



Management development and the unconscious from an analytical psychology framework

Analytical
psychology
framework

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Abstract

Purpose – The purpose of this paper is to explore and explicate the role of the unconscious, from an analytical psychology framework, in the development of managers.

Design/methodology/approach – Developing effective managers is an enormous task requiring views from many different perspectives. The lifeblood of all types of managerial work and activity involves relating, understanding, cooperating, and depending on others at both a conscious and unconscious level. In this paper, management development and the unconscious is viewed from an analytical psychology (Jungian) perspective.

Findings – Insights are provided from this framework describing how managers might become more receptive and effective in relational skills necessary for the effective management of the workplace.

Originality/value – The paper develops a conceptual framework, which may help managers, through a dialogue with the unconscious, become more receptive to emotion, feeling and subjectivity in workers and themselves. This, in turn, may make them more effective in relating and being related to others.

Keywords Psychology, Work psychology, Management development, Jungian psychology

Paper type Conceptual paper

The world of management and managers is a world of relating and relationships. As a result, the nature of management is almost always an act of relating embedded in a web of feeling, emotion, images both real and perceived, and subjective experience. A significant portion of this experience is often influenced and shaped by one's relationship with the unconscious.

Lately, in the field of management, intuition has indeed “come out of the closet,” but looking closely at intuition reveals that it has two components: experience and feelings (Sadler-Smith, 2004). Experience seems to fit comfortably within the current paradigm of management, but scholars and practitioners alike are very much still “in the closet” regarding the validity of feelings, emotions, and the unconscious within the management paradigm. This situation has been acknowledged within the field of industrial and organizational psychology (Muchinsky, 2000).

Although the unconscious and intuition can be viewed distinctly from each other, in essence they are inseparable. While most managers are able to recognize intuition, especially as it is used in decision making, the unconscious is more difficult for managers to recognize, describe and make operational. Hence, many managers are intimately familiar with our intuitions, but not so with the nature of our unconscious.

The avoidance and ignorance of intuition may indeed be quite costly in terms of effective managerial decision making (Sadler-Smith and Shefy, 2004, p. 80). Although both intuition and the unconscious may be similar automatic and involuntary



psychological processes, the avoidance and ignorance of the unconscious may actually be of a more dire consequence. This is due to the fact that the lifeblood of all types of managerial work involves relating, cooperating, depending on others at both a conscious and unconscious level. It is for this reason the authors feel compelled to offer an indepth look at the unconscious and its implications for management development and practice.

Although the pathways of understanding the unconscious are varied, the purpose of this paper is to help explicate the role of the unconscious and its implications for management development; practice and education from the perspective of Carl Jung's analytical psychology. It is hoped that the broader purpose of this inquiry will contribute to the body of literature that seeks to elevate the status of the unconscious to a relatively comparable level as that of the conscious in the study, practice and development of management (Levis and Haviland, 1993).

Viewing the process within an analytical psychology framework

Man is not a machine in the sense that he can consistently maintain the same output of work. He can meet the demands out of necessity in an ideal way only if he is also adapted to his own inner world, that is, if he is in harmony with himself. Conversely, he can only adapt to his inner work and achieve harmony with himself when he is adapted to the environmental conditions. As experience shows, the one or the other function can be neglected only for a time (Jung, 1960, p. 39).

The hallmark of Jung's analytical psychology is the development of an individual's capacity to dialogue, integrate, and balance unconscious contents with consciousness. This approach centers primarily on the nature of how the unconscious shapes and influences behavior and provides many in-roads into understanding how and why people relate effectively and/or ineffectively. In one sense, it represents education in its truest sense; educere meaning to lead, draw, educe and bring forth that which is latent in an individual. Failure to engage in this process may leave the individual fragmented with limited ability to think with clarity because the unconscious will project these unresolved conflicts onto other individuals. Through balancing and integrating the contents of the unconscious, individuals may become more whole, and in the case of managers, function better at decision making and relating to and working effectively with employees and other managers.

From the Jungian perspective, the psyche consists of energy, consciousness, the person unconsciousness, and collective unconsciousness or objective psyche. In the processing of experience, much of observed conscious behavior is an expression of unconscious content. The unconscious, unlike that postulated by the Freudian perspective, serves as a creative matrix of all conscious life and not simply as the repository of what has been repressed (Hall, 1986, p. 22). Within each individual psyche, there also exist patterns of psychic perception and understanding common to all human beings, which are termed archetypes (Hopcke, 1989, p. 13). These mechanisms serve as an ordering principle of the unconscious and operate as if "to form a magnetic field that differentially attracts and orders experience" (Hall, 1986, p. 30). For Jung, human development consisted of moving from a state of unconscious to a more complete state of consciousness. Bringing the contents of one's unconsciousness to consciousness will then result in behavioral, perceptual, and attitudinal changes in a person.

Through empirical observations and clinical practice, Jung formulated a theory of psychological types related to the unconscious. The four psychological functional types are thinking, feeling (valuing), sensation, and intuition. Each of these four functional types is found within the individual and shape the way one interacts, reacts, processes, and organizes outer experiences.

