening up the individual to genuine feeling.

In the seventh chapter, organization change from a Jungian perspective is discussed. It is observed that genuine change stems from a symbol generating process from deep within the unconscious. Consequently, a perfectly balanced organization cannot be planned rationally. What is needed is a more relaxed posture that will allow the symbol generating process to work unheeded. In the final section of the dissertation, the emphasis is directed toward managerial effectiveness and some necessary characteristics of a balanced organization.

CHAPTER II

THE DIALECTICAL STRUCTURE OF THE HUMAN PSYCHE

INTRODUCTION

In this second chapter of the dissertation the structure of the human psyche will be explained from the Jungian perspective. Describing the human psyche using Jungian concepts is no simple task because its dialectical nature contradicts and rules out a simple linear treatment of the subject. There are no simple cause-effect relationships. The definition of one concept does not lead simply into the next concept. Consequently, it is not possible to fully explain any one aspect without drawing something else, also requiring explanation, into the picture. The fact that the unconscious side of the psyche can never be fully known in any rational sense, but only experienced, makes it difficult to treat the subject in a systematic manner. These obstacles make writing about the human psyche, in a manner that can be understood simply, a difficult task. Consequently, the reader may be confused in the early part of the chapter, while later on, the text may

seen somewhat repetitious. Basically, the chapter must be comprehended as a whole. In the introduction to follow, I will provide a brief overview of the material that will be discussed in depth in this chapter in order to orient the reader before he or she plunges into the heart of the material.

The human psyche contains two complementary sides, the conscious side and the unconscious side. The conscious side is constituted by the human ego and may be explained simply as all that which we are consciously aware. The innate unconscious side of the psyche complements the conscious side to form a balanced totality. It cannot be known, as can the ego, in any absolute sense. The unconscious is further divided into the personal unconscious and the collective unconscious.

The personal unconscious stands relatively close to consciousness and is derived largely from personal experience. The individual's shadow personality is constellated in the personal unconscious and complements the ego or the conscious personality, or the persona, that we present to the world. Like all aspects of the unconscious, we are unaware of our shadow and the effect it has on our lives. Because it is unconscious, it is experienced most directly in the projections that we make onto other persons.

However, since it originates from personal experience it stands close to consciousness and can be made conscious relatively simply.

The contents of the collective unconscious are known as archetypes or primordial images. There are as many archetypes as there are typical situations in life. They are at work everywhere continually influencing our thoughts, feelings, and actions. Since they surpass the limits of consciousness, they can not be known cognitively. In other words, the archetypes transcend consciousness. However, the contents and the effects of the archetypes can be integrated with consciousness.⁹ The specific contents of an individual's archetypal make-up can be made known to us by careful attention to dream material and through other forms of establishing contact with our unconscious side. A crucial characteristic of the archetype is its dialectical, or polaristic structure. That is, each archetype contains a positive and a negative side and neither can be gotten rid of. In other words, each archetype contradicts itself or contains its own negation. In order to maintain a healthy psyche, the individual must hold a careful balance between any two extreme archetypal figures or situations. This

⁹ C.G. Jung, Aion, c.v.9 part II, 2d ed., Bollingen Series 20, trans. R.F.C. Hull, (Princeton, N.J.: Princeton University Press, 1968), p. 20.

requires restraint in identifying with either end of the extreme spectrum, and developing a conscious relationship to these inherent polarities.

Two of the most important archetypes that effect all individuals are the anima within a man and the animus within a woman. These are contrasexual figures, representing the feminine within the male, and the masculine within the female. These constellations are particularly significant because, if a conscious relationship can be established to them, they act as a bridge between the individual's conscious and unconscious worlds.

The individuation process is a life long process of becoming whole, a realization of an individual's true Self. It culminates with an integration of the conscious and unconscious sides of the total psyche where a new center of the personality is created. This new center of the personality is referred to as the Self, an archetype where all other archetypes converge and meet, a kind of central point to which everything is related and arranged.

The human psyche is a polaristic structure. In essence, the polaristic structure of the psyche means that it is made up of processes whose energy springs from the tension that exists between all kinds of opposites. It is the tension between the opposing, or contradictory, forces

that creates the psychic energy that is life giving. Psychic energy, in fact, depends upon a pre-existing polarity.

The concept of a dialectical existence, the constant tension between opposites, means that there can be no position without its own negation, an extreme opposite cannot exist without the other. There can be no light without dark, no warm without cold, no dry without moist. The nature of all reality, then, rests upon a stream of dialectical opposites. Given the dialectical structure of the psyche, all of the archetypes contain a positive and negative side, and it is not possible to eliminate either of these sides because psychic energy cannot be obliterated.

The unconscious stands in a compensatory relation to the conscious attitude. The conscious orientation is by nature one-sided, and in order to maintain a balance, the contents excluded by the conscious attitude sink into the unconscious where they form a counterweight to the conscious orientation.¹⁰ Ordinarily the unconscious compensation does not contradict the conscious position. Rather, the compensation supplements the conscious attitude with the contents necessary to create a balanced position. However,

¹⁰ C.G. Jung, Psychological Types, c.w.6, ed., Bollingen Series 20, trans. H.G. Baynes and rev. R.F.C. Hull, (Princeton, N.J.: Princeton University Press, 1971), p.419.

if an acute one-sidedness, or imbalance, exists the unconscious will restore the balance through a destructive contradictory attack. The more one-sided the conscious identification is the more painful or dangerous the unconscious reaction will be.

The compensatory nature of the psyche also means that, given any set of paired opposites, whenever one comes up the other goes down. It is an automatic mechanism, whatever is pushed down last, or repressed, into the unconscious will be the first to come up. Consequently, attempting to repress some negative aspect such as evil by only identifying with the good cannot work. The evil, in such an instance, will only press up through the cracks in some more insidious form.

Given the dialectical structure of the psyche, a healthy balance must be maintained between any two extreme archetypal figures or situations. Such a balance can only be achieved through a conscious recognition of the existence and influence of the unconscious. It is through conscious recognition that the darker qualities of an archetype may be mediated, and a positive burst of energy released for conscious living.

THE CONSCIOUS SIDE OF THE HUMAN PSYCHE

The conscious side of the human psyche and personality is the personal part which we call "I" or the ego. The ego forms the center of the field of consciousness, and is that part of the conscious personality to which all conscious contents are related. Put very simply, the ego is simply that which we are aware of and know consciously. However, the total personality does not coincide with the ego. Rather, the total personality contains an unconscious portion that can never be fully known by the ego. Jung refers to the total personality as the Self.

The degree of ego development prevalent within a society represents the level, or stage of development, of consciousness achieved in a given culture. Today, civilized society represents a very high stage of such development compared to primitive man. Prior to the dawn of civilization, the primitive man lived entirely within his unconscious. He acted merely out of his instincts, or as his nature dictated. Gradually, as man emerged from the unconscious, he learned to subdue his instinctive nature.¹¹ As he gained more control over his instincts, his actions became less compulsory in nature and he began to assume

¹¹ M. Esther Harding, Psychic Energy, with a foreword by C.G. Jung, Bollingen Series 10 (Princeton, N.J.: Princeton University Press, 1973), p. 225.

responsibility both for himself and his fate.¹² In other words freedom of choice followed the development of ego consciousness; the human being no longer acted merely out of his unconscious.

In today's civilization, our capacity for consciousness, set apart from instinctual nature, is that which defines our humanity. This higher level of consciousness is reflected in an ability to hold an aim in view, to control one's action, to choose a goal and do what is necessary to achieve it. Such purposive action can not be carried through by the primitive mind; interest and attention are too easily distracted, the remote goal cannot be imagined with sufficient clarity to become real.¹³ However, with the development of the ego and its discipline, modern man is capable of undertaking and carrying out extremely difficult tasks. In fact, "without the development of the ego and its discipline, the growth of modern thought, modern science, modern technology would have been impossible."¹⁴

¹² Ibid., pp. 20, 206.

¹³ Ibid., p. 219.

¹⁴ Ibid.

"Theoretically, no limits can be set to the field of consciousness, since it is capable of indefinite extension."¹⁵ However, while the ego is the center of the field of consciousness, it does not coincide with the total personality, which is comprised of an unconscious side in addition to the conscious. Since the unconscious is unconscious, the ego always finds its limit when it comes up against the unknown,¹⁶ and it can never know the unconscious in any absolute sense. As Jung noted, no mortal mind can ever plumb the depths of the unconscious.¹⁷ Since the unconscious aspect of the personality, or psyche, cannot be fully known, "the ego is, by definition, subordinate to the self and is related to it like a part to the whole."¹⁸ In other words, the unconscious part of the Self can never be comprehended completely by the ego because the ego is only a part of the whole personality. As noted previously, as primitive man began to emerge from the unconscious, his compulsory instinctive actions gave way to freedom of choice. Inside the field of consciousness, the ego has a

¹⁵ Jung, Aion, p. 3.

¹⁶ Ibid.

¹⁷ C.G. Jung, Two Essays On Analytical Psychology, c.w.7, 2d ed., Bollingen Series 20, trans. R.F.C. Hull, (Princeton, N.J.: Princeton University Press, 1966), p. 177.

¹⁸ Jung, Aion, p. 5.

free will. However, the ego's free will finds its limits outside the field of consciousness in the subjective inner world of the unconscious, since the ego can do nothing to alter the Self, or the unconscious aspect of the total personality.

To summarize, the total personality is comprised of a conscious and unconscious component. The center of the field of consciousness is known as the ego. That is, the ego is the center of the conscious personality. The ego is that which we consciously know and is characterized by a focused centeredness that permits the human mind to hold an aim in view and carry out purposive action. It is ego consciousness that permits the functioning of rational judgement. However, the center of the human personality or psyche is not located within the ego. Rather, the ordering principle of the psyche is found within the unconscious portion of the total personality which is called the Self.

The Persona

A second part of the conscious and personal aspect of the psyche is the individual's persona. "The persona is a complicated system of relations between the individual's consciousness and society, fittingly enough a kind of mask, designed on the one hand to make a definite impression upon

others, and, on the other, to conceal the true nature of the individual."¹⁹ As Jung notes, the persona is not real but is a compromise between the individual and society as to what a person should appear to be.²⁰ In other words the persona acts to relate a person to the outer world.

In essence, the persona amounts to the social role that each person feels compelled to play in order to survive within the larger society. In other words it is a facade personality that reflects a visible sign of agreement with the values of the collective.²¹ While the persona is an artificial construction that does not coincide with the individual's true personality, it is an unavoidable necessity. As Jung noted:

...society expects, and indeed must expect, every individual to play the part assigned to him as perfectly as possible,...Society demands this as a kind of surety; each must stand at his post, here a cobbler, there a poet. No man is expected to be both....To present an unequivocal face to the world is a matter of practical importance: The average man...must keep his nose to one thing in order to achieve anything worthwhile,...our society is undoubtedly set on such an ideal. It is therefore not surprising that everyone who wants to get on must take these expectations into account.²²

¹⁹ Jung, Two Essays On Analytical Psychology, p. 192.

²⁰ Ibid., p. 158.

²¹ Erich Neumann, Depth Psychology And A New Ethic, trans. Eugene Rolfe, (New York, N.Y.: G.P. Putnam's Sons, 1969), p. 30.

Consequently, maintaining a suitable persona and conforming to some set of collective standards is necessary to survive in the collective society.

While the development of a collectively suitable persona is necessary for social survival, it tends to drive the ego straight into identification with the persona.²³ When an individual's ego becomes identified solely with the persona, individuality is wholly repressed and the entire conscious psyche dissolves into the collective.²⁴ In such a situation, a person really believes that he or she is exactly what they pretend to be. According to Jung, the soullessness of such an attitude is not without consequence. For example, an exclusive identification with a social role provides a fruitful source of neuroses:

A man cannot get rid of himself in favour of an artificial personality without punishment. Even the attempt to do so brings on, . . . , unconscious reactions in the form of moods, affects, phobias, obsessive ideas, backslidings, vices, etc.²⁵

²² Jung, Two Essays On Analytical Psychology, p. 193.

²³ Ibid.

²⁴ Ibid., p. 303.

²⁵ Ibid., p. 194.

The preceding symptoms will become manifest, if an individual is unable to recognize the appropriate function of her or his persona. Since the human psyche is both an individual and a collective phenomenon, a person's individuality simply cannot be repressed to the point of extinction. The one-sidedness which develops when an important function of the psyche is repressed, in this instance individuality, disturbs the natural equilibrium, or balance, between the two complementary sides of the psyche. (As will be repeated throughout this dissertation, in order to ensure a healthy psyche, a balanced tension must exist between any set of paired opposites. In the fourth chapter I provide illustrations that demonstrate the consequences of over-identifying with persona standards within the contemporary organization.)

In addition to problems of neuroses, if the ego is driven straight into identification with the persona the persona will become an obstacle to the individual's development, blinding the person from her or his own innate character, thereby preventing an integration of the total personality as the individual strives toward wholeness.²⁶ For example, to the extent that one completely identifies with one's persona all those darker characteristics of one's

²⁶ Ibid., p. 297.

personality that are not compatible with the persona standards are repressed into the unconscious.²⁷ Consequently, the person becomes unconscious of the real Self, and if individuation is to be realized it is essential for the person to become conscious of his or her own darker shadow side. This is not possible if the person becomes one with the collective by identifying with the persona and its standards and role expectations. In order to prevent over-identifying with the collective and repressing the shadow, the individual must differentiate the ego from the persona.

However, despite the problems that obtain when a person's ego becomes identified with the persona, the persona cannot be extinguished anymore than can a person's own innate distinctiveness, or individuality. Individuality and collectivity are polar opposites and the tension that binds these two opposites, in the form of psychic energy, cannot be obliterated. Nor would one want to eliminate the persona. As Harding notes, as many people fail to make satisfactory relationships through a diminution of the persona as through an over-identification with it.²⁸ In a healthy human psyche the ego and persona must be

²⁷ Ibid., p. 159.

²⁸ M. Esther Harding, The Way Of All Women, with an introduction by C.G. Jung (New York: G.P. Putnam's Sons, 1970; reprinted, New York: Harper and Row, 1975), p. 275.

differentiated so that the persona can function adequately to relate a person's inner reality to the outer world. Harding describes such a persona function within a healthy female psyche as follows:

...instead of being a mask of conventional design which is mechanically worn, it must be developed as a living function relating the human being in a purposive way to the outer world. Above all it must have complete flexibility, so that it never conceals the individual from herself nor prevents her from appearing to others exactly as she feels whenever she wishes to do so.²⁹

To summarize, the individual with a healthy persona is a person who is able to adapt to societal standards without losing her or his own distinctiveness. This can be done only by rigorously separating the ego from the persona, since the persona can be completely dissolved into the collective and there can be no individuality if one is merged with the collective.³⁰ An over-identification of the persona with the ego will be compensated by the unconscious. The more one-sided the identification, the more dangerous the unconscious reaction will be as the psyche attempts to restore an equilibrium between the two complementary sides of the psyche. The psyche is both individual and collective and the tension that exists between these two opposites can be balanced through the establishment of a conscious

²⁹ Ibid., pp. 274-275.

³⁰ Jung, Two Essays On Analytical Psychology, p. 289.

relation between the persona and the ego.

THE UNCONSCIOUS SIDE OF THE HUMAN PSYCHE

The unconscious side of the psyche complements the conscious side. This part of the psyche may be conceptualized as being divided between a personal unconscious and a collective unconscious. The personal unconscious owes its existence to personal experience, and is made up essentially of contents which were conscious at one time but have disappeared from consciousness either through repression or memory loss.³¹

Unlike the personal unconscious, the collective unconscious is not individual but universal; its contents are more or less the same everywhere and in all individuals. The contents of the collective unconscious have never been in consciousness and therefore have not been individually acquired. Rather, the contents of the collective unconscious are hereditary, and are known as archetypes.³² In the remainder of this chapter I will further explore the character of the personal unconscious and the collective unconscious.

³¹ C.G. Jung, The Archetypes and the Collective Unconscious, c.v.9 part I, 2d ed., Bollingen Series 20, trans. R.F.C. Hull, (Princeton, N.J.: Princeton University Press, 1980), p. 42.

³² Ibid., p. 4.

The Shadow or the Personal Unconscious

The shadow personality is the third part of the personal part of the unconscious. However, unlike the ego and the persona, its contents are unconscious. The negative side of the personality is personified in the figure of the shadow that consists of all of the elements of the natural personality that have been repressed from consciousness. It is the unseen alter ego that the individual is usually entirely unaware of. But repression of the shadow from consciousness does not remove its effect. Instead, the individual projects the contents of his or her shadow onto members of the same sex. In other words, the individual sees characteristics in others that are really his or her own. The shadow cannot be eliminated but must be integrated into the personality through conscious awareness if the individual is ever to realize a state of individuation or wholeness, for recognition of the shadow represents the first stage toward meeting the Self.

A discussion of the shadow figure as a personification of the personal unconscious is important because lack of conscious awareness of its existence leads to a set of distorted human relationships and an inability to relate to the world as it is. In addition, the shadow's formation and the role it plays with the conscious side of the human

psyche further illustrates the dynamic tension of opposites that characterize the life process.

The contents of the shadow personality do not stem from the collective unconscious but originate in the personal experiences of the individual. The shadow consists of all of the elements of the natural personality that have been repressed into the personal unconscious because they are unacceptable to the collective society. The reasons for this repression lie within the ego formation process itself. In the process of striving for a unified personality, it becomes necessary for a child to banish his or her contradictory characteristics from consciousness.³³ Initially a child's acceptance of himself is based on whether he or she fits in. Consequently, harmony with the Self, during the ego's formation, is dependent upon collective and persona values.³⁴ This process is necessary for human maturation since a strong ego cannot be formed without learning collective taboos, accepting persona values and identifying with societal moral standards.³⁵ The process of ego formation represents a clash between collectivity and

³³ M. Esther Harding, The "I" And The "Not-I", (Princeton, N.J.: Princeton University Press, 1973), p. 69.

³⁴ Edward C. Whitmont, The Symbolic Quest, (Princeton, N.J.: Princeton University Press, 1978), p. 162.

³⁵ Ibid., p. 163.

individuality as the individual's early ego becomes a repository of collective standards. The opposition between collectivity and individuality is an archetypal human pattern, but one opposing force cannot eliminate the other. While the young child may identify only with his positive, collectively acceptable side, the repression of the shadow does not eliminate its negative manifestation. As Harding puts it: "Instinctive stirrings and deviations from the accepted code are manifestations of human nature."³⁶ To commit an act that is unacceptable to collective society is to assert one's individuality. "Unless a child comes up against something, he cannot feel that he exists as a separate individual."³⁷ In fact, without the shadow, the individual would be nothing but a well-disciplined ego with its prescribed adaptation via the persona. Swallowed by the great collective, we would function only in accordance with societies' rules and expectations.³⁸ Consequently, while the person's unacceptable qualities may be repressed from the ego's consciousness, they may not be eliminated from the whole of the human psyche. Instead, their energy is activated within the personal unconscious and these

³⁶ Harding, *The "I" And The "Not-I"*, p. 96.

³⁷ *Ibid.*, p. 97.

³⁸ *Ibid.*, p. 81.

qualities are encountered by the individual in uncomplimentary unconscious projections that are cast upon other persons.

The shadow is projected in two different forms. At the individual level we unconsciously project our own human foibles upon other persons of the same sex, and collectively, in its most general form, the personification of evil may be projected upon groups of people or whole nations and societies. The personal unconscious is the source of individual projections, while collective projections are archetypal patterns that stem from deep within the collective unconscious. I will begin by discussing the phenomenon of individual projection before proceeding to the problem of unconscious shadow projection in the form of evil.

As Jung has noted, the contents of the personal unconscious can be made conscious without too much difficulty since the personal unconscious lies close to the conscious part of the human psyche.³⁹ It is relatively simple to identify the shadow personality because it is that which we find unacceptable in others. As Edward Whitmont puts it:

³⁹ Jung, Aion, p. 10.

...ask someone to give a description of the personality type which he finds most despicable, most unbearable and hateful, and most impossible to get along with, and he will produce a description of his own repressed characteristics...only that which we cannot accept within ourselves do we find impossible to live with in others.⁴⁰

We may begin to recognize our shadow if we react to a situation with unusual negative intensity. Intensity or emotional arousal is the key. Negative qualities that we do not find disturbing to any excessive degree are not likely to pertain to our shadow.⁴¹ The shadow is not just the simple converse of the conscious ego; the shadow may contain positive qualities too. For example, when the shadow is positive the individual is aware of her or his negative qualities, and identifies her or his ego with the negative. Consequently, the person's positive qualities are repressed, and are experienced only through positive projections that are cast onto other persons.

The shadow is a real part of the personality and as long as it remains unconscious, the individual is not whole but suffers from the pain of disintegration.⁴² Consequently, the individual who does not confront and become conscious of his or her shadow personality is beset with numerous

⁴⁰ Whitmont, The Symbolic Quest, p. 162.

⁴¹ Ibid., p. 162.

⁴² Harding, The "I" And The "Not-I", p. 90.

interpersonal problems. Unless the shadow is recognized it is not possible to form real relationships with other people. As Jung noted, the effect of negative projections from the personal unconscious is to isolate the subject from her or his situation, rendering one's reality subject to a set of illusory, or distorted, relations. Unconscious projections then impede self knowledge because they falsify a person's view of the world.⁴³ The object cannot be seen for itself, since projections change the world into a replica of the subject's own unknown face. It becomes increasingly more difficult for the ego to see through its illusions as more and more projections are cast between the subject and the environment.⁴⁴ Misunderstandings, quarrels, endless bickerings, and suspicion characterize the relationships of the individual who unknowingly projects his or her own shadow personality. Finally, the person will experience increasing social isolation since unconscious projections adversely affect the recipient, eventually bringing about that which is projected.⁴⁵

⁴³ C.G. Jung, Mysterium Coniunctionis, c.v. 14, 2d ed., Bollingen Series 20, trans. R.F.C. Hull, (Princeton, N.J.: Princeton University Press, 1977), pp. 488-489.

⁴⁴ Jung, Aion, pp. 9-10.

⁴⁵ Harding, The "I" And The "Not-I", p. 77. Whitmont, The Symbolic Quest, p. 166.

The contents of the shadow must be accepted and assimilated into the conscious personality before the Self can be fully integrated and become whole. Without its integration, the unconscious contents take on a life of their own, acting autonomously and in a destructive way. This is a consequence of the compensatory nature of the psyche. As Jung has noted:

It is under all circumstances an advantage to be in full possession of one's personality, otherwise the repressed elements will only crop up as a hindrance elsewhere, not just at some unimportant point, but at the very spot where we are most sensitive.⁴⁶

The shadow is the door to our individuality, it provides us with our first view into the unconscious personality and the nature of our true selves. Consequently, if we are to become whole, confronting the shadow is the first task that must be accepted and undertaken.⁴⁷ Assimilating the contents of the shadow to the conscious ego represents the first stage toward meeting the Self.⁴⁸ However, confronting the shadow is an exceedingly painful task that requires considerable moral courage. None of us wishes to acknowledge that we possess a negative side that runs contrary to what we believe is our own innate goodness.

⁴⁶ Jung, Two Essays On Analytical Psychology, p. 26.

⁴⁷ Harding, The "I" and The "Not-I", p. 94.

⁴⁸ Whitmont, The Symbolic Quest, p. 164.

However, consistent with the polaristic structure of the human psyche, good and evil stand in a polar tension one to the other. Since good and evil stand side by side as polar opposites within the person the shadow is an inevitable part of the Self that cannot be gotten rid of. In fact not only is it impossible to get rid of the shadow, but the individual cannot be whole without the existence of the shadow.⁴⁹ This fact must be faced and accepted before the shadow can be integrated successfully with the conscious personality. It is only through the process of individuation, where the Self becomes whole, that a union between any set of polar opposites can be reconciled.⁵⁰ As noted previously, the necessary first step in the individuation process is the conscious confrontation between the ego and the shadow. This struggle cannot be abolished by rational means.⁵¹ If the individual attempts to suppress the shadow it merely

⁴⁹ Jung, Two Essays On Analytical Psychology, p. 30.

⁵⁰ The difficulty of confronting the personal shadow is underscored by Harding who notes that a person's fear and resistance of the unknown may be so deepseated that the individual may be unable to recognize the true shadow problem. Consequently, the person will suffer from a "vague sense of guilt or inadequacy that he may try to assuage by various forms of self-discipline, which only force him still further into the repressive mold of civilization." Under such circumstances the individual identifies unimportant and trivial shortcomings as the shadow culprit, while the real shadow remains unknowledged. Harding, The "I" and The "Not-I", p. 95.

⁵¹ Jung, Mysterium Coniunctionis, p.365.

gains further autonomy and becomes more dangerous. But if the conflict is consciously endured, eventually the unconscious will compensate the conscious and produce a unity. What form this union will take, however, is impossible to foretell. The union of these antagonistic elements is a subjective experience; an irrational occurrence, frequently of a mystical or religious nature.⁵² Jung comments on the reason why the nature of this union eludes our human judgment:

Man knows no more than his consciousness, and he knows himself only so far as this extends. Beyond that lies an unconscious sphere with no assignable limits, and it too belongs to the phenomenon Man. We might therefore say that perhaps the One is like a man, that is, determined and determinable and yet undetermined and undeterminable. Always one ends up with paradoxes when knowledge reaches its limits.⁵³

Once the ego is made conscious of the contradictory shadow personality, the individual experiences an increase in the range and intensity of his or her own consciousness, as part of the energy that was formerly held in the personal unconscious is made available for conscious daily life.⁵⁴ Accordingly, the individual experiences an amazing improvement in his or her human relations. Once the

⁵² Ibid., p. 366.

⁵³ Ibid., p. 368.

⁵⁴ Harding, Psychic Energy, pp. 313-314.

individual becomes conscious of the shadow personality it is possible to remove the negative projections that have been cast onto other persons. As soon as a projection is really withdrawn, a sort of peace establishes itself, one becomes quiet and can look at his or her situation in an objective way.⁵⁵ It is then that the individual begins to recognize that the troublesome difficulties originate within her or himself. Thus consciousness relieves the situation to an incredible degree. Since the burden of the shadow is lifted from the previous recipient of the projection, the suspicious attitude of both parties is alleviated, and it becomes possible to form real relationships.

As we have seen, the personal shadow is a part of the personal unconscious and emanates from personal experience. However, it is important to note that the personal shadow is in part descended from a collective figure. Consequently, if the personal shadow is not recognized, the archetype of evil itself, which lies embedded deep within the collective unconscious, can thoroughly contaminate the shadow. The shadow then, instead of constituting a repository for all that is unacceptable to society, becomes a vehicle for all the evil that passes through the unconscious. This is most

⁵⁵ Marie-Louise von Franz, Alchemy: An Introduction to the Symbolism and the Psychology, ed. Daryl Sharp and Marion Woodman (Toronto: Inner City Books, 1980) p. 222.

likely to occur whenever people who have submerged their own individuality, thereby driving their shadow underground, come together in a mass.⁵⁶ The contemporary example of the constellated archetype of evil is, of course, Hitler and Nazi Germany.

If the individual's ego becomes identified with the archetype of evil, he or she becomes, as it were, a devil.⁵⁷ Adolf Eichmann stands as an example of this type of devil possession. Despite the fact that he sent millions of Jews to their death, he considered himself innocent of evil.⁵⁸ "In his own eyes his actions were justified because 'there were no voices from outside to arouse his conscience.'⁵⁹ In accepting the Nazi ideology as incapable of wrongdoing, he gave his shadow to the devil.⁶⁰ As Harding observes, Eichmann lost his human limits because, in losing touch with his personal shadow and identifying himself with an ideology that claims absolute validity, he laid himself open to an invasion from the unconscious. In other words he fell into the collective altogether.

⁵⁶ Volodymyr Walter Odaïnyk, Jung And Politics, (New York: New York University Press, 1976), pp. 72-73.

⁵⁷ Harding, The "I" and the "Not-I", p. 85.

⁵⁸ Ibid., p. 93.

⁵⁹ Ibid.

⁶⁰ Ibid.

There is a natural tension between the ego and the shadow, between the collective and the individual, and a healthy balance needs to be maintained between these two polar opposites. While one must adhere to collective standards to some extent in order to adapt and survive within the society, one cannot live out of the collective entirely without losing his or her own humanity. As Jung noted, if the personal shadow is not consciously recognized, a person will constantly seek external rules and regulations for guidance, overlooking his or her own potential for decision altogether.⁶¹ As the case of Eichmann illustrates, the individual loses his moral and ethical sense of being and direction if she or he searches outside of himself and within the collective for his criteria of right and wrong. What is needed then is a balance between the conscious personality and the personal unconscious, between the ego and the shadow, between the collective and the individual. This state can only be achieved if the individual becomes conscious of his negative or shadow personality so that the excluded parts of the personality may be accepted as a part of the whole psyche.⁶²

⁶¹ C.G. Jung, Memories, Dreams, Reflections, rev.ed., ed. Aniele Jaffe, trans. by Richard and Clare Winston, (New York: Random House, 1961; Vintage Books, 1965), p. 330.

⁶² Such an acceptance does not mean that we should act out crude impulses externally, rather we must make friends

To summarize, the negative side of the personality is personified in the figure of the shadow that consists of all of the elements of the natural personality which have been repressed from consciousness. Since the individual is unaware of the shadow's existence, its contents are projected onto other persons, groups, and even entire nations. Such unconscious projections lead to distorted human relationships and impede self knowledge because they falsify the person's view of the world. Given the dialectical nature of the human psyche, the shadow cannot be eliminated, but it may be integrated into the personality if it is made conscious.

Consistent with the polaristic structure of the psyche, which requires a constant tension between opposites, the personal shadow contradicts the conscious personality. This contradiction stems from the ego formation process where the adherence to collective ideals is necessary in order to get along in the society. Consequently, the manifestation of the shadow is a natural consequence of the imposition of collective ideals. The natural tension then, between the ego and the shadow is an opposition between the collective and the individual. What is needed is a balance between the

with our inner accuser and accept the rejected and negative side of our own nature. As Harding has observed, such acceptance has an unusual effect upon the individual in his or her interpersonal relations.

conscious personality and the personal unconscious, between the ego and the shadow, between the collective and the individual. In the absence of such a balance, the individual is not only confronted with interpersonal problems, but may also lose his or her moral and ethical sense of being.

The Collective Unconscious

The contents of the collective unconscious are known as archetypes or primordial images. An archetype is a definite pre-existent form in the psyche which has been present always and everywhere dating back to the remotest times. In fact, Jung maintains the origin of the archetypes coincided with the beginning of the species.⁶³ The foundation of the human psyche is archetypal; the entire structure of the unconscious is full of archetypes. They are a priori forms which give definite shape to psychic contents. An archetype, or form of the image, is not filled with content but represents the possibility of a certain type of perception and action.⁶⁴ The archetype is a "latent disposition towards certain identical reactions."⁶⁵

⁶³ Jung, The Archetypes and the Collective Unconscious, p. 78.

⁶⁴ Ibid., p. 48.

⁶⁵ C.G. Jung, The Secret of the Golden Flower, p. 87.

Consequently, there are as many archetypes as there are typical situations in life,⁶⁶ and they are always at work everywhere, continually influencing our thoughts, feelings and actions.⁶⁷ According to Jung, they are living dispositions, ideas, in the Platonic sense.⁶⁸

Jung does not claim, however, to be the first to use the word or to recognize the idea of an archetype. For example, in the field of comparative religion, he notes that Hubert and Mauss, define "categories of imagination" that are very similar to his concept of the archetype.⁶⁹ He also gives Plato credit for the initial articulation of the concept of an archetype when he notes that the word "idea" goes back to Plato and his conception of external ideas as primordial images stored up in a supracelestial place as eternal, transcendent forms.⁷⁰ Further, he notes that "the term 'archetype' occurs as early as Philo Judaeus, with reference to the *Imago Dei* (God-image) in man."⁷¹ The term also occurs several times in Dionysius, and while the term

⁶⁶ Jung, The Archetypes and the Collective Unconscious, p. 48.

⁶⁷ Ibid., p. 79.

⁶⁸ Ibid.

⁶⁹ Ibid., pp. 42-43.

⁷⁰ Ibid., p. 33.

⁷¹ Ibid., p. 4.

is not found in St. Augustine, the idea of it is, according to Jung.

An archetype does not contain determined content, but is an inherited, or determined, form. As Jung noted:

A primordial image is determined as to its content only when it has become conscious and is therefore filled out with the material of conscious experience. Its form, however, . . . , might perhaps be compared to the axial system of a crystal, which, as it were, preforms the crystalline structure in the mother liquid, although it has no material existence of its own. This first appears according to the specific way in which the ions and molecules aggregate. The archetype in itself is empty and purely formal, nothing but a *facultas praeformandi*, a possibility of representation which is given a priori. The representations themselves are not inherited, only the forms, . . .⁷²

According to Jung, the origin of the archetypes can only be explained by the accumulation of constantly repeated experiences of humanity since the earliest times. "The archetype is a kind of readiness to produce over and over again the same or similar mythical ideas."⁷³ In other words, endless repetition has engraved these experiences into the psychic structure.⁷⁴

⁷² Ibid., p. 79.

⁷³ Jung, Two Essays On Analytical Psychology, p. 69.

⁷⁴ Jung, The Archetypes and the Collective Unconscious, p. 48.

As Jung observed, the existence of the archetype within the unconscious is not a philosophical or metaphysical question, but an empirical fact. The expression of similar archetypal forms have been observed and studied by Jung in myth, fairytales, alchemical texts, primitive tribal lore, comparative religion, the history of literature, and the themes of great art work. He had this to say about the archetypal motifs that he found in primitive tribal lore:

...there is not a single important idea or view that does not possess historical antecedents. Ultimately they are all founded on primordial archetypal forms whose correctness dates from a time when consciousness did not think, but only perceived. 'Thoughts' were objects of inner perception, not thoughts at all, but sensed as external phenomena - seen or heard, so to speak. Thought was essentially revelation, not invented but forced upon us or bringing conviction through its immediacy and actuality. Thinking of this kind precedes the primitive ego-consciousness, and the latter is more its object than its subject.⁷⁵

The existence of the collective unconscious in the psyche was discovered by Jung as he observed ancient mythological themes in the dreams of his analysands despite the fact that these motifs were unknown to the dreamer. Other sources of archetypal images were found in the "active imagination" of Jung's analysands, delusions of paranoiacs, trance-states, and the dreams of early childhood. Further manifestations of mythological images within the unconscious

⁷⁵ Ibid., p. 33.

psyche were observed by Jung in the various paintings, drawings, and modeling projects produced by his analysands.

There is also an indefinite number of archetypes that are representative of things and situations, including the developmental process. "In the development of the individual from infancy to old age, archetypal themes are activated in the unconscious in a fairly regular sequence, each in turn acting as the dominant of that particular phase of life. These archetypal themes are the correlates of the individual's life experience."⁷⁶ All of the stages of life that reflect the developmental process, such as childhood, adolescence, and middle age, are affected by a particular archetypal structure.

The archetypes are systems of readiness for action. The archetype is an image that is transformed into a typical emotional attitude and action pattern once it is constellated, or takes shape, in the form of a complex. The archetype then, is a very dynamic image, which, according to Jung can only be truly understood if experienced. As previously noted, there are as many archetypes as there are typical situations in life. Further, the constellation of an archetype takes the greatest imaginable variety of forms in different individuals.⁷⁷ "The only common factor is the

⁷⁶ Harding, The "I" and The "Not-I", pp. 139-140.

emergence of certain definite archetypes.⁷⁸ Common personal constellations include: mother, father, child, hero, wise old man, maiden, anima, animus, and the shadow.⁷⁹ Despite the universality of the archetypal structure, Jung made note that when racial differentiation occurred, differences in the collective unconscious of the various races also appeared. While there are differences in archetypal content within a culture, the differences in archetypal content between cultures is wider yet. It is the archetypal structure that is universal, while specific contents vary. This may be part of the reason why Jung was adamant that solutions to problems posed by Western culture could not be satisfactorily addressed by imitating Eastern practices.

As previously noted the archetypes affect different people in very different ways. The archetype creates a general form or structure only. How a person reacts to the archetype is an individual matter depending upon his own personal heredity and life experience. When conscious awareness of the unconscious is weakest, the effects of the

⁷⁷ Jung, Two Essays On Analytical Psychology, p. 110.

⁷⁸ Ibid.

⁷⁹ There are literally thousands of archetypes imbedded within the collective unconscious. Obviously, Jung did not identify and study all of them. He did study the archetypes of the anima, animus, mother, child, trickster, hero, God, rebirth, magic, the Self, and many natural objects, among others.

archetypes are strongest.⁸⁰ For example, "when a situation occurs which corresponds to a given archetype, that archetype becomes activated and a compulsiveness appears, which like an instinctual drive, gains its way against all reason and will."⁸¹ In such a situation, as the preceding, the archetype has appeared as a sort of involuntary manifestation of unconscious processes.⁸² While it must be emphasized that an archetype can never be known in any absolute sense, the individual can relate to the unconscious and become conscious of its influence on one's life. In so doing, the archetype may be altered. Jung had this to say:

The archetype is essentially an unconscious content that is altered by becoming conscious and by being perceived, and it takes its colour from the individual consciousness in which it happens to appear.⁸³

The individual is always unique; each person's life is based on his or her own individual myth, and if the true Self is to emerge this myth must be discovered, brought to consciousness as best it can be and lived. However, it needs to be emphasized that the archetypes can never be

⁸⁰ Jung, The Archetypes and the Collective Unconscious, pp. 48 & 67.

⁸¹ Ibid., p. 48.

⁸² Ibid., p. 153.

⁸³ Ibid., p. 5.

explored directly or known in any absolute sense.⁸⁴ An intellectual understanding of the archetypal nature of the psyche is never sufficient by itself. An archetype is a dynamic image which can be comprehended fully only if it is experienced directly as an autonomous entity.⁸⁵

An important aspect of the archetypal structure of the human psyche is its bipolarity, perhaps most aptly characterized as a constant tension between opposites. This structure is not only characteristic of the unconscious archetypal side of the psyche, but as already noted is as an inherent feature of the psyche as a whole. In other words, the conscious and unconscious sides of the psyche stand in opposition one to the other as well. It is the tension between the opposing, or contradictory, forces that amounts to psychic energy that is life giving. As Jung noted:

Energy necessarily depends on a pre-existing polarity, without which there could be no energy. There must always be high and low, hot and cold, etc. so that the equilibrating process - which is energy - can take place.⁸⁶

The nature of all reality, then, rests upon a stream of dialectical opposites.⁸⁷ As Jung so eloquently stated:

⁸⁴ Ibid., p. 136.

⁸⁵ Jung, Two Essays On Analytical Psychology, p. 109.

⁸⁶ Ibid., p. 75.

⁸⁷ Jung, Aion, p. 267. Jung, The Archetypes and the Collective Unconscious, p. 109. Jung, Two Essays On

Life wants not only the clear but also the muddy,
not only the bright but also the dark; it wants
all days to be followed by nights,...⁸⁸

The concept of a dialectical existence between constantly opposing polarities means that there can be no position without its own negation. That is, an extreme opposite cannot exist without its obverse.

As a consequence of the polaristic structure of the unconscious side of the human psyche, each archetype contradicts itself or contains its own negation. "All archetypes spontaneously develop favourable and unfavourable, light and dark, good and bad effects."⁸⁹ A simple example can be seen within the universal mother archetype. She is, on the one hand, loving, understanding, nurturing, and protective, and on the other hand, possessive, devouring, and destructive. Since archetypes are universal and everyone inherits the same basic archetypal images, every child inherits a mother archetype. While the structure of this archetype is held in common, the contents will vary from person to person based on individual differences, child rearing practices and the like.

Analytical Psychology, pp. 53-54, 229. Jung, Mysterium Coniunctionis, p. 334.

⁸⁸ Jung, Mysterium Coniunctionis, p. 334.

⁸⁹ Jung, Aion, p. 267.

In order to more fully develop the concept of the archetype, I will discuss the child archetype as studied and illustrated by Jung. The motif of the child archetype "represents the preconscious, childhood aspect of the collective psyche,"⁹⁰ and represents our childhood condition in its original, unconscious and instinctive state. Given the fact that as early infants we are in total union with the unconscious it is not surprising that the positive side of this archetype represents an important symbol of the Self uniting the opposites to make one whole.

According to Jung, futurity is one of the essential features of the child motif:

The child is potential future. Hence the occurrence of the child motif in the psychology of the individual signifies as a rule an anticipation of future developments, even though at first sight it may seem like a retrospective configuration. Life is a flux, a flowing into the future, and not a stoppage or a backwash. It is therefore not surprising that so many of the mythological saviours are child gods.⁹¹

Given the futurity of the child archetype and its function in the individuation process, this archetype can assist the individual in finding the path toward the change in attitude and personality that is usually necessary in becoming whole

⁹⁰ Jung, The Archetypes and the Collective Unconscious, p. 161.

⁹¹ *Ibid.*, p. 164.

with one's Self.⁹²

Given the preceding, the positive end of the polarity of the child archetype represents rebirth, creativity, future, wholeness. On the other end of the polarity the child archetype represents abandonment, exposure, danger, "all elaborations of the 'childs' insignificant beginnings and of its mysterious and miraculous birth."⁹³ The bipolar nature of the child archetype can be seen in Jung's observation that there is a real paradox in child myths that depict the child, on the one hand, as being "delivered helpless into the power of terrible enemies and in continual danger of extinction, while on the other he possesses powers far exceeding those of ordinary humanity."⁹⁴ While the child may be insignificant, he is also divine. It is this divine aspect of the child archetype which expresses man's wholeness.⁹⁵ Jung sums up the paradoxical and bipolar nature of the child archetype very beautifully:

The 'child' is all that is abandoned and exposed and at the same time divinely powerful; the insignificant, dubious beginning, and the triumphal end.⁹⁶

⁹² Ibid.

⁹³ Ibid., p. 167.

⁹⁴ Ibid., p. 170.

⁹⁵ Ibid., p. 179.

⁹⁶ Ibid.

The preceding illustrates how the archetypal structure may contain two contrasting opposites simultaneously.

In order to maintain a healthy psyche, the individual must hold a careful balance between any two extreme archetypal figures, situations, or positions. This requires restraint in identifying with either end of the extreme spectrum. For example, if one of the opposed values of a given archetype is consciously selected, the other, being repressed from consciousness will move into the unconscious possessed with an inordinate amount of energy which will ultimately be released in the form of a negative dangerous unconscious reaction.⁹⁷ The unconscious will always compensate the conscious position. It is not possible to eliminate, through repression or any other means, either the negative or the positive aspect of an archetype, and the more one-sided the identification is, the more painful or dangerous the unconscious reaction will be. It is "acute one-sidedness which most seriously imperils the psychic equilibrium."⁹⁸

How does an archetypal experience manifest itself? The human response to the constellation of an archetypal figure or situation is inevitably a highly charged emotional

⁹⁷ Harding, Psychic Energy, p. 370.

⁹⁸ Jung, Two Essays On Analytical Psychology, p. 72.

experience. As Jung observed:

...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.⁹⁹

It is the numinous element of the archetypal experience which has the power to move us with fear or dread, which can make us "quake".

Because the individual is ordinarily unconscious of his own shadow personality and other unconscious figures within the unconscious psyche, the archetypes are experienced through the projection of their images upon other people. The more unconscious the individual, the more autonomous the archetypal figure and attendant influence. As Jung has observed, when an archetype is acting autonomously it is as if it possessed a separate personality all its own.

Given the dialectical nature of the archetypes, the projection of these primordial images "contain not only all the fine and good things that humanity has ever thought and felt, but the worst infamies and devilries of which men have been capable."¹⁰⁰ If the archetype is not mediated, made conscious or recognized by the individual, the archetype seizes the psyche with a kind of primeval force causing

⁹⁹ Ibid., p. 70.

¹⁰⁰ Ibid.

exaggeration, psychic inflation, loss of free will, delusions, and enthusiasm in good and evil alike.¹⁰¹ As Jung noted:

Possession by an archetype turns a man into a flat collective figure, a mask behind which he can no longer develop as a human being, but becomes increasingly stunted.¹⁰²

When a person begins to recognize an archetypal presence within, he or she is able to integrate its contents. Establishing such a relation to the archetypes (that is owning the content), enables an individual to withdraw the adverse projections that are made from the unconscious onto other persons.

The Anima and Animus Archetypes

The anima and the animus are archetypal figures of particular significance within the human psyche. They form a bridge between the conscious and unconscious since they belong on the one hand to individual consciousness while being on the other hand rooted deep within the collective unconscious. I will examine these archetypes in some detail because they provide an excellent illustration of the psyche's dialectical structure and compensatory nature. Furthermore, in this dissertation I contend that the

¹⁰¹ Ibid., p. 71.

¹⁰² Ibid., p. 234.

rational organization threatens the feeling side of life by suppressing the anima and elevating the animus.

Consequently, a thorough comprehension of these two archetypes is important to a full understanding of the dissertation argument.

The anima stands for the feminine element within a man, while the animus stands for the masculine within a woman. Given the archetypal foundation of the anima and the animus, the anima may be defined as a result of all of the experiences of man with woman that have been passed down through the ages. Likewise, the animus may be defined as originating from all of the experiences of woman with man. These contrasexual figures, existing within the unconscious psyche, are complexes that function in a compensatory way to the outer personality. In other words, the anima and animus, behaving as if they were inner personalities, contain characteristics that are not manifest in the outer conscious personality. These archetypal complexes affect all relations with the opposite sex. Consistent with the polaristic structure of the whole human psyche, the anima and animus are opposites that stand in tension to the conscious personality. Also, consistent with the polaristic structure of the psyche, the anima and animus archetypes contain both negative and positive qualities. Behaving as a

separate inner personality, these complexes interfere in the life of the individual; sometimes this is helpful, while at other times it is disturbing, if not actually destructive. I will further outline the character of these two important archetypal complexes below.

I will begin this discussion by outlining the nature and source of the unconscious projections from the anima and animus, and then discuss their effects upon relationships with the opposite sex.

The male and female represent contrasting opposites. As we approach and attempt to relate to a member of the opposite sex there is a strangeness, a definite unlikeness. The attraction between the sexes is based in part on this pull of opposites. Mutual understanding between the sexes would not be possible if it were not for the existence of the contrasexual element within each of us.¹⁰³ The man's anima is characterized by the feminine principle of eros; feeling, emotion, relatedness, and at its highest level of manifestation, as the male's soul image. It is the anima that enables a man to form a meaningful relationship with a woman. The female's animus corresponds to the male principle of logos and it enables a woman to develop her thinking and intellectual capacity. At its highest level

¹⁰³ Harding, The "I" and The "Not-I", p. 101-102.

the animus acts as a spiritual guide to the woman's development. These inner figures, the anima and the animus, are personified and projected to members of the opposite sex. These inner images may also appear in dreams, fantasies, or visions, and Jung discovered them in ancient myth, fairytales, poetry, literature, and art forms. For example, the anima receives attention in Rider Haggards novels *She*, *The Return of She*, and *Wisdom's Daughter*, and in Benoit's *L'Atlantide*.¹⁰⁴ Since the anima and animus archetypes are imbedded within the collective unconscious, much further from consciousness than the shadow complex, they are realized with relative difficulty.¹⁰⁵

Three sources give rise to the anima and animus and to their special characteristics. In turn, the anima and animus function in life in ways that correspond to these sources.¹⁰⁶

The first source emanates from the personal experiences that a person has had with members of the opposite sex. The most important persons are the mother for a male and the father for a female. These parental figures have enormous influence, moulding an individual's attitude and

¹⁰⁴ Jung, *The Archetypes and the Collective Unconscious*, p. 71.

¹⁰⁵ Jung, *Aion*, p. 10.

¹⁰⁶ Harding, *The "I" and The "Not-I"*, pp. 104-112.

expectations regarding members of the opposite sex throughout life.¹⁰⁷

The second source that gives rise to the anima and animus stem from the latent sexual characteristics of the individual's gene structure. Consequently, we find feminine elements within the man's psyche and male elements within the female psyche. Therefore, a male holds a limited capacity for feminine attitudes and a female holds a limited capacity for male attitudes.¹⁰⁸

The third source from which the anima and animus acquire their characteristics is from the collective archetypal images of the female and male that are inherited from the knowledge of the ancestors. This source lies deep within the psyche and appears as an inner image in the form of a "soul image". Because they are archetypes they can not be delimited completely, they can be described only to the extent that they have been manifested in consciousness. Because the anima and animus are archetypes they contain a numinous quality. Consequently, when projected upon a

¹⁰⁷ In addition to the mother, a man's sisters and female friends also help to shape his image of woman. For a woman, brothers and male friends influence her image of the male. The image of the opposite sex which is partially derived from human experience, is in turn projected to real persons in the outer world.

¹⁰⁸ However, a male has some idea of how a woman feels because of the presence of his own anima, and a woman has a corresponding feeling because of her own animus.

member of the opposite sex they exert a strong fascination for that particular person.¹⁰⁹ Further, given the archetypal structure of the anima and animus, they exist as systems of readiness for action. Consequently, unless the person is aware of her or his own archetypal foundation, once projected, the anima or the animus, will produce a typical involuntary reaction. The word possession (by the archetype) may be used here if the person loses conscious control of his or her own reactions to the projection.

Unconscious projections hold a particular intensity and numinosity when two people fall in love. However, as is the case with the shadow, projections from the unconscious may present a distorted view of the world, and as noted by Emma Jung, an individual can never live up to an archetypal image. This is particularly so the more individual a person is, because individuality is really the opposite of an archetype, for what is individual is not typical.¹¹⁰ If the person making the projection is particularly averse to his or her own unconscious then the anima or animus will work

¹⁰⁹ In keeping with the dialectical nature of the archetypes, the effect of these unconscious projections on interpersonal relationships can be either positive or negative depending on individual histories, circumstances, and the extent of the persons own consciousness relative to his or her inner life.

¹¹⁰ Emma Jung, Animus and Anima, (New York: The Analytical Psychology Club, 1957. Reprint ed., Zurich: Spring Publications, 1978), p. 11.

negatively so that what is undesirable will appear as desirable.

