The Third Eye: Corporate Responsibility in a Jungian Context

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Abstract

According to a legend, some creatures have a third eye with which they can read the minds of people. Psychological theories can be used as the third eye to understand the minds of corporate responsibility (CR) actors better. This paper studies the thoughts, words and deeds of CR actors in their psychological context. The aim is to help the CR actors and others to understand different CR behaviour and to gain new insights into developing CR values, discourses and practices.

Earlier research by this author has examined the neurotic and borderline characteristics of companies and pinpointed their origins in psychological defences. Furthermore, her recent study argued that the psychopathic characteristics of many large corporations could be eliminated by applying personal values to corporate values.

This research digs deeper into the psychological resources of human mind to show what vast potentials lie there to solve the CR issues. While psychiatric criteria and most Freudian theories close down an individual or organizational personality into a cage or vicious circle, Jungian theories open up the personality and give opportunities to expand it horizontally and vertically. The Jungian prospective quality of the psyche is well illustrated by three levels of unconscious – personal, cultural and collective – which can help the development of CR values, discourses and actions of individuals, organizations, societies and the humankind.

Key words: corporate responsibility, Jung, self, shadow, ego functions
Introduction

According to a legend, some creatures have a third eye with which they can read people’s minds. The modern version of this legend can be found for example in a TV programme Space Precinct, where there are rather human-like creatures working with human police officers at a police station in space. These humanoids have a third eye in the middle of their forehead with which they can read the minds of humans and any other creatures. But we may not need to import such a skill; it may exist within ourselves. From the ancient Greek myth of Odyssey by Homer we know Cyclopes, one-eyed monsters, who represent the primitive form of this feared talent: the shadow of our unconscious trying to force its way into the conscious, giving us the ability to read our own minds. As all minds of human beings have the same structure, if not personal content, learning to read our own minds helps us to learn to read other people’s minds.

This capability may be a double-edged sword. Most of us would probably like to be able to read the minds of other people, but who would like others to be able to read our own minds? Mind readers possess a great deal of power over the subjects of their scrutiny. With their understanding they can control and manipulate people.

Psychology has attempted to read people’s minds in different contexts for nearly a century. While some psychologist – often working for governmental agencies such as the police, intelligence and military – use this potential to gain control and seize power, mainstream psychologists mostly use it for helping individuals and organizations to understand themselves and solve their problems. Psychological theories can be used as the third eye to understand also the minds of corporate responsibility (CR) actors better. This paper studies the thoughts, words and deeds of CR actors in their psychological context. The aim is to help the CR actors and others to understand different CR behaviour and to gain new insights into developing CR values, discourses and practices.

Earlier research by this author has examined the many varied neurotic and borderline characteristics of companies, like withdrawal, dependency, narcissism and paranoia (Ketola 2004) and pinpointed their origins in psychological defences such as isolation, regression, omnipotent fantasies and projection (Ketola 2004, 2006a). Furthermore, the author’s recent study argued that the psychopathic characteristics of many large corporations – such as unconcern for others’ feelings, disregard for others’ safety, dishonesty and lying to one’s own advantage, inability to feel guilt, and unwillingness to observe the laws and norms of society – could be eliminated by applying personal values to corporate values (2006b).
This research digs deeper into the psychological resources of human mind to show what vast potentials lie there to solve the CR issues. While psychiatric criteria close down individual and organizational personalities into a cage and most Freudian theories leave them running in a vicious circle like mice on treadmills, Jungian theories open up the personality and give opportunities to expand it horizontally and vertically. The Jungian prospective quality of the psyche is well illustrated by the three levels of unconscious: personal, cultural and collective. These levels of unconscious can help the development of corporate responsibility (CR) values, discourses and actions of individuals, organizations, societies and the humankind.

Jungian thoughts can provide us with explanations why individuals, organizations, societies and the humankind act irresponsibly. Table 1 summarizes these reasons for irresponsibility that we shall be discussing.

<table>
<thead>
<tr>
<th>Jungian explanations for irresponsibility</th>
<th>At all levels:</th>
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<tr>
<td></td>
<td>- A weak ego, which allows the shadow to rule from the unconscious and the persona to keep up appearances.</td>
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<td></td>
<td>- Limited ego functions: either thinking, feeling, sensing or intuiting.</td>
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<td>Individual irresponsibility</td>
<td>The personal unconscious is separate from and rules the conscious.</td>
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<tr>
<td>Organizational irresponsibility</td>
<td>The organizational cultural unconscious is separate from and rules the conscious.</td>
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<td>Societal irresponsibility</td>
<td>The societal cultural unconscious is separate from and rules the conscious.</td>
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<tr>
<td>Humankind irresponsibility</td>
<td>The collective unconscious is separate from and rules the conscious.</td>
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Table 1. Jungian explanations for individual, organizational, societal and humankind irresponsibility.

