

**A Jungian archetypal analysis of unconscious dynamics in
organisations: A case study in Turkey**

Esra Paça

Lancaster University Management School
Department of Organisation, Work and Technology

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Declaration

This thesis is entirely my own work and has not been submitted previously for any other degree in this or any other university.

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Abstract

This thesis explores organisational psychodynamics using the Jungian concept of archetypes. The field of organisational psychodynamics generally studies the effects of unconscious dynamics on organisations' primary objectives, usually experienced as organisational conflicts and consequent anxieties. While some aspects of conflicts and anxieties are acknowledged as functional in some organisational contexts, other aspects have proven dysfunctional. In contexts where conflicts are dysfunctional, they are usually addressed with organisational defence mechanisms to mitigate their effects and to direct organisations back to their healthy functioning, with greater or lesser success. While there has been abundant research on Freudian and Kleinian approaches to better situate these psychosocial dynamics and understand the complexities in organisations, little attention has been paid to the Jungian understanding of organisational psychodynamics. Jung (1936a/[1968]) studied conflicts and anxieties as manifestations of deeper archetypal dynamics, the contents of the collective unconscious and argued that they bear potential insights of the archetypes at play provided that they are consciously understood. Drawing upon the Jungian concept of archetypes applied to the study of organisations, this thesis analyses the psychosocial processes in an organisation and explores the significance of the effects of archetypal dynamics for an organisation.

The research adopts a psychosocial qualitative case study approach and reports on the findings of a single, four-month, case study of an organisation based in Turkey. The research methods included 30 semi-structured interviews, observations within the organisation for an extended period and a review of secondary documents.

This thesis makes two contributions to the study of organisational psychodynamics. First, the theoretical contribution of this thesis emerges from using the Jungian concept of archetypes and applying it to the study of organisations as a field. Secondly, it contributes to psychodynamic approaches to organisations empirically by applying this Jungian archetypal approach to the in-depth exploratory analysis of a family-based organisation in a non-western context that has grown to become a multinational organisation.

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Chapter 1 – Introduction

The aim of this thesis is to explore the psychosocial processes of an organisation using the Jungian concept of archetypes. Psychodynamic approaches to organisations combine together the field of psychodynamics and organisation studies with the assumption that in organisational life, unconscious as well as conscious dynamics affect organisational processes. In the field of organisational psychodynamics, the unconscious has usually been studied from the perspectives of psychoanalysts Freud (1926/[1959]) and Klein (1959). Based on a Freudian understanding of the individual psyche (1926/[1959]), both psychoanalysts postulated that the effects of unconscious dynamics are felt as conflict and necessarily give rise to the consequent emotion of anxiety at the level of consciousness. When individuals experience conflict and anxiety at a conscious level, they somehow unconsciously activate defence mechanisms which are the product of individual psychological dynamics. Applying this mindset to organisations, organisational scholars adopting Freudian and Kleinian perspectives study these effects of unconscious dynamics and how they are managed, dealt with and controlled by organisational members in organisational settings.

The field of psychodynamic approaches to organisations is not a unified field with regards to the assumptions and applications of different psychodynamic concepts (see Chapter 2). However, there is a general implicit assumption in Freudian and Kleinian psychodynamic approaches that the effects of unconscious dynamics are usually experienced as conflicts and anxieties in the workplace. While some aspects of conflicts can be functional for organisations and affect them positively (see, for example, Krantz, 2001; Stein, 2013), other aspects of conflicts can be dysfunctional and might decrease organisational performance (see, for example, Baum, 1987; Hirschhorn, 1988). Some scholars in the field argue that organisational processes cause these conflicts and anxieties, while at the same time, they also stand as containers of conflicts and consequent anxieties of their members, decreasing their intensity (see, for example, Jaques, 1955; Menzies Lyth, 1960). For that reason, some authors in the field offer interventions to mitigate the intensity of conflicts and anxieties created by unconscious dynamics by working with the conflicts and anxieties through different deliberate organisational defence mechanisms (see, for example, Diamond, 1985; 1993; Obholzer, 1999). There are also scholars adopting a non-interventionist approach, using psychodynamic interpretations to enrich the understanding of organisations and their dynamics (see, for

example, De Klerk, 2017; Schwartz, 1987a; 1987b; Sievers, 1986; 1990; 2012). What these approaches rarely address, however, is the possibility that unconscious dynamics provide deeper collective meaning and learning opportunities even through conflicts and anxieties. For Jung (1931a/[1969]), conflicts and anxieties are framed as manifestations of a great repository of human knowledge and symbolic materials - through manifestations of archetypes. Hence, Jung's approach to conflicts is not only to work with them through defence mechanisms but also and most importantly to study them to examine what lies behind and below the surface, and further to explore the numinous quality of organisational phenomena.

In this thesis, I am offering an alternative approach to understanding psychosocial processes of an organisation by adopting a Jungian archetypal approach (1954b/[1968]). For Jung (1952c/[1968]), the effect of unconscious dynamics, experienced as conflict and anxiety is necessary, complementary, and bears potential archetypal insights if understood consciously. According to the Jungian perspective, when habitually used, defence mechanisms cause negative consequences for the individual or the group (Jung, 1928c/[1966]). Therefore, instead of using defence mechanisms to work with conflictual situations, a Jungian approach suggests that they should be *consciously understood* (see Chapter 3 section 3.3.4). Jung argued that consciously understanding the deeper archetypal dynamics that give rise to conflicts enriches the lives of people. Therefore, adopting a Jungian perspective enables a means by which the origins of conflicts and anxieties might be better understood and more collectively situated.

Jung's distinctive understanding of the unconscious with its collective characteristics brings an alternative approach to the study of organisational psychodynamics. While Jung (1928c/[1966]) defines the human psyche as consisting of an unconscious as well as a conscious layer, in addition to its individual layer, he defines the unconscious as having a collective layer, shared by the whole of humankind, which gives rise to manifestations of all behaviours, including conflicts and anxieties. He calls the contents of the collective unconscious archetypes-as-such and argues that they can manifest at the level of consciousness through mythological stories and archetypal symbols, which possess a numinous, quasi-divine quality (see Chapter 3 section 3.3.5.1). From a Jungian lens, the more we understand the unconscious dynamics at play by paying attention to mythological stories and archetypal images manifesting in an organisation, the more we understand the reasons behind conflicts and anxieties that show in that organisation.

1.1 Introducing Jung

Born in 1875, Carl Gustav Jung studied natural science and medicine at the University of Basel. He obtained his medical degree and started working as a psychiatrist in 1900. While he was studying people with mental illness, he came to the conclusion that the delusions and hallucinations of schizophrenic patients ‘were not simply “mad” but full of psychological meaning’ (Stevens, 2001:18). Jung further subjected his initial observations to empirical tests (Stein, 1998).

Having already become a well-known research psychiatrist, Jung realised his studies supported Freud’s theory of repression and sent his work to him by letter in 1906, beginning their substantial correspondence (Gay, 1988). Two years after, they finally met, and the records say that the first ever face-to-face meeting they held lasted for thirteen hours (Gay, 1988). Freud called Jung his ‘eldest son and...successor and crown prince’ in his letters (Freud and Jung, 1974:218), deeming him the heir to his psychoanalysis school (Gay, 1988). In Gay’s (1988:201) words, ‘Jung was Freud’s favorite son’.

Jung started gradually drifting away from Freud’s theories, notably the model of the psyche and Freud’s understanding of the unconscious. Eventually they fell apart in 1913, with a famous letter Freud sent to Jung ending it with ‘I propose that we abandon our personal relations entirely’ (Freud and Jung, 1974:539).

After separating from Freud, Jung founded and named his approach to individual and collective psychology as *analytical psychology* (International Association for Analytical Psychology, 2021). It is distinguished from Freud’s *psychoanalysis* mainly because it defines psychic forces, the dynamic forces behind all mental processes as not consisting of only sexual drives but giving rise to manifestations of all behaviours through different symbols, which he called archetypes-as-such (see Chapter 3 section 3.3.5.1). He argued that those symbols can easily be found in mythologies of humanity, which rests on Jung’s distinct understanding of the unconscious as having a collective layer shared by the whole of humankind (see Chapter 3 section 3.3.5).

Other than his theory of the collective unconscious and the archetypes-as-such, Jung wrote extensively about diverse subjects like art, history, culture and religion to generate a

better understanding of the human psyche (Stein, 1998). The main idea in his theories was discovering the human psyche, both at the individual and collective levels. In that regard, he developed a theory about different psychological types people can have, which has been converted to many different personality tests that have been widely used in the business world (Vernon, 2011). He also travelled a great deal which allowed him to understand different cultures that contributed to his theory of collective unconscious and archetypes.

For Jung the notion of ‘organisation’ means any kind of organisation for which individuals gather together to reach a collective objective so that they ‘function as a collective entity’ (Jung, 1959/[1964], para.891). In such cases, the collective goals that members of an organisation work together to attain might be the opposite of what Jung (1921a/[1971]) defines as the main purpose of human life: achieving a greater level of individual consciousness (see Chapter 3 section 3.1). Emphasising the importance of the uniqueness of individuality, Jung (1958a/[1964], para.719) argues that ‘large political and social organisations...eat away man’s [sic] nature as soon as they become ends in themselves and attain autonomy...All great organizations in which the individual no longer counts are exposed to this danger’. Jung (1958a/[1964]) argues that most organisations evolve in such a way that they do not allow for the full expression of all individual psychological dynamics that exist in human nature. Hence, in his approach to the relationship between organisational processes and the psychological dynamics of their members, he was more interested in how organisational processes affected their members’ psychological development. According to Auger and Arneberg (1992), Jung makes a distinction between organisations which support psychological development of their members, and those which do not.

Compared to studies using Freudian and Kleinian theories, the number of studies adopting a Jungian lens in the organisation studies literature is small. Moreover, the majority of those studies are conceptual works (see, for example, Bowles, 1990; Höpfl, 2002; Zanetti; 2002), and there are few empirical studies conducted to explore organisational psychodynamics from a Jungian archetypal approach (see, for example, Aurelio, 1995; Moxnes, 2013).

One of the reasons for the lack of research adopting a Jungian approach in organisation studies might be Jung’s main interest in the psychological development of members within organisations rather than focusing on organisational processes. However, even though his main interest is on individual development, a great deal of what he tried to understand was how

individuals interact with their environments (Jung, 1957b/[1964]), including organisations. In this regard, it is important to acknowledge that although Jung's main theory is the theory of the individual psyche (Jung, 1931a/[1969]), his work also includes the studies of different layers such as family, larger groups, organisations, nations and even continents to understand how they affect individual psychological development (Singer, 2013). For that reason, organisational scholars like Aurelio (1995), Bowles (1990; 1991; 1993a; 1993b), Moxnes (2013) and Zanetti (2002) pinpoint that his ideas are very relevant to study the relationship between the organisation as a collective and its members' psychological dynamics.

Another reason for the lack of research using a Jungian lens in organisation studies could be the complexity of Jung's writings. Jung wrote an extensive amount of works, some of which have been greatly debated, most of which have been gathered together under *Collected Works* which consists of 20 volumes (Jung, 2014). However, the majority of those writings are not written in a systematic order and his theories are complex (Segal, 1997). For that reason, it has been argued that it is not easy to understand what Jung meant (Shamdasani, 2003), and often, he has been misunderstood (Bennet, 1967). In this regard, whilst I do not claim in this thesis to have fully applied and grappled with all of his ideas, by using mainly the Jungian concept of archetypes and related ideas, I contribute to the field of organisational psychodynamics by showing how they might provide insight into understanding organisations.

The complexity in Jung's writings should be evaluated through taking into consideration the context of his time (Horne, 2007). First of all, although his work can now be defined and recognised as socially scientific, Jung developed his theories at the turn of the twentieth century, a period when psychology as a discipline was slowly becoming recognised in the context of natural science (Coppin and Nelson, 2017). For that reason, most researchers in the field of psychology were eager to be recognised as scientists under the natural science framework, which was mainly positivistic in its stance and this affected the development of his theories. Secondly, recognising the complexity of the human psyche, he was ready to revise his opinions (Bennet, 1967) which he did several times resulting in the evolution of his ideas (Cambray and Sawin, 2018). However, some scholars have interpreted the caution of Jung and his open-mindedness as an inconsistency (see, for example, Bishop, 2000; De Voogd, 1984).

Moreover, according to organisational scholars such as Moxnes (2013:648) and Gabriel (2014a:580) the attempt to conduct empirical research in organisations from a Jungian

perspective would be ‘bold’ and ‘daring’: The understanding of the unconscious from a Jungian perspective would require an understanding of the (archetypal) qualities imported from *mythological stories* (see Chapter 3 section 3.4) as a territory not-directly-known, but rather uncovered and comprehended indirectly, which is interpreted as mysterious and not scientific (see, for example, Roesler, 2012). This is not easily accepted by an organisational world that is oriented towards more immediate and visible results (Moxnes, 2013; Segal, 1997). However, critical and rational perspectives, as argued by Cornelissen and Höllerer (2019:1), ‘are far from the only type of theorizing that is possible and valuable’ and bringing up new perspectives would result in increased depth within organisation studies.

In addition to that, Jung’s views on the concept of the *feminine* have also been widely debated in the literature, especially by feminist writers generally critiquing his work for being biased and written from a masculine-oriented perspective (see, for example, Goldenberg, 1976; Rowland, 2002). Indeed, some of his adherents have pointed out that his ideas are often full of prejudices, but they also comment on the socio-cultural factors of his time affecting the way he built up his thoughts concerning the feminine (see, for example, Beebe, 1989; Douglas, 1990).

However, Jung’s (1951c/[1968]) proposal of the notion of contrasexuality within the two genders, where he argues that both men and women have masculine and feminine qualities that have to be actualised to attain fulfilled lives potentially frees his conceptualisations from the stereotypical prejudices of his time (Douglas, 1990). By introducing contrasexuality, Jung made it possible for individuals to be open to the different aspects of feminine and masculine qualities, thereby setting gender free from the stereotypes of a given era and culture. Hence, all of these factors should also be taken into consideration when interpreting his theorisations and conceptualisations (Lauter and Rupprecht, 1985; Neumann, 1954; Wehr, 1988).

Beebe (1989:vii) argues that ‘one has to pick one’s way through many essays to uncover the thread of meaning that conveys Jung’s...path through the labyrinth of the unconscious’. In this thesis, I aim at adopting the Jungian concept of archetypes which provides an alternative, yet unique and enriching approach to the understanding of organisational psychodynamics. In order to clearly articulate the Jungian concept of archetypes and related ideas used in this thesis, direct quotations from Jung’s own writings are used. They are taken from the *Collected Works* collection gathered together and published in twenty volumes by Princeton University Press

between 1953 and 1979. Quotations are cited by the original dates of publication of the writings as they appear in the Index of Collected Works (Jung, 2014) and the date of the Collected Works and their appearances in the volumes as paragraphs are also cited (for example, Jung, 1948/[1969], para.507). Quotations from writings of Jung that are not included in the Collected Works are cited by date and page number (for example, Jung, 1961a:154).