I will now examine the compensatory functions of the anima and animus, and the effects that become manifest when either the anima or animus possess or take over the ego causing an imbalance within the human psyche and personality. I will begin with a discussion of the animus within a woman and follow with a discussion of the anima within a man.

As noted previously, the inner anima and animus figures compensate the outer personality. That is, they exhibit characteristics which are lacking in the outer, conscious personality. Consequently, when a person projects the contrasexual image onto another, specific activities are also projected which the person making the projection expects the other to carry out. As Emma Jung has noted:

...so that a man to whom the animus image has been transferred is expected to take over all the functions that have remained undeveloped in the woman in question, whether the thinking function, or the power to act, or responsibility toward the outside world. In turn, the woman upon whom a man has projected his anima must feel for him, or make relationships for him,...¹¹¹

If an individual is to obtain wholeness, then the weaker contrasexual element must be integrated with the total personality and Self. This aspect is consistent with

¹¹¹ Ibid., p. 10.

the dialectical structure of the human psyche in general. In addition, since the anima and animus are archetypes, they contain both a negative and a positive side, therefore, neither side can be gotten rid of. Each side of the archetype exists only in relation to its opposite and the tension between the corresponding sides provides the energy that sustains the life process. If a person is to achieve wholeness, an individuated state, then the negative side must be recognized and a conscious relationship must be established to it in order to achieve a healthy balance.

The animus represents the masculine nature inherent within a woman. As noted previously, the contrasexual element is always the inferior, or less developed, function. The developed, superior function, within a woman is of course, the feminine which represents above all, eros. Consequently, a woman's creative powers find their expression in the development of relationships. This feminine sphere is obviously of a personal nature where human feeling is of primary significance. The feminine being is also characterized as a more elemental natural being. She is more inner directed, receptive and connected to the unconscious, than is the male. Her consciousness, however, in contrast to the male's, is somewhat dimmed or diffused which provides her with the ability to become aware of that which is obscure.

The masculine function within a woman is characterized by the principle of logos or knowledge and mind. The logos function in a man, in contrast to the eros of the woman, is impersonal and objective. It is a very focused consciousness directed more toward the external world, where objectivity, reasonableness, keen discernment and rational discrimination are primary features. Consistent with the logos function within the male, a woman with a positive relation to her animus will possess a capacity for reflection, deliberation and self knowledge.¹¹² The animus is her urge for action, capacity for judgment and discrimination. Individuation, or wholeness of the personality cannot be achieved unless a woman integrates at least a minimum of assertiveness and independent reasoning, making it her own.¹¹³ The animus, when it is positively related, acts to compensate the purely feminine aspect of a woman's personality and psyche.

When the animus is functioning at its highest level, it is a supra-personal entity; a soul guide and helpful genius.¹¹⁴ In its highest form, the animus is the "light bearer" who leads the woman through her own individuation

¹¹² Jung, Aion, p. 16.

¹¹³ Whitmont, The Symbolic Quest, p. 213.

¹¹⁴ Emma Jung, Animus and Anima, p. 39.

process in the quest for the realization of her own nature and individual human destiny. It is the genius or "light bearer" that helps a woman develop a spiritual attitude, discover and understand the meaning of her life.

If a woman has a positive relation to her animus, she may be characterized as active, energetic, brave, and forceful. But where the integration has failed, and a woman has a negative relation to her animus she becomes over-energetic, ruthless, brutal, and aggressive. In the preceding, masculine behavior has in effect overrun and even suppressed the feminine, in the words of Emma Jung, the female becomes a Man-woman.¹¹⁵

As noted repeatedly, consistent with the bipolar structure of the human psyche, the archetypes always contain a positive and negative side. The description of the individuated woman above reflects a positive archetypal influence, likewise, the description of the Man-woman reflects a negative archetypal influence. In the latter, the animus literally possesses the woman, and that which should function as a guide to her inner integration instead suppresses all that is naturally feminine, and the inferior masculine element is thrust outside of her so to speak.¹¹⁶

¹¹⁵ Ibid., p. 4.

¹¹⁶ This situation is particularly detrimental to the establishment and maintenance of personal relationships.

While the Man-woman described by Emma Jung manifests an overdevelopment of the masculine principle, a woman may also experience an underdeveloped relationship to her animus. In this instance, the woman suffers from an undeveloped power of discrimination and an inability to think critically. She is "ruled by preconceived notions, prejudices and expectations, is dogmatic, argumentative and overgeneralizing."¹¹⁷ The inferior thinking function of the woman who is possessed by the animus is generally characterized as consisting of judgments, and prejudiced opinions.

Another important way the underdeveloped animus expresses itself is in making judgments. Here, due to the woman's undeveloped power of discrimination, she may accept both valuable and worthless ideas with the same enthusiasm "because anything suggestive of mind impresses her enormously and exerts an uncanny fascination."¹¹⁸ In fact, anything suggestive of logos (mind, words) holds a numinous quality for woman. This is due to the archetypal structure of the animus, as all archetypal phenomenon carry a numinous

When the animus is injected into a relationship instead of feeling, opinions replace human reaction and understanding, thus making relationship difficult or impossible.

¹¹⁷ Ibid., p. 201.

¹¹⁸ Emma Jung, Animus and Anima, p.15.

quality.¹¹⁹

A woman must come to terms with the animus and her logos tendencies if she is to become fully individuated. The animus is an archetype, and consistent with the polaristic structure of the psyche, its negative aspects cannot be gotten rid of. The archetype being dialectical, contains both positive and negative elements and the tension that relates the two is the source of energy for the life process. Consequently, a woman must create a place for the animus in her life if she is not to be overwhelmed by its unconscious energy. Emma Jung has noted that animus possession within a woman is the result of paying too little attention to the intellectual logos tendency within her. She noted:

¹¹⁹ Whether a woman is possessed by an underdeveloped or overdeveloped animus, the most characteristic negative manifestation of the animus comes in the form of words (logos also means words). Typically, it is an inner voice which comments on every situation a woman finds herself in. First, it comes in the form of critical and negative comments that relate to one's every movement. This criticalness destroys the woman's confidence and initiative. Secondly, the animus voice issues constant commands, prohibitions, and general rules of behavior applicable for any situation. If a woman is unable to consciously integrate the masculine principle to her personality, an animus possession frequently develops that gives rise to depression, general dissatisfaction, and a loss of interest in life.

...the possibility of spiritual functioning is not taken up by the conscious mind, the psychic energy intended for it falls into the unconscious, and there activates the archetype of the animus. Possessed of the energy that has flowed back into the unconscious, the animus figure becomes autonomous, so powerful, indeed, that it can overwhelm the conscious ego, and thus finally dominate the whole personality.¹²⁰

What must the woman undertake in order to integrate appropriately the animus to her Self? The first stage is becoming conscious of its existence and learning to discriminate between the animus and one's own personality. It must be possible for the woman to discriminate the negative "voices" of the animus from herself. She must talk back to it, so to speak, before the animus can be transformed into a helpmate thereby releasing its energy for positive purposes. Secondly, some form of activity of an objective, practical sort corresponding to the masculine entity represented by the animus is helpful. In addition, the animus can help a woman gain knowledge and a more impersonal and reasonable way of looking at things. While it is essential for the feminine personal feeling approach to hold its position in personal relationships, a woman's own masculine side can help her understand a man thus aiding her in the field most peculiarly her own, that of relationship.¹²¹ Establishing a right relationship to the

¹²⁰ Ibid., p. 6.

animus amounts to relating to feminine and masculine opposites; eros versus logos, personal versus impersonal, feeling versus thinking.

It is noted that in addition to becoming conscious of, and integrating her animus, a woman must also become aware of the anima image that she has held for the male. If a woman is to become fully individuated, she must find her true Self and act from within her own sense of being in contrast to acting out an image that has been projected onto her.

In contrast to the inner connective quality of eros and woman's consciousness, male consciousness is characterized by discrimination and cognition associated with logos. In general, the logos or masculine principle is characterized by that which is directed toward the outside, both from a psychic and cultural or worldly standpoint. It is conscious rationality, focused thinking and awareness, impersonality, objectivity, and aggressiveness. Above all, the masculine principle is associated with conscious rationality, that which the human mind can know in a very concrete way. In short, masculine logos is all that which the purely feminine is not. The contrasexual component of the male's psyche, the anima, being that which is essentially feminine within

man, complements the masculine principle and is the mediator between his consciousness and the unconscious. It is "she" who mediates, or provides the complement to the one-sidedness of the conscious mind. "She" is the source of life as life, to the life of the instincts, the life of earth, of emotionality, directed toward people and things.¹²² However, when the negative anima is constellated, or takes form, within the male psyche "she" entangles him in relationships, makes it difficult or impossible for him to relate at all. Ultimately, the compulsive involvement urge characteristic of anima "possession" may interfere with that which is most innate to man, his rationality and ability to comprehend.¹²³

Consistent with the dialectical, bipolar structure of the psyche, the anima as an archetype possesses a negative and positive side. In its positive manifestation, the anima is responsible not only for man's connectedness and his ability to relate but is responsible for his creative life force. As previously noted the anima mediates between man's unconscious and conscious sides. The desire and yearning for new undertakings is felt first in the unconscious feminine. Prior to consciousness, the striving for

¹²² Whitmont, The Symbolic Quest, p. 189.

¹²³ Ibid., p. 210.

something new and different is usually expressed in the form of an emotional stirring, an impulse, or an unexplainable mood.¹²⁴ These reactions are transmitted to consciousness through the anima. In this way, the anima functions as a sort of looking glass for a man, to reflect his thoughts, desires, and emotions, to become aware of things which have been hidden in his unconscious.¹²⁵ In its negative manifestation, however, the anima may not function in a manner that leads to greater self knowledge, but may distort the true image of the man. For example, the mirror "she" holds up may flatter the man's vanity or sentimental self-pity.¹²⁶ A woman who has unconsciously received and accepted a man's anima projection will hold his self-mirror for him, reflecting his own self image, whatever that may be, back to him.

The more unconscious a man is of his anima, the more he will tend to respond to emotional situations with automatic reflex like reactions. In other words, the male response will be purely unconscious and archetypal. Since the anima represents the underdeveloped or inferior side of man's functioning psyche, he is least able to respond

¹²⁴ Emma Jung, *Animus and Anima*, p. 52.

¹²⁵ *Ibid.*, p. 65.

¹²⁶ *Ibid.*

appropriately in situations calling for emotional or instinctual responses. Instead of realizing what his emotions are and responding consciously with his feelings, he attempts to react with reason and his conscious mind. Then, without being aware of it, because he is unable to channel his feelings, he falls into a mood.¹²⁷ Lack of a positive relation to the anima typically manifests itself in all sorts of compulsive moodiness, self-pity, sentimentality, depression, brooding, withdrawal, fits of passion, oversensitivity, or effeminacy.¹²⁸

If a man is to free himself from an anima possession that manifests itself in depression, moodiness, poor relationships, and ultimately a freezing of his own intellectual creativity, then he must consciously deal with "her" presence. Otherwise the autonomy of the anima archetype will continue to disturb relations. Consequently, as part of the individuation process, the process of becoming whole, the personal aspect of the anima must be integrated into a man's conscious personality. This amounts

¹²⁷ Whitmont, The Symbolic Quest, p. 190.

¹²⁸ Further, when the negative anima is constellated within the male psyche she entangles him in relationships, making it difficult or impossible for him to relate at all. For example, caste under a negative spell, it is typical for the anima possessed male to be unable to either love or leave the woman with whom he is entangled. (Whitmont, The Symbolic Quest, p. 195.)

to being able to distinguish the negative and positive "voices" of the anima and their effects, from the conscious ego. It does not mean surrendering masculinity, but granting a certain space to the feminine which is a part of any man's being.¹²⁹ As with the female's animus, the anima cannot be gotten rid of. "She" insists on being considered, and if neglected will manifest herself negatively. Her positive side, however, may become manifest "by recognizing and realizing the eros, the principle of relationship, which means that he not only becomes aware of his feeling, but makes use of it, because to create, and especially to preserve, a relationship, a value judgment (which is what feeling is) cannot be dispensed with."¹³⁰ Once the feminine element has been incorporated into consciousness, the anima will cease to entangle the man in his relationships and begin to provide them with shape.¹³¹ Whitmont notes, by recognizing and accepting the anima as an inherent part of man's personality "she" may be transformed into a positive ally:

By paying attention to her unpredictable reactions one can discover what one's real emotions happen to be, regardless of will and intent. Such awareness transforms blind emotions into genuine

¹²⁹ Emma Jung, Animus and Anima, p. 81.

¹³⁰ Ibid., p. 81.

¹³¹ Ibid.

feelings, opens the door to the soul, to the integration of spontaneity, sensitivity, receptivity, adaptability and warmth, but also to the assimilation of aggressiveness and the inferior function, hence of the ability to see the other person as he or she really is.¹³²

The preceding provides an image of an integrated and balanced male psyche. Just as the animus compensates the purely feminine eros principle within a woman, the anima compensates and balances the purely masculine logos principle within the man.

The integration of the anima into the male's conscious personality has a significance beyond the individual's personal relationships and immediate life sphere. Fear of the anima historically and collectively has led not only to the degradation of women, but to the over masculinization of society in general.¹³³ One example can be drawn from our natural environment, where the masculine intellectual viewpoint dominant in our era of science and technology, has led to the exploitation of nature.¹³⁴ However, as Emma Jung notes, when the anima, which represents elemental nature within man, is recognized and integrated a change in attitude toward the feminine occurs which brings with it a

¹³² Whitmont, The Symbolic Quest, p. 199.

¹³³ Ibid., p. 200.

¹³⁴ Emma Jung, Animus and Anima, p. 87.

due reverence for our natural environment.¹³⁵ Many other Jungians have also observed the disquieting effects, throughout society, of man's failure to integrate the feminine element. The imbalance reflected in the suppression of the feeling side and an undue concentration on the rational side is expressed collectively in mob psychology and mass psychoses as a compulsive anima invasion.¹³⁶ This will be discussed more specifically in the fifth and sixth chapters.

In conclusion, the anima and animus are archetypal figures of particular significance within the human psyche. Consistent with the dialectical structure of the psyche, these archetypes contain both a negative and a positive side that cannot be eliminated but can be integrated if made conscious. Also consistent with the dialectical structure of the psyche, these archetypes are complexes that function in a compensatory way to the outer personality. In other words, the anima and the animus, behaving as if they were inner personalities, contain characteristics that are not manifest in the outer personality, but which are essential for any individual's psychic balance.

¹³⁵ Ibid.

¹³⁶ Ibid.

These archetypes hold a particular significance since they form a bridge between the conscious and unconscious. They belong on the one hand to individual consciousness while being on the other hand rooted deep within the collective unconscious. Consequently, if the contents of the anima and animus are made conscious, they act to mediate or provide a balance between the inherent individual and collective polarities.

Possession by the anima or animus amounts to a loss of true individuality and a total identification with the collective unconscious in its negative form. This has adverse consequences, not only for the individual in his or her relationships, but for the society in general. For example, in western society an imbalance exists between the masculine and feminine principle. As men are unable to recognize and relate to their own anima, and as women tend to identify with that which is exclusively masculine leaving their own femininity behind, society is increasingly characterized as lacking compassion. Since psychic energy cannot be obliterated, such an imbalance may result in severe consequences. The more one-sided the disequilibrium, the more severe the consequences will be.

THE INDIVIDUATION PROCESS

The Self is the central archetype where all other archetypes converge and meet, a kind of central point to which everything is related and arranged. It is the center of the total personality which is formed by two incongruous but complementary halves; the conscious ego and the archetypal unconscious. As noted previously, the totality of the psyche is comprised of the conscious ego, the personal unconscious or the shadow, and the archetypal world of the collective unconscious. Within the boundary of the total psyche, once the unconscious has been recognized and integrated with the conscious ego, the center of the total personality shifts from the ego to a focal position between the conscious and the unconscious. This focal position is the Self. However, it must be noted that the Self is really a paradox. "It is simultaneously the center and the circumference of the circle of totality."¹³⁷ The Self contains the ego and yet they are separate. In other words, while the individual must make a careful distinction between the ego and the Self, as more and more unconscious contents are assimilated to the ego, the closer the ego is approximated to the Self. The significance of this will be

¹³⁷ Edward F. Edinger, Ego and Archetype, (Baltimore, Md.: Penquin Books, 1972), p. 6.

discussed later.

The integration of the conscious and unconscious sides of the total psyche, wherein a new center of the personality is established, is referred to as individuation. It is a realization of an individual's true Self; one's genuine uniqueness, a process by which a person becomes a separate unity or whole, a coming to terms with the inner center.

Individuation is a process, not a realized goal. It is an unending spiral where each new level of integration must submit to further transformation if any further development is to proceed.¹³⁸ Given the dialectical structure of the human psyche, the individuation process cannot culminate in a concrete realized goal. The archetypes contain both a positive and negative aspect and it is not possible to eliminate either side of the structure. Psychological energy is indestructible, and the tension that relates the two antithetical sides of any archetypal structure is the source of energy for the life process itself. The archetypes simply cannot be transcended for each contains its own negation. However, through the process of individuation, self knowledge increases and one is able to withdraw the projections from the unconscious that have been cast upon others. In this manner, the contents of the

¹³⁸ Ibid., p. 96.

collective unconscious are integrated to the Self and the influence on the ego personality is considerable.¹³⁹ That is, sources of unconscious energy that were previously destructive become available to the individual for more constructive purposes. Relating to the archetypal figures of the unconscious in a conscious way mediates their destructiveness and solicits their cooperation. However, this is not to suggest that the negative aspects of an archetype can be eliminated. This is not possible. The individuation process is a continual process, not a realized goal.

The individuation process amounts to a gradual unfolding of a person's original potential wholeness.¹⁴⁰ Because a person's potential wholeness is latent in the unconscious, the individuation process amounts to a synthesis, a weaving together, of that which already exists. Consequently, the individuation process may be referred to as a compulsion to become what one already is.¹⁴¹ In order to comprehend this meaning, as well as the paradoxical nature of the Self which suggests that the ego and Self are separate and yet one, it is necessary to return to a

¹³⁹ Jung, Aion, p. 23.

¹⁴⁰ Jung, Two Essays On Analytical Psychology, p. 110.

¹⁴¹ Jung, The Archetypes and the Collective Unconscious, p. 351.

discussion regarding the evolution or formation of the ego. In the first half of life the ego develops through a progressive separation between the ego and the Self; whereas the second half of life requires a simultaneous union and surrender of the ego to the Self.¹⁴² In the beginning of life, the infant is born into original unconscious wholeness and oneness with life. This amounts to a state of inflation, where the latent ego is in complete identification with the Self. "It is a state in which something small (the ego) has arrogated to itself the qualities of something larger (the Self) and hence is blown up beyond the limits of its proper size."¹⁴³ Since the Self represents the totality of being, in such a state of inflation the ego experiences itself as a deity.¹⁴⁴ Numerous lesser examples of human inflation, where an attempt is made to live out an attribute of a deity, may also be cited. For example, "any desire that considers its own fulfillment the central value transcends the reality limits of the ego and

¹⁴² Edinger, Ego and Archetype, p. 5.

¹⁴³ Ibid., p. 7.

¹⁴⁴ Many psychological difficulties that occur later in life may be traced to residues of the early inflated state. For example the common delusion of the insane that one is Christ or Napoleon is explained as a regression back to the infantile state where the ego is wholly identified with the Self. (Edinger, Ego and Archetype, p. 13.)

hence is assuming attributes of the transpersonal powers."¹⁴⁵ Common examples include spells of anger where an attempt is made to force and coerce one's environment, the urge to vengeance, and power motivation of all kinds.¹⁴⁶ As Edinger notes, omnipotence is implied whenever one operates out of a power motive. "Intellectual rigidity which attempts to equate its own private truth or opinion with universal truth is also inflation. It is the assumption of omniscience."¹⁴⁷ Arbitrary pronouncements of the animus and the sullen resentments of the anima possessed man also amount to states of inflation.

It is apparent from the preceding that as the ego evolves naturally along side the gradual development of conscious awareness, it is essential for healthy maturation that the ego and the Self be separated. It is equally evident that if an individual is to realize his or her own potential wholeness, as adult life matures, it is essential that a union be formed between the ego and the Self. The Self, however, is a true paradox, and as more and more unconscious contents are assimilated to the ego, that is, the closer the approximation of the ego to the Self, the

¹⁴⁵ Ibid., p. 15.

¹⁴⁶ Ibid., pp. 14, 15.

¹⁴⁷ Ibid., p. 15.

more inevitable inflation of the ego becomes. Individuation is a never ending process, a spiral where each new level of integration results in some inflated identification of the ego with the Self, which must then be transformed, if any further development is to proceed.

In more concrete terms, the individuation process amounts to "becoming an independent personality who is (relatively) free from the domination of the parental archetypes and independent of the supportive structures of the social environment."¹⁴⁸ Generally, then, two things must happen in order to integrate the two contradictory sides of the personality. First, the person must deal with the collective influence of the persona in order to establish his or her own independent values. As noted previously, all persons must accept some set of commonly accepted standards within the society in order to survive. Furthermore, the archetypal structure of the psyche contains both an individual and a collective part. Consequently, there is no escaping the collective influence. However, if a person is to achieve a balanced and healthy state, as he or she becomes more mature the collective must give sway to his or her own unique individuality. As Jung puts it, the false

¹⁴⁸ Violet Straub deLaszlo, Introd. to C.G. Jung, Psyche and Symbol, ed. Violet S. deLaszlo, (Garden City, New York: Anchor Books, 1958), p. xxix.

trappings of the persona must be divested, for the persona can be entirely dissolved in the collective.¹⁴⁹ Since consciousness deviates from its archetypal instinctual foundations, it finds itself in opposition to the unconscious.¹⁵⁰ Consequently, the second requirement for the successful integration of the personality requires a conscious recognition of the influence of the unconscious on the life of the individual. As Jung puts it, the suggestive power of the primordial images must be divested. In other words, the influence of the collective unconscious must be recognized, particularly in our relationships to other people. Here it is especially important to become aware of the personal shadow, the anima or animus, and the influences of the parental archetypes. One cannot become whole unless he or she lives in harmony with the unconscious. However, it needs to be emphasized that the individuation process cannot alter the original hereditary disposition. Rather, the transcendent function of the human psyche transforms the attitude of the individual toward one's self and his or her unique situation in life. For example, while the individual who is sunk into the unconscious, and who is unaware of the effect of the unconscious on his or her own life, tends to

¹⁴⁹ Jung, Two Essays On Analytical Psychology, pp. 174, 289.

¹⁵⁰ Jung, The Archetypes and the Collective Unconscious, p. 40.

identify with the unconscious and let the moods come as they will, the individuated person assumes responsibility, not for her or his moods, but for the attitude toward the moods. Since the unconscious is a dialectical structure and beyond the control of the individual, a person cannot be directly responsible for the occurrence of moods. However, the individual can take an attitude toward his or her moods, can establish a relation to them, and in so doing affect the direction in which he or she moves.¹⁵¹ What is required is a moral attitude of conscious reflection rather than an attitude of defeat and unconscious identification with the mood.

It is essential to keep in mind that the human psyche is a dialectical structure and that a balance between the conscious and unconscious sides of the personality must be maintained. The opposites are always paired, one is never separated from the other, and each contains its own antithesis. Consequently, neither the unconscious nor the conscious can be dismissed, and they cannot form a whole when one of them is suppressed by the other. As Jung notes:

Consciousness should defend its reason and protect itself, and the chaotic life of the unconscious should be given the chance of having its way too - as much of it as we can stand. This means open conflict and open collaboration at once.¹⁵²

¹⁵¹ Harding, The Way of All Women, p. 286.

Individuation then, is a process or course of development arising out of conflict between the two incongruous halves of the total personality.¹⁵³ In this regard, it is essential to keep in mind that the tension between any two paired set of opposites, once brought to consciousness, can only be reconciled through symbolic means. A symbol conveys living, subjective meaning and acts to release and transform psychic energy. Neither side of a paired opposite can be gotten rid of, and only a symbol can unite heterogeneous or incommensurable factors in a single image. As Jung observed, there is no recipe for the individuation process, "it is an irrational life-process which expresses itself in definite symbols."¹⁵⁴ It is only through symbols that the union of the conscious and unconscious are reconciled, and out of this union emerge new situations and conscious attitudes.¹⁵⁵

In addition to the dialectical structure of the human psyche, it is important to keep in mind the fundamental irrational nature of the unconscious and the individuation process. In other words, the transformation process cannot

¹⁵² Jung, The Archetypes and the Collective Unconscious, p. 288.

¹⁵³ Ibid.

¹⁵⁴ Ibid., p. 289.

¹⁵⁵ Ibid.

be initiated by will. The conscious mind cannot influence the unconscious, the ego cannot assimilate the contents of the unconscious because the unconscious is unconscious.¹⁵⁶ The unconscious cannot think, it is not a product of rational reflection, rather, the unconscious creates an image, for example in the form of a dream, mirrors the conscious situation.¹⁵⁷ This is a reflection of the irrational and compensatory nature of the unconscious.

It must be emphasized that while the human being may become conscious and aware of the unconscious, the archetypes can never be known in their entirety. For example, even if an individual has a fairly complete picture of the anima and animus it does not mean that the depths of the unconscious have been plumbed.¹⁵⁸ This simply cannot be done, particularly for those archetypes that lie more deeply embedded in the psyche than do the animus and anima.

If the unconscious cannot be integrated by rationalist means, what can be done? von Franz addresses this issue very succinctly:

¹⁵⁶ Ibid., p. 287 and C.G. Jung, et al. Man and His Symbols, ed. with an introd. by Carl G. Jung (New York: Dell Publishing, 1964), p. 240.

¹⁵⁷ Jung, Two Essays On Analytical Psychology, pp. 182-183.

¹⁵⁸ Jung, The Archetypes and the Collective Unconscious, p. 287.

...to bring the individuation process into reality, one must surrender consciously to the power of the unconscious, instead of thinking in terms of what one should do, or of what is generally thought right, ...one must simply listen, in order to learn what the inner totality - the Self - wants one to do here and now in a particular situation.¹⁵⁹

The reconciliation, or union of opposites, is a transcendental function, often experienced by the individual in a spiritual way. Consequently, there is no recipe for the symbolical life. As Jung noted it is useless to cast furtive glances at the way someone else is developing, since each person is a unique being he or she has a unique task of self realization. Consequently, each person has to do something different, something uniquely his own.¹⁶⁰ However, Jung did note important similarities among his clients that illustrate the irrationality of the unconscious. In no case was the individuation process, or healing factor, conjured into existence through purpose and conscious willing, nor did he find that it ever corresponded to conscious expectation.¹⁶¹ What was common was the willingness to simply let things happen. However, ironic though it may be, this is exactly what people find most difficult to do. For ego consciousness "is forever interfering, helping,

¹⁵⁹ Jung, Man and His Symbols, p. 165.

¹⁶⁰ Ibid., p. 167.

¹⁶¹ Jung, The Secret of the Golden Flower, p. 92.

correcting, and negating, and never leaving the simple growth of the psychic processes in peace."¹⁶² Jung advised that in order to establish a meaningful contact with the unconscious, to establish a relation with it, one must practice giving free rein to one's unconscious fantasies.¹⁶³ That is, when a fragment of the unconscious breaks through, one should observe and concentrate on the fantasy carefully all the while giving it a free rein to develop on its own. The method of getting at the fantasies is different for different individuals, some people write them, some visualize them, others draw and paint. The method used does not matter, but a diligent undertaking of such a fantasy exercise can be practiced until the cramp in the conscious mind is released and one can begin to let things happen.¹⁶⁴ "In this way a new attitude is created, an attitude which accepts the non-rational and the incomprehensible, simply because it is what is happening."¹⁶⁵

The voice of the unconscious can be heard through a careful and thoughtful attention to one's dreams. Dreams function in a compensatory manner to the conscious attitude

¹⁶² Ibid., p. 93.

¹⁶³ Ibid.

¹⁶⁴ Ibid., p. 94.

¹⁶⁵ Ibid.

or situation and they also reveal the directing tendency for an individual's pattern of psychic growth and development. The word compensation means balancing or comparing different data or points of view in order to produce an adjustment or correction to some life situation. If the conscious attitude to the life situation is too one-sided, then the dreams will compensate for this by taking the opposite side.¹⁶⁶ As Jung noted:

As a rule, the unconscious content contrasts strikingly with the conscious material, particularly when the conscious attitude tends too exclusively in a direction that would threaten the vital needs of the individual. The more one-sided his conscious is, and the further it deviates from the optimum, the greater becomes the possibility that vivid dreams with a strongly contrasting but purposive content will appear as an expression of the self-regulation of the psyche.¹⁶⁷

It should be noted, however, that simply having a dream that compensates the conscious attitude does not automatically restore the individual's imbalanced psyche. For this to happen, the individual must be receptive to the unconscious itself. Jung also noted that dreams do not indicate the appropriate method of healing a particular neurosis. However, dreams may illuminate an individual's particular impasse. For example, dreams provide an individual with sufficient insight to awaken dormant qualities in the

¹⁶⁶ Jung, Man and His Symbols, p. 74.

¹⁶⁷ Ibid., p. 39.

personality, and reveal the unconscious element in relationships.¹⁶⁸ A careful observation and examination of dream material, over a long period of time, reveals the overall direction of a person's psychic growth and development. In other words, dreams reveal the direction of a person's individuation process. Jung describes the compensatory and directing tendency of dreams in relation to the individuation process as follows:

At first it seems that each compensation is a momentary adjustment of one-sidedness or an equalization of disturbed balance. But with deeper insight and experience, these apparently separate acts of compensation arrange themselves into a kind of plan. They seem to hang together and in the deepest sense to be subordinated to a common goal, so that a long dream-series no longer appears as a senseless string of incoherent and isolated happenings, but resembles the successive steps in a planned and orderly process of development. I have called this unconscious process spontaneously expressing itself in the symbolism of a long dream-series the individuation process.¹⁶⁹

In conclusion, the individuation process or the process of becoming whole, requires the integration of the total psyche with the Self. The two complementary sides of the personality, the conscious and the unconscious, must be reconciled before an integration of the Self can occur. Two

¹⁶⁸ C.G. Jung, Dreams, c.w.4,8,12,16, Bollingen Series 20, trans. R.F.C. Hull, (Princeton, N.J.: Princeton University Press, 1974), p. 75.

¹⁶⁹ Ibid.

things must happen in order to integrate the two contradictory sides of the personality. First, the collective influence of the persona must be dealt with in order to establish one's own independent values apart from the general society and the parents. Second, there must be a conscious recognition of the influence of the unconscious on the life of the individual. Finally, it cannot be emphasized enough that the process of individuation cannot be integrated by rationalist means. In other words, the transformation process cannot be initiated by will. The conscious rational mind simply cannot influence the unconscious. The unconscious is entirely irrational. The integration can only occur by acknowledging and recognizing the unconscious and then quietly listening for the voice of the genuine Self.

SUMMARY

The human psyche is composed of two complementary sides, the conscious and the unconscious. The conscious side is constituted by the human ego and may be explained as that which is consciously perceived by the ego. The relations of the unconscious side of the psyche are not perceived by the ego and cannot be known in any absolute sense.

The unconscious is further divided into the personal unconscious and the collective unconscious. The shadow personality is constellated, and given form, in the personal unconscious and stands in contradiction to the conscious personality. Archetypes or primordial images comprise the contents of the collective unconscious. Since the archetypes surpass the limits of consciousness, they cannot be known cognitively.

The human psyche is a bipolar dialectical structure. This means that the psyche is made up of processes whose energy springs from the tension that exists between all kinds of opposites. It is the tension between the opposing forces that create the psychic energy that is life giving. In fact, psychic energy is dependent upon a pre-existing polarity. The dialectical structure of the psyche and its constant tension between the opposites means that there can be no position without its own negation. In other words, an extreme opposite cannot exist without the other. This relativizes any absolute position. Given the dialectical structure of the psyche, all of the archetypes contain a positive and a negative side, and it is not possible to eliminate either of these sides because psychic energy cannot be obliterated. However, an acute one-sidedness may be created through repression of the archetypal unconscious.

However, the unconscious will always compensate the conscious, and the more one-sided the identification is, the more dangerous the unconscious reaction will be.

The individuation process is a life long process of becoming whole, a realization of an individual's true Self. It culminates with an integration of the conscious and unconscious sides of the total psyche where a new center of the personality is created. In order for this integration to occur, it is essential that the individual become aware of his or her personal shadow, and the effects of the anima and animus archetypes on the individual's life. It is essential to keep in mind that the individuation process is not subject to rational means. The tension between any two paired set of opposites, once brought to consciousness, can only be reconciled through symbolic means. The individuation process is an irrational life process, something beyond reason that cannot be comprehended, that expresses itself symbolically only.

In conclusion, it is apparent that the human psyche is a very complex structure. Its polaristic and dialectical nature has been stressed throughout this chapter, and is most easily illustrated in the description of the functions of the archetypal complexes which stand as the foundation stones of the psychic structure. However, the two

incongruous halves that form the totality of the psyche also stand in a bipolar tension one to the other, and just as a balance must be maintained between the archetypes of the collective unconscious in order for a healthy psyche to obtain, so also must a balance exist between the conscious and unconscious sides of the psyche. Neither can exist without the other, and if we are to maintain a healthy existence, then they must also be balanced. Unfortunately, our modern society appears to be characterized by an over assertion of the conscious attitude that has repressed severely the world of the unconscious. This is spelled out more concretely below.

The conscious side of the mind is manifested in the ego. It is all that we comprehend, in western civilization, as reason and rationality. It is analytical understanding, directed thinking, objectivity, impersonality, and human awareness that deals with the external world. It is the capacity to isolate part of one's mind to the exclusion of everything else, thereby enabling concentration upon one thing at a time.¹⁷⁰ It is the tendency to make distinctions between the opposites as much as possible and to strive for singleness of meaning. This is absolutely necessary for clarity of consciousness, where discrimination is of

¹⁷⁰ Jung, Man and His Symbols, p. 8.

essence.¹⁷¹ In effect, the reason and rationality of the conscious mind represents civilized man's unique excellence. It is responsible for our scientific, technological, and material accomplishment. Further, as Jung noted, "the conscious mind must have reason, firstly to discover some order in the chaos of disorderly individual events occurring in the world, and secondly to create order, at least in human affairs."¹⁷²

The normal function of the unconscious is to compensate the conscious position.¹⁷³ Consequently, if the conscious mind represents rationality, order, and focused thinking then the unconscious is the world of the irrational, chaos, feeling and experience. The unconscious lies in the realm of the ineffable where all criteria of reason fail. The mentality of the unconscious is instinctive; it has no differentiated functions, it does not think.¹⁷⁴ It simply creates an image that answers the conscious situation, and is not a product of rational reflection.¹⁷⁵ All unconscious functions are characterized by the automatic character of an

¹⁷¹ Jung, Mysterium Coniunctionis, pp. 333-334.

¹⁷² Jung, Two Essays On Analytical Psychology, p. 71.

¹⁷³ Jung, Mysterium Coniunctionis, p. 156.

¹⁷⁴ Jung, Two Essays On Analytical Psychology, pp. 182-183.

¹⁷⁵ Ibid.

instinct. Consequently, total submergence in the unconscious endangers the life of the individual.¹⁷⁶ However, as Jung noted, it is dangerous to identify with reason alone, for the individual is not and never will be a creature of reason alone.¹⁷⁷ Jung maintains that life and fate are not in accord with reason, that they are irrational or grounded beyond human reason.¹⁷⁸ The influence of the archetypes of the unconscious in the lives of all individuals provide ready evidence that reality is comprised of as much irrationality as rationality. Unfortunately, while the human ego of consciousness has evolved from the dangerous world of complete identification with unconscious instinct, modern civilization has repressed the irrational function in man's psyche and life. As noted throughout this chapter, it is not possible to obliterate psychic energy. Repression of the unconscious only drives the energy underground where it attacks surreptitiously from the rear. Modern civilization is itself a reflection of the imbalance that now exists within the human psyche. As Jung has noted, civilization has complicated the compensatory function of

¹⁷⁶ C.G. Jung, On the Nature of the Psyche, c.w.8, Bollingen Series 20, trans. R.F.C. Hull, (Princeton, N.J.: Princeton University Press, 1969), p. 120.

¹⁷⁷ Jung, Two Essays On Analytical Psychology, p. 72.

¹⁷⁸ Ibid., p. 49.

the unconscious.

The more civilized, the more conscious and complicated a man is, the less he is able to follow his instincts. His complicated living conditions and the influence of his environment are so strong that they drown the quiet voice of nature. Opinions, beliefs, theories, and collective tendencies appear in its stead and back up all the aberrations of the conscious mind. Deliberate attention should then be given to the unconscious so that the compensation can set to work.¹⁷⁹

It seems apparent that while the conscious rationality of civilization in fact represents our unique excellence, it is also our tragic flaw. For example, by squashing all that does not lead itself to reason and rationality we are unable to recognize the power of the unconscious. Consequently, we can only experience our own unconscious in the uncomplimentary and illusory projections that we cast upon other individuals and even whole societies and nations. Since we now possess a lethal war technology, which is a product of our rational ability, our unconscious projections could result in the total destruction of all civilization, nature, and life.

¹⁷⁹ Jung, Alion, pp. 20-21.

CHAPTER III

THE PERSONA OF ORGANIZATIONAL RATIONALITY

INTRODUCTION

In this chapter the persona of organizational rationality is described. It becomes evident that this persona reflects an over assertion of the conscious or rational attitude. As such, the persona of rationalism reflects a one-sided, or imbalanced, vision of what the individual's life within the organization should be like. As noted in chapter one, the individual's persona is a facade personality that each person is compelled to play in order to become an accepted member of society. As such, the persona reflects a visible sign of agreement with the values of collective society. It is the face that we show to the world as we attempt to adapt to collectivized standards. Simply put, the persona amounts to a list of "shoulds" that reflect the canon of dominant values held by a society.

A parallel may be drawn between the concept of the individual's persona to the persona of the organization. Following the preceding example, the persona of the modern

organization reflects a set of standards that represent what the organization "should" be like. Similar to the individual's persona, these standards are collective. These are the standards that the individual must adapt to in order to survive within the collective organization.

Before proceeding further I will illustrate how the word rational will be used and what it will mean throughout the dissertation. The word rationality is essentially synonymous with ego consciousness. Rationality stems from the conscious side of the human psyche and reflects the ego's attempt to create order. The ego is in fact the ruling principle of the conscious according to Jung. Accordingly, rationality is ego centered; it is all that the ego knows. It represents conscious will and focused centredness which permits the individual to hold an aim in view, to control one's action, to choose a goal and to determine what is necessary to achieve some purpose or value.

In this chapter I illustrate that the persona of organizational rationality is essentially one-sided since all of the emphasis is centered in the conscious ego. This is significant because if all of the emphasis within the organizational setting is on the conscious side, the life of the unconscious will be suppressed. Consequently, the

unconscious will be experienced negatively, since it isn't possible to destroy psychic energy. It is noted also that the tendency to become one-sided is inborn in ego consciousness because consciousness is linked with the ego's need for clarity and preciseness.¹⁸⁰

I illustrate the persona of organizational rationality by examining what constitutes the "ideal" organization structure and decision making process from the rational perspective. In the first section of the chapter the works of Max Weber and the classical theorists will be used to define the commonly accepted structure of the modern organization. It is noted that these important and influential theorists take a structural approach to organization theory. That is, the organization is viewed as comprising very specific structured phenomenon, such as goals, methods of work, and means of control, that shape behavior for effective performance. A critical distinguishing feature of organizational rationality is the presupposition of foresightful action, emanating from the ego's controlling center, and taken autonomously to achieve some specified purpose. The primary characteristics of the rational persona of the organization structure include an emphasis upon order, authority, control, objectivity,

¹⁸⁰ von Franz, Alchemy: An Introduction to the Symbolism and the Psychology, p. 156.

impersonality, and thinking. It is also noted that the persona of rationalism requires the organization member to subordinate her or himself to the goals of the organization. There is no vision of the organization member as an individual with an integrity of wholeness. Rather, the organization member is used for instrumental purposes.

In the second section of this chapter the organizational decision making process will be addressed. Here it will be observed that a very rational model for decision making has become the ideal analytical process for decision making in the organization. This model is an extension of the scientific procedure applied to decision making. The hallmarks of the rational comprehensive model include clearly defined objectives, explicit evaluation, comprehensiveness, and quantification wherever possible. It will be observed that this model is called forth in an attempt to provide order on an environment marked by increasing uncertainty and complexity. Similar to the rational persona of the organization structure, rational decision making also connotes order, control, authority, objectivity, and cognition over anything reflective of the unconscious processes.

The persona of organizational rationality that flows from the rationalist school of organization theory and

decision making is one of order, authority, control, objectivity, thinking, impersonality, and instrumentalism. It is a persona that exerts constant pressure upon organizational members to be methodical, objective, and disciplined, and is intended to eliminate all personalized relationships and nonrational considerations such as hostility, anxiety, and emotional involvements.

In essence, what we will see in this chapter is that the persona of rationalism contains a one-sided emphasis upon the conscious side of the psyche. As we saw in the first chapter, all of reality is comprised of pairs of dialectical opposites. Each side contains its own negation and neither side can be eliminated since psychic energy is indestructible. Because the suppression of either side of a paired opposite will result in a negative manifestation of its energy, it is essential for a balance to be achieved. The rational organization structure represents one end of a polar opposite; the need for order, objectivity, security and stability. The antithesis of this side represents chaos, instability, feeling, and the need for freedom. It is this latter side that is missing in the persona of organizational rationality. There is no room for the life of the unconscious when all of the emphasis is focused entirely upon the conscious rational side of the human

psyche. The unconscious is not recognized and, therefore, is not permitted to live so that a balance can be achieved between the two contrasting sides of the psyche.

THE RATIONALIST STRUCTURE OF THE ORGANIZATION

In this section, I use the works of Max Weber and the classical organization theorists to illustrate the rational persona of the organizational structure. I also explore several other theorists, in the rationalist mould, who purport to deviate from the Weberian model in order to illustrate how the pervasiveness of the concept of organizational rationality has persisted.

The Classical Theorists

It is important to note that the work of the classical theorists was developed within an epistemological framework that has been equated with the scientific approach of the natural sciences. Consequently, they attempted to develop general laws that would lead to the development of universal principles that could be applied to organizations. The development of administration as a science was legitimated by their noting that administrative effort was directed toward getting things done; with the accomplishment of objectives. Consequently, the emerging "science of

administration" was construed as the development of a system of knowledge that would enable man to understand relationships, predict results, and influence outcomes wherever people were joined together to work toward a common purpose. The classical theorists also believed that the principles of administration could be studied as a technical question and that questions of value could be put aside as the methods of the exact sciences were used to advance knowledge and control in the world of human affairs. The classical theorists clearly sought to emulate, with the use of scientific methods, what had been advanced with such success in the natural world. A world that was considered to be, in the words of Gulick, an "impersonal valueless world." The epistemology of the classical organization theorists, then, was hinged upon tenets of objectivity, neutrality, and an impersonal stance all in the pursuit of discovering a precise set of principles with which to order the structure of the organization. As we will see these same tenets become embedded within the structure of the rational organization itself, tipping it toward an imbalance that is made evident by the over assertion of the conscious attitude.

An examination of the works of the classical organization theorists does not reveal a uniform set of

specified principles specifying the most appropriate organization structure.¹⁸¹ Furthermore, what these authors construed as a principle of organization varied from author to author. Some of the principles were clearly meant to guide the creation of the organization's structure, while some of them, particularly in the case of Fayol, amounted to administrative functions, while some of the principles were really managerial concepts. However, despite the wide ranging scope taken by these early theorists, their common rational epistemological framework as well as their common purpose resulted in a set of unifying themes that rendered very subtle differences in the principles that they either developed or propounded. What clearly stands out as the unifying thread and the most outstanding feature of the early classical work is the emphasis upon coordination. In fact coordination was considered to be the first principle of organization through which all other principles were contained and became effective.¹⁸² The adoption of coordination as the underlying principle of organization was

¹⁸¹ For example, Fayol developed 14 principles, Mooney and Reiley developed eight principles, Urwick, in an attempt to reconcile and integrate the works of Fayol and Mooney and Reiley developed eight principles, while Gulick's primary contribution was just one principle.

¹⁸² James D. Mooney and Alan C. Reiley, The Principles of Organization, (New York: Harper and Brothers, 1939), p. 5.

necessary given the fractionated work process, or the division of labor, that lies at the bedrock of the industrial and administrative work process. Despite the proliferation of principles, four principles common to virtually all of the classical theorists became the mainstay of management literature. These four principles are specialization, hierarchical order, unity of command and/or direction, and span of control.

Of course, it must be noted that the early organization theorists did not invent the wheel of modern organizational structure. The division of labor, or specialization, existed much earlier than the 20th century. For example, Mooney and Reiley's work demonstrates that a hierarchical authority structure as a means of coordination can be found as far back as the governing institutions of the Greek and Roman antiquities, and the feudalism of the Middle Ages, as well as in the early church and in military institutions. In many ways, the work of the early organization theorists is really an attempt to take the commonly accepted organization structure and articulate, or reformulate, that which was already accepted into a coherent body of scientific knowledge.¹⁸³

¹⁸³ It is interesting to note that the division of labor, or specialization, was accepted a priori by all of the classical theorists. In the words of Fayol, "Specialization belongs to the natural order; it is

The principle of hierarchy is the most important principle articulated by these theorists, since this principle establishes the basic structure of coordination for the organization. It becomes the vehicle with which to establish order.

The scalar, or hierarchical, principle establishes a chain of graded authority between superior and subordinate. The larger the organization, the longer the scalar chain, but regardless of size the principle is constant, and the subordinate is responsible to his or her superior for doing the job. As noted by Mooney and Reiley, when a superior delegates any duty to a subordinate he or she defines the subordinate's function. Thus, functional definition is considered the end and the aim of the scalar process.¹⁸⁴ Consequently, Mooney and Reiley conclude that the scalar form is antecedent to all functions. In other words, authority is used to define the organization's functions, as well as holding the organization together in the pursuit of its commonly held purpose.

observable in the animal world, where the more highly developed the creature the more differentiated its organs; it is observable in human societies where the more important the body corporate the closer is the relationship between structure and function." Ibid., p. 20.

¹⁸⁴ Ibid., p. 23.

The image of the organizational structure which is inherent within the scalar, or hierarchical, principle is a collectivity of order, authority, and control. The collective element is inherent within the organization, but here, the scalar principle particularly draws attention to it, or becomes a vehicle for it, since the superior determines the subordinate's function. The scalar principle also implies order, for functions are graded not only according to degrees of authority, but according to corresponding responsibility. Finally, control is an inherent feature of the hierarchical principle, since the authority structure functions to control all human behavior in a coordinated fashion, directed of course, toward obtaining the organization's purpose.

As previously noted, some form of order is mandatory if coordination of a fragmented work process and administrative structure is to be achieved. But the "order" theme goes beyond the obvious requirement of the aforementioned and is in fact pervasive throughout the work of these theorists. Fayol actually develops a separate principle for the concept of order. He states:

The formula is known in the case of material things. 'A place for everything and everything in its place.' The formula is the same for human order. 'A place for everyone and everyone in his

place¹⁸⁵

What Fayol meant here, in the instance of material order, was in reference to resources consumed in an industrial process. What he was referring to in regard to the human order was a proper social order within the organization wherein every employee has an appropriate appointed place and that in fact the employee be in his or her appointed place.

Similar themes reflecting order can be found in any of the numerous principles that were developed by the classical theorists. For example, the unity of command principle is held as essential for responsible and methodical operation so that authority is not undermined or order disturbed. In the words of Fayol, if the unity of command is violated, order will be disturbed and stability threatened.¹⁸⁶ Precisely defined duties are called for in order to maintain the integrity of this principle.

As noted previously, the necessity for order stems from the conscious side of the psyche. The ego is the ruling principle of consciousness.¹⁸⁷ What is reflected in the

¹⁸⁵ Henri Fayol, General and Industrial Management, (London: Sir Issac Pitman And Sons, 1949; reprint ed., 1967), p. 36.

¹⁸⁶ Ibid., p. 24.

¹⁸⁷ Jung, The Archetypes and the Collective Unconscious, p. 276.

classical theorists attempt to develop a principle of hierarchy, with which to establish a method of control, is the need to create some semblance of order.

Focused centredness is another theme found running throughout the classical principles of organization. For example, if unity of direction is to be achieved it is essential that a single head, and a single plan, be responsible for any group of activities with the same objective for the purpose of maintaining a focused effort. Similarly, an appropriate span of control is deemed necessary not only to maintain an orderly coordination of interrelated tasks but for the purpose of narrowing and focusing the manager's effort. This emphasis upon a focused direction stems from the conscious side of the psyche as manifested in the ego. For it is the ego that permits the individual to isolate a part of one's mind enabling concentration upon one thing at a time. This emphasis upon a focused direction stems from the conscious side of the psyche as manifested in the ego. For it is the ego that permits the individual to isolate a part of one's mind enabling concentration upon one thing at a time.

In conclusion, the work of the early classical theorists was an endeavor, or quest, that sought to develop a "science" of administration. The normative principles

that are the result of this endeavor reflect a structural image of order, authority, control, and highly focused or conscious centredness.

In order to provide a more indepth image of the persona of organizational rationality it is useful to examine the structure of the bureaucratic form of organization as articulated by Max Weber. This form of organization is characterized by specialization, methodical integration of function, discipline, written rules, formal roles, and impersonal administration. What is most significant here is the emphasis upon the necessity for an entirely impersonal form of administration. This is particularly crucial for this dissertation because such an approach shuts off the life of the unconscious in a most deleterious manner.

As noted previously, specialization is equated with efficiency, and Weber asserts that the technical superiority of the bureaucratic organization is the decisive reason for the advance of this form of organization. In so doing, he equates this form of organization with the machine:

The fully developed bureaucratic mechanism compares with other organizations exactly as does the machine with the nonmechanical modes of production.¹⁸⁸

¹⁸⁸ Max Weber, From Max Weber, trans. ed., and with an introd. by H.H. Gerth and C. Wright Mills (New York: Oxford University Press, 1946; reprint ed., 1978), p. 214.