Thinking is the ability to organize experience conceptually and logically and give order. The feeling function, although closely linked to affect and emotion, represents the ability to give value to experience. This function, within the individual, organizes, decides, and judges phenomena on the basis of values and personal worth. To avoid confusing it with undifferentiated emotions, it is best referred to as the valuing function. Sensation is the capacity to perceive and adapt to experience through the senses and focuses on the details of the external environment. In the Jungian framework, intuition arises as a perception out of the unconscious and is understood as the capacity to perceive connections, conclusions or flash insights, which have not yet been experienced. It is an ability to grasp the “big picture” of events (Sharp, 2001, p. 17).

These four functions are paired into two opposites: thinking-feeling, which contrasts order with value and sensation-intuition, which contrasts factual perception of reality with the “flash of insight” whose origin is obscure to consciousness (Ulanov, 1971, pp. 16-25). All of these functions operate within individuals but not at the same capacities and intensities. For example, if thinking predominates over valuing (feeling), individual processing of outer experiences begins with logic, abstraction and rules of analysis and relegates concerns of subjective worth and individual value to the unconscious. If this results, then the contents emerging from the unconscious lose their meaning and impact and remain unassimilated into one’s conscious mode of control. These unconscious functions are often projected onto others and experienced as a weakness or inferior individual characteristic.

Feeling, emotion, subjectivity and management

Feelings play a large role in the expression of the unconscious and meaning in every day life. Chodorow asserts that: “the inner world of the psychic reality helps to create, shape, give meaning to the intersubjective, social, and culture worlds we inhabit” and broadly defines feelings in relationship to the unconscious as:

“Feelings” here encompass feeling based-based stories or proto-stories – unconscious fantasies – that constitute our unconscious inner life and motivate our attempts to change that inner life to reduce anxiety and other uncomfortable or frightening affect or to put such uncomfortable affects outside the self (Chodorow, 1999, pp. 1-2).

With regard to management and the “managerial mystique,” Zaleznik observes that to be a functionally “effective” manager in today’s business organizations requires the individual to separate thinking from feeling and thereby employ rationality and logic as the primary basis of all work relationships. Reward systems and behavior modeling tie managerial self-esteem to expressions of conformity, control, and compliancy. Role rigidity, conformity in management self-image, and the repression of the subjective dominate the landscape of psychological development in organizations. Individual managers become divided within and live in a constant state of incompleteness and anxiety, coupled with emotional denial along with repressed anger (Zaleznik, 1989, pp. 43–66). The repressed fear of the emotions becomes projected outward onto others. Emotional ties and bonds embedded in employee/work relationships are experienced

as a loss of control and invitation toward chaos. The solution derived within such a system results in the imposition of more structure and control coupled with even more intensities of emotional denial. Dominance, individual obsessive control, and power form the overt behaviors of managers arising from the unconscious and are reflected and rationalized as the norms of organizational culture. If management is the art of relationship and its effectiveness is substantially determined by an ability to relate and value, then clearly such a state of development in many managers, from Zaleznik's observation, will negatively impact working relationships.

From the Jungian perspective, a manager operating in an organizational culture that is characterized by unconscious control exhibits a predominance of the thinking function over the valuing (feeling) function and a rebalancing of the psyche is necessitated. This first requires that management development must take seriously the subjective/affective states of experience because the valuing (feeling) function is most related to the subjective/relational aspects of behavior. In order to shift from a thinking predominance to a valuing balance, the individual must be intentionally aware of the forms in which affects (emotions) present themselves. Then through a developed differentiation of their valuing (feeling) function, they must recognize and attend to the conscious values emerging (Humbert, 1988, pp. 43-46). In short, it is the manager him or herself that must be guided into the seemingly chaotic unconscious. Then through differentiating the values hidden within their emotional reactions (or suppressions), integrate them into conscious life by living and relating to them. Managers embodying the characteristics of the managerial mystique will undoubtedly experience great difficulty engaging in this process. Responding to and embracing the valuing (feeling) function requires the experience of a loss of control, an opening up to others, and a diminished belief in the superiority and omnipotence of thinking:

As a process, feeling requires time, more time than is need for perception. Like thinking, it must rationally organize perceptions and judge them; unlike thinking it judges by values. The more differentiated and rich this set of values, the slower may be the process [. . .] In making judgments the feeling function balances values, compares tones and qualities, weighs importance and decides upon the value it discovers [. . .] Although these systems of values and judgments coming from them are not logical, they are rational. The developed feeling function is the reason of the heart which the reason of the mind does not quite understand (Hillman, 1971 p. 110).

Take for an example, how the image and process from a Jungian approach to creative problem solving might operate and be utilized in the workplace:

In the first phase we attempt in vain to solve problems with old methods. We gather considerable information in hope of finding a solution. At some point we give up because we know that our approach will not lead to the goal. The incubation phase begins. We lose concentration, tension. Conscious concentration is replaced by the activated unconscious while in our conscious mind we feel frustrated, anxious, dissatisfied. We indulge in amassed fantasies and remember dreams. The same incubation phase occurs when we must make small decisions. Suddenly we are indecisive; we feel frustrated, fed up; our self-esteem is considerably diminished. Everyday language has several idioms for the incubation phase, such as, "I'm mulling it over," or, "It's percolating, but I feel so undecided, so unproductive." And then, all at once, we know what to do (Kast, 1992, p. 29).