1.2 Research Objectives and Context

This research is an exploratory study applying the Jungian concept of archetypes to the understanding of the psychosocial processes of an organisation.

The study of organisational psychodynamics includes the examination of the experience of organisational members in the organisation to understand organisational processes. Organisational processes can be broadly defined as organisational activities between different parts of an organisation aimed at achieving organisational goals (Gabriel, 2008). As such, they point to social interactions established in an organisational setting, which are closely connected to interrelations between organisational members (Clegg and Bailey, 2008). They might include organisational rules, roles, tasks, design, division of labour, levels of authority, performances and relationships (Gould, 2004).

In the field of psychodynamic approaches to organisations, different theories of psychodynamics are applied to study such processes (see, for example, Freud, 1922/[1949], Klein, 1959). Even though theories and their assumptions regarding human psyche might differ, they all share the common assumption that human behaviour is affected by both conscious and unconscious dynamics in the individual psyche. However, in psychodynamic approaches to organisations, organisations are not reduced to the psychology of organisational members (Gabriel, 2008) but rather the organisational processes are studied through members' psychological dynamics (Long and Sievers, 2013). Although organisations consist of individuals, they often develop an identity of their own, which is different from but at the same time interacts with the psychological dynamics of their members. From a psychodynamic approach to organisations, while observable organisational processes continuously interact with organisational members' psychological dynamics at all levels, in turn, these dynamics also affect the way organisational processes are constructed (Gould, 2004). In this regard, as

one of the perspectives among different psychodynamic approaches to organisations, a *psychosocial* approach (see Chapter 2 section 2.1.1) offers a dynamic understanding of the relationship between the psychological and social aspects of the organisational experience.

I selected an organisation based in Turkey to conduct an in-depth qualitative psychosocial case study to understand the processes of an organisation from a Jungian archetypal approach. The organisation is assumed to be constructed *psychosocially* which can be studied as a collective unit through the individual experiences of its members. Accordingly, it is studied through the relationship between its processes and the behaviours of its members, understood as influencing them and also being influenced by them. The accounts of members do not only allow for an understanding of their unique experiences, but they can also provide an understanding of their shared experiences of the organisation collectively. This assumption is shared by different traditions in the social sciences, including psychodynamic approaches to organisations, accounting the interrelatedness of the psychological and social experiences of organisational members (see Chapter 2 section 2.1) (Clarke and Hoggett, 2009; Hollway, 2013; Rustin and Armstrong, 2019).

The contributions of the thesis are twofold. First, a theoretical contribution to the psychodynamic approach to organisations is provided by introducing systematically the Jungian concept of archetypes to the study of organisations in context. Secondly, an empirical contribution is provided by applying these Jungian concepts to the in-depth exploratory study of psychosocial processes of a large organisation in Turkey, a non-western organisational setting.

The thesis is structured as follows. In Chapter 2, psychodynamic approaches to organisations are critically reviewed, Chapter 3 introduces the theoretical basis, informed by Jungian concept of archetypes and related ideas, used in the thesis to analyse the research data. In Chapter 4, the methodological choices adopted in the thesis are introduced. In Chapter 5, the internal and external context of the case organisation are explained. Chapter 6 includes the exploration of mythological stories and archetypal images in the case organisation. Chapter 7 includes an in-depth analysis of organisation's processes with regard to deeper archetypal dynamics. In Chapter 8, the research findings are discussed in light of the literature to describe

the insights gained as a result of this research. The thesis ends with Chapter 9 that includes conclusions, and future opportunities for additional research are also proposed.

Chapter 2 – Psychodynamic approaches to organisations: Perspectives and assumptions

The aim of this chapter is to critically review the psychodynamic approaches in the discipline of organisation studies and identify how a Jungian archetypal approach can contribute to this literature by an analysis of unconscious dynamics in organisations.

Psychodynamic approaches to organisations are a field concerned with the emotional, symbolic and discursive dimensions of organisational life with the assumption that unconscious dynamics, as well as conscious ones, affect organisational lives (Gabriel and Carr, 2002). The field is best understood as an umbrella term which includes a multiplicity of perspectives and contributions that have adopted a variety of theoretical viewpoints from different psychodynamic theorists, namely, and particularly, Freud, Klein, Lacan and Jung. As these different viewpoints bring richness to the field, it also makes the systematic reviewing of the studies challenging for a variety of reasons.

First of all, even though there are some core assumptions that all of these theorists share - especially regarding the acknowledgement of the unconscious dynamics existing in a human psyche - their interpretation of the psyche, the unconscious and the concepts they use to study the human psyche are different. Second, in addition to these theoretical differences, those scholars who claim to be Freudian, Kleinian, Lacanian or Jungian apply their own interpretation of the theories they use. In this regard, the same terms are sometimes used to describe different processes; or the terms used to explain the same phenomena might differ. Finally, while some of the scholars in the field adopt a psychodynamic approach to organisations by choosing to apply specific psychodynamic concepts to discuss different features of organisational life (see, for example, Kahn, 2016 for the application of the death instinct to organisations), some others use a much more systematic use of the concepts and have a more serious engagement with a particular psychodynamic tradition by grounding their work into the assumptions made by their respective psychodynamic tradition (see, for example, Handy and Rowlands, 2017).

Even the umbrella term chosen in this thesis - psychodynamic approaches to organisations - is not embraced by every scholar in the field. Since the early applications of psychodynamic theories are adopted from psychoanalysis, the early applications included the

word *psychoanalysis*. However, psychoanalysis is the term Freud used for his own method and was keen to use the term only for the body of work he pioneered. This is one of the causes for the ambiguities of the terms used in the area (Carr and Lapp, 2009). Regardless, the common usage of the term psychoanalysis still seems to continue by some scholars which can be understood from the terminology used to describe the field, for example, psychoanalytical approach to organisations (De Board, 2014; Jaques, 1995) or psychoanalytically informed approach (Armstrong and Rustin, 2015; Gabriel and Carr, 2002; Kets de Vries, 2004). However, some scholars (see, for example, Carr and Lapp, 2009) suggest the use of the term *psychodynamics* instead of *psychoanalysis* because ‘for many, it is...the preferred term as it has less of a treatment connotation and implies the normality and dynamic nature of the unconscious’ (Carr and Lapp, 2009:385).

It could therefore be concluded that although the diversity of the approaches adopted in the field enrich our understanding of organisations, psychodynamic approaches to organisation studies is not a unified field (Arnaud, 2012) but a rather messy one. For that reason, in this chapter, I will first map out the field of diverse psychodynamic approaches to organisations and introduce different perspectives (see section 2.1). After that, I will start reviewing the field with newly emerging sub-fields, socioanalysis and psychosocial approaches to understand the historical and contextual developments of the field (see section 2.1.1). Moving forward, in line with the objective of this thesis, two main, more-established approaches, namely, systems psychodynamic (see section 2.1.2) and psychodynamic interpretative approaches (see section 2.1.3) with their assumptions and limitations will be critically reviewed. In the final section, studies adopting a Jungian psychodynamic perspective to organisations will be examined to reveal how a Jungian archetypal approach can contribute to the field (see section 2.1.4).

2.1 Psychodynamic approaches to organisation studies

In the following sections, different psychodynamic approaches to organisation studies will be reviewed. Without losing the depth and the complexities these studies bring into the area, I have mapped out the field in line with the objective of the thesis. In this regard, I grouped the studies to show what has been done in the field especially with regard to understanding the effects of unconscious dynamics in organisations. In addition to the ones included in the following sections, in recent years, there is also a growing number of approaches following Lacanian theories (see, for example, Bicknell and Liefoghe, 2010; Böhm and Batta, 2010;

Contu et al., 2010; Driver, 2009; Johnsen and Gudman-Hoyer, 2010). However, in Lacan's theories, the unconscious is assumed to originate not from the individual, but from *outside* the individual. Moreover, unlike Freudian or Kleinian theories, a Lacanian approach emphasises how organisations constitute their members through symbolic activities, instead of focusing on the interrelationships between individuals and organisations (Gabriel, 2016). For these reasons, a review of the Lacanian approach to organisation studies is not germane in relation to the objective of this research.

Studies adopting mainly Freudian or Kleinian approaches can be grouped under two main school of thoughts, namely (1) a systems psychodynamic approach (see, for example, Bion, 1961; Diamond, 1993; Gould et al., 2001; Jaques, 1995; Menzies Lyth, 1960; Obholzer, 1999) and (2) a psychodynamic interpretative approach (see, for example, De Klerk, 2017; Schwartz, 1987a; 1987b; Sievers, 1986; 1999; 2012) to organisations. In a systems psychodynamic approach, the effects of unconscious dynamics are understood as *conflictual* to the consciously recognised dynamics in organisations. While some aspects of conflicts are found to be functional in some organisational contexts, other aspects are not, and studies usually include interventions in the shape of targeted defence mechanisms to work with the conflicts experienced in organisational life. On the other hand, in a psychodynamic interpretative approach, researchers simply focus on bringing the psychodynamic lens into discussions about various organisational issues for an enriched understanding. It is important to state that while it might not be preferable to separate the field into sub-fields like that in practice and that there are indeed overlaps between these different school of thoughts (Carr and Lapp, 2009; Gabriel and Carr, 2002), mapping out the field in such a way helps recognise their assumptions and limitations on the effects of an organisation's unconscious dynamics.

In general, psychodynamic approaches to organisation studies mainly focus on organisational issues through the application of different psychodynamic concepts and also the interrelationships between psychodynamics of organisational members and processes in organisations. Some scholars have therefore criticised especially the earlier application of psychodynamics into organisation studies for not giving adequate recognition to the social context in which organisations operate (see, for example, Fotaki et al., 2012; Hoggett, 2015; Neumann and Hirschhorn, 1999; Woodward, 2015). They generally argue that by focusing too much on the unconscious dynamics, important conscious ones rooted in social, economic or political concerns may be overlooked. By taking these criticisms into account, new

interdisciplinary perspectives, like *psychosocial* (Clarke and Hoggett, 2009; Hollway, 2013) and *socioanalysis* (Bain, 1999), have emerged, contributing to an improved understanding of unconscious dynamics in organisations (Fotaki et al., 2012). However, some scholars argue that early applications of psychodynamics to organisation studies already include the social aspect of organisations within their conceptualisations (see, for example, Rustin and Armstrong, 2019). It is nonetheless valuable to review the respective approaches of *socioanalysis* (Bain, 1999; Long, 2008) and *psychosocial* studies (Clarke and Hoggett, 2009; Hollway, 2013) to better understand the developments in the broader field of psychodynamics applied to organisations, both historically and contextually.

2.1.1 Socioanalysis and Psychosocial Approaches

Long and Sievers (2013:4) describe *socioanalysis* as a ‘discipline in the making’ aiming at contributing ‘a deeper understanding of the social fabric of organisations and society’ by the use of psychodynamic concepts. Hence, the approach seems to be focused on explaining and understanding social, cultural and political issues and dynamics of organisations through psychodynamics. For instance, by focusing on an examination of specific social issues of the finance world, in an edited book, named *Towards a socioanalysis of money, finance and capitalism: Beneath the surface of the financial industry*, Long and Sievers (2013) include works that apply different psychodynamic concepts by different scholars (see, for example, Sievers (2013) for a socioanalysis of the financial crisis).

On the other hand, a *psychosocial* approach is defined as ‘neither purely [psychological] nor purely social but draws upon both’ (Hoggett, 2015:51); it brings together all that is psychological and social, as well as macro and micro, including inner and outer worlds (Woodward, 2015). According to Hollway and Jefferson (2013), in a psychosocial perspective, the experiences of individuals are understood through taking into account how they experience the external social environment, while at the same time, these experiences are understood to be shaped by their individual psychodynamics. Therefore, psychosocial seeks to go beyond the boundaries of the purely psychological or the purely social domain, and instead offers a dynamic understanding of the relationship between the psychological and social aspects of phenomena (Woodward, 2015). Indeed, Mitroff (1983a:395) argues that ‘[n]either the psychological nor the sociological is more fundamental than the other...Each is merely the environment and the precondition for the other’. For example, when research is conducted to

understand the unconscious dynamics of an organisation, not only the psychodynamics of its members but also the social conditions of the industry (or even of the country) in which the organisation functions should also be taken into consideration. For instance, in their application of psychosocial approach to organisation studies, in their edited book, named *The Psychosocial and organization studies: affect at work*, Kenny and Fotaki (2014) study *affect* by contributions of different scholars who apply the viewpoint of different psychodynamic theorists, mainly Freud (see, for example, Gabriel (2014b) for the importance of affect in understanding stories in organisations). A Jungian archetypal approach to organisations is also considered a *psychosocial* approach with the assumption that the individual experiences the outer world and makes sense of it through their interaction with the social context (see Chapter 3 section 3.3.2 for a detailed explanation).

While the terms psychosocial and socioanalysis have emerged as subfields in psychodynamic approaches to organisations, some scholars argue that early application of psychodynamics to organisation studies (which will be reviewed in the following sections) already include the social aspect of organisations within their conceptualisations (see, for example, Rustin and Armstrong, 2019). According to Freudian and Kleinian theories, a person experiences the world through their relationships with their environments. Especially in Klein's object-relations theory¹, individuals are assumed to create meaning of their experiences through their relationship with the objects in their social contexts, like family, culture, religion, economy or politics. In other words, human beings are studied as having individual unconscious needs, but also embedded in the social contexts that define them. Hence, psychodynamic theories, whether Freudian or Kleinian, already include the social aspect in their conceptualisations. Rustin and Armstrong (2019) therefore argue that criticism towards early psychodynamic approaches to organisations are not just. From this perspective, it can even be asserted that in early psychodynamic applications to organisations, there is an implicit assumption that organisations are *psychosocial* fields: Their collective processes are affected both by their internal (e.g. their structures and processes) and external (e.g. cultural, political, economic) social contexts (Clarke and Hoggett, 2009; Hollway, 2013; Rustin and Armstrong,

¹ Object-relations theory refers to a set of psychoanalytical arguments which discusses the development of the psychology of an individual in relation to other objects in their environment during early infancy (Klein, 1959). Although he did not explicitly use this term, Jung's theory also makes an implicit use of object-relations theory (Samuels et al., 1986).

2019). These organisational processes, in return, have a direct effect on the psychodynamics of their members.