Consistent with the machine analogy, where all parts fit together in perfect order, Weber further illustrates the mechanistic functioning of the bureaucratic organization:

The individual bureaucrat cannot squirm out of the apparatus in which he is harnessed,...In the great majority of cases, he is only a single cog in an ever-moving mechanism which prescribes to him an essentially fixed route of march. The official is entrusted with specialized tasks and normally the mechanism cannot be put into motion or arrested by him, but only from the very top....The rules, for their part, cannot dispense with or replace the bureaucratic apparatus of authority once it exists. For this bureaucracy rests upon expert training, a functional specialization of work, and an attitude set for habitual and virtuoso-like mastery of single yet methodically integrated functions.¹⁸⁹

In the preceding, the organization is a mechanism where people perform specialized functions and submit to a hierarchical authority figure who is responsible for coordination of the discrete work tasks. It is evident that where the functions of the organization are specialized, the organization is a strong vehicle for control. Control is taken from the individual by dividing the work and placing the integrative function in the hands of those at the apex of the organization. In this way, full knowledge of work activity resides outside the specialist.

¹⁸⁹ Ibid., pp. 228-229.

As noted previously, the modern organization rests upon the functional specialization of work. It is the functional specialization of work and the methodical integration of those functions which yield the interchangeable parts that form a coherent unity. The result is precision and efficiency. What becomes necessary in order to obtain this result is the application of rules to tasks that have been broken into small and specific parts. Consequently, written documents form the basis of official business, official action occurs within a framework of pre-existing rules, and official positions are comprised of specific nonpersonal roles. In other words, there is a system of prescribed relations between offices and roles that lends itself to predictability and efficiency. For example, official roles, rules, and procedures are related to the organization's common purpose and all role responsibilities are clearly defined so that the individual can carry out his or her duties in a precise and methodical manner. In addition, impersonal rules function to delimit and make predictable the behavior of all role participants. Furthermore, the system of prescribed relations found in clearly delineated roles and various rules and procedures that define appropriate and expected behavior is also a method of control. In fact, the classical theorists considered the

application of rules and procedures as significant as the authority structure in defining a control mechanism. Procedure as a control mechanism is most notable in the classicist emphasis upon the necessity for exactitude in the specification of tasks and job definitions.

It is interesting to note that in spite of the practical importance of written documents and prescribed roles, Weber maintained that it was discipline, or the attitude-set of the role occupant for precise obedience, that was the underlying basis of all organizational order.¹⁹⁰

The impersonality of the role function is an inherent normative feature of the bureaucratic structure. As Weber notes:

It is decisive for the specific nature of modern loyalty to an office that, . . . , it does not establish a relationship to a person, Modern loyalty is devoted to impersonal and functional purposes.¹⁹¹

As could be expected, an organization patterned after a machine would function in a very impersonal, objective manner. Weber equates the necessity for impersonality with the need for calculable rules in the following:

¹⁹⁰ Ibid., p. 229.

¹⁹¹ Ibid., p. 199.

Bureaucratization offers above all the optimum possibility for carrying through the principle of specializing administrative functions according to purely objective considerations....The 'objective' discharge of business primarily means a discharge of business according to calculable rules and 'without regard for persons.'¹⁹²

Finally, in order to fully develop calculable rules, Weber asserts that the bureaucracy must be completely dehumanized:

Its specific nature,...,develops the more perfectly the more the bureaucracy is 'dehumanized,' the more completely it succeeds in eliminating from official business love, hatred, and all purely personal, irrational, and emotional elements which escape calculation. This is the specific nature of bureaucracy and it is appraised as its special virtue.¹⁹³

The preceding suggests that the passions of the work place, or the irrational side of life, are to be controlled or repressed by the development of calculable rules to be enforced in an impersonal manner. As so aptly described by Weber, the job, or official position, is comprised of a set of wholly impersonal expectations that govern the official's action. Impersonal rules are devised to delimit and make predictable the behavior of role participants. The impersonal role controls the official, and impersonality and objectivity become normative features of the organization. The large organization assigns emotional states¹⁹⁴ and there

¹⁹² Ibid., p. 215.

¹⁹³ Ibid., p. 216.

¹⁹⁴ Peter Berger, Brigitte Berger, and Hansfried Kellner,

is no room within that assignment for anything other than the orderly adherence to an impersonal role where clear, concise, and exact rules and sequences for procedure may be devised in order to eliminate uncertainty and to ensure the proper coordination and control of the organization's interdependent component parts.

The most important and outstanding feature of the bureaucratic form is the objective impersonality of the entire structure. Human emotion and feeling are not considered compatible with a set of prescribed functions requiring performance marked by an attitude set for routine and habitual mastery of carefully integrated functions. The assumption is that work behavior cannot be predicted and made uniform unless human emotion is ruled out. Consequently, the dehumanized bureaucracy is considered essential in order to develop fully the calculable rules deemed essential if efficiency and the organization's common purpose is to be obtained. In the search for order and determinateness, there is no room for the chaotic life of the unconscious in Weberian bureaucracy.

In conclusion, the organization structure described by Weber is characterized by highly specialized functions and a fractionated work process that requires a coordinating

structure to reintegrate the divided work tasks and functions. This reintegration or coordination is accomplished by a hierarchical authority structure and written rules that define the exact duties and procedures of all tasks. In other words, the authority structure and written rules form the basic structural characteristics of the organization. The imagery that flows from this structure is the machine, where all parts fit together in perfect order and where all human participants are reduced to cog like status. Such a system lends itself to efficiency which is the central value underlying the organization's system. Consequently, speed, precision, and predictability are highly prized features of the organization. A high level of discipline is considered essential to enhance efficiency, and in order to ensure the necessary obedience, responsibility is instilled and maintained through the hierarchical authority structure. Of course, this vision is essentially the same as that developed by the classical theorists in their search for principles of organization. What Weber's work adds to that of the classical theorists is the dramatic image of objective impersonality and the dehumanized individual, which flows from the necessity of developing calculable rules so that human behavior can be made predictable; hence controlled.

Weber and the classicists depict a highly rational organization structure that defines an organization as a purposive aggregation of individuals who make a concerted effort to work toward a common goal. It is a closed mechanistic structure that seeks to order and regulate human behavior for the purpose of obtaining the organization's end. Accordingly, organization members are conceived as a means toward a specified end. That is, members of the organization are used instrumentally. Here, it should be mentioned that, in essence, the organizational member is required to identify her or himself with the ends of the organization. In fact, this feature of the persona of organizational rationality is so ingrained that it is just assumed that the individual will subordinate him or herself to the requirements of the organization. Recalling from the first chapter, the psyche contains both an individual as well as a collective dimension. However, the persona or organizational rationality emphasizes the collective side exclusively. This is another example of the one-sided nature of the persona of rationality. The requirement that the individual become subordinate to the collective and the problems that this entails is treated in chapter four.

To summarize, following Weber's work, the persona of the rational organization is characterized by images of

order, control, precision, efficiency, discipline, predictability, instrumentalism, and impersonality; a phenomenon devoid of human emotion and feeling. The Weberian image of bureaucracy creates a very one-sided picture, an imbalanced structure, that focuses entirely on the conscious side of the psyche. Since both sides of the psyche are indispensable to life, identification of one's ego with such a persona closes off the life of the irrational unconscious.

The classical Weberian model is appropriate in constructing the image of the contemporary organization structure because its most compelling aspects are in fact typical of the modern organization, if not structurally, then normatively. However, given the voluminous amount of organization theory literature that seeks to depart from the Weberian model, it is useful to review some of these works. For as these works depart from Weber in important ways, they are in fact as rationalistic in their conception as that which they attempt to displace. In the remainder of this section I will review and critique the mechanical equilibrium model, open systems theory, and the contingency theory of organizations.

Mechanical Equilibrium Model

Essentially, the break with the classical theorists, began with the work of Chester Barnard, who, influenced by the Hawthorne studies, depicted the organization as a social system. Similar to the classical theorists, Barnard defined the formal organization as "a system of consciously coordinated activities or forces of two or more persons. Also similar to the classicists, he viewed the organization as a goal seeking activity where the division of labor and specialization are necessary to achieve the organization's end. However, unlike his predecessors he paid little attention to the formal structure of the organization. Instead he conceived the organization as a cooperative system that required management to maintain a state of equilibrium. As noted by Burrell and Morgan, the basic difference between Barnard and the classical theorists was the emphasis upon the organization as a social system. Barnard recognized the organizational participant as a complex individual who could not be simply programmed like a cog in a machine. Consequently, Barnard's work emphasized the importance of meeting individual needs and work ideals in order to induce cooperation that would lead to achievement of the organization's purpose.

Despite the fact that Barnard's work represented the first major departure from classical theory and the rigid conception of the organization that envisioned man as a simple programable part, Barnard's conception does not deviate substantially from the rational model. The division of work into depersonalized roles and the hierarchical authority structure necessary to maintain discipline and control so that the common purpose of the organization can be maintained is still intact in Barnard's conception of the organization as a social system. Furthermore, while Barnard views the individual as a human being who cannot be treated in a simple mechanistic manner, his own vision of man is as instrumental as that found in the classical model. For example, Barnard focuses upon the need to develop specific incentives, coercive as well as persuasive, to induce cooperation and change behavior so that the purpose of the organization can be achieved. The individual is acknowledged because Barnard recognizes that the organizational end cannot be met if the individual is not taken into consideration. In addition, the impersonality of the Weberian model is still in tact:

In this book persons as participants in specific cooperative systems are regarded in their purely functional aspects, as phases of cooperation. Their efforts are depersonalized,...¹⁹⁵

¹⁹⁵ Chester I. Barnard, The Functions of the Executive,

Organization, simple or complex, is always an impersonalized system of coordinated human efforts; always there is purpose as the coordinating and unifying principle.¹⁹⁶

Open Systems Theory

Barnard's equilibrium model focused almost exclusively upon internal relationships. The same is true of Weberian bureaucracy. In contrast to this, open system theory considers the pattern of relationships which characterize a whole system. In other words, the organization and its relationship to its environment is taken into consideration. In contrast to the closed model of Barnard, Weber and others, open systems theory is processual. Instead of characterizing the organization as being made up of physical parts, open systems theory characterizes the organization as a social system where events comprise the basic structure of the organization and there is no structure apart from the functioning of the organization.¹⁹⁷

(Cambridge, Mass.: Harvard University Press, 1978, 25 printing), p. 16.

¹⁹⁶ Ibid., p. 74.

¹⁹⁷ Gibson Burrell and Gareth Morgan, Sociological Paradigms and Organisational Analysis, (London: Heinemann, 1979), p. 31.

In contrast to the classical model, the systems model does not emphasize specific goal accomplishment exclusively. In the words of Etzioni, the starting point for a systems analysis is not an organization goal but "a working model of a social unit which is capable of achieving a goal."¹⁹⁸ In other words, the systems model is a multifunctional unit.¹⁹⁹ Katz and Kahn also note that there is a real fallacy in equating the purposes or goals of the organization with those of the individual organization members.²⁰⁰ Rather, following the biological organism as an analogy, Katz and Kahn recommend that the organization be conceived as a living entity which strives for survival and is acutely dependent upon an external environment.²⁰¹ The purpose of the organization becomes fulfilling certain "functional imperatives" which must be met if the organization is to survive.²⁰² The assumption is that the system has a "functional unity", and if the system isn't

¹⁹⁸ Amitai Etzioni, "Two Approaches to Organization Analysis: A Critique and a Suggestion," Administrative Science Quarterly, vol. 5, no.2, September 1960, p. 261.

¹⁹⁹ Ibid.

²⁰⁰ Daniel Katz and Robert L. Kahn, The Social Psychology of Organizations, 2ed. (New York: John Wiley, 1978), p. 19.

²⁰¹ Ibid., p. 22.

²⁰² Burrell and Morgan, Sociological Paradigms and Organisational Analysis, p. 159.

working well it is because certain "imperatives" have not been met.²⁰³ The functioning of the organization envisioned as a processual model where inputs, throughputs, and outputs work together to reactivate a system that is in constant negotiation with an external environment.

The work of such open system theorists as Etzioni and Katz and Kahn do suggest a more balanced vision of the organization than does the closed model. This is particularly true of Etzioni who's vision of the organization is akin to a self-balancing mechanism. However, like the preceding models examined, open systems theory is also a rational approach to the study and conception of organization. As noted by Burrell and Morgan, purposive rationality and an orientation toward an end state is pervasive throughout open systems theory. Instead of an end state that is directed toward a specified goal, the end state becomes all activity geared toward organizational survival. It seems to this author that the basic difference between open systems theory and the closed mechanical model is comprehensiveness of approach. Instead of dwelling upon the internal state or structure, a broader and more expansive view is taken by considering the entire environment of the organizational context. In order to do

²⁰³ Ibid.

so, a more wholistic approach than that characterizing the mechanical model must be undertaken. However, the search for order and regularity, characteristic of the mechanical model is still intact, it has just become more complex as the total environment and all of its uncertain variables are encompassed within the wholism of systems theory. The difference between the mechanical model and systems theory is largely the influence of the environment.

Katz and Kahn also recognize the significance of the crucial structural characteristics described in the rational Weberian model. For example in their book, *The Social Psychology of Organizations*, they include an entire chapter on organizational roles. They give the role concept a central place in their theory of organizations and define human organization as a set of role systems.²⁰⁴ Also consistent with the Weberian model, the impersonal role is essential to carrying out divided work tasks in a predictable manner:

Generically, role behavior refers to the recurring actions of an individual, appropriately interrelated with the repetitive activities of others so as to yield a predictable outcome.²⁰⁵

²⁰⁴ Katz and Kahn, *The Social Psychology of Organizations*, p. 189.

²⁰⁵ Ibid., p. 186.

While the systems theorists view the organization as a social system, the individual is still considered in an instrumental manner, for people, as well as technology and resources, are regarded as inputs within a system that is still a purposively rational process directed toward the achievement of an end state. There is still no vision of the self, no vision of the individual as an integral entity in and of her or himself. The individual is still conceived in an instrumental manner.

Contingency Theory-

The contingency theory of organization seeks to combine an open systems model with classical management theory. In other words contingency theory integrates an open system model with the results of voluminous empirical research on individual motivation, job satisfaction, leadership style, organization structure, technology and numerous other organization variables that have been framed within managerially oriented propositions.²⁰⁶ Contingency theory, as first outlined by Lawrence and Lorsch in 1967, asks the question what kind of organization does it take to deal with varying environmental conditions? They conclude that there are no universally valid rules of organization and

²⁰⁶ Burrell and Morgan, Sociological Paradigms and Organizational Analysis, p. 164.

management. Rather they contend that the nature of the organization structure will depend upon the organization's circumstances and environment. Consequently, Lawrence and Lorsch suggested that the highly structured bureaucratic model, from the point of view of business success, may be the most effective in certain circumstances.²⁰⁷ In keeping with the open system model, the organization is viewed as a set of subsystems that interact with each other and the environment, and contingency theory postulates that the effectiveness of the organization, as it copes with its environment, is contingent upon the congruence between these subsystems and the nature of the environment.²⁰⁸ In other words if the organization has a highly stable and certain environment, then its subsystems should reflect this environment. If the organization environment consists of a highly uncertain environment, its subsystems, if congruent with its environment, will be different than those of the stable environment.

It is noted that the contingency theory of organizations is as rational as the other conceptions that have been reviewed. What is most obvious here is the need to impose order on the chaos of the unknown. This is the

²⁰⁷ Ibid., p. 166.

²⁰⁸ Ibid., p. 176.

height of rationality. As Jung once said, the "craving for rationality...finds its roots in the willful striving for control,..."²⁰⁹ What these theorists seek to do is to discover the uncertainties (the unknown) of the total environment so that it can be controlled. In recognizing the increasing complexity of post-industrial society, where rapid technical, economic, and social change mark the order of the environment, contingency theory offers a method to impose some order and control over the increasingly uncertain environments of modern organizations. Contingency theory represents a further step, beyond systems theory, in acknowledging the complexity of the organization and its environment. The conception of the organization becomes even more rational by identifying different contingencies to meet its unique environment of uncertainty.

An Extension of Post Weberian Rationalism

James Thompson's work may be used to illustrate that those theorists who have broken from the Weberian closed system concept of organization have merely developed a more sophisticated and complex concept of rationality. Drawing upon the work of major theorists from the time of the translation of Weber's work into English through the mid-

²⁰⁹ Jung, p. 255.

sixties, Thompson develops a whole set of propositional statements that relate organizational behavior and structure to differences in the environment and technology.²¹⁰ In essence, Thompson's work is some of the most thorough of the rationalist school of organization theorists.

From the outset, Thompson states that it is inappropriate to use a closed system of logic in the conception and study of organizations. A closed system of logic, according to Thompson, suggests that all variables that impinge upon the organization can be known. Consequently, all variables can be predicted and hence controlled. In other words, it is assumed that the organization may achieve determinateness by eliminating uncertainty. But Thompson maintains that the assumptions of the closed system are faulty. He argues that an organization is an open system that is interdependent with its environment. Consequently, the internal processes of the organization are significantly affected by the complexity of the organization's environment, and since there are more variables than can ever be known in the organization's environment it is impossible to make predictions that will enable complete control of action. According to Thompson, one can assume determinacy of the

²¹⁰ See James D. Thompson, Organization's in Action, (New York: McGraw Hill, 1967).

organization, but the full extent of uncertainty cannot be known. However, Thompson does not suggest that the organization should abandon rationality, that it should abandon the quest for determinateness and the elimination of uncertainty. In fact, the central theme of Thompson's book is that all organizations are subject to norms of rationality and that in the quest for survival, they abhor uncertainty.²¹¹ What the organization needs, Thompson maintains, is determinateness and certainty, and despite the complexity of the environment the organization should, and in fact does, strive to be as certain as possible. What Thompson does throughout the propositions he develops is to define how the organization facing uncertainty should react in order to eliminate as much uncertainty as possible. I will illustrate the increasing complexity and rationality of these propositions in what follows.

Thompson begins his analysis at the level of what he refers to as the technical core of the organization, which amounts to the organization's basic or integral work processes. At minimum, organizational rationality involves three interdependent component activities, which must be integrated. Thompson defines these activities as input activities, technological activities, and output activities.

²¹¹ Ibid., p. 99.

What the organization does, first and foremost in order to protect itself from environmental influences, is to surround its technological core with input and output components. Consequently, the organization may buffer the technical core by absorbing environmental fluctuations, may attempt to reduce fluctuations by smoothing or leveling activities, or when buffering and smoothing fail to eliminate sufficient uncertainty, the organization may adapt to the environment. Thompson refers to these input and output components as "maneuvering devices which provide the organization with some self-control despite interdependence with the environment."²¹²

However, in the pursuit of rationality, Thompson suggests that the organization must push further than its technical core. In order to eliminate uncertainty, he maintains that every complex organization has a pluralistic task environment that makes it dependent upon other resources that are necessary for survival. According to Thompson, since dependence introduces constraints or contingencies, it behooves the organization to avoid becoming subservient to elements of the task environment. Consequently, organizations develop alternatives to minimize their dependence upon their own task environments. Thompson

²¹² Ibid., p. 24.

illustrates numerous examples of increasingly rational alternatives that may be pursued in order to reduce dependency. For example, the cheapest way of acquiring power and thereby decreasing dependence is to acquire enough prestige to enable the organization to make necessary exchanges within the environment without making any commitments. However, Thompson maintains that usually an organization's environment will not offer enough alternative sources of support to enable the organization to obtain necessary resources by prestige alone. When this is the case, the organization will engage in various cooperative strategies in order to decrease their dependency. Depending upon the kind of interdependence that is characteristic, the organization will resort to contracting, coopting, or coalescing in order to increase their power.

However, Thompson calls for something more rational than contracting, coopting, or coalescing because these techniques are very costly and disruptive. What the organization should do then, is design itself to minimize the necessity of such maneuvering. Thompson maintains that the major determinants of design will depend upon the nature of the organization's technology and environment. With respect to technology, Thompson maintains that coordination is a central problem for the technical core of the

organization. He illustrates three types of technological interdependence and prescribes an appropriate method of coordination for each. For example, pooled interdependence is coordinated by standardization, sequential interdependence is coordinated by planning, and reciprocal interdependence is coordinated by mutual adjustment. In relation to structural design and the organization's environment Thompson maintains that "because organizations are embedded in larger systems of action, some parts of the organization must be interdependent with other organizations not subordinated to the organization."²¹³ Special boundary-spanning components must be developed to deal with the uncertainty that accrues from this situation. Whether or not the organization adapts a centralized or decentralized structural form will depend upon the extent of interdependence between the technical core and boundary-spanning activities. Thompson argues that when the technical core and the boundary-spanning activities are separate, that a centralized structure will obtain, but if they are reciprocally interdependent a decentralized structure will be more appropriate.

²¹³ Ibid., p. 66.

In conclusion, it seems evident that Thompson's propositions grow progressively more rational. That is, in the quest for certainty more and more structured devices are devised and recommended in order to obtain determinateness and control over an uncertain environment. His work is no less rational than Webers. In fact, given the high level of complexity that Thompson works with, it can be argued that his open system conceptual approach is really more rational than Weber's closed model. Consequently, the same images of order, control, authority, precision, predictability, efficiency, and impersonality are as paramount in the works of the open system theorists as they are in the closed system classical works discussed earlier in this chapter. Once again, we see that the rationalist approach is one-sided, all the emphasis is directed toward the conscious side of the psyche. It is assumed that consciousness, functioning through the ego, is capable of developing a structure, so to speak, that can be erected around the uncertainty of the environment such that all that is unknown may become known. There is an acknowledgment that the environment is open ended, but they seek to close it off. It is assumed that it is possible for the ego to function successfully toward such an end. In this vision, there is no room for the unconscious to function in a compensatory relationship to the conscious ego.

RATIONALIST DECISION-MAKING IN THE ORGANIZATION

In this section of the chapter I will examine the rational comprehensive model of decision making, and Simon's alternative satisficing model. Similar to the rational organizational structure, illustrated previously, these models of decision making reflect an over assertion of the conscious attitude. Consequently, they lend themselves to a persona of rationalism that is imbalanced.

The rational comprehensive model has become the ideal analytical process for decision making in the organization. The roots of this model are embedded within economics and statistical decision theory, but it has also been formalized in the literatures of decision making, policy formulation, planning, and public administration as an ideal analytical process.²¹⁴ The hallmarks of this model include clearly defined objectives, explicit evaluation, comprehensiveness, and quantification wherever possible.²¹⁵ In short, the rational comprehensive model is an extension of the scientific procedure applied to decision making.

²¹⁴ David Braybrooke and Charles E. Lindblom, A Strategy of Decision, (New York: The Free Press, 1963), p. 39.

Brookings Lectures, 1955, Herbert A. Simon contributor, Research Frontiers in Politics And Government, (Westport, Conn.: Greenwood Press, 1955), p. 32.

²¹⁵ Charles E. Lindblom, "The Science Of Muddling Through," Public Administration Review, 19 (Spring 1959): 79-88.

The rational comprehensive model is designed to facilitate "optimal" decision choices through the following process:

1. All possible alternatives for action are examined.
2. The consequences for each set of alternatives is discovered and examined.
3. All consequences are ranked according to preference.
4. The alternative most efficiently leading to the preferred set of consequences is selected.

Comprehensive information-gathering and capacity for calculation are the outstanding features of the rational comprehensive method of decision making. As noted by Simon, the "rational" man of this model:

...is assumed to have knowledge of the relevant aspects of his environment which, if not absolutely complete, is at least impressively clear and voluminous. He is assumed also to have a well-organized and stable system of preferences, and a skill in computation that enables him to calculate, for the alternative courses of action that are available to him, which of these will permit him to reach the highest attainable point on his preference scale.²¹⁶

In short, the decision maker must have a comprehensive knowledge of the environment and what will happen as a consequence of various alternative actions. In other words, the decision maker must know all the behavioral alternatives

²¹⁶ Herbert A. Simon, Models of Bounded Rationality, Vol II (Cambridge, Mass.: MIT Press, 1952), p. 239.

and possible courses of action. Furthermore, the decision maker must take all of this complex information and evaluate the consequences of each alternative. The model also assumes the decision maker has a complete utility (preference) ordering function. Finally, the model requires maximization. That is, the search for the best alternative must continue until the best alternative is found.

The image of the "ideal" decision maker who emerges from this method of comprehensive decision making is that of a highly rational, all-knowing speedy computer who continually maximizes payoff.

My analysis of the image of decision making will not end with the rudimentary elements of the rational comprehensive model. Rather, the alternative 'satisficing' model of decision making, developed by Herbert Simon and extended by James March will be examined. It is important to examine this work because the 'satisficing' model of decision making enjoys a certain amount of credibility or acceptance amongst theoreticians and practitioners, and while March and Simon critique the rational comprehensive model, they do not fault it on normative grounds. In fact, the framework that these authors established for the organization's environment and behavior is as rationalist as that encompassing the rational comprehensive model itself.

Before the satisficing decision process is examined, it is helpful to note what sort of framework Simon uses to define organizational rationality. As was true with the classical theorists, the organizational framework is one of purposive rationality. According to Simon, "behavior is purposive in so far as it is guided by general goals or objectives, it is rational insofar as it selects alternatives which are conducive to the achievement of the previously selected goals.²¹⁷ Following this, a decision is rational if it is appropriate for the accomplishment of specified goals. Behavior not so directed is, then, irrational. Further, the implied principle in all rational behavior is the neutral criterion of efficiency.²¹⁸ Simply stated, good or correct administrative behavior is efficient and the maximization of efficiency is the aim of administrative activity.²¹⁹ In other words, purposive behavior is directed toward accomplishment of the organization's goals, and rational, good, or correct behavior is that which maximizes the efficient accomplishment of organizational goals.

²¹⁷ Herbert A. Simon, Administrative Behavior, 2nd ed. (New York: The Macmillan Co., 1957), p. 5.

²¹⁸ Ibid., p. 14.

²¹⁹ Ibid., p. 39.

What constitutes the ideal decision making process that is directed toward the most efficient attainment of the organization's purpose?

The "ideal" rational decision making process epitomized by Simon is the familiar rational comprehensive model. According to Simon, the purely rational actor must consider every alternative available to him. "He cannot know whether to give serious consideration to a particular behavior alternative until he has identified it, predicted its consequences, and compared the values attached to it with the values attached to all other behavior alternatives."²²⁰ However, though Simon does not fault this model on normative grounds, he freely admits that it is impossible for any individual to reach a high degree of rationality. He notes, "the number of alternatives he must explore is so great, the information he would need to evaluate them so vast that even an approximation to objective rationality is hard to conceive."²²¹ But while Simon gives up on the individual's cognitive ability to act rationally - in an optimal way that leads to the maximization of the organization's goals - he does not give up the quest for organizational rationality.

²²⁰ Herbert J. Storing, ed., Essays On The Scientific Study Of Politics, (New York: Holt, Rinehart and Winston, 1961), p. 76.

²²¹ Simon, Administrative Behavior, p. 79.

Instead, he notes that while the need for administrative theory resides in the fact that there are practical limits to human rationality, these limits are not static but depend upon the environment in which the individual's decision takes place. Consequently, Simon concludes that it is the task of administration to design this environment so that the individual can make decisions that are as rational as possible.²²²

Simon's alternative to economic man's rational comprehensive model of decision making, is the administrative man's model of bounded rationality where man "satisfices" rather than "maximises." That is, the search for a set of outcomes or alternatives is terminated as soon as a satisfactory payoff is obtained.

As noted previously, Simon maintains that an examination of all possible alternatives and consequences necessary to employ successfully the rational comprehensive model requires too much of man cognitively. The implication is that the information requirements are simply too vast and comprehensive. Seemingly, Simon's alternative model of decision making is an attempt to simplify decision making problems in order to bring them within the powers of human computation. For example, Simon and March state:

²²² Ibid., p. 240.

Because of the limits of human intellectual capacities in comparison with the complexities of the problems that individuals in organizations face, rational behavior calls for simplified models that capture the main features of a problem without capturing all its complexities.²²³

In addition to computational complexity, the nature of the environment of decision making becomes a crucial factor in Simon's and March's critique of the rational comprehensive model, and in the development of the model of bounded rationality. In fact, they note that the environment "in which the decision maker finds himself determines what consequences he will anticipate, what ones he will not; what alternatives he will consider, what ones he will ignore."²²⁴ The crucial environmental distinction hinges on the degree of certainty. For example, March and Simon note that the "rational man of economics and statistical decision theory makes 'optimal' choices in a highly specialized and clearly defined environment."²²⁵ The rational comprehensive model may be used in an environment of certainty and subsequent simplicity. However, the environment of administrative man is one of uncertainty and complexity. It is an environment too complex for the rational model which calls for a calculation of the

²²³ March and Simon, Organizations, p. 169.

²²⁴ Ibid., p. 139.

²²⁵ Ibid., p. 137.

consequences of all possible alternative strategies that may be undertaken in problem resolution.

In summary, the implication of March and Simon's work has suggested that rational comprehensive decision making is appropriate in environments of stability and certainty. But that a less stringent method of decision calculus must be used in environments of uncertainty and instability. On the surface, it may appear that Simon's satisficing model requires much less mental rigor than the rational comprehensive model. However, a careful analysis of their work leads one to the opposite conclusion.

Regardless of the nature of the environment, what is called for is the refinement of programmed procedures that lend themselves to predictability. The complexity and uncertainty of the environment do not call for different structural means as much as they call for a recognition that it is more difficult to implement successfully programmed procedures in uncertain environments. For example, March and Simon note that both individual and organizational activity is simply the response to some form of environmental stimulus, and when a stimulus has been experienced repeatedly, the response can be highly routinized:

The stimulus will evoke, with a minimum of problem-solving or other computational activity, a well-structured definition of the situation that

will include a repertory of response programs, and programs for selecting an appropriate specific response from the repertory.²²⁶

However, if the stimulus emanates from a more uncertain environment:

...it will evoke problem-solving activity aimed initially at constructing a definition of the situation and then at developing one or more appropriate performance programs.²²⁷

As the preceding makes evident, regardless of the degree of certainty, the outcome or solution sought will be programmed activity. One is simply more difficult to obtain than the other.

Recalling Simon's observations that man's behavior can be controlled by structuring the organization's environment, the method of bounding man's rationality so that he can deal with its complexity and uncertainty takes the form of developing repertories of highly programmed procedures. That is, the simplified models that March and Simon call for in order to capture the main features of a problem without capturing all of its complexities, take on a highly structured, or programmed, content. As they note, those aspects of the organization that are less structured become the most problematical,²²⁸ and the "greater the programming

²²⁶ Ibid., p. 140.

²²⁷ Ibid.

²²⁸ Ibid., p. 164.

of individual activities in the organization, the greater the predictability of those activities."²²⁹ In order for an organization to respond to the uncertainty of its environment it must be able to behave adaptively, and to do so "it needs stable regulations and procedures that it can employ in carrying out its adaptive procedures."²³⁰ What this amounts to is that the organization needs a repertory of adaptive programs from which appropriate procedures can be selected for specific situations as they arise.²³¹ The boundaries of rationality are man made, they do not reflect any particular level of cognitive capacity, they become well defined programs for control.

The model of bounded rationality is not a simple analytical process that does not challenge the mind's intellectual capacity. Although Simon refers to the features of the model as simplifications, what he is referring to is the assertion that if the model is adhered to properly some semblance of order and control can be imposed upon a highly complex environment. The analytical process imposed by the model is rigorous. The search process involves the exploration of alternative courses of

²²⁹ Ibid., p. 143.

²³⁰ Ibid., p. 170.

²³¹ Ibid.

action and consequences of action that are discovered sequentially, and repertoires of action programs are developed to enable the organization to adapt to an unstable environment.²³² It is the environment of constant change that Simon really addresses; it is man's cognitive challenge to foresee the range of various stimuli that might be evoked, and then to develop highly programmed procedures that will enable the organization to respond in a manner suitable to its situation. This is no simple cognitive undertaking. Simon himself has observed that the processes of adaptive behavior are more complex than those of the processes of maximization.²³³ The satisficing feature of the model of bounded rationality suggests that it is not possible for man to know all the possible alternatives of action and subsequent consequences. But there is nothing in Simon's work to suggest that man should not keep trying to gain as much control over his uncertain environment as possible. In fact, this is the major challenge of organization theory:

To find the ways of organizing that will cultivate foresight, and that will build into the administrative structure sensory organs of reflection and action capable of anticipating and

²³² It seems to me that James Thompson's work, discussed earlier in the chapter, represents a beginning development of such a repertory of action programs.

²³³ Herbert A. Simon, Models of Bounded Rationality, p. 235.

dealing with future emerging problems.²³⁴

The preceding statement demonstrates, in particular, the emphasis that Simon places upon the thinking and sensation functions in contrast to feeling and intuition as a means for perception and value judgment.²³⁵ As Denhardt has observed, there is a bias in the rational organization for thinking and sensation. That is, organizational members are required essentially to focus only upon what may be objectively discerned either through the senses, such as factual data, or one's intellect.²³⁶ Once again we see an over assertion of the conscious attitude. The life of the unconscious is suppressed when intuition cannot be used as a means of perception and feeling cannot be used to form a

²³⁴ Herbert A. Simon, Research Frontiers In Politics And Government, p. 42.

²³⁵ According to Jung there are four basic psychological functions; Intuition versus sensation and feeling versus thinking. Intuition and sensation are the perceiving functions, and we use one or the other in order to determine how we know something. That is, we either come to know something through intuition (the unconscious) or through the five sensations (the conscious). We use either feeling or thinking in order to place a value judgment upon that which we know. Feeling is independent of external stimuli, and is used as a subjective criterion for acceptance or rejection. Thinking is an apperceptive activity that functions to bring the contents of ideation into conceptual connection with one another. All four of these functions combine to form a particular psychological type within each individual. Everybody possesses the capacity to use all four functions. While no one function is considered to be superior to any other - that is, it is not better to be a feeling type than it

value judgment.

Following Simon, what features constitute the ideal decision making process within the organization? To summarize this section of the chapter, the image of the decision maker is very attuned to the rationalist organization structure that was defined in the previous section. Consequently, the image of decision making is encased within a framework of conscious control and manipulation of the individual and his environment. Simon's organizational framework is one of purposive rationality, subsequently, behavior is rational only insofar as it is directed toward the most efficient achievement of the organization's purpose or goals. Decision making, then, is consciously directed and focused toward organizational ends. Also, consistent with the purposive nature of the organization, a collective image of man is held in high esteem. When Simon notes that the only rational man is organizational man, he is suggesting that pursuit of the

is to be a thinking type and vice versa - one function will always predominate over the others. In addition, the different functions contradict themselves and cannot function simultaneously. For example, when you are thinking, you must exclude feeling. One cannot perform both of them at the same time. Jung, Psychological Types, pp. 434, 453, 461, 481.

²³⁶ Robert B. Denhardt, In The Shadow of Organization, (Lawrence, Kansas: The Regents Press of Kansas, 1981), p. 56.

organization's common goal cannot be obtained through the individual pursuit of satisfaction. Consistent with other rationalist theorists there is no vision of the individual self.

Within this framework of purposive rationality, the activities of the organization member are controlled by controlling the premises of individual decision making. As Simon notes, "by limiting the range within which an individual's decisions and activities are to lie, the organization reduces his decisional problems to manageable proportions."²³⁷ The emphasis on bounded rationality and the search for highly defined programs and procedures is part of the effort to reduce man's decisional problems to manageable proportions. Ideal decision making becomes controlling behavior through highly defined repertoires of procedures and programs.

Consistent with the image of control, hierarchical authority also plays an important role in rational decision making. Simon describes authority as a vertical specialization in decision making that is necessary to secure coordinated behavior. The essence of authority as an important control mechanism is particularly obvious in Simon's observation that it is a principle mode of influence

²³⁷ Herbert A. Simon, Administrative Behavior, p. 199.

that can be used to determine the premises underlying decisions.

Finally, perhaps better than any other organization theorist, Simon's work clearly illustrates the over assertion of the conscious attitude. The image of the decision making process advocated by Simon and March is a highly focused, cognitive, approach to problem solution. All of the emphasis upon eliminating uncertainty, searching for alternatives, predicting the consequences of various courses of action in the pursuit of developing adaptive (programed) mechanisms, rely exclusively upon analytical calculations and cognitive ability. Decision making is meant to be strictly a thinking endeavor emanating from the conscious side of the human psyche. When Simon notes that man's cognitive abilities are limited he is not acknowledging the important unconscious side of the human psyche. Rather, he is suggesting that it is a difficult cognitive endeavor for an individual to take on some wholistic work function within an uncertain environment. The challenge for managerial decision making is the complexity and uncertainty of the environment - predicting different situations that may arise and developing programs and routines that can be used in response, as adaptive mechanisms, to a constantly changing environment. Simon

differs from the classicists only in recognizing the complex uncertainty of the organizational environment and the difficulties that this poses. Finally, when Simon acknowledges that human behavior is determined by irrational and nonrational elements, he is not suggesting that the unconscious should be acknowledged, rather he is suggesting that the irrational may be controlled or become more rational by structuring the organization's environment.

It is also significant to note Simon's image of man. While, he excoriates the classical theorists for their view of the employee as an instrument devoid of wants, motives, and drives, his work also suggests that man may be used for instrumental purposes. The image of man that arises from Simon's work is that of a highly programable automaton. He has wants, motives, and drives but these can be studied, understood, predicted and put to use for the organization. There is no conception of true autonomous human action in Simon's vision. Man is determined by his social and organizational environment, and he may be programmed to suit the organizational purpose. This is not unlike the Weberian cog.

CONCLUSION

The purpose of this chapter was to describe the persona of rational organization. Recalling the first part of this chapter, the persona of the organization is that set of collective standards reflecting what the organization and its members "should" be like. It is the set of standards that the organization strives officially to be like. What I have attempted to illustrate in this chapter is the rational persona of the organization. I have equated rationality with the conscious side of the human psyche. Consequently, rationality has been defined as a reflection of the psyche's general ordering principle and as being rooted entirely within the human ego. Therefore, rationality is all that the ego thinks it knows. It represents conscious knowledge, will power, and focused centredness that permits an individual to hold an aim in view, to control one's action, to choose a goal and to determine what is necessary to achieve some purpose or value.

The following definitions of organization have been drawn from the works of Mooney and Reiley:

The organization is the form of every human association for the attainment of a common procedure.

The organization provides the framework necessary to move toward a common objective. Thus, an organization is a collectivity that is created purely for instrumental purposes; the attainment of some specified goal or set of objectives by a group of persons.

It is evident that it is the conscious side of the human psyche that enables an individual to be an effective member of such an organization, since it is this side of the psyche that permits one to engage in purposive action in order to achieve some goal.

Given the preceding definition of organization, the question of structure, for these theorists, became how to build an edifice to govern the arrangements for human association that would lend itself to group achievement. What they have articulated spells out, very clearly, an extremely rational edifice. One characteristic that pervades all of the works reviewed, from the very earliest classicists right through the open system theorists, is that of order. This is evident in the principles of organization that were developed, in the bureaucratic model of organization articulated by Weber, and in the work of the system theorists, as well as the decision scientists, who seek to find methods with which to provide order on an unstable and changing environment. In other words, whether the organization theorist is working within a closed system concept or an open system concept, the emphasis is still on devising methods with which to instill some form of order. This is in keeping with a conscious rational approach to structure and other questions of organization.

The mechanistic model of bureaucracy articulated by Weber provides the most cogent example of the pervasive drive for order that is found in any rationalist rendition on organization. It is through this model that the persona of rational organization is revealed and becomes apparent. The machine analogy provides the most cogent metaphor of ordered rationality. Here, the organization is crystallized as a system comprised of specialized parts that are methodically integrated in order to achieve a smooth running efficiency. There is no personal self vision of the individual here, rather the employee is to function in an instrumental manner. That is, the employee is conceived as an instrument, someone who may be programmed to meet the organizational purpose. A high level of discipline is essential if all the organization's component parts are to function together effectively, and in order to ensure the necessary obedience, responsibility is instilled and maintained through the hierarchical authority system. In other words, the manager becomes the authority to be obeyed lest disorderliness and inefficiency prevail.

Written rules and formal roles constitute the remaining primary structural characteristics of the rational organization. Once again the images of order and control prevail. Clear, concise, and exact rules and sequences for

procedure are devised in order to eliminate uncertainty and to ensure the proper coordination and control of the organization's interdependent parts. All role responsibilities are clearly defined so that the individual can carry out his or her duties in a precise and methodical manner. Predictability of organizational behavior is essential if the fractionated work process is to be reintegrated properly. Hence, the necessity for strictly prescribed roles, and obedience to the authority figure who is responsible for the reintegration process.

Equally pervasive as the emphasis on order and control is the impersonal nature of the role prescription. Rational organization is designed to prevent all personal feeling and emotion from organization life. This is deemed necessary in order to ensure the predictability and control of all task related behavior. As Weber notes, all purely personal, irrational, and emotional elements escape calculation, and must therefore be eliminated. Consequently, the job role becomes a set of exact prescriptions that are enforced in an impersonal manner.

While the work of Frederick Taylor is covered thoroughly in the next chapter, his work is pertinent here in order to illustrate the significance of impersonality in the rational organization. In essence, Taylor views

authority within an entirely impersonal system. For example, according to Taylor, authority required total submission to a system where the manager functioned more as a symbol than as a personal being. By submitting to the superior, the employee was not submitting to a person as much as he was submitting to an impersonal system. Taylor's impersonal vision of management emanates from his conception of science and technology as neutral and impersonal. Taylor sought to develop a scientific management system that would depersonalize control between management and the workers. For example, he saw the object of the time study to depersonalize control.²³⁸ Scientific management was to be used in order to lay out necessary rules and procedures, and it was the manager's job to merely transmit these to the workers. If the workers were displeased with the requirements the manager was not to become the object of worker hostility. Rather, any hostility was to be directed toward the scientific method itself.²³⁹ In other words, the superior was submitting to a system and not a personal being.

²³⁸ Sudhir Kakar, A Study In Personality And Innovation, (Cambridge, Mass.: MIT Press, 1970), p. 73.

²³⁹ Ibid.

The persona of rational decision making follows closely that of the rational organization structure. Consequently, the ideal image of decision making is rational only insofar as it is directed toward the most efficient achievement of the organization's purpose. Decision making, then, is consciously directed and focused toward organizational ends. The highly cognitive approach to rational decision making is perhaps its most salient feature. Simon's work in particular adds credence to Denhardt's observation that there is a bias in the rational organization for thinking and sensing over the intuitive and feeling functions. Given such a bias, all criteria for decisions must be discerned objectively either through the senses, such as factual data, or one's intellect.²⁴⁰

In conclusion, the persona of the rational organization is one of order, authority, control, thinking, objectivity, instrumentality, and impersonality; a phenomenon where human feeling is absent. Consequently, the administrators and managers must carry a persona that lacks any human connectedness. Those at the very apex of the organization and those in supervisory positions must maintain a position of authority, control, and objectivity. It is he or she who calls the shots, who must be obeyed, who must perform

²⁴⁰ Denhardt, In The Shadow of Organization, p. 56.

without any form of feeling effect. Furthermore, this is a role that must be carried out while maintaining social distance or isolation from subordinates. Complementary to the managerial and administrative role, the subordinate must carry a persona of obedience and discipline to the higher authority. Innate intellectual capacity is to be suspended. The "inferior" must follow the prescribed tasks, rules, and procedures of the "superior" without question. The job role must be carried out impersonally without regard to feeling. In other words human connection is not permissible. The machine metaphor is apt, people are used as instruments to fulfill interchangeable roles.

Finally, it is concluded that the persona of the rational organization reflects an over assertion of the conscious or rational attitude. Consequently, the persona of rationalism is essentially one-sided. There is no room for the life of the unconscious. The emphasis upon order, authority, and control reflects the ego's attempt to create order through conscious will and purposive action. The persona of organizational rationality is one of conscious foresightful action where human consciousness, which is centered entirely within the ego, may be used to determine the organization and to eliminate any form of uncertainty that threatens the determinateness of the organizational

endeavor. Such a view reflects essentially an inflated ego condition. As Jung noted, the ego is the ordering principle of the rational side of the psyche, but it is the archetype of the self that reflects the psyche's general ordering principle. Consequently, there can be no order without disorder, for all of reality is comprised of pairs of dialectical opposites.

The emphasis upon impersonality, objectivity, and thinking (or the cognitive processes) also reflect an over assertion of the conscious attitude. In order for a balance to be maintained between the conscious and the unconscious sides of the psyche, the unconscious must be permitted expression. This is not possible if the organization member is required to use thinking and objectivity exclusive of feeling. The one-sided nature of the persona of rationalism is very significant for the purposes of this dissertation because it isn't possible to destroy psychic energy. If the life of the unconscious is not permitted a healthy expression then it will personify itself in a negative manner.

Essentially the persona of organizational rationality is characterized by three different categories of meaning that are applicable to this dissertation. First, the emphasis upon order, control, and authority, second, the

emphasis upon impersonality, objectivity, and thinking, and third, the emphasis upon the collective over the individual that is personified by the instrumental treatment of organization members. The consequences of identifying with the persona of impersonality and objectivity will be addressed in chapter four, the consequences of identifying with order and authority will be addressed in chapter five, as will the consequences of identifying one's ego with the overall goals of the organization.

CHAPTER IV

PERSONA IDENTIFICATION

INTRODUCTION-

In the previous chapter I spelled out the various facets of the persona of organizational rationality. In this chapter I illustrate some negative consequences that prevail when the individual accepts the persona of rationalism as real and identifies her or his own ego with it. More specifically, the price exacted by the emphasis on impersonality and objectivity in organizational life is examined. I contend that the persona of rationalism is harmful to any individual who, by identifying with it, does not provide a healthy outlet for the psychic life of the unconscious, and it is the feeling side of life that is harmed. A serious imbalance results whenever a truly serious attempt is made to fulfill the persona of rationalism. If the imbalance becomes too one-sided, an enantiodromia may occur. That is, the rational conscious side of the psyche will snap into its opposite, thereby falling victim to the negative side of the unconscious. In

the remainder of this introduction, I will review briefly the dialectical structure of the human psyche in order to establish the Jungian framework for this chapter.

The human psyche is made up of two complementary sides that must stand in balance, one to the other, if psychic equilibrium and health are to obtain. The conscious side of the psyche is constituted by the human ego and may be explained simply as all that which an individual is consciously aware. It is all that we can comprehend as reason and rationality. It is analytical understanding, directed thinking and objective impersonality. As noted previously, without the development of the human ego and its discipline the growth of modern thought, modern science, and modern technology would have been impossible.

The unconscious side of the human psyche is all that the conscious side is not. It is the world of the unknown, the irrational, chaos, feeling, subjectivity and experience. The unconscious lies in the realm of the ineffable where all criteria of reason fail. It does not think. Rather, it creates images that answer the conscious situation. While the conscious ego possesses freewill, the ego finds its limit outside the field of consciousness in the subjective inner world of the unconscious. In other words, the conscious ego cannot manipulate the unconscious,

it cannot alter the Self through reason and will power. The unconscious is unconscious, and the ego finds its limit when it comes up against the unknown. In other words, the human ego can never know the unconscious in any absolute sense.

The compensatory nature of the psyche's polaristic and dialectical structure is significant for the purposes of this dissertation. It is the tension between the opposing, or contradictory, forces that creates the psychic energy that is life giving. Psychic energy, in fact, depends upon a pre-existing polarity. The constant tension between opposites means that there can be no positive without its own negation. In other words, an extreme opposite cannot exist without the other. There can be no light without dark, no warm without cold, no dry without moist. The nature of all reality, then, rests upon a stream of dialectical opposites, where it is not possible to eliminate either side of a polarity because psychic energy cannot be obliterated.

An acute one-sidedness, or imbalance, may be created through repression of the archetypal unconscious. But because psychic energy cannot be obliterated, the unconscious pressure must be released in some form and the more one-sided the identification is, the more painful or dangerous the unconscious reaction will be. Given the

compensatory nature of the psyche's dialectical structure, pressing too much in any one direction will yield the opposite; whenever one side of a paired opposite comes up the other goes down. Consequently, the higher the conscious rational side is elevated, the more repressed the unconscious becomes. In extreme cases, ultimately an enantiodromia prevails as that which has become too elevated snaps into its opposite. What this means within the context of this dissertation is that emphasizing rationality too much will ultimately produce that which is most feared - total irrationality and identification with the unconscious.

In conclusion, given the dialectical nature of the human psyche a balance must be maintained between the conscious and the unconscious complementary sides of the psyche if psychic health is to obtain. Such a balance can only be achieved by recognizing the existence and influence of the unconscious. In this way the darker qualities of an archetype may be mediated, and a positive burst of energy released for conscious living.

It should be evident by now that the organization's rational persona, as illustrated in the previous chapter, presents a very extreme set of standards to be adhered to. There must be a perfect order, strict authority, focused direction, objectivity, controlled behavior, and

impersonality. There is no room for the life of the unconscious, for emotion, feeling, subjectivity, or disorder of any kind. Theoretically, there is no such thing as the world of the unknown within the rational organization. Human intellect and the conscious side of the psyche is meant to reign supreme in the drive for organizational determinateness.

The persona of organizational rationality poses a threat to the dialectical balance of the psyche if the organization member takes the persona too seriously. If psychic health is to obtain, there must be a way to relate to both the conscious and unconscious sides of the total personality. This is generally not possible if one side is suppressed severely.

In the remainder of this chapter some of the manifestations that this imbalance has taken in the modern organization will be examined. In particular, the consequences of identifying one's ego with the requirement for impersonality, objectivity, and thinking is examined. I begin with a thorough discussion of the lives of Frederick Taylor and Max Weber. The reasons for discussing these lives are twofold. First, their lives personify living out of the conscious side of the psyche almost exclusively. The imbalance that resulted is striking. Consequently, their

lives demonstrate how identifying with a persona of rationalism affects the individual negatively. Second, the impact that the works of these men have had, and continue to have, on the modern organization is very important. In essence, their works stand for the persona of rationalism. Accordingly, their lives are instructive of what we might expect to find among men and women who have accepted the persona of rationalism as real and subsequently have identified their egos with it. In the second half of the chapter, I present cases that in fact illustrate what is happening to the men and women who identify with this persona of rationalism. It will be seen that as the individual over asserts the conscious attitude and suppresses the unconscious, that it is the feeling side of life that suffers.