This process essentially requires that the manager be passive and receptive to what emerges. In today's world of management, is it possible to create such space and accommodation for such a type of problem solving and decision making?

It will take a great risk on the part of managers to believe that organizations could be made more effective by operating with the unconscious and the embracing of the subjective rationality of the valuing function. For rationality within this subjective world, as Hillman notes above, evaluates and orders on the basis of values not logic and control. Humbert further warns about the results of accepting the universality of logic and reasoning:

[...] resorting to the universality of reason easily shields us from a realization of our values. Feeling/subjective/intuitive decisions are always logically suspect; and it is only with difficulty that they can be justified and verbally expressed, for they are founded upon a personal and immediate elaboration of the irrational (unconscious). They demand that one accept oneself by staying within the limits of one's own individuality.

In spite of this potential of significant resistance, if effective management development means learning about the nature of relating and relationships, then a significant dialogue with individual unconsciousness cannot be avoided.

The subjective/relational landscape of today's management. Over the past fifteen years, a major shift in the structure and design of business organizations has been occurring as the result of globalization. Hierarchical organizations, which have predominated since the turn of century, are being restructured into flattened organic business structures with a focus on teamwork, cooperative behavior, and interdependency. The effective management of this process is critical for business survival and will require managers with substantial skill to deal with interpersonal/relational problems and cultural communication and ambiguity. Rational management theory presupposes that human beings can be solely managed around logical means-ends models. However, the nonrational personality needs and subjectively determined self-interest of the principal decision makers cannot be ignored (Kets de Vries, 1991, pp. 1-2). Currently control, compliance, conformity, and predictability are principles that seem to dominate the psychological belief system of most modern managers. Managers often hold the unconscious expectation that the norm of individual work behavior must be an act of psychological submission to the authority and goals of the organization. In this system, thinking, logic, objectivity, and rationality will permeate and prevail in all relationships. This all comes at the expense of individual emotional development and interpersonal/relational strengths. And, according to Zaleznik, managers are organizationally conditioned and rewarded to act dispassionate in the face of problems, analyze the facts, and in short, avoid the entanglement of emotion and sense of relatedness that result from work relationships (Zaleznik, 1989). This leads to a prevailing managerial attitude of an almost blind faith in numbers, bottom-line figures, and abstract process. The "managerial mystique," as Zaleznik terms it, believes in progress through the perfection of organizational structures in order to control behavior, manipulating people to get things done, and "personal advancement through single-mindedly holding and practicing these beliefs" (Zaleznik, 1989, p. 39). Under these conditions, organizational success then requires a surgical split of thinking from emotional engagement. Taken to its extreme, employees become viewed as nothing more than human resource inputs of a production process, numerical denominators in a productivity ratio, and other such intellectual abstractions.

Paradoxically, this type of organizational climate creates a somewhat delusional and reassuring sense of control, efficiency, and security on the part of management.

In reality, the seeds of the long-term failure of relating and effective management have been planted. Minimal work commitment, loss of cooperative work behavior and effective coordination will likely be the resultant behaviors of organizational members. The excessive pre-occupation on rewards and the valuation of rational, logical thinking, forces feeling and emotional development deep into the unconscious, producing a gnawing sense of incompleteness and fragmentation within the manager's psyche and serves to educe an obsessive need for control of others through manipulation and behavioral management techniques.

In the 1970s and 1980s, management consultants promised control without emotion via behavior modification and operant conditioning. Employing behavior modification techniques within the workplace required little understanding of the thoughts, feelings, and attitudes of employees. The focus was on observable behavior that could be quantified by a frequency count of emitted responses and consequences under a given environmental setting. The control of consequences became the key to understanding employee behavior. This technique for many years was viewed as a scientific, objective, logical, and explanatory solution for all dysfunctional behavior problems, but it never effectively addressed the interpersonal/relational issues of the workplace.

Accordingly, as managers within this system pursue control and profitability, they become further divided internally and their ability to effectively relate is further impaired. Structure and roles become even more critical and objectification of work relationships take hold. The denial of emotional engagement and feeling prevails. On the surface, managers often appear cool, objective, and rational: That is the behaviors rewarded. But within the managerial psyche, a different story is told. Underlying this cool exterior is a fragile, foundation driven by a nonrational fear – the fear of emotional chaos and loss of control of control that might emerge into overt behavior. Managers develop and internalize an obsessive adherence to standard processes, structure, and roles, and indirect communication in hopes of minimizing emotional engagement. The dread of emotionally expressive individuals abounds because there is a fear that left uncontrolled, individuals will descend into chaos and express unrestrained emotions. This leads to further impositions of control and structure (Zaleznik, 1989). As a result, organizations come to disproportionately value and hold as ideal such characteristics as individual autonomy, independence, objective interest, nonpersonal truth, structure and rules while minimizing the value of interpersonal skills, expressiveness, relatedness, empathy, and empowerment (Fletcher, 1994).

These unconscious behavioral patterns of upper and middle level managerial decision makers may lead to the creation of a dysfunctional, ineffective unconscious organizational culture (Kets de Vries and Miller, 1987). Senior executives tend to ensure compatibility and similarity of personnel in their selection, reward/punishment and promotion processes. Organizational politics and socialization further molds and enhances the climate of control. This becomes further reinforced by organizational myths, legends, stories, enabling managers to identify common symbols, attain a sense of community, and create a shared sense of values and fantasies (Kets de Vries and Miller, 1987, p. 21). In short, an organizational culture of control becomes institutionalized and serves to shape, direct, and embody the unconscious behavior of its managers.