There remains, however, an ambiguity in their distinction. For instance, Gabriel (2016:1648), in his review of the book *Towards a socioanalysis of money, finance and capitalism* by Long and Sievers (2013), argues that he could not make the distinction between ‘socioanalysis’ and the ‘psychoanalysis of social phenomena’. Similarly, while Kenny and Fotaki (2014) label the work of Stein (2011) as psychosocial, Stein’s work can also easily be considered under the lens of socioanalysis, where he specifically states that he explores ‘the broader cultural changes that created the conditions for the credit crisis of 2008’ and defines his work as ‘drawing on psychoanalysis and its application to organizational and social dynamics’ (Stein, 2011:173). However, he also explicitly states that this work is ‘drawing inspiration from the “systems psychodynamic” tradition’ (Stein, 2011:175). Similarly, while Sievers (1999) will be discussed under the psychodynamic interpretive approach to organisations (see section 2.1.3), his focus on the psychological reactions of organisations towards the broader business world in a more global context could easily make his work be considered under the socioanalysis perspective. In this regard, socioanalysis and psychosocial approaches still seem to be at too early a stage of development to be called as sub-fields having their own concepts and assumptions in their own right (Gabriel, 2014a).

However, even if early psychodynamic approaches to organisations are argued to have social contexts embedded into their discussions, having an explicitly stated objective for understanding the social aspect would be a good reason for the need to group such studies - either as socioanalysis or psychosocial - as separate sub-fields. Frie (2016) argues that while early psychodynamic approaches to organisations emphasised the *distinction* between the psychological dynamics of individuals and their external contexts, more contemporary psychodynamic approaches to organisations have started to emphasise the *embeddedness* of psychological dynamics within relational social contexts. Such an emphasis of the studies also prevents them from (psycho)analysing individuals in organisations through the application of psychodynamic concepts as in clinical therapy; instead, they focus on the organisation as the unit-of-analysis embedded in their social contexts. In this regard, being positioned as a psychosocial study, the objective of this thesis is not psychoanalysing individuals in the case organisation but studying the organisation as psychosocial unit-of-analysis of the research (see Chapter 4 section 4.2).

2.1.2 Systems psychodynamic approach

One of the earliest applications of psychodynamics to organisations is drawn from the structure of the individual psyche originated by Freud and further developed by Klein, which is sometimes referred to as a *systems psychodynamic approach* (Bion, 1961; Diamond, 1993; Gould et al., 2001; Jaques, 1955; Menzies Lyth, 1960; Obholzer, 1999). Studies in this approach are mainly authored by scholars from the Tavistock Institute (The Tavistock Institute, 2021a). The Tavistock Institute is a registered charity founded in 1947 with the aim of finding ways to apply psychodynamic concepts to group and organisational life (The Tavistock Institute, 2021b). It is an approach combining open systems theory with psychodynamics to examine ‘collective psychological behaviour’ in organisations (Neumann, 1999:57).

Systems in the systems psychodynamic approach is clearly defined in its early applications by the pioneers of the field (Miller and Rice, 1967; Trist and Bamforth, 1951), referring to the structural aspects of an organisation like its ‘design, its division of labour, levels of authority, and reporting relationships, the nature of work tasks, processes and activities, its mission and *primary task*; and in particular the nature and patterning of the organisation’s task and *sentient* boundaries and the transactions across them’ (emphasis in the original) (Gould et al., 2001:12). The application of psychodynamics is done with the aim of understanding these structural aspects of a system that are in constant exchange with its environment (Gould et al., 2001).

Although the term *systems* was clearly defined in its early applications, the use of the term seems to have developed throughout the years. Some scholars study groups and organisations as *social systems* (see, for example, Jaques, 1955; Menzies Lyth, 1960), while others seem to provide a more ambiguous description of social relations in organisations (see, for example, Handy and Rowlands, 2017), yet these are all interpreted as developments in the systems psychodynamic approach (Fraher, 2004). All in all, however the system is defined, in general all of those studies in the systems psychodynamic field examine the relationship between the psychodynamics of the members in a system (French and Vince, 1999; Petriglieri and Petriglieri, 2020) and the systems themselves with their processes, structures and technologies.

Conflict, the consequent *anxiety* and *defence mechanisms* as tools to manage anxiety constitute the psychodynamics angle of the systems psychodynamic approach. Conflicts and anxieties are posited as the driving mechanism behind many behaviours in organisations caused by the unconscious dynamics (Krantz, 2001). The general assumption behind the systems psychodynamic approach is that when some unconscious needs are not met in organisational settings, this creates work-related conflicts for members of an organisation (Armstrong and Rustin, 2015). As a result, it provokes anxieties in their psyche. For instance, Baum (1987) argues that when there is a contradiction between the responsibility of completing an organisational task and the authority necessary to complete it, this creates a conflict for an organisational member. When some members are focusing on their own contribution to the workplace, while undervaluing other people's work, this creates a conflict between members (Stein, 2013). When an organisation's management claims to have equal conditions for every member, but in practice some people are more privileged than others, this creates a multi-layered conflict between different groups in the organisation, among those who are privileged and those who are not, and also between the management and employees.

While some aspects of these conflicts are helpful for organisations (see, for example, Stein, 2013), others are dysfunctional when it comes to achieving organisational goals (see, for example, Baum, 1987). For instance, Stein (2013) argues that narcissism can create stability in an organisation where chaos has been the previous dominant dynamic and therefore it can be functional to some degree. On the other hand, if an organisational member does not have the authority but is given the responsibility to complete a work task, they cannot complete their tasks – hence such a conflict creates dysfunctionality in the organisation (Baum, 1987). Anxieties might arise in organisations as a response to changes in their internal or external contexts, like changes in leadership (Obholzer, 2001), entering into new markets (Krantz, 2001), changes in economic conditions (Krantz, 2010) or starting to use a new technology (White, 2013). To protect themselves from feeling anxieties against such conflicts, members use defence mechanisms. However, in organisations, defence mechanisms used by members do not operate only at the individual level, but also at the group and organisational level (Menzies Lyth, 1960). As suggested by Handy and Rowlands (2017:314) even though their specifics differ, all of the studies in the systems psychodynamic field adopting Freudian and Kleinian approaches suggest that 'organizations develop various collective defence mechanisms for dealing with the [conflicts and] anxieties that the organizational system creates for its members'.

Some scholars (see, for example, Hoggett, 2015; Long, 2006; Stein, 2000) argue that focusing on the concept of anxiety is a narrow and rather limited perspective of the systems psychodynamic approach. However, anxiety is used as an umbrella term for the effects of other unwanted emotions on the ego and consciousness that threaten to be overwhelming. When needs are left unmet by the external environment this creates conflicts and tensions for individuals that can be experienced as emotions such as fear, anger, hate, envy. When such emotions are felt by individuals, this experience provokes anxiety as a state affecting an individual's consciousness and their conscious perception of reality. In other words, the presence of any emotion alerts an individual's ego about the existence of a disturbance in their psyche, which points to danger; hence consequently, anxieties are evoked. Emotions can transform into or trigger each other (Gabriel, 1999) and as a consequence of unwanted emotions, anxiety has occupied a privileged position in studies adopting the systems psychodynamic approach (Gabriel, 1998). For that matter, even some positive emotions like hope or love can be overwhelming (Hoggett, 2015) and hence evoke anxieties in individuals.

Petriglieri and Petriglieri (2020) divide the systems psychodynamic approach into two perspectives as *outside-in* and *inside-out* based on the direction of the studies. Outside-in perspectives consist of studies which focus on the influence of systems on their members (see, for example, Bion, 1961; French and Simpson, 2010; Jaques, 1955; Menzies Lyth, 1960) and inside-out perspectives focus on individuals', mainly leaders', influence on systems (see, for example, Kets de Vries, 1979; 1988; 1990; 2004; Krantz, 1989; Petriglieri and Stein, 2012, Stein, 2007; Zaleznik, 1965; 1989).

2.1.2.1 Outside-in perspective

The underpinnings of the majority of systems psychodynamic theories in the outside-in perspective is taken from the work of a renowned psychoanalyst, Bion (1961), who explored group dynamics (Gould et al., 2001). Bion's seminal work, including a collection of papers published between 1943 and 1952 that have been gradually developed into a complete theory, is often referred to as the most comprehensive theory of how groups work collectively (De Board, 2014).

By applying the object-relations theory of Klein (1959) to groups and treating the group as a collective rather than focusing on individuals separately, Bion (1961) discovered that

groups act collectively to decrease the effects of unconscious dynamics experienced as conflicts and anxieties during a completion of a group task, referred to as *work-group mentality*. When a group experiences a conflictual situation and feels anxious during performing a work task, members unconsciously use defence mechanisms to protect themselves from experiencing those anxiety-provoking situations. This defence mechanism is referred to as *basic-assumption mentality*²: Group members collectively become objects for each other's unconscious needs to reduce the intensity of their anxieties. For instance, a group can identify (the unconscious defence mechanism) with a member of the group as the leader who they think would provide the group with (the unconscious need of) security. This way, members of the group do not direct their behaviours on efficiently working on their tasks at hand, but on identifying with the leader. It is assumed that these two seemingly opposite directions happen simultaneously (French and Simpson, 2010) and that there is always an unavoidable conflict or tension between work group mentality and basic assumption mentality. As a result, such unconscious needs of groups are argued to negatively affect the *healthy functioning* of the group (Bion, 1961). Bion's theory (1961) has provided the basis for many further studies about group dynamics (see, for example, French and Simpson, 2010; Gould, 2004; Moxnes, 1998; Paul et al., 2002) that include the examination of how unconscious dynamics affect the functioning of groups.

Moving from groups to organisations, more complex systems psychodynamic theories are developed to apply to organisations at the collective level. Organisations are more complex systems than those of the single groups studied by Bion (1961) and others. There are many factors other than the behavioural orientation of group members towards their work-related tasks that might result in conflicts in organisations and need to be taken into consideration, such as their other processes.

As pioneers in the field, Jaques (1955) and Menzies Lyth (1960) have applied Bion's theories to organisations to study the relationship between conflicts, anxieties and defence mechanisms in organisations. According to their theorisation, an organisation, as a social

² According to Bion (1961), there are three basic assumptions. First one is the basic assumption of *dependence* that indicates a collective belief in a group on a protective leader that will always provide security for the group. The second one is *fight/flight*, indicating the existence of an external enemy whom the individual must avoid; and the third one is *pairing*, indicating a collective belief that someone from future generations will solve the problems of the group.

system, contains the anxieties its members feel so that the intensity of the anxieties is decreased through the structures and processes of the organisation.

The difference between the interpretation of Jaques (1955) and Menzies Lyth (1960) is one of degree. While Jaques (1955) argues that organisations contain the *individual* anxieties of their members, for Menzies Lyth (1960), when anxieties are shared by members of an organisation, they do not stay at the individual level, but they are reflected at the organisational level *collectively* as organisational anxieties. This consequently leads to the development of *collective defence mechanisms* in organisations (Menzies Lyth, 1960) to decrease the intensity of the anxieties felt in organisational life. Hence, defence mechanisms evolve independently of members and become embedded in organisational processes (Krantz, 2010). In this way, individual defence mechanisms become woven into the system and become collective in the sense that they become aspects of processes that characterise an organisation (Vince, 2018). In other words, organisations supply their members with suitable defence mechanisms that serve as containers of anxieties to make them cope better with the pressures of organisational life. These studies suggest that organisational defence mechanisms help organisational members in dealing with dysfunctionalities created by workplace conflicts and anxieties and are therefore functional in returning organisations to a healthier state (see, for example, Armstrong and Rustin, 2015; Diamond, 1985; Krantz, 2001).

Being a member of an organisation therefore requires an adequate degree of matching between the *individual* and *collective* defence mechanisms. In most cases, this requires adaptation to organisational defence mechanisms, in which case, a member's individual anxieties are not contained in the organisation. When, for instance, new members of an organisation are forced to introject the collective defence mechanisms of the organisation but cannot decrease the intensity of their own individual anxieties in their workplace, this perpetuates a significant amount of anxiety in organisational members (Menzies Lyth, 1960). This means that the conflicts and anxieties that are aimed to be mitigated and worked with, in a systems psychodynamic approach, seem to be the collective conflicts and anxieties, while individual anxieties seem ignored.

Moreover, while Jaques (1955) and Menzies Lyth (1960) show that there are mechanisms in organisations to decrease the intensity of the collective anxieties provoked by conflictual situations, Menzies Lyth (1960) demonstrates that *further anxieties* are provoked in organisations by performing organisational tasks. For instance, she describes the tasks of

nurses, who are in constant contact with physically ill patients whose recovery is not always certain, as one of the most anxiety-provoking tasks in a hospital. Moreover, anxieties do not only arise from performing an organisational task but work life in general, like from regular workplace interactions and communications (Hirschhorn, 1988). In this respect, the particular kind of work, organisation or external social context (cultural or economic) of an organisation can cause the development of different anxieties and consequent defence mechanisms (Hinshelwood and Skogstad, 2000b; Obholzer, 1999). Interestingly, even though he is one of the pioneers in the systems psychodynamic field, Jaques (1995) later argued that poorly developed organisational processes create conflicts and anxieties within organisations, in contrast with his previous position about organisational processes being containers of anxieties and decreasing the intensity of their effects. This means that even though there are studies in the field of systems psychodynamics focusing on decreasing the effects of conflicts and anxieties in organisations through collective defence mechanisms, there are also studies showing that organisations are *sources of anxieties*.

For instance, Baum (1987) argues that through their hierarchies and impersonal relations, bureaucratic types of organisations create conflictual experiences for organisational members, which lead to *new anxieties*. Likewise, processes like the application of excessive use of written communication or hierarchies for creating distance between people are disguised forms of organisational defence mechanisms that help contain the anxiety of face-to-face communication (Hirschhorn, 1988). Moreover, when anxieties that are experienced by some members are projected collectively on other people in the organisation, this defence mechanism might be functional in reducing the intensity of members' anxieties but might lead to tensions between different groups (Hinshelwood and Skogstad, 2000a; Petliglieri and Stein, 2012). Hence, such processes contribute to the spreading of the conflicts in organisations which inevitably evokes new anxieties. Hirschhorn (1988) further argues that organisations which would not necessarily be described as bureaucratic are still places where anxieties could emerge. Changes in organisational structures (Krantz, 2010), a competitive business environment (De Klerk, 2012) and changes in the external social context of organisations in the 21st century (Armstrong and Rustin, 2015) have increased the pressure on organisations and hence they have become new sources of anxieties which require construction of different organisational defence mechanisms. Therefore, while some studies in the systems psychodynamic approach focus on functional processes in organisations that help their

members decrease the intensity of some of their work-related anxieties, some organisational contexts also clearly contribute to the emergence of new anxieties.