THE LIVES OF FREDERICK W. TAYLOR AND MAX WEBER

In this section of the dissertation I will use the lives of Frederick Taylor and Max Weber to illustrate the human consequences that obtain when an over assertion of the conscious attitude suppresses the unconscious, thereby causing a psychic imbalance. As noted above, the more one-sided the identification with the conscious side is, the more dangerous or painful the unconscious reaction will be.

The lives of these two men provide credence to this observation. Furthermore, the selection of Taylor and Weber's lives to illustrate the consequences of shutting out the life of the unconscious is very poignant given the impact that the works of these men have had on organizational life.

The "One Best Way:" A Study in Obsession and Imbalance

Frederick W. Taylor is known best as the father of scientific management. It is necessary to review some of the principles of scientific management before examining Taylor's life in order to better illustrate how he attempted to apply these principles to his own personal life. The name of scientific management was invented in 1911 to describe a new movement in factory organization that had taken hold in the 1880's. "The system was not a single invention, but a series of tools, methods, and organizational arrangements designed by Taylor and his associates to increase the efficiency and speed of machine shop production."²⁴¹ It began with a system of timing work, and included various bookkeeping and accounting techniques, an arrangement of techniques for measuring input, and methods with which to organize storerooms, tool repair, and

²⁴¹ Judith A. Merkle, Management and Ideology, (Berkeley: University of California Press, 1980), p. 2.

any potentially time-wasting element of the work process.²⁴² Taylor's development of a scientific management was an attempt to apply laws, rules and mathematical formulas to the work process in order to find the "one best way" of performing a task most efficiently. The time study provided the base upon which scientific management was developed, and illustrates the very ordered attention to detail that Taylor used to calculate precise formulas for movement. Taylor described the analytic and constructive nature of time study as follows:

1. Divide the work of a man performing any job into simple elementary movements.
2. Pick out all useless movements and discard them.
3. Study, one after another, just how each of several skilled workmen makes each elementary movement, and with the aid of a stopwatch select the quickest and best method...
4. Describe, record, and index each elementary movement,...
5. Study and record the percentage which must be added to the actual working time of a good workman to cover unavoidable delays,...

²⁴² Ibid.

6. Study and record the percentage which must be added to cover the newness of a good workman to a job, the first few times that he does it....
7. Study and record the percentage of time that must be allowed for rest, and the intervals at which rest must be taken, in order to offset, physical fatigue....
8. Add together into various groups such combinations of elementary movements as are frequently used in the same sequence in the trade,...
9. From these several records,...select the proper series of motions which should be used by a workman in making any particular 'article'²⁴³

What we see in the above illustration is Taylor's infinite attention to ordered detail as he goes about the business of developing a science of management. But the significance of Taylor's work does not end with the development of the time study. As Judith Merkle notes, scientific management was not unified by the uniqueness of its managerial devices, but by the manner in which they were organized. The most important principle of scientific management that was developed by Taylor is the separation of execution from

²⁴³ Sudhir Kakar, Frederick Taylor: A Study In Personality And Innovation, (Cambridge, Mass.: The MIT Press, 1970. pp. 70-71.

conception. This principle concentrates all task knowledge with management. As Taylor noted:

...all possible brain work should be removed from the shop and centered in the planning or laying-out department...²⁴⁴

Taylor sought to apply the positivist approach to the organization of factory work.²⁴⁵ All subjectivity was to be removed from the shop floor. Henceforth, the effective functioning of the factory organization was not to be left to chance. Rather, problems were to be forestalled on the basis of knowledge. Subjectivity of the work process could not be arrested unless control of the process was taken from the individual worker. This was to be accomplished by gaining a monopoly over knowledge in order to control each step of the labor process and its mode of execution.

According to Taylor:

...the essential element is the systematic pre-planning and pre-calucation of all elements in the labor process, which now no longer exists as a process in the imagination of the worker but only as a process in the imagination of a special management staff.²⁴⁶

²⁴⁴ Frederick W. Taylor, Shop Management, (New York: Harper and Brothers, 1911), p. 50.

²⁴⁵ Kakar, Frederick Taylor: A Study In Personality And Innovation, p. 189.

²⁴⁶ Frederick W. Taylor, Principles of Scientific Management, (New York: Harper and Brothers, 1919), pp. 39, 63.

In other words, control of the work process was to be taken from the worker and concentrated in the hands of a managerial or technical elite. Furthermore, as is typical of Weberian bureaucracy, there is no room for human emotion or feeling in Taylor's shop floor techniques.

Taylor was born in 1856, the son of an elite Philadelphia Quaker family. While his father was a member of the bar, his law practice was perfunctory at best. Consistent with the aristocratic norms of the wealthy Quaker elite of this time, he was a gentleman of leisure. He was also a cultivated man who loved poetry, history, and the classical languages. He was depicted by his son as a mild mannered man who possessed a feminine gentleness.

Taylor's mother stands in stark contrast to his father. She was a descendant of a long line of New England Puritans and Quakers; women who were reputed to be strong, self-reliant, and willful. Taylor's official biographer, Frank Copley, noted that she associated tact with hypocrisy, was not a demonstrative woman, and kept all of her emotions properly and decently suppressed.²⁴⁷ Her household was ruled and regulated and her child rearing practices were all work, drill and discipline where child was remorselessly pitted

²⁴⁷ Frank B. Copley, Frederick W. Taylor, (New York: Harper and Brothers, 1923), 1: p. 52.

against child.²⁴⁸

As Taylor's mother suppressed her own emotions she also sought to suppress any sensuality in her own children. She was particularly concerned for her sons and "was anxious that her boys grow up pure in mind and body."²⁴⁹ She took control over her children's own education, prescribing a very rigorous regime, even going so far as to examine every textbook in advance and carefully pinning together any pages she considered unfit.

Taylor received an education typical only of the elite. He spent three years in Europe with his family when he was in his early teens, and entered the Phillips Exeter Academy to prepare for Harvard in 1872. Like his father, he was to become a lawyer. At Exeter, he worked much harder than was necessary and in 1874 passed the entrance examination for Harvard. However, in contrast to his social class and family tradition, he did not enter Harvard but went to work in a manufacturing firm owned by friends of his family, as an apprentice and patternmaker and machinist.²⁵⁰

²⁴⁸ Ibid., pp. 52-53.

²⁴⁹ Ibid.

²⁵⁰ It is interesting to note that after he had passed the entrance examination for Harvard that he began to complain about failing eyesight. He returned home from Exeter to recover, but never went onto Harvard. Sudhir Kakar, in his psycho history of Taylor, has suggested that Taylor used his eyes as an excuse to refuse his

In 1878 when he was 22 years old he finished his apprenticeship and went to work with Midvale Steel Works as a common unskilled laborer, and it was here that his first time studies were begun as he attempted to ascertain exactly how long it took a workman to do a given piece of work.

Taylor led a brilliant and productive career. In addition to the time studies that were used as a basis for the development of scientific management, and the planning innovations that were to follow he also developed many important engineering innovations. For example, he took out patents on an automatic grinder and tool-feeding mechanism and also designed a revolutionary steam hammer while he was at Midvale. He also developed slide rules for machine cutting, and during his year at Bethlehem Steel he co-discovered high-speed steel. At the age of 47, Taylor decided that he would no longer work for money and he spent the remaining 12 years of his life proselytizing for his system of scientific management. During this time he counseled the growing number of his followers, served as an unpaid advisor to companies interested in his principles, developed demonstration shops, invited people to his home for lectures, and even provided training funds from his own pocket to those interested in scientific management. He was

father's profession.

also a sought after lecturer in academic circles, received an honorary doctorate from Hobart College, and was offered the presidency of MIT. Despite his prominence and the honors that were bestowed upon him in his last years, he died a depressed man who doubted his own worthiness.

During the 25 years in which Taylor was gainfully employed, he suffered three nervous breakdowns and he led a very stormy and disappointing life.²⁵¹ Wherever he worked bitter feuding broke out not only between Taylor and subordinates but between Taylor and his superiors as well. Of course, one would expect the shop floor workers to resist Taylor's scientific methods since they diminished the workman's control over his own work product. But equally at issue were Taylor's methods for obtaining compliance to his requirements which were extremely arbitrary and authoritarian. During his fight with the workers at Midvale over the implementation of his management techniques the following was reported:

In one case, he began by fining a man two dollars, and then as the machine parts continued to break, he doubled the fine until it reached the sum of sixty-four dollars,...More than two months' wages....Another man was fined for having a scratch on his machine, and when he protested that

²⁵¹ During this 25 year period, in addition to Midvale Steel where he spent 12 years, Taylor was also employed as a general manager by the Manufacturing Investment Co. and the Simonds Company, and by Bethlehem Steel where he developed his scientific method of handling pig iron.

he was not responsible for the scratch, he was told that he was fined for not reporting it. The fines were imposed left and right, not only for damage to the machines, tools, or the work, but also for the violation of any rules, such as reporting late or leaving without permission.²⁵²

He was also intolerant of anyone who questioned his authority. In the midst of a crisis with his superiors at Bethlehem it was reported:

Men would come to him and say: 'you ordered a four-inch belt. Should it not be three inches? 'make it four and a half,' he would retort. 'question me, do you? Then I'll give you worse and more of it.'²⁵³

The preceding two examples portray a frenzied man nearly out of control as he sought to impose a rigid order on his subordinates. It should come as no surprise that some of the workers at Midvale threatened Taylor with physical violence. It is Kakar's view that Taylor, in trying to control the workers, was attempting to control his own rebellious inner conflict that he had projected onto the workers.²⁵⁴

It is interesting to note that when Taylor himself was confronted with his own superiors that he was entirely inflexible. Things were either done his way or not at all,

²⁵² Kakar, Frederick Taylor: A Study In Personality And Innovation, p. 59.

²⁵³ Ibid., p. 149.

²⁵⁴ Ibid., p. 62.

and here too he was intolerant of anyone who questioned his authority. At Bethlehem Steel, Taylor finally left the company where, inspite of the high productivity of Taylor's methods, he met increasing opposition amongst the majority of Bethlehem's executives and owners. Taylor's communication with the company president was described as particularly peremptory, tactless, and full of pique.²⁵⁵

As noted previously Taylor suffered three nervous breakdowns during his professional career. All three of the breakdowns occurred simultaneously with work problems that culminated in resignations. The first breakdown occurred in 1893 after difficulties he encountered with the Manufacturing Investment Co. He was 37 years old at the time. The second breakdown occurred in 1898 when his career at the Simonds Company ended in failure. He suffered the third breakdown in 1901 when he left the Bethlehem Co. a broken man. Taylor's mother also suffered a paralyzing stroke just prior to his third breakdown, and he purportedly was very upset by this as well.

During a brief stint as a consulting engineer, Taylor also experienced only meager success. The problems he faced have been attributed to his lack of diplomacy, inability to compromise, belligerence, and imperious impatience toward

²⁵⁵ Ibid., p. 149.

his benefactors.²⁵⁶

What I have illustrated thus far about Taylor is that he led a stormy career marked by feelings of failure and three nervous breakdowns. He also possessed a strong work compulsion, and his personality may be characterized as rigid, authoritarian, and obsessional.

Taylor's work exudes a passionate interest in control, and as his biographer noted the importance he placed upon control cannot be exaggerated. According to Copley, Taylor's general position was that the "aim and end of all thinking and knowledge is control of self; then through this the control of things external to self."²⁵⁷ This is evident in his principles of scientific management as well as his own approach with the workers.²⁵⁸ Just as the issue of control became the dominant theme of scientific management, it was also dominant in Taylor's personal life.²⁵⁹ In the remainder of this section I will show that Taylor was obsessed with an attempt to control his entire being.

²⁵⁶ Ibid., p. 131.

²⁵⁷ Copley, Frederick W. Taylor, 1: p. 85.

²⁵⁸ Ibid., p. 84.

²⁵⁹ Kakar, Frederick Taylor: A Study In Personality And Innovation, p. 22.

Taylor not only rejected his father's profession but he also identified with his mother's less feeling personality. As noted earlier, his mother not only suppressed her feeling side, and attempted to suppress any emerging sensuality in her children, but she also conducted a very austere ruled and regulated household. Taylor's well ordered childhood seemed to have an early and pervasive effect upon his entire life. As his biographer noted:

It is of high significance that he had a mother who believed in definite instructions, and that he was a son who readily could be trained to follow them.²⁶⁰

From Taylor's earliest childhood "he strove to intellectualize all the departments of his own being, and thus manage his life as a whole in accordance with reason, right arrangement, and systematic regulation."²⁶¹ The purpose of Taylor's intellection was control. As noted previously the importance he placed on control cannot be exaggerated. Character, Taylor wrote, "is the ability to control yourself, body and mind."²⁶² Paralleling Taylor's desire for regulated order and control in his life was his demand for verification. He "was distrustful of anything that was not based on definite, tangible, provable

²⁶⁰ Ibid., p. 55.

²⁶¹ Ibid., p. 82.

²⁶² Ibid., p. 84.

facts."²⁶³ According to his biographer, Taylor's idea of a tragedy was a fact killed by a theory.

Taylor engaged in no introspection and became preoccupied with life external to himself, developing a passion very early in his life for trying to improve things on the basis of facts, investigation, and experimentation. To put it another way, his search for "the one best way" began very early. Early in his childhood losing a game was preferable to winning through any violation of the rules, and a lifetime boyhood friend has recounted the strict rules and exact formulas to which he insisted that all games be subjected.

Taylor's interest in human regulation, order, and control exceeded the bounds of normalcy and became obsessional. Throughout Taylor's entire life he subjected himself to bizarre ritualistic acts that pervaded all areas of his life. These acts, which reflected a merciless attention to external detail, were an attempt to control his instinctual life by mechanistic means.²⁶⁴ In what follows I provide several examples to illustrate the bizarre nature of Taylor's existence.

²⁶³ Ibid., p. 71.

²⁶⁴ Ibid., p. 21.

1. On cross-country expeditions "he was constantly experimenting with his legs in an endeavor to discover the step which would cover the greatest distance with the least expenditure of energy; or the easiest method of vaulting a fence, the right length and proportions of a walking staff, etc."²⁶⁵
2. As a youth he would spend several hours prior to a game, measuring the rounders' court so that it would be scientifically accurate.²⁶⁶
3. The game of croquet became a source of study and careful analysis. "He would carefully work at the angles of various strokes, the force of impact, and the advantages and disadvantages of the understroke, overstroke, and so on, before he started to play."²⁶⁷
4. "Before going to a dance he would conscientiously and systematically list the attractive and unattractive girls with the object of dividing his time equally between them."²⁶⁸

²⁶⁵ Copley, Frederick Taylor, 1: p. 57.

²⁶⁶ Ibid., p. 56.

²⁶⁷ Kakar, Frederick Taylor: A Study In Personality And Innovation, p. 18.

²⁶⁸ Ibid., p. 19.

5. At the age of twelve, plagued with terrifying nightmares, he began to experiment with different sleeping contraptions to solve this problem. Since he had observed that he was invariably lying on his back when he awoke from these nightmares he came to the conclusion that there must be some connection between the position in which he lay and the nightmares. "Thereupon he constructed for himself a sort of harness of straps and wooden points, the latter so arranged that whenever in his sleep he turned over on his back the points in question would press the dorsal muscle and at once awaken him."²⁶⁹

Previous to constructing the preceding contraption Taylor had tried numerous other methods to rectify his sleep problem. "On the theory that the thing to do was keep his brain cool, he had experimented with... a pillow consisting of a board with uprights at each end over which was stretched a piece of canvas. On each side of this latter pillow was a peg by which it would be tilted at various angles. He even tried stretching strings across the uprights, and would wake up in the morning with the string marks covering his face."²⁷⁰

²⁶⁹ Copley, Frederick Taylor, 1: p. 58.

Despite the preceding, Taylor continued to be plagued with sleep problems throughout his life. After discarding the harness, he began sleeping propped up with pillows in a bolt-upright sitting position, and he continued this practice to the end of his life.

6. He used his golf game, not for mere recreation, but as an experiment to increase his efficiency. He invented a two-handed putter and experimented with the weight and length of other clubs to determine the correct balance. Furthermore, he applied the principles of motion study to his swing in order to devise the most effective playing style. "He addressed the ball almost in line with his stance, raising one shoulder and bending one leg in a manner which aroused such epithets as 'watch spring' and 'human grasshopper'.²⁷¹
7. In his tennis game he thought and deliberated about each stroke. He also paid much attention to the games' equipment and took out patents for a new kind of tennis net, net supports, and even a racquet that was bent in the middle.²⁷²

²⁷⁰ Ibid.

²⁷¹ Ibid., p. 168.

8. He did not use alcohol or any stimulants such as tea and coffee. Nor did he use tobacco. "These self-imposed prohibitions were not based on moral considerations, but were grounded on "reason and experience"... were the result of "truly scientific analysis of ways to conserve one's forces".²⁷³
9. Even the last act of his life was consistent with his mechanistic attention to detail that had characterized his whole life. Taylor spent nine days in a hospital before he died of pneumonia:

Every morning, he would get up and systematically wind his Swiss watch at the same hour. On the ninth day, he was heard to wind his watch at half-past four in the morning, an unusual hour. When the nurse entered his room half an hour later she found that he was dead.²⁷⁴

The preceding examples provide clear illustrations that Taylor applied the same mechanistic rule formulated means to his own person and personal life that he used to develop the principles of scientific management. As his biographer noted, the intellectualization of industrial management was preceded by the intellectualization of himself. His bizarre

²⁷² Kakar, Frederick Taylor: A Study In Personality And Innovation, p. 65.

²⁷³ Copley, Frederick Taylor, 1: p. 83.

²⁷⁴ Kakar, Frederick Taylor: A Study In Personality And Innovation, p. 187.

behavior pervaded his whole being. The quest for order, control and perfection of all things external was interjected into his social and recreational life as well as in his whole manner of day to day living. In the words of his biographer, "no matter what the form of activity, he sought to improve it."²⁷⁵ This drive for perfection was obviously obsessional and it should come as no surprise to find that he transferred the same rule formulated means with which he conducted his own life into the industrial work place. Taylor approached his professional life with the zeal of a religious reformer. As noted previously he retired at age 47 for the sole purpose of proselitizing his system of scientific management. He attacked his vocation with the zeal of a reformer, and "in many ways its most characteristic elements resembled a consciously propagated evangelical faith."²⁷⁶ It is also clear that Taylor zealously believed that his principles of order and regulation could be used to integrate and perfect a man's whole life. In the following quotation, he extols the spillover effect of scientific management into private life:

The moral effect of this habit of doing things according to law and method is great. It develops men of principle in other directions. When men spend the greater part of their active working

²⁷⁵ Copley, Frederick Taylor, 1: p. 57.

²⁷⁶ Merkle, Management-And-Ideology, p. 14.

hours in regulating their every movement in accordance with clear-cut formulated laws, they form habits which inevitably affect and in many cases control them in their family life, and in all their acts outside the working hours. With almost certainty they begin to guide the rest of their lives according to principles and laws, and to try to insist upon those around them doing the same. Thus the whole family feels the good effects of the good habits that have been forced upon the workman in his daily work....²⁷⁷

All of the preceding examples demonstrate that Taylor led a very imbalanced life; over asserting the conscious attitude and thereby elevating seriously his rational conscious side. Because of the dialectical nature of the human psyche, such one-sidedness will be compensated, for the unconscious always compensates the conscious attitude. As Jung has noted the more one-sided the imbalance the more insidious the unconscious reaction will be. Taylor's troubling nightmares reflect the unconscious' attempt to signal the trouble, by trying to get a message through to the conscious side. When such messages go unheeded, the unconscious will manifest itself more directly. Unfortunately Taylor did not heed these warnings. Instead of taking a more introspective approach to his own condition, he stepped up the brutalizing rational attack by developing a sleeping harness. He continually attempted to control everything, including his own psyche, through

²⁷⁷ Kakar, Frederick Taylor: A Study In Personality And Innovation, p. 65-66.

external rule formulated means. As the previous examples illustrate, he continued these mechanistic rituals throughout his life. Consequently, the unconscious reacted by delivering Taylor with three debilitating nervous breakdowns.

The imbalance in Taylor's life is rather obvious. His entire approach to life was mechanistic at best. Just as all subjectivity was to be removed from the shop floor, so also was it to be removed from one's personal life. Given the dialectical nature of the psyche, raising the rational conscious to such extreme levels, of course, suppresses the more subjective unconscious complement of the psyche. Consequently, human warmth and emotion become crushed. Taylor's intolerance of anyone who questioned his authority, and his rude and tactless approach to both his superiors and subordinates suggests that perhaps his feeling side became the victim of a callous over assertion of rationality. This is suggested in his biographer's observation that "it was instinct to drive straight through an obstacle, to hit the line in the centre and hit it hard."²⁷⁸ Further evidence of a suppressed feeling side may be found in Taylor's vision of the ideal manager or executive:

²⁷⁸ Copley, Frederick Taylor, 1: p. 156.

The great captains of industry were usually... big-hearted, kindly, humorous, lovable men, democratic, truly fond of their workmen, and yet courageous, brainy, and shrewd: with not the slightest vestige of anything soft or sentimental about them. Ready at any minute, to damn up and down hill the man who needed it, or to lay violent hands on any workmen who defied them, and throw them over the fence. They were men who would not hesitate to joke with the apprentice boy one minute, and give him a spanking the next. Such men would be recognized in any age and in any country as real men, fit to be leaders of other men. (Emphasis) added.²⁷⁹

The preceding macho "tough man" image coincides nicely with Weber's vision of a dehumanized bureaucracy.

Finally, a rather humorous caricature of Taylor may be given that illustrates one manner in which the unconscious expressed itself in order to compensate Taylor's imbalanced rational existence. Taylor was actively involved in all male amateur theatrical productions. While he played both male and female roles, he was most celebrated for his female impersonations. According to his biographer his performances were so authentic that even his own sister could be deceived. These impersonations may have been a healthy way for Taylor to give vent to his anima, his feminine more feeling side, that was suppressed in every other aspect of his life.

²⁷⁹ Kakar, Frederick Taylor: A Study In Personality And Innovation, p. 50.

In conclusion, what I have attempted to do with Taylor's life is to illustrate that highly elevated rational means will be compensated for with very detrimental results to the individual who seeks to assiduously live by them.

The "Ideal Type" and the Suppression of Passion

The personal life of Max Weber shares some interesting parallels to the life of Frederick Taylor. He too suffered from nervous breakdowns and also struggled to suppress his own unconscious. While his personality was not as bizarre as Taylor's, his breakdowns were more debilitating and he may have led a more tormented life.

Like Taylor, he also had parents who were markedly different from one another. But unlike Taylor who identified solely with his mother, it appears that Weber attempted, unsuccessfully, to integrate both his divergent parents into himself.

Weber's father studied the law, worked for the city government of Berlin, became a magistrate, and then a member of both the Prussian House of Deputies and the Reichstag. Max Sr. has been characterized as a pleasure loving man who possessed an easy going temperament, and who developed a satisfied, comfortable view of life. Within the domestic realm, he has been described as a patriarchal despot.

In contrast to his pleasure loving father, Weber's mother was an extremely pious woman who possessed a stern religiosity. And while she too was inclined toward authoritarianism, she also possessed qualities of understanding, compassion, and patience. As might be expected, his mother's "ethic of conscience" and his father's "ethic of success" were a source of incompatibility and their marriage was marked by problems throughout.

In Weber's earliest years he identified with his father. Arthur Mitzman wagers that Weber found the worldly eminence, political environment, and intellectual discourse provided by his father to be very stimulating. However, he was influenced profoundly by both his aunt and uncle, with whom he lived for one year, while he fulfilled his military commitment in the middle of his college years. His uncle's political ideals not only had a profound long term affect upon Weber.²⁸⁰ but his aunt made him more conscious of his mother's situation and he began to resent bitterly his father's authoritarian treatment of his mother.

After the interlude with his aunt and uncle, Weber began to identify more with his mother and all that her Calvinist tradition stood for - extremely hard work and the

²⁸⁰ Compared to Max's father, his uncle was a political maverick, willing to assume the sort of uncomfortable political position that his own father eschewed for the purposes of maintaining his own comfortable existence.

suppression of the irrational. But, even prior to the interlude with his aunt and uncle, Weber's mother "by the holy purity of her conduct,... had implanted indestructible barriers in him against any surrender to the instinctual..."²⁸¹

After Weber's military service was fulfilled he returned to his parent's home to finish his education at the University of Berlin. For the next six years he was dependent entirely upon his father's household and finances while he finished his undergraduate education, passed the law exam, served as a junior barrister and worked on his doctoral thesis. The loathing he felt for his father simmered during this time as he chafed in the consciousness of his mother's situation and the tyranny of his own financial dependence. It was during this time that he developed an enormous compulsion for self disciplined work. His wife, and biographer, described his ruthless schedule:

he continues the rigid work discipline, regulates his life by the clock, divides the daily routine into exact sections for the various subjects, saves in his way, by feeding himself evenings in his room with a pound of raw chopped beef and four fried eggs.²⁸²

²⁸¹ Arthur Mitzman, The Iron Cage: An Historical Interpretation of Max Weber, (New York: Alfred A. Knopf, 1970), p. 33.

²⁸² Ibid., p. 48.

Mitzman theorizes that Weber's ascetic compulsion for work was an attempt to retain his Calvinist mother's good will while rebelling against the comfortableness of his father's life which he believed to be merely selfish hedonism.²⁸³

His release from his father's house became final, when in late 1892 Weber received an appointment at the University of Berlin. He became engaged to his cousin Marianne Schnitzer, shortly thereafter. During the next five years Weber experienced a meteoric rise in his profession and in 1897 he received an appointment of Ordinarius in Heidelberg. It was shortly after moving to Heidelberg that Weber broke permanently from his father. In what appears, to this author, as a total outburst from the unconscious, he drives his father, who had insisted on accompanying Weber's mother for a visit, out of his house. This was the first time that he openly defied his father and he never saw him alive again, as he died a few months later. This event led to an important psychic catastrophe for Weber from which he never fully recovered. He suffered his first mental breakdown in 1898 and was intermittently institutionalized throughout the period from 1898-1902. While he was able, from time to

²⁸³ Mitzman notes, however, that Weber was never really able to eradicate his father's nature from his own personality, and that he too, in later years, began to treat his mother in the same authoritarian way that his father had.

time, to continue his research and writing, he was unable to assume any teaching responsibilities for another 15 years. In fact, he never really recovered fully. Weber suffered many breakdowns during these years, and a pattern soon developed where recovery was only marked by a relapse whenever he attempted to return to his work. Some of the breakdowns were more debilitating than others. Following his second breakdown his wife notes:

Everything was too much for him; he couldn't read, write, talk, walk, or sleep without torment. All of his mental and some of his physical functions failed him.²⁸⁴

During this time Weber regarded any mental activity as harmful. His wife was even forced to promise not to give him a single letter that reminded him of his profession. She observed that all intellectual activity was poison and that this condition was particularly difficult to assuage because he had no way to spend his paralyzed hours:

Practical activity of any kind was not his style..., ever since his adolescence everything had been geared to thinking.²⁸⁵

²⁸⁴ Marianne Weber, Max Weber: A Biography, trans. from the German and ed. by Harry Zohn, (New York: John Wiley and Sons, 1975), p. 42.

²⁸⁵ *Ibid.*, p. 237. The preceding account of Weber's illness illustrates what can happen to an individual when the unconscious side of the psyche is suppressed. For example, in Weber's case his conscious rational side finally succumbed entirely to the negative side of the unconscious. Consequently, he could no longer use his intellect; associating any mental endeavor whatsoever

As the preceding suggests Weber suffered from an inability to integrate the purely rational, that which is steeped in reason, order, and objectivity, with the purely subjective, irrational, and more human side of life. In other words the conscious and unconscious sides of Weber's psyche were imbalanced. Mitzman observes that he attempted to master his baser emotions and drives by unremitting ascetic activities. His mother's moral code and influence severely suppressed any tendencies that would have permitted the integration of any instinctual or irrational impulses, and his enormous compulsion for work served to impose order on the irrational side of life.

There is further evidence, in addition to his nervous breakdowns, that Weber suffered from an over assertion of the conscious attitude. According to his wife, Weber's mother "saw how by virtue of his intellect and will power he refused to succumb to any passion that one might have."²⁸⁶ There is no question but that Weber did in fact struggle to control his passions throughout his life. For example, he did not consummate his marriage. A portent of what was to come and the influence of his mother in suppressing the

with harm. In Weber's case, the suppression was so severe that an enantiodromia prevailed. In other words as the conscious side became too elevated, it turned into its opposite.

²⁸⁶ Ibid., p. 166.

irrational may be seen in his proposal letter to his wife:

You do not see how I try, with difficulty and varying success, to tame the elemental passions with which nature has endowed me. But ask my mother; I know that her love for me - which forces me to silence, because I cannot repay it - is rooted in the fact that morally I used to be her problem child."²⁸⁷

Mitzman suggests that Weber had an ability to articulate and manipulate his passions through his powerful intelligence. This seems apparent, in a further passage of his marriage proposal where he appears to not only set reason above passion, but suggests that reason may control passion:

...in the head and heart of the mariner there must be clarity, when all is surging beneath him. We may tolerate no fantastical surrender to unclear and mystical moods in our souls. For when feeling rises high, you must control it, to be able to steer yourself with sobriety."²⁸⁸

Weber's rather nonpersonal view of marriage is also evident in his writings, later in life, where he equates the true meaning of marriage with ethical responsibility compared with a purely erotic sphere.²⁸⁹ Finally that Weber struggled to control and suppress the irrational is evident in the fact that "his intermittent sleeplessness from 1898 until his death was based at least partly on a terror of

²⁸⁷ Ibid., p. 179.

²⁸⁸ Ibid., p. 179.

²⁸⁹ Mitzman, The Iron Cage, p. 219

uncontrolled nocturnal ejaculations."²⁹⁰

The form and manner in which Weber attempted to integrate his parents divergent personalities into himself is reflected in his works. Weber linked his parents personality types with two distinct categories of judgment; the moral and the rational, and he did not believe that these categories could be compared, rather he presupposed the necessity of a rigid separation between the spheres of logical analysis and value judgment.²⁹¹ Mitzman argues that Weber was attempting to maintain a position of neutrality. Consequently, the importance of value-free methodology that Weber espoused later in his works may have its irrational basis in Weber's inability to deal with the conflict between his parents' personalities and the inner conflict of these opposing antimonies that raged within himself. It may be argued that he attempted to avoid the integration of this conflict through a separation marked by a seemingly neutral, impersonal, position. But Weber did not succeed in maintaining a rigid separation between the moral and the rational, and when he tried to join these contradictions by openly condemning his father, the result was a psychic catastrophe.²⁹² Mitzman ponders that it is possible "that in

²⁹⁰ Ibid., p. 285.

²⁹¹ Ibid., pp. 61, 169.

the course of his breakdown, he developed some awareness that mixing such a proud defiance into his "scientific" analysis had led to his personal 'catastrophe.'²⁹³ In any event, after the breakdown, Weber begins to move away from his own heritage of ascetic rationalism.²⁹⁴ This becomes evident first in 1910 in his discussion of mysticism.²⁹⁵

Weber's academic work not only undergoes a change after the breakdown, but gradually he begins to come to terms with his own irrational side which he had attempted to repress for so long. His hostility to an ethic of sensual pleasure weakened and he developed an extra-marital relationship with a woman.²⁹⁶ But as Mitzman notes, he was never really able to completely abandon his ascetic code, "the side of Weber which had struggled for decades to develop some kind of autonomous sense of rational responsibility, could not unconditionally accept the rejection of consequences, the ultimate irresponsibility, that both the purely erotic and

²⁹² It is noted that despite Weber's increasing awareness of his mother's position within his father's household, and despite the urgings of his aunt and cousin to take a position between the two, he was unable to do so.

²⁹³ Ibid., p. 169.

²⁹⁴ Ibid., p. 219, 253.

²⁹⁵ Ibid., p. 238-239.

²⁹⁶ Ibid., pp. 277, 286-287.

the purely mystic positions entailed."²⁹⁷

Weber's theory of bureaucracy also provides a mirror for Weber's own internal struggle. Basically, Weber's view of the rational form of bureaucracy is ambivalent. On the one hand he considered it to be indispensable to the existence of modern society,²⁹⁸ while on the other hand the ultimate question of human autonomy and creativity in the bureaucracy tormented him.²⁹⁹ As noted by Mitzman, Weber believed that the forces of authoritarian despotism and the ascetic compulsion to labor united to rationalize society and destroy individual autonomy.³⁰⁰ To Weber, bureaucracy was truly an "iron cage", the destruction of individual autonomy was inevitable, but equally inevitable was the permanency of the bureaucracy.³⁰¹

It can be conjectured that Weber may have been simultaneously repelled and attracted to the bureaucratic form of administration. As he saw order necessary to

²⁹⁷ Ibid., p. 219.

²⁹⁸ Ibid., p. 185.

²⁹⁹ Ibid., p. 188.

³⁰⁰ Ibid., p. 179.

³⁰¹ Reinhard Bendix, Max Weber: An Intellectual Portrait, New ed., with an Introduction by Guenther Roth (Berkeley: University of California Press, 1977), p.430.

Mitzman, The Iron Cage, p. 188.

suppress personal human passion, or the irrational side of life, so also bureaucratic order was necessary to quell man's irrational side within the organization of modern society. There is a wistful sadness, a determined fate, to Weber's work on the subject of bureaucracy. Even in his development of the concept of charisma as a balancing force against bureaucracy he assumes a doomed fate.³⁰² The genuinely interpersonal quality of charisma eventually succumbs to institutional routinization.³⁰³ Just as Weber was never able to completely dismiss a rationalist ascetic code, perhaps he was also unable to relinquish the idea that it was necessary to suppress, or control, all vestiges of the irrational side of life.

In the final analysis, Weber's ambivalence regarding bureaucratic administration parallels the development of his own personal life. At the same time that his works began to suggest that excessive administrative order could be detrimental, he also began to participate in the liberation of his own eros.³⁰⁴ That he was never able to completely

³⁰² H.H. Gerth and C. Wright Mills, Introduction to From Max Weber, trans.ed., and with an introd. by H.H. Gerth and C. Wright Mills (New York: Oxford University Press, 1946, reprint ed., 1978), p. 52,72.

³⁰³ Ibid., p. 54.

³⁰⁴ "In point of fact, his extended celebration of charisma as an 'emotional life-force' antagonistic to the dreary construction of the "iron cage" coincided with his

dismiss his rationalist ascetic code, nor integrate the raging antinomies within himself is not significant for the purposes of this dissertation. What is significant is that Weber elevated his conscious side, while he feared and repressed his unconscious side. As was true with Taylor, the effects of Weber's attempt to suppress his irrational instinctual side were devastating. Since psychic energy cannot be obliterated, the repressed energy erupted in the form of several nervous breakdowns that were entirely debilitating. He was unable to work at all for prolonged periods of time, and while he was able to continue academic research and writing during relatively healthy interludes, he was never able to successfully resume his teaching responsibilities.

How can the lives of Taylor and Weber instruct and inform us during the 1980's? Clearly, the works of these two men have had a continued and profound effect upon the work lives of western society. The basic features of Weberian bureaucratic structure are still largely intact. Scientific management is still with us; Taylor's time studies form the bedrock underlying our industrial factory system. Furthermore, the scientific management movement, by

coming to terms with his own emotional life-force: his erotic faculties."

Mitzman, The Iron Cage, p. 304.

joining forces with the progressive movement during the early 20th century, became the substance of a doctrine of governmental reform that continues to have an impact within the civil service.³⁰⁵ In other words, the persona of rationalism is still with us. Unfortunately, as was true with both Taylor and Weber, when this persona is taken too seriously, that is when organizational members identify themselves with it, a severe threat to psychic balance is posed. What I will illustrate in the remaining pages of this section of the chapter are numerous examples suggesting that the persona of rationalism has indeed had some detrimental effects upon participating members of the organization.

THE LEGACY OF TAYLOR AND WEBER

Recalling the discussion of the persona in the first chapter, it is noted that the individual's persona amounts to the social role that each person feels compelled to play in order to survive. It is a facade personality that reflects a visible sign of agreement with the values of the collective. While adoption of an acceptable persona is an unavoidable necessity, if an individual's ego becomes identified solely with the persona, individuality is wholly

³⁰⁵ Judith H. Merkle, Management And Ideology, p. 68.

repressed and the entire conscious side of the psyche dissolves into the collective. In such a situation, a person really believes that he or she is exactly what they pretend to be. As Jung notes, such an exclusive identification with a role provides a fruitful source of neuroses. What the individual must do is to recognize the appropriate function of his or her persona, accepting it consciously as an artificial construction to help one survive within collective society. If the ego is driven straight into identification with the persona, the persona will become an obstacle to the individual's development, blinding the person from his or her innate character. Following the preceding, what would one expect if the individual took seriously and adopted the persona of rationalism?

June Singer, the well-known Jungian analyst and author, provides us with an excellent illustration of the sort of problems that may be encountered when an individual identifies solely with his or her role in the world, thereby becoming unconscious of the persona.³⁰⁶

Singer recounts the case of one of her analysands who remains unconscious of his persona by identifying himself with his role in the world of work. The analysand, despite

³⁰⁶ June Singer, Androgyny, (Garden City, New York: Anchor Press/Doubleday, 1976), pp. 281-289.

many years as a married man and as a normal well-adjusted male, found himself obsessed with attractions to younger men where he fantasized playing out a feminine passive role in sexual relations. Without going into excessive detail, Singer's analysis of the analysand confirmed that the problem was not really a sexual one, sexuality was in fact a symptom of a condition with causes that extended far beyond the area of sexuality. What he was suffering from was the suppression of his feeling side, or rather the contrasexual feminine anima. Consequently, "his own feminine aspect needed to respond to the active sexuality of a person who would allow him at times just to be, in a passive way, while the other took the more active role."³⁰⁷ Singer provides a description of the man's life that is very apt to the persona of rationalism:

There was almost no opportunity to give his feeling side freedom of expression. This aspect was constantly being suppressed. In his working day he was forced to conform in his dress, in standards of organization, in accuracy in technical matters. In his position he felt unimportant; it had been impressed on him that all that counted was what he could do for the company. His position as supervisor required that more often than not he deny human feeling.³⁰⁸

³⁰⁷ Ibid., p. 286.

³⁰⁸ Ibid., p. 287.

Singer notes that the analysand had become unconscious of his own persona. The significance of this is made evident in her observation:

The persona was an intolerable coat of nettles he wore, which he felt unable to remove. It was as though it were a part of him. He was unable to admit any warmth or softness into his workday world. The main thing was that the figures on the profit and loss sheet had to be approved. The same coldness and heartlessness that he felt within himself, he saw all around him.³⁰⁹

Singer goes on to state that an important way in which the analysand was able to become conscious of his problem "was to recognize that he had identified himself with his role in the world."³¹⁰

Singer's case provides a cogent example of the dialectical structure and function of the human psyche. In this case the analysand had elevated the purely masculine conscious side of his psyche, as did both Weber and Taylor, thereby suppressing the feeling contrasexual feminine side of himself. As should be evident by now, one cannot get away with leading an imbalanced existence indefinitely, for psychic energy cannot be obliterated. What goes down, must come up! In other words, repression of the unconscious only drives the energy underground where it attacks surreptitiously from the rear. The more one-sided the

³⁰⁹ Ibid., p. 288.

³¹⁰ Ibid., p. 287.

imbalance, the more pressure there is, the more insidious the unconscious reaction will be.

This case also provides an excellent illustration of the psychological problems that ensue if one takes the persona of rationalism too seriously. Recall that Weber observed that dehumanization was the special virtue of bureaucratic administration. In Singer's case, the analyst takes this persona of rationalism seriously, and accepting his role as real, functions in appropriate machine like fashion. Consequently, there was no warmth or softness in his world of work, nor in his relationship with his wife at home. There was no outlet for the expression of his feeling side because he identified with the role of his persona. However, psychological energy cannot be destroyed, therefore, his suppressed feeling side erupted finally in homosexual acts where he could finally realize the feminine contrasexual, or anima, side of himself.

The case study reported by Singer is by no means an isolated incidence. There is ample evidence to suggest that identifying with one's role within the organization, that is accepting the persona of rationalism as real, occurs with frequency and leads to stunted emotional development for the organizational participant. This is illustrated very clearly and dramatically in Michael Maccoby's book, The

Gamesman, where he concludes that the traits that lead to success in the modern corporation develop, in his words, the head but not the heart. Successful chief executives become so hardened by their organizational roles that they become unable to relate to anyone. In fact, he concludes, they become what their role personifies; detached and impersonal.³¹¹ Maccoby discovered four distinct psychological types amongst the 250 successful administrators that he studied; the Craftsman, the Jungle Fighter, the Company Man, and the Gamesman. In this chapter, I will discuss the Gamesman and the Jungle Fighter, the remaining two will be discussed in the fourth chapter.

311

Maccoby studied 250 top leaders and managers from 12 major companies. The managers and leaders studied represent the most admired individuals amongst some of the best companies in the nation. In addition, Maccoby studied only healthy people. That is, persons who had no history of treatment for psychological problems or who had displayed any behavior suggesting such problems. Maccoby sought to study only the best companies and healthy executives in an attempt to see what the optimal development of the corporate system was. He observed that it would be more illuminating about the system if he discovered symptoms of stunted emotional development in the best of what the corporate world has to offer than if he had been studying less successful people in organizations that were obviously dehumanizing. His methodology included in depth interviews and an instrument for surveying the successful character traits of executives. Very extensive interviews were conducted with 250 managers, executives and engineers. He also conducted 15 interviews with the wives and secretaries of his primary case studies. These various interviews

The Gamesman of The Private Sector

Maccoby found that the overwhelming majority of the successful corporate leaders represented the new man of the sixties and seventies, the Gamesman. Supplanting the Jungle Fighter of the late 19th and early 20th century, and the organization man of the 50's, the Gamesman responds to work and life as a game. The main goal in life is to be a winner. The Gamesman takes delight in controlling the play, it is the contest, new plays, and new options that excite him. The Gamesman is above all, a team player, whose center is the corporation, where he feels responsible for the functioning of the corporate system and where he will take whatever risks are necessary in order to win. While the Gamesman's vision of the organization is an open systems in contrast to the Weberian closed model, it is evident that the persona of rationalism remains largely in tact.

Maccoby gave all 250 of his interviewees a list of character traits and asked them to indicate which traits were most important for work and which ones reinforced work. On the basis of the results of this survey, Maccoby concludes that the organization reinforces attitudes essential for success, innovation and teamwork, what he refers to as qualities of the head. For example, coolness

ranged from 3 to 20 hours in length.

under stress, taking initiative, pride in performance and cooperation are all necessary for corporate success and are reinforced within the corporation. However, qualities of the heart are not considered necessary for success and are, therefore, not reinforced. Instead, characteristics necessary for full human development and individuality such as compassion, generosity, friendliness, independence, and spontaneity are all suppressed.

Maccoby concludes that the traits that are reinforced within the corporate organization are detrimental to individual human development. Specifically, these successful executives are characterized by their inability to achieve a loving relationship with their spouse. They were bored at home and depended upon their work for excitement. Described by their wives as intellectual, project and mechanically oriented, and not demonstrative, their relationships were detached and devoid of any genuine intimacy or intense experience. In fact, emotionally cautious, they actually protected themselves from any intense experience. Boredom at home, Maccoby observed, was related to their own tendency to evade any real intimacy and intense experience. Finally, none of these men could be considered deeply loving, and the same men who spoke with excitement about their work were bland or defined love in dry bureaucratic terms, for example:

Love is a mutual relationship involving two people most frequently of the opposite sex that involves sexual attraction, compatibility of personalities, and common interests.³¹²

Consistent with this antiseptic, unrelated vision of love and relationship these men also did not define friendship as involving any affection or intimacy but as shared interests and honesty.

Maccoby also observed that those who were more loving did not move up the corporate ladder rapidly. Furthermore, these were the men who tended to suffer severe emotional conflicts between the world of work and their personal lives.

Maccoby contends that the work attitudes that reinforce and support corporate success are contradictory to what is needed in order to develop intimate loving relationships. The emotionally detached picture that Maccoby paints is reminiscent of the persona of the "ideal" manager illustrated in the second chapter of this dissertation. The intellectual work approach of the successful Gamesman described by Maccoby is also similar to the rational persona of the "ideal" manager. It is the integration of ideas into an overall system that the Gamesman excels in, and according to Maccoby, these men are "brilliant and

³¹² Michael Maccoby The Gamesman, (New York: Simon and Schuster, 1976), p. 178.

innovative, even dazzling in their ability to understand complex sociotechnical systems."³¹³ However exciting and stimulating such work might be, it allows the Gamesman to remain detached since the integration of ideas into a technical situation does not require any emotional considerations.³¹⁴ The easy detachment of systems work spills over into the Gamesman's interactions with others as well. For example, according to Maccoby the Gamesman manipulates and treats other people as objects. However, it is interesting to note that they themselves fear becoming part of a machine.³¹⁵ They think of themselves as individuals and want to be free of any authority that would stifle their own autonomy. However, they "go around trying to organize everyone so that nobody else can be an individual."³¹⁶ They want autonomy for themselves only and rationalize their behavior on the grounds that other people are weak and in need of direction. Not unlike the Taylor of old, they conceive most workers as school children, who, frightened of freedom require direction. The Gamesmen, however, do not particularly seek power for themselves over

³¹³ Ibid., p. 175.

³¹⁴ Ibid., p. 163.

³¹⁵ Ibid., p. 131.

³¹⁶ Ibid., p. 130.

others. It is loyalty to the project that they demand, not personal loyalty. Again, such a position permits an easy detachment, precisely that which is called for in the persona of rationalism. What happens, at bottom, is that the Gamesman becomes one with his role.³¹⁷ As Maccoby notes, they appear at first to be so open but, "almost all the Gamesman admitted that they have difficulty experiencing and communicating any feelings at all, so well have they detached themselves."³¹⁸

The Gamesman's detached and suppressed feeling side is also reflected in the lack of concern that they show for the social and human effects of their work both in the United States and the rest of the world. Despite the fact that most of these companies held important defense contracts these executives did not like to think that they were really working for the military. In essence, they had little problem accepting the corporation's goals as their own. Furthermore, very few felt any responsibility to the poor and "only 7% considered it important to have work that is vital to human welfare."³¹⁹ Despite the fact that most of these companies held important defense contracts these executives

³¹⁷ Ibid., p. 195.

³¹⁸ Ibid., p. 196.

³¹⁹ Ibid., p. 197.

did not like to think that they were really working for the military. Similarly, they were unable to consider the fact that much of the socio-technical systems work that they innovated displaced workers without skills. Instead, they thought of the needy in terms of being freeloaders.

Finally, Maccoby observed that those few managers who did urge their companies to assume more social responsibility for their actions were never fully trusted by management.

Maccoby conjectures that the lack of social concern and responsibility for the effects of their own work on the poor is a consequence of their own detachment which flows from identifying with their work role. For as the Gamesman remains uninvolved and unconnected to the concrete reality of what he's doing, it is possible to avoid accepting responsibility for the impact and consequences of one's work.

In conclusion, it is evident that the new breed of executive, the Gamesman, has accepted the persona of rationalism and in so doing has fallen victim to identifying his own ego with his rational work role. His preoccupation with the intellectual, his acceptance and total emersion in a role that does not permit any personal involvement has allowed the Gamesman, in Maccoby's words, to build a wall around his heart and in the process even permitted him to

escape accepting responsibility for any of his work related activities. The Gamesman has fallen victim to the persona of rationalism and in so doing has become one with his role. Consequently, he carries this persona into the most private and personal part of his life, and because he does so he is incapacitated and unable to develop genuinely loving and intimate relationships.

The preceding is predictable. Once again we see that as the rational side of the psyche is unduly elevated and as feelings are suppressed, an imbalance within the dialectical structure of the psyche obtains. One cannot lead an imbalanced life without suffering negative consequences. In these examples cited by Maccoby, the price to be paid is a stale personal life without intense experience, love, or intimacy, as well as a blunted sense of social responsibility for one's action.

It is noted that the severity of the form of disturbance that results from an over assertion of the rational side of the psyche will depend upon the extent of the suppression, or the one-sidedness of the identification. In other words, the harder you push down the stronger the reaction will be. Maccoby noted that the Jungle Fighters, those whose will is entirely directed toward power, were the most hard hearted of all. The Jungle Fighters are

reminiscent of the robber barons of the post-civil war era who served as models for the work of both Taylor and Weber. The Jungle Fighter takes pride in being feared and seeks to dominate others. Maccoby described these men as "cunning and secretive, with strong exploitative, narcissistic, and sadistic-authoritarian tendencies."³²⁰ Maccoby found only 11 Jungle Fighters amongst the 250 executives that he studied and he believes that the cooperation necessary for the highly interdependent modern organization will soon render the Jungle Fighter extinct altogether.³²¹

Irrational Passion in the Public Sector

Douglas LaBier, a practicing psycho analyst in Washington D.C. undertook a socio psychoanalytic study of government employees for the express purpose of examining what role bureaucratic work in the public sector plays in fostering the development of pathological behavior. The results of his work are very informative for this dissertation. LaBier's work revealed that a large number of people suffered from neurotic conflict in their work situation.³²² A few people suffered from long-standing

³²⁰ Ibid., p. 80.

³²¹ Whether Maccoby's work reflects an accurate cross section of private sector corporations is not evident.

³²² LaBier's method included intensive interviews, dream

disturbances prior to their entry into the federal bureaucracy, and these disturbances were very evident in the work place. On the other hand some people showed no symptoms of emotional disturbance at work and were considered to be normal, but in fact, LaBier concludes that they were dominated by extremely destructive tendencies that were being reinforced by the requirements of work and career success. LaBier concludes that not only does work organization in the federal bureaucracy fail to stimulate human development, it may also ~~attract~~ attract disturbed people. Finally, LaBier concludes that for many, success in their career stood in contrast to unhappiness in their intimate relations with others. Using the same language as Maccoby, LaBier notes that these people "were reasonably successful in matters of the head but were troubled in matters of the heart, which showed itself at work."³²³ It seems evident that many of LaBier's subjects have identified their egos with the persona of rationalism.

analysis relating to work, thematic interpretation of Rorschach tests, and other clinical materials. Unlike Maccoby he deliberately studied both the successful and unsuccessful, and the unhealthy as well as the healthy.