Jungian psychology can show how individuals, organizations, society and the humankind can develop into acting responsibly under any circumstances. Table 2 summarizes these developmental tasks for responsibility that we shall be discussing.

<table>
<thead>
<tr>
<th>Jungian developmental tasks for responsibility</th>
<th>At all levels:</th>
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<tr>
<td></td>
<td>- Integrate the shadow into the ego and let the persona’s mask fall.</td>
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<td></td>
<td>- Integrate the functions of thinking, feeling, sensing and intuiting.</td>
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<td></td>
<td>=&gt; A strong, holistic self.</td>
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<tr>
<td>Individual responsibility</td>
<td>The energy of the personal unconscious is available for and controlled by the conscious.</td>
</tr>
<tr>
<td>Organizational responsibility</td>
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Table 2. Jungian developmental tasks for individual, organizational, societal and humankind responsibility.
Personal unconscious in CR

The potential of the unconscious

Psychological theories say that personal unconscious is made up of each individual's collection of memories and ideas that stem from that person's own experiences. While Freud (1927) thought that personal unconscious contained what the conscious mind had suppressed, Jung (1964ab) saw the personal unconscious as creative and independent. For him the personal unconscious is a factor in itself, not simply a junkyard. Jung's view opens up a vast field of unused individual potential which could have a significant role in the intellectual and spiritual development of humankind.

Jung (1966, 1969) accepted that our personal unconscious includes complexes caused by psychic wounding or trauma, which have a strong inner persistence, holism and autonomy. These complexes make us repeat the same emotional reactions, mistakes and unsuccessful choices time after time for all our lives – unless we manage to dig them out of our subconscious into the conscious light and deal with them with our conscious mind. However, Jung (1968a, 1969) had an even deeper view of the subconscious. He thought that it is not just a dump of instincts and repressed memories but a positive, creative and independent actor. Novel thoughts and innovative ideas that have never been conscious before can emerge from the subconscious.

These thought and ideas begin to flow once a person becomes aware of his/her unconscious impulses and learns to manage them instead of allowing them to rule him/her from the depths of the unconscious. Jung’s concepts of ego, persona, shadow and self explain the situation. The following brief account of these concepts is based on a paper I presented at a workshop at the University of Jyväskylä in Finland on 15 June 2006 (Ketola 2006c).

Jungian ego, persona, shadow and self

According to Jung (1958, 1963), the mainly conscious ego of individuals has different kinds of subconscious counterparts, which compete and cooperate with it. The ego follows the reality principle, sticking to 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 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 a human being was only what s/he would like to look like. The persona is the public person.

On the other hand, the ego casts a shadow. The ego is confronted with its unconscious shadow of which it is not aware. The shadow is the backside of the ego
(Stein 1998). The shadow is everything that the ego is not, good and evil. The shadow is not necessarily a hidden evil because it incorporates also the characteristics that contrast the less likeable features of the ego. If, for example, the ego of an individual is fair but unkind, his/her shadow is unfair but kind. However, since humans generally strive for developing their conscious ego towards a good self-ideal, their shadows store a great number of subconscious aggressive counter-reactions.

The shadow and the persona are both ego-alien persons that inhabit the psyche. The ego is more at ease with the persona because that is compatible with social norms. The shadow is unacceptable to the ego. The shadow stays mostly hidden and comes out only on special occasions (Stein 1998) – to the ego’s disapproval and to the persona’s shame. Consequently, the ego and the persona of an individual try to deny the shadow by projecting it on other people. Stein (1998) calls the pair of persona and shadow Narcissus and Goldmund, Dr. Jekyll and Mr. Hyde, Cain and Abel, Eve and Lilith, and Aphrodite and Hera.

The undeveloped ego, which every small child has, cannot control the energy of its subconscious, which gushes out uncontrollably. It is with children that the development of ego from month to month and year to year – with babies even from week to week – is most apparent. Children gradually learn to control their subconscious shadow to an increasing extent. A prerequisite for mental maturity is the ability to control one’s impulses, one’s subconscious psychic energy, with one’s ego. Mental growth to genuine maturity also means that one should have less need to hide behind the persona, the publicly acceptable mask.