Furthermore, while some scholars suggest that the use of some defence mechanisms are functional for organisations to decrease the intensity of members' anxieties to continue working on their tasks in some organisational contexts (Armstrong and Rustin, 2015; Stein, 2000), there are also scholars arguing that some organisational defence mechanisms inhibit the quality of work and prevent organisations from developing (Argyris, 1990; Krantz, 2010). For instance, Diamond (1985) shows how impersonal rules in bureaucratic organisations are used as defence mechanisms against the anxiety of losing control. However, he further argues that this results in mechanical repetition in communications which causes ineffective relationship with employees. Applied this way, the processes become ritualistic behaviours³ and take precedence over accomplishing tasks. Hence, some defence mechanisms that are aimed at decreasing the effects of some anxieties might instead create *dysfunctional consequences* like goal displacements concerning organisations' primary objectives. Therefore, processes in organisations might develop as defence-related functions instead of task-related functions (Obholzer, 1999). This way, organisations as containers of anxieties with their collective defence mechanisms might become places that inhibit the capacity for the improvement of work tasks (Menzies Lyth, 1960).

2.1.2.2 Inside-out perspective

In addition to the outside-in perspective, there is also an inside-out perspective in the systems psychodynamic approach where the focus of studies is mainly on the impact of organisations' leaders on organisational systems (Petriglieri and Petriglieri, 2020). The main focus of these studies is how organisations' leaders and their qualities affect organisational processes (see, for example, Kets de Vries, 1979; 1988; 1990; 2004; Kets de Vries and Miller, 1984; Krantz, 1989; Petriglieri and Stein, 2012, Stein, 2007; 2013; Zaleznik, 1965; 1989).

³ 'Meaningless routine that serves to suppress and deny genuine feelings in bureaucratic organisations. Ritualistic behaviour in organisations arises from unconscious motivated obsessional thinking and compulsive behaviour aimed at defending one's self from anxiety over losing control, uncertainty, and conflict' (Diamond, 1985:41).

Because of the roles and positions they hold in organisations, leaders might attract certain types of projections made on them by others (e.g. their employees) which might not necessarily be their dominant qualities nor required for the organisational roles they hold (Oglensky, 1995). For instance, in some organisational contexts, employees' unconscious transference of the qualities of their parents (the earliest authority figures experienced) on leaders in organisations might result in employees' expectation that their leaders will show qualities similar to their parents' (Zaleznik, 1966). In such instances, the difference between the requirements of organisational roles and expectations of projections made on leaders might create conflictual situations in organisations.

Moreover, organisational members may collectively project good qualities on their leader who becomes their ideal through introjective identification⁴. They identify themselves with that person, incorporate the leader's ideas as their own and deny them any negative qualities. Such a defence mechanism might help them decrease the intensity of their anxiety when their leaders show negative qualities, and it might make them function more effectively for the organisation. Furthermore, by projecting only positive qualities, e.g. heroic qualities on their leaders, employees might turn them into a superhuman figure with no bad qualities, whose power is seen as absolute (De Board, 2014; Kets de Vries, 1979). However, in some conditions, such a perception might distort both leaders' and other members' experiences (Zaleznik, 1965) and push them into an illusion. In such cases, what is expected from a leader by other members and what is really experienced in an organisational setting can be conflictual to one another.

⁴ An unconscious process in which qualities of an external object are introjected into the self (Akhtar, 2009). In that case, the ego-ideal (an inner image of a person of what they want to become) is replaced by the external object.

A leader can project unwanted qualities of themselves into other members so that it appears as if they do not have those qualities⁵ (Petriglieri and Stein, 2012). This way, they can cope with the effects of their unconscious dynamics, through seeing them as originating from the external environment (Gabriel, 1998). For example, usually experienced in organisational contexts where the power is centralised and belongs to few people at top positions, some organisations are defined as *neurotic* because of the behaviours of their leaders who show neurotic qualities (Kets de Vries and Miller, 1984; Stein, 2007; 2011). Such leaders might use their power to project their neurotic qualities on other members and decrease the intensity of the anxieties they feel (Kets de Vries and Miller, 1984). Similarly, a *narcissistic leader* might create narcissistic organisational cultures (Kets de Vries and Miller, 1985; Stein, 2003; 2013). Narcissistic organisations are characterised by ‘hubris, exaggerated risk taking and high manager turnover’ (Petriglieri and Petriglieri, 2020:429). In such organisations, instead of working for the satisfaction of the needs of others, like members of the organisation, such leaders usually tend to work for their own personal ambitions and visions (Galvin et al., 2010). When used in this way, such behaviours can be dysfunctional for the organisation (Kets de Vries and Miller, 1985).

Interestingly, some aspects of neurotic or narcissistic qualities of leaders can prove to be functional for organisational performance. For instance, Stein (2013) shows how some characteristics of narcissism like hubris, omnipotence and omniscience can be very functional to bring an organisation back to a highly functioning state, providing these manifest without more pathological qualities of narcissistic behaviour. Hence, by using defence mechanisms to

⁵ In Kleinian psychology, the unconscious process in which (usually bad) qualities of the self are projected on an external object is called projective identification (Akhtar, 2009). Together with introjective identification, in such states, usually subjects cannot distinguish themselves from external objects with which the identification is made. In such occurrences, one can then talk about the influence of the object over the subject. Projective and introjective identifications are expressed as twin processes of the identification process, by which the earliest relationships are built, which constitute the basis of all relationships formed in an individual’s adult life. Although these terms originated with Klein, both Freud (1922/[1949]) and Jung (1921a/[1971]) used both processes of identification in their works but did not use the same terms (De Board, 2014). Jung (1921a/[1971]) named the same state as *participation mystique*, a term borrowed from Lévy-Brühl (1912/[1966]) (Samuels et al., 1986) and used the term *projection* in general to define the same processes of identification. Since a Jungian lens is adopted in this thesis, throughout the thesis, the term ‘projection’ will be used to refer to the similar identification processes with external objects (see Chapter 3 sections 3.3.2 and 3.3.5.1).

decrease their anxieties, leaders can function effectively to work on the tasks their roles demand of them (Petriglieri and Stein, 2012).

In this regard, in the inside-out perspective, scholars study conflicts, anxieties and defence mechanisms used by leaders and their followers to see how they affect the effectiveness of the leadership roles in organisational settings. While some of them help leaders improve organisational performances, others might lead to dysfunctional processes negatively affecting organisational goals.

2.1.2.3 Insights, Assumptions and Limitations of Systems Psychodynamic Approach

The review of studies in the systems psychodynamic approach reveals that the effects of unconscious dynamics are usually experienced as conflicts and tensions in the workplace. The reviewed literature shows that some aspects can be functional for organisations (see, for example, Stein, 2013). They are functional in the sense that they positively affect the achievement of organisational objectives. On the other hand, some studies show that some aspects of conflicts can lead to dysfunctionalities, negatively affecting the achievement of organisational goals (see, for example, Diamond, 1985). They are seen as caused by either organisational processes (outside-in perspective) or by their leaders (inside-out perspective). In this regard, while some of the studies in the systems psychodynamic approach focus mainly on the dysfunctions caused by the unconscious dynamics (see, for example, Jaques, 1995; Kets de Vries and Miller, 1984) some authors specifically focus on the functional conflicts, anxieties and defence mechanisms (see, for example, Krantz, 2001; Petriglieri and Stein, 2012), and other studies include an examination of both perspectives (see, for example, Diamond, 1985; Stein, 2013).

In this respect, some scholars argue that if the appropriate interventions are applied, in the shape of collective defence mechanisms, the intensity of conflicts leading to dysfunctionalities can be mitigated. Gould et al. (2001) outline interventions as a process of understanding the conflicts and anxieties (confrontation and clarification), interpreting them and working with them through collective defence mechanisms to decrease their negative effect in organisational life. Many studies in this approach, which brought many insights into the field, resulted from scholars' consulting in organisations who are usually hired to support managers to find appropriate interventions in the shape of functional defence mechanisms

(Petriglieri and Petriglieri, 2020). From this viewpoint, being used in this way constructively, defence mechanisms can be functional for organisations.

However, change caused by interventions sometimes entails changing organisational defence mechanisms initially used by organisational members to decrease the effects of their anxieties. However, applied this way, change becomes a new form of anxiety and as a result, is faced with resistance (Diamond, 1993; Jaques, 1955; Menzies Lyth, 1960; Krantz, 2010; Obholzer, 1999). Furthermore, De Klerk (2012) and Krantz (2010) argue that changes and interventions are themselves defence mechanisms against anxieties caused by the feeling that the organisation does not perform as efficiently as it could. For that reason, some scholars argue that any change that does not take these dynamics into account is likely to be resisted (Jaques, 1955; Menzies Lyth, 1960; Obholzer, 1999). This explains why many organisations fail in their attempts to change, no matter how rational the changes seem to be (Krantz, 2010; Obholzer, 1999).

Furthermore, changes suggested to improve organisations are usually designed to be in line with the expectations of management groups. In this respect, in work organisations the managers' understanding of what a normal and healthy organisation is, is generally assumed to be *successful in economic terms*, where workplace conflicts can be worked with appropriate interventions to achieve that objective. Hence, the systems psychodynamic researchers working with managers to improve their organisations and turn dysfunctional consequences into functional processes usually suggest their interventions according to this managerial standpoint.

However, organisational members might have interests that are different from making the organisation healthy in economic terms. Those other needs and interests, like being paid and treated well, individual career objectives, having a reasonable workload might not fit with purely economically defined organisational objectives. Individual and organisational health would rarely be similar and focusing on only organisational conflicts and anxieties and ignoring the individual ones might result in few sustainable benefits for organisations (Gabriel, 1999). For instance, some organisations can function effectively when their members experience a significant amount of anxiety; hence such conflicts and anxieties can be *beneficial* for organisations, even if sometimes employees suffer from them. A workaholic, for example, can be quite beneficial for an organisation and would not necessarily be seen as

problematic or dysfunctional - on the contrary, it would probably be preferable - from the perspective of economically defined organisational objectives. However, being a workaholic can often cause mental health problems for employees, which do not only affect the employee's well-being but might also indirectly affect employees' work performance.

This also relates to the problem of preventing the psychological development of members in an organisation. While some defence mechanisms can be functional for organisations, approaching conflicts and anxieties through defence mechanisms might prevent members from paying attention to their emotions, which could, in fact, help them develop *their ability to deal* with their anxiety-provoking effects (Menzies Lyth, 1960). The use of some organisational defence mechanisms might keep members from reflecting on their anxieties and taking constructive action to understand and eliminate the real source of anxiety (Bloom and Farragher, 2010). Indeed, Menzies Lyth (1960) found out that some of the participants she interviewed in her research felt inhibited in their personal development at the workplace and left their jobs.

Moreover, not only employees but also managers might have different goals than the shareholders of an organisation. As recognised by Willmott (1997), managers are usually caught in between shareholders and employees: On one hand, being expected to act in the interest of the organisation as if they are the owners (i.e. to pursue economic efficiency and profitability), on the other, they are, by nature, employees who can be hired and fired by the owners, hence under the effect of shareholders' power. Hence, even managers might be conflicted in their experiences and approaches as managers.

While the studies in the inside-out perspective focusing on the effect of leadership on systems seem to recognise the effects of emotional aspects of power, such a perspective seems to be reductionist, seeing the leaders as the reflection of an organisation and the main cause of functionalities or dysfunctionalities in organisations. While leaders of an organisation might indeed have a greater impact on organisations than some other members, it would be too limiting to see them as exactly mirroring the organisation. Organisations are more complex systems, and there are many other factors affecting processes in an organisation that need to be taken into consideration.

2.1.3 Psychodynamic interpretative approach

In this section, the second approach that I define as a *psychodynamic interpretative approach to organisations* will be discussed. I prefer defining it as an *interpretative approach* because any organisational issue can be *interpreted* as an expression of unconscious dynamics at the conscious level within this approach (Gabriel, 2016). Gabriel and Carr (2002) introduced it as *studying organisations psychoanalytically* (which is the preferred term in most of the literature, see, for example, Fotaki et al., 2012; Petriglieri and Petriglieri, 2020). Carr and Lapp (2009) name it *studying organisations psychodynamically*. In this thesis, instead of using any of these terms, I preferred to name it *interpretative* in line with the objective of this approach - to interpret organisational phenomena by the application of psychodynamic concepts - that makes it distinctive from the systems psychodynamic approach.

In the psychodynamic interpretative approach, different psychodynamic concepts from different theoretical viewpoints are applied to various organisational phenomena. The group of scholars adopting this approach study organisational issues through the application of psychodynamic concepts to understand the deeper meanings behind these issues. Among others, corruption (De Klerk, 2017), narratives (Jalan et al., 2014), anti-social actions (Schwartz, 1987a), totalitarianism (Schwartz, 1987b), motivation (Sievers, 1986), death and mortality (Sievers, 1990) and workplace-bullying (White, 2013) have been studied from a psychodynamic lens. The aim is to enrich the understanding of organisations by bringing psychodynamics into the picture, through psychodynamic interpretations of organisational experiences regarding what lies underneath the phenomena – the unconscious dynamics (Gabriel, 2016).

For instance, De Klerk (2017) explains that the underlying dynamics behind using rationalisation as a defence mechanism in organisations is the unconscious need to decrease the intensity of moral anxieties felt when being involved in organisational corruption. Jalan et al. (2014) study how narratives of misfortune and fate in organisations act as defence mechanisms against anxieties felt towards success and failure. White (2013) explains the unconscious dynamics behind how members become bullies in organisations when organisational processes fail to contain the other anxieties their members feel. These studies provide alternative explanations for the causes of the organisational issues they discuss by applying the psychodynamic lens.

In addition to these studies, organisations are characterised as perverse (Long, 2008), psychotic (Sievers, 1999), greedy (Sievers, 2012) or narcissistic (Schwartz, 1990). While these concepts are normally used to describe psychological problems that the individuals encounter in the field of psychodynamics, in their application to organisations, they are not applied to (psycho)analyse individuals (e.g. organisational members are not presumed to be holding these qualities). Unlike some of the studies in inside-out perspective that focus on leaders' psychodynamics and their effects on organisational processes, these concepts are studied at the *organisational level*. For example, Sievers (2012) conceptualises Klein's concept of greed as an unconscious need that is satisfied with the defence mechanism of introjection, which results in the performance of organisations shifting from the accomplishment of work-oriented tasks to the accumulation of wealth and prevents organisational members' thinking capacity.

Furthermore, some scholars also adopt a critical perspective to interventionist perspectives in the systems psychodynamic approach. When change is implemented in organisations, mainly in the form of defence mechanisms, Carr and Lapp (2005), Kahn (2016), Sievers (1990) and White (2013) argue that certain emotions associated with change are disallowed and they become repressed elements. These emotions, associated with change, as well as other emotions that are difficult to face because of the anxieties they lead to, can be tentatively addressed through defence mechanisms (Gabriel, 2012; Sievers, 1990; 2012). For instance, Kahn (2016) argues that against experiences of merging, downsizing, even closing down a department, which he describes as *organisational death*, members tend to feel anxieties. However, such emotions, rather than being fully acknowledged, are worked with defence mechanisms of denial and splitting. Likewise, Sievers (1990) argues that dealing with certain emotions associated with death by using defence mechanisms, managers, for instance, become engaged with an impossible task of chasing immortality through devoting their lives to the permanent growth and survival of the organisation, hence, to life, instead of death.