³²³ Douglas LaBier, "Emotional Disturbances In The Federal Government," Administration and Society 14 (February 1983): 416.

LaBier makes a distinction between those persons who are normal and those who are pathological. Within those two categories he differentiates between those who have expressed symptoms at work that illustrate some form of emotional disturbance and those who have not. He also distinguishes between those who have adapted to the requirements of the work organization and those who have not. The labels he uses to name the four types of individuals are the Irrational Adaptives, the Normal Positives, the Irrational Nonadaptives, and the Normal Negatives.

The Irrational Adaptives and the Normal Positives represent categories of individuals who had not displayed any overt symptoms at work that suggested emotional disturbance. While both groups were found to be adaptive to the requirements of their work, the Normal Positives were predominantly normal, while the Irrational Adaptives were predominantly pathological.

The Irrational Adaptives: Lust for Power and Glory

LaBier observes that these people show two kinds of deeply irrational attitudes: "lust for power and glory, desire to subjugate and/or destroy others, and greed for

personal gain, all of which come to dominate these persons to a pathological degree; or passive dependency, desire to return to the womb, and submission to masochistic humiliation."³²⁴ Although, using the words of LaBier, the passions of these persons are pathological, nevertheless they contribute to work success if the person is bright and competent. LaBier found these persons most frequently in the middle and upper levels of the organization, and noted that these people were markedly similar to the Jungle Fighters that Maccoby observed within his private sector study. LaBier suggests that the psychological characteristics of the Jungle Fighter coincide quite nicely with the needs of the highest levels of the federal bureaucracy. Psychologically, the Jungle Fighter seeks power and domination over others and tends to use seduction, betrayal, or manipulation to reach the top.³²⁵ These characteristics appear to be congruent with what is valued at the highest levels of the bureaucracy. Namely, the ability to appear and act tough; to constantly put people to the test, to put others down and to humiliate them.³²⁶ In the words of one presidential appointee, "what I look for in

³²⁴ Ibid., p. 420.

³²⁵ Ibid., p. 421.

³²⁶ Ibid.

a top manager is someone who knows how to kick ass."³²⁷ It is noted that the preceding image of "toughness" is not unlike the great captains of industry described by Taylor: "real men, fit to be leaders of other men."³²⁸

As noted previously LaBier contends that the Jungle Fighter that typifies most of the Irrational Adaptives "possesses strong pathological tendencies that gradually become dominant within their character, because the tendencies fit, in many cases, what is supported by the work."³²⁹ Despite the absence of any overt symptoms on the job that suggest any inability to perform what is required, these people show symptoms of emotional disorder in their intimate relations outside of work. In the words of LaBier, like most successful careerists these people lack developed hearts.³³⁰ As noted previously, Maccoby also found the

³²⁷ Ibid., p. 422.

³²⁸ Kakar, Frederick Taylor: A Study In Personality And Innovation, p. 50.

³²⁹ Ibid., p. 423.

³³⁰ Amongst the examples of the Irrational Adaptives provided by LaBier includes one of a 30 year old woman who had achieved a high-level position. Ms. A was perceived as an aggressive competent woman, someone good at "firefighting." She was also viewed as someone who was alternately seductive and sexy, and hardened and tough. Deep exploration of her attitudes and character revealed a tremendous lust for power and hatred of male authority. Typically, she used her considerable emotional sensitivity to further acquisition of power over others. In her private life, LaBier found a sense

Jungle Fighters to be the most hard hearted of all. This is not surprising. These people are dominated by a pathological desire for power. Maccoby noted that the most malignant reason why the heart becomes so hardened is due to a perversion that obtains when human will is directed toward power. Jung also noted that eros and power are opposed to each other. In the words of the noted Jungian scholar and analyst, Marie-Louise von Franz, you cannot have power and eros together; they exclude each other.³³¹ There can be no eros in the persona of rationalism, and the further one presses eros into the underground the higher one elevates the power drive. Given the extremism of the Jungle Fighters position, the one-sided identification with the persona of rationalism, it is not surprising that these people have the hardest hearts and suffer emotional disorder in their intimate relations outside of work.

of destroyed femininity manifest in a divorce from her husband and voluntary sterilization.

This is a good example that illustrates a negative development of the animus within a woman. As noted in the first chapter of this dissertation, the animus is the masculine archetype within a woman that corresponds to the male principle of logos which enables thinking and intellectual capacity. In this example, however, the woman has developed a negative relationship to her own animus and has turned into a "He-Woman." Consequently, ruthless aggressive brutality has suppressed and replaced the feminine side.

³³¹ Marie-Louise von Franz, Puer Aeternus, (Santa Monica: Sigo Press, 1981), p. 221.

It is significant to note that LaBier observes that while the Irrational Adaptives are able to adapt to their work because of the congruency between their own pathological tendencies and work requirements, that these people tend to begin to exhibit symptoms of their underlying pathologies if they experience a change in their work roles that would normally be considered to be healthy.³³²

It is noted that LaBier also found a group of Irrational Adaptives who, unlike the Jungle Fighters, are pathologically dependent and submissive rather than power-hungry. Most of these people, described as "ass kissers," were found in the middle levels of the bureaucracy and will be discussed in chapter four.

Normal Positives: Productive But Emotionally Underdeveloped

Like the Irrational Adaptives, the Normal Positives experienced no difficulty in adapting to the requirements of work, however, unlike the Irrational Adaptives they are without significant pathological tendencies. They possess

³³² LaBier notes that a man in his late forties who had flourished as a "hatchet man" for a sadistic, self-centered manager, began to reveal his own sadomasochistic passions and was unable to function successfully in the organization when a change in leadership provided a more participative and cooperative organization structure.

some irrational repressed attitudes but they are minor and work does not appear to have stimulated their minor unconscious conflicts. These people maintain a productive orientation toward work.³³³ They experience themselves as "actors" and are not alienated from their human powers. The Normal Positives possess a wide range of intellectual talents and are stimulated by their work. However, they are not particularly stimulated by their intimate relations and they are not, according to LaBier, "healthy" from the standpoint of full human development. Despite the fact that most of the Normal Positives "show real inner capacity for development of such qualities of heart as love of life, concern for others, and affirmation of truth,...these qualities have not been stimulated or developed by career experiences or daily work."³³⁴ Instead, the work environment has stimulated and reinforced intellectual qualities or traits. LaBier concludes that as a consequence, their personal development as well as their potential for improving the bureaucracy are stunted, that they have developed their hearts about as much as they can given the

³³³ Productive is used here within the framework developed by Fromm. That is, an attitude or mode or relatedness, rather than as capacity for material production or outward success.

³³⁴ Ibid., p. 428.

confines of the bureaucracy.³³⁵

The Irrational Nonadaptives: Severe Disturbance

According to LaBier, the Irrational Nonadaptives are emotionally disturbed and manifest their disturbance in the work place. There are two types of Irrational Nonadaptives that are distinguished by the severity of their disturbances.

One type consists of people who have long-standing diagnoses of psychotic disturbance. "Manifestation of their disturbance at work include gross distortions of reality, inability to comprehend or execute work responsibilities, or severely impaired relations with coworkers."³³⁶ As one would expect, these people do not rise very high within the federal bureaucracy, though there are some exceptions. Usually, management's response to these people is to ignore

³³⁵ One illustration of a Normal Positive provided by LaBier is of a 50 year old man who had achieved a high position in the bureaucracy. Mr. D possessed a high degree of energy and enthusiasm. He enjoyed challenging work and approaches it with system-like thinking. He was particularly receptive to new ideas, especially those that enhanced team-building and participation which he valued. However, within Mr. D's character LaBier found underdeveloped capacities for love of life and creation, intellectual, and spiritual development. Furthermore, he possessed a capacity for becoming emotionally cool in a flash, he kept his distance and did not permit himself to become too emotionally aroused.

³³⁶ Ibid., p. 434.

them while reassigning their work to others, while keeping them on the payroll. LaBier notes that these people would have trouble working and functioning normally in any job setting. However, he raises the question whether or not it isn't possible that the emotional disturbances expressed by the Irrational Nonadaptives may be further intensified by a work environment that denies the disturbance by intentionally ignoring those persons so afflicted. It seems obvious to this author that such intentional denial fulfills an important requirement of the persona of rationalism.

The second group of Irrational Nonadaptives, is much larger than the previous group, also show evidence of emotional disturbance but not of psychotic proportions. These people exhibit evidence of prior pathology rooted in early relationships. They suffer, consciously, from anxiety, depression, alienation, and destructive desires. They have achieved reasonable career success, but in contrast to the Irrational Adaptives are limited by their conflicts from rising to the highest levels of the bureaucracy. LaBier ponders whether their non ascendance may be attributed to the fact that the work requirements at the top require a strong sadomasochistic attraction to power, while these people possess more passive-aggressive and independently obstinate tendencies. LaBier suggests

that the pathologies of the Irrational Nonadaptives may be less adaptive to the work requirements deemed necessary at the higher levels of the bureaucracy.

LaBier notes that while there may be no room in the higher echelons for these people that many of them are able to find some niche that actually supports and even permits an acting-out of their pathology in the work place.

Within the niche, they experience few demands for productive work or activity that might threaten their neurotic balance.³³⁷

This protection merely contributes to a permanent immobilization of the person. There is no way for the person to consciously experience his or her problem as long as he or she is allowed to act out their pathology indefinitely.

LaBier notes that the non psychotic Irrational Nonadaptives, provide the bulk of those federal government employees who seek psychotherapy and psychoanalysis in the Washington area. He further maintains that many of these people struggle for years in analysis because the role of their work in supporting their neuroses remains undiagnosed.

³³⁷ Ibid., p. 436.

The Normal Negatives: Adaptation and Disturbance

Like the Normal Positives these people fall within the normal range of character. That is, they do not suffer from any severe underlying pathology. However, unlike the Normal Positives, they have developed symptoms of emotional disturbance that are related either to stress or to pathological requirements of their work. In other words, the Normal Negatives are unable to adapt to the requirements of work without exhibiting an emotional disturbance. They do not experience major pathological tendencies, but rather display a nonproductive orientation toward work that is typified by submission, withdrawal, and destructiveness. These people are troubled but not sick. LaBier maintains that the work environment is responsible for the extremely unproductive and negative attitudes that prevail among the Normal Negatives, and that once the work environment improves the symptoms fade.

In conclusion I think it is apparent that the legacy of Weber and Taylor lives on in the convoluted lives of those who identify their egos with the persona of rationalism. As the case illustrated by June Singer demonstrates, identifying with one's role in the work place will seriously suppress the natural feeling feminine side of the individual. Since it isn't possible to obliterate psychic

energy such suppression erupts eventually in some form of insidious reaction that is detrimental to the individual. Maccoby and LaBier's work also provide cogent evidence of deleterious human effect when the individual identifies her or his ego with the persona of rationalism. Taylor noted that the practice of scientific management would have spillover effects into a man's personal life. Unfortunately the spillover effects have not been positive.

CONCLUSIONS

The purpose of this chapter was to illustrate that the individual organizational participant may be harmed if she or he identifies herself or himself with the persona of rationalism. As illustrated in the second chapter of this dissertation, the organization's persona is a set of collective standards reflecting what the organization "should" be like. The persona of rationalism may be described as requiring a strong intellectual orientation that is aimed at order, discipline, control, authority, objectivity, and perhaps most importantly, impersonality. In this chapter I have used vivid examples from the lives of Taylor and Weber to demonstrate what the life of a thoroughly rational order entails. The dire consequences of suppressing all that which cannot be known, the instinctual

irrational unconscious, are evident in the tormented existences of these two men.

In the remainder of the chapter, I used contemporary examples to illustrate the tendency to identify one's ego with the persona of rationalism in today's organization. These examples provide poignant evidence that even today the persona of rationalism is taken seriously by organization members, and as people identify with their work role they begin to believe that they are exactly what they pretend to be. Consequently, as people suppress their feeling sides, they suffer from a stunted emotional development and an inability to develop meaningful relationships. In effect, this unfeeling condition constitutes the dark shadow side of the organization. This topic is discussed in chapter six.

Recalling that Taylor extolled the virtues and spillover effects of the ordered work place into one's private life, in practice it would seem that the coat of rationalism turns into a cloak of nettles. Given the dialectical structure of the human psyche this is not surprising. One cannot lead an imbalanced life without negative consequences sooner or later. In extreme cases when one side of the psyche is pushed too far down and the complementary side automatically rises in proportion to the

other's suppression, ultimately an enantiodromia will prevail. In other words, whatever, is elevated will snap into its opposite and the person falls into the unconscious altogether. There is a real irony here and it reflects the paradoxical nature of the human psyche. For as man attempts to master instinct in the service of rationality through the intellect alone, he actually falls victim to that which he seeks to control. As one falls into the unconscious he or she loses total consciousness of the actual dilemma and is at the mercy of the unconscious in a very total sense. In other words in a state of total unawareness we are not able to recognize how unconscious factors insinuate themselves into our decisions, reactions, and life arrangements in general. There is a tendency in western civilization to equate the human being with reason and rationality, in contrast to the instinctual world of the animal kingdom. The irony is that as we increasingly try to control passion through reason, perhaps we become the very thing we seek to prevent and control! LaBier's work provides a poignant example of such an enantrodromia.

Mr. I, was driven by intense lust for power and glory. Quite brilliant in his professional work, he had achieved a senior position at a relatively young age in a part of the government that engaged in work related to legislation. Inflated by his success, recognition, and proximity to power and glamour, Mr. I became increasingly arrogant, frequently humiliated coworkers, and began to voice wildly exaggerated ideas about the

importance of his work to national policy. His irrational passions grew to such proportions that, when challenged one day by a colleague about a minor disagreement over something in a report under preparation, Mr. I physically attacked his colleague and had to be forcibly subdued. He was removed from the office literally kicking and screaming and, shortly thereafter, admitted himself to a mental hospital.³³⁸

³³⁸ LaBier acknowledges that such a person may have possessed pathological tendencies that are the result of some serious problems in his intimate relations away from work. Certainly this possibility must be acknowledged. However, I agree with LaBier when he notes that "the case also indicates the potential contribution to emotional disturbance by a work environment that emphasizes and rewards excessive pursuit of power and grandiosity."

CHAPTER V

INDIVIDUATION AND THE COLLECTIVE LIFE

INTRODUCTION

Beginning with the work of the earliest organization theorists, it was simply assumed that the individual would subordinate her or himself to the collective interests of the organization. In fact, the organization's persona of rationalism requires such a subordination. While the traditional theorists may have noted that the loss of individuality was regrettable, it was considered necessary, something we must accept and learn to adapt to so that the purposes of the organization could be achieved as efficiently as possible. In this chapter I explore the negative effects on the individual when he or she identifies his or her own ego with the totality of the collective organization. Specifically, I contend that identification with the organization as a whole obstructs the human individuation process by holding or trapping organizational members within parental archetypes, pushing the individual into a form of collective existence. More specifically, the

organization as an analogue for the mother and father archetypes is addressed. It will be noted that entrapment in the mother archetype retards the feeling function, while entrapment within the father archetype either leads to rule conforming behavior or a form of childish rebellion.

In the remainder of the introduction I discuss Jung's concern for the individual within a collectivized existence, and the warnings particular organization theorists have made regarding the increasing collectivization of society and its impact upon the individual within the organization.

THE THREAT OF COLLECTIVE IDENTITY

One cannot become a whole person unless one becomes conscious of one's self, in the Jungian sense of that term. That is, it is necessary to become aware of the unconscious and its effect upon our consciousness and life activity. But according to Jung, if one submerges his or her own individuality within a set of collective standards it is not possible to differentiate the conscious from the unconscious. One merely lives in total identification with the collective unconscious. As Jung states so eloquently:

...no one can get anywhere near independence unless he is conscious of his own singularity. Belief in general rules and precepts will never make a man anything more than a collective being, whereas in reality he is an individual different from others and should therefore be in possession

of his own individual consciousness.³³⁹

The value of the individual is central to all of Jung's work. The purpose of a person's life is to realize the individual true self, to discover one's innate uniqueness and to become a separate unity or whole. Jung saw the modern western world, with its scientific rationalism and mass mindedness, as posing a threat to the integrity of the individual's soul.³⁴⁰ The answer the west should give, he once said, to the dangers of collectivism, is to remember one's own soul and wholeness.³⁴¹ As illustrated in chapter one, the human psyche is both an individual and a collective phenomenon. Consequently, it isn't possible to extinguish either end of these two contrasting opposites. However, any form of one-sided repression, on either side, will create a dangerous unconscious reaction. Accordingly, Jung was concerned that the collective emphasis of the western world was repressing the individual aspect of the psyche in a most dangerous manner. Specifically, he charges that the self is inevitably lost within any large collective.

³³⁹ C.G. Jung, Civilization In Transition, c.v. 10, 2d ed., Bollingen Series 20, trans. R.F.C. Hull, (Princeton, N.J.: Princeton University Press, 1970), p. 472.

³⁴⁰ Ibid., pp. 253, 381.

³⁴¹ Ibid., p. 382.

To be trapped within any collective is to lose one's individuality to the unconscious. Consequently, to the extent that the organization requires a collective identity, the organization may be viewed as obstructing the human individuation process, since one cannot become whole by repressing individuality entirely and dissolving into the collective. To accept the collective requirements of the organization as one's own, that is to identify one's ego with the organization's persona role, poses several intertwined problems that obstruct the individuation process.

The sheer size of a collective entity is one facet of the problem that threatens the individual.³⁴² Jung states the problem succinctly:

The bigger the group the more individuals composing it function as a collective entity, which is so powerful that it can reduce individual consciousness to the point of extinction.³⁴³

Simply banding together in groups and organizations can have an eroding effect upon innate individuality and uniqueness. A genuine leveling effect ensues whenever there is an over emphasis upon collective traits and interests. "The value of a group is measured by the average value of its

³⁴² Ibid., pp. 226, 228, 275, 277, 471.

³⁴³ Ibid., p. 471.

individual members,"³⁴⁴ and as Jung observed, "a million zeros joined together do not unfortunately, add up to one."³⁴⁵ Following Jung, Walter Odajnyk observes that the morality of a group is "in inverse ratio to its size; for the greater the aggregation of individuals, the more are individual moral factors blotted out, and the more does every single member feel absolved of all responsibility for the actions of the group."³⁴⁶

Far more important than the general mediocrity of collective functioning, however, is the emasculation of one's unique individuality when one is required to submit one's self entirely to a collectivity. There is a tendency for large organizations to become ends in themselves, attaining an autonomy that grows beyond man and escapes his control.³⁴⁷ Thus, the individual becomes a victim, he or she no longer counts, but only performs a role that may be interchanged with any other person's role.³⁴⁸ According to Jung the insignificance of the individual in such a system is "rubbed into him so thoroughly that he loses all hope of

³⁴⁴ Ibid., p. 473.

³⁴⁵ Ibid., p. 275.

³⁴⁶ Odajnyk, Jung And Politics, p. 41.

³⁴⁷ Jung, Civilization In Transition, p. 380.

³⁴⁸ Ibid., pp. 253, 380.

making himself heard."³⁴⁹

Loss of individual self responsibility is another problem paralleling the loss of individuality. As individuals succumb to mass thinking and functioning, as they assume an interchangeable role they no longer feel responsible for their actions. He or she is "just doing one's job". Personal responsibility is relinquished to an anonymous entity buried within the collective. As a person merges with the collective and loses one's identity he or she also loses their responsibility for individual moral action. Total dependency upon one's environment ensues and the capacity for individual introspection is lost.³⁵⁰ Individual responsibility and an individual code of moral ethics "is replaced by a knowledge of what is permitted or forbidden or ordered."³⁵¹ The individual loses one's moral and ethical sense of being and direction if he or she reaches outside of themselves and into the collective for criteria of right and wrong.

Along with lack of responsibility, the person who is submerged within the collective may also tend to persevere or regress toward infantilism. Just as "collective thinking

³⁴⁹ Ibid., p. 277.

³⁵⁰ Ibid., p. 267.

³⁵¹ Ibid.

and feeling and collective effort are less of a strain than individual functioning and effort,"³⁵² so too the security of a group or large organization tends to foster a childlike environment of irresponsibility.³⁵³ Jung likens the large collective organization to a "kingdom of childhood," a paradise of parental care where:

All the thinking and looking after are done from the top; to all questions there is an answer, and for all needs the necessary provision is made. The infantile dream-state of the mass man is so unrealistic that he never thinks to ask who is paying for this paradise.³⁵⁴

The price for the kingdom of childhood is, of course, the loss of one's own individuality. "Only the man who knows how to acquire spiritual possessions of his own is proof against this danger."³⁵⁵ The answer to the threat posed by mass collectivism, according to Jung, can only be found in acquiring a different attitude, by recognizing the whole man, and revaluating the individual.

Another problem that may become manifest due to the collective tendencies of the western world, is the mobilization of the collective shadow. As Jung observed, the unconscious shadow tends to constellate whenever

³⁵² Jung, Two Essays On Analytical Psychology, p. 151.

³⁵³ Ibid., p. 277.

³⁵⁴ Ibid.

³⁵⁵ Jung, Civilization In Transition, p. 471.

individuality has been repressed too severely. Such a constellation is most dangerous if people are bound together in some form of mass. It is important to note that the personal shadow is in part descended from a collective figure, and "regression to its collective form easily occurs whenever the individual is submerged in a mass."³⁵⁶ Consequently, the archetype of evil may be activated whenever enough people with repressed shadows come together in some form of mass. The contemporary example of the constellated archetype of evil is, of course, Hitler and Nazi Germany.

Before examining specific examples that illustrate the loss of individuality and the affect that this has had upon adult maturation and the individuation process, I think it is important to note the arguments of some of the contemporary authors who have addressed the issue of individuality within the collective.

Since the 1950's several authors have charged that there is an increasing collectivization of American society. Both Scott and Hart, and Whyte, contend that the nation's traditional system of values, which revere individualism, have been replaced with an organization ethic. For example, central to American tradition is the assumption that an

³⁵⁶ Oda jnyk, Jung- And Politics, pp. 72-73.

individual can determine her or his own interests better than can a collective, and that the individual must follow her or his own destiny as one's conscience dictates.³⁵⁷ However, these traditional values have now been superseded by a social ethic and organizational imperative that requires a denial of the individual. It is contended that the rugged individualist would be fired in the modern organization.³⁵⁸ Instead, organizational values take precedence over the individual who must sublimate himself to group values in the common pursuit of the organization's goal. According to Scott and Hart the individual imperative is replaced by the organizational imperative suggesting that whatever is good for the individual can only come from the modern organization.³⁵⁹ It is argued that increasingly, a person's value is held within a collective framework. The person exists as a unit of society; he or she is isolated and meaningless except through group collaboration with others. Such a social ethic rationalizes the organization's demands for loyalty and reinforces the organization

³⁵⁷ William H. Whyte, The Organization Man, (Garden City, New York: Doubleday, 1956), p. 11.

William Scott, and David K. Hart, Organizational America, (Boston: Houghton Mifflin, 1979), p. 47.

³⁵⁸ Scott and Hart, Organizational America, p. 47.

³⁵⁹ Ibid., p. 43.

participant for her or his sense of dedication to organization ends.³⁶⁰ We will see some illustrations that exemplify the identification of one's ego with the organization's ends and the effect that this had had on the individual further in the chapter.

Robert Denhardt is the only theorist who has addressed the issue of individuation within the rational organization from a Jungian perspective. He argues, that the rational organization places rather severe restraints upon the human individuation process, that within the rigid framework of rationality, where all activity is ordered and prescribed and must be carried out without any concerns for human feeling, there are few opportunities for growth, creativity, or choice. One of Denhardt's primary themes is that no meaningful identity can be achieved within the rational organization. The world of institutionalized rational organizations reflects an instrumental culture that does not permit the elaboration of a world view that purports to explain the meaning of life, the loss of "capacity for unmediated experience, that sense of openness which permits the most complete growth of the individual personality."³⁶¹ Denhardt maintains that the complex organization is a

³⁶⁰ Whyte, The Organization Man, p. 6.

³⁶¹ Ibid., p. 38.

reflection of a culture that has become increasingly instrumental, where the most important values revolve around the productivity of collective enterprises designed to achieve a high material output. Such organization's have taken on a significance of their own and offer their own set of values. Foremost among these values is rationality and the desirability that the organization function as a technical, neutral instrument. According to Denhardt, it is the inappropriate emphasis upon such a value that places obstacles in the path of the human individuation process.

Central to the requirement that the organization function as a technical instrument is that people be used in an instrumental manner. That is, people must fill technical roles that are designed to be entirely interchangeable. The person filling the role becomes a passive, interchangeable object. Accordingly, superiors treat their subordinates, or subjects, entirely as objects. All duties are carried out impersonally, and as Denhardt puts it, personality is denied in favor of technique. Total depersonalization of all activity, the organization member who merely carries out an impersonal role, severely limits one's capacity for self-reflection and as we treat others impersonally, so also do we begin to disregard ourselves. Denhardt warns:

...as we treat others impersonally we fail to recognize the importance of their search for meaning and do little to encourage them in that

effort. Moreover, our treatment of others affects the way we think of ourselves. If we see little need to concern ourselves about the inner life of others, we will see little need to concern ourselves with our own inner life.³⁶²

We will see some examples further in this chapter that illustrate some consequences to the individual when he or she treats one's self and others as an object.

In the remainder of the chapter I will describe, more concretely, how submergence of the individual within the collective organization may be obstructing the human individuation process.

THE INFLUENCE OF THE MOTHER ARCHETYPE

In this section of the dissertation I contend that the rational organization is an analogue that represents the mother archetype and to the extent that organization members identify with this archetype they simultaneously lose their individuality and obstruct their own development. Consequently, human development is arrested at an adolescent level. What is most conspicuous here is the inability of the male, who is so entrapped, to relate in a mature and meaningful way to members of the opposite sex. If the male is unable to separate from the mother archetype he remains in the grip of unconsciousness, thereby preventing his anima

³⁶² Ibid., p. 43.

from becoming differentiated from mother love. Since the anima, as the feminine aspect of the male, provides the bridge to genuine feeling, over-identifying with the mother archetype impedes adult relationship.

I am not discussing human individuation problems posed by the organization for women in this section. The reason for this is twofold. First, perhaps since few women have reached the upper echelons of the organization there are fewer case studies examining the behavior of women. For example, there were no women executives in the top companies studied by Maccoby. Second, identifying with the mother archetype does not pose the same sort of problem for a woman as it does for a man. That is, unlike the male, separation from the mother is not the key to full female development. In fact, if the female child is to become a fully mature woman in her own right she must assimilate the feminine of the mother, usually by identifying with her.

Before I develop the character of the organization as exemplifying the mother archetype, I review the nature of an archetype and the particular significance that this archetype has on human development.

An archetype is a primordial imprint that is passed down to each individual through the ages. They are a priori forms which give definite shape to psychic contents. An

archetype, or form of an image, is not filled with content but represents the possibility of a certain type of perception and action. They are always at work everywhere, continually influencing our thoughts, feelings and actions, and when conscious awareness is weakest, the effects of the archetypes are strongest.

The entire unconscious side of the human psyche is made up of as many archetypes as there are typical situations in life. The archetypal structure of the unconscious is bipolar or dialectical. That is, each archetype is a continuum between contrasting opposites, and it is the tension between these opposites that creates the source of energy for the life process itself. Given this dialectical structure of the unconscious it is impossible to destroy either contrasting end of any archetype, or bipolar opposite, for psychic energy is indestructible.

According to Jung, the most immediate and profound archetype for the child is the primordial image of the mother.³⁶³ The mother archetype is not only a powerful experience in infancy and childhood but remains a powerful image influencing one's relation to society and the world of feeling throughout life.³⁶⁴

³⁶³ Jung, Civilization-In-Transition, pp. 34-35.

³⁶⁴ Ibid.

It is the mother who is the first significant person in the infant's life, for it is she who envelops and protects. Consequently, this archetype is personified as warmth, protection, and nourishment. However, consistent with the dialectical structure of the unconscious psyche, the mother archetype also contains a negative side that is constellated as devouring, possessive, threatening and destructive. If the male child is to grow to full manhood he must gain his freedom and independence from the simultaneous attraction and bondage of the mother by separating himself completely from the mother.³⁶⁵

If the male child remains in bondage, so to speak, to the mother he will not be able to fully develop his manhood. In order to proceed on the journey towards full individuation, the male must separate his own ego from the unconscious mother archetype and make a commitment to becoming fully conscious.³⁶⁶ He must become a hero, and as depicted in ancient mythology, symbolically, slay the dragon of his unconsciousness.³⁶⁷ If the separation of the male ego from the mother archetype does not occur the male will

³⁶⁵ Harding, The "I" And The "Not-I", p. 163.

³⁶⁶ Jerome S. Bernstein, "The Decline of Rites of Passage: The Impact on Masculine Individuation" (Masters Thesis, C.G. Jung Training Center, New York, May 1980) p. 13.

³⁶⁷ Ibid.

remain forever arrested at an adolescent level of human development, stuck as it were in a "backward longing for his childhood's paradise."³⁶⁸ For the purposes of this dissertation what is most significant is that if the male remains entrapped in the mother archetype his anima cannot develop properly. Recalling from chapter one, it is the anima's special function to provide a bridge from the ego to the world of the collective unconscious. The anima within the male, if properly developed, thus provides the necessary positive burst of energy to hold the two contrasting sides of the psyche in balance. It is the positive anima that helps a man to differentiate his unconscious, since the anima, as the feminine aspect of man, is receptive to the world of the irrational. Consequently, it is the anima that makes a man aware of the effects of his unconscious on his own life, and if the development of the anima does not proceed properly, the ability of the male to make a feeling connection to life is impaired.

In the healthy normal psyche a severing of the unconscious union with the parents must occur, and as sexual maturity proceeds the anima and animus archetypes will constellate.³⁶⁹ Prior to the constellation of the anima, the

³⁶⁸ Harding, The "I" And The "Not-I", p. 158.

³⁶⁹ Jung, Civilization In Transition, p. 38.

feminine is only carried by the mother, which means that the male child has related to the feminine only as a son.³⁷⁰

"Intrapsychically, his ego has been more or less contained and supported by the maternal unconscious."³⁷¹ As noted in chapter one, a person falling in love initially will project the unconscious contrasexual figure onto the object of their love. Jung notes that the more unconscious the person is of the parental archetypes, the more likely it becomes that the loved one chosen will be either a positive or a negative substitute for the parents.³⁷² Furthermore, "so long as a positive or negative resemblance to the parents is the deciding factor in a love choice, the release from the parental imago, and hence from childhood, is not complete."³⁷³ According to Jung, in the male who has been released from the mother archetype, the maternal element will be entirely lacking in the anima projection he makes upon a woman.³⁷⁴ Instead she will be a companion and friend on the positive side and courtesan in her unfavorable

³⁷⁰ Ann Belford Ulanov, The Feminine, in Jungian Psychology and in Christian Theology, (Evanston: Northwestern University Press, 1971), p. 218.

³⁷¹ Ibid.

³⁷² Ibid., p. 38.

³⁷³ Ibid., p. 39

³⁷⁴ Ibid.

side.³⁷⁵ Such an absence of the maternal element demonstrates a complete release from the containing influence of the mother archetype.

It may be helpful to the reader here, to note that anima development goes through different stages. At the initial stage, the emergence of the anima is felt through sexual instinct only, where the male experiences a passive identification with the anima.³⁷⁶ That is, "a man passively lets his feelings happen to him and sees them as strictly directed to his own use and pleasure."³⁷⁷ At this stage, the difference between the erotic drive and human feeling begins to be made but there is no conscious relation to it. However, the male youth's "attraction to a girl constellates a different relation to the feminine: he is not a son revolving around a greater parent figure but is more autonomous and begins to establish a more individual relation to the feminine."³⁷⁸ If the development of the anima proceeds beyond the first stage, the ego establishes a more conscious relation to it. The next stage begins "when a man recognizes that his anima is not identifiable with the

³⁷⁵ Ibid.

³⁷⁶ Ulanov, The Feminine, pp. 221-222.

³⁷⁷ Ibid., p. 229.

³⁷⁸ Ibid., p. 218.

woman upon whom it is projected but rather belongs to himself and requires that his individual ego relate to it."³⁷⁹ In so doing, the anima "opposes the man who knows himself simply as a mother's son and who therefore relates only to a woman as an anonymous being," rather the anima "demands that eros assume comparable heroic proportions encountering and relating to the feminine on an individual rather than a collective basis."³⁸⁰ It is perhaps somewhat ironic to note that while there seems to be a tendency in Western male society to eschew anything feminine in order to assert one's masculinity, that the initial move toward masculine independence from the mother archetype comes through a conscious acknowledgement of the feminine anima within man. Acknowledging the feminine is the true road toward masculine independence.

I will now turn to a discussion of how the modern organization may be viewed as an analogue to the mother archetype.

Jerome Bernstein maintains that the devouring mother has reemerged from the collective unconscious in the form of giant corporations and big government:

³⁷⁹ Ibid., p. 229.

³⁸⁰ Ibid., p. 229.

The modern Devouring Mother appears in the guise of a benevolent, nurturing protective mother, rekindling images in men of the most nurturing aspects of the maternal. This image of her seemingly nourishing, protecting nature is perhaps the most deadly manifestation of her most destructive side, for behind it lurks a Devouring Mother that seeks to hold modern man to her breast with a stranglehold, opposing his masculine individuation at every turn.³⁸¹

Bernstein conjectures that modern economic times, characterized by chronic unemployment, increasing competition for available jobs, and the like, help to create a seductive inducement to the American male for succumbing, so to speak, to giant corporations, or, as he puts it, big government. Who else, he asks, can afford to shield its employees from the frequent cycles of economic downturn, to provide viable retirement plans, as well as other nearly all encompassing benefits.³⁸² With such assurances of economic peace of mind, in our volatile age, Bernstein argues that "one can see how giant corporations and big government can

³⁸¹ Bernstein, "The Decline of Rites of Passage," p. 64.

³⁸² Inducements for permanent employment within large organizations either in government or the private sector include, according to Bernstein, job security, continuing education, employee benefits including, in addition to generous medical, holiday, and retirement plans, various benefits bearing directly upon the organizations function such as reduced long distance phone calls to AT and T employees, and the availability of stock options in company stock in many companies. Automatic pay increases, cost-of-living increases, and "merit" increases offered by virtually all large organizations are a further inducement.

appear to be a warm nourishing breast."³⁸³ Finally, according to Bernstein, the financial "largess" of these organizations is so seductive that the longer a person remains in their employment the more difficult it becomes to break away. Bernstein goes so far as to say that the outer Devouring Mother, in the form of giant corporations and big government, may hold a more regressive grip on the contemporary male than does the inner archetypal mother. Bernstein also contends that the power of the mother archetype in our society is increasingly reflected in our language regarding organization life. Examples include references frequently made by government employees to being "on the government or federal tit," and such slogans as "Ma Bell is not a good Mother" by striking Bell Telephone workers.

The Company Man and the Mother Archetype

Examples that illustrate a tendency to identify, or experience the mother archetype, within the organization can be found in both LaBier and Maccoby's rendition of the Company Man that is akin to what Bernstein depicts. According to Maccoby, the Company Man seeks his identity in the powerful and protective company. The Company Man is an

³⁸³ Ibid., p. 65.

inside man, who feels particularly uncomfortable outside the corporation culture, considering the outside environment inhospitable. These men identify their own goals with those of the company. In other words they identify their egos with the persona of rationalism. Consequently, they are interested and concerned for the company's future, and are trustworthy, dependable, and responsible to a fault. However, according to Maccoby, their responsible attitude tends to strengthen a negative syndrome of dependency; submissively surrendering to the organization and its authority, and sentimentally idealizing those in power. As the Company Man identifies with the organization he betrays the self in order to gain security, comfort, and luxury.³⁸⁴

The Company Man's commitment and responsibility can be relied upon to hold the organization together in times of turbulence and stress. However, despite their unquestioned value to the organization, Maccoby maintains that they do not usually rise above the middle ranks of the company because they lack the risk-taking ability, toughness, detachment, confidence, and energy to reach the top. The Company Man is a worrier who is afraid of losing his place within the organization. Consequently, the Company Man does not expect to go any higher than middle management.

³⁸⁴ Maccoby, The Gamesman, p. 94.

Actively resisting change and sticking to the company's rules are also characteristic of Company Man. At his weakest, the Company Man is more concerned with security than he is with success, and tends to be fearful and submissive. Hence, the attraction to rule conforming behavior. (Rule conforming behavior will be discussed in the section relating the father archetype to the rational organization.)

According to Maccoby, the Company Man exemplifies a "marketing character":

When they describe themselves they seem to be trying to give the right impression, to sell themselves to the interviewer. It is as though they are constantly working on themselves in order to have the right kind of personality to fit the job.³⁸⁵

The result of this attempt to satisfy everyone's view of what they should be like is a serious self-effacement. As Maccoby notes, "there is hardly any self to describe."³⁸⁶

Consistent with the Company Man's tendency to identify himself with the company, these men also suffered from the same sort of maladies as did the Gamesmen. For example, while the quality of their relations tended to be more sensitive than that of the Gamesmen, the Company Men were "generally restricted to organizational roles without the

³⁸⁵ Ibid., p. 92.

³⁸⁶ Ibid.

regard and interest in each other that characterizes a friendship which grows only gradually and bears fruit in real trust and mutual understanding."³⁸⁷ It is particularly interesting to note that despite the Company Man's more sensitive nature relative to the Gamesman, he rarely commits himself to restructuring "the organization in order to stimulate the fullest possible human development of all workers and managers."³⁸⁸ And according to Maccoby, they worry even less about the corporation's impact on the outside world. In addition, consistent with the Company Man's allegiance and identification with the organization, he tended to over value the company in relation to his family. For example, always mentioning work goals before family goals, the Company Man sought his home for rest, peace, and quiet; more akin to the slumber of mother than a haven for mature and meaningful interaction with the family. Just as the Gamesman suffers from a suppressed feminine side, so too, Maccoby characterizes the Company Man in a similar vein. Manifestation of this can be seen in his relationships at home, at work, and in his lack of interest in the corporation's social impact.

³⁸⁷ Ibid., p. 93.

³⁸⁸ Ibid., p. 94.

LaBier also found cases in his study that were reminiscent of the Company Man in the middle levels of management, men who sought the "protective" umbrella of their agencies and who were characterized by a desire to return to the womb, deep dependency, and mother fixation.

The preceding descriptions of the Company Man suggests that the organization provides a ready analogue to the mother archetype for these men. The positive side of the mother archetype connotes protection, security, warmth, and nourishment, all of which the Company Man tends to seek within the organization. As Maccoby noted, he seeks his identity within the "protective" company where he is secure and safe from the uncomfortable and inhospitable outside world. The company in this sense, suggests a safe, warm, and protective womb. His desire to merge with the company for safety's sake is also exemplified by the Company Man's paramount concern with security over success. The reluctance to take any form of risk and careful rule conforming behavior suggest the cautious path of one who desires to remain safely and securely within the "protective" company. However, just as the mother archetype has a negative side as well as a positive side, so too the organization is not only protective but devouring as well. The organization may appear to be a haven of safety,

tantamount to the nourishing, warm and protective mother, but similar to Maccoby's observation, Bernstein maintains that they create a dependency "which subtly but inexorably erodes his self-definition and self-esteem."³⁸⁹ Bernstein suggests that selling one's individuality is required in return for continued employment. Even genuine creativity, which stems from the soul, must be directed to satisfy the needs of the organization, and certain employee benefits such as continuing education are not necessarily entirely beneficial to the employee when one considers that such education is acceptable only insofar as it meets the needs of the organization. Whether Bernstein's suppositions are correct or not, one can see the sort of self-effacement, the selling of one's individuality in the Company Man; the equation of one's personal interest with that of the company's, the under valuation of one's family, the preoccupation with attempting to satisfy everyone's view of what they should be like. There is hardly any self left to describe, as Whyte, Hart and Scott have warned, denial of the individual is complete in the Company Man. The dialectical nature of the mother archetype as it is personified in the organization is evident. The organization may provide the employee with security, but the

³⁸⁹ Bernstein, "The Decline of Rites of Passage", p. 70.

devouring mother's price may be fearful submission, self emasculation, and dependency. Just as the adolescent male who is dependent upon his mother remains in the world of the unconscious where he is unable to confront the mother archetype, so also the Company Man, as he submerges his ego in the organization, loses the self. The Company Man relates to the organization as a dependent child relates to his mother. Consequently, his development is arrested at an adolescent level.

The Gamesman and the Mother Archetype

One might argue that the Company Man delineated by both Maccoby and LaBier form a very small majority in today's organizational population, that the Company Man is more reminiscent of the corporate world of the 1950's than of the 1980's. Consequently, the danger of arresting human development within the mother archetype might be considered rather inconsequential. However, there is evidence to suggest that the Gamesman, who is the current model of executive leadership in today's corporate world, may also be entrapped within the mother archetype.

A primary feature of the son-lover, or puer, is the inability to form a meaningful, sustained relationship with a woman. I will contend here that the Gamesman's

identification with the organization reflects an entrapment within the mother archetype that arrests the male individuation process at the adolescent son-lover stage. Craig Eisendrath and Pauline Young-Eisendrath provide credence to this view when they contend that Maccoy's Gamesman is "genuinely deficient in true patriarchal characteristics: self-engendered authority, commitment to just and moral action, and courageous heroism against the forces of irrationality and destruction."³⁹⁰ They contend that the male leader in our culture has become estranged from any transpersonal source of power; the Logos or God. Rather, today's powerful multinational corporation has "replaced God as the source of authority for patriarchal values in the Judeo-Christian world."³⁹¹ Consequently, corporations have become both profoundly compelling and trivial as they attempt to assume a function that can only properly be filled by the archetype of the self.³⁹² Similar to Bernstein, the Eisendraths³ contend that the stage of conscious differentiation that the corporation represents is that of the great mother. The Gamesman as son-lover is not

³⁹⁰ Craig Eisendrath and Pauline Young-Eisendrath, "Pseudo-patriarch: An Image of the American Corporate Leader," Anima 8, (Spring 1982): 123.

³⁹¹ Ibid., p. 125.

³⁹² Ibid., p. 125, 127.

separate from the mother but is bound to her unconsciously and therefore operates as an emanation from her.³⁹³ General Motors may be used as an analogue that personifies the son-lover stage of development within the corporation.

The Great Mother - GM (General Motors), for example - retains her virginal qualities, that is her freedom from allegiance to any individual. Her relations with the Son-Lovers are impersonal, self-serving, overwhelming.³⁹⁴

The Eisendrath's make some cogent arguments when they maintain that the Gamesman retains the essential features of the son-lover, who is arrested in a stage of adolescent development. What is most essential here is the Gamesman's identification with the organization. Recalling from chapter three, the Gamesman responds to work and life as a game where the main goal is to be a winner. He takes delight in controlling the play, and it is the contest, new plays, and new options that excite him. Above all he's a team player who's center is the corporation. But similar to the Company Man, the Gamesman is dependent upon the corporation and is limited in his own self development by the corporation's requirements.³⁹⁵ This can be seen in the careerist orientation of the Gamesman. Instead of pursuing

³⁹³ Ibid., p. 125.

³⁹⁴ Ibid., p. 125.

³⁹⁵ Ibid., p. 126.

one's life in search of its ultimate meaning, all meaning is found within the career context of the organization. The Gamesman's life is directed largely toward organizational requirements for success. According to Maccoby the Gamesman character is a collection of paradoxes that reflect a continual adaptation to the organization's requirements. While he is not as security conscious as the Company Man, he has a compulsive drive to succeed and defines himself in terms of work. Thinking in terms of what is good for the company, he scarcely separates that from what is good for himself. Despite his love of adventure and willingness to take risks, the Gamesman is constantly fearful. Over one-half of the Gamesman suffered from anxiety and restlessness. Significant percentages of the Gamesmen also suffered from other symptoms relating to fear, such as obsessive thoughts, gastrointestinal symptoms, and over eating. Corporate managers are fearful, Maccoby notes, because they are frightened that they will fail to perform well. They are afraid that they:

...will lose a sale, miss a deadline, come up with the wrong answer. Someone above them will decide they don't measure up and "zap" them....Even if they are not afraid of being fired or sent to corporate Siberia, they worry that by not moving ahead, they will fall behind and be forgotten.³⁹⁶

³⁹⁶ Maccoby, The Gamesman, p. 190.

In essence, by treating one's life as a career, one treats one's self as an object. Citing the work of Erich Fromm, Maccoby contends that the individual loses his sense of identity, integrity, and self-determination "when he treats himself as an object whose worth is determined by its fluctuating market value."³⁹⁷ By becoming one with organization and the career, the Gamesman has sacrificed his self-respect, Maccoby maintains.

As the Gamesman strives to merge with the great mother, as he sublimates his own individuality to the demands of the corporation, he falls into the collective and loses his own sense of identity. Characteristic of this sort of identification and adolescent development, the Gamesman develops "confusing, appeasing modes of behavior necessary to function in the outside corporate world."³⁹⁸ As the Eisendrath's note, these men become jobs. According to the Eisendrath's, the gamesman is preoccupied with tasks that "are part of the corporation 'con game': confidence, control, and convincing others."³⁹⁹ This sort of preoccupation, they contend, limits severely personal growth and emotional maturity. Chapter three illustrates how

³⁹⁷ Ibid.

³⁹⁸ Ibid. p. 128.

³⁹⁹ Ibid.

identifying with the organization's persona of rationalism suppresses feeling. Reminiscent of this argument, the Eisendrath's maintain that as these men become what their jobs personify:

Personal relationships...recede into the background; personal meaning and characterological or spiritual development are only considered as supportive of "work." The rest of life is important but only as a background for their smooth performance at the office or plant.⁴⁰⁰

An examination of the Gamesman's level of anima development reveals his lack of emotional maturity and personal growth. In the first stage of anima development, the emergence of the anima is felt through sexual instinct only, where male feelings are limited to his own use and pleasure. In this stage of development, no genuine development of a relationship is possible. Considering the nature of the Gamesman's relations with his wife, he may be arrested at this rather initial stage of anima development. Further credence is given this view in Maccoby's observation of the office atmosphere and the role that the secretary's played.

There was a gamy, sexy atmosphere in the office. The men were encouraged to trade spicy, sexy repartee with the girls, who played a function that sometimes seemed a combination of Playboy bunny and house-mother.⁴⁰¹

⁴⁰⁰ Eisendrath's, "Pseudo-patriarch," p. 128.

⁴⁰¹ Maccoby, The Gamesman, p. 141.

The preceding suggests that the Gamesman's level of development has not progressed much beyond the comfortableness of the mother archetype.

The Gamesman's entrapment in the son-lover position is more exposed as he reaches mid-life. Maccoby notes:

The typical gamesman's mid-career crisis exposes the weaknesses in his character. His strengths are those of adolescence he is playful industrious, fair, enthusiastic, and open to new ideas. He has the adolescent's yearning for independence and ideals, but the problem of facing his limitations. More dependent on both others and the organization than he admits, the gamesman fears feeling trapped. He wants to maintain an illusion of limitless options, and that limits his capacity for personal intimacy and social commitment.⁴⁰² (Emphasis added)

The preceding suggests the hero stage of development has gotten stuck, that the Gamesman remains within the mother archetype, fixated at the adolescent stage of ego development. As he remains simultaneously dependent on the organization; maintaining an illusion of limitless options, so also in his personal life he remains dependent on his wife and is unable to form a committed sustained relationship.

According to the Eisendrath's, the Gamesman is preoccupied, as is the Company Man, with his relation to organizational power.⁴⁰³ While the great mother supplies

⁴⁰² Ibid., p. 107.

⁴⁰³ Ibid.

material goods, both in mythology and everyday life, "it is not really material goods themselves that ultimately lure the manager or executive, but rather the relation to the source of power, to the system."⁴⁰⁴ They write:

In the hierarchy of prestige, it is not the ostentatiously rich who are most lauded, for the show of riches is only superficial, but rather those who enjoy some intimacy with her power....Power - whether financial, productive, distributive, or regulative - is what endows the executive with prestige, the ultimate fruit of competition among the Sons.

If the male is not able to separate from the mother during the hero stage of development, "he becomes stuck and remains fixated at the adolescent stage of ego development."⁴⁰⁵ Maccoby's observation that the Gamesman is in danger of being "trapped in perpetual adolescence,"⁴⁰⁶ suggests that the Eisendrath's observation that the Gamesman is tied to the corporation as a son-lover may be an accurate assessment. Just as the son-lover is not able to symbolically slay the dragon of his own unconsciousness, that is the great mother, so also he is unable to confront the organization. Consequently, as he becomes one with the

It is noted that both Maccoby and LaBier also found the Company Man to be enamored with power.

⁴⁰⁴ Ibid., p. 127.

⁴⁰⁵ Bernstein, "The Decline of Rites of Passage", p. 7.

⁴⁰⁶ Maccoby, The Gamesman, pp. 31, 32, 109.

organization, he severs a part of himself, and in the process arrests his own development. As the Eisendraths' note:

All myths of heroism have the hero confronting his Great Mother in the shape of a dragon or other beast or descending into the unknown, be it a lake or nether world. This is precisely what the modern corporation man refuses to do. He does not, and psychically cannot, confront the corporation nor the depths of his unconscious. Increasingly limited by his own ego, he is tied to the corporation as a Son-Lover forever in its grip.⁴⁰⁷

In conclusion, Jung warned that identifying one's ego with a collective interest posed rather dire consequences for a person's individuality, independence, and growth toward full maturation. It seems evident that Jung's warning, as well as the observations of Scott and Hart, Denhardt, and others holds some credence. The emergence of the modern organization as an analogue to the powerful mother archetype, in particular, suggests a personification of the powerful influence of a large collectivity. The organization and its powerful inducements seem to hold a magnetic pull upon its members. The Company Man and the Gamesman serve as examples to this phenomenon. Both of them identify in a total manner with the organization. Their work and the goals of the organization come first. Everything else is important only insofar as it contributes

⁴⁰⁷ Ibid., p. 128.

to either security or performance. The Company Man seeks the organization for security and nourishment, while the bored Gamesman pursues the organization for excitement and success. In both instances they are preoccupied with the sources of power and have merged their individual identities with the organization. It is the feminine that has been suppressed, both the Gamesman and the Company Man possess a stunted capacity for feeling, the latter through dependency, and the former through careerism.⁴⁰⁸ Bound to the maternal, they have betrayed their own individuality. Since the mother archetype by its very nature tends to pull the person into the unconscious, identifying the organization with the mother archetype places an obstacle in the path of the person's individuation process. As Philip Slater has observed, the man who is married to his job, who pursues the goals of wealth and power, is the man who is emotionally bound to the maternal.⁴⁰⁹ This means that the realm of feelings are not really free. Hence, the Gamesman and Company Man are trapped within the adolescent stage of development, unable to develop meaningful relationships. The sacrifice is feeling and the self-realization of one's wholeness. One can hardly experience the full self if a

⁴⁰⁸ Maccoby, The Gamesman, p. 183.

⁴⁰⁹ Philip Slater, The Pursuit of Loneliness, (Boston: Beacon Press, 1971), p. 88.

part of one's totality is severed, one cannot proceed on the path of individuation in an adolescent manner. As Jung has observed, when one is submerged within the collective there is a real tendency to either persevere or regress toward infantilism. The "kingdom of childhood" seems to be the plight of the Gamesman and the Company Man.

THE FATHER ARCHETYPE

As the preceding section suggests, the organization may serve as an analogue to the powerful mother archetype. In this section I will illustrate that the rational organization may also function as an analogue to the father archetype. Perhaps one might wonder how the organization could serve as a model for two such different concepts. In the case of the father archetype, the persona standards themselves mirror particular features of this archetype. With the mother archetype it is largely a matter of the large collective orientation of organizations that seems to cast a spell, so to speak, on its participants, pulling them into the collective unconscious. It is the totality of what the powerful collective organization represents and the tendency to identify with this as a whole that draws the organization member into the grip of the mother archetype. In any event, it is possible, even likely, that the person

who is drawn to the collective orientation and power of the organization will also serve that organization as one would serve a father.

We will see that just as entrapment within the mother archetype impedes adult maturation, so also must the individual disengage from the influence of the father archetype if full development and individuation are to be achieved.

The father archetype constellates an all-encompassing God-image. It represents strength, authority, willpower, duty, responsibility, and state.⁴¹⁰ "It determines our relations to man, to the law and the state, to reason and the spirit and the dynamism of nature."⁴¹¹ Just as the mother archetype stands for the Chinese yin; the interior, subjective, receptive, unconscious, so also the father archetype corresponds to the yang; the outward, objective, more authoritarian, conscious.

As noted previously, the mother archetype is the most immediate one for the child. "But with the development of consciousness the father also enters his field of vision, and activates an archetype whose nature is in many respects

⁴¹⁰ Harding, The "I" And The "Not-I", pp. 149-150.

Jung, Civilization In Transition, pp. 35-36.

⁴¹¹ Ibid, p. 35.

opposed to that of the mother."⁴¹² If the male child is to mature properly he must separate himself from the mother's archetypal pull. In order to release the male child from this form of unconscious bondage, the child needs the help of the father. In its positive aspect, the father archetype will constellate a form of guidance and security that assists the youth in making the necessary separation, thereby contributing to an increased consciousness of himself and his feelings. However, if a boy's relation to the father is disturbed, he will be hampered in his masculine development and is likely to remain within the mother's grip. If the boy's relation with the father is positive he will be able to assist the boy in separating from his mother. Ultimately, however, the youth must rebel from the authority of the father, since full maturity requires separation from both parental figures. Just as the youth must separate from the protection and nourishment of the mother, so also must he separate from the security and authoritarianism of the father.

As I illustrated in chapter two, the rational organization is a collectivity of order, authority, discipline, and control. A brief review of the structure of the rational organization makes it evident that this form of

⁴¹² Ibid.

organization provides a ready analogue for the father archetype. Briefly, hierarchy is the underlying principle that creates the basic structure of the rational organization. This principle establishes a system of responsibility that subordinates everyone in the organization, except the person at the apex, to a superior. The superior becomes the authority who defines the function and responsibility of the subordinate, and who also must be obeyed. Consequently, discipline is an inherent feature within the hierarchical structure. The authority structure serves as a mechanism to ensure the predictable behavior that is necessary to integrate the fractionated roles of the organization. As Weber observed, despite the importance of written documents and prescribed roles as a basis for official action, the role occupant's discipline or attitude-set for precise obedience is the underlying basis for all organization action. The organization member is to be responsible to the hierarchical authority system.

The parallel between the father archetype and the rational organization is apparent. Just as the father stands for authority, order, discipline, and responsibility, so also does the rational organization. Within such a patriarchal system, whether we are referring to either the father archetype or the rational organization, the father

(superior) provides all of the structure. He alone determines what one's responsibilities shall be, and the child (subordinate) is required to obey. If not, swift disciplinary action is taken.

The rational organization requires a careful fulfilling of one's prescribed duties and role, and a non-questioning acceptance of hierarchical authority. What is important here, is to note that the implementation of this particular archetypal structure (of the father) may impede full adult maturation. When the organization is unwilling to bend the relatively rigid hierarchical structure, I believe that two particular forms of behavior that are diametrically opposed may become manifest. On the one hand, among those who are relatively mature, some form of rebellion can be expected. Just as the child must rebel against the father in order to reach a mature adulthood, so also must the organization member rebel against a too rigid authoritarian structure in order to maintain his or her own integrity. On the other hand, for those who are less developed, particularly those who are bound to the maternal, one might expect more acquiescence or rule conforming behavior. This is another example of identifying one's ego with the persona of rationalism. While such a person becomes a responsible member of the organization, he or she loses one's responsibility for his or her own action.

Ritualistic Rule-Conforming Behavior

The differences between these two forms of behavior - rebellion and over-conforming to rules - may be attributed to individual differences. However, in either case, the paternal requirements of the rational organization may impede the full maturation of the individual.

A tendency to adhere strictly to the rules of the organization can be found in Merton's ritualistic behavior, and the company or organization man first delineated by William Whyte.

Robert Merton, writing about what he believed to be the dysfunctional consequences of bureaucracy back in 1957, delineated a particular form of behavior that he referred to as trained incapacity.⁴¹³ According to Merton this behavior is characterized by a ritualistic, rigid adherence to rules. Merton argues that in the organization's quest for reliability of response, or effective discipline, that the organization over-infuses its members with the attitudes necessary to attain predictable behavior. As a result, the rules, originally conceived as means, are transformed into ends. According to Merton this displacement, from goals onto means, is fostered by the tremendous symbolic significance that is attached to rules within the

⁴¹³ Robert K. Merton, Social Theory and Social Structure, (New York: The Free Press, 1968 Enl. Ed.).

organization. He further argues that incentives such as promotion by seniority, pensions, and incremental salaries, which are designed to increase conformance, lead to strict adherence to regulations which in turn induces timidity, conservatism, and technicism.⁴¹⁴ While this form of behavior may not be as prevalent as Merton believed it to be, what is significant for the purposes of this dissertation is that he identified a form of behavior in the organization that is consistent with the persona of organizational rationality. Namely, the tendency to follow the organization's authority, thereby submitting passively to rules and requirements.

Merton's work regarding rule conforming behavior was completed in 1957. More recently, Maccoby and LaBier found similar examples in their works. Specifically, they find a form of rule conforming behavior in the modern organization in the form of the Company Man.

Maccoby's Company Man corresponds to the prototype developed by William Whyte in his seminal analysis of the organization man who stood as the emerging type of the 1950's. Maccoby's work does not indicate just how many Company Men he found, however, he did note that the Company Man was still the type most frequently found among middle

⁴¹⁴ It is noted that the same things that Merton believes to be conducive to following rules are the same things that Bernstein believes may be responsible for holding the employee in the maternal grip of the organization.

managers in the companies he studied.

As illustrated previously, the Company Man identifies himself, almost exclusively, with the organization. Consequently, the self of the Company Man tends to dissolve within the collective. Predictably, Maccoby found evidence that the Company Man, as he sought the security and protection of the mother archetype, also tended to stick to the company's rules. Concerned with a safe and secure place within the organization, the Company Man is fearful and submissive, and in his carefulness not to "make any waves", the attraction to rule conforming behavior becomes compelling. It should be noted here that the rule-conforming behavior described in this section bears a remarkable resemblance to the dependent Company Man who is entrapped within the mother archetype discussed previously. It appears that the Company Man is simultaneously caught within both the mother and father archetypes.

LaBier also found a variant of the rule-conforming Company Man in his work. In his category of Irrational Adaptives^{*15} he found a group of people who were characterized by passive dependency, a desire to return to the womb, and submission to masochistic humiliation. These

*15 That is, those persons who were successfully adapted to their work roles but who possessed pathological characteristics.

people were also found concentrated in the middle levels of management, and consistent with behavior that could be expected by anyone to tends to over-conform to rules, these people are referred to as "ass kissers" by their colleagues and coworkers. LaBier acknowledges that it cannot be determined how typical the "ass kissers" are at the middle levels of the hierarchy. However, he does hypothesize "that their pathological tendencies have contributed to success at their middle levels of management,"⁴¹⁶ and that "at least in some circumstances, the work and relationships with superiors may require submission to irrational authority."⁴¹⁷ LaBier provides an example of this particular type of middle level manager in the following:

Mr. C, is lonely, anxious, depressed in his personal life. However, at work he has received rapid promotion and awards for his work as an attorney for a regulatory agency of the government. Now in his mid-thirties, he reports that he works best when he has "good leadership," which, he states, means someone who can guide and direct him in what is to be done. However, one may interpret feelings of deep dependency and mother fixation within Mr. C, which lead him to submit himself to humiliation in hopes of obtaining love and support. Despite his considerable emotional sensitivity and compassion, Mr. C has sought out the protective umbrella of his agency, as well as bosses who willingly tell him what to do and how to do it.⁴¹⁸ (Emphasis

⁴¹⁶ LaBier, "Emotional Disturbances In The Federal Government," p. 426.

⁴¹⁷ Ibid.

added)

LaBier's example suggests the caution of someone who may find it necessary, because it is safe, to obediently follow the organization's rules. The example suggests that the Company Man is more than willing to follow the patriarchal authority of the organization because he is in fact entrapped within the mother archetype and wants to make sure that his "place" within the organization is secure. On the other hand, as Jung noted, if the father does not perform the proper function the male child remains in the grip of the mother. Likewise, it may be argued, here, that if the rational organization does not represent an appropriate father model, that one can expect to find men enthralled with the characteristics of the organization that exemplify the mother.

LaBier's example also illustrates how personal responsibility may be evaded by assuming a hierarchical direction that does not require an individual to think or act on one's own. The Company Man is very dependent, and as Maccoby maintains, dependent persons tend to carry out the demands of authorities. There is a tendency to judge one's acts "in terms of duties and oughts, rather than in terms of his own experience and judgment of what is right and

wrong."⁴¹⁹ This is predictable, for the dependent person who has dissolved the self with the collective, conscience and responsibility means carrying out the demands of authorities. If the organization member takes the persona of rationality seriously and dutiously assumes an interchangeable role, he or she need not feel responsible for one's action. This is a clear manifestation of merging with the collective. Personal responsibility is relinquished to an anonymous entity. The anonymous entity becomes the hierarchical authority. To follow this authority blindly is to give into a negative manifestation of the father archetype where all thinking and looking after are done from the top, where the only conscience heard is the outside authority who does one's thinking and action for one. As Jung has noted, this facet of the collective organization provides an analogue to the "kingdom of childhood."

Despite the preceding examples that suggest a willing acceptance of hierarchical authority, there are numerous examples illustrating a more rebellious attitude. Casebooks accompanying management textbooks are replete with examples illustrating the difficulties that ensue as managers strive to render the employee submissive to authority. The

⁴¹⁹ Maccoby, The Gamesman, p. 183.

proliferation of these cases suggest that much of the modern manager's effort is devoted to questions of compliance. While the emphasis in this dissertation is on the individual in contrast to how best to pursue managerial or organization aims, I haven chosen to discuss some prototypical management cases that reflect how the healthy individual's psyche is affected when too much pressure is placed on just one side of the psyche. What is demonstrated, amongst other things, is that the self balancing compensatory function of the psyche is thwarted, trapping the individual within a parental archetype that does not permit full development.

I have chosen the Lordstown Plant of General Motors as one important prototypical case that reflects this problem particularly well. This case is especially pertinent since it exemplies a modern industrial system that was designed in accordance with Taylor's principles of scientific management. Consequently, it is an extreme example of the persona of organizational rationality.

Authority and The Dialectical Structure of the Psyche

General Motor's Vega plant in Lordstown, Ohio is a modern example of the application of Taylor's principles of scientific management. The Vega was designed from the outset with maximum production efficiency and economy in

mind in order to compete with the increasing influx of foreign cars during the early 1970's. That the most sophisticated technology was used in designing the car so that maximum economy would obtain is evident in the following excerpt from a management casebook:

From the initial stages of planning, the Vega was designed by a special task team with the most sophisticated techniques, using computers in designing the outer skin of the car and making the tapes that form the dies. Computers were also used to match up parts, measure the stack tolerances, measure safety performance under head-on collision, and make all necessary corrections before the first 1971 model car was even built.*20

The Vega was also designed to have 43 percent fewer parts than General Motor's full-size cars in order to facilitate a quicker assembly on the line.

In addition to using the most scientific techniques available to design the car, General Motors used the principles of scientific management to design the Vega assembly plant as well. To quote the casebook:

...modern and sophisticated designs to maximize efficiency. It featured the newest engineering techniques and a variety of new power tools and automatic devices to eliminate much of the heavy lifting and physical labor....Most difficult and tedious tasks were eliminated or simplified, on-line variations of the job were minimized, and the most modern tooling and mechanization was used to the highest possible degree of reliability.*21

*20 Randall S. Schuler, Dan R. Dalton, and Edgar F. Huse, Case Problems in Management, (St. Paul: West Publishing Company, 1983), p. 177.

It is noted that while the innovations employed by General Motors eliminated some of the harder labor involved in auto assembly work, the increased simplicity and standardization also created more monotonous jobs for the assembly line workers. But it was vastly more efficient. The increased simplicity made it possible to speed up the assembly line significantly. It was the fastest moving line in the industry; the average time per assembly job was 36 seconds compared to 55 seconds in other General Motors assembly plants. The collective effect of the innovations also enabled the company to reduce the number of production workers required.

In order to lower production costs still further the company imposed new controls over product quality and worker absenteeism. "The reduction in absenteeism was expected to require less relief men, and the improvement in quality and less repair work were to require less repairmen."⁴²² Strict disciplinary measures including dismissal constituted the strong policy of dealing with any worker slowdowns, and it "was rumored that the inspectors and foremen passing defective cars would be fired on the spot."⁴²³

⁴²¹ Ibid.

⁴²² Ibid., p. 178.

⁴²³ Ibid.

However, the scientifically designed car, assembly process, and tighter disciplinary measures did not seem to work in favor of the company's overall purpose. Scientific management ala Lordstown fueled, within a matter of months, enough worker resentment, disruption, and slowdowns to have cost the company 12,000 Vegas and 4,000 trucks amounting to a \$45 million loss. In addition, there were 2,000 cars in the factory lot waiting for repair work because cars had been passed down the line without all necessary operations being performed. Also, there were 6,000 complaints from Chevrolet dealers in one month alone regarding the quality of the Vegas that they had received. On the workers' side of the ledger, grievances had increased from 100 to 5,000. Finally, with 97 percent of the voters supporting a strike, the Vega workers went out on strike after the heaviest voter turnout in the history of the local. In addition to the loss of jobs the workers protested that too much work had been added to the job. They also complained about the increased monotony of their work, and charged that the significantly tightened assembly line represented a return to sweat shop like working conditions. Further, they insisted that the increase in quality defects was not due to sabotage but the speed of the line. In the words of one worker:

I saw a woman running to keep pace with the fast line. I'm not going to run for anybody. There ain't anyone in that plant that is going to tell me to run.⁴²⁴

They were also particularly resentful of the company's strict policy on implementing the changes. "They stated that tougher the company became, the more they would stiffen their resistance even though other jobs were scarce in the market."⁴²⁵

It seems evident to this writer that the application of very stringent principles of scientific management, far from fulfilling the goals of the organization, resulted in nothing less than industrial sabotage. While there is no question that the line had been significantly speeded up, the "countless number of Vegas with their windshields broken, upholstery slashed, ignition keys broken, signal levers bent, rear-view mirrors broken, or carburetors clogged with washers,"⁴²⁶ suggests industrial sabotage. According to the plant manager there were even cases where "whole engine blocks passed by 40 men without any work done on them."⁴²⁷

⁴²⁴ Ibid., p. 179.

⁴²⁵ Ibid., p. 179.

⁴²⁶ Ibid., p. 174.

⁴²⁷ Ibid.

Noting that there was a significant amount of adverse worker reaction in areas of the plant where the company hadn't changed anything, the management concluded that the problems in the plant were due to the relatively young age and high educational level of the workers. These characteristics were believed to account for the workers' resistance to authority. In the words of one foreman:

The problem with the workers here is not so much that they don't want to work, but that they just don't want to take orders. They don't believe in any kind of authority.⁴²⁸

The preceding suggests that these workers had refused to accept the strict patriarchal archetype that the company was attempting to impose within the industrial setting. What appears to be evident, regardless of age or education, is that the majority of these workers were not receptive to receiving an archetypal structure that demanded total submission to a higher authority. Acquiescence to the company requirements would have held the workers, symbolically, within a state of childhood where acceptance without questioning is required in return for parental security. In this example, the organization members did not identify their egos with the persona requirements of the rational organization, they did not, it appears, lose themselves to the collective. As Harding has noted,

⁴²⁸ Ibid., p. 179.

deviations from any accepted code are manifestations of human nature. Just as the child must come up against the father in order to assert her or his own individuality, so also must the organization member deviate from the accepted codes of the organization if he or she is to maintain one's individuality.

However, it might be argued that the workers behavior - industrial sabotage - may be considered to be a childish tantrum. Following this line of reasoning it may be argued that because the company imposed an extremely restrictive system, the reaction was, likewise, extreme. In other words as the company attempted to fix the energy at the extreme end of the rational polarity, it unwittingly invited its opposite in the form of a very destructive (to the company) reaction. Perhaps the strict disciplinary system along with the use of the most sophisticated science and technology rendered the workers impotent to exercise any form of unconscious creation or outlet in their work. In any event the dialectical structure of the psyche will require some form of compensatory response to any form of one-sidedness. Given the extremely rational nature of the assembly line and the accompanying disciplinary system, the collective psyche in this instance reacted in an equally extreme manner.

The resistance to the imposition of hierarchical authority illustrated in the Lordstown case is a reflection of the dialectical structure, and self balancing tendency in a healthy psyche. Whenever too much emphasis or energy is constellated at one end of a polarity, its opposite will be invited in the form of a negative reaction from the unconscious. In what follows I develop this line of thinking more fully by using the Hawthorne studies and the concept of the informal organization as an illustration. Here, it is noted that resistance to authority took the form of behaving in a very personalized manner. The reason I am discussing the Hawthorne case and the informal organization as an illustration of the balancing tendency of the psyche is because it demonstrates that despite the rational organization's attempt to eliminate all affectivity, this appears to be difficult to do, at least among people with relatively healthy psyches'. However, the informal organization is not characterized by a mature feeling tone. Rather, it is more akin to somewhat childish reactions. Eventhough the Hawthorne case illustrates that the rational organization cannot squash all feeling, it can obstruct a mature feeling tone. What I am contending is that the imposition of rational persona ideals can obstruct the self balancing tendency of the psyche in a manner that is damaging to mature development and feeling.

The Hawthorne Studies & The Psyche's Dialectical Structure

The first empirical evidence suggesting that organizational behavior did not always conform to the rational ideal and could not be controlled entirely by structural factors, was the Hawthorne studies that were carried out during the time period 1927-1932. The results of these studies are well known and need not be explicated in detail here. For the purposes of this dissertation, the most significant discovery of the Hawthorne studies was the influence that human and social factors had on work effectiveness, as well as the identification of the informal organization structure.

Recalling that the elevation of any polarity will bring about its opposite, it is not surprising that organization researchers would "discover" the presence of potent human and social factors in organizations. Since the highly rational bureaucratic structure attempts to completely eliminate all personalized relationships we can expect to find a semblance of personalized relations throughout the organization. This is what the Hawthorne studies confirmed. Instead of responding solely to the formal structural requirements of the organization, the employees functioned within a well defined social and informal structure held together by group norms that frequently ran counter to managerial intent and purpose.

George Homan's seminal analysis of the Hawthorne studies best illustrates the impact of social and personal factors upon the formal, rational, organization. Homans identified three main elements in work group behavior that were mutually dependent upon one another; activity, sentiments, and interaction. According to Homans, as people interact with one another on the job there is a tendency for sentiments of affection to develop that replace the initial sentiment of pure self-interest. In the Bank Wiring room at the Hawthorne plant, Homans observed that new sentiments developed through interactions over time, were responsible for creating a set of work norms that generated new work activities. New patterns of interaction also evolved from the new set of activities. The result was the formation of the informal structure or organization.

It is evident that the informal organization is characterized by its personalized creation. That is the informal work groups grow from interactions that create sentiments that bond the group together, and such a personalized creation stands in contrast to the personal requirements of impersonality. In the Hawthorne case, it was noted that the synergy created by work activities, interactions, and sentiments resulted in new work activities, new interactions, and ultimately new sentiments

that fused a set of group norms that governed behavior. In other words, work activities depended upon the feelings and sentiments of the people involved, and on the interpersonal and group relationships that influence them.

What sort of behavior does an informal organization produce? The new activities that the Hawthorne work group engaged in stood in contradiction to the formal requirements of the management, and included restricting output to their own internally created standards, betting and gambling, horse play, eating candy, trading jobs amongst themselves, helping one another out, and misrepresenting productivity on output records.⁴²⁹ These specific behaviors were enforced by group norms. Furthermore, a definite code of behavior was developed and enforced that included prohibitions on "rate-busting" (producing too much), "chiseling" (not producing enough), "squealing", and attempting to maintain social distance.⁴³⁰ It is evident that the Hawthorne workers were extremely resistant to the authority of management. What is particularly interesting is that an important part of their resistance created a more personal informal structure that is the very antithesis of the requirement for entirely non-personal behavior.

⁴²⁹ George Homans, The Human Group, (New York: Harcourt, Brace and World, 1950), pp. 48-80.

⁴³⁰ Ibid., p. 79.

The Hawthorne studies and the voluminous analysis that followed make it evident that the impersonal rational model is an "ideal" that management strives for, but that does not exist in reality, at least not in a pure form at the lower levels of the organization. Though management may seek to achieve an impersonal environment, and create a structure through which such impersonality is deemed to obtain, it appears that all organization members, at least at the lower levels of the organization, do not respond in the instrumental manner prescribed by their roles. Instead, they meet the formal requirements of the organization with resistance and act out of an informal structure that is bonded by human ties of sentiment. As noted previously, this phenomenon is not surprising, as the human psyche will respond to the over-emphasis of any polarity with its opposite. In other words, the formation of the informal organization is a dialectical response to the personal requirements of the formal organization that demands impersonality and rigid compliance. Another way to put it, is to say that this resistant behavior is a manifestation of the psyche's self-balancing tendency. That is, since management put too much pressure on the conscious side of the psyche, the unconscious reacted in order to restore a balance. The same can, of course, be said in the Lordstown

case. However, it is extremely significant to note that the form of behavior that became manifest in both cases was not entirely positive. This should not be surprising. What management creates by over emphasizing and thereby attempting to fix too much energy at one end of a bipolarity is to invite its opposite to react destructively from the unconscious. What is not allowed through the front door will enter from the back. In the Lordstown case, what came through the back door was overt and destructive rebellion. In the Hawthorne case, the rebellion took a more subtle form - eating candy, horsing around and the like. The difference in behavior manifested by these two cases can be accounted for by the stringency of the organization's requirements. Since the Lordstown management imposed a more extreme set of standards than did the Hawthorne group, the employee reaction was likewise, more extreme.

In addition to resisting authority, the Hawthorne employees also refused to identify with the organization's requirement for impersonality. As noted above, the informal organization was very personalized. However, it is important to note that this personalized structure was not characterized by a mature feeling tone, rather it took on a more peevish emotional, childish character. This should not be surprising. When the rational organization does not

allow any form of feeling, it is the anima that is suppressed, and when the anima is not allowed to live "she" will become manifest in "her" negative form.

It should be noted that the behavior of the Hawthorne employees may suggest a healthy psychic response to an overly authoritarian, patriarchal position of management. That is, the behavior of the Hawthorne employees may be interpreted as an attempt to assert one's individuality against an archetypal system that, if one submits to it, prevents adult maturation. On the other hand, the classic rate busters may be considered less healthy, in that they appear to accept authority without question by identifying their own egos with the organization's purpose. However, as was evident in the Lordstown case, some of the behavior of the Hawthorne employees may be considered somewhat childish. Similar to my analysis of Lordstown, I suggest that the Hawthorne employees, faced with a rational structure and the powerful position of management, had no other feasible alternative than to act as they did, childish though it may seem. This suggests that in spite of the self balancing tendency of the psyche, the rational organization obstructs the compensatory function of the psyche, trapping the organizational member within a parental archetype that obstructs mature development and results in a childish form of behavior.

It may also be significant to note that the Hawthorne studies also revealed the tendency for organization members to form cliques. In the developmental stage of the maturing adolescent, group identification follows separation from the father archetype. Consequently, the formation of such cliques may be viewed as a manifestation of such a developmental pattern within the organization. That is, as the father archetype (management) attempts to hold the employee in its grip, the employee seeks identification in the group as a reaction against the unremitting authority of the father. It should also be noted that the childishness of the group behavior may be a manifestation of the general mediocrity that obtains when any set of individuals submerge the self to a collectivity.

In conclusion, in this section I have delineated the rational organization as exemplifying the father archetype. That is, the persona of organizational rationality is synonymous with the archetypal traits of the father, particularly authority, discipline, and order. Following this archetypal structure, I illustrated two contradictory forms of behavior that tend to become manifest when the organization is unwilling to bend its relatively rigid hierarchical structure. On the one hand, there is a tendency for some to submit to a rigid form of rule

conforming behavior, to identify one's ego with the organization's requirement for order. On the other hand, there is a tendency for others to rebel in a very overt manner. This is a reflection of the dialectical structure in a relatively healthy psyche. In both instances, the adult maturation process has been obstructed by the requirements of the organization.

More specifically, if the person identifies with the persona of rationality requiring full submission to authority, as does the Company Man, one relinquishes the possibility of full adult maturation. By identifying with the organization as father archetype, one slips into the unconscious, or in the case of the puer, regresses even further into the unconscious, where responsibility for one's own action is not required. Here, the person identifies the organization as parent; one who will protect and reward her or him for obedient service. Consequently, there is a kind of blind obedience to the organization's rules, and responsibility for one's own actions are relinquished.

As the Lordstown case demonstrates, not all organization members identify their own egos with the persona of rationalism, particularly the requirement for unquestioning submission to authority. I think it is plausible to contend that the healthier the psyche, the more

mature the individual, the less tendency there is to identify one's ego with collective persona standards. However, as this case illustrates, when the organization imposes, or attempts to enforce too much rationality, those who resist may react from their unconscious in a very childish manner. Given the power that the organization holds over the individual and the cyclical swings of our economic environment, it may be difficult for the individual to challenge the organization effectively. Given the power structure, the Lordstown employees may have had little choice but to act in a relatively childish manner. This suggests that when the organization's structure and requirements are too stringent, too one-sided, the compensatory nature of the psyche does not function properly. Hence, the childish behavior.

One further observation should be made. As Jung noted, the security of a group or large organization tends to foster a childlike environment of irresponsibility.⁴³¹ Consistent with Jung's observations, Chris Argyris has also observed that the rational principles of organization tend to violate the healthy development of a mature

⁴³¹ Jung, Two Essays On Analytical Psychology, p. 277.

⁴³² Chris Argyris, Personality and Organization, (New York: Harper and Row, 1957).

personality.⁴³² Rather, he argues that these principles⁴³³ inhibit self-actualization and promote dependent, passive, submissive, and immature behavior. The behavior of the Company Men and the Lordstown employees may be interpreted within this framework.

CONCLUSIONS

In this chapter I have attempted to illustrate how identifying one's ego with the persona of rationality may impede the human individuation process. Recalling from chapter one, in order for a person to develop his or her own unique identity and to become whole, it is necessary to deal with the collective influence of the persona in order to establish one's own independent values. Jung warns of the devastating effects of collectivism to the individual. If a person submerges her or his own individuality within a set of collective standards - that is, identifies one's ego with the persona - it is not possible to differentiate the conscious from the unconscious and one merely lives, unwittingly, in identification with the collective unconscious.

⁴³³ These principles - hierarchy, chain of command, unity of direction, span of control - are discussed in chapter two.

In order to free one's ego from collective influence, it is necessary to become independent of parental archetypes. However, as I have illustrated, the large collective organization has a very magnetic pull upon its members, serving as an analogue to both the mother and father archetypes. To the extent that the organization member identifies with the organization and its purposes as one's own, the archetypal influence of the organization impedes individuation and full adult maturation. Identification with the organization as mother archetype can be seen in both the Company Man and the Gamesman. As the Gamesman and the Company Man merged their own egos with the goals of the organization they lost themselves to the maternal unconsciousness of the collective. In the process these men suppressed the feminine within themselves, since identifying with the mother archetype does not permit the male to differentiate the anima. This has a very negative effect upon the individuation process because the anima acts as a mediator to the world of the unconscious and human individuation cannot be achieved unless there is a balance between these two opposing realities. It is the anima who acts as the mediator to the unconscious because, as the feminine in man, "she" possesses the receptivity and absence of prejudice toward the irrational that is necessary in

order to provide a relation to the unconscious. Consequently, if the anima is not differentiated from the mother within the unconscious, the male is unable to establish a connected feeling relationship to the outer woman that recognizes the female for her own individuality. Instead the outer woman is viewed as a comforting mother, or as a sexual object.

I have focused upon male developmental problems because the case studies available contain so few women. However, it can be argued that when women identify with the persona of organizational rationality, feeling is also sacrificed. The persona of organizational rationality is essentially masculine, and as the female identifies with these traits she suppresses that which is innately feminine. LaBier's example of a successful Irrational Adaptive, discussed in chapter three, is an illustration of this problem.

Not everyone identifies with and conforms to the persona of rationality. This may be more evident at the lower levels of the organization, as I illustrated with the Lordstown case and the Hawthorne studies. These cases provide a cogent illustration of the dialectical, or self-balancing tendency of the human psyche. Whenever too much energy is placed at one end of a polarity, its opposite is invited in the form of an unconscious reaction. For

example, in the Lordstown case, since management placed far too much emphasis upon discipline and a very rational work process that provided no outlet for the life of the unconscious, the workers reacted in an equally extreme manner. The Hawthorne studies illustrate the same principle and also offer an excellent example illustrating the difficulty management faces when they attempt to eliminate all feeling from the organization. While management may pursue the Weberian "ideal," those members of the organization at the lower levels will respond with an informal organization characterized by its personalized structure. The existence of the informal organization and covert rebellion may be viewed as a manifestation of healthy psychic responses. This form of behavior also illustrates how the self balancing tendency of the psyche can affect the rational organization. However, because the rational organization ignores the life of the individual's unconscious, and in fact provides obstacles to it, the compensatory function of the psyche cannot work properly. Consequently, behavior takes a negative childish form. This is in keeping with the dialectical structure of the psyche, since too much energy is constellated at one end of the polarity, the unconscious reacts in a destructive manner as it attempts to restore its own balance.

CHAPTER VI

THE ORGANIZATION SHADOW

INTRODUCTION-

In this chapter I explore the shadow of the persona of organizational rationality and its ramifications for both the individual and society.

The shadow, or dark side of the rational organization has already been discussed in chapters four and five. However, I did not label this behavior as the shadow in those chapters. What I am doing here, is specifically identifying the behavior found in those chapters that stand out as a manifestation of the organization's shadow, or dark side.

What is perhaps most significant about personal shadow behavior is that it blinds the individual to her or his own true character. The fact that this behavior is unconscious is what makes it dangerous, since we project our own unconscious onto other people. In other words, we experience our own shadow in others, attributing our own dark characteristics to others instead of recognizing these

as a part of our own nature. As Jung's work suggests, whole societies may develop a collective shadow that is then projected onto other nations.

In this chapter I begin with a brief overview of the relation between the individual's persona and shadow. This is followed by discussions that identify the dark side of the organization as a lack of personal feeling and the loss of responsibility for one's personal action. Finally, I discuss the collective roots of the personal shadow and show how this may lead to a manifestation of the archetype of evil when a society possesses too many collective tendencies.

It should be acknowledged here, that when I attribute the organization with possessing a shadow, there is a danger that I may be reifying the organization as a human being. This would not be appropriate. An organization does not possess an unconscious and a shadow in the same sense as does the individual. However, I do believe there is some merit in using this metaphor. Given the power of the collective in any organization, particularly large ones, many people may succumb to this power at the expense of their own individuality. In so doing, the collective action of those persons, who comprise the organization, may manifest itself in a dark "shadowy" manner.

Recalling from chapter one, the shadow consists of all of the elements of the natural personality that have been repressed into the personal unconscious because they are unacceptable to the collective society. The reasons for this repression lie within the ego formation process itself. In the process of striving for a unified personality, it becomes necessary for a child to banish his or her contradictory characteristics from consciousness, since a child's acceptance of himself is initially based on whether he or she fits in. Consequently, harmony with the Self, during formation of the ego is dependent upon collective and persona values. This process is necessary for human maturation since a strong ego cannot be formed without learning collective taboos, accepting persona values and identifying with societal moral standards. Furthermore, apart from the ego formation process, adherence to collective ideals and mores are necessary in order to get along in the society. Consequently, we adopt a facade personality, or persona, as a visible sign of agreement with society's requirements. However, the opposites are always paired, and since it isn't possible to eliminate psychic energy it isn't possible to eliminate either end of a polarity. That is, while it may be necessary to repress the shadow in the initial ego formation stage, it is not

possible to actually eliminate the shadow; that which is not admitted through the front door of the psyche, so to speak, will always come around and enter through the back door. Furthermore, the more one identifies the ego with the persona, the more one succumbs to the pressure to conform to collective ideals, and the more repressed the shadow becomes. The more repressed the shadow becomes the more extreme the shadow personality and its behavior becomes. As Erich Neumann, the noted Jungian scholar has observed, as one identifies with persona values one in fact lives in the shadow of those values. Further:

Repression of the shadow and identification with the positive values are two sides of one and the same process. It is the identification of the ego with the facade personality which makes this repression possible, and the repression in its turn is the basis of the ego's identification with the collective values by means of the persona.⁴³⁴

As noted previously, an organization is not exactly like an individual, consequently we must be careful in applying these concepts to the organization in exactly the same manner as we would the individual. For example, organizations do not project shadows onto other entities. However, a useful parallel may be drawn between the relation of the persona and the shadow to the collective organization. For example, when the individual identifies

⁴³⁴ Neumann, Depth Psychology and a New Ethic, p. 41.

her or his own ego with collective values there is a detrimental effect upon the unconscious that becomes manifest in the human shadow. At the collective (or group) level, such as in an organization, when enough individuals identify with the collective persona values that the organization stands for, the dark shadow side of the organization will emerge.

As noted previously there are two primary categories of persona type standards that the rational model of organization stands for that I have identified in this dissertation. One category may be labeled the need for order (authority, control), and the other the need for objectivity (impersonality). Consistent with the polaristic structure of the psyche, each of these persona standards forms one end of a continuum that contains its own antithesis. Consequently, each persona type requirement has a positive and a negative side. The positive side corresponds to that quality the organization seeks to obtain, and the negative side represents the shadow side of that positive quality. Using the persona requirement for order, within an organizational framework, we will see that the shadow side of order is a form of rule conforming behavior that results in the loss of personal responsibility for one's own actions. We will also see that the shadow

side of the persona requirement for objectivity is repressed feeling.

Within the organizational realm, the positive side of order is that it enables the organization to accomplish a purpose. The bright side of order can be seen, in modern western civilization, in the form of technical achievements that abound everywhere. These achievements stand as the mark of our highly advanced western mind. Another bright side of order is the stability that it provides. We all need a certain amount of stability in our lives. Most of us cannot stand too much unstructured chaos. However, given the archetypal structure of the psyche, everything that is positive also has a negative side, and if the positive contents of an archetype are not permitted a conscious expression, their energy will pass over to the negative aspect of the archetype and create serious problems. Using the example of order, the other end of the continuum would be chaos. Given the archetypal structure of order and chaos, if too much emphasis is placed on order, chaos will result because the positive aspects of the unconscious are not permitted expression. The Lordstown rebellion is an example of this, as previously noted. This chaos, however, is not the shadow, but is a reflection of the compensatory nature of the psyche. In extreme cases, when one side of

the psyche is pushed too far down, the complementary side automatically rises in proportion to the suppression resulting in an enantiodromia. That is, whatever has been elevated too high will snap into its opposite. Of course, this is an extreme example. Essentially, this is what happened in Nazi Germany as we will see later in this chapter.

Continuing to use order as our example, chaos is the dialectical opposite of order. In this instance, the shadow side of order will be the loss of personal responsibility. The shadow side of order will constellate when, recognizing that order is a good thing, we carry it too far, failing to see that it has a darker side. Using the organization as the frame of reference, the darker side of order will constellate if too many individuals identify their ego with the persona requirement for order. When this happens, the individual accepts the authority and control that are necessary aspects of order, without question. In so doing, the shadow side of order emerges, that is, the individual blindly following rules, loses personal responsibility for her or his own action.

The other persona type category that is discussed in this dissertation is the rational organization's requirement for objectivity and impersonality. Once again there is a

dark side and a light side to this persona type standard. Objectivity and impersonality are good, even essential, features within an organization. For example, without some objectivity, without some distance from one's own personal feelings, it may become difficult to be fair and just. However, there is a dark shadow side to objectivity and impersonality too. If one begins to identify the ego with this requirement, one's feeling side is suppressed, and ultimately the individual will become a very unfeeling person. In other words, the shadow side of objectivity is unfeeling. Further, the greater the identification, with objectivity, the more repressed the shadow side becomes, the more extreme the ultimate manifestation of the shadow will tend to be.

It should be noted here that the illustrations that I have used above are extreme cases. I have deliberately used such examples because it is easier to illustrate the compensatory nature of any set of paired opposites with such material. Fortunately, most people do not have such extreme shadows. The more balanced the individual, the less extreme the shadow will be.

THE ORGANIZATION SHADOW AND LACK OF FEELING

As emphasized previously, an important aspect of the persona of organizational rationality is the emphasis upon total objectivity and a cognitive, intellectual orientation requiring thinking over feeling. The emphasis upon a non-personal approach to organizational life is not subtle, nor is it taken for granted. As Weber's work illustrates, a nonfeeling orientation is specifically required. The dehumanization of the rational structure is, in Weber's words, appraised as its special virtue. Despite the fact that much of the "ideal type" of rational structure delineated by Weber is now eschewed by both theoreticians and practitioners alike as unworkable, that aspect of the persona requiring total objectivity and impersonality appears to live on.

A Jungian framework from which to view the shadow side of the rational organization has been articulated by Denhardt. Similar to what I have outlined in chapter three, his work suggests that living in the organization's shadow means identifying with the persona requirement for impersonal behavior in a concrete way. That is, to the extent that organization members take this requirement seriously they in fact treat others as impersonal objects. The works of Maccoby and LaBier also provide specific examples that illustrate this phenomenon.

Denhardt argues that within the rational organization the individual must accept a prescribed role that treats him or her as an instrument. Just as the organization is to function as a machine, so too the role occupant must function as an interchangeable cog within the machine. Following this vision of the organization as a technical instrument that denies the humanness of its members, superiors treat their subordinates as objects. As noted previously, Denhardt warns that as we treat one another impersonally with little concern for the higher values of the inner life, so also will we see little need to concern ourselves with our own inner life. One can see the phenomenon conjectured by Denhardt in Maccoby's case studies. The Gamesman and the Company Man treated themselves as an object by over-identifying with the organization and emasculating their own needs and individuality. Neither of these two types of executives had much genuine compassion for their subordinates. For example, as previously noted the Company Man did not go out of his way to create more human systems of management. Likewise, just as the Gamesman treated himself like an object he also tended to see other people only in terms of their use for the larger organization. To the Gamesman, developing people meant developing a smooth running team.

The Gamesman also tended to manipulate other people within the organization, considering most workers as gifted school children in need of direction. In Maccoby's observation, the Gamesman organizes everyone so that no one can be an individual. Finally, consistent with the neutral, technical vision of the organization role that de-emphasizes feeling, the Gamesman did not demand personal loyalty, just loyalty to the project.

To recapitulate, the Gamesman's life provides a cogent example of living in the shadow side of the organization. As he adopted and identified himself with the collective persona standards of the rational organization, he ultimately lived out a nonfeeling shadow. The Gamesman's life in the shadow can be seen on the job, at home, and within the realm of society. As described in chapter three, he described love in dry bureaucratic terms and was unable to develop a meaningful relationship with his wife, treated his employees as objects, lacked compassion for people adversely affected by the very nature of his work, and lacked a social conscience for the effect of his organization on society.

LaBier also offered a cogent example that illustrates how acceptance of the persona of rationalism may become manifest by treating organization members as objects without

human need. As noted in chapter three, LaBier discovered a whole group of people in his study who he referred to as the Irrational Nonadaptives. These are the people he found to be, by traditional psychiatric criteria, emotionally disturbed. Particular manifestation of the disturbances characteristic of these people included "gross distortions of reality, inability to comprehend or execute work responsibilities, or severely impaired relations with coworkers."⁴³⁵ LaBier recounts one case of a severely disturbed woman that illustrates how a person may be treated as an object. Management's response to this individual's sickness was to ignore the problem, reassign her work to others, while allowing her to continue to draw her paycheck. The specific example follows:

Ms. G, in her late fifties, worked for the same federal agency for thirty years, in clerical/secretarial positions. She had been diagnosed paranoid schizophrenic many years earlier, and she has been hospitalized numerous times over the years. In the course of working for her most recent supervisor, Ms. G gradually showed increasing outbursts toward and accusations of people in her office. Her supervisor later explained that he was fearful that she might attack someone or try to kill herself. She became more overtly paranoid about an alleged conspiracy to deny her a deserved promotion to a supergrade level, which she had created as part of her delusional system. Management-responded by shifting her assignment from one supervisor to another, while humoring her about her prospects

⁴³⁵ LaBier, "Emotional Disturbances In The Federal Government," p. 435.

for promotion. Discussion with management indicated that they undertook this action in the belief that she would soon "settle down." Unfortunately, however, Ms. G became increasingly disturbed on the job and eventually had to be hospitalized.⁴³⁶ (Emphasis added)

Despite Ms. G's obvious needs, she was treated as no more than an object who could be interchanged from one position to another at management's will.

THE ORGANIZATION SHADOW AND AUTHORITY

In this section I discuss the shadow consequences of that aspect of the persona of rationalism requiring unquestioning submission to authority, and/or identification with the organization's ends in general. The Company Man, of course, is the prototype who has identified with this persona value. As noted previously, when a person identifies one's ego with a collective standard, one's individuality is dissolved within the collective. In this instance, since the collective standard calls for unquestioning submission to authority, living in the shadow means that the person who carries out the demands of authorities will tend to judge her or his own actions in terms of duties and oughts, rather than in terms of one's own judgment of right and wrong. This is predictable, for the dependent person who has dissolved the self with the

⁴³⁶ Ibid.

collective, conscience and responsibility means carrying out the demand of authorities. There is no concept of personal responsibility for one's actions, as the individual merges him or herself with the collective. Personal responsibility is relinquished to an anonymous entity. The consequences can be ominous here, since any form of behavior may be dismissed as merely carrying out one's duties. This particular facet of the shadow is very important given that these Company Men appeared to be unduly attracted to the collective and possessed a less than fully differentiated anima. That is, their feeling side is repressed. Consequently, an unfeeling shadow could be unleashed, all in the name of simply performing one's job, as all personal responsibility for action is relinquished to the collective. However, it must be emphasized that it appears, that the Company Man was a phenomenon more characteristic of the 1950's than of the 1980's.

THE PERSONAL SHADOW AND THE ARCHETYPE OF EVIL

It is important to note that the personal shadow is in part descended from a collective figure, and "regression to its collective form easily occurs whenever the individual is submerged in a mass."⁴³⁷ Consequently, the archetype of evil

⁴³⁷ Oda jnyk, Jung And Politics, pp. 72-73.

may be activated whenever people who have submerged their own individuality, thereby driving their shadow underground, come together in a mass. The most obvious contemporary example of the archetype of evil is, of course, Hitler and Nazi Germany. Given the pervasive influence of large collectivized organizations within American society, and the effect that a collective can have on an individual's sense of personal ethics and self responsibility, I think it is useful to examine further the German experience with the archetype of evil. This topic is particularly apt since an important shadow characteristic of the rational organization may be similar to the shadow that was unleashed in World War II Germany.

Walter Odajnyk, following Jung's work, makes the observation that the German's obsession with intellectual sophistication and technical precision acted as a compensation for a very inferior and undifferentiated feeling function.⁴³⁸ The distance between these two opposites - the intellect and feeling - was obviously extreme given the disastrous eruption of the German unconscious. Since the Jewish culture possesses a much more developed feeling side, this culture became the hook for the German's projected unfeeling shadow.⁴³⁹ Hitler merely

⁴³⁸ Ibid., p. 93.

personified the German's inferior feeling side.

In addition to the German obsession with the intellect, it is also important to note that the society was permeated "with a spirit of dull obedience, with the belief that every desirable thing must come from above, . . . , whose feelings of personal responsibility were overruled by a rigid sense of duty."⁴⁴⁰ As Jung notes, the individual who loses her or himself within the collective becomes morally and spiritually inferior.⁴⁴¹ In Nazi Germany this is particularly evident. As they adopted the collective standards as their own, as they marched to the drummer of a rigid sense of duty and order, elevating the intellect and repressing all feeling, they lost their individual sense of human morality and their own private code of ethics. Reminiscent of a Company Man, there was no internal voice of conscience, only an outer voice commanding obedience, order, and duty.

As I have emphasized throughout this dissertation, a one-sided imbalance between any pair of contrasting opposites will be compensated by the unconscious. The more extreme the imbalance, the more dangerous the unconscious

⁴³⁹ Ibid., p. 94.

⁴⁴⁰ Jung, Civilization In Transition, p. 223.

⁴⁴¹ Ibid., p. 276.

reaction will be. In the case of German Nazism, there was too much emphasis upon the intellectual side of the psyche, while the unconscious was entirely neglected. Consequently, an enantiodromia obtained. That is, by denying the life of the unconscious, the order of rationality was turned into its opposite, as the chaos of the unconscious burst loose.

As the German experience makes evident, a society that identifies itself with an entirely intellectual and objective persona will develop a nonfeeling shadow side. Since it isn't possible to think and feel at the same time, all feeling is repressed into the unconscious as thinking and objectivity assume an elevated position. The person who identifies her or his own ego with persona values will live out the shadow side of those values. World War II Germany is an example of a society that lived out of their collective unfeeling shadow in a very concrete way, as the holocaust attests. Of course, the Germans are not the only society with a very objective, thinking persona. This is characteristic of western culture generally, and American society is no exception to this. This is particularly significant given the pervasiveness and power of large collectivized organizations in our society, and the unfeeling shadow side of these organizations. It is important to recall that regression to the archetype of evil

will occur more readily whenever individuals are submerged within a mass. Accordingly, the collectivized nature of our society and the existence of a highly repressed shadow could have enormous consequences for western civilization as we know it.

Of course, it must be acknowledged that the example of the Nazis is very extreme. Jung cited less extreme, transtemporal examples, when he noted that the horrors of imperial Rome and the French reign of terror did not surpass the horrors of World War II Germany. No nation or culture is exempt from the personification of some form of shadow side. Consequently, there is also a shadow side to American culture. Given the fact that there is always a compensatory relation between the persona and the shadow, we may find our own nation's shadow by examining our own highest ideals. It would seem to me that individual liberty or freedom is one such ideal, and the value we place upon individuality is another. Accordingly, we can expect to find that our nation as a whole is less tolerant, more collective, and less free than we would like to believe.

It seems to me that it is difficult not to recognize the collective tendencies within American culture. Despite regional, ethnic, racial, and religious differences we are largely a nation of hamburgers, cleanliness, living in the

suburbs, seeking success in high paying occupations, and the like. Conformity, is in fact, very highly valued. For the most part, we dress the same, eat the same, even listen to the same radio music. We were uncomfortable with the "beatniks" of the sixties and we are uncomfortable with the "punks" of today. Woe be it to anyone who dresses, acts, or thinks differently. This can even be seen in the academic world where new or unusual ideas are slow to be accepted as worth studying, and are sometimes even labeled unamerican. While we espouse individualism (the persona) we practice conformity (the shadow).

Historically, more substantive examples of the American shadow can be seen in the way we have treated other races and women. While we have always espoused individual liberty, we enslaved an entire race for nearly 100 hundred years. Since the Civil War, we have been slow in granting Black Americans genuine equality before the law. In the North, we have chastised the South for discrimination against Black Americans through segregation of schools and other facilities, while in the North the same sort of discrimination has been practiced in a more subtle, post facto manner. While we espouse equality as one of our highest ideals, American women still do not have the same constitutional rights as do men. It seems that the same

rights that are accorded white males by virtue of birth must somehow be "earned" by everyone else. Our history also suggests a certain contemptibility for the Asian races. We saw the Vietnamese as "gooks" and we interred thousands of American Japanese during World War II. We are also not free of anti-semitism in our nation.

Just as the individual projects her or his own shadow upon other individuals, a nation also projects its shadow upon other nations. Accordingly, we find ourselves shocked by the violation of important human rights that we see around the world. For example, the apartheid of South Africa, and the Soviet Union's suppression of dissidents, and discrimination of Jews. In other words, as we do not recognize and own our nation's shadow, we see it in other nations.

CONCLUSIONS

In effect, identifying with persona standards is tantamount to living in the shadow of one's own unconscious. Within an organizational framework, when too many individuals identify their egos with the persona requirement for objectivity and impersonality, the shadow side of the organization emerges as unfeeling. For both the Gamesman and the Company Man, as we saw in chapters three and four,

this means living life in an unrelated manner. This is evident not only in their personal lives where they are unable to form connected meaningful relationships with the opposite sex, but also with their relationships among peers in the organization, and in their indifferent vision of the larger society.

Rigid rule conforming behavior is another manifestation of living within the shadow of the rational organization. In this instance, the person identifies the ego with the organization as a whole as well as the persona requirements for authority, discipline, and order. Identifying with the collective here, means carrying out the demands of authorities without questioning or feeling responsible for one's own actions. Personal responsibility is relinquished to an anonymous entity; the hierarchical authority. In the worst of all possible scenarios, the individual can rationalize any form of his or her own action regardless of its nature.

I also discussed the archetypal roots of the personal shadow using Nazi Germany as an example. The reason for this discussion is to make note of the fact that suppression of individual feeling can have far reaching consequences beyond the individual. It was noted that the personal shadow is in part descended from a collective figure. This

is important because regression to a collective form occurs most easily whenever individuals are submerged within a mass. Given the pervasiveness of large collectivized organizations in our society, it is not improbable to suggest that we are not without some danger. While there is little question of the American concern for human rights and the human condition at the global level, there is no light that fails to cast a shadow. The brighter the light, the darker and longer the shadow is cast. As we identify with our qualities of goodness and generosity, made evident by some of our humanitarian global concerns, we become blind to our shadow side. Since it is not possible to destroy psychic energy, we cannot eliminate our darker side by blinding ourselves to it. Rather, we must recognize it, acknowledge its existence and thereby integrate it into our conscious. This is the only way to ameliorate our darker side. The more we persist in repressing it, the more deadly the consequences will be.

CHAPTER VII

INTEGRATION

INTRODUCTION-

Chapters four and five suggest that identification with the persona of rationalism and the organization as a whole impedes the human individuation process, the realization of one's genuine Self and wholeness. In this chapter I explore what is necessary in order to integrate the unconscious into the conscious personality of the individual, and how illumination of this process at the individual level, is helpful in providing direction for creating a more balanced organization so that the life of the unconscious and the individuation process can proceed.

Individuation is the realization of a person's wholeness, a life process and gradual unfolding of a person's unique individuality. In order to realize the wholeness of one's personality a balance must be established between the two incongruous halves of the psyche. A whole cannot be formed if one side is suppressed by the other. In today's western society it is the conscious side, the side

of the intellect, that has been elevated, while the unconscious has been neglected and thereby suppressed. If a balance is to be restored the unconscious must be acknowledged. The individual must accept the fact that the unconscious lives, bring as much of it to light as possible, and then integrate it to the conscious side of the personality. What this integration process entails, and how it can be related to organization life, is the subject of this chapter. I begin this chapter with a review of the meaning of the individuation process, and the place that integration of the unconscious plays in this process. This is followed by a case study of Franz Kafka that illustrates the complex interconnection between the persona, shadow, and anima/animus and the significance of the feeling function in the integration of the unconscious with the conscious personality. The final part of the chapter addresses what may be done within organizations to create a more balanced structure that permits the unconscious to live and does not obstruct the human individuation process.

As discussed in chapter one, individuation is a process not a realized goal. It is an unending spiral where each new level of integration must submit to further transformation if any further development is to proceed. The human psyche is a structure that is open ended. It is

the archetypal composition of the psyche that provides structure; a structure that each of us holds in common with one another through the collective unconscious. It is the tension that relates the two antithetical sides of any archetypal structure that provides the source of energy for the life process itself. This psychological energy is indestructible because neither side of an archetype can be separated from the other. That is, each side forms one end of a continuum, and each contains its own antithesis. How each of us responds to the inherent tension that is provided by this archetypal structure is entirely an individual matter. The structure of the psyche cannot be integrated, but the contents of the collective unconscious, which are unique to the individual, can be. Another way to put this is to say that the archetypal structure of the psyche is determined, but our own individual uniqueness and the manner in which we choose to relate to the tension of this archetypal structure is what provides the psyche with its open ended feature. The manner in which the individual relates to the contents of the collective unconscious will determine to what extent the individual's potential wholeness will unfold and be realized. What does the individuation and integration process entail?

In order to realize one's own unique individuality, the person must become an independent personality; free from the domination of parental archetypes and other unconscious figures, and independent of the supportive structures of the social environment.⁴⁴² Two things are required here. First, the person must deal with the collective influence of the persona in order to establish one's own independent values. The development of a persona is essential in order to adapt to the requirements, and function within, society. However, when the person identifies his or her own ego with the persona, it blinds the individual from his or her own innate character, since such an identification drives the shadow personality into the unconscious. As noted throughout, to identify with the persona is to live in the world of the collective unconscious, where all criteria for leading one's life are gleaned from collective standards and role expectations. A person is not really free to discover and explore his or her own uniqueness if he or she lives through the collective. However, individuality and collectivity are polar opposites. Consequently, it isn't possible to obliterate the persona. Ideally, the persona should function to relate the person's inner and outer worlds. A proper relation to the persona is essential to the

⁴⁴² Violet deLaszlo, Introd. to C.G. Jung, Psyche and Symbol, p. xxix.

individuation process because identifying with it will blind the individual from her or his own innate character thereby preventing integration of the total personality.

Chapters three and four suggest that life in the large collective organization makes it difficult for the individual to develop and use her or his own persona properly. The challenge is considerable given the rational organization's emphasis upon strict adherence to its own persona type standards, and the innate pull into the collective that the organization seems to hold over the individual.

A second requirement necessary if a person is to follow the path of individuation and develop his or her own unique individuality, is to become conscious of the effect of the unconscious on one's life, especially in relation to other people. Here, it is fundamental that the person become aware of the shadow, anima or animus, and the influence of parental archetypes. To realize one's potential wholeness, it is necessary to integrate the contents of the unconscious complexes into the conscious personality. When the unconscious is integrated with the conscious personality the individual, in effect, withdraws the projections from the unconscious that have been cast upon other persons. In this manner, the contents of the unconscious become integrated to

the Self, making a considerable influence on the ego personality.⁴⁴³ Such an assimilation of the contents of the unconscious is the reverse of identification, since integration of the unconscious allows one to be more objective, to stand apart from the effect of the unconscious complexes instead of being possessed by them.⁴⁴⁴ The unconscious energy that was previously destructive is freed up and becomes available to the individual for more constructive purposes.⁴⁴⁵

As noted above, individuation is a process or course of development arising out of conflict between the two complementary sides of the total personality. Once this process has reached the point where the shadow or some other unconscious figure has been brought closer to the surface of consciousness, the individual will begin to experience a severe conflict between some set of contrasting opposites that reflect the imbalance. This conflict will seek compensation in the form of a unity.⁴⁴⁶ If a union of the opposites is to occur, and integration achieved, the

⁴⁴³ Jung, Aion, p. 23.

⁴⁴⁴ Daryl Sharp, The Secret Raven: Conflict And Transformation in the life of Franz Kafka, (Toronto: Inner City Books, 1980), p. 64.

⁴⁴⁵ Jung, Aion, p. 23.

⁴⁴⁶ Jung, Memories, Dreams, Reflections, p. 335.

unconscious will produce a symbol that expresses both sides of the opposition. The symbol will form a middle ground, so to speak, on which the opposites can be reconciled and united.⁴⁴⁷ It is the living symbol with its transforming energy that shapes the union of the opposites. Only a symbol can unite incommensurable opposites into a single image, consequently the reconciliation cannot take the form of some sort of compromise but will represent something new, something that expresses both sides. Jung refers to this entire process as the transcendent function, and notes that it is not something that can be achieved through a rational process. No solution can be foreseen or anticipated. The integration will occur, seemingly of its own accord, and in its own time.⁴⁴⁸ What the individual must do to enhance the process is to face, or acknowledge, the opposites within; to hold the tension between them until the transcendent function appears. Out of the union that finally emerges, a new attitude is born, and new situations develop that help the individual resolve the conflict or imbalance.

As noted above, to integrate the contents of the unconscious the individual must become aware of the collective influence of the shadow, anima, or animus, the

⁴⁴⁷ Jung, Psychological Types, p. 479.

⁴⁴⁸ Jung, Memories, Dreams, Reflections, p. 335.

persona and parental archetypes, all of which are interconnected. Since the individual's shadow stands closest to consciousness,⁴⁴⁹ the shadow provides a first window into the world of the unconscious. Accordingly, recognition of the shadow is generally considered the first step in assimilating the unconscious to the conscious personality. Integration of the unconscious shadow will ultimately lead to a change in attitude toward oneself. However, a change of attitude will not come about through an intellectual exploration and pursuit, it must be an experiential, feeling realization.⁴⁵⁰ In fact, the shadow cannot be brought into consciousness through an intellectual reflection.⁴⁵¹ Rather, the action necessary in order to assimilate the unconscious must come in the form of an experience. In fact, self analysis that is pursued exclusively on an intellectual level is inevitably sterile.⁴⁵² According to Jung, the totality of the psyche

⁴⁴⁹ Recall from chapter one, that a good deal of the shadow is derived from the conscious either as a result of repressing natural elements of the personality into the unconscious or through memory loss.

⁴⁵⁰ C.G. Jung, The Practice of Psychotherapy, c.v. 6, 2d ed., Bollingen Series 20, tran. R.F.C. Hull, (Princeton, N.J.: Princeton University Press, 1966), par 489.

⁴⁵¹ Marie-Louise von Franz, Projection and Recollection in Jungian Psychology, (London: Open Court, 1980), p. 25.

⁴⁵² Sharp, The Secret Raven, p. 64.

can never be grasped by intellect alone, rather feeling must be taken into account.⁴⁵³

According to Jung, the problem constellated by the shadow can only be answered through relatedness, that is, on the plane of the anima.⁴⁵⁴ That is, one cannot get at the shadow except through the anima. In order to understand this, it is important to note that the human psyche is not something that can be understood in the traditional academic linear manner. The psyche is more like a circular configuration where persona, anima/animus, and shadow are all connected but not linearly, where a cause-effect relation between any of the parts can be delineated. For example, while the persona is responsible for driving the natural shadow elements of one's personality into the unconscious, the persona actually complements the anima.⁴⁵⁵ Consequently, the anima reacts to the persona.⁴⁵⁶ This suggests that while the shadow is the initial door to the world of the unconscious, it cannot be integrated properly without developing a conscious relation to the anima/animus. This fact suggests the importance of the feeling function in

⁴⁵³ Jung, Two Essays On Analytical Psychology, p. 119.

⁴⁵⁴ Jung, The Archetypes and the Collective Unconscious, p. 271.

⁴⁵⁵ Jung,, Two Essays On Analytical Psychology, p. 192.

⁴⁵⁶ Ibid., p. 194.

the integration of the unconscious. This is as true for women as for men, since an unduly elevated animus represses the innate feeling side of the woman. The relationship between persona, shadow, and anima will be spelled out more concretely in the next section. However, it may be noted here that one can begin to affect the shadow by a feeling realization through the active process of paying attention to how one experiences him or herself, for to experience oneself is to feel.

~~INTEGRATION OF THE UNCONSCIOUS IN THE LIFE OF FRANZ KAFKA~~

In this section of the dissertation I use the life of Franz Kafka in order to illustrate the complex interconnection between the persona or collective ideals, the shadow, and the anima/animus. Kafka's life is particularly noteworthy for the purposes of this dissertation for three reasons: First, his life illustrates how significant identifying with persona standards is in the repression of the unconscious. Second, his case illustrates how significant the feeling function is in the integration of the unconscious with the conscious personality. Third, Kafka's own literary work depicts the rational organization as a psychic prison, and this metaphor has been used to suggest that it is the rational organization itself that

causes psychic imbalance. However, Kafka's life illustrates how the psychic inner world affects directly the outer world and how one relates to it. In this sense, his case shares some important similarities with Max Weber and Frederick Taylor.

Kafka was the son of a rich Czech merchant, born in 1883, he died of tuberculosis in 1924 before his 41st birthday. Kafka is famous for his literary works that depict life as a futile prison from which there is no escape. Unfortunately, he experienced his own life as did the hero of his novels, the autobiographical, "K". His life was marked with a torturous alienation and conflict that would not permit him to engage himself fully in a vocation of writing, to leave his father's house, to develop a meaningful relationship with a woman and marry, nor to leave a dreadful job that left him exhausted and miserable. His diaries depict a life of despair, hopelessness, and feelings of unworthiness. "In clinical terms, Kafka's condition was one of neurotic depression. His symptoms were depressive moods, indecision, conflict, ambivalence, lack of energy, insomnia, and chronic headaches, among others."⁴⁵⁷

⁴⁵⁷ Sharp, The Secret Raven, p. 48.

Collective-Ideals-

A psychological analysis of Kafka's life, as interpreted by the Jungian analyst Daryl Sharp, reveal that his adoption of collective ideals that were personally inappropriate was an important aspect of his deeply rooted problems. As he hung onto collective ideals, longing for a conventional and acceptable social standing within the community, Kafka continually fought his own individuation process and natural destiny. His antipathy toward his own writing is a reflection of this. Very little of his work was published in his lifetime because of his own reticence to publish. He went so far as to forbid his life long friend and biographer, the author Max Brod, from publishing his works posthumously. Rather, he left explicit instructions to burn all of his manuscripts upon his death. While he continued to write until shortly before his death he refused steadfastly to acknowledge writing as his genuine vocation in life. According to Brod, he was determined that his career should have nothing to do with literature and writing. He earned a doctorate in jurisprudence and then spent 12 years doing traditional bureaucratic work for the Workers Accident Insurance Institute for the Kingdom of Bohemia. Despite his unwillingness to pursue writing as a career, he sought deliberately, a bureaucratic type of

position because the work was not too difficult or demanding and would permit him, at the end of the day, to pursue his writing. Given Kafka's destiny as a writer, he was constantly frustrated with not having sufficient time to pursue his own work and the job with the government left him bored as well as mentally and physically exhausted. To complicate matters he assumed a supervisory role in his father's hat factory on an occasional basis. Despite the boredom and exhaustion he insisted that he owed the office a full day's work, that the demands were justified. According to Brod, his devotion to duty was exemplary and he actually spent overtime hours preparing bureaucratic reports. Kafka's refusal to accept fully his devotion to writing and to develop a career around his genuine interest and talent created a severe conflict that would not let go of him until very close to the end of his life. According to Sharp this conflict may have been responsible for his tuberculosis which ended his life prematurely at age 42.

As noted previously, if a person is to become fully individuated, he or she must eventually let go of societal and family standards and find his or her own unique life pattern. Unfortunately, Kafka seemed unable, until the last year of his life, to separate himself from family and collective values. He continually sided with collective

values over how he really felt throughout his life. In addition to fighting his natural destiny as a writer, his inability to separate himself from his parents reflect the difficulty he faced in realizing adult maturity. Despite the fact that he never felt close to his parents, he did not move out of the family house until very close to the end of his life. While he did not embrace his father's material values he continually sought his approval, once noting that his opinion of himself depended more on his father than on anything else.

The Shadow

As noted previously there is a close relationship between the persona and the shadow. If one identifies too much with the persona all those innate characteristics that may not be reconciled with the persona ideals are driven into the unconscious and are lost sight of. Consistent with the dialectical structure of the psyche, the brighter the persona, the darker the shadow will be. In Kafka's case over-identification with his persona resulted in a drive for perfection that pervaded all areas of his life. He sought an inner perfection, identified himself with absolute rightness, and even sought perfection in all things relating to his body.

Reminiscent of Frederick Taylor, every physical imperfection tormented him and he was morbidly preoccupied with his body. Sharp's examination of Kafka's diaries are revealing:

...seven years before his tuberculosis was diagnosed, he writes of the 'despair over my body and over a future with his body.' Other diary entries refer to his 'shabby chest,' his 'weak heart' and 'senile strength,' and his body as one 'picked up in a lumber room.' He worried constantly about his health. His diaries record a wide range of ailments, including constipation, indigestion, insomnia, falling hair, headaches, and curvature of the spine.⁴⁵⁸

Brod observed that even constipation, dandruff, and an improperly formed toe were objects of torment because they suggested bodily imperfection.

According to Brod, he asked too much of life demanding perfection, or nothing. Absolute truthfulness and precise conscientiousness were distinctive features of his character. Brod suggests that he never even spoke a meaningless word. Kafka's near mania for perfection in his life is noted by Brod:

His efforts were directed toward inner perfection....He was filled with a drive, intensified to the point of pain and semi-madness, not to brook any vice in himself, any lie, any self-deception, nor any offence against his fellow-men...⁴⁵⁹

⁴⁵⁸ Ibid., pp. 52-53.

⁴⁵⁹ Max Brod, *Kafka*, A Biography, 2d enl. ed., (New York: Schocken Books, 1937), p. 214.

Of course, no mortal can live up to such unreasonably high expectations or standards. Unfortunately, Kafka's reaction to his own imperfection, according to Brod, was a tendency to magnify his weaknesses and to engage in destructive forms of self-humiliation. Similarly, he degrades the man who is not perfect to that of an animal in his literature.⁴⁶⁰

As one might expect, Kafka's passion for perfection was also reflected in severe self criticism of his talent which led to feelings of worthlessness. His reluctance to publish any of his work, and desire to destroy some of it may be a reflection of such low self-esteem.

It seems apparent that Kafka placed far too much emphasis upon perfection. This emphasis not only resulted in acts of self-humiliation and feelings of worthlessness, but was responsible for driving Kafka's chthonic shadow underground thereby repressing his instincts. As noted in

⁴⁶⁰ Ibid., pp. 134-135.

It is interesting to note that despite Kafka's drive for perfection and his tendency to over magnify his own weaknesses that upon the breakup of a five year old relationship with a woman he professed to love he observed that he was totally blameless in the termination of the engagement: "...there is nothing, at least not much that can be said against me. Diabolical in all innocence." It is evident that while Kafka recognized weaknesses that were inconsequential, he was unable to recognize the real weakness of his own shadow. As Esther Harding has noted, this is a typical attitude among those who are unconscious of the shadow.

chapter three, living one's life entirely out of the conscious side of the psyche will repress the unconscious and instinctive nature of one's innate humanness. Taylor's bizarre bodily rituals and Weber's inability to conceive his marriage reflect a repressed instinctual nature, a consequence of pursuing one's life on a totally rational basis. Kafka's symptoms suggest a close parallel with Taylor and Weber. His morbid preoccupation with the imperfections of his body reflected a suppression of his instinctual nature,⁴⁶¹ and according to Sharp his inability to accept his own chthonic shadow side, his instinctual sexual nature, was a consequence of approaching life too intellectually.⁴⁶²

The Anima

Just as he was unable to leave home he was also unable to form a committed and stable relationship to a woman until the last year of his life. As Sharp notes, psychologically he was a puer with a mother complex. Consequently, he found it impossible to develop genuine relationship until his anima was developed more fully and his mother complex was depotentiated.

⁴⁶¹ Ibid., p. 52.

⁴⁶² Ibid., p. 61.

According to Sharp, Kafka held typical puer, or eternal son-lover, attitudes of ambivalency and fear toward women. Quoted as saying "women are snares which lie in wait for men on all sides in order to drag them into the finite,"⁴⁶³ his novels are filled with unclean affairs with women. In his own life he had several short affairs and attempted to marry at least twice. He spent five years, on the verge of marrying one woman, in a relationship that was marked by torment, impasse, and several broken engagements before he finally severed the relationship permanently. According to Sharp, Kafka's unconscious pictured this fiance "as a kind of Valkyrie from the north who would lead him to death."⁴⁶⁴ In other words, he suffered from an unconscious fear of the devouring mother,⁴⁶⁵ a typical puer stalmate that does not permit inter-personal commitment without great difficulty.

According to Sharp, Kafka was possessed with an infantile anima that was tied up with his mother, and because he "lived predominantly in the head, inadequately related to his feeling side, the anima remained cool and distant more a mother than a muse, less a friend than a jealous lover."⁴⁶⁶ Accordingly, Kafka was attracted to women

⁴⁶³ Ibid., p. 16.

⁴⁶⁴ Ibid., p. 37.

⁴⁶⁵ Ibid.

who lacked a well developed feeling side; women similar to his strong willed, opinionated, and masculine mother. However, during the last year of Kafka's life he was finally able to develop a conflict-free relationship with a more feminine woman. Sharp observes that Kafka was finally able to make such an appropriate relationship because his anima, which had been crippled by its attachment to his mother, was finally developed.

The Connection Between Anima and Shadow

The manifestation of Kafka's repressed chthonic shadow side is made evident in his views on sex and marriage. Similar to Weber, he had a very puritanical attitude toward sex and a very idealistic conception of marriage. He once said that "love always appears hand in hand with filth."⁴⁶⁷ And similar to the self control sought by Weber, he observed that "only the will of the loved one can divide the love from the filth."⁴⁶⁸ His incredulous view of intercourse is evident in his statement:

Coitus as punishment for the happiness of being together.⁴⁶⁹

⁴⁶⁶ Ibid., p. 94.

⁴⁶⁷ Ibid., p. 53.

⁴⁶⁸ Ibid.

⁴⁶⁹ Ibid. p. 56.

The fact that his first sexual experience was with a prostitute and that he continued to visit brothels on occasion throughout his life reflect the self-loathing and disgust with which he held his own instinctual drives. As Sharp notes, this disgust and self-loathing are evident in a journal entry he made regarding himself just two years before his own death:

All that he deserves is the dirty unknown old woman with shrunken thighs who drains his semen in an instant, pockets the money and hurries off to the next room where another customer is already waiting for her.⁴⁷⁰

According to Sharp, alongside this very negative view of sex, Kafka held an "inordinately idealistic conception of marriage."⁴⁷¹ His attitude toward women was decidedly romantic and lacking in lust. Reminiscent of Weber, he desired a sacred marriage without any carnal element. Similar in tone to Weber's marriage proposal, Kafka wrote to a woman he loved:

I like to hold your hand in mine, I like to look into your eyes. That's about all.⁴⁷²

⁴⁷⁰ Ibid.

⁴⁷¹ Ibid.

⁴⁷² Ibid.

Individuation

In Kafka's case it is evident that he suffered from a negative anima complex that repressed his feeling side. Anima, shadow, and persona all conspired, so to speak, to prevent his individuation and to keep him bound within his own psychic prison. What he suffered from, according to Sharp, was the puer's provisional attitude toward life; a conscious attitude that did not permit him to accept and to assume adult responsibility for his reality, to step into his life and live creatively in the moment instead of in perpetual fear of the future. Finally, however, Kafka held the tension between the opposites of his conflict long enough so that he was able to relax his rigid consciousness and let go of those collective values and attitudes that were personally inappropriate. There were few journal entries in the last few years of Kafka's life, and it is not clear just how the path of his individuation progressed. However, since the unconscious cannot be manipulated by rational means, rest assured that Kafka did not develop some rationally based formula that led him out of his prison and alienation from his own unconscious. One cannot cure the problems associated with an over assertion of the conscious attitude with more one-sided consciousness. However, Sharp's examination of Kafka's journal entries make it

evident that slowly and over time, as reflected in his dreams, he was able to relax his conscious attitude and assimilate the unconscious into his own reality. Ultimately the mother complex was depotentiated and his inner anima developed a more feeling capacity. Synchronistically, as his inner life was transformed, his outer life was changed dramatically when he met and fell in love with the feminine Dora Dymant. He was able to make a commitment without conflict, and he cut all psychological ties with his family and moved to Berlin to live with Dora. At last, "he knew what he wanted and directed all his energies towards getting it."⁴⁷³ As Sharp notes, this "is the masculine way par excellence."⁴⁷⁴ Kafka had become a mature responsible adult.

Integration of Persona, Anima, and Shadow

Kafka's case provides a lucid illustration of the connection between an individual's anima, shadow, and persona values. It is important to sort out this connection because it casts an important light upon the complex nature of what the integration process entails, particularly the significance of feeling and experience. In the remainder of this section, Kafka's case will be used to illustrate the

⁴⁷³ Ibid., p. 101.

⁴⁷⁴ Ibid.

connection between the persona, anima, and shadow, and how important the feeling function is in the integration of the unconscious into the conscious personality when a psychic imbalance is due largely to an over assertion of the conscious or rational attitude.

Because the human psyche is not a linear but a dialectical circular type of structure, it is not possible to describe the interconnection between the persona, shadow, and anima as a cause effect phenomenon. For example, on the surface it may appear that the compensatory relation between the persona and shadow is a cause effect phenomenon since, the identification of one's ego with collective ideals represses all that does not coincide with these ideals, thereby driving the shadow side into the unconscious. Because of this compensatory relation, the brighter the persona, the darker the shadow. This compensatory relation suggests causality, however, it is a bit more complex than this. If the persona caused the shadow then the solution to a shadow problem would require mere relaxation of one's persona ideals. This is part of it, but not all of it. A shadow problem cannot be resolved without considering the contrasexual element of the personality because the shadow and contrasexual are connected. According to Jung, any problem constellated by the shadow can only be answered

through relatedness, that is, on the plane of the anima.⁴⁷⁵ The persona and the anima are also connected, though not in a linear way. It is the anima that reacts to the persona.⁴⁷⁶ In fact, there is really no difference between anima possession and persona identification.⁴⁷⁷ The complex, nonlinear, relation between the persona, shadow and anima is made apparent by Jung's observation that the brighter the persona the darker the shadow, the more the unconscious anima will react with an effeminate weakness.

Persona, shadow, and anima are parts of a complex, interconnected whole. In the remainder of this section I will try to delineate this interconnection, illustrating throughout, how important the feeling function is in the integration process.

Except for the last year of his life, Kafka took a very rational intellectual approach to all situations with which he was confronted. He continually sided with collective values and sought reason to solve his conflicts. This over assertion of the conscious attitude repressed altogether his feeling side and only aggravated his ability to resolve his problems and conflict. Reason only prolongs conflict, for

⁴⁷⁵ Jung, The Archetypes and the Collective Unconscious, p. 271.

⁴⁷⁶ Jung, Two Essays On Analytical Psychology, p. 194.

⁴⁷⁷ Sharp, The Secret Raven, p. 93.

it is feeling that determines the value of the opposites involved in any conflict situation.⁴⁷⁸ As Jung observes, one cannot think and feel at the same time,⁴⁷⁹ and all feeling for value is repressed when life is approached altogether intellectually.⁴⁸⁰

On the surface, Kafka's problem revolved around his inability to resolve a conflict between assuming a conventional career that would bring him the rewards of an accepted social and community standing on the one hand, and a less conventional writing career that would more correctly reflect what he really wanted to do. At bottom, his persona values were in conflict with who he really was. With very disastrous consequences, as Sharp notes, he continually sided with collective values over his feelings. Identifying with persona values represses feeling since such an identification requires automatic acceptance of collective ideals despite one's real feelings. Clearly, approaching life too intellectually seemed to be an important part of Kafka's problem. Attempting to resolve conflicts intellectually, and refusing to consider how he really felt

⁴⁷⁸ Ibid., pp. 31,42.

⁴⁷⁹ Jung, Analytical Psychology: Its Theory and Practice, The Tavistock Lectures, (New York: Random House, 1968), p. 12.

⁴⁸⁰ Jung, Civilization In Transition, p. 338.

about a writing career, were not the only ways in which he repressed his feelings. According to Brod, in nearly every life situation he possessed a tremendous sense of self-control, a typical masculine ideal that can only be achieved by repressing feelings.⁴⁸¹ Despite his genuinely tormented life, he did not even give the impression of being troubled. In fact, Brod, may have been the only person who had any notion of the extent of his troubles. Kafka's refusal to acknowledge his own instinctual needs, his tendency according to Sharp, to over-spiritualize his chthonic nature was also a consequence of living too much in the head, so to speak.

The first step in restoring balance and integrating the unconscious into the conscious personality is a recognition of the shadow and an acknowledgment of its right to live. However, Kafka ignored his shadow, he "constantly fought his own 'natural man.'" His idealistic concern for purity, truth, and perfection would not countenance the realities implicit in being a human animal.⁴⁸² As Sharp observes Kafka's intellectual approach and drive for perfection did not allow his own shadow to live. Just as he refused to acknowledge how he felt about writing compared to his

⁴⁸¹ Ibid., p. 41.

⁴⁸² Sharp, The Secret Raven, p. 61.

bureaucratic job, so also he refused to accept, to feel, his own earthy physical, sexual nature. In Kafka's case siding with persona values that were personally inappropriate and his perfectionism, damaged both his shadow and anima, making it impossible to resolve his career conflict or to develop a meaningful relationship with a woman. The person who takes persona values too seriously is likely to tend toward perfectionism as one strives to become everything that he or she has identified one's ego with. In Kafka's case his perfectionist tendencies pervaded his whole life. Given the compensatory relation between the persona and shadow, such a perfectionist (dazzling persona) repressed severely his instinctual sexual nature. Since too much of Kafka's energy was constellated at one end of a polar opposite, the rational intellectual side, the inevitable imbalance repressed the unconscious and severely damaged the feeling side.

Kafka's damaged feeling side can be seen most readily in his personal life, where he was unable to make a commitment. He was a puer with a mother complex. In other words, he was unable to relate to his own anima, and feeling side, except at a very maternal level. As noted previously, the persona complements the anima, it is the anima that reacts to the imposition of persona ideals. As

identification with persona standards rules out genuine feeling, Kafka's anima reacted accordingly. He not only carried an unclear vision of women and sought lust free relationships, he was also terrified of them. As noted previously, whoever identifies with a standpoint that is too intellectual will find his feeling confronting him like an enemy in the guise of the anima. This was Kafka's dilemma. Sharp notes that Kafka's mother complex couldn't be depotentiated unless he came to grips with his own shadow side. This is understandable. Recognizing and acknowledging the shadow opens the door to the unconscious and constitutes the first step in assimilating the unconscious into the conscious personality. Consequently, it makes sense that one must first come to grips with the shadow before an unconscious complex can be depotentiated. However, as noted previously, the shadow problem must be addressed on the plane of the anima, through relatedness. That is, a feeling value must be experienced before the shadow can be integrated.

According to Jung, recognition of the shadow alone is ineffective in producing a transformation in the psyche.⁴⁰³ Recognition of the shadow must be followed by some form of action if the transcendent function is to become manifest.

⁴⁰³ Jung, The Archetypes and the Collective Unconscious, p. 40.

Further, just as the shadow cannot be dismissed by intellectual rationalization, the shadow side cannot be brought into consciousness through an intellectual reflection. The action that is necessary in order to assimilate, or integrate, unconscious factors must come in the form of an experience. However, while identification of the shadow provides our first window (enabling recognition) into the unconscious, it is the contrasexual that provides the bridge (experience enabling action) to the world of the unconscious.

In order to activate the anima in a positive way, the man must begin by paying attention to how he experiences himself, for to experience one's self is to feel. As Jung notes "whoever identifies with an intellectual standpoint will occasionally find his feeling confronting him like an enemy in the guise of the anima."⁴⁸⁴ This was Kafka's dilemma. Until the very end of his life, his intellectual introspection kept his conflicts in his head. Consequently, as Sharp observes, his anima remained capricious. A man must win the anima away from the shadow in order to differentiate himself from the collective.⁴⁸⁵ A dialogue with the unconscious must begin in order for this to happen,

⁴⁸⁴ Jung, Aion, p. 30.

⁴⁸⁵ Sharp, The Secret Raven, p. 42.

since integration requires an experiential, feeling realization in contrast to an intellectual approach. Noting how one feels over one's moods and emotions is a first step in extending one's hand to the anima. In other words, the anima must be named. The more contact the male has with his anima, the more he differentiates his experiences, the more "she" will develop for him positively.⁴⁸⁶

In conclusion, Kafka's life illustrates the complex interconnection between the persona, shadow, and anima. All three are connected in a nonlinear way. Consequently, an analysis of Kafka's life can begin with any one of these three phenomenon: his over emphasis upon collective ideals, repressed anima, or unconscious shadow side. This interconnection is very confusing, perhaps because it is nonlinear. However, what does seem readily evident is that it is the feeling function that threads these interconnected elements together. It is the feeling function that must be developed in order to depotentiate the mother complex, win the shadow away from the anima, relax the identification with collective standards. It is also evident that the feeling function cannot be developed through an intellectual process, rather experience seems to be the key.

⁴⁸⁶ Ibid., p. 87.

As Jung has observed, reflection along with insight and self-knowledge are all necessary in order to integrate the contents of the unconscious and achieve a balance between both sides of the psyche. Kafka was certainly reflective. However, Sharp observes that his self-analysis did not penetrate below the surface because it was entirely intellectual. A genuine experience that jars feeling is necessary. What is needed, according to Jung, are thoughts in the form of an experience:

As long as an analysis moves on the mental plane nothing happens, you can discuss whatever you please, it makes no difference, but when you strike against something below the surface, then a thought comes up in the form of an experience, and stands before you like an object....Whenever you experience a thing that way, you know instantly that it is a fact.⁴⁸⁷

INTEGRATION AND THE CREATION OF BALANCE IN ORGANIZATIONS

Our contemporary organizations are an important part of our western society. Nearly all aspects of our lives are affected by some organization or institutional arrangement. These organizations do not function as separate from the basic tenets of western culture. Rather, they are an integral part of the whole culture. There is no question of the importance of rationality as a basic tenet of western civilization. This influence is so pervasive that organizational leaders do not have to impress upon their

⁴⁸⁷ Ibid., p. 65.

members how important it is to be entirely rational in all endeavors. Our western cultural tenets suggest, particularly, that we must be objective, holding sway on our feelings at all times.

The first four chapters of the dissertation illustrate readily that identifying one's ego with collective persona standards will repress the feeling side of life. Likewise, Kafka's case illustrates the same. It is, as Jung once said, "acute one-sidedness which most seriously imperils the psychic equilibrium."⁴⁸⁸ We have seen the effects of such an acute one-sidedness in Weber, Taylor, and Kafka, in the lives of the contemporary Gamesman and Company Man in the private corporate sector, and in the lives of high level administrators in the federal government as well.

It is not difficult to see that the rational organization represents an imbalanced structure. All of the qualities that may be associated with the masculine principle - objectivity, impersonality, authority, order - are represented. While none of the qualities reflective of the feminine principle - subjectivity, feeling, participation - are included. In such an extreme example, the masculine conscious is permitted to function without restraint, while the feminine unconscious is not permitted

⁴⁸⁸ Jung, Two Essays On Analytical Psychology, p. 72.

to live. The result should not be surprising, when the organization member identifies with such a persona, he or she suppresses the unconscious and severs him or herself, most particularly, from the feeling function. Another way of stating this is to say that the individual has severed her or his own wholeness. Consequently, integrity of the Self is imperiled. The question is, what can be done to restore a balance so that the life of the unconscious can live within the contemporary organization? What can be done in order to integrate the unconscious with the conscious?

The gestalt approach to management offers some important suggestions that can be used to develop a more balanced organization system.

Gestalt and the Balanced-Organization-

Stanley M. Herman and Michael Korenich have written a book, Authentic Management, relating gestalt psychology to organizational settings.⁴⁶⁹ The gestalt approach is particularly applicable to the problems that I have addressed throughout the dissertation because the managerial tactics developed are aimed at encouraging the individual to

⁴⁶⁹ Gestalt psychology has been referred to as "practical Jungianism." I rely heavily on this particular work of Herman and Korenich because it is a single pioneering piece that provides insight into how to deal with the problems identified earlier in the dissertation.

experience his or her own genuine individuality and wholeness. Specifically, they seek to open up the individual to her or his own feelings and encourage the exploration of the individual's conflicting opposites. Furthermore, the interferences to the development of personal wholeness and genuine individuality, as articulated by this particular school of thought are nearly identical to those problems that I have been addressing. Namely, they charge that the emphasis upon rationality and identification with collective standards threaten the integrity of the individual.

The word gestalt is a German word that means "to form" or "to make into a comprehensive whole."⁴⁹⁰ Central to a realization of the individual's wholeness and unique personality is the development of a good "gestalt." Before exploring some of the gestalt prescriptions that would be useful in creating a more balanced Jungian organization, it is useful to note the organizational interference to a good gestalt that Herman and Korenich have outlined. It is noted that these interferences are related primarily to the suppression of feeling and the emphasis upon an intellectual approach.

⁴⁹⁰ Stanley M. Herman and Michael Korenich, Authentic Management: A Gestalt Orientation to Organizations and Their Development, (Reading, Mass.: Addison-Wesley Publishing Company, 1977), p. 11.

1. Poor sensory contact with oneself and the environment. This refers to situations where a person is not seeing, hearing, or feeling very clearly within some organizational context. For example, talking past someone, not listening, or being aware of one's own individual feelings regarding what is going on.
2. Holding back or blocking self-expression. This refers to denying the existence of certain feelings or inhibiting the expression of those feelings. In situations such as these, that which is suppressed ultimately emerges but in a disguised form.
3. Repressing or holding back impulses. This refers to a form of incongruent behavior elicited when obvious evidence of anger is apparent to everyone, yet is denied altogether by the individual. Such repression is so severe that the person's genuine feelings have been numbed.
4. Thinking, theorizing, and anticipating what is going on in someone else's mind. This is considered to be the most common interference to forming a good gestalt. According to Herman and Korenich the emphasis on planning and anticipating the future that we all receive beginning in childhood interferes

seriously with realizing what is actually in the here and the now. Instead there is a tendency to construct "mind-models" of what is going on in another person's mind. Unfortunately these "mind-models" are frequently inaccurate or even irrelevant to what is going on. Without voicing the assumptions underlying such "mind-models", it is not possible for a person to really discover what the other person is driving at. From a Jungian perspective these "mind-models" are tantamount to unconscious projections.

According to Herman and Korenich the interferences that block a good gestalt prevent the individual from recognizing her or his own needs. The origin of these interferences, as discussed by Herman and Korenich, make it evident that a preoccupation with the rational and identification with collective standards serve to block a good gestalt and act to prevent the realization of the individual's unique wholeness. The interferences to a good gestalt are given below.⁴⁹¹

1. The most frequent obstacle to recognizing individual needs is the cognitive "mind-model" that tells a person how they should feel, think, and be. The authors note:

⁴⁹¹ Ibid., pp. 15-16.

We have in modern life placed so much emphasis on what is logical and rational that we have become preoccupied with "figuring out the right answer" in our heads rather than seeing, hearing, and feeling what is really going on inside and around us, ...⁴⁹²

2. Relying totally on one's mind and disregarding all the senses does not allow a clear gestalt to be formed and then to be finished. Consequently, a lot of dissatisfaction and confusion is created. Old business is never really finished, and this prevents new needs from emerging clearly. In order to cope with this sort of situation there is a tendency for people to deaden themselves in an attempt to minimize confusion.
3. It is difficult for an individual to recognize her or his own uniqueness within the organization. The organization's powerful norms, values, and conventions limit the individual's perception of his or her own interests and rule out acting in certain ways, particularly in feeling ways.
4. Organization members are encouraged to leave their personal wants and desires at home so that they can devote full time to the needs of the organization. Since these needs must be suppressed, they reappear

⁴⁹² Ibid., p. 15.

within the organization's system in an indirect, subtle, or even deceptive way.

In addition to the interferences posed by the organization that prevents a good gestalt, Herman and Korenich delineate three different ways of experiencing, interpreting and communicating what is going on that produce different results for the individual in terms of what he or she actually perceives and experiences. Once again we will see the effect upon individual feeling and the emphasis upon collective behavior.

One common way in which an individual may experience her or his world and communicate those experiences is referred to as "aboutism." The person who is entrapped within this style of living and communicating deals with people and events as though they were abstractions separate from the individual and his or her feelings, rather than getting involved with other people and events within the situation and environment. For example, in this form of communication, the speaker disassociates her or himself from what is going on by talking "about," using words like "we" or "one" or "the organization" instead of using the personal pronoun "I."

A second common way that an individual experiences her or his world is referred to as the "shouldism" style of communicating and living. This form of living is essentially out of the collective. Here the person prethinks and measures his or her actions against a set of standards.

...you work hard at figuring out what you should think and do according to this set of standards, rather than getting your clues from your own internal feelings, ideas, and wants.⁴⁹³

Not surprisingly, shoulds play an important part in determining the expected behavior in management roles.⁴⁹⁴ Once again, feeling is sacrificed.

In contrast to "aboutism" and "shouldism" a more meaningful gestaltist style is referred to as Is-ism. Here, the emphasis is upon becoming aware as possible of one's own unique nature and feelings and of becoming aware of what is actually happening in the here and now.

What being in the "is" mode ...means is that you become aware of how you really feel about what's going on with yourself and other people, and then make a conscious choice as to how or whether to deal with these situations.⁴⁹⁵

⁴⁹³ Ibid.

⁴⁹⁴ Ibid., p. 45.

⁴⁹⁵ Ibid.

Another way of saying ...this is that being in the "is" mode means talking straight and directly, or ~~consciously-deciding-not~~ to.⁴⁹⁶

Gestalt theory contends that there has been too much emphasis upon thinking and rationality, that full realization of an individual's totality also includes feelings and sensory experiences. Herman and Korenich have developed very concrete exercises to assist the individual to get into touch with his or her own feelings, to discover what the genuine individual is all about, to live in the here and now, and to move away from the crutch of relying on collective standards as a source of one's being.

Many of their exercises focus upon the development of good "contact" between individuals. Consistent with my own observations, they contend that the organizational emphasis upon thinking and all that which is rational and logical has numbed our sensing processes. They note that one common way of avoiding good contact is the tendency to engage in abstractions and generalization through intellectual discussion when what needs to be dealt with is a relationship between people. The intellectualization

⁴⁹⁶ Ibid., p. 46.

of a problem, they maintain, is to remove it from the here and now and turn it into an abstraction. In order to enable moving away from too much intellectualization, they have developed exercises that are designed, to use their words, to move down the ladder of abstractions and vague generalities into the more concrete and specific.

Another way of avoiding genuine contact is through self-neutralization. Here, within the organizational context, messages become so diluted in the effort to be fair and objective, that the intention of the communication loses its intended effect. This sort of communication and poor contact is intended to keep from hurting other people's feelings, but only ends in confusion. The exercises that Herman and Korenich have developed are designed to enable people to move away from excessive thinking, to develop better awareness and contact anchored in the here and now. It is interesting to note that their exercises revolve around developing a sensory awareness. They maintain that one way to get away from the paralyzing effect of too much intellectualization is to turn toward the body. They argue that this is a major step toward expanding the range of consciousness.

As noted above, the gestaltists like the Jungians, identify living through the collective as adverse to developing one's own genuine individuality. According to the gestalt school, a sense of one's own self-boundaries and being well grounded are important for helping the individual recognize those things that are really not within the self but that stem from the collective. According to Herman and Korenich, if self-boundaries are blurred and grounding is lost, the individual has lost touch with her or his own solid core.

Being well grounded is the result of having a clear sense of your own boundary, a clear sense of what is going on inside, and a feeling of calm readiness for what is to come. It is knowing where you are: feeling solid, confident, and alert.⁴⁹⁷

In contrast to the above, a number of signs suggesting that a person is ungrounded include: not knowing one's position, not knowing what you want, focusing your attention on the other person and wondering what they are really after, and feeling disturbed without realizing it. They maintain that if the individual is out of touch with him or herself that they will look everywhere except to themselves to find out what is good or bad for them, will

⁴⁹⁷ Ibid., p. 67.

constantly attempt to determine what others are thinking of them and what they should say, do or be to please others. This is a good example of living out of the collective.

Herman and Korenich contend that human relations training that emphasizes group processes and building group supportiveness has helped to blur individual boundaries. In contrast, to this approach, they emphasize the development of individual supports by encouraging people to become aware of his or her own boundaries. They maintain that in a practical sense this means the individual must acknowledge that when they are talking to someone that they have no way of knowing what is going on inside the mind of the other person. Herman and Korenich have developed exercises for improved self-boundaries and grounding that are oriented toward experiencing and sensing one's own self both internally (emotionally) and externally (physically).

Finally, Herman and Korenich note that if any integration of wholeness is to become a reality, the person must explore and experience her or his own polarities - the extremes of one's own positions. Here, they observe that there is a continual dialogue

going on within the person between a topdog and an underdog. They define topdog as follows:

Topdog is that part of ourselves that tells us what is "right" and appropriate for our behavior, and even for our thoughts. Most topdog positions are derived from "shouldisms" that we have learned from parents, bosses and other authority figures in our lives.⁴⁹⁸

Underdog is defined:

The underdog is the resistant part of ourselves. He uses his "weakness" as a subtle yet powerful counterforce to the topdog's driving force. The underdog may resist in a number of ways. He may say...I want to but I am not able"; or, "I'd like to and I'll do it tomorrow"... or, "I would if I could but I 'can't"⁴⁹⁹

According to Herman and Korenich the underdog frequently wins the battle between these two internal voices. They contend that this is a very time consuming, energy consuming process that negates creativity.

According to Herman and Korenich, the thrust of dealing with this silent but internal ongoing dialogue leads toward clarity and wholeness. What they recommend is that the individual delineate as clearly as possible what the topdog is saying and what sort of response the underdog is giving. In

⁴⁹⁸ Ibid., p. 79.

⁴⁹⁹ Ibid.

this way it becomes possible to tap into one's own spontaneity and impulse, allowing to hear what is going on within even though this may seem silly and less than adult like. They contend that as the individual explores the polarities of her or himself it becomes possible to achieve a genuine integration of one's wholeness. Importantly, they also note:

...integration is not a compromise position,...you don't usually get there by a nice, neat, rational process - integration just happens when it is ready to. It is often a new, creative, surprising answer that wasn't available to you as long as you stayed in your old, familiar, logical patterns.⁵⁰⁰

As with their other recommendations, Herman and Korenich have developed some exercises to assist the individual in developing the inner dialogue that will help to develop a personal clarity and freedom that they feel leads to integration of the whole personality. They have also developed other polarization exercises designed to help people to rediscover and acknowledge characteristics of themselves that have been disowned. They further maintain that reowning previously disowned characteristics will lead to the discovery that the individual does not need to use his or her roles,

⁵⁰⁰ Ibid., p. 81.

policies, procedures and, in their words, "the assorted organizational armament" as a mask with which to hide the real self.

The parallel's between Herman and Korenich's work regarding the integration process with the Jungian perspective is remarkable. The topdog is the voice of the persona, the underdog is the voice of the unconscious personified in its negative energy draining side. Using one's role to conceal the real self is the same as persona identification with a collective value. Acknowledging characteristics previously disowned is the same as turning the unconscious shadow side into the light. Further, the resolution, or integration process, is also very similar to the Jungian perspective; the tension between the polarities must be held, and one can become conscious of these polarities best by relaxing the rational process and developing a dialogue⁵⁰¹ between the contradicting voices. Further, as Jung himself observed the integration will one day just happen and the form it will take is entirely

⁵⁰¹ It is noted that the most powerful form of getting into contact with the unconscious so that its healing powers can be experienced is through a dialogue with the unconscious figures, known as active imagination, in Jungian parlance.

unpredictable; one cannot get there by consciously creating some process intended for this purpose.

In conclusion to this section, the gestalt perspective on organizations is remarkably parallel to the Jungian critique that I have developed throughout the dissertation. In the opinion of Herman and Korenich the over emphasis upon rationality and a collective existence are responsible for the numbing of individual feeling and the loss of individual integrity and wholeness. Following this, they have developed specific exercises designed to be used within organizations to help the individual to get in touch with her or his own feelings, to experience the polarities of the personality, to move away from collective living in favor of individual wholeness. The preceding amounts to a process that could lead to the integration of the unconscious and the individuating life. The active process of paying attention to how one experiences her or himself is the way in which a person begins to differentiate the personal ego from the collective, and thereby begins to discover one's own unique nature.⁵⁰² Consequently, the gestalt

⁵⁰² Sharp, The Secret Raven, p. 47.

approach permits the unconscious to live and to be accepted. Accordingly, the gestalt approach could prove to be very helpful in creating more balanced and healthy organizations.

CONCLUSIONS

The individual cannot become whole unless there is an integration of the unconscious into the conscious personality. Just what the integration process entails, and how the illumination of this process can provide a direction for creating a more balanced organization, so that the life of the unconscious can live, is the topic of this chapter.

It is relatively easy to delineate what is involved in the individuation process and how the integration of the unconscious develops. The individual must develop her or his own independent values, free from the influence of parents, collective standards, and unconscious complexes. In order to do this, the individual must deal with the collective influence of the persona. This is particularly important to this dissertation because the rational organization requires conformance to its persona ideals. Further, the individual must become conscious of the effect of the unconscious on one's life. That is, the individual

must acknowledge and differentiate the various unconscious contents of the psyche. By acknowledging the life of the unconscious and creating a conscious relation to it, a balance is achieved between the two complementary sides of the psyche that releases energy for positive purposes and creates a liberating effect.

The preceding seems simple enough, but there is no formula leading down the path to an individuating life. Individuation amounts to becoming what one essentially is, and each pattern is unique. The integration of the unconscious can not be achieved through an intellectual pursuit, and reflection alone will not suffice. Rather, an experiential, feeling realization is necessary. One way to begin to experience the unconscious is to listen to the ongoing voices, who represent unconscious figures, that we hear in our heads and develop a dialogue with those voices. In this way it is possible to begin to differentiate the conscious from the unconscious.

Individuation is a process or course of development arising out of conflict between the two complementary sides of the total personality. Once the individual has reached the point where the shadow or some other unconscious figure has been brought closer to the surface of consciousness, the individual will begin to experience a severe conflict

between the conflicting opposites. This conflict will ultimately seek compensation in the form of a unity. What the individual must do is face the conflicting opposites, hold the tension between them, until the transcendent function finally produces a symbol that expresses both sides of the opposition. The symbol will form a middle ground on which the opposites can be reconciled and united. All that we can say for certain about the form of the reconciliation is that it will not be a compromise, but will represent something new that expresses both sides. The transcendent function is not something that can be achieved through a rational process. The integration will occur, seemingly of its own accord, when the tension has been consciously endured and held long enough.

It is evident that the rational organization impedes the human individuation process. The persona type standards of the rational organization tend to push the individual into the collective unconscious where one's individuality is sacrificed. The effect of the persona of rationality particularly suppresses the feeling side of life. This is significantly adverse to the human individuation process because the feeling function is essential to the integration of the unconscious to the conscious personality.

The gestalt school of management provides some guidance as to how we might open up the modern organization to the life of the unconscious. The gestalt techniques are particularly pertinent to creating a more balanced organization because they encourage a wholistic realization of one's whole personality, the release of life from the collective, the recovery of previously disowned parts of the personality, and a genuine opening up of feeling.

The gestalt techniques are also especially relevant to creating a more balanced organization because they are centered on individual change. This is essential because real change stems from the individual through a symbol generating process from the unconscious. A union of opposites must take place before a symbol reflecting something entirely new can emerge. This is the substance of genuine change. Since the gestalt techniques could lead to the realization of the individual's total personality, and all of the conflicting opposites thereto, consciously facing these opposites could ultimately activate the transcendent function and produce a new life generating symbol that would unite the union of opposites within. If enough individuals experience such a transcendent function, these individual changes will ultimately be reflected in the structure of the organization.

It is noted that the human relations emphasis within the organization theory and behavior literature that was born with the discovery of the Hawthorne studies, is considered by some to be an attempt to infuse a more feminine aspect into the organization. It is generally acknowledged that the promise of this movement has not been experienced. Further, as Herman and Korenich correctly note, the emphasis upon feeling is essentially intellectualized amongst these theorists and management trainers. Consequently, it is hard to contend that the human relations school of management and organization theory reflect a genuinely feminine inroad. However, recognition of the social organization and the suggestion that a more participative structure is needed does represent a more feminine approach to organizing than the rational model.

CHAPTER VIII

THE UNION OF OPPOSITES AND THE SYMBOLIC LIFE

INTRODUCTION-

It is apparent that the rational, masculine model of organizations that heightens thinking, order, authority, objectivity, and impersonality needs to give sway to a more feminine, subjective, feeling form of participative structure. What we need is a more balanced structure where the life of the unconscious is permitted its rightful existence along side the conscious, and where the individual's development is not obstructed. In this chapter I discuss the nature of genuine change, and the form a more balanced organization is likely to take. A more balanced form of organization also has positive implications for managerial effectiveness and these will also be addressed.

CHANGE AND THE NATURE OF REALITY

It is noted that the traditional view of organizational change is that it is something that can be planned and designed rationally. Within a Jungian framework, however, it is not possible to rationally design and impose organizational change, even when the change would represent a more balanced organization. Consequently, before embarking upon a discussion of some of the characteristics of a more balanced structure of organization. It is necessary to address the position of organizational change within a Jungian framework.

In order to explain why a purposive restructuring of our organizations would not be entirely successful, it is necessary to examine the ontological and human nature assumptions underlying the traditional paradigm of organization theory and research in contrast to the Jungian perspective. It is also necessary to explore the relationship of the inner psychic world to outer reality. The ontological question to be examined is whether or not reality is external to the individual. The human nature question to be examined is whether or not the individual is determined. It is clear that the ontological position of the traditional organization theorists is that reality is

essentially external to the individual.⁵⁰³ In this realist view, the individual is seen as largely predetermined. One is born into a real world made up of hard, tangible and relatively immutable structures. This reality is ontologically prior to the existence and consciousness of any single human being. Following such an ontological position, it is assumed that human nature is determined completely by the outer situation or environment. The persona of rationalism emanates from this ontological position that reality is something external to the individual. Accordingly, it has simply been assumed by traditional organization theorists that behavior can be determined by the structure of the organization. And in fact, rational organizations have been designed purposefully so that behavior can be controlled. We have seen, however, that this approach does not work very well. If the person conforms too much with what is expected, individuality is lost to the collective. In the healthier psyche, the more effort that is made to strictly control behavior the more resistant the organization member tends to become. This is consistent with the dialectical structure of the psyche.

⁵⁰³ Burrell and Morgan, Sociological Paradigms and Organisational Analysis, 402 pp.

The ontological position of the Jungian framework stands in stark contrast to that of the preceding. Following the dialectical structure of the psyche, reality, from a Jungian perspective, is both inner and outer.⁵⁰⁴ One way to put this is to say that our reality is a structure that is open ended. This is just another way of acknowledging that life is both collective and individual. We are born with an inherent common archetypal structure, and it is the collective unconscious that connects us all. But we also carry within us a unique individuality that is capable of responding to our collective archetypal structure. Accordingly, we are born into a social structure that is very important in shaping the manner in which we function. However, this structure need not determine us, we are free to develop a relationship to that structure that can have a transforming effect upon our whole existence. In other words, we are born into a collective system with all of its requirements, but our individuality need not become hopelessly trapped within that collective. Ideally, the persona should function to relate our inner reality with our outer existence.

⁵⁰⁴ Jung, Two Essays On Analytical Psychology, p. 199.

Before proceeding to a discussion regarding the problems that are inherent when we seek to purposively design and impose any specific form of organization structure, it is useful to examine further the concept that reality is simultaneously inner and outer. If we are to realize a healthy balance in our lives, it is very important to acknowledge that reality is both inner and outer, otherwise the unconscious that we do not recognize will become destructive. In addition, following Jung's work, it is noted that all of what we become conscious of emanates from the unconscious. This is a very central tenet of Jungian psychology.⁵⁰⁵ If we create an important part of our external reality through our unconscious world, inner is, in effect, outer. This can be seen in the lives of Taylor, Weber, and Kafka. The reason that I am returning to a discussion of the lives of Taylor, Weber, and Kafka is because their lives illustrate that there is a connection between the inner life and outer reality and this has important ramifications for organizational change. In all three cases each of these persons lived out of the conscious side of the psyche, and the imbalance reflected in their inner lives was recreated in their external reality. In

⁵⁰⁵ This tenet of Jungian psychology accounts for the fundamental separation that occurred between Freud and Jung.

other words, their outer, or external reality mirrored their inner condition.

Both Taylor's principles of scientific management and Weber's "ideal" bureaucratic structure, are a reflection of the inner condition and lives of these men. As Weber and Taylor identified their egos with a rigid one-sided position, so also can we see this imbalance reflected in their own work about organizations. It is important to remember that the traditional organization theorists did not invent the wheel of the rational organization. Rational organizations have been with us for a very long time. Further, the rational organization was not imposed upon mankind. Such structures did not spring from any single mind but evolved along with the evolution of man's ego consciousness from the primal or original man. The need for order grew from the chaos of the primitive unconscious. Consequently, the rational structure represents a collective human condition. Max Weber did not cause the rational organization, rather his works reflected not only his own one-sided rationality but the condition of most of mankind representative of the rational epoch of western civilization that, perhaps, reached its zenith during Weber's age. Likewise, while Frederick Taylor is considered the founder of scientific management, he was just one of many who formed

this school. He became the most famous, perhaps because of his zeal, but the works of Gilbreth, Gantt, and others were equally important. Not surprisingly, what little is known of the private lives of these men make an interesting parallel to Taylor's own life. That is, it appears that they also lived primarily out of their conscious side. The point to be made here, is that the collective work of these men, all a part of the school of scientific management, reflect the collective psyche of their time. As the consciousness of the ego evolved from the relative chaos of the unconscious world of the primitive, the need for psychic order was also reflected in the institutions created consciously by man. The rational organization merely reflects the psychic condition of a particular time. Outer reality was created, or is reflected, by inner reality. This suggests that a new form of organization cannot be imposed on people if they are not ready for it.

We can see that in the life of Kafka, inner also became outer. It was no accident that Kafka was drawn toward a job in a very bureaucratic organization - the Workers Accident Insurance Institute for the Kingdom of Bohemia. This sort of organization was a perfect match for Kafka's impoverished unconscious life. As he repressed his entire unconscious so also he sought an equally impoverished form of work that

reflected and reinforced his unconscious situation. Similar to both Taylor and Weber, evidence of Kafka's unconscious situation can also be seen in his literary works.

Generally, Kafka's work depicts life as a form of prison. This was merely a reflection or projection of his own inner life. The prison is a negative symbol depicting Kafka's inner situation. To the extent that a person is manipulated by unconscious complexes, one is in fact in bondage where there is no freedom at all.⁵⁰⁶ It seems obvious that Kafka was in fact "possessed" by his own unconscious complexes. His sense of imprisonment suggests a refusal of the individuation process.⁵⁰⁷ His inner situation was alienation from his genuine self, and his lack of communication with his unconscious was projected into the outside world, becoming manifest in a sense of alienation from his surroundings.⁵⁰⁸ His plight in real life can be seen in the "hero" K. of his novels. For example, in *The Castle*, "the riddle as to why K. cannot make himself at home in the village is not solved. K. is a stranger,...., and has struck a village in which strangers are looked upon with suspicion."⁵⁰⁹ Sharp Observes:

⁵⁰⁶ Sharp, *The Secret Raven*, p. 82.

⁵⁰⁷ Ibid., p. 69.

⁵⁰⁸ Ibid., p. 95.

Here again there is a projection into the outside world of Kafka's attitude towards himself: his feelings of inferiority and obsession with perfection meant he could never be "good" enough to merit friendship and respect; because he could not live up to his ego ideals and expectations of himself, he looked upon himself with "suspicion."⁵¹⁰

Similarly, as Kafka repressed the feminine in his unconscious and did not experience genuine eros in his own life, this condition was projected in his work. For example, his novels, particularly, *The Trial*, depict women as unclean. Significantly, however, once he had assumed responsibility for his own life and he fell in love, he experienced a new sense of freedom and the prison bars vanished.⁵¹¹ As the inner prison bars vanished, so also he experienced a positive change in his outer reality.

Given the dialectical nature of the psyche and reality, that is the ongoing interaction between the inner life and the outer condition, and the continual tension between the individual and the collective, it is futile to attempt to design some organization and then attempt to implant it or impose it on people. This is true whether the organization is entirely rational or whether it is structured so as to achieve a perfect balance between the feminine and masculine

⁵⁰⁹ Ibid.

⁵¹⁰ Ibid.

⁵¹¹ Ibid., p. 74.

principles. All genuine change stems from the life of the individual's unconscious through a symbol generating process that embodies the energy of the conflicting opposites. Consequently, good solutions are valid only when they are associated with a natural process of development.⁵¹²

Another reason why it is not possible to impose, with any success, a new organization structure that expresses adequately an integration of the unconscious to the conscious is because a union of opposites is not something that can be formulated rationally. The union of opposites, will occur of its own accord through a symbolic process when the tension between the conflicting opposites has been held long enough. It is simple enough to delineate some of the opposing characteristics that a balanced organization must hold in tension one to the other. These characteristics are shown below:

FEMININE
(eros)

personal
subjective
feeling
chaos
relationship
participative

MASCULINE
(logos)

impersonal
objective
thinking
order
justice/fairness
hierarchical

⁵¹² Odajnyk, Jung And Politics, p. 131.

The balanced organization requires some form of union between these opposites but it is impossible to foretell just what that union, or relationship between the opposites, would look like. All we can say for certain is that the union will not be a compromise, but will be something entirely different. Change cannot be planned, foreseen accurately, or controlled. Change involves a symbol generating process that springs from deep within the archetypal roots of the psyche, and it is not possible to create a living symbol. A genuine symbol, pregnant with meaning, is a formulation of something that expresses an incomprehensible fact of a mystical or transcendent nature, an expression for something that cannot be characterized in any other or better way.⁵¹³ As Jung puts it:

A symbol really lives only when it is the best and highest expression for something divined but not yet known to the observer. It then compels his unconscious participation and has a life-giving and life-enhancing effect.⁵¹⁴

A genuine living symbol then is clearly not something that can be created deliberately,⁵¹⁵ a symbol really lives only when it expresses something that is not yet known to the

⁵¹³ Jung, Psychological Types, p. 474.

⁵¹⁴ Ibid., p. 476.

⁵¹⁵ Ibid., p. 478.

observer.⁵¹⁶ Further, a living symbol is not a static concept. Symbols are born and symbols die. Once an expression is found that can characterize the meaning of a symbol better than the symbol itself, the symbol is dead.⁵¹⁷

As the symbol generating process suggests, all change has its basis within the individual, and broad social or cultural changes begin with the individual. Jung observes that it is absolutely fruitless to preach or to attempt to persuade others to change. Since we are all connected through the collective unconscious, the only way to change others is to change ourselves. According to Jung, "anyone who has insight into his own actions, and has thus found access to the unconscious, involuntarily exercises an influence on his environment."⁵¹⁸

The deepening and broadening of his consciousness produce the kind of effect which the primitives call "mana." It is an unintentional influence on the unconscious of others, a sort of unconscious prestige, and its effect lasts only so long as it is not disturbed by conscious intention.⁵¹⁹

⁵¹⁶ Ibid., p. 476.

⁵¹⁷ Ibid., p. 474.

⁵¹⁸ Jung, Civilization In Transition, p. 303.

⁵¹⁹ Ibid.

STRUCTURE OF THE BALANCED ORGANIZATION: MANAGERIAL
IMPLICATIONS

Despite the difficulty of attempting to rationally plan change, some characteristics of the structure of a balanced organization are apparent. In the remainder of this chapter I illustrate what some of these characteristics are, as well as the implications for managerial effectiveness.

First, the general orientation or vision of the organization must be conceived within a changing and dynamic environment. This orientation will have ramifications for the structure of the organization. As Donald Schon has observed, despite the obvious condition of constant change and instability characteristic of modern society, there is a tendency to seek a stable, unchanging condition. This phenomenon can be seen readily in the works of traditional organization theorists who sought to make organizational life determinant. Even the post Weberian theorists, once recognizing that the life of the organization is affected by its surrounding environment, have sought to develop methods to make that environment less uncertain and more determinant. However, as Schon has noted, it is important to recognize that reality is constant change.⁵²⁰ If we can acknowledge that all of life is a dialectical process where

⁵²⁰ Donald Schon, Beyond The Stable State, (New York: Norton, 1973).

change is ongoing, the uncertainty of organizational life may be redefined so that it is not so threatening. Following Schon, when we assume things should be stable, we are constantly confronted with a feeling of crisis. If we assume, on the other hand, that change and instability reflect a normal condition, then instability does not pose a crisis situation.

Accepting continual change as a part of ongoing reality has ramifications for the organization's structure. As Orion White suggests, the organization's structure is likely to be in constant flux, where in effect, the structure becomes a process.⁵²¹ Following acceptance of the state of reality as in constant flux, a straight forward process approach to action would be proactive.⁵²² A proactive approach to action rejects the rationalist concept of a goal as a desired, realizable future state. The process approach to action sees goals as nominal. We must look at goals as nothing more than labels for what we are doing instead of as

⁵²¹ Orion White, Psychic Energy and Organizational Change, (Beverly Hills: Sage Publication, Inc., 1973), p. 34.

⁵²² Orion White, "Professionalization of Volunteer Organizations as a 'Problem' in the Theory of Human Action," (a paper presented at the Conference on Philosophical Issues in Voluntary Action, 14-15 November, 1980, sponsored by the Department of Political Science, The Center for Volunteer Development, VPI&SU; and the Virginia Foundation for Humanities and Public Policy, Blacksburg, Virginia), p. 18.

direct guides for our action. As White has observed:

...because the unconscious is unknowable, we cannot plan explicitly. What "ought" to be done can only be revealed in the process of doing. However, this does not mean that action is to be aimless and based totally on "feedback" or reflexive processing of feedback. Indeed, action must begin with an inspiration, and goals are the analogues for inspiration. If we look at goals in this light, as the expression of inspired consciousness, they can play an important role in facilitating action. What we must not do is take them seriously and base our assessment of success or failure on point-in-time assessments of how well we have attained them. To do so is to go too far in the use of the conscious attitude and assume that we can evoke the unconscious through purely rational, instrumental means. The harder we try in this manner, the farther we will get from having things as we wish.⁵²³

Consistent with a reality that is constantly changing, we must approach and use goals in an open ended way. To drive toward a goal as though it is concrete, is to suggest that reality is determinant. It leads to reactive, as opposed to proactive, action. Such activity, far from providing fruitful benefits, can only leave the organizational participant with a feeling of frustration and failure when the goals are not achieved. White has suggested that a "Next Step Model" is an appropriate alternative to the rational model that seeks stability and certainty. Here, the organizational participant, accepting the uncertain state of affairs, is willing to try out new things to see if

⁵²³ Ibid., pp. 16-17.

they work without trying to accurately foresee the future, develop a plan, and attempt to follow it to the letter. Instead, the approach is more that of "fire, aim, shoot." If it doesn't work, you try something else. It has been noted that some of the more successful private corporations, in fact, operate this way.⁵²⁴

A matter that is closely related to the conception of the organization as in constant flux where goals should not be used as direct guides for action is the conception of the meaning of a problem and problem resolution. The notion that a problem is something that can be solved is congruent with the rational conception of the organization and the vision of reality as determinant or closed. Within a Jungian framework, however, problems are in a certain sense insoluble. According to Jung, a problem state merely expresses the polarity of the archetypal nature of reality.⁵²⁵ Consequently, at the individual level problems cannot be solved in any determinant way, but can be outgrown through further psychic development. Within the organizational realm, a healthy attitude toward a problem state would acknowledge that problems are an inherent aspect of reality and that they cannot be solved on their own

⁵²⁴ Thomas J. Peters and Robert H. Waterman, Jr., In Search of Excellence, (New York: Harper and Row, 1982).

⁵²⁵ Jung, The Secret of the Golden-Flower, p. 92.

basis. Rather, a calm, wait and see attitude where one is able to tolerate ambiguity is a more appropriate approach to problems and their resolution.

The planning function characteristic of a balanced organization, should also be consistent with a conception of reality as in constant flux and where one considers goals as nominal only. Given that the human unconscious is unknowable, and that all change stems from a symbol generating process from deep within the psyche, the suggestion that any human being can predict the future is not tenable. Given this condition, what should the role of planning be within the balanced organization? Here, it seems to me, that we do not want to abandon any form of planning. Such a position would only tip the balance in the opposite direction. However, as with setting goals, which is a form of planning, one should not take it too seriously. To do so, only leads to feelings of failure and frustration. Peters and Waterman, in their study of excellence in American companies observed that the most successful firms, in fact, took a more relaxed position in regard to planning. In fact, in some of the most forward thinking firms they found no specific function designated for corporate planning. They noted that in firms where there was a reliance upon long-range planning, that planning tended to

become an end in and of itself. This might be expected if one views the environment as determinant and closed. What they found in the most successful companies was that planning was not used as a major input to the decision making process. Rather, the planning function was characterized as an attempt to recognize change as it was taking place. Such an activity is more consistent with acceptance of reality that is open ended and in constant flux in contrast to a vision of determinancy.

Another feature of the more balanced organization is the presence of some form of structured participation. The control and authority end of the continuum must be balanced by more freedom and participation. However, the form of participation must be structured in some way. To require full participation would merely tip the scales in the opposite direction, and a new form of imbalance would emerge. Integration and balance are synonymous. Further, the psyche is an open ended structure. Consequently, everyone seeks some form of structure in their lives along with freedom. What is important, within the organizational realm, is that the life of the unconscious be permitted to express itself alongside the conscious ego. Some form of order, however, must also prevail.

A recent story, reported in the press, provides an example that suggests that just as the human psyche cannot stand too much structure without adverse consequences, so also the individual cannot endure situations where there is no structure at all. The example comes from the state prison system in Texas, where, according to a Washington Post story, the state had been running the prison according to a tender system where inmates were recruited by the wardens to take charge of keeping the cell blocks clean and safe. This enforcement system had worked reasonably well in the sense that there have been no riots in modern history, and violence inside the prison walls has been very low. This is despite the chronic overcrowding and poor living conditions that have marked the Texas prison system. In 1981, a U.S. District Court Judge ruled that the state was, however, violating inmates' constitutional rights, in a variety of ways, and ordered the tender system dismantled. The previous situation is described in the Post:

For decades, the keepers of the peace inside Texas' legendarily harsh prisons were recruited by the wardens from the ranks of the inmates; the bigger and tougher, the better. Their job was to keep their cell blocks clean and safe, and if that meant resorting to some muscle, well then, the wardens knew when to look the other way.⁵²⁶

⁵²⁶ "When Inmates Quit Running Texas Prisons, Anarchy Came," Washington Post, 9 September, 1984, sec. A, p. 13.

The preceding suggests that the tender system had some faults. Critics of the system have charged that the "tenders were dictators...who built empires, brutalized rivals and used their protected status to extort everything from cigarettes to money to sex from weaker inmates."⁵²⁷ This system was extremely authoritarian and was obviously riddled with problems, however, it did provide a system of order, compared to the chaos that is now typical. Prison officials have described their current situation as battling anarchy:

Twelve inmates have been murdered so far in 1984 in the 35,000 prison system, equaling the previous record for a full year. Inmate stabbings and assaults on guards are running at twice last year's rate; racial gangs inside the prisons are moving into the enforcement and protection business, and wardens openly admit they are not sure how or when they will be able to restore control.⁵²⁸

According to one warden:

It is just the law of the streets in there, going by size and intimidation,....Under the old system,....,at least we picked who (the inmate enforcers) would be. The difference now is that they're picking themselves. And they're no good at it.⁵²⁹

⁵²⁷ Ibid.

⁵²⁸ Ibid.

⁵²⁹ Ibid.

The preceding is not to suggest that the inmate-guard system, was necessarily an appropriate method of obtaining order. I use the case merely because it illustrates that one extreme, insufficient structure, is no better than the other extreme. If there is no structure at all, one becomes a victim or is returned, so to speak, to a primitive level of functioning where the chaos of the unconscious reigns. Instead of total order, we have total chaos. In the Texas illustration, it should also be noted, however, that part of the extreme reaction to the new system may be related to the fact that the old system also represented an undue extreme.

As previously noted, in a balanced organization, a way to relate to the need for both order and freedom is to create forms of structured participation. Examples of structured participation are given by Orion White. He observes that particular matters of persona (standards to be adhered to) should be consciously designed through a process of structured participation. For example:

Such things as what, if any, uniform members shall wear, (as well as other matters of clothing policy), the language used between organizational members and with clients (.i.e., shall jargon be allowed, shall jargon be translated, if so, how, etc.), should not be presumptively set by tradition or by the role posture that organization members bring with them to the organization. It is perfectly possible and appropriate for all organization members to have a say in designing the masks that they shall wear and that they will be interacting with as they live out their work

lives in the organization.⁵³⁰

The preceding suggests how the organization can go about opening up questions of persona to participation. Apart from this, it is noted that ideally, in a more balanced organization, the persona ideals, standards, or requirements should not be too determinant. From a managerial perspective, a more relaxed posture will be more effective. The Lordstown case is a good example of a set of persona standards that were too one-sided (too absolute). The result cost the company millions of dollars.

From the individual's point of view it would be a good idea to constantly examine the "mask" he or she is wearing, in the form of the persona, to determine whether it may be becoming too mechanical, to see whether it may be affecting her or him in other aspects of life, to see if it is concealing the real nature of the individual from her or himself. In other words, we must keep a constant watch lest we begin to identify our egos with our persona roles. Recall, that regardless of the persona ideal, identifying one's ego with it will cause a problem for the individual. For example, if the organizational ideal is to be as participative as possible identifying with that position will blind the person from any authoritarian tendencies he

⁵³⁰ White, "Professionalization of Volunteer Organizations as a 'Problem' in the Theory of Human Action," p. 32.

or she has and such repression only draws out those characteristics in a more extreme manner than would be the case if one simply acknowledged their existence. Recall that from the Jungian perspective, all of reality is made up of polar opposites. Authoritarianism and total freedom are two ends of one continuum. Consequently, each person will tend to possess some of each of these two opposing characteristics. The point is to relate to this tension by acknowledging the presence of both in contrast to attempting to suppress either of them.

Another important characteristic of a more balanced form of organization that should be examined is the structure of communication and authority. This is closely related to the question of participation and order. Similarly, the model for communication and authority will be a form of open ended structure.

In the classical rational model, consistent with the hierarchical authority system, communication is largely closed. In the more balanced form of organization, communication will be more open. Instead of assuming that those at the top contain all relevant knowledge that is then communicated downward to subordinates, in the balanced organization, communication and information will be more reciprocal and circular. The communication model would, of

necessity, be open. It would be assumed that all organizational participants may have relevant ideas, information and resources which may be valuable and should be tapped. Information flow would be more circular than it would be linear, there would be, in effect, a feedback loop. In this vision, the authority figure becomes more a facilitator of information and resources than the image of the "boss" who makes all the decisions. In such a model, organizational authority would be functional only. As White has noted:

There would be no pan-organizational roles the objective of which is to foster, maintain, or protect the "integrity," "image," or "tradition" of the organization as an "institution"... Hence there would be no notion, as at present, of authority that entails deference, of authority that allows one to act "over" the other or "for" the other. Authority would be limited to responsibility to act through one's own role and to achieve the objective of that role.⁵³¹

The preceding is similar to Mary Parker Folletts law of the situation, where the requirements of the situation will determine who shall be responsible for authority. It is the order integral to a particular situation that one must follow, not the order of whomever holds the hierarchical position. Rather than the linearity of the rational model, a more circular form of behavior involving feedback among several participants would become the model for

⁵³¹ White, Psychic-Energy-and-Organizational-Change, p. 36.

communication and authority wielding. It should be recalled, that the purpose of a more balanced organization is not to further control people, but rather to permit integration of the unconscious.

In reference to the decision making process, a more balanced organization would relax the conscious attitude somewhat. That is, there should be less reliance on the rational, analytical model of decision making. Recall that in this model, all of the emphasis is on just two of the psychological functions, the use of one's senses (factual data that can be observed) and the use of thinking to make value judgments regarding one's perceptions. In a more balanced organization, the use of intuition as a means of perception and the use of feeling to make a value judgment would also be encouraged. Encouraging the use of each of these psychological functions is not only healthier for the individual, but should lead to more creativity and better decisions.

Creativity flows from the unconscious. Consequently, the best results cannot flow from a totally analytic approach where the senses are used exclusively over intuition. The noted Jungian scholar, Marie-Louise von Franz, has made an observation that illustrates how both sides of the psyche may be integrated to release creativity:

Only an inwardly open "naive" attitude to the unconscious on the one hand and an honest, conscientious, and painstaking devotion on the part of ego-consciousness on the other can bring the creative contents of the unconscious matrix successfully over the threshold into consciousness. Play, with neither plan nor purpose, is the best precondition.⁵³²

A relaxation of the unconscious should also produce better decisions. While Peters and Waterman, in their study of organizational excellence do not use this sort of language it is evident, in their critique of the rational model of decision making that they discovered a less analytical model in the more successful American companies. They observe that there is nothing wrong with rationality per se, but that it has led to an imbalanced way of thinking. Among other things, they observe that while every organization needs a good fact base for decision making, the rational approach leads to wrong headed analysis. Analysis that is:

...too complex to be useful and too unwieldy to be flexible, analysis that strives to be precise about the inherently unknowable.⁵³³

They also note that the bias for quantification is counter productive. Quantitative precision, they note, can only be gained by reducing the scope of the analysis. This leaves a

⁵³² von Franz, Projection and Re-Collection in Jungian Psychology, p. 89.

⁵³³ Peters and Waterman, In Search of Excellence, p. 31.

large part of the problem external to analysis. Consequently, decisions are made without a full picture. They also observe that the rational approach takes the living element out of the problem situation, that the emphasis upon analytical detachment rules out insight based on experience, and this leads to a real paralysis of action. Significantly, Peters and Waterman found that the more rational the organization, that is, those most focused, those with quantifiable mission statements and precise objectives did less well than those with broader, less precise, more qualitative statements of mission.

Another problem with the rational approach to decision making, according to Peters and Waterman, is that it tends to make people afraid to act, afraid to take risks, because the concept itself has come to mean the "right" answer. Perfection must be achieved the first time around, there is no margin for error; errors are punishable. Within such a framework it should not be surprising that organization members would be afraid to act. An emphasis on such a perfection, where a form of paralysis results does not permit the "Next Step Model" that is so essential in a dynamic reality as recommended by White. It is interesting to note, that similar to White's suggestion, Peters and Waterman observed that the most successful companies

interact, test, try, fail, learn, shift direction, adapt, and modify. On the other hand, the less successful and more rational companies analyze, plan, test, specify, and check - an approach that impedes action and cannot succeed in a changing environment.

In addition to the preceding, a striving for risk free precision in an attempt to find the perfect answer, may have some unhealthy consequences for the individual. The mark of an integrated personality is the realization and acceptance that one is merely human, not entirely good and not entirely bad, and the drive for precision and perfection tends to blind the individual from the shadow side. It is far healthier, to this author, to work for an organization where risk taking is encouraged and making errors does not necessarily subject the individual to disciplinary punishment.

In addition to the preceding characteristics that might feature a more balanced organization, I believe that until the sexes are more equally represented in the most significant echelons of the organization that a truly balanced organization is not likely to be achieved. Considering the fact that it is the feminine principle that must be introduced into the organizational world and be permitted to live and express itself, since that is the

principle that is missing, women have a very important place in the integration process. As noted previously, real changes stem from the individual through a symbol generating process from the unconscious. Before a symbol reflecting something entirely new can emerge, there must be a union of opposites. The union of opposites that we are referring to here, in order to achieve a more balanced organization where the life of the unconscious may be expressed, is a union between the masculine and the feminine. Something expressing both sides must emerge before there will be a reconciliation of these opposites. The mutual attraction, despite the natural opposition, between the feminine and masculine provides us with a hope for the future, that a symbol reflecting both sides will emerge. As Jung observed:

As numina, anima and animus work now for good, now for evil. Their opposition is that of the sexes. They therefore represent a supreme pair of opposites, not hopelessly divided by logical contradiction but, because of the mutual attraction between them, giving promise of union and actually making it possible.⁵³⁴

Merely filling the ranks with women, however, is not a certain solution. It must be noted that, perhaps, because the masculine has been so over valued in western civilization and the feminine so denigrated, many women have identified their own ego's with the masculine position. In

⁵³⁴ Jung, Alion, p. 268.

the process, the animus has emerged or been experienced in too masculine a manner. Consequently, the innate feeling side of the woman has been repressed, and many women such as these have sought professional prestige in order to share (or perhaps even subsume) power with (over) men. This, of course, is counter productive. Such women only sever a part of their own wholeness. Further, the over-masculinization of the rational organization cannot be corrected with more masculinization. The woman who enters the professional world must be careful not to sell herself to the false promise of power. In effect, the woman cannot identify her own ego with the animus. However, if the woman is to integrate her own unconscious, the animus masculine must be acknowledged and permitted to live also. A woman, by nature, is more receptive to the world of the unconscious, that is one reason why her presence within all echelons of the organization is so important, but she must not sink too far into the unconscious either. Consequently, an entirely passive position will not do, either within the organization or in the woman's individual personal life. If the transcendent function is to manifest, thereby permitting the integration to occur, some form of action must be taken. Intellectual reflection alone is insufficient. Consequently, passive acceptance of male prerogative, in

contrast to animus encounter, also will not do. The woman must take a centered form of action. More specifically, I am suggesting that the woman cannot accept the traditional role and serve as an "anima woman." Recall from earlier chapters, the "anima woman" receives the projection from the male's unconscious anima. By so doing, she merely automatically plays back, or mirrors, whatever image the male has of himself regardless of the validity of that image. Serving as the "anima woman" is detrimental to both sexes. The woman is not permitted to realize her genuine self, and in the process reinforces the unconsciousness of the male as well. There is no development for either. Refusing the traditional role may pose a particularly painful situation for the woman, because refusing to receive the male's projection usually causes friction in a relationship, and relationship concerns are by nature central to the woman.

The woman who refuses the role of "anima woman" within the organization, may be particularly upsetting to the male, if he is used to thinking of feminine receptivity as yielding to male suggestion and prerogative. But genuine centered feminine receptivity does not mean passive and unquestioning acceptance of male authority. Feminine receptivity is that quality that yields a more open

acceptance of new ideas and ways of doing things than the more conservative approach of men.⁵³⁵ Because of this characteristic, a centered woman can have a very positive effect on a man's mind. Consequently, women and men working together and complementing each other's natural strengths, can be very creative and productive.

Acceptance of women who will not carry the "anima" projection may not be an easy path for either of the sexes. There will be conflict. The integration process, however, is never easy, and is in fact marked by a good deal of pain and personal conflict. However, if the tension between the opposites is held long enough, the transcendent function will manifest. What I am suggesting here, is that the feminine presence within all echelons of the organization should enhance the integration process. But a caveat is provided, one should expect some conflict. Within a Jungian framework of the organization, however, this should be expected and is considered normal. The promise of the future is bright, if the conflict is held long enough and consciously by both sexes, it will activate the transcendent function and produce a new life giving symbol.

⁵³⁵ Marie-Louise von Franz, Shadow and Evil In Fairytale, (Irving, Texas: Spring Publications, 1980), pp. 69-70.

The preceding pages suggest what form the structure of the balanced organization may take. Consistent with the preceding, it might be asked what would constitute the ideal Jungian manager. Before concluding this chapter, I will attempt to address such a vision. Of course, the ideal Jungian manager would be a very centered person, someone who in fact recognized her or his own polarities, was conscious in other words of the shadow side. This condition in and of itself tends to create a calm atmosphere around the centered person. When an individual projects the shadow side onto another individual it creates a friction that is detrimental to both parties. The conception of authority in the persona of rationality is dictatorial. In the Jungian manager, authority would flow naturally from the center of the individual and would be accepted because it would be respected. In a centered personality, the individual will possess a certain humility emanating from the realization that one is in fact a human being, not perfect and not without fault. The Jungian manager would not carry an air of omnipotence. Consequently, you could expect the Jungian manager to actively solicit information and the opinions of his or her designated subordinates before making decisions. Reflecting such a state, one would expect a very open and circular communication network. However, respecting the

rights of the individual, the Jungian manager would not insist upon participation from individuals who do not wish to be actively involved in decision making. The Jungian manager would refrain, however, from treating such persons as children. Rather, he or she would encourage as much independent judgement from the individual as it appeared such a person could handle. And when an extremely dependent person refused to be involved in decisions that affected their own job, the manager would make it clear that the individual must assume responsibility for her or his own feelings in the event that they were unhappy with the outcome of any decision that they refused to be a part of. The Jungian manager could also be expected to respect and recognize individual differences. Accordingly, he or she would attempt to create an environment permitting individual expression and different modes of perceiving and responding to organizational situations. Communication skills would be extremely important as well as conflict resolution skills. Consistent with the conception of a dynamic environment, the Jungian manager would possess a high tolerance for ambiguity. Of course, the expression of genuine feeling would not only be tolerable but encouraged. Finally, the Jungian manager would not shrink from change but would be its harbinger. In other words, he or she would acknowledge instability and change as a natural state or condition.

As noted in chapter one, the work of Karl Weick shares some important similarities with a more Jungian approach to organizations. Weick does not acknowledge the unconscious with Jungian terms and references, but in effect, he acknowledges it by suggesting that the human mind does not function in a purely cognitive fashion. Accordingly, his work can provide some useful insight into the effective management of organizations. Consistent with a Jungian critique of rationality, Weick contends that the rational approach to organizations is unsound in assuming that the future can be consciously planned in such a manner as to yield predictable human behavior. Reality is not concrete or stable enough to be planned rationally. His work suggests that just as reality is not stable, the human mind does not function in an orderly manner. Reality is something that we enact continuously. He has coined the term enacted environment to suggest that we create our own environment to which an organization system consequently adapts. This is not an orderly process. Rather, we act and then think, or reflect, upon what we've done and then attempt to impose some order on this process by labeling our actions the product of a rational process. What we label as goals are just the product of retrospective reflection. In other words, we tend to look back on a very chaotic

situation and see order where none exists. There is a tendency to credit any success with order, and this tendency will create problems if there is a concrete attempt to impose some form of order on what amounts to a structurally loose enactment.

I think it is useful to review Weick's concept of a self-designing organization, because it provides a realistic image of what life in a less rationalistic organization is like. Weick makes an initial distinction between the rational model and the self-designing model that provides a preview to the self-designing organization. The traditional organization is defined as inflexible and its characteristics include borrowing solutions rather than inventing them, dwelling on constraints rather than opportunities, defending past actions rather than devising new actions, cultivating permanence rather than change, and searching for final solutions rather than continual experimentation. The traditional organization, he maintains, is a frozen organization that cannot face a swift change in the environment. It does too little, too late, and consequently fails. In the self-designing organization the negative pattern of the traditional organization is reversed, and one begins to look at the organization in a different way, a way that lends itself to finding new ways

of acting. Consistent with the assumption that reality is a constant flux that we create ourselves in contrast to a concrete determinant structure external to ourselves, the self-designing organization is a continual process that never really stabilizes as long as reality is a changing environment. It is a strategy, he contends, as much as it is an object and it is not obvious what it will be like.

Weick articulates four principles of the self-designing organization.⁵³⁶ First, he notes that the traditional formula for organizational change is to unfreeze, change, and then refreeze. In the self-designing organization, one recognizes initially that whatever structure you begin with will have to be modified in the face of an uncertain environment. Consequently, the organizational participant must be educated to decommit themselves. The only way to keep fluid is to establish some form of structure and then train people to doubt it. The second principle of the self-designing organization is that quantities do not generate designs. What he means here is that problems can not be solved by redoubling efforts; quantities can not change patterns. For example, pouring money into a defective system just magnifies the defects. Rather, Weick contends

⁵³⁶ See "Organization Design: Organizations As Self-Designing Systems." Organizational Dynamics (Autumn 1977): 30-46.

that discrediting what you know for certain and treating as certain that which you doubt will better enable the organization to generate more new designs to meet unexpected contingencies. Third, self-design requires some inefficient acting. Experimental designs must be encouraged and in order to do this it is essential to break out of the standard pattern. In so doing, one moves away from the norms of accountability. Variation is never permitted by the standard patterns that are innate to traditional accountability requirements. However, combining things in new ways is necessary in order to develop new designs and this isn't possible if variation is prohibited.

Consequently, initial inefficiency, as well as mistakes, are essential in order to develop new designs. Fourth, self-design requires superstitious acting. That is, in order to break out of fixed patterns and forget old ways of doing things, we need to intentionally forget the standard way of doing things and cultivate more random behavior. Weick argues that it makes more sense to act in a superstitious way than to act rationally because we can't learn new ways of doing things if we rely on past actions and standardized methods.

Clearly, Weick's work is a serious departure from the rationalist, functionalist paradigm. There is no fixed

reality external to the individual. Rather, we create our own reality through our subjective experiences with ourselves and others. Consequently, there is no way to determine the future and plan everything ahead of time and expect it to work as planned. Instead, we figure out what our design really is as we go about implementing it. In this way we create our own reality. Regardless of what you may have developed beforehand, how it works will depend on how it is received and perceived by people. In effect, we generate new alternatives and test them against the requirements and constraints perceived by people. Such perceptions will always be intersubjective. Given Weicks frame of reference and intersubjective reality, the Jungian manager, must acknowledge and be comfortable with a very dynamic, and at times disorderly environment, and he or she must be there to provide a centered calmness to help ease the way for those who feel less secure with instability and disorder.

CONCLUSIONS

Once again I think it needs to be noted, that the final form that a balanced organization will take cannot be accurately foreseen. In spite of this I believe the preceding discussion on the form of the balanced

organization in relation to such things as the structure for authority, participation, and communication, and the functions of planning, decision making, and the like falls within the Jungian framework and represents a relaxation of the conscious attitude that is so one-sided within the rational organization.

The vision of the balanced organization, from a managerial perspective, is a vision of constant change and volatility, where employees are encouraged to take risks and experiment without being punished. It is a vision where planning and decision making are approached from an open perspective, where goals are used as guides for action and not as determinant objects. It is a vision of structured participation, where the need for order and freedom are balanced. It is a vision marked by men and women working side by side in a complementary manner, capitalizing on their mutual strengths, permitting a balanced picture of any problem situation to emerge. Of course, it is not a vision without conflict. Such is not the nature of reality.

As noted previously, what we need is some form of middle approach to the contrasting opposites that reflects both the feminine and masculine principles. Here, I believe it is important to emphasize that in the integrated life there is a continual balancing of opposites. Accordingly,

if we wish to integrate the unconscious into the organization it is necessary to relax the conscious attitude a bit. This has important implications for administration as the preceding suggests. Management must involve a continual balancing of opposites, where it is recognized that it is really not possible to develop absolute rules that will be valid for all situations. As Jung has observed, "we have to learn to think in antinomies, constantly bearing in mind that every truth turns into an antimony if it is thought out to the end."⁵³⁷ What this means is that one end of a continuum can change into its opposite, if too much pressure or emphasis is constellated at either end. We saw an example of this in the Lordstown case. Too much emphasis was placed on maintaining order in a highly authoritarian, disciplinary manner. The result was a form of chaos that cost the company dearly. What we need is a more relaxed set of persona standards. Given the compensatory nature of the psyche, a more middle position will not create the need for extreme counter positions or reactions. The Weberian rational model puts too much emphasis upon the order end of the continuum. However, it would be folly, in my opinion, to dispense with all forms of order. This would only lead to anarchy and chaos. Rather,

⁵³⁷ C. G. Jung, Forward to Depth Psychology And A New Ethic, by Erich Neumann, p. 14.

we need to relax the rational attitude a bit and allow the unconscious its identity and expression, so that the pendulum may swing more toward a central position. This should result in a more resilient organization, one marked by spontaneity and creativity.

Another continuum that needs to be addressed is the objectivity, subjectivity dyad. It is evident that when the individual identifies with the need to be objective and impersonal that the feeling function is repressed. Apart from the individual's need to experience and express feeling, there are also times when it is not in the best interests of the organization to follow strict rules of impersonality. Taking a client oriented service organization as an example, some set of rules must be adhered to in order to determine such things as eligibility for the service and the like. This is particularly true when there is a large potential clientele. Otherwise, the process would be chaos, which is as detrimental to the clientele as anyone else. Furthermore, rules are necessary for impartiality and fairness. However, so that the pendulum does not become fixed at the far end of the order and objectivity continuum, we must relax the conscious attitude and permit a mechanism for allowing the use of human judgment. There must be a vehicle for exceptions to

the rules. To permit the expression of feeling will not only enhance the individual but the organization and its mission as well.

Finally, addressing the picture from the individual's need and perspective, I do think that the path that will lead us in the right direction is to be found within the gestalt school. This approach opens up the individual to experience and feeling, moving the person away from a totally intellectual position and collective existence where it is impossible to realize one's wholeness. As we have seen this is essential in order to integrate the unconscious to the conscious personality. A realization of the feeling function is particularly important since one cannot get to the shadow except through feeling, and it is the properly developed anima that provides the necessary positive burst of energy to hold the two contrasting sides of the psyche in balance.

The gestalt approach has been referred to as practical Jungianism. In fact, the parallel between the two is striking. As noted in the introduction of the dissertation, the Jungian approach to organization's requires that the focus be on the individual in contrast to the traditional managerial emphasis upon organizational effectiveness. The personalist and process approach of the gestalt orientation

meets such a condition. It stands in stark contrast to a goal oriented system that places the ends of the organization before individual need. In fact, Herman and Korenich's work is a radical departure from the emphasis of a number of decades on increased planning, control, and other forms of regulative activity designed to produce predictable results,⁵³⁸ where there is no vision of the individual as an integral being. The gestalt work also stands out as a departure from the conventional view of organizational change. Within the gestalt orientation, consistent with the Jungian perspective, structural changes are relatively futile unless they stem from individual change.

Herman and Korenich's work is a very encouraging sign for the future, it suggests that genuine change may be on the horizon, that a significant movement away from the one-sided rational organization is underfoot. There are no prescriptions for behavior in the gestalt orientation. Consequently, there should be less incentive to slip into the collective, becoming blind to one's own innate character. Rather, the individual is encouraged to discover and develop their own unique personality. Recall that once

⁵³⁸ Stanley Herman, "Toward A More Authentic Manager: Using Gestalt Concepts For Management Style In Consonance With Individual Personality." *Training and Development Journal*, June 1980, Vol. 34, No. 6, p. 123.

the individual becomes more conscious of the full personality a conflict between the opposites is waged, that if consciously endured for a sufficient period will produce the transcendent function and an entirely new attitude. If enough people within our organizations begin to consciously relate to the feminine and masculine sides of their own individuality, ultimately a union between these opposites will occur. If enough individuals are involved, a life giving symbol will be born that will revolutionize our culture.

CHAPTER IX

OVERVIEW AND CONCLUSIONS

In this dissertation, following Jungian depth psychology, I have used the dialectical structure of the human psyche as a foundation to illustrate some problems that develop when the individual identifies her or himself with the rational organization. Essentially, I argue that the unconscious side of the psyche is not acknowledged, and is in fact suppressed, by the rational form of organization. The consequences for the individual have serious side effects. Specifically, the human individuation process is obstructed and the feeling side of life is sacrificed. Basically, the rational organization represents an over assertion of the conscious attitude, that, if adhered to, leads to an imbalance in the psyche. This leads to a negative manifestation of the unconscious both inside and outside the organization. In order to correct this situation, a more balanced form of organization needs to be realized, a form that will allow the unconscious side of the psyche a wholesome expression. If the human individuation process is to proceed normally, the unconscious must be

integrated into the conscious personality. Just what form the organization will take in order to facilitate, instead of obstructing, the individuation process cannot be predetermined exactly, nor predicted successfully. This is because all real change flows from deep within the unconscious through a symbol generating process, and it is not possible to formulate, rationally, a symbol through an intellectual process. It is evident, however, that the rational, masculine model of organization that heightens thinking, order, authority, objectivity, and impersonality must be mediated by a more feminine, subjective, feeling form of participative structure and process. The Gestalt school of psychology and management provides a path that may guide us toward a healthier more balanced form of organization. The Gestalt methods are particularly significant because they encourage a wholistic realization of one's personality and a genuine opening up of feeling, both of which are prerequisites for the integration of the unconscious.

In these last few pages I wish to direct my attention toward what I believe the significance of the Jungian approach to organizational life is.

The power of organizations in our highly collectivized society cannot be overlooked. There is almost no aspect of

our modern life that is not somehow touched by an institution that functions through a large organization. The pervasiveness of the large organization, in and of itself, poses genuine problems for human individuality. It appears that any large collective enterprise may hold a somewhat magnetic pull on the individual, and if the individual begins to identify her or himself with the organization the human individuation process is obstructed. In fact, it appears to me that the rational model and its persona type requirements may actually impede the natural compensatory function of the psyche. Given the presence of so many large organizations in our society, the threat to individuality and the denial of the unconscious may result in some important adverse consequences for the whole society. Consequently, I believe that we need to pay careful attention to how the organization affects the individual.

Regarding the compensatory nature of the psyche, unless we begin to allow the expression of the unconscious in the organization, the compensatory function will cause a negative reaction from the unconscious. As Jung observes, whenever the conscious attitude becomes too one-sided the compensatory function will appear in the form of a negative counter function. If we do not open up the organization to

the genuine experience and expression of feeling, we may find ourselves at the mercy of the negative forces of the unconscious. During this highly rational epoch in western civilization, the unconscious has been genuinely feared by mankind. I believe, however, that the consequences of a continued repression of feeling and the unconscious is much more fearful. Recall that whenever too much emphasis is placed on one end of a polarity, it can snap into its opposite. Is it not possible that the everyday occurrence of rape, and the heinous pedophilism that now marks our society may not be the beginning of an enantiodromia? I believe this is worth our serious consideration.

What can we do about all of this? Given the nature of genuine change, we cannot rationally plan a new form of organization that will take care of these problems. However, this does not mean that we should do nothing at all. The extent of our highly technological society and the power of large organizations may actually be impeding the natural compensatory function of the psyche. Consequently, we must seek to find ways to relax the over assertion of the conscious attitude so that the unconscious may function on an equal par. I believe that the work of the Gestaltists, the practical Jungians, so to speak, is most encouraging. This work suggests that the symbol generating function that

is so essential for genuine change is beginning to surface. Recognizing that the rational organization obstructs the individual's wholeness and suppresses feeling, the Gestalt school is actively developing methods to help relax the "conscious cramp" in the psyche so that the life of the unconscious may be expressed. What we can do is to further encourage this sort of work wherever we find it.

One final word of caution, one cannot mandate the human individuation process within the organization. The psyche cannot be manipulated in such a manner. The archetype of the Self is the controlling center of the psyche and its self-regulating process, not the ego and its consciousness. I believe it would be a tremendous act of hubris to establish a sort of "human individuation function" within the organization. The individual must find his or her own unique path to genuine individuality and wholeness. Furthermore, all psyche's are not created equally. Some people simply cannot encounter the real Self and become more conscious of their own unconscious without disastrous results.⁵³⁹ However, to the extent that the rational organization model impedes the human individuation process, and it seems clear to me that it does, we must seek to find ways to remove these obstacles. If we remove the obstacles

⁵³⁹ Jung, Two Essays on Analytical Psychology, p. 111.

to genuine positive expression of the unconscious, the rest will take care of itself.

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THE PERSONA OF RATIONALITY

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(ABSTRACT)

In this dissertation, using Jungian depth psychology, I use the dialectical structure of the human psyche as a foundation to illustrate some problems that develop when an individual identifies her or himself with the requirements of a rational organization. I argue that the unconscious side of the psyche is not acknowledged, and is in fact suppressed, by the rational form of organization. The consequences for the individual have serious side effects. Specifically, the human individuation process is obstructed and the feeling side of life is sacrificed. Basically, the rational organization represents an over assertion of the conscious attitude, that, if adhered to, may lead to an imbalance in the psyche. Consequently, a negative manifestation of the unconscious will be realized. In order to correct this situation, I contend that a more balanced form of organization is needed. A form that will allow the unconscious side of the psyche a wholesome expression. If the human individuation process is to proceed normally, the unconscious must be integrated into the conscious personality. Just what form the organization will take in

order to facilitate, instead of obstructing, the individuation process cannot be determined exactly, nor predicted successfully. This is because all real change flows from deep within the unconscious through a symbol generating process, and it is not possible to formulate, rationally, a symbol through an intellectual process. It is evident, however, that the rational, masculine model of organization that heightens thinking, order, authority, objectivity, and impersonality must be mediated by a more feminine, subjective, feeling form of participative structure and process that encourages a wholistic realization of one's personality, and a genuine opening up of feeling, both of which are prerequisites for the integration of the unconscious.