



Losing your self: managerial persona and shadow pressures killing responsible leadership

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Abstract

Purpose – The purpose of this paper is to present a case study of a specialist at a research institution turned into an unwilling manager who lost her Jungian self under the managerial persona and shadow pressures of the organization. The findings lead to a personal development model.

Design/methodology/approach – The problem and solution are translated into Jungian language, which fits with the Buddhist approach chosen by the interviewee. The case study looks for answers to questions: How responsible should individuals be? How far should they go: blow the whistle? Is responsible leadership possible in an organization whose ego is in the powerful grip of its persona and shadow? What is the role of individual/group/organizational/societal unconscious in striving for responsible leadership? Can an organization become aware of its persona and shadow and develop into an enlightened self?

Findings – Individuals can take responsibility for the less powerful but not always for the more powerful. Whistle-blowing may be counterproductive. Responsible leadership is possible, if individuals/groups/organizations/societies are mature enough to become aware of their persona and shadow to free this energy for responsible behaviour. A Jungian-Buddhist personal development model is built.

Research limitations/implications – Single case study results are not generalizable, but the presented problem may be common in research organizations. The model requires further empirical support.

Practical implications – Holistic personal development: “Loose (don’t lose) your self. Shelve your persona! Don’t fear your shadow; learn to know it!”

Originality/value – The paper presents a novel account of presenting and solving a real-life managerial problem through integrating Buddhist and Jungian knowledge, and introducing a Jungian-Buddhist model.

Keywords Leadership, Self development, Jungian psychology, Responsible leadership, Managers, Self, Ego, Persona, Shadow

Paper type Research paper

Introduction

A fragile Jungian self of an individual is vulnerable to external pressures to conform particularly in tightly knit, well-established organizations. This paper presents a case study (Yin, 2003) of a responsible specialist in a research institution turned into an unwilling manager who lost herself under the managerial persona and shadow pressures of the organization – and of her survival attempts. The specialist is a friend of mine and turned to me at the time she realized how she could solve her problem. In this paper, her problem and solution are translated into Jungian language because the approach she chose to solve her problem fits well with the Jungian approach.

This case study searches answers to the following questions:

- (1) How responsible should an individual be?



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- (2) How far should she go: blow the whistle on the whole well-adjusted, respected organization and never get another job? Or just quit?
 - (3) Is responsible leadership possible in an organization whose ego is in the powerful grip of its unconscious persona and shadow?
 - (4) What is the role of an individual, group, organizational and societal unconscious in striving for responsible leadership?
 - (5) Can an organization become aware of its persona and shadow to such an extent that it could develop into an enlightened self?

The paper uses Jung's (1958) concepts of ego, persona and shadow, as explained by Ketola (2008, pp. 200-2). The mainly conscious ego of individuals follows the reality principle, sticking to the facts without trying to imagine, pretend or lie or distort the reality in any other way. The ego has to deal with a partially conscious persona (the mask worn by actors in ancient Greek drama), which is the face that the individuals wear to meet the social world around them. The persona wants to show only the best sides of the individual to the external world, as if human beings were only what they would like to look like. The persona is the public person. On the other hand, the ego casts an unconscious shadow, which is the ego's backside. The shadow is everything that the ego is not, both good and evil, and therefore, unacceptable to the ego. Since humans generally aim at developing their conscious ego towards a good self-ideal, their shadows store a great number of subconscious aggressive counter-reactions. The self is the mentally developed ego, which develops by the ego becoming conscious of the unconscious shadow and integrating it and other archetypes into its conscious side. The self is the holistic psyche of an individual, which, with its inner power, defeats the pretentious shell of the persona. Human behaviour can be translated through the interplay between the ego (conscious I), persona (preconscious public I), shadow (unconscious I) and self (further developing ego).

Rozuel (2010) has analysed the moral character of several managers using Jungian concepts, but it would also be possible to use these concepts to study groups and organizations. The Jungian approach distinguishes three levels of unconscious: personal, cultural and collective. Jung himself focused on the personal and collective unconscious, but he did include the cultural unconscious in his schema of the psyche (Singer and Kimbles, 2004a). Jung's successors have investigated the cultural unconscious further (e.g. Morgan, 2000; Singer and Kimbles, 2004b). The contents of the personal unconscious are different for each individual, but the collective unconscious is identical for all humans. When individuals act in social settings they are influenced not only by the personal and collective unconscious but also by the cultural unconscious, which is shared by a group of people but varies from one culture to another (Ketola, 2008). The cultural unconscious can refer to groups of any size in any kind of social setting. In the context of this paper, the cultural unconscious embraces the departmental, unit and organizational unconscious.

Hence the Jungian concepts of ego, persona, shadow and self can be used to describe the cultural unconscious of organizations and their units and departments. Organizations are made of individuals, and they develop an organizational identity of their own from their founders' and leaders' values, identities and missions, from the organization's historical experiences and from the organizational culture. The organizational identity has its psyche with the ego, persona, shadow and self. Within an organization, different kinds of group identities develop (Nkomo and Cox, 1996; Polzer *et al.*, 2003) with their own cultural unconscious. In the case organization the

formal, hierarchical groups consisted of units and departments. Organizations and their groups tend to develop also informal identities (Christensen *et al.*, 2007) with their own unconscious that may have great power and influence. However, for the sake of the managerial (as opposed to leadership) emphasis and simplicity, this paper focuses on the formal organizational, unit and departmental unconscious. Another, leadership-emphasized paper could be written on the workings of the unconscious of the informal organization and its groups.