In this approach, similar to the systems psychodynamic approach, the relationship between an organisation as a system and the psychological dynamics of their members is studied; however, their primary purpose lies in enriching the understanding of organisations, without an attempt to change either organisations, or their members (mainly leaders) (Carr and Lapp, 2009; Gabriel and Carr, 2002; Gabriel, 2016). In this regard, it seems that scholars who adopt a psychodynamic interpretative approach to study organisations do so with a different

set of assumptions as regards to the effects of unconscious dynamics in organisations mainly experienced as conflicts and anxieties.

While a systems psychodynamic approach assumes conflicts and anxieties can be worked with through defence mechanisms, in this approach, conflicts are not usually intervened. Instead, the goal is to bring an alternative perspective to various organisational phenomena by the application of different psychodynamic concepts to contribute to our understanding of organisations.

In the next section, what is different in the existing Jungian studies of organisations from the approaches discussed above and the contributions made into organisation studies by bringing the Jungian lens into the discussions will be examined.

2.1.4 Jungian psychodynamic approach

In recent years, a growing number of scholars have turned to Jung's theories (1931a/[1969]) to expand the study of the relationship between organisational processes and the psychological dynamics of their members (Gabriel, 2016). In a Jungian psychodynamic approach to organisations, the effects of unconscious dynamics manifested through conflicts and anxieties are seen as providing deeper collective meaning and learning opportunities that can be useful for the understanding of organisational life at a deeper level. For Jung (1952c/[1968], para.259), 'the way to [development] begins with conflict'.

Jung's conceptualisation of the unconscious is the main distinction between his theories and his predecessors (see Chapter 3 section 3.3.5). In addition to Freud's conceptualisation of the personal unconscious, Jung postulates that there is a deeper layer of unconscious, which he calls the collective unconscious (Jung, 1954b/[1968]) that is shared with the rest of humankind. He argues that the contents of the collective unconscious, which he calls archetypes-as-such, give rise to everything humans experience (Jung, 1954b/[1968]) (see Chapter 3 section 3.3.5.1). An unconscious content can either be allowed in consciousness and can be experienced as a positive quality, or it might be perceived as disruptive or negative, in which case a defence mechanism can be activated to decrease its effect in consciousness. Therefore, from a Jungian lens, the use of defence mechanisms means that some (unconscious) contents that give rise to conflicts and anxieties are not allowed to exist in consciousness (Stein, 1998).

According to Jungian organisational scholar Bowles (1991), this approach to unconscious contents leading to conflicts in other psychodynamic approaches to organisation studies does not allow the appreciation of the normality, complexity and dynamic nature of psychodynamic processes. From a Jungian perspective, the use of defence mechanisms in organisational life therefore points to something deeper which needs further examination. In this respect, the application of Jungian concepts can contribute to psychodynamic approaches to organisations by providing an alternative way of understanding the conflicts and anxieties – with a different set of assumptions towards conflicts and the unconscious.

Mitroff's work (1983a; 1983b) is one of the earliest applications of Jung's ideas in organisation studies. Mitroff (1983a:393) argues that 'contradictoriness' is one of the essential qualities of organisations and an organisation can be both 'big and small, weak and strong, beautiful and ugly, and so on all at the same time' pointing to allowing the conflictual situations in organisations without the use of defence mechanisms. However, Hirschhorn (1984:432), a scholar usually adopting a systems psychodynamic approach, argues that 'managers [of the business world] would not tolerate' the anxieties that come with not using defence mechanisms and the continuation of conflicting situations in organisations. Indeed, the dominant perspective in organisation studies has usually been 'dominated by the principle of non-contradiction', through 'the temptation to side with one aspect of the dialectic' and undervalue the other (Zanetti, 2002:534). This aspect has usually been in favour of increasing organisational performances – a position commonly endorsed by the systems psychodynamic approach to organisations previously analysed above. Therefore, when the tendency of an organisation's management has been favouring the processes that are aimed at increasing organisational performances to achieve an economic success, the conflictual processes in organisational lives tend to be worked with organisational defence mechanisms.

However, according to a Jungian psychodynamic approach to organisations, when conflicts are worked with defence mechanisms, their effects in the consciousness might be mitigated but the contents that give rise to them still continue to exist in the unconscious field. In that case, those contents accumulate and strengthen until they interfere with the conscious attitude to manifest autonomously at a future time, with more disturbing consequences (Jung, 1951b/[1968]). As a result, potentially, this process intensifies conflicts and anxieties at the conscious level, which can, then, trigger strong emotions like hate, envy or greed that are more disruptive. This perspective might also provide an explanation for why change initiatives

disguising new organisational defence mechanisms sometimes fail to be effective. According to the Jungian understanding, the newly adopted processes in the shape of defence mechanisms do not really provide an understanding of the contents that give rise to conflicts, they are, instead, just moved into the unconscious. For that reason, even though processes in an organisation are changed and conflicts are worked with, some of their effects still remain, and they have the potential to reappear in the organisation again.

2.1.4.1 Conflicting qualities of organisations

A Jungian understanding of unconscious contents (archetypes-as-such) have been especially useful in understanding the conflicting qualities in organisations because of their multifaceted nature. For instance, organisations are studied through their leaders' conflictual qualities, associated with the representations of unconscious contents like the archetypal images of the Great Mother (Jacobson, 1993; Höpfl, 2002) and the Great Father (Abramson, 2007; Kociatkiewicz and Kostera, 2012; Tallman, 2003). Tallman (2003) discusses positive and negative qualities of male leaders in organisations through archetypal images of king, warrior, magician and lover in a conceptual work. He argues that it is very difficult to imagine anyone in leadership being purely good or bad, but the expectation of conflictual qualities is very common from those in leadership positions. Hence, instead of framing leadership into good versus bad, - functional or dysfunctional - as done in the inside-out perspective of the systems psychodynamic approach, the *complexity* of such qualities is acknowledged (Chappell et al., 2019). While these studies mainly focus on leaders' experiences, the experiences of other organisational members are not usually examined, and most of them are conceptual studies.

There are also those who study conflictual organisational processes as the effects of archetypal dynamics in organisations (see, for example, Aurelio, 1995; Bowles, 1990; 1993a; 1993b; Mitroff, 1983b; Moxnes, 1998; 1999a; 1999b; 2013; Moxnes and Moxnes, 2016; Neville and Dalmau, 2010). While Bowles' works (1990; 1993a; 1993b) are amongst the earliest conceptual contributions to a Jungian psychodynamic approach applied to organisations, Aurelio (1995) and Moxnes (1999b) construct (different) models to apply Jung's concept of *archetypes* and conduct empirical research⁶ within organisations. In her empirical

⁶ Aurelio (1995) conducted her research in a hospital and Moxnes (1999b) and Moxnes and Moxnes (2016) studied a leadership development class at a business school to explore organisational settings.

study, Aurelio (1995) selects specific archetypal images used in Jung's writings (anima, animus, hero, trickster) and examines how the qualities they contain are used within an organisational setting by different organisational members. Similarly, Moxnes (1999b) and Moxnes and Moxnes (2016) explain that fairy tales' figures, primarily those that exist in the core family - father, mother, son and daughter - affect the way roles are constructed in groups. Aurelio (1995) conducted her analysis at the organisational level, through the selection of the archetypal images based on the most common ones used by Jung. However, she does not seem to take into consideration the *psychosocial* nature of the archetypal images (see Chapter 4 section 4.2). In addition to that, Moxnes (1999b) and Moxnes and Moxnes (2016) conducted their work at the group level, and their research is not performed by taking an organisation as a unit-of-analysis.

These studies are significant in their recognition of the complex and also conflictual nature of organisational lives that is provided through adopting an archetypal approach. At a time when organisations become more complex and involve conflictual situations, an archetypal perspective becomes especially relevant for it provides a more complex and multifaceted understanding of organisational processes (Zueva-Owens, 2020).

2.1.4.2 One-sided development of organisational life

The adoption of a Jungian psychodynamic approach acknowledges the complex nature of organisations through their conflicting qualities. As mentioned before, in general, organisations are usually constructed through the principle of non-contradiction. This requires the expression of certain archetypal qualities in organisations whilst underrepresenting some others, which, according to Bowles (1991), limits the expression in organisations of different qualities that exist in human nature. This expectation of certain qualities and the underrepresentation of others makes organisations *one-sided*. According to a Jungian psychodynamic approach, a one-sided orientation in an organisation leads to processes that might result in ever-growing conflicts and contradictions as manifestations of unconscious dynamics (Bowles, 1991). Hence, studying the one-sided construction of organisations provides insights into how the unconscious dynamics in organisations might or might not lead to conflicts and tensions.

Bowles (1990; 1993a; 1993b); Denhardt (1981); Jacobson (1993; 1995; 1997); Höpfl (2002) and Zanetti (2002) argue that contemporary organisational processes are established

based on certain qualities like instrumentality, performance, result-orientation (Zanetti, 2002), hierarchy, goal-directedness, efficiency and rationality (Bowles, 1990; 1993a; 1993b) to achieve their objectives which are usually quantitative targets (Höpfl, 2002). These are the qualities that are highly related to the perspective of organisations where the organisation is usually seen as a place in which everyone has the same objectives – the economic success of the organisation.

According to Zanetti's argument (2002), in organisations, there is a dominant principle of compliance with these principles, applying them to organisational processes and undervaluing those that are conflicting with them. For instance, qualities like qualitative targets (Höpfl, 2002); nurturing, nourishing, love, relationship-bonding (Bowles, 1990; 1993a; 1993b) or empathy, sensitivity, appreciation of natural beauty (Zanetti, 2002) are usually found to be not significant in the pursuit of the common organisational objectives and therefore are underrepresented and undervalued. Even Bowles (1993b) suggests that there have been attempts to shift organisational processes to incorporate such qualities in organisational life, Rozuel (2016b) argues that they are incorporated into organisational processes to better use organisational members for the interest of the organisation that are in line with their profit motives, hence to make organisations achieve their financial objectives.

The dominant qualities found in organisations by scholars listed above are usually associated with what Jung (1951c/[1968]) referred to as *archetypal masculine* qualities. On the other hand, the underrepresented and sometimes undervalued qualities are associated with what Jung (1951c/[1968]) referred to as *archetypal feminine* qualities and they are usually found to be conflictual to the ones emphasised in organisations. It is important to note that these qualities are not seen as expressions of gender, but social processes (Bowles, 1993b) (see Chapter 3 section 3.3.5.1.2).

By studying mythological processes in organisations from a Jungian perspective, Bowles (1993a; 1993b; 1997) and Neville and Dalmau (2010) study gods and goddesses (the archetypal images) from Greek mythology and argue that the qualities associated with such images can be found in organisational processes. For instance, they both argue that an organisation having storylines similar to the Zeus myth⁷ is immersed in qualities associated with hierarchical order,

⁷According to Greek mythology, Zeus was the most powerful of the gods, ruling the sky. He gave kings their authority and guarded their rights and power (Bolen, 1989).

personalised and centralised power, provider of those under his care and emotional distance. On the other hand, an organisation showing qualities of the Apollo⁸ archetypal image symbolises rationally structured laws and regulations constituting the processes of the organisation. Moreover, while Bowles (1993a; 1993b) discusses the presence of certain qualities in organisations manifested through images from Greek mythology, he also points to the underrepresentation of some other qualities which he associates with the *archetypal feminine*, represented through archetypal images like Demeter, Aphrodite or Artemis⁹. His analysis concludes that contemporary work organisations fail to represent the qualities that embrace the totality of the human psyche; hence, they fail to fulfil important human needs and interests.

2.1.4.3 Organisational shadow

In the pursuit of constant growth and achievement, an organisation's management can take extensive measures to reach their goals (Bowles, 1990). They sometimes might overemphasise certain processes and underrepresent the ones that are not in line with their goals. Hence, conflict-generating qualities that are habitually worked with through the use of defence mechanisms contribute to the creation of an *organisational shadow* (Bowles, 1991; Denhardt, 1981; Neville and Dalmau, 2010). It consists of qualities that organisations tend to deny about themselves because they would not fit the corporate images they craft. In other words, conflict-generating qualities that are seen as dysfunctional for organisations are pushed to the organisational shadow (Bowles, 1991; Denhardt, 1981). In this respect studying the Jungian concept of shadow provides insights for understanding dysfunctions in organisations and what give rise to them in different organisational settings.

⁸ According to Greek mythology, Apollo was the second most important God. He was the God of the sun. He was the lawgiver and punisher of wrongs (Bolen, 1989).

⁹ According to Greek mythology:

- Demeter was worshiped as the mother Goddess. She represents the motherly qualities of nurturing and nourishing, both physically and spiritually (Bolen, 1984/[2004]).
- Aphrodite is the Goddess of love and beauty, symbolising the transformative and creative power of love (Bolen, 1984/[2004]).
- Artemis is the Goddess of the hunt and the moon. She represents the independent feminine spirit (Bolen, 1984/[2004]) nature in its purest form, mild, uncanny, untouched (Bowles, 1993a).

While the psychodynamic approaches to organisations previously discussed mainly focus on studying defence mechanisms to work with those conflictual experiences in organisations, according to Jung's theory, defence mechanisms can work only until a certain point against the dominant one-sided attitude which includes certain qualities while undervaluing others. Hence, for example, the underrepresentation of a great deal of feminine qualities from organisational life leads to a one-sided position in organisations and is not inconsequential. In line with Jung's conceptualisations (1951c/[1968]), the dominance of the qualities associated with the archetypal masculine in contemporary organisations tends to turn into their *opposites* as a result of the *autonomous* reactions of the qualities accumulated in the organisational shadow (Bowles, 1991; Denhardt, 1981; Zweig and Abrams, 1991). For example, when an organisation's management increases its control on employees to make them more efficient, this might result in resistance from some of the employees and even their quitting their jobs, instead of directly increasing their performances. Hence, in some organisational contexts working with conflicts through collective defence mechanisms to achieve organisational objectives might result in dysfunctional consequences that negatively affect organisational objectives.