Rationalization of these unconscious motives becomes expressed in the norms of logic, efficiency, and productivity. Compliance, conformity, control, predictability are the means by which work relations are conducted. However, the logical appearance of the management system is founded upon an irrational fear of emotion and subjectivity. Subjectivity, the valuing of relationship and the importance of unconscious sources of behavior are undervalued and there is a psychological price to be paid for in work relationships.

The “neglect of the nonrational” (unconscious) as a source of behavior, means a loss of touch with the subjective elements of the psyche and therefore of those aspects of reality which those elements disclose (Ulanov, 1971, p. 118); the elements which are disclosed by such nonrational means are the wellspring of interpersonal/relational strengths. These relational strengths embody connection in human interaction and are exemplified by such emotional qualities as empathy, vulnerability, empowerment, expressiveness, and relatedness (Fletcher, 1994, pp. 76-77). In the logic of current systems of management, what has resulted is the psychological fragmentation of managers and the workplace.

According to Zaleznik (1989), the solution for reducing problems of obsessive control and co-ordination is to develop managers who feel more integrated in all aspects of their lives. Paradoxically, to feel is in large part, grounded in the subjective, nonrational realm of the unconscious, and it is precisely through the nonrational subjective means that one comes to value people, events, places, etc. The Jungian remedy for this situation is not an argument for the predominance of the subjective, nonrationality over rationality but rather a call for balancing the development of managers in rational and nonrational ways of processing experience and information.

Jungian management development through dialogue with the unconscious. From a Jungian perspective, work relationships both good and bad are initially formed by the projection of the contents of the unconscious. The unconscious often channels an individual’s energy into areas that they unknowingly have neglected in their conscious attitude and development. It literally attempts to compensate the conscious attitude of one’s ego. In many instances, we are unaware of its message and yet feel as though we must do something:

If we do our work inwardly and do small rituals to express our inner situation, it often generates a great charge of constructive energy in the external world around us and shapes our external circumstances in ways we would never have anticipated [. . .] We find that the unconscious connects us to other people and to our entire environment; therefore, when we focus a great deal of energy within the inner world, a parallel energy often arises in the people or situations around us (Johnson, 1986, p. 105).

Often it presents us with activities in direct conflict with our conscious attitude. For example, the unconscious sends the feeling of a need for a vacation during periods of intense work. Logically, the case can be made that taking the time off will ultimately improve the quality and performance of the individual over the long run. However, the course of action taken is that the individual further intensifies their work and retreats from vacation time. Metaphorically, dealing with the projections and values hidden within the unconscious can be thought of a swimmer navigating within the flow of an immense river. While in the midst of the flow, the swimmer cannot control his or her direction by controlling the river. Instead, one becomes aware of the river’s various currents, rate of flow, and depth and thereby learns to guide oneself within the flow.

Rather than using energy to fight the current, one learns how to harness the river's power to more effectively navigate downstream and avoid the rocks and various undertows. Through this experience, one comes to recognize common river patterns, learning when to swim hard and when to let the river control the direction.

Image, symbol, and metaphor are critically important. The unconscious speaks through the use of emotionally charged images and symbols. Without grasping the patterns of our projections, which are embodied in our reaction to symbols and the images individuals hold of others, we will often frame and distort the "objective data" of our situations. This can be disastrous in carrying out the relational activities of managerial work. Rather than relating to effectively resolve an actual work problem, the manager may reframe the issues and potential solutions in order to compensate for a possible unmet need of their own unconscious that is often manifested in terms of power, dominance, proof of adequacy, and/or control. Since, it is not consciously even acknowledged on the part of the individual manager, it becomes difficult to identify and address. Those in dialogue with the unconscious are in a much better position to understand how their relationships can be shaped and distorted by such needs. They can identify and put "on hold" those needs and focus more clearly on the objective demands of the situation. This leads to better decision making and potentially more effective organizations. Paradoxically, if one embraces the subjective it will lead to a more objective mode of problem solving. However, the dialogue with the unconscious is not always easy and simple to translate and put into action.

As illustrated in the river metaphor, understanding symbolism is critical in translating the content and language of the unconscious. Individual dialogue and unconscious messages frequently appear through and take place in dreams, poetic individual and collective imagery, fairy tales, myths, and the arts. Unlike the conscious, objective world that an individual manipulates through one's senses, one cannot directly control and predict what contents of the unconscious will emerge: Often, it simply presents itself to us and offers one the opportunity to relate to it, act upon, or to ignore it (Olson, 1992, p. 157).

In many instances it is discovered in one's emotional reactions and engagements with the encountered images and symbols of the outer world. This requires serious awareness of the nature of symbolic life which means accepting the array of emotion/psychic experiences drawn out by the symbol; dealing with the emotional implications of the symbol; integrating the awakened memories into one's current self-image, and letting happen the transformation of perspective brought about by the integration of the symbol (Kast, 1992, pp. 17-18).

The use of image, symbol and metaphor has its use in the development and management of work and organization. Gareth Morgan has used this type of framework as a way to help managers "read" work situations and creatively resolve work problems. His approach relies on a very simple yet profound premise: "All theories of organization and management are based on implicit images or metaphors that lead us to see, understand, and manage organizations in distinctive yet partial ways" (Morgan, 1997a, p. 4). He aptly illustrates, in his text, *Images of Organizations*, this process maps organizational reality and complexity:

Different metaphors have a capacity to tap different dimensions of a situation, showing how different qualities can coexist. For example, using some of the images explored in previous chapters we can see that a specific aspect of organizational structure may reflect an attempt to

“mechanize” a particular set of activities; it may be a particular manager’s defence against anxiety; it may symbolize a key aspect of corporate culture; it may express a mode of “single-loop learning”; it may be a crucial part of a department’s power base; it may be an anachronism that prevents the organization from dealing with the demand of the wider environment. All these features can have a simultaneous presence.

At one level, this may seem to be complicating the nature of organization reality to a terrible degree. But this is the nature of the reality with which managers have to deal (Morgan, 1997b, p. 349).

Symbols and slogans have the potential to evoke emotion and intense behavior. In his book, *Imaginization: New Mindsets for Seeing, Organizing, and Managing*, Morgan describes and analyzes the results of an exercise used in which the managers were asked to write down and describe images of themselves and then compare them the images of them drawn up by his co-workers. From these images, they identified key themes that related to their work behavior and style. Some were quite positive and others quite negative: but they were able to identify a convergence of themes and managerial style:

One of the interesting aspects of their analysis is found in the way the different images converge on similar strengths and weaknesses. Note, for example, the incredible parallels between the tornado, whirlpool, and blender and how they capture the ideas of a forceful presence that tends to “suck everything up” and dominate situations. Note how all the images tend to convey a sense of power, industriousness, and determination, often accompanied by an excessive degree of single-mindedness.

The exchange created a powerful experience for the manager. He saw that his sheer confidence and competence were becoming a liability and that he needed to do something about this to restore a more genuine and open collaborative environment in which he and his staff could all work to the best of their abilities (Morgan, 1997b, p. 33).

The Jungian perspective uses image and emotion to integrate them and then act upon them. By following this process, the images and values reflected in the contents of the unconscious may then become a part of individual personality and consciousness. It is through this unconscious creative dialogue Jung observed that symbols bridge consciousness with unconsciousness and that individuals can be transformed into an authentic, whole self (Kast, 1992, p. 29) Furthermore, in the process of dialoging with the unconscious one may further develop and differentiate their intuition function. Recall that intuition is the ability to see, extrapolate or imagine beyond the immediate or literal. Dealing with the unconscious and emotionally charged images requires a “waiting,” seeing, exploring and speculation. Engaging one’s self in looking beyond the literal appearance of symbols almost by definition forces the observer to see possibilities beyond the immediate and to deal with often obscure and uncertain meaning. This, in many ways, is a process of patience and embodied in a subjective sea of values, hopes, fantasies, and imagination.

However, logic and objectivity do not reign within this process and one must take seriously the principal role and importance of subjectivity and the nonrational elements in shaping individual behavior. This also operates frequently in the world of work relationships and as Morgan notes:

The myth of rationality helps us see certain patterns of action as legitimate, credible, and normal. It helps us to avoid the wrangling and debate that would arise if we were to recognize the basic uncertainty and ambiguity underlying many of our values and the situations with which we have to deal (Morgan, 1997b, p. 148).

A second major point of Jungian management development and the unconscious is the willingness to differentiate and separate one's personal identity from their collective organizational identity. This is very difficult. As Zaleznik (1989) has shown, organizations amply reward one's acceptance of the roles and identities formulated by the collective consensus of the organization, i.e. organizational persona. However, the organizational persona always exacts a price: it comes at the expense of individual development and identity and becomes problematic with one's entire sense of being and self-worth is experienced as the organizational persona. Differentiation of public from private identity is very difficult because it may produce a deep sense of betrayal, a deep sense of regret and self-anger in knowing what has been traded for money, prestige, and power. In a nutshell, classically the persona is a collective way of playing a role in the world and may come into conflict with the valuing (feeling) function, because the valuing function is an instrument of individual self-affirmation (Hillman, 1971, p. 124). For most individuals this process is tension-filled, and it often becomes difficult to hold the self-affirming image and yet remain functional to the organization. However, it is through this holding of the tensions of opposites, which Jung called the transformation function that a nonlogical solution appears and a change in attitude behavior emerges (Sharp, 1992, p. 119).

A third major shift in attitude required is an understanding of how one is driven and this relates to the issue of power, control, and domination. The drive for power and domination is driven by an unconscious need to feel adequate in life. According to Carotenuto (1989), domination often results in the pursuit of power for power's sake so that one may eventually attain supremacy over others. The roots of this need are the unconscious sense of one's own inability to reach self-fulfillment and springs from an unacknowledged feeling of impotence in the face of life. It is unfortunately experienced consciously as an issue of personal survival and may inflict undo harm throughout an organization. Those who are driven to seek domination despise individual autonomy. They obsess toward absolute control and cannot tolerate creativity in others because in essence, they themselves cannot be creative. Unfortunately, to the detriment of an organization, their proof of adequacy lies in the abolition of those who are autonomous and creative, the vital (Carotenuto, 1989, pp. 109-11):

At the bottom, the desire for power springs from the need to overcome deep uncertainty about oneself and reveals a fear of life. This fear is often due to deprivations experienced in early childhood. Self-confidence is the product of a series of introjections that guide and support us in difficult situations and give us the feeling that someone is watching out for us. What really counts here is the interiorization of the image. There is need for external reassurance, because one has created a powerful interior world from which one draws the strength to go on living (Carotenuto, 1989, p. 112).

Finally, developing the valuing (feeling function)/intuitive function from the unconscious into consciousness, also requires a major qualitative shift in the manner in which one structures and experiences living, in and outside of the workplace. Insights must be acted upon and subjectivity must go beyond intellectualization. The list below illustrates:

- *Awareness of our activities.* Focus on what our feeling is – what is our energy flow and what activities engage us? What are the patterns of our energy flow? When we work against ourselves (unconscious included), we will find out that

vitality and energy are not readily available. Work and life become a drag: we lose our ability to relate well to others.

- *Emotional engagement.* What pulls you deeper into the mystery and identity of who you are? See what images and myths hold you – ask, What do you ask of me? Silence, if you listen carefully, will speak to you – let the “Committee of Interior” handle it!
- *Negotiating with Our Commitments.* Recover the simple life – this is critical, we become prisoners of our own commitments. Get closer to nature by working with plants, a garden, or animals. Find time to be with others but also find time to be with oneself.
- *Acceptance of mortality.* Prepare for one’s mortality – depression, loss, and disappointment happens and will continue to happen all around you. “Everyone we’ve ever cared for will be lost or we will be lost to them. This gives value to the “ordinary” relationships we encounter – there is a real scarcity of time” (Modified from notes taken at a seminar given by James Hollis).

First, it is of primary importance that one becomes acutely aware of their aloneness and solitude. It is in solitude and accepting the aloneness that an individual becomes their own felt presence, not something shaped and dictated by pressures of organizational and collective life. Being a part of a larger organization, at times, may give us a sense of immortality by being a part of something greater than ourselves. But, the felt presence of solitude and separateness is essential for authentically relating and understanding the nature of human relationships. Awareness of our activities, emotional engagement, negotiating with our commitments, and acceptance of mortality serve as guideposts in charting out the development of this process. Each of these shifts in the way major life activities are structured and experienced requires focused self-awareness and self-reflection. Time intensive, they provide a nonlogical, subjective means of dialogue with the unconscious and help consciously articulate the valuing (feeling) function. Essential to this process is making the time for the use of journaling and reflection on a daily basis in order to grasp the images emerging from the unconscious.

Supplementing these activities is the use of renewal and retreats. In his book, *The Paradox of Success: When Winning at Work Means Losing at Life*, O’Neil lays out a broad menu of retreat activities and time frames for the renewal and nurturing of a manager’s inner life. For O’Neil:

[...] a retreat can be any amount of time you spend away from your usual productive round of activities, as long as that time is spent in pursuit of deep learning (O’Neil, 1993, p. 166).

These activities can range from being relatively unstructured such as daily time walking with no goal orientation to relatively structured activities like workshops in journaling and dream analysis. Some may develop an activity like fly-fishing as part of a retreat; however, these activities must be integrated into one’s lifestyle on a fairly frequent basis in order to remain engaged with the unconscious. One very popular activity that is both healthful and social is the daily engagement with the ancient Chinese martial art and exercise called Ta Chi. For many, this option provides flexibility in that it can be done in a group or individual basis once the basic principles and choreography are learned. The following list illustrates some of these

guidelines that might be useful in assessing and making retreat activity useful and meaningful (O'Neil, 1993):

- How much distance have you put between your normal life and this retreat?
- Are you prepared to meet some aspects of your shadow?
- Is play feeling like work?
- How tightly affixed is your public-personal mask?
- Have you set aside some time to explore questions of meaning?
- Is solitude comfortable for you?
- Would you enjoy close encounters with flowers and other natural objects?
- Are rituals in place to support deeper exploration of your life?
- Is there professional help available if you want or need it?
- Do you feel free to act like a fool, explore something new and creative, and get grubby?

The receptive manager: image and development. As we have established in the early part of this paper, a significant portion of a manager's skill set will involve the art of establishing, developing, and valuing relationships in conjunction with an emerging dialogue with the unconscious. In order to build such effective working relationships, managers must bring to fruition a managerial character, which embodies expressiveness, connection, empathy, empowerment, vulnerability, relatedness, and receptivity. These traits can only be drawn out through subjective, nonrational means and there are no easy, painless formulas for bringing this about. One cannot "think" or intellectualize their way through this process. This transformation somewhat requires a leap of faith into what is relatively unknown about ourselves and will often necessitate a major shift in the way life is lived and experienced. But this is nothing overly radical for those who operate in the world of business. Change management, risk taking, entrepreneurship, corporate leadership have all required major shifts in lifestyle, values, and outlook.

If the proposed process of development is undertaken, what changes can be expected in a manager's way of managing? As an example, let's consider how one's attitude about leadership might change as a result of the insights gained from working with the unconscious:

[...] in every kind of group, even that which in a gathering of free and conscious individuals, there must be leadership – the kind which Charles Williams wrote so beautifully about when he described the "excellent absurdity" of one man acting as a center for others. He must at all times be wholly aware that he is not the center, but merely *focal point* through which, if this task has been laid upon him, others may recognize the center within themselves (Luke, 1995, pp. 37-38).

This is a very interesting contrast to what we often see as the action-oriented, role model of leadership in today's corporate culture. Here, the leader/manager, in dialogue with the unconscious, knows he or she simply mirrors the unconscious potential of the followers, a reflection of others' individual unconscious projections. This perspective takes seriously the notion that leadership is dynamic and changing. It drives home the point of fluidity and impermanency in one's sense of leadership,

rather than a ubiquitous trait enduring in all situations. However, the example cited above also opens up another pathway regarding the nature and opportunity for leadership. A leader or manager realizing the dynamics of this unconscious projection might see that a real leadership role is to more effectively mentor and help develop among subordinates, a true sense of self-management and elevation of empowerment.

As the business world of globalization continues in its complexity, uncertainty and paradox, it is in the long-term interest of the professional manager to possess a healthy sense of who they are and what they are capable of doing, becoming and the limitations of what they can achieve. In the proposed scheme of managerial development in this paper, we are not radically creating a new self-image, but rather enabling the nurturing of unconscious potentialities to blossom more fully. The position of the paper is one of integration and enhancement, not substitution; for it is through this blossoming that the art of relating takes hold – Managers become better judges of character and become more effective problem-solvers and decision makers. They are much more capable of understanding how to work with the capabilities of others and more importantly, they become aware of their own boundaries and limitations.

Of particular importance in this development is the separation of needing and demanding: the entitlement to the psychological submission of others. In working with the unconscious and imagery, managers may now become aware of the importance of receptivity and trusting the sense of intuition and feeling. Connecting an image to receptivity is captured beautifully by Jack Balkin, Knight Professor of Constitutional Law School and founder and director of Yale's Information Society Project, in his book, *The Laws of Change: I Ching and the Philosophy of Life*. The text is the translation of perhaps the oldest book ancient Chinese texts, going back at least three thousand years. What are described are the ideal characteristics and image of the receptive person. In place of the word person, we may substitute manager and illustrate what the expected outcome/image of management development from a Jungian perspective might bring us:

Receptive managers follow and adjust to the course of events in the world – they do not try to mold the world to their own will or pretend that matters are what they are not. They follow the lead of others and consider how best to make a contribution. They assist those who need assistance; they are generous where generosity is required. They put themselves at the disposal of a situation so that they can improve it. Although *receptive managers* do not try to lead or enforce their will, through their resilience and dedication they never-the-less succeed in having the most power influence on events [...]

Implicit in receptiveness is realism – adapting to things as they are rather than the way we would like them to be [...] this realism is the very opposite of surrender or capitulation. *Indeed it is the necessary prerequisite to effective action, and to doing what the situation truly demands.* As the text (I Ching) says, if we set forth blindly, we will soon go astray, but if we follow, we will find guidance from the situation itself [...] if we do not impose willful preconceptions on the world it will surprise us with all manners of possibilities. *An attitude of receptivity thus produces a fertility of imagination which is able to behold a similar fertility in the world itself* (Balkin, 2002, p. 130).

Upon closer inspection we see many parallels to what we have ascribed as the process of dialoguing with the unconscious. Knowing and dealing with unconscious will foster receptivity. Managers may learn that the will of an individual cannot be imposed in all situations and conditions. In the latter part of Balkin's description above, we also find intuition, as defined by Jung, implicit in the process of receptivity.

With regard to relationships and relating in the world of business, we find even a stronger affinity as to what we hope management development from a Jungian perspective might deliver:

Finally, receptiveness does not mean conforming to the world resignedly. It means that one acts so as to nourish it [...] Instead of trying to dominate or impose our will on those around us, we act as a midwife or assistant, helping others achieve their ends and in this way exerting our influence indirectly, gently, and persistently. Kun (this particular passage) teaches us that one does not have to take the lead in order to have influence, one does not have to be dynamic in order to exercise power, one does not have to be arrogant in order to impress others, and one does not have to be first in everything in order to prevail in the end (Balkin, 2002, pp. 130-131).

These illustrations of the receptive and receptivity in human nature provide images for managers to reflect, digest, and act upon. In time, they may become an emergent image resulting from dialoguing and developing a working relationship with one's unconscious.

Implications for research and practice

This paper proposes a framework in which balance between the role of the unconscious self and the role of the conscious self is a necessary condition for effective leadership and management. Further, it is the authors' contentions that development of a receptive leadership style would benefit organizations because it would be likely to decrease the occurrence of "command and control" management behavior and practices. Such behavior is rooted in old logic and the belief that hierarchical control is a source of competitive advantage (Lawler, 1996). Drawing from an analytical psychology framework, the authors proposed an enhancement to current understanding of the connection between the thinking self of a manager and the feeling and valuing self of the same manager.

The implications of the analysis provided in this paper are wide ranging. If managers understand and value the role of the unconscious in the development of psychological healthy human beings they will value management practices that support integration of the unconscious with the conscious. Examples of such practices would be use and recognition of symbolism in organizational communication; structuring of "down time" into job design and work assignments as well as an overall recognition of the need individuals have for self-control facilitated by self-management processes. These types of implications are closely linked to the implications for management development.

Perhaps, the greatest impact of integrating the unconscious with the conscious through reflective and structured dialogue lies with its impact on managerial decision making. In his recent book, Hayward finds that managers who become overly identified with their ego eventually transform into hubris and that results in distorted decision making, which negatively impacts business profitability and market success. This transformation educes a false sense of confidence in, and an overestimation of, our true capabilities as managers. Part of Hayward's remedy requires that the manager refocus on a sense of intrinsic joy in the work process and less inclination to the extrinsic outcomes, especially with regard to impressing others. We might add intrinsic motivation, i.e. motivation by engaging in the actual process rather than focusing on the outcome. How can this be related to the unconscious?

Often times in working with the unconscious we discover hidden aspects of our personality that have been repressed and difficult to accept consciously. It often comes, as a great shock to learn that the ego we thought was in control may have been a minor player in the forces that shape and control our behavior. To the extent that this results in the diminishment of ego, better decision making, as found in Haywood's research, may evolve which in turn leads to a more profitable and healthy business organization (Haywood, 2007, pp. 8-9).

We also note that the unconscious communicates through emotionally charged images and symbols. Its comprehension requires a reflective, introspective attitude on the part of the individual. This is because meaning and understanding do not always arrive through a rational, logical self-evident process. This is congruent with Sayegh, Anthony, and Perrewé's model developed in their exploration of decision making under crisis and the role of emotion in an intuitive decision process. The authors state:

Thus, emotions and emotional response – if they are not conscious to the manager in the decision moment – help to give structure and meaning to experiences and situations [...] Feelings are like internal guides that point us in the proper direction in a decision making space where we may put the instruments of logic to use and they suggest that managers, in particular, human resource managers become aware of the importance of emotion in operation of intuitive decision-making strategies (Sayegh *et al.*, 2004, p. 196).

The role of emotionally charged images and feelings as the communication bridge of the unconscious has been a major thesis of this paper. As managers become more adept at recognizing and integrating unconscious feeling and images, we would expect refinement and enhancement of their intuitive decision-making process which should result in better decisions under conditions of stress and crisis.

Reflection is also a key component in helping managers learn from their experiences (Siebert and Daudlin, 1999). In the case of the unconscious, reflection on symbols, emotional reaction to images is the method by which we extract and consciously embody its content. Hence, working with the unconscious, over time, will insure that managers learn from both their conscious and unconscious experiences.

As Hanlon and Figler (2002) have presented in their research on the use of poetry in the MBA classroom, the symbols and language of poetry engages the unconscious and forces individuals see and interpret situations with a different mode of apprehension. This process enhances creativity and creative problem solving and is useful in new and novel. This also may increase a manager's tolerance for ambiguity and complexity.

What has been presented in this paper is the foundation for a prescriptive framework and eventual mode of management development. In order to develop this stream of research, we suggest several possible avenues for future research.

Drawing again upon Jung's work, we refer to a theory, individuation, in which he described the first half of life as building the ego and in the second half of life as more or less displacing the centrality of the ego through making conscious, the contents of the unconscious. Jung proposes that the successful integration of unconscious contents into consciousness is a developmental process. The culmination of this developmental process results in the ego be displaced from its dominating position into a position of passive observation (Jung, 1960, pp. 133-134). As part of future research, it will be useful to explore the extent to which successful managers, over the course of their careers, have completed this transition from domination of the ego to a continual process of integration of the unconscious into consciousness. We would want to know

if this transition is associated with high performing managers and fulfilling careers. Perhaps, the hubris found in managers, as reported by Haywood (2007), is due to failure to make the above transition. Such managers might be those who have not been able to effectively navigate the transition and are “stuck” in its process. This notion would be examined in the context of career counseling and management development.

Closely related, another direction for future research would be the development of a construct representing the extent to which a manager has transitioned. Perhaps, the construct would be “receptivity.” Future research would call for operationalizing the receptivity construct and modeling its role as a predictor of management performance or as an outcome of management development. Many interesting research questions arise as to the role, nature and development and measurement of managerial receptivity.

Finally, future research may explore the notion that this line of inquiry would lead to a framework in which we define what maturity is in relationship to a manager. Questions of interest would include how maturity might be gauged over the career and life of individuals managers with respective this individuation process. Similar to the notion of being “stuck in transition,” the questions of what locks a manager into a state of immaturity and how one goes about “growing” out of it could be explored.

Concluding remarks

In the introduction of this paper, we described management as a world of relating and relationships embedded in a web of feeling, emotionally charged images, and subjective experience. By engaging and integrating the contents of the unconscious into a conscious alignment, a more self-aware manager will emerge, sensitive to the nuances of relations and relationships. More tolerant of ambiguity and complexity, this type of manager would be more balanced, whole and exhibit better and self-management and decision making skills. The inner and outer life would be more congruent and such a manager would be better prepared to steer the course of the business organizations in today’s complex, ever-changing global market.

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Further reading

Hollis, J. (1993), *The Middle Passage: From Misery to Meaning in Midlife*, Inner City Books, Toronto.

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