Case study of a responsible specialist turned into an unwilling manager

Case organization and the interviewee

The organization studied in this research is a medium-sized research institution, which cannot be described in detail to protect anonymity (Hoyle *et al.*, 2001). The institute was organized into three levels hierarchically: organizational, unit and departmental levels. The units and departments did not have contacts or cooperation with each other, or any peer support horizontally as other units and departments were regarded as competitors and enemies.

The case study consists of a Jungian analysis of an in-depth interview with a research leader turned into a departmental manager at this organization. The interviewee will be called Laurie. She specialized in corporate responsibility (CR) research. Her independent CR specialist job was suddenly topped up with the managerial duties of her department.

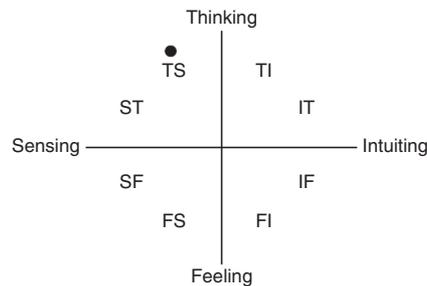
Earlier Laurie was a research leader with a research group of eight to ten junior researchers. Now she became also the head of all other research leaders (including three former departmental managers) and the whole department with its 60-65 staff. This additional managerial task required work for about 40 hours/week, and should really have been a full-time job, but the unit had decided that it could not afford to employ full-time managers, and instead loaded its current employees with the additional duties. Most senior employees appointed departmental managers gave up most of their other duties in order to be able to cope with the workload. Laurie's true mission was her CR research, which she did not want to give up.

Research framework

Laurie's case will be interpreted through two Jungian theories: the problem situation through the Jungian organizational psyche consisting of ego, persona, shadow and self, explained above; and the problem-solving process and Laurie's personal development process through Jungian ego functions, illustrated in Figure 1.

Jung (1971) singled out four ego functions: thinking (T), feeling (F), sensing (S) and intuiting (I). Thinking uses logic to make sense of the world; feeling rationalizes through value scales like pleasant-unpleasant or good-bad. Both thinking and feeling are rational, organizing activities, but sensing and intuiting are irrational, perceptive actions. Sensing deals with external sensory inputs; intuiting learns from internal unconscious processes (see also Ketola, 2008). To the resulting eight ego function combinations presented in Figure 1, Jung added introvert and extrovert attitudes, thus producing altogether 16 alternative ways of behaviour. However, since we are born with either the introvert or extrovert attitude any one person has only eight possible modes of behaviour available to him/her.

The horizontal axis of Figure 1 illustrates the complex relationship between individual experience and reality raised by phenomenological psychology (cf. Giorgi, 2009): the further to the right towards intuiting an individual's principal mode is, the



Note: ●, Laurie's principal mode as research group leader

Source: Basic figure of Jungian ego functions from Ketola (2008, p. 204)

Figure 1.
Initial setting in the
Jungian research
framework

less reality-based sensing takes place in her data collection process – however, intuitive people grasp invisible signs better than sensing people. The vertical axis of Figure 1 shows how an individual analyses the data she has collected: either through the processes of rational thinking or evaluative feeling.

The following analysis of Laurie's ego functions was conducted in cooperation with Laurie. I explained the Jungian ego functions to Laurie and through discussions we reached the shared conclusions below.

Laurie was an introvert. Her strengths lay in the top part of Figure 1. Laurie's most developed function was thinking (T). At work she built models and theories, and implemented them to companies through the sensing (S) function. As her dominant function was T and supportive function S, the result was the thinking-sensing (TS) mode of behaviour, which implied that her approach constituted deductive research.

Although Laurie had not put her intuiting function (I) much into practice at work, she knew from her philosophical thinking-intuiting (TI) interests that it was an untapped potential for her. Instead of keeping the TS work mode separate from her private life's intuitive thinking, she could start thinking intuitively at work, and thus making the TI mode active at work.

Laurie's greatest strength was introvert thinking, which she could complement with sensing and, potentially, intuiting. According to Jung (1971), the most undeveloped mode of behaviour is the opposite of the most developed function and attitude. Laurie's greatest weakness was extravert feeling. This mode consisted of her least developed feeling function (F) and extravert attitude, which lay deepest in her unconscious. It caused her greatest suffering because it had the same energy charge as the dominant function, but remained an unconscious shadow force (see Jung, 1971). The ethical conflicts of right/wrong caused her problems with others. She had very strong values and believed in universal ethics, which fitted well with her CR researcher's role, but made it impossible for her to accept weak or changing values and relativistic ethics. This is evident from her reactions to the managerial persona and shadow pressures exerted on her by the organization and unit, respectively. Laurie listed the pressures and I organized them as described in what follows.

Organizational persona pressures on a manager

The organizational persona pressures on the managers were similar irrespective of the department or unit they were situated in because the preconscious persona of an

organization has its roots in the organizational culture (cf. Schein, 1992; Whetten, 2006) and is reflected on the personas of the units and departments. The organization, the units and the departments exerted four kinds of unspoken persona pressures on their managers, including Laurie:

- (1) "Pretend to everybody that everything is fine at the department, unit and organization". The implicit motto was: image is all that counts! – however, Laurie could not pretend. She was like an open book. Her whole appearance, behaviour and words revealed that things were not well. This worried some of her subordinates, amused her research leaders and irritated her superiors who wanted to portray an impeccable image to the other units, organization and external world.
- (2) "Do not bring up any problems at any departmental, unit or organizational meeting, whether formal or informal". The implied message was: problems are taboos! – however, Laurie could not keep quiet, but instead brought up the problems she had encountered. This angered not only her superiors, but also many others who were involved in these problems, even the sufferers, because that was not the customary way of dealing with problems.
- (3) "Pretend to read all the massive details in dozens of computer systems accounting for all your staff's every working hour, travel expense, invoice, etc., that you must accept with your electronic signature" – however, Laurie could not pretend to be able to do the impossible, said so and asked for advice. The only advice she got was to shut up and sign.
- (4) "Pretend to be in charge although you have no power" – however, Laurie could not pretend to be in charge. She did not have any power; all power resided with her superiors. She was just an (electronic) rubber stamp, and she let everyone in the organization know it. This angered her superiors and many of her subordinates because they wanted to have a figurehead.

Laurie's inability to pretend and uphold a glittering image of the department, unit and organization within the organization gave her a reputation of being an incompetent and naïve manager.

Organizational shadow pressures on a manager

The shadow pressures on the managers varied within the organization depending on the target and on what would be most effective way of coercing him/her. Since the shadow is unconscious, its workings can be devious, and not in the conscious control of the oppressors who subconsciously find the individuals' weakest spots through which they can dominate them to satisfy their own secret desires.

The organization was hierarchically too far away to put any shadow pressure on Laurie. Moreover, at the organizational level the persona ruled, not the shadow. The unit, on the other hand, had a direct interest in its departments and their managers. Because of the incompatible position of this particular department within the unit and the longstanding grudges between the unit's director and the department's former managers, the unit exerted four kinds of shadow pressures on Laurie as the new manager:

- (1) *Blackmail*: "Take this additional managerial job or the department will be closed down!" – Laurie felt she had to take this management task to save the creative and productive department she had become attached to, although

she did not want to as she was already working 70 hours a week in her specialist job. She was forced to make the decision and sign the agreement there and then. Afterwards, one of her experienced research leaders told her that she had been deceived: if she had refused, they would have moved on to blackmail someone else as the president of the organization would not have allowed such a successful department to be closed down. She had been naïve, but earlier events suggested strongly that the unit could at least have broken the department into parts and relocated its individuals to other departments.

- (2) *Backstabbing*: “Listen to and accept the critical comments made of your department’s research leaders who are not present to defend themselves!” – Laurie could not stay quiet but defended her research leaders strongly with rational arguments, which made her unit superiors once admit that no one is completely evil – even devils have some acceptable qualities – but also dig up even more critical arguments further from the past to stain the research leaders’ reputation. It was a never-ending circle of criticism resuming at every meeting.
- (3) *Betrayal*: “Give us [directors] information with which we can sack the people we do not like!” – Laurie steadfastly refused to become a snitcher. She knew that no one in her department deserved to be dismissed: everyone worked very hard and pulled more than their weight, meaning that the department contributed much more to the unit than its share of staff would have necessitated. She stated this fact very strongly time after time, which infuriated the unit directors – as well as the other departments’ managers who did not like to hear about one department’s superiority, however well it was established on statistical facts. Her fierce way of defending her staff against unfair dismissals led to her jeopardizing her own job, not only as a manager but also as a specialist: the continuation of her employment was questioned.
- (4) *Intimidation*: “Force your opinionated research leaders to shut up!” – once again Laurie refused to obey. She maintained that despite their loudness and bypassing of her in the chain of command, her research leaders always had a point in their arguments. She suffered from the fact that the department did not have one voice; instead, all ex-managers declared freely their own opinions to the unit and the organization, often on the e-mail with lots of cc’s, but sometimes behind her back. On the other hand, the ex-managers had decades, compared to her years, of experience on the organizational issues. Their views were most welcome, but could have been negotiated within the department and voiced through one person, who did not have to be Laurie, but the most suitable and influential person in each situation. Alas, this creative department was also chaotic, and none of the ex-managers wanted their freedom of speech to be limited in any way. Consequently, Laurie had to be satisfied with defending her opinionated research leaders, which was translated by the unit directors to mean that instead of overpowering this gang of anarchists, she had joined them and become an anarchist herself. This was an unfair conclusion: she preferred an ordered environment with existing but flexible rules that leave plenty of room for creativity – but she belonged in this longing of hers to the minority in her department. And democracy was the first priority; a totalitarian rule was out of the question.

Laurie's refusal to accept backstabbing, betrayal and intimidation was regarded by the unit directors as a disloyalty towards them. They had thought that she must be weak since they had managed to blackmail her to take the managerial job. Now that she had become disobedient towards them, it could only mean that she was a weak departmental head who could not control her own staff and compel them to subordinate themselves to the unit's power.

Acknowledgement of the situation

Laurie felt trapped in a rat race. She was old enough to keep her head cool at first, despite the pressures, but her body could not take the 40 stressful managerial hours a week in addition to her ordinary 70 specialist hours a week. She knew she should cut down her hours, but could not find any tasks that could be delegated or left undone. Her directorial superior at the unit did not understand that she had her research leader's job to do. Consequently, he refused to accept her suggestion of delegating some managerial tasks to her other research leaders, the infamous ex-managers. Yet the unit director delegated most of his tasks to her and the managers of other departments who did not have research ambitions but settled for the mere managerial role. Her research group did not understand that she was not available to them all hours of the day. Since there were no senior researchers in her group, she could not delegate. Each research leader had specialized in his/her area of research, which meant that she was the only senior expert in her field and could not even think of delegating her work to other research leaders who would have directly refused. If she gave up some of research, she would make her precious researchers unemployed and end up with half a job herself once the managerial assignment would eventually end.