Capra (1982) argues that processes developed with the desire for growth and efficiency, increasing profits, raising productivity and overemphasis on control and power in organisations might make their members - usually the decision-makers - disregard the destructive potential of this dominant attitude. Decision-makers in organisations usually direct their focus towards what they aim at achieving and they do not focus on what they try to change – what gives rise to conflictual situations - therefore, they might not be aware of the consequences of the extensive measures they take. For instance, an economically very successful organisation might demonstrate corruption in their financial accounts as a result of the compensatory consequence of this one-sidedness (Bowles, 1990). According to McSwain and White (1993), the degree of disruption depends on the degree of the undervaluation of unconscious contents. The more conflictual experiences and anxieties are repressed or denied with defence mechanisms in organisations, the more powerful, disruptive and dysfunctional they become (Bowles; 1990; 1993a; 1993b; Denhardt, 1981; Rozuel, 2019).

For instance, the emphasis on providing for their members' financial needs might turn organisational processes into destructive and punitive ones (Zanetti, 2002), like making them redundant when they do not meet their organisational objectives. The will to power and control

might turn to will to subjugate, exploit and destroy (Jacobson, 1995). O'Neill (1991) argues that organisations experiencing a period of great success might become inflated by hubris and a great arrogance; and this type of organisational shadow is usually reflected in the behaviours of those in managerial positions behaving in ways where they think they know better than others or refusing to listen to those opinions which are contrary to theirs.

Moreover, Höpfl (2002) argues that one-sidedness in organisations makes them continually strive for improvement, which is felt as never good-enough or successful-enough. She argues that this is why there is constant inadequacy and hunger to achieve more in contemporary organisations. Scholars agree that this constant striving for improvement, success and growth might provide an explanation for the increasing number of organisations involved in unethical practices in recent years (Bowles, 1990; Capra, 1982; Von Kimakowitz et al., 2010; Zweig and Abrams, 1991).

The expectations of some management groups for organisational members to share the same set of objectives and their focus on achieving economic success do not allow for the full expression of the diverse qualities that exist in the human psyche. This is a source of conflict, and that is why 'life in organisations is experienced as arid, meaningless and alienating' (Bowles, 1993a:415). Rozuel (2019:194) agrees with this argument by stating that 'organizations are containers of life, but this life is experienced as constrained'. Arguing that finding meaning in one's work is a fundamental part of spirituality in the workplace, Hart and Brady (2005:420) describe the current situation of organisational life as 'spiritual poverty' for its members.

Following this line of thinking, Denhardt (1981) sees organisations not prioritising the psychological development of their members but organisational development through achieving economic success as their primary goal. According to Denhardt (1981), Jacobson (1995), McSwain and White (1993) and Rozuel (2010) organisations are more effective when the psychological development of their members becomes a goal for the organisations. McSwain and White (1993) go one step further, by asserting that the primary objective of an organisation should be the development of their members and that other objectives must come second. Moreover, Stein and Hollwitz (1992) argue that examining how organisational members can develop within organisations using Jung's theories allows organisations to reflect on their own processes, which would be beneficial for the organisation to achieve its objectives. According to these scholars, therefore, the unconscious dynamics presumed to be creating

conflictual situations can be used as insights to be used in the psychological developments of their members which would potentially be beneficial for organisations.

2.1.4.4 Insights from the Jungian understanding of unconscious dynamics in organisations

Bowles (1993b:1288) points out that if conflict-creating unconscious dynamics are not incorporated into an organisation's processes, '[the] state of one-sidedness will inevitably bring about its own demise at some point'. Different authors propose different suggestions for this problem. Bowles (1993a) suggests that there is a necessity for broadening the criteria of the dominant processes that are found in organisations and for including new ones by which organisational success and development is measured. For instance, listing relatedness as one of the dominant qualities associated with the archetypal feminine, Bowles (1993b) argues that relatedness needs to be incorporated into organisations. In relation to this, Rozuel's work (2014:139) contributes to this argument as she claims that 'integrating the feminine [qualities] is...essential' for contemporary organisations. For Laloux (2014:147), organisations are places where their members are allowed to show only a 'narrow part of themselves': managers see their subordinates as 'employees'; people see each other as 'colleagues'; other organisations are seen as 'rivals'. This is how relatedness - 'capacity to relate' - (Jung, 1955a/[1970], para.224), is usually understood in contemporary organisations. Bowles (1993b) argues that instead, relatedness must be understood at the level of the relationship between organisational members and the organisation; between the organisational members and their tasks, and at the macro level, the organisation and the community at large. Understanding relatedness in workplaces in such a way means seeing the *work life* as an integral life experience, instead of being separated from the rest of human experience (that is usually referred to as *private life*) because it is conflictual (Bowles, 1993b). Zanetti (2002) argues that this would also bring human interactions into a balance where masculine and feminine qualities are used together.

Hence, for Bowles (1993b), a fundamental shift in values and beliefs concerning the management of processes in organisations should be embraced in order for a real change to occur. However, as argued before, change means loss, and that means these changes would require organisational members to sustain conflictual situations and consequent anxieties, which can be challenging for many people. Rozuel (2019:180) argues that organisations themselves are not places that encourage 'a conscious recognition and understanding' of conflicts and tensions through learning to appreciate them for what they are. On the contrary,

conflicts and anxieties are evaluated in organisations usually based on their functionality, whether they are functional or dysfunctional for organisational performances.

Bowles (1993a), Hart and Brady (2005) and Fawkes (2009; 2010; 2015a; 2015b) all agree that an acknowledgement of the contents of the organisational shadow is the precondition for balancing the attitude of an organisation. As a first step, a willingness to take responsibility for exploring the underlying meanings behind conflicts is needed (Colman, 1992). Fawkes (2010) argues that for the decision-makers of an organisation, a recognition of undervalued qualities contradicts with the idealised images of organisations. For that reason, the acknowledgement starts with accepting the complexity of organisational life and recognising that no organisation is perfect, which means working through - rather than working with - the anxiety-provoking situations without using defence mechanisms. In other words, the awareness of the previously undervalued qualities that give rise to conflicts and anxieties permits organisational members to withdraw their defence mechanisms. This attitude allows conflict-creating situations contained in the shadow to rise to consciousness (Bowles, 1993a; Hart and Brady, 2005; Zanetti, 2002).

Ketola (2008) suggests that it is almost impossible for decision-makers to resist the defence mechanisms that are usually used in anxiety-provoking situations. The individual psyche by nature is directed towards running away from anxieties through defence mechanisms; that is why resisting defence mechanisms is not an easy task, it is a suffering process for most (Rozuel, 2019). However, Olson (1992) argues that if organisations can sustain the conflictual situations in their consciousness, it can be a learning opportunity and they can reach a new level of understanding through examining their nature – the contents that give rise to them. As Ketola (2012:483) advises, ‘instead of fearing the shadow, one can learn to know it.’

Rozuel (2010) further suggests that, if organisational members are allowed to strengthen their psychological development in the context of organisations and their personal values are incorporated with organisational values, then many of the problems that organisations face and many of the dysfunctional processes they have could, in fact, be resolved. In his analysis of shadow concepts of a non-profit organisation (in the field of prevention of alcohol and drug dependence), a Jungian analyst, Noschis (1992) applied this method to resolve a conflict that was felt between employees and management in the organisation. While the expectation of the employees was taking care of those dealing with alcohol and drug problems, the main purpose

of the organisation was dealing primarily with prevention, giving information about and alerting people to the dangers of alcohol and drugs. This means that there was a difference between what the employees wanted to achieve (their individual needs) and what the organisation wanted to achieve (organisational objective). However, because these issues were not expressed within the organisation in detail (e.g. the articulation between prevention and helping people, the discussions of the efficiency issues related to prevention) this created a conflict in the organisation. For that reason, employees needed to keep their own objectives away from their organisational life to follow the organisational objective, and hence those needs became a part of the organisational shadow. However, Noschis (1992) suggests that by viewing the concept of prevention differently, a new attitude may be reached by employees, uniting their own expectations with the purpose of the organisation. For instance, the impact of prevention in contributing to helping those dealing with alcohol and drugs could be clearly explained to employees to develop a common understanding between employees and the decision-makers in the organisation.

While conflicts are assumed to be inevitable, the Jungian psychodynamic approach to organisations still suggests some interventions but insists that these interventions are not for aiming to *work with* conflicts, but to *work through* them to consciously understand conflicts to support organisational development. Working through conflicts therefore means peeling their layers to understand their nature, the archetypal contents that give rise to them. In that respect, organisational development is understood not as making organisations economically successful, but as bringing the organisational dynamics in a conscious state of balance, providing opportunities for the qualities of organisational members to find expression in organisational life. Jungian organisational scholars therefore position their interventions more towards the expression of different interests of organisational members at once - which might inevitably cause conflicts in organisations.

Shackleton (1991) for instance argues that an organisation can help in understanding the conflictual situations, or even decrease their intensities in organisational life by building up open feedback systems, setting agreements about values and purposes, and even helping employees develop their deeper psychological capacities. Moreover, Rozuel (2019) proposes seeing conflicts and tensions as creative learning opportunities. For development to take place, she suggests being patient and giving space to employees to work out, at their own pace, what such an opportunity brings. This requires that the main decision-makers of organisations be

appreciative of the processes at play, instead of only focusing on the end results usually recognised in the shape of the quantitative targets most organisations keep their eyes on.

Compared to the field of psychodynamic approaches to organisations discussed in the previous sections of this chapter, the number of studies adopting a Jungian perspective to organisation studies is small. Moreover, the majority of those studies are conceptual works and there is not much empirical research conducted to explore the deeper unconscious dynamics at the level of an organisation¹⁰. According to Moxnes (2013:648) and Gabriel (2014a:580) the attempt to conduct empirical research on manifestations of Jungian unconscious archetypal dynamics in organisations would be ‘bold’ and ‘daring’. Not only because of the methodological limitations of psychodynamic approaches (see Chapter 4 section 4.1.2), but also because the archetypal qualities imported from mythological stories, according to Moxnes (2013), would not be easily accepted by the organisational world. They can seem esoteric and mystical and not very convincing for those who do not share the same assumptions in their theoretical perceptions (Gabriel, 2014a). However, such theorisations can bring up new perspectives which would result in increased depth in organisation studies (Cornelissen and Höllerer, 2019). This might also provide reflection on traditional perspectives that are commonly used to conceptualise and understand organisations (Cornelissen and Höllerer, 2019).

2.2 Summary

In this chapter, first I mapped out the psychodynamic approaches to organisations which is a messy field because of the diversity of theories, terminologies, their objectives and assumptions and interpretations. Other than the newly developing approaches of socioanalysis and psychosocial, the two of the main approaches in the field, systems psychodynamic and psychodynamic interpretative approaches have been critically reviewed for their differing contributions to ways to understand the effect of unconscious dynamics, mainly experienced as conflicts in organisations. In general, it could be concluded that the majority of the psychodynamic approaches to organisations adopting the Freudian or Kleinian lens study the

¹⁰ In addition to those reviewed here, there are also some studies which, although make reference to Jung’s works and his concepts, study them on different grounds and without focusing on exploring the effect of unconscious dynamics mainly experienced as conflicts and tensions at organisations (see, for example, Gabriel, 2004; Kostera, 2008b).

effects of unconscious dynamics in organisations from the perspective of whether they are functional or dysfunctional for organisations. From a Jungian perspective, unconscious dynamics that give rise to conflicts are considered as learning opportunities and necessary for organisational development. With his different conceptualisations and assumptions, a Jungian psychodynamic approach provides tools to access into deeper unconscious dynamics at play behind an organisation's psychosocial processes and more specifically, organisational conflicts, anxieties and defence mechanisms. The Jungian concepts that will be adopted to analyse such effects of unconscious dynamics will be further explained and developed in the next chapter.

Chapter 3 – Jungian Archetypal Approach

This chapter explains the Jungian concept of archetypes and related ideas to provide a theoretical basis for understanding the psychosocial processes in organisations. In line with this objective, first, the foundations of the individual psyche based on Jung's model will be outlined (see sections 3.1 and 3.2). Moving forward, central elements of the individual psyche, primarily, 'the Self'¹¹, 'the ego', 'the persona' and 'the shadow' will be explained (see section 3.3). The individual psyche is explained in the earlier sections of the chapter in detail, because Jung's understanding of the collective psychology (and hence application of his theories to organisations) is drawn upon his individual model of the psyche. For that reason, understanding how he describes central elements of the individual psyche to build up the social aspect of his theorisation is crucial for the objectives of the thesis as a psychosocial approach to organisations. Following this, I will discuss mythological stories as a means to understand the effects of archetypal dynamics both at the individual and collective level (see section 3.4). In the last section, mythologised stories in organisations as tools to explore, analyse and understand archetypal dynamics will be examined (see section 3.5).

3.1 Jungian psychology

Jung (1954b/[1968]) describes the individual psyche as a system of totality, including both conscious and unconscious dynamics. All (conscious or unconscious) behaviour of individuals is shaped according to the principles of the individual psyche, and all behaviour can be explained through an understanding of how conscious and unconscious dynamics work (Jung, 1931a/[1969]).

Jung (1921a/[1971], para.755) postulates that the individual 'has an *a priori* unconscious existence' (emphasis in the original) belonging to all of humanity as a collective, out of which consciousness is developed. A person is born unconscious, and throughout their life they aim to develop the contents in their unconscious through differentiating them at the conscious level

¹¹ A Capital S is used to distinguish between the *self* of everyday usage (which, according to Jungian terminology, refers to the ego or persona) and Jung's *Self* which refers to the totality of the human psyche. The Jungian *Self* is described as the organising principle of the individual psyche that leads one to reach their life purpose of individuation (see section 3.3.1).

and grow into a differentiated individual being. Jung (1921a/[1971]) argues that this can only be achieved by integrating more of the unconscious contents into their consciousness and expanding it. Jung (1921a/[1971]) defines this process of achieving a greater level of consciousness as *individuation* and he states that this is the main purpose of human life. However, he also comments that this process of individuation is never totally completed. It is a lifelong process of becoming a conscious individual being. As Jung (1931b/[1969], para.771) puts it, ‘the meaning and purpose [of life] seems to lie not in its solution but in our working at it incessantly’. In other words, in the development of the personality, it is not the destination, but the journey that matters. One’s journey towards individuation is one of the most fundamental assumptions of Jungian psychology (Hopcke, 1989).

Contrary to the Freudian understanding of the individual psyche, who constitutes his theory on individual behaviour according to past experiences of infancy and early childhood (Freud, 1926/[1959]), Jung (1934b/[1969]) determines that individual behaviour is also affected by this teleological orientation to achieve individuation. In this regard, different elements in the individual psyche act in order to keep up with the journey towards individuation according to some principles that will be explained below.

3.2 The principles of the individual psyche

According to Jung (1958a/[1964]), the individual psyche has a self-regulatory mechanism that functions on some basic principles which ensures that its contents¹² are naturally incorporated into one’s consciousness so that the individual proceeds with their lifelong journey of individuation. One of the essential principles is *the principle of opposites* (Jung, 1921a/[1971]). When a person experiences a thought or an emotion, this process generates psychic energy in that person’s psyche (Jung, 1921a/[1971]). In line with the principle of opposites, the opposite thought or emotion is also generated as psychic energy in the psyche. Hence, according to this principle, anything that the individual psyche generates, whether a thought or an emotion, carries within itself its opposite.