In Jungian philosophy the mentally developed ego is called the self. The ego can develop into a self by becoming conscious of the formerly subconscious shadow and other archetypes (e.g. anima or animus) and by integrating material from them into its conscious side. The self is an individual’s holistic psyche, which, with its inner powers, defeats the pretentious shell of the persona.

Mentally less developed individuals uphold their pretentious persona with their words but the actions of their weak ego are in actual fact often directed by their subconscious shadow. The ego of mentally developed individuals has accepted its shadow, and they have integrated their ego and now conscious shadow into a strong self, which does not need the façade of the persona (see more in Morgan 2000). According to Jung (1963) the realization of the self through an individuation process is the ultimate goal towards which humans strive for (see also Colman 2000) – but this process is never totally completed. However hard we try to become aware of our darker
side and accept it, the shadow necessarily remains partially unconscious and carries out commando attacks from its secret hiding places.

The concepts of shadow and ego show how we human beings have all possible characteristics within ourselves: if a characteristic does not exist in the ego, it is stored in the shadow from which it is possible to retrieve through the individuation process. Each of us has potential for anything. The positive characteristics of the ego and shadow are readily available and the negative characteristics of the ego and the shadow can be sublimated. This potential can be used to develop the behaviour of all corporate responsibility (CR) actors – top managers, middle managers, experts, supervisors and workers. In addition to using their ego’s responsible side to the full and becoming conscious of their shadow’s opposite tendencies to be able to resist them, the CR actors can dig up the better side of their ego’s worst characteristics from their shadow and turn their irresponsible actions into responsible actions. Finding our true self in the middle of corporate pressures and seductions in the market economy may be hard, and slipping from our ideals may be easy, but succeeding in truly living according to our own values makes us feel whole. Thus the Jungian emphasis on self-searching supports the idea that personal values should be the basis of corporate values so that companies could turn from irresponsible to responsible actions.

In CR it is important that the values, words and actions of the CR actor are in line. There are five main alternatives for the relationships between corporate (actor’s) values, words and actions and they represent different kinds of developmental relationships between the ego, shadow and persona (see more about the individual level alternatives in Ketola 2006c and the organizational level alternatives in Ketola 2006d):

1. values = words = actions: the ego has developed into a strong self;
2. values = words ≠ actions: the shadow directs the ego behind the persona’s mask;
3. values ≠ words = actions: the persona directs the ego;
4. values ≠ words ≠ actions: the shadow has defeated the ego;
5. values = actions ≠ words: the persona and shadow direct the ego.

The way to a holistic self is long and winding but spiritually rewarding. There is an ethical dimension involved in the development of self over time, as Solomon (2000: 197, 199) explains: “the overriding teleological nature of the self’s continued search to become itself, even in the face of dire internal resistance or malignant external forces [prevails]. …This suggests a universal ethical capacity that is innate…but which, to unfold, depends on the quality of caregiving that the child receives during its early development”.
Individuation process through fairytales and myths

Many fairytales study this problem and aim at helping children to deal with their shadow. Fairytales exaggerate and polarize human characteristics to make a point. Corporate behaviour has an uncanny resemblance to fairytale exaggeration and polarization, and, therefore, CR actors can learn from them. Corporate behaviour is fierce and the key corporate actors are often charismatic, extreme personalities. Usually fairytales start with a good person and an evil person, which symbolizes the ego’s attempt to own its public persona and project the shadow on another person. During the course of the events these two sides of the psyche come into close contact. At the end of the fairytale the shadow will have been brought under the control of the ego, which can replace the public face of the persona with its own realistic face.

For example in Snow White and the Seven Dwarfs, Snow White is the persona, Evil Queen is the shadow and the seven dwarfs are the active ego busy digging the depths of the unconscious mine. The dwarfs find the Prince, a stronger ego, to rescue Snow White from her death, i.e. from the persona’s defeat in the fight against the shadow. With the help of this stronger ego, the shadow is taken under control and the innocent white of the persona becomes a realistic whole of the self. Those CR actors who have owned their responsibility have probably gone through such an internal process. This fairytale is more elaborate than that, though, because it also touches the gender and sexual development issues by making the ego aware of subconscious animus/ anima archetype and eventually incorporating it into the self. Sleeping Beauty, Cinderella, Beauty and the Beast, and many other fairytales have the same purpose of assisting the individuation process of the readers. Other psychological theories have their own interpretations of fairytales (see e.g. Bettelheim 1975).

Peter Pan takes a different approach to the same issue. He represents most corporate leaders who still try to externalize responsibility. Peter Pan has a visible shadow attached to him. At the beginning of the story, Peter temporarily loses his shadow, that is, his persona tries to get rid of it. However, his ego is realistic enough to realize that he cannot be a whole person without his shadow, so Peter comes back to find it. He tries to glue it back with soap, i.e. his persona tries to whitewash it. This time a stronger ego comes for rescue in the form of another person, Wendy, who explains the futility of Peter’s attempt, and instead sews the shadow back on him. Sewing hurts a bit like becoming more aware of one’s shadow hurts. Wendy understands this and tries to be cautious. During the following adventures she continues her efforts to help Peter in his mental development process but Peter never grows up. He remains childlike with his hero archetypal persona and minimally conscious (= visible) shadow, which he projects
on Captain Hook and Tinker Bell. This fairytale is a warning to children: you can have your fun in the adventures of Neverland where you can pretend to be a hero fighting enemies, but if they do not grow up to see that the heroic persona is not real and the enemy is inside you, like Wendy, John, Michael and the Lost Boys eventually do, your ego will end up homeless like Peter who wanders aimlessly in the borderline of fantasy and reality for all his life. That is exactly what many corporate leaders are like: their egos are borderline wanderers! Peter had lost his parents as a baby and had had to manage on his own ever since. The lack of parental love and care during his babyhood and early childhood explains Peter Pan’s inability to develop a wholesome self. (For other Peter Pan interpretations, see e.g. Kiley 1983).

Lordi, the winner of the 2006 European Song Contest, with his song, Hard Rock Hallelujah, represents another attempt to deal with one’s persona and shadow. By wearing an elaborate monster mask and clothes this singer integrates his persona and shadow. This appeals to many people who are struggling to get along with their shadow. They are relieved with the singer’s solution and can identify with him. The monster is out, and, surprise, surprise, it is not so awful after all. The shadow has been tamed to perform and succeed. Instead of being ashamed of their inner monster, they can feel proud of it. Furthermore, the name Lordi refers to an aristocratic lord, a respected member the upper classes in the pretentious earthly hierarchy, in contrast to the singer’s ordinary background. This is the elevated dream that the singer exhibits in his persona. Lordi also refers to the Lord, God who rules the world from heaven. This is the singer’s narcissistic dream to be an omnipotent and worshipped God through his persona. The singer integrates God and Devil in his songs as well as in his persona. All in all, this is a fascinating mental development solution attempt by a creative young person. Behind his devilish god mask and corresponding hard rock music and lyrics, the singer has a realistic ego left, because he does not want show his real face in public. He knows he is just a vulnerable young man. Some companies have adopted this monster approach: e.g. ExxonMobil has integrated its persona and shadow in its CR actions – but it is questionable whether there are any realistic, vulnerable egos of individuals behind ExxonMobil’s monster mask or whether the shadow has taken over the egos.

The Cyclopes mentioned at the beginning of this paper, represent our shadow. In Greek mythology Cyclopes are one-eyed monsters that live in caves (our unconscious), have no laws or social system and eat human flesh. Their leader is Polyphemus. In Odyssey by Homer, Odysseys (i.e. the hero representing our persona) and his crew became trapped in his cave (our unconscious) and Polyphemus (our shadow) ate four of his men (destroyed four personas our ego had established). Odysseus got Polyphemus
drunk (our persona tricked our shadow), and when Polyphemus asked his name, Odysseus replied “Nobody” (our persona really is nobody, just a mask). Odysseus blinded Polyphemus with a hot wooden stake (our persona wanting not to see our shadowy side). Polyphemus cried for help and told other Cyclopes: “Nobody is hurting me!” (becoming conscious of one’s shadow hurts). Odysseus and his men tied themselves under sheep (which symbolize the innocence our persona wants to exhibit) and escaped when Polyphemus let his sheep out (our personas escaping from our shadow). When Odysseus taunted the Cyclopes from his ship, Polyphemus cursed him, and Polyphemus’ father, the sea god Poseidon, made Odysseus wander the sea for ten years (if our ego allows our persona humiliate our shadow, it will retaliate; even when we think we have beaten our shadow, it can draw strength from its depths and send us for the long odyssey before we find back home to your conscious ego). – The teaching of this myth may be that we should not let our persona fight our shadow but we should engage our shadow in cooperation with our ego.

ExxonMobil could be seen as the Cyclopes, and we, allegedly responsible individuals, as Odysseus, hypocritically criticizing its behaviour. In reality ExxonMobil represents our shadowy side which we allow to act irresponsibly by giving it a licence to operate in our society, so that we can continue wearing our pretentiously virtuous mask of persona and project our shadow on this company. ExxonMobil and many other overtly irresponsible companies are outlets of our unconscious aggressions in their actions as well as in our criticism. It is not just the corporate management’s but also the critics’ responsibility to make this shadow conscious and integrate it into our egos so that responsibility of the actions could be taken.

**Corresponding Taoist yin, yang and p’u**

Taoism has in many respects similar ideas and concepts to Jung. In Taoism the persona is *yin*, light, and the shadow is *yang*, the shadow. Curiously, Taoism uses the same concepts, *yin* and *yang*, for feminine and masculine sides of the psyche while in Jungian psychology these are represented by much narrower concepts, *anima* and *animus*. *Anima* is the feminine side in a man’s unconscious that forms a link between ego-consciousness and the collective unconscious and potentially opens a way to the self. *Animus* is the corresponding masculine side in a woman’s unconscious. In order that we could understand ourselves, and, ultimately, the whole universe, we should accept both our shadow and our anima/animus.

According to Henderson (1991), there are four stages in the individuation process: (1) an instinctive, uninhibited childish *rascal* who satisfies his/her needs there and then
without any consideration to others; (2) a socialized creature who can control his/her instincts and take others into consideration to some extent, and creates human culture; (3) a human god / hero who fights against his/her shadow in the attempt to integrate it into his/her ego; (4) a self who has integrated not only his/her shadow but also his anima or her animus into his/her ego.

Some corporate leaders act like rascals but most of them are socialized creatures because of the need for support from others in their endeavours. Many corporate leaders see themselves as heroes or human gods. They are fulfilling their hero archetype. Henderson (1991) describes the life cycle of a hero: miraculous birth in modest circumstances, supernatural force exhibited at an early age, rapid rise into an important position of power, victorious battle against evil forces, falling into the sin of hubris and being overthrown. Most leaders I have interviewed have talked about their childhood, youth and career progress in these heroic terms – up to the point of battling against evil forces, which they all seem to be doing vigorously. None of them have been conscious of any hubris, although most of them have made decisions with ill effects on thousands of people and thousands of acres of land and water, considered themselves as an essential part of the crème de la crème, and cashed in management options worth millions of euros. They seem to be trying to deal with their shadow but do not realize that the evil exists inside them and not outside.

Taoist philosophy agrees with the Jungian way of treating the shadow, the yang. It is not possible to turn the shadow, the yang, into the light, the yin. Jungians (Morgan 2000) say the same: it is not a question of banishing the shadow, transforming it to light, but its acceptance and integration. Lao Tzu (571–480 B.C./1986) suggests that instead of struggling to get rid of negative emotions, we could learn to use them in a positive way (in psychology this is called sublimation: refining our primitive feelings and instincts into something that is useful to our society). Instead of acting against ourselves we often only need to redirect our weaknesses and unpleasant tendencies. Both Taoist and Jungian philosophies encourage people to remain conscious of both sides of the psyche. Realizing the relativity of good and evil, wise people do not strive for goodness, but rather aim to maintain a dynamic balance between good and evil, light and shadow.

In Taoism the uncarved wood (p’u) is a symbol, which describes our original inner nature which has been covered by the mould of societal influences (in Jungian terms: the personas we develop). It corresponds to the Jungian self of a mentally developed person. Finding p’u from within gives us self-knowledge and helps us to identify with other parts of nature. Lao Tzu (571–480 B.C./1986) urges us to return to our simple, original inner nature, which is different for each individual. Our self-confidence is
rooted in our knowledge of who we are, what our motives and talents are and what suits us best. Seduced by others and by our own intellect we easily lose our way and engage in actions unsuitable to us, but if we listen to and trust our inner nature, we cannot be tricked.

Jung (1983) expresses the importance of our inner nature by saying that the development of personality means being faithful to our essential nature. Jung shows the way (=Tao) from the ego of our early life to the self of our later life. According to Jung (1958, 1968b, 1970), the self is both the spring of our innate psychic strivings for structure, order and integration and the spring of all our archetypical images. Jung can help us scrape off our mental scar tissue so that we can rediscover our psychic foundations. It is as if we scraped the mould off the surface of our uncarved wood (p’u) and found ourselves as newborn or reborn.

**Jungian ego functions as a source of responsibility**

Jung (1958, 1971) distinguished four ego functions: thinking (T), feeling (F), sensing (S) and intuiting (I). For Jung thinking involves the use of logic to comprehend the nature of the world. By feeling he meant a tendency to rationalize in value scales such as pleasant–unpleasant or good–bad. Both thinking and feeling are rational, organizing activities. On the other hand, sensing and intuiting are irrational, perceptive actions. In sensing our brain receives and recognizes sensory inputs. Jung believed that if we look deep within ourselves, we are intuiting and gain information about our unconscious processes. Jung placed these ego functions as polarities onto orthogonal axes where vertical ends are thinking–feeling and horizontal ends are sensing–intuiting, as figure 1 illustrates (see also Samuels et al 1991).

![Figure 1. Jungian ego functions.](image)

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 (see Ketola 1999). Some people are mainly rational thinkers or feelers, others irrational sensors or intuitors.

Usually one of the functions is a person’s dominant function and another one a supportive function. This allows us four psychological types for the dominant rational activities: thinker-sensor (TS), thinker-intuitor (TI), feeler-sensor (FS), feeler-intuitor (FI). Another four psychological types appear, if the dominant functions are the irrational activities: sensor-thinker (ST), sensor-feeler (SF), intuitor-thinker (IT) and intuitor-feeler (IF).

If we manage well with one ego function in our lives and careers, like many corporate leaders do, our mental development becomes one-sided. Most people must supplement their dominant ego function with another function, which opens up their personality. We must remember, however, that the seeds of all these functions are available inside us; they only need attention and development. It is possible for all or us to make conscious and develop even our weakest ego functions. If they stay unconscious, they cannot release their energy in a positive way and become destructive. Each function has a great deal of energy charged in it. It is for us to develop all our ego functions and use all this energy in a responsible way.

Jung (1971) combined the introvert/extravert attitude towards life with the ego functions and ended up with 16 psychological types. For example in TI a dominantly extravert thinker may sometimes need to turn to his/her supportive role of an introvert intuitor to cope with a difficult situation. The function that is the most undeveloped and remains deepest in our unconscious is the opposite function of the opposite attitude. It causes our greatest suffering because it has the same energy charge as the dominant function but remains an unconscious shadow force. For extravert thinkers the weakest function is introvert feeling, which may make them time after time end up a rejected laughing stock in their attempts to force other people to follow their own unconscious values.

To develop our ego, we should identify and study our dominant ego function, then examine our supportive ego function and its role in relation to the dominant function. After this it is possible to map out what is missing from the point view of responsible action. These defections can be corrected by bringing the weaker, unconscious functions into the conscious mind and start developing them. If we manage to integrate all these functions into our consciousness, we become a harmonious psychical whole, the self. Hence the integration of ego functions is parallel to the integration of the shadow into the ego in Jung’s individuation process towards a holistic self.
Isabel Myers-Briggs (1991) has developed Jung’s ego functions further. She has added a third dimension: judging (J) and perceiving (P). This Myers-Briggs Type Indicator (MBTI) is used widely in leadership research, training and consultation. The problem seems to be that the MBTI is often applied to classify people so that their current strengths could be exploited maximally in organizations, which is the opposite of Jung’s self-developmental intention. For broadening and deepening our personality Jung’s original ideas are the best. The MBTI has also been used to make comparisons between leaders in different cultures (see e.g. Ginn 2001, Routamaa and Pollari 1997).

Cultural unconscious in CR

Different levels of cultural unconscious

Jung studied closely only the concepts of personal and collective unconscious although he included the cultural level in his schema of the psyche (Singer and Kimbles 2004a). Jung’s successors have recently started to investigate the cultural unconscious further (see e.g. Morgan 2000, Singer and Kimbles 2004b). While the contents of the personal unconscious are different for each individual, the collective unconscious is identical for all humans. When individuals act in social settings they are influenced not only by these two but also by the cultural unconscious, which is shared by a group of people but varies from one culture to another.

The cultural unconscious can refer to any size of grouping in any kind of social setting. Since we are here discussing corporate responsibility, it is relevant to study at least two kinds of cultural unconscious: organizational and societal. A corporation is made up of individuals, forms an organization and is a subsystem of society, which is a part of the humankind. Within an organization there are plenty of different kinds of groups, which also have their cultural unconscious. Similarly, an organization is a part of business environment within society and the humankind is a subsystem of the earth’s ecosystem, which belongs to our solar system and the universe. However, for the sake of simplicity, in this paper we concentrate only on the individual, organizational, societal and humankind (collective) levels of this system.

Cultural unconscious of organizations

The cultural unconscious of an organization resembles the personal unconscious of an individual. Every corporation has an organizational personality of their own (Ketola 2004, 2006a, Kets de Vries 2001). Some parts of this organizational personality are conscious, others unconscious. Like an individual, an organization has a conscious ego, partially conscious persona and unconscious shadow of its own. Feldman (2004) sees
the organizational culture reflecting the organization’s cultural conscious and unconscious.

Organizations face the same developmental challenges as individuals: they need to become conscious of the organizational shadow and integrate it into the organizational ego in order to avoid the shadow’s evil work against CR goals. The development of the organizational ego into a strong organizational self involves also the development of the organizational ego functions of thinking, feeling, sensing and intuiting. Developing the personal ego functions of the organizational members is one step along this path and giving preference to ego function diversity in organizational groups is another.

In the worst scenario the organizational members are chosen on the basis of similarity in psyche structures and ego functions – which often happens particularly in management groups as leaders find it easier to deal with people similar to them than with people dissimilar to them. In a group similar characteristics exacerbate the members’ personal weaknesses and turns the group narrow-mindedly to fight the members’ shared internal shadow in an externally defined enemy. For this reason the concept of ‘a leader and his/her followers’ is dangerous. In a diverse organization the large spread of psyche structures and ego functions prevents such psychopathic behaviour and enhances creative solutions.

The cultural unconscious of an organization is affected by the personal unconscious of the individual members of the organization, by the network these form, and by the history of the organization with its traumas stored in the stories and shadow of the organization.

**Cultural unconscious of societies**

The cultural unconscious of society is the unconscious shared by those who are native members of this society. Different parts of the world, countries, ethnic groups and tribes have distinctly different kinds of cultural unconscious. That is one reason why it is practically impossible for individual or corporate immigrants to integrate mentally into another society. For the members of the society and society itself this cultural unconscious is both a threat and an opportunity, like the personal and organizational unconscious. The shadow of the societal unconscious may start ruling and fighting an external enemy like in the Middle East, Sudan, Rwanda or former Yugoslavia because of society’s earlier traumas stored in the societal unconscious. The societal shadow should be brought into the societal consciousness and under the societal ego’s control. The development of the holistic societal self incorporates the development of personal and organizational selves of the society and the diversification of societal ego functions.
Jung (1954, 1964c) paid special attention to the fact that Western and Eastern way of thinking is different. He pointed out that in Western philosophy an impersonal Universal Mind has not yet been found as an independent factor, and not just a relic of the original human soul. In Eastern thinking, mind is considered a cosmic factor, the essence of existence. Unlike in the West, there is no conflict between religion and science in the East: "no science is there based upon the mere passion of facts, and no religion upon mere faith; there is religious cognition and cognitive religion" (Jung 1954: xxxiii). He found it a paradox that for us, Westerners, thought has no proper reality: "we treat it as if it were a nothingness. Even though the thought be true in itself, we hold that it exists only by virtue of certain facts which it is said to formulate" ... "it seems wholly absurd to us that one could ever establish the reality of thought itself" (Jung 1954: xxxiii). In addition our scientific ability to think, we should develop our abilities to intuit, sense and feel and integrate all four of them to further our scientific research.

Jung (1954 and 1964c), an introverted intuitionist with integrity, was very interested in the human-nature relationship. During his travels in different parts of the world he compared the views of this relationship between Eastern and Western religions and found a surprising similarity: both make desperate efforts to conquer the mere naturalness of life.

Conquest belongs to the third stage of individuation process where we feel like heroes or human gods fighting an external enemy, which in actual fact is our internal shadow. Our destructive powers against other humans and nature have grown exponentially over the past centuries and decades. Jung (1983) emphasizes that the question is not whether modern humans are more evil than ancient humans. The basic human nature has not changed. Modern (or postmodern) people simply have more effective means to fulfil their tendency to evil. While our consciousness has expanded and become differentiated, our ethical nature has fallen behind. This is the problem that our world is facing. Conscious reasoning is not enough any more because our unconscious fear of evil, which we never see in ourselves but always in others, inevitably beats the voice of reason.

We still use religions and other ideologies to destroy fellow human beings and our planet because we are trapped in our conscious minds, which can think but cannot intuit. We wish to beat the enemy and conquer the Earth as if they were external objects, not our internal subjects. If we learned to intuit, to turn to our personal, cultural and collective unconscious, we would realize how inevitably interwoven into each other and nature we are.
Collective unconscious in CR

Jung’s (1964b) greatest discovery was undoubtedly the collective unconscious. It consists of memories shared by all humans and other creatures. They are the unconscious thoughts that are wired into our brain by our genetic blueprint and the instinctual behaviours and ideas fed forward by our genes. The collective unconscious connects people of different cultures at a deeper level of dreams, ritual, religion and mythology. Many of these myths are universal. For example a belief in a supreme being and stories about the creation of the world can be found amongst 'primitive' tribes as well as in 'sophisticated' societies. Jung called these myths archetypes. It is as if there is a great reservoir outside time and space from which everything is drawn, and human beings are born with unconscious mental fragments of the past history (and the future?) of the human race. Young people probably understand this best as a virtual worldwide web of collective unconscious – www.collectiveunconscious.net.

An archetype means an instinctive tendency to form mythological images as symbolic pictures. Jung (1969) describes our psyche as a spectrum where the archetypes are ultraviolet and the instincts infrared, and the blue and red of each are mixed. Jung (1968a, 1969) points out that the archetypes of self, shadow, anima/animus, mother, father, child, hero, wise old man/woman and others are universal topics of myths and stories irrespective of culture. Archetypes give a form and meaning to our instincts, which, in their turn, give the brute physical energy to fulfil the purpose of the archetypal images: reaching our human potential. In archetypal images we approach the borders of great mysteries: supernatural powers, miraculous cures and timelessness (see also Stein 1998).

Hence our psyche is not only subjective, the personal unconscious, but also objective, the collective unconscious. Our personal unconscious is a way (Tao) to understand our collective unconscious, and, ultimately, the universe. Jung’s idea of collective unconscious opens a gate to an enormous unused human mental resource potential, which can have a decisive impact on the intellectual and spiritual development of the humankind and, consequently, on saving the Earth from destruction. If we dare to open the gate into our personal unconscious and bear the painful weight of our primitive instincts and repressed memories, we can find a connection to our inner self, the spring of our creativity, which ignores the contemporary superficial values and pressures, but instead makes contact with the collective unconscious shared by all creatures of all eras. Reaching our collective unconscious brings us into a cosmic contact with the whole Creation.
Conclusions

The paradox Jung forces us to face is that in our striving to find a Utopia, a way of living in harmony with other people and nature, "the brighter the vision, the darker the shadow potential" (Morgan 2000: 68) applies. That is why all Grand Ideas have failed and ended up in carnage. Idealistic visions make their enthusiastic followers – whether individuals, organizations, societies or the whole humankind – aim at purity, which makes them deny their impure yearnings and thoughts. The deeper into the unconscious these personal, cultural or collective shadows are pushed, the stronger their urge to fulfil their needs will become, and the more appalling the consequences will be.

We cannot beat or eliminate our personal, cultural or collective shadows. Instead we must become more conscious of them and try to integrate them into our conscious personal, cultural and collective egos, so that we would not have to hide behind the persona’s mask and pretend to be better than we are as individuals, organizations, societies and the humankind. In this way we can deepen our ego vertically to become a holistic self.

Yet we should not allow the shadow brought into consciousness to take over the ego; the ego must develop into a strong self to control the shadow. We can broaden our egos horizontally by enlarging their ability to think, feel, sense and intuit. Our personal ego should become aware of our dominant and supportive ego functions and strengthen our weaker ego functions. Our cultural ego in organizations and societies becomes stronger both by the diversification of personal ego functions and by the cooperation of individuals with diverse dominant and supportive ego functions. Our collective ego will derive from the development of personal and cultural egos and can combine their diverse abilities in a creative way to produce more than their sum. Integrating the ego functions of thinking, feeling, sensing and intuiting at these different human system levels will give us insight into our personal, cultural and collective conscious and unconscious and allow us to make more considered decisions for the wellbeing of individuals, organizations, societies and the whole humankind.

When the depths and energies of the personal, cultural and collective unconscious are available for the broadened personal, cultural and collective conscious self, it may finally be possible for individuals, organizations, societies and the humankind to start living in harmony with each other and nature.
References