The worst thing for her was that she found the two jobs ethically incompatible: she was comfortable with the high ethics demanded by her CR specialist job, but very ill at ease with what seemed to her as the low ethics demanded by her managerial job. If only she had dared to refuse the managerial job in the first place! The pressures started to take effect on her.

Laurie's situation could be summarized into five axioms:

- (1) If a person is suddenly thrown into a stormy managerial role from her previous quiet specialist position, the challenges inserted by the collective persona and shadow of the organization may kill her wishes to be a responsible leader.
- (2) Her values may be in stark conflict with the values of her superiors and other directors, the organizational culture and the values of those subordinates who have internalized them.
- (3) She may be denied the opportunity to do "the right thing" and forced through formal procedural decisions to do "the wrong thing".
- (4) While she could hold true to herself in her specialist job as a professional, the new managerial role may demand her to present a polished image of herself, her unit and the whole organization (persona) and at the same time act unethically behind the scenes (shadow).
- (5) If she insists on making decisions and acting according to her internalized values, the pressures from both above and below in hierarchy can destroy her health.

What should she do? – the next section explains what she actually did: she turned to Buddhist philosophy to find answers.

Following the Buddhist – and Jungian – eightfold path

Laurie participated in a managerial training session at her organization. The president introduced the organization's new management system, which was illustrated by the symbol of the helm (steering wheel) of the ship. It suddenly occurred to Laurie that she had seen that symbol before, in quite a different context. After digging through her memory she remembered: it was the Dharma Wheel, the Noble Eightfold Path of Buddhism (Bodhi, 1984). She had always been interested in Buddhist philosophy because of its modesty, moderation and acceptance. She had shared this interest with me as I appreciated its connections to Jungian philosophy. The coincidence of symbols and mental leap from an organization's management system to a philosophical path towards enlightenment cheered her up.

Interpreted from a Jungian perspective Laurie took a leap from her research leader role's typical TS mode to intuiting-feeling (IF) mode (see Figure 1). She felt uncomfortable because of the right/wrong conflict within the organization, unit and department, for which she could not find any solution through her researcher identity's deductive TS functions. As a result her reserve capacity of intuiting inspired an analogous idea in her mind and made her feel better.

The idea of the helm simmered in Laurie's mind during the next 24 hours. When she woke up she knew what she would do: she would use the Dharma Wheel to solve her managerial problem. When she started her self-study, she removed from inspirational IF mode to intuiting-thinking (IT) mode (see Figure 1): she used rational thought to make sense of her intuitions.

The Dharma Wheel is called the Noble Eightfold Path because of its eight components. Incidentally, the Jungian ego functions have eight modes (as the introvert/extrovert attitude is innate), and hence, developing one's ego functions could be called the eightfold path. It seems that this potential connection has not been discovered before, despite Jung's (e.g. 1964a, b, 1969) own writings on Buddhism and subsequent studies by many scholars on the similarities between Jungian psychology and Buddhist philosophy (e.g. Coward, 1985; Katz, 1983; Meckel and Moore, 1992; Moacanin, 2002; Spiegelman and Miyuki, 1985).

The Dharma Wheel consists of:

- (1) *right view*: viewing reality as it is, not just as it appears to be;
- (2) *right thought*: intention of renunciation, freedom and harmlessness;
- (3) *right speech*: speaking in a truthful and non-hurtful way;
- (4) *right behaviour*: acting in a non-harmful way;
- (5) *right livelihood*: having a non-harmful livelihood;
- (6) *right effort*: making an effort to improve;
- (7) *right mindfulness*: awareness to see things for what they are with clear consciousness; and
- (8) *right meditation*: correct meditation or concentration (Bodhi, 1984).

The eightfold path is the foundation of Buddhist training, leading to a balanced and harmonious life, benefitting both the individual and society (Moacanin, 2002). Laurie

would think her problem through these eight stages and hopefully have a solution at the end of her deliberation. After completing the eightfold path she contacted me to tell her what she had done. In the following, her practical Buddhist contemplations are presented and translated into Jungian language.

(1) *Right view: viewing reality as it is, not just as it appears to be* – Laurie became convinced that it is the identity, not the image, of the organization, unit, department and individual that counts. The right view of Buddhism supported her own principles:

- Bring up problems for discussion; do not hide them.
- Acknowledge that you cannot read all material; do not pretend you have.
- Acknowledge that you are not in charge and have no power.

In Jungian terms, it is the ego (developing into a self), not the persona, of the organization, unit, department and individual that counts.

(2) *Right thought: intention of renunciation, freedom and harmlessness* – Laurie realized that there was little she could do to change the values of others except through her own example. Organizations, units and departments, like individuals, are at different stages of moral development, which depends on their history, culture, leaders, group members and internal and external relationships with others. She did not have to accept anything she considered unethical, but she should give others the same freedom of thought that she wished to have herself.

In Jungian language, everyone has an ego, persona and shadow. People are at different stages in developing their ego into an enlightened self, depending on their circumstances. Organizations, units and departments have collective egos, personas and shadows. The developmental stage of their ego depends on organizational/unit/departmental culture and history, leadership, other members, and relationships with other organizations, units and departments.

(3) *Right speech: speaking in a truthful and non-hurtful way* – Laurie understood that she was right to tell the truth, but it was not enough to tell the bitter facts; instead she should learn to express the problems in a more considerate and constructive manner.

The Jungian interpretation would be: let ego (developing into a self) talk, not persona or shadow. The general psychological guideline is to use compassionate words instead of accusations, which only lead to defences (denial, projection, repression, regression, idealization, reaction formation, rationalization, intellectualization, compensation, object displacement, undoing, devaluing, introjection, isolation, omnipotent fantasies, etc.). Compassion helps people and organizations to sublimate.

(4) *Right behaviour: acting in a non-harmful way* – the Buddhist philosophy supported Laurie's belief that she should not accept pretence, blackmail, backstabbing, betrayal or intimidation from any quarter: individuals, departments, units or organizations. Moreover, it made her believe that she should and could help others fight the unethical behaviour as well. In addition, she concluded that, when she was acting in a non-harmful way, she should integrate kindness to others into her ethical behaviour.

Jungian philosophy emphasizes that the ego can control the shadow's evil impulses by becoming conscious of the subconscious shadow and integrating it into its conscious side. This is possible for individuals, groups and organizations. It is a part of the ego's development process towards an enlightened self.

(5) *Right livelihood: having a non-harmful livelihood* – Laurie found the Buddhist principle of right livelihood a great relief to her. It was obvious that a line management

role was not her cup of tea, at least not in this organization. This managerial role meant a harmful livelihood to her because of her ethical beliefs and to others because of her non-conformity to organizational norms. In her CR research leader's role she had done and could still do good to the department, unit, organization and society as she could spread the message of responsibility in addition to producing useful CR research.

From the Jungian point of view, Laurie had lost her way on how to develop her ego towards an enlightened self in the midst of the managerial pressures, but was now rediscovering her individual path.

(6) *Right effort: making an effort to improve* – Laurie learnt that she should improve herself, but should not try to force others to change. She promised herself to take sincere efforts to improve her own understanding and compassion. She would participate in all those endeavours at the department, unit, organization and society that she thought would contribute to ethical values, words and actions.

Jungian psychology, too, sees development, whether personal, cultural or collective, coming from within, from our own efforts, not from external coercion.

(7) *Right mindfulness: awareness to see things for what they are with clear consciousness* – Laurie acknowledged that the departmental unit and organizational values and cultures had developed over a very long time. They might not match her values, but they seemed to work for many others. She comprehended that she needed to reconsider her initial reactions to the organizational and unit customs and norms. She had faced them in a very stressful situation. Were they unethical or just different from hers? If it was just a question of a mismatch, she should learn from the differences. If they really were unethical, she should be firm in not accepting them but compassionate in trying to understand their roots.

Laurie's plan is in line with Jung's (1958) teachings, which counselled that mental awareness and clear consciousness could be achieved by the ego becoming conscious of the subconscious shadow and preconscious persona and integrating them into the ego.

(8) *Right meditation: correct meditation or concentration* – during the long-lasting, seemingly endless, stress situation caused by the new managerial role Laurie felt that meditation was desperately needed. After in-depth contemplation and reflection of the events and current situation, she came to five straightforward conclusions:

- (1) Do not get stressed: that will not help anyone.
- (2) Take it easy: changes in values, thoughts, words and actions take time.
- (3) Be as compassionate to yourself as to others.
- (4) Give up extra work in which you cannot help: departmental management job.
- (5) Focus on the essential: CR research and its leadership.

Jung (1967) underlined the importance of insightful meditation and the need to concentrate on the essential.

Solving the problem

After reflecting on her recent experiences as a departmental manager through the Noble Eightfold Path of Buddhism, Laurie was ready to solve her problem. In Jungian terms she now removed from the IT mode to the TI mode of ego functions (see Figure 1). Based on her intuitive thoughts, she understood that it was counterproductive to others and impossible for her to continue as the departmental manager. She did not have the

power to change the department, unit or organization to her liking and she did not want to adjust to their customs and norms for managers.

Laurie was just one little mosquito bothering a big institute full of touchy people. Although an African proverb, sometimes quoted by the 14th Dalai Lama, says: "If you think you are too small to make a difference, try sleeping in a closed room with a mosquito", the home truth telling role she had adopted did not give her any influence. The institute's decision makers reacted to her as people in a closed room trying to sleep react to a mosquito: they kept "slapping" her until she would be made quiet. The sleep of the institute was its unawareness of the powerful influences of its persona and shadow on its ego, but, unlike the sleeping beauty, it did not want to wake up.

Laurie wrote a letter to her unit director superior and the president explaining that she would be much more useful to the department, unit and organization as the CR research leader than as a departmental manager. She detailed the advantages for them of removing her from the managerial post and allowing her to concentrate on research. After a fortnight of criticizing her and making her feel guilty about the trouble she was causing, the unit director freed her from the departmental manager's duties and allowed her to focus solely on research. She was reminded, however, that her refusal to continue as the departmental manager would be remembered when the time to renew her contract would come.

Laurie remembered the fruits of her deliberations. She continued not accepting behaviour she thought was unethical, helped others fight it, but tried to use compassionate words and kind action to prevent and stop unethical behaviour, although it still infuriated her. She did her best to act ethically in order to set an example, but humbly, putting great effort on improving her own understanding of others. She brought up problems, but in a more moderate manner with suggestions for sublimation. She openly acknowledged her powerlessness, when she could not do what she thought was right or could not help someone (whether her own junior researcher or the new departmental manager) who was overrun by the unit or organization. She was happy that now again she had time to spread the message of responsibility within the organization and in society. The research leader's job filled up her days, but she reserved some time in the evenings and weekends for her own, now intuitive responsibility research, which gave her great pleasure in addition to the benefits to her department, unit and organization. She was not stressed by research, although it did not leave her much free time – enough though for every-day exercise, which kept her body healthy and spirits up. By having applied the TI mode to solve her managerial problem, Laurie had also learnt how to apply it to her own research, which enriched her former research work and her worldview.

The unit decided to employ a full-time departmental manager. Consequently, the problem of trying to do two full-time jobs was solved. Otherwise the new manager faced similar problems as Laurie, which stressed him, too, but were not directly against his ethics. The new manager was willing to join the game the unit and organization played. Laurie stayed in the background, yet available in case he needed consultation. At times the new manager's situation seemed complicated to Laurie, but he was still, after two months, willing to continue. He enjoyed the status and made the most of it despite the lack of real power. He did not always tell the research leaders what his plan were for the department, and a couple of times Laurie and the other research leaders accidentally found out and managed to stop him at the last moment. The new manager ended the long-standing democracy within the department, which worried Laurie. She understood that the unit directors could persuade a departmental manager, who

wished to keep his position and advance his career, to apply totalitarian leadership to control the research leaders. Laurie's current research leader's work contract ended in a few months and she was interested to see what the new manager and the unit directors would offer her, if anything.

Conclusions

Generalizability

The conclusions are derived from a single-case study and cannot, therefore, be generalized (cf. Yin, 2003). However, after presenting the empirical case findings at the Corporate Responsibility Research Conference in Marseille on 16 September 2010, I have received five messages from specialists at research institutions in different countries informing that they have experienced similar problems to Laurie. Hence there is some indication that this single-case study may have wider relevance in present-day organizational life and research. The case may, at least to some extent, reflect a contemporary clash between individual, group and organizational identities. Hopefully, Laurie's problem solving and my interpretations will help others to find their solutions.

Answers to the questions

Based on the case study some indicative, but not conclusive answers can be given to questions asked at the beginning of this paper:

- (1) How responsible should an individual be? – an individual can take responsibility for the less powerful but not always for the more powerful. She does not have to sacrifice her health and employment for a cause she does not regard as her mission. However, an individual may sacrifice almost anything for a cause that she identifies as her mission. For Taylor (1989) the sources of identity are the senses of inwardness, freedom, individuality and being embedded in nature. Taylor called identity the self, like Carl Jung, although he did not refer to Jung. Like Jung he acknowledged the fact that he was talking about the identity of individuals in the west. The identity of individuals in the east does not emphasize individuality but interpersonal relations (Tan and Snell, 2002), which is evident also in Buddhist philosophy (Bodhi, 1984). Acknowledging this difference leads to balancing the needs for individuality and interpersonal relations. Hence a person can find the answers to her question of the suitable level of responsibility from within by evaluating how different alternatives influence her and other people's mind, freedom, individuality, interpersonal relations and embeddedness in nature.
- (2) How far should she go: blow the whistle on the whole well-adjusted, respected organization and never get another job? Or just quit? – quitting does not really change anything or help anyone. While whistle-blowing can be effective in exposing crime in organizations (Miceli *et al.*, 2008) it usually leads to the dismissal of the whistle-blower. Whistle-blowing may be counterproductive in dealing with unethical but not criminal practices, particularly if they are implicitly accepted by society. Whistle-blowing can be detrimental to organizational, group and individual identity development because, as Goodpaster (2007) has pointed out, organizational conscience requires internal improvement, not external compliance. Whistling and making others whistle may work better. A whistle can mean: "I am happy and hope you are, too" or

“What you are doing isn’t really fair and I hope you realize it, too” or “Wow! You did great!” – but a whistle should not discriminate. Jungian psychology and Buddhist philosophy give preference to soft methods in interpersonal relations, such as one’s own example, compassion, and encouraging kindness, respectively (Meckel and Moore, 1992).

- (3) Is responsible leadership possible in an organization whose ego is in the powerful grip of its unconscious persona and shadow? – Responsible leadership is possible, if the organization is mature enough to become aware of its persona and shadow. Goodpaster and Mathews (1982) listed three uses of term responsible: causal (being responsible for one’s past actions), rule following (being responsible for following social and legal norms) and decision making (a responsible person’s independent judgement), and concluded that the first two are not enough for CR: corporations should adopt the same kind of moral responsibility that is normally expected of individuals. Hence responsible leadership is possible if the organization scrutinizes its unconscious like an individual, becomes aware of its persona and shadow and recognizes how they hinder responsible behaviour.
- (4) What is the role of an individual, group, organizational and societal subconscious in striving for responsible leadership? – if the subconscious elements, such as shadow and persona, remain unconscious and preconscious, respectively, their energies fight against responsible leadership (Ketola, 2008). The incessantly unconscious shadows and preconscious personas of societies, organizations and groups constitute the reason why societies accept the unethical behaviour of organizations, organizations accept the unethical behaviour of groups and groups accept the unethical behaviour of individuals. These energies can be freed to enhance responsible leadership by making the shadow and persona conscious and parts of the ego.
- (5) Can an organization become aware of its persona and shadow to such an extent that it could develop into an enlightened self? – why not? Goodpaster (2007) says that corporate conscience must be authentic and enlightened. Both Jungian psychology and Buddhist philosophy strive for authenticity and enlightenment (Moacanin, 2002). These characteristics can and should be cultivated in organizations and their groups, not just in individuals. The case study recognized the organization’s problem as the unconscious persona, the unit’s problem as the unconscious shadow, and the individual’s, Laurie’s problem as the balance of the conscious ego. Ashforth *et al.* (2010) have explored cross-level dynamics between identities in organizations. In the case organization the different levels complemented each other with disastrous consequences: the organizational persona, unit shadow and individual ego collided and brought the worst out of each other. Each level would need to solve its own problem in order to start developing towards an enlightened self and help the other levels in their attempts to do so, too. It must be noted that this might upset the functional parts of the organizational or group identity (see Whetten, 2006, p. 222), if they have been built on the persona or shadow instead of the ego. Individual, group and organizational identities are reciprocal (Pratt and Foreman, 2000). Individuals would greatly benefit from the development of other levels. Acknowledgement of the problem is the most difficult but crucial first step in the development process at every level.

Losing your self

Instead of losing your self, it is possible to loose your self, i.e. free your self. First, shelve your persona. Then, do not fear your shadow; learn to know it. In this way managerial persona and shadow pressures will not kill responsible leadership; instead their energies are freed for responsible leadership.

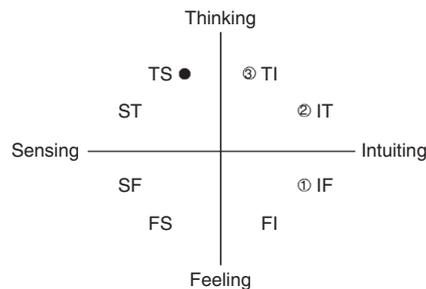
Problem-solving and personal development processes

Laurie’s problem-solving process and her personal development process can be illustrated by the Jungian ego functions, which form another eightfold path. Jung (1971) taught that people could develop their ego by learning to use ego functions other than their dominant and supportive functions. Laurie’s dominant function was thinking and supportive function sensing, which led her to use the TS mode of behaviour. This worked well in her research leader’s job, which required deductive research activities, but did not help her to do the new managerial job as required or solve her ethical problem related to the organization’s persona pressures and unit’s shadow pressures in the managerial job. Figure 2 shows how Laurie’s problem-solving process made her diversify her use of ego functions, leading to personal development.

The problematic situation Laurie had landed in boosted her personal development. Instead of only one mode of behaviour (TS), she now had two strong modes of behaviour (TS and TI) and two supportive modes (IT and IF). She enjoyed the intuiting (I) function, which gave a new perspective to her own research through TI. At the same time she continued to apply the sensing (S) function in leading research through TS. Her weakest function, feeling (F), remained weakest, but at least she had established a contact with it through intuiting, and could use this link in the future for further personal development.

Integrating the Jungian eightfold path into the Buddhist eightfold path

Let us return to the earlier notion that since Jungian ego functions have eight modes they could possibly be seen as an eightfold path like the Buddhist Dharma Wheel. The eight components of either the Dharma Wheel or the ego functions are not steps to be followed in sequence, one after another, but strands of a cable to be strengthened



- Notes:** ●, initial behaviour mode TS: deductive research;
 ①, first step IF: intuitive solution idea for a feel-bad factor from a value conflict;
 ②, second step IT: intuitive problem-solving through a Buddhist framework;
 ③, third step TI: a logical solution to the managerial problem, restoring the balance and leading to new intuitive research; ●③+②①, resulting behaviour modes: dominant modes TS and TI, plus increased flexibility through available supportive modes IT and IF

Figure 2. Laurie’s problem-solving steps illustrated by the Jungian ego functions

simultaneously (Bodhi, 1984; Jung, 1971). The two models use different kind of vocabulary, but I will argue that the eight Jungian ego functions could be interpreted through the Dharma Wheel and vice versa. I would suggest the following connections between Jungian ego function modes and Buddhist Dharma Wheel parts (see Table I). The case study of Laurie may be able to support this argument.

The starting point of Laurie's situation was her comfortable CR research leader's job in which she conducted deductive research, using the TS ego function mode. In Buddhist terms she had a right, non-harmful livelihood. When this situation suddenly changed, Laurie leapt into the IF mode to contemplate her value conflict. She saw things for what they were with clear consciousness, which indicates Buddhist right mindfulness. Laurie remembered the Buddhist meaning for the helm symbol and started intuitive-thinking (IT) problem solving with the help of the eightfold path of the Dharma Wheel. In other words, she concentrated on Buddhist right meditation, which actually is the eightfold path (Bodhi, 1984). Laurie found a logical solution to her problem by TI. In this way she practiced Buddhist right thought, which empowered her to reject the harmful yet tempting managerial job and gave her back freedom and harmless occupation.

Laurie's strongest ego function was thinking, which made it easy for her to find a solution through right meditation and right thought. As long as either thinking or intuiting was the first part of the mode, she functioned well. Thinking and intuiting are internal functions and Laurie excelled in such philosophical problem solving.

However, as soon as sensing or feeling took the lead in the mode, Laurie was in trouble. Laurie tried to practice the Buddhist right view by trying to view the reality as it was, not just as it appeared to be, but she found it difficult in such a stressful situation. Her sensing-thinking (ST) ego function mode was not developed enough for this. She intuitively felt (IF) that the unit and organization acted unethically. Later Laurie promised to make an effort to improve her speech and behaviour: she would try to speak and act, not only in a truthful, but also in a non-hurtful way. These Buddhist right effort, right speech and right behaviour belonged to her less developed Jungian modes: feeling-intuiting (FI), feeling-sensing (FS) and sensing-feeling (SF), respectively. Laurie's weakest ego function was feeling. Sensing handles external inputs and feeling values them. The increasingly complex external world with its complicated human relations is difficult to respond to with the help of undeveloped SF and FS modes.

The earlier mentioned phenomenological psychology approach (Giorgi, 2009) supports this line of reasoning. Right view (ST) collects such data from the external reality that can be collected through senses while right meditation (IT) collects data

Jungian ego function modes	Buddhist Dharma Wheel
Thinking-sensing (TS)	Right livelihood: having a non-harmful livelihood
Intuiting-feeling (IF)	Right mindfulness: awareness to see things for what they are with clear consciousness
Intuiting-thinking (IT)	Right meditation: correct meditation or concentration
Thinking-intuiting (TI)	Right thought: intention of renunciation, freedom and harmlessness
Sensing-thinking (ST)	Right view: viewing reality as it is, not just as it appears to be
Feeling-intuiting (FI)	Right effort: making an effort to improve
Feeling-sensing (FS)	Right speech: speaking in a truthful and non-hurtful way
Sensing-feeling (SF)	Right behaviour: acting in a non-harmful way

Table I.
Connections between
Jungian ego function
modes and Buddhist
Dharma Wheel

from the invisible signs an individual anticipates through her internal intuitive mental states. Both analyse the data through thinking. Right livelihood (TS) is the real-life form of right thought (TI). Similarly, right behaviour (SF) and right speech (FS) represent (both horizontally and across) the real-life applications of right mindfulness (IF) and right effort (FI), which come from within. An individual needs to learn to use both sensing and intuiting functions in order to close the gap between external reality and individual experience.

In Buddhist philosophy right speech, right behaviour and right livelihood contribute to ethical conduct; right effort, right mindfulness and right meditation to mental discipline; and right view and right thought to the development of wisdom – they are all interconnected and should be pursued together (Bodhi, 1984; Moacanin, 2002). These Buddhist principles support the idea of connections between the Jungian ego function modes and Buddhist eightfold path components: right speech, right behaviour and right livelihood are sensing modes responding to external requirements (ethical conduct) while right effort, right mindfulness and right meditation are intuiting modes responding to internal requirements (mental discipline). Right view and right thought complement each other, covering together both the sensing and intuiting parts of data collection and leading to wisdom through rational thinking. Unlike many other religions, Buddhism is rational (Bodhi, 1984), abstaining from strict good-evil evaluations, and therefore more like philosophy than religion. Jungian psychology has a similar emphasis (Meckel and Moore, 1992). Even the concept of right is not the opposite of wrong in Buddhism (Bodhi, 1984). Yet dealing with moral issues, such as ethical conduct and mental discipline, one needs the evaluative feeling function to support rational thinking in order to reach a holistic way of living in the society full of feelings.

The Buddhist eightfold path can be integrated into the figure of Jungian ego functions, turning it to a model of Jungian-Buddhist eightfold path, as Figure 3 demonstrates.

Both Jungian psychology and Buddhist philosophy strive for holistic personal development, leading to wholeness, whether it is called the self or the Buddha nature.

We all have an innate ability for thinking, feeling, sensing and intuiting, but because of our varied developmental circumstances, each of us learns one of these ego functions best and specializes in it (Ketola, 2008). Usually one of the functions is a person’s dominant function and another one a supportive function (Jung, 1971). The idea of Jung’s personality type model is to recognize the conscious dominant and supportive ego functions of a person in order to start developing the unconscious weaker ego functions (Jung, 1971). If we manage to integrate all these functions – thinking, feeling, sensing and intuiting – into our consciousness, we become a harmonious psychological whole, the self (Jung, 1958, 1971; Ketola, 2008).

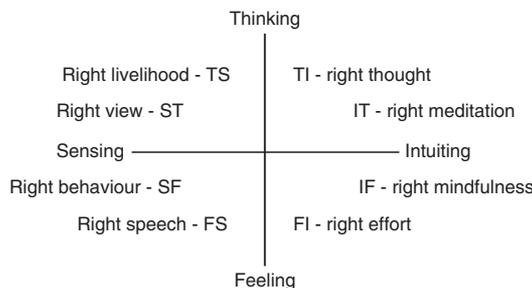


Figure 3.
The model of Jungian-Buddhist eightfold path for holistic personal development

Similarly, the “essence of Buddhism is not trying to find something that one doesn’t have, but recover[ing] what one does have but doesn’t know [one has]” (Moacanin, 2002, p. 112). Buddhist philosophy teaches that the components of the eightfold path are interrelated and should be practiced together because each of them promotes the development of the other (Bodhi, 1984).

This paper proposes the model of Jungian-Buddhist eightfold path as a result of a case study. Much more empirical research is needed to validate the model. Nevertheless, the model may help individuals, groups, organizations and societies to understand what authenticity and enlightenment could mean to them, and show a path towards responsible leadership.

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