¹² Psychic contents are postulated as contents having psychic energy, or as Freud puts it, *libido* (Jung, 1931d/[1969]). While Freud postulated that they only give rise to sexual desires, for Jung, they give rise to everything human experiences and all psychological phenomena (Jung, 1916/[1970]) (see section 3.3.5.1).

This interrelates with the second principle regulating individual psyche, *the principle of equivalence*: Jung (1928a/[1969], para.10) describes the psyche as a ‘relatively closed system’, meaning that the total energy of all psychic contents within a psyche stays constant. According to this principle, every psychic content exists with its opposite, and both contents receive equal amount of psychic energy. The self-regulatory mechanism of the psyche carries the same amount of energy to oppositions to balance its system as a *complementary* effect. However, what happens to that energy depends upon the scope of conscious recognition of the content a person experiences (see section 3.3.4).

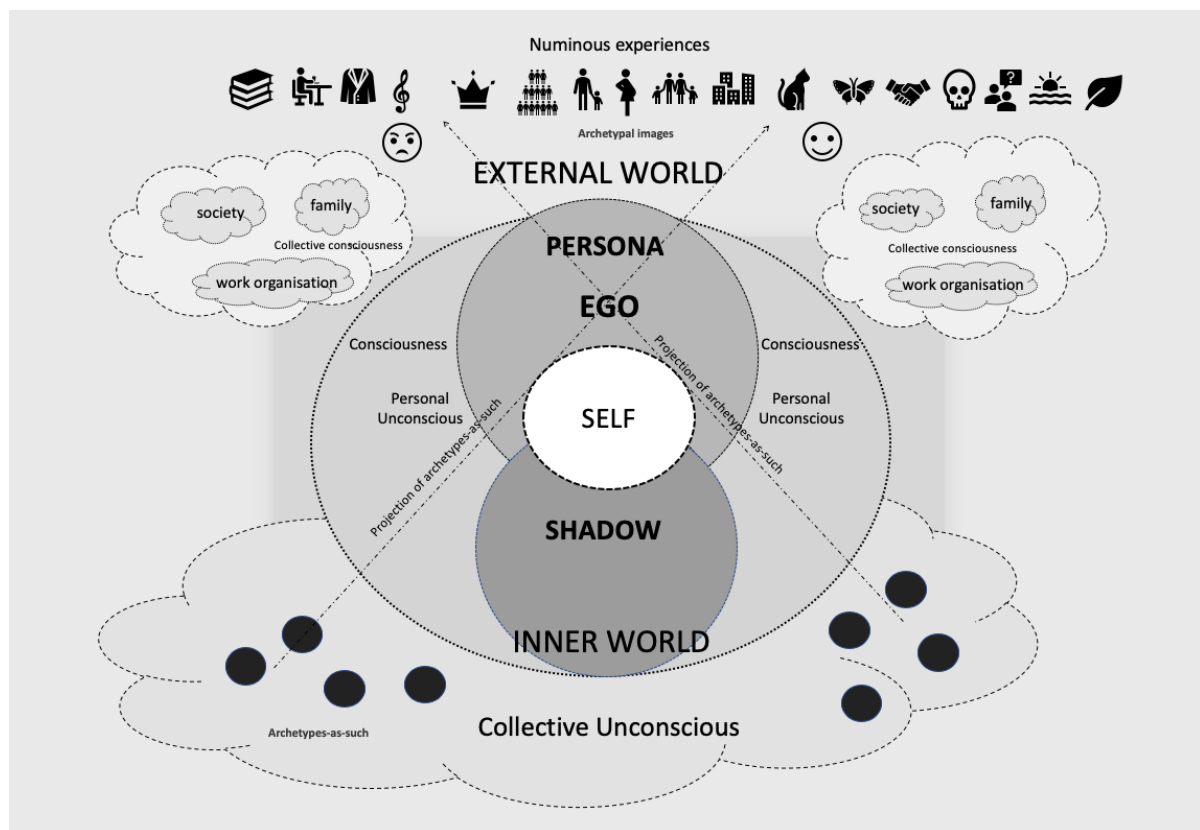
3.3 The structure of the individual psyche

The following sections offer descriptions of central elements in the Jungian individual psyche and their relationship with one another, namely, ‘the Self’, ‘the ego’, ‘the persona’ and ‘the shadow’. To help with understanding these concepts, a schematic representation of the structure of the individual psyche is proposed in Figure 1 below. Jung (1928a/[1969]) did not see any of the elements of the individual psyche as fixed entities, but as having dynamic natures, meaning that the specific contents of each element in the psyche fluctuate constantly (That is why the elements of the psyche in Figure 1 are presented with dashed-lines).

3.3.1 The Self

In the individual psyche, conscious and unconscious contents complement one another to form a totality, which is *the Self* (Jung, 1928c/[1966]). Jung (1928c/[1966]) refers to the Self as the centre of the whole individual psyche (see Figure 1). This centrality is not necessarily used by Jung as pointing to its *physical* place in the psyche, but its central importance (Colman, 2006). Jung has used different explanations to define the Self (see, for example, Jung, 1921a/[1971], para.786) and there is an ongoing debate in the literature on understanding what the Self is or could be (see, for example, Brooke 2009; Colman 2006; 2008). The concept of the Self is explained in this section to provide a comprehensive understanding of the term before moving to the other elements of the psyche to understand how the individual psyche functions.

Figure 1. The structure of individual psyche



Source: Compiled by researcher

The Self exists as the centre of the human psyche before consciousness splits and emerges from the unconscious. It is therefore mostly unconscious of itself and pre-personal in the beginning of a human life (Brooke, 2009). An infant constitutes a unity with the mother while in the womb and separates from the mother they originally were part of after they are born. This movement of separation from the unconscious and especially its centre the Self (hereby pictured as the life-giving mother) facilitates the development of the ego and is considered by Stein (1998) as the first stage of individuation.

In line with its teleological orientation, a healthy ego starts integrating the formerly unconscious contents into the consciousness. Hence, the contents of the Self become perceived at the conscious level. Through this process, the ego and the Self that had been separated in the first stage gradually become integrated again on the conscious level which leads to individuation. As described by Stein (1998:177), it is ‘becoming what [a person] already [is] potentially, but now more deeply and more consciously’. Jung (1961a) therefore sees the acknowledgement of the Self at the conscious level, as the goal of psychological development.

In this respect, Edinger (1973) subordinates the ego to the Self and defines the Self as the supreme psychological authority, and not the ego. As the supreme psychological authority, the Self therefore becomes the organising principle of this whole system which ties all separate elements of the human psyche together. The initial step in the process of individuation which is the separation and development of the ego from the Self will be explained below.

3.3.2 The ego

In the psychological development of an individual, consciousness starts to be differentiated from the primordial unconscious state through manifestations of unconscious contents following the teleological orientation of the individual psyche introduced above. This creation of a conscious distinctiveness from the unconscious is achieved through *the ego*.

The term ego became popular following Freud's (1923/[2018]) introduction of his theory of individual defence mechanisms, regulating the anxiety arising from the conflicting situations an individual experiences (Hopcke, 1989). However, Jung (1951a/[1968]) interpreted the ego differently. Just as the Self is the centre of the whole psyche, Jung (1921a/[1971]) characterises the ego as the centre of the field of consciousness (see Figure 1). The ego serves as the subject through which the contents from the unconscious are processed. Hence, a connection with the ego is a necessary condition to make any unconscious content conscious, endowed with either an emotion or thought. It is essential in an individual's life to have an ego which is capable of acknowledging and understanding those dynamics that are coming from the unconscious in order to progress towards individuation. From this viewpoint, while Freud considered the ego to be healthy based on its capability to mitigate the intensity of conflicts and anxieties in one's consciousness, Jung described it as healthy in terms of its capability to incorporate the contents giving rise to them into one's consciousness.

When the psychological development of an infant starts, in order to survive, the infant must make their needs known in the environment into which they are born. At the same time, the infant must also adapt to their environment so that they can have their demands met. Stevens (2001) explains this process as follows: The ego receives the contents from the unconscious and transforms them in understandable forms as (archetypal) images in accordance with the

principle of similarity¹³ (in Figure 1, this relationship is shown through dashed-line arrows) (see section 3.3.5).

In other words, the unconscious contents are activated by being projected on the external images in one's environment according to the meaning given to such images. Jung (1935a/[1976], para.352) explains that '[t]he general psychological reason for projection is always an activated unconscious [content] that seeks expression' at the conscious level. Those images in consciousness act as carriers of those contents, through which the ego makes sense of the world. *Projection*, in this regard, is one of the early processes learned and used by infants in building their relationships with their immediate environments. For instance, infants usually construct their identities through aligning their attitudes with the collective consciousness and social attitudes of the collectives they belong to as the initial stage of development. As the initial relations are the ones built with mothers and fathers (De Board, 2014), these processes usually initially happen with seeing mothers and fathers as the objects in the environment on whom certain qualities are projected. Thus, in the development of personality, every individual becomes bound to their social environments by projection (Von Franz, 1980) through which they develop their individual identities. In the Jungian sense, projection is an adaptative mechanism that is used by the ego temporarily until it strengthens and starts withdrawing these projections through consciously understanding their nature and integrating these qualities consciously.

In this regard, although Jung (1921a/[1971]) emphasises individuation for personal development, he also points out the importance of 'adaptation to the necessary minimum of collective norms' (Jung, 1921a/[1971], para.760). The ego first needs to grow in their environment through adapting to the norms of the collectives the individual is a part of. Individuation can be regarded as a purpose after adaptation to the collective norms, and a certain level of uniformity in the collective norms is a necessity, as stated by Jung (1928b/[1954], para.255), in so far as they are not 'fostered at the expense of individual

¹³ The ego chooses an image in the environment whose qualities are sufficiently similar to the built-in quality of the unconscious content, which is defined as archetype-as-such (see section 3.3.5.1) (Stevens, 2001). For example, children usually choose their caretakers whose behaviour and personal characteristics are sufficiently similar to the built-in structure of the mother archetype-as-such; hence the mother archetype-as-such is actualised in children's psyche through their caretakers (Stevens, 2001).

uniqueness'. For Jung (1921a/[1971], para.761), individuation is never about being 'antagonistic' to the collective norms, but having a different viewpoint that appreciates the needs of the Self.

A person can proceed towards individuation only to the extent that the ego permits the archetypal contents coming from the unconscious to become conscious. Hence, the ego defines the limits of a person's consciousness, and an accurate understanding of the world depends upon the state of a person's consciousness. For that reason, the ego acts as the discriminating mechanism in a person's psyche that acknowledges the potential of the unconscious, understands it and acts to discover itself and the world around it.

As the discriminating mechanism, the ego, to a large extent, functions as keeper of some of the contents in the field of consciousness and leaves others in the unconscious. The ego is highly selective and has a particular orientation (Jung, 1921a/[1971]). By this selective nature, the ego prefers some of the contents to be acknowledged in consciousness over others and therefore, can maintain a continuous quality of coherence in a person's psychology. It is the ego that gives people their sense of identity, and that allows their behaviours to have a sense of purpose and direction (Stein, 1998). As stated by Hall and Nordby (1973:34-35), 'it is because of the ego that we feel ourselves to be the same person today that we were yesterday'.

Jung (1921b/[1971]) theorised the direction of ego to a great extent based on two types of attitudes and four types of functions. He determined that people are born with a marked preference for one attitude over the other, and this preference remains stable over a lifespan (Jung, 1921b/[1971]). Although a person can learn to adapt their behaviour to fit better in their direct environment, the inborn preference does not change as such. Similarly, out of four types of functions, people have one dominant function through which the ego filters the archetypal contents coming from the unconscious and makes sense of the environment. That is to say, the ego interprets the contents according to its attitude and functions. This way, the attitude and functions of the ego determine initially what comes and stays in consciousness and what does not.

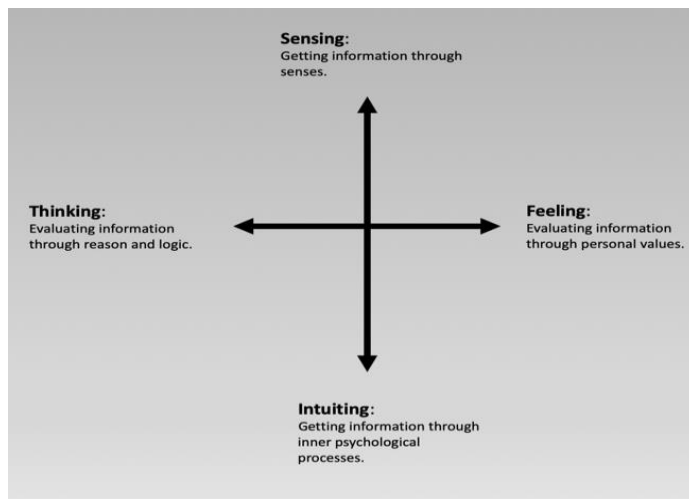
Jung (1921b/[1971]) defines the two attitudes of the ego as *extraversion* and *introversion*. Being highly popular and used by other personality psychologists, these terms originated with and were introduced by Jung (1921b/[1971]) to the field of psychology. According to his

definition of attitudes, an extraverted person is oriented towards the external environment, and an introverted person is oriented towards the internal world (Jung, 1921b/[1971]). When a person aligns their thoughts, emotions or actions according to the external objects or happenings in their environment, and this is habitual, this type of personality is called *extraverted*. It is the object in the external world that has the determining role in the attitude of the ego. On the other hand, an *introverted* person is not motivated by external happenings, but more by their own subjective impressions. In that case, the ego makes decisions according to the individual's subjective disposition.

For instance, an extraverted person, for their career, does what is needed of them, or what is expected of them in their external environment to succeed in their careers. The external factors can be family, society or the organisation for which they work. On the other hand, an introverted person usually tends to act according to their inner dispositions for their career, and other people's expectations about their choices do not necessarily affect them. Jung (1921b/[1971]) points out that all individuals have the potential for developing both of their extraversion and introversion attitudes and whatever is not naturally adopted by the ego as the dominant attitude remains in the unconscious.

In addition to attitudes, according to Jung's theory (1921b/[1971]) there are four ego functions listed as *thinking*, *feeling (valuing)*, *sensing and intuiting* which also define the orientation of the ego. While sensing and intuiting are about how information is gathered and perceived from the external world, thinking and feeling functions are about how one processes this information, judges situations and makes decisions. In order to help with understanding the complementary relationship between different functions, a simple schematic representation is proposed in Figure 2 below.

Figure 2. Ego Functions



Source: Compiled by researcher

Jung (1921a/[1971], para.770) defines *intuition* as ‘a kind of instinctive apprehension’, where the information is obtained from what is intuited. On the other hand, he defines the *sensing* function as getting information through the perceptions of the physical senses (Jung, 1921a/[1971]). The ego evaluates the information obtained according to its thinking or feeling functions. The *feeling* function is about evaluating a content by giving it a subjective, definite value, through accepting or rejecting it (Jung, 1921a/[1971]). On the other hand, Jung (1921a/[1971], para.830) defines the *thinking* function as evaluating a content that is received by the ego rationally, logically, through bringing ‘the contents of ideation into conceptual connection with one another’.

Jung (1921b/[1971]) sees thinking and feeling, sensing and intuiting as complementary functions to one another. The four ego-functions are developed in the individual psyche in a specific complementary order: One of them is the dominant function, with a secondary developed (auxiliary) function, which is not as developed as the dominant one and two inferior functions, which are the less-developed ones (Jung, 1921b/[1971]). For instance, if a person has thinking as their dominant ego function, they will have the tendency to evaluate their experiences based on their intellectual comprehension. Whereas if a person has feeling as their dominant ego function, the tendency will be to evaluate their experiences based on labelling them as good or bad, pleasant or unpleasant. Jung’s ego orientations have been developed into

several different personality tests¹⁴. One of them is the Myers-Briggs Type Indicator (MBTI) which is the best-known part of Jung's theories that have been widely used in the business world (Vernon, 2011). However, the MBTI focuses almost exclusively on the dominant attitudes and functions of individual differences, to match the individual potential with job requirements by understanding individual strengths and weaknesses, not focusing on how to develop the inferior attitude and functions. Hence, it bears the risk of stereotyping people through putting them into categories and ignoring that people's preferences are not fixed, but can be developed (Vernon, 2011). On the contrary, this is the foundational idea in Jung's theories: An individual, to proceed in their journey of individuation, is supposed to develop their secondary and inferior functions and attitude.

A person can have one particular type of attitude and combinations of functions as their dominant orientation. Jung (1921a/[1971]) states that this built-in structure of a person's psyche ends up characterising the way that a person sees and understands the world, whether it is conscious or not. Consequently, this limitation of the expression caused by the one-sidedness of the ego limits the expression in organisations of different qualities that naturally exist in members of an organisation (see Chapter 2 section 2.1.4.2). Hence, this built-in structure inevitably makes the orientation of the ego *one-sided* while the other functions and attitude become inferior to the dominant ones. As a result of this ego orientation, the conscious relationship of the ego with the inferior attitude and functions becomes limited, and the ego cannot develop them as well as the dominant ones when there is not a dedicated, conscious awareness of one's own personality qualities and ego preferences. Hence, the individuation process needs the ego to increase its ability to acknowledge its limited built-in preferences consciously and to use these two attitudes and four functions together. In this respect, 'individuation and the ego work in close relationship with each other in developing a distinctive and ongoing personality' (Hall and Nordby, 1973:35).

In addition to the innate nature of the ego resulting from the built-in structure of the individual psyche, there is also a culturally acquired layer of the ego that grows up over time (Jung, 1961a). As explained above, in order to survive, a person must make their needs known

¹⁴ Some of those tests are Myers-Briggs Type Indicator, The Management Team Roles Indicator, The Type Dynamics Indicator, The Jungian Type Indicator, Insights Discovery and the Golden Personality Type Profiler.

in the environment they live, and at the same time, they must also adapt themselves to their environment to have their demands met. Sometimes, the ego might need to learn to adapt the behaviour in line with the expectations of the environment, which might be different from its innate dominant attitudes and functions. Whether this environment is the family, society or an organisation, it influences individual behaviour by setting up expectations to which the ego responds. In that case, the ego becomes not only limited by the built-in structure of a person's psyche but also by the conditions that exist in different contexts of which the ego might not be consciously aware (see section 3.3.3).

In that case, in its preferences, the ego might not be that conscious at all. For that reason, although the ego is defined as the centre of consciousness, and sometimes is referred to as the ego-consciousness in Jungian literature, a distinction between the ego and consciousness must be made. Jung (1951a/[1968]) calls the ego a specific element of consciousness including a complex of ideas which constitutes the centre of the field of consciousness. Stein (1998:13) expresses this relationship between consciousness and the ego with the following words: 'Consciousness is a state of being awake, and at its centre, there is an "I", which is the ego'. This suggests that consciousness is a broader concept than the ego and contains more than just the ego (see Figure 1).

3.3.2.1 The field of consciousness

Although the ego is defined as the centre of consciousness and sometimes is referred to as the ego-consciousness by Jung himself in his *Collected Works* (see for example, Jung, 1951d/[1968], para.53), it is not the same as consciousness. Jung (1951a/[1968], para.5) explains the difference between the ego and consciousness explicitly by stating that 'when I said that the ego rests on the total field of consciousness, I do not mean that it consists of it'. Consciousness is a field in the individual psyche. It includes anything we perceive through our senses, anything we see, hear, smell, touch, taste and experience. Stein (1998) explains consciousness as a field continually observing, processing and reacting to information gathered from the external world.

Among all those things that are observed by consciousness, the ego discriminates between which ones will stay in the field of consciousness and which ones will not. However, when the ego is making this choice, that does not necessarily mean that the ego is making the

choice *consciously*. *Doing something* and *being conscious of doing something* are two different things. In Jung's own words, 'between "I do this" and "I am conscious of doing this" there is a world of difference' (Jung, 1954a/[1969], para.385). In the first case, the ego is not aware of what it is doing. In the latter, the ego is aware of what it enacts. Stein (1998) explains this difference with the example of driving a car. He makes a clear distinction between *driving a car* and *being conscious of driving a car*. In this example, he states that while driving on a familiar route, the ego usually does not pay attention to the act of driving but might focus on other things in its surroundings. There are times when people do not realise when and how they passed the traffic lights, turned lefts and rights and arrived in the places they were aiming to go. Stein (1998:32) calls this stage of consciousness 'non-egoic consciousness'. Here, the ego makes its selections unconsciously.

On the other hand, when the ego is conscious of driving a car, the ego's attention is on the act of driving. In other words, the ego acknowledges that it drives. In recent years, the notion of *mindfulness* that has become increasingly popular in a variety of fields whether it is for psychological reasons to decrease the intensity of anxieties or merely to increase concentration (see, for example, Hanh, 1975), points to that stage of consciousness, usually described as *being in the now*, referring to *ego-actioned consciousness*.

In addition to these two different levels of consciousness, there is a third level which could be expressed as *having a conscious understanding* which is essential for the process of individuation. In the example stated above, while it could be said that the ego is conscious of its act, it does not necessarily mean that it has a conscious understanding of the contents that are in consciousness, meaning that it might not understand the real nature of the contents. Jung (1958a/[1964]) makes a clear distinction between *knowing* and *understanding* from the perspective of the ego. Although the ego becomes conscious of contents primarily through its dominant functions and attitude, in most cases it is unaware of its orientations of selecting the unconscious contents. In that case, it cannot usually be said that the ego has a conscious understanding of them.

In this regard, some contents coming from the unconscious during an experience can be felt as conflictual to the ego because of its dominant preferences and hence create anxiety for the ego. Instead of dealing with the anxiety through defence mechanisms like repression or projection, if the ego starts having a conscious understanding of those contents, then the ego's

relationship with them might have the possibility to adapt. For instance, when projections are made into objects in one's environment, the (often symbolic or archetypal) value or meaning given to those objects needs to be acknowledged to achieve a 'conscious recognition of the projected content' (Jung, 1948/[1969], para.507). Those contents then are allowed to exist in the field of consciousness, and that is what is understood by the process of individuation: expanding consciousness. For Jung (1928c/[1966]), having a conscious understanding of the contents without using defence mechanisms is the only way to increase consciousness and take steps toward individuation. That is why the function of the ego is so critical in Jungian psychology.

Jung (1958a/[1964]) argues that the task of understanding can only be approached by laying aside the attitude, functions and defence mechanisms of the ego previously adopted, and being open to a completely new and unprejudiced orientation towards the archetypal contents coming from the unconscious. In the Jungian understanding, a healthy ego asks the questions as to where the contents come from and what they mean, and according to Jung (1954b/[1968], para.49) 'to ask the right question is already half the solution of a problem'. Segal (1997) argues that owning whatever emerges from the unconscious contents and acknowledging them as part of the individual psyche is one of the first steps to be taken for individuation. Acknowledging means paying attention to what the experience (of the unconscious contents) is saying about one's Self.

Therefore, a distinction needs to be made between three different activities of individual psyche at the conscious level. *Consciousness* is the field in which many things can happen that would not be caught by the ego's attention. *The ego* as the centre of the field of consciousness acts as the discriminating mechanism for what to include (or not) in consciousness. The ego can also have a *conscious understanding* of the contents coming from the unconscious and integrate them into consciousness without using defence mechanisms, thereby increasing the level of consciousness and allowing the individual to progress towards individuation. These three different activities on the level of consciousness are essential to understand the individual psyche and its functions.

Although the Latin origin of the word ego means *I*, according to Jungian psychology, individuals do not tend to display all those things that their egos are aware of and choose to include in consciousness towards the external world. In different contexts and towards different

people, individuals show a facet of themselves with which they want to be identified. This is another element in the individual psyche, called *the persona*, that will be explained below.

3.3.3 The persona

Jung (1928c/[1966], para.245) uses the term *persona*, which originally means ‘the mask worn by the actors to present the role they play’ to describe the way people present themselves to the external world. As the ego starts separating from the unconscious, it encounters collective norms which regulate behaviours and social interactions in a person’s environment, in families, societies or workplaces. The collective norms can also be described as the *collective consciousness* of a group of people which, according to Jung (1954a/[1969], para.423) ‘purport[s] to be generally accepted truths’ by the people in that collective.

Jung (1921a/[1971]) was aware of the importance for the newly formed ego to adapt to collective norms, a process which he proposed initially helps individuals build their egos without necessarily thwarting the unfolding process of individuation. In this regard, Stein (1998) explains one of the tendencies of the ego as building relationships with others, and to be loved, accepted and recognised by those people around. According to Stein (1998:122), we all want to ‘be like them and to be liked by them’. For that reason, people, through their egos, craft different personas that are made up of qualities praised by different collectives they live with, for their families, societies or workplaces. In Figure 1, that is why the persona of an individual is shown as exceeding the boundaries of the individual psyche, being crafted in line with the collective norms of families, societies or organisations.

Jung (1921a/[1971], para.799) describes two sources which influence the persona, ‘on the one hand the expectations and demands of society and on the other the social aims and aspirations of the individual’. Thus, in addition to ‘how the world makes you appear’, the persona also consists of qualities that capture ‘how you like to appear’ to others (Jung, 1984:73). Hence, the persona is constituted as a result of ‘a compromise between individual and society as to what [a person] should appear to be’ (Jung, 1928c/[1966], para.246).

Through their personas, people create images of themselves for the external world as regards to what kind of people they are and how they want to be known. For instance, when a person starts to work for an organisation, depending on the role that is expected from that

person to perform in the organisation, their persona at the workplace changes. Through applying Jung's terms in organisation studies, Ketola (2012) studies the requirements of an organisation from managers by introducing the term *managerial persona*. These kinds of adaptation in one's behaviours include their relationships with their co-workers and managers, the way they dress, their manners, and sometimes even their political opinions. Similarly, organisations are usually portrayed under carefully crafted public images which might consist of stories, values, principles, qualities they want to be identified with – under their *organisational personas* (Corlett and Pearson, 2003; Fawkes, 2015b). Such an image is crafted based on what is expected from an organisation in the social context (for example economic or business context) and also the orientations of the organisation's management regarding the organisational goals.

The ego sometimes makes a conscious choice to present a specific type of persona to fit into the collective consciousness of groups to which it wants to belong. Sometimes, people might try to deceive others by demonstrating certain types of behaviours they think will be appreciated by their groups. For instance, an employee might pretend to be very hard-working when their manager is around while, under normal conditions, they are not. While the aim of those people might not be so gracious, since the behaviour is practised as a conscious choice, this ego becomes *consciously knowing* of what it is doing. On the other hand, the ego might not always be consciously aware of the persona it crafts. There are other instances where the external contexts (e.g. a familial role, an organisational role) expect people to act in specific ways. In those cases, the persona might not be crafted through a conscious and voluntary choice but reinforced by external contexts.

In this respect, in addition to conscious choices made by the ego, the persona also consists of roles attributed to people by the collectives. People in those roles might believe that they have to possess certain qualities to be fit for the roles attributed to them and hence they act according to the requirements of those roles. In those cases, the more frequently a behaviour is reinforced by the environment, the stronger and the more entrenched it becomes (Stein, 1998). As a result, people might start believing 'they are what they pretend to be' and hence identify with the roles they play (Jung, 1928c/[1966], para. 306). Stein (1998) suggests that the more important and acceptable the role is in the external world, the stronger the tendency for the ego to identify with the persona. In those cases, the boundary between the ego and persona might disappear (see Figure 1). For instance, in societies where people are identified more about what

they do for a living, success in a job becomes very important for individuals. As a result, their work becomes the most important source of identity for them, and other parts of their lives are easily neglected or ignored. For that reason, many people live dual lives: one which is dominated by their personas, and one which satisfies their other psychological needs (Hall and Nordby, 1973). This naturally becomes a source of conflict.

That means the part of an individual that needs to be accepted, loved and recognised builds up personas (either through a conscious choice or unconsciously by requirements of the environment) based on what collectives expect them to be, in other words, according to the collective consciousness of the groups they belong to. This way '[a person's] conscious [psychology] becomes [a] collective [psychology]' (Jung, 1928c/[1966], para.518). For that reason, in his analysis of the persona, Jung (1928c/[1966], para.246) notes that it is a product of 'the collective' and describes the persona created by a collective group of people as the 'mask of the collective'.

On the other hand, in line with the individual psyche's teleological orientation, the ego wants to be differentiated from the collective and be individuated. While the ego wants separation and individuation, the persona wants to be accepted by the collective. An ego which identifies itself with the persona does not pursue separation but aspires to belong with the collective. This creates a conflict for the ego, because in most cases, identification with the persona leads people to hide parts of their psyche that do not fit with the expectations of collectives, instead of acknowledging and owning them. Similarly, in organisations too, when an organisation's persona is identified according to certain qualities, either required by the external environment or its management, the organisation might risk disconnecting with its other valuable aspects.

This internal conflict of the ego between separation (for individuation) and conformity to the collective norms consequently generates a great amount of conflict and anxiety in one's psyche (Stein, 1998). For that reason, sometimes, the ego tends to hide from the external world those parts that it does not find as fitting with the persona, with the help of defence mechanisms. In that case, those parts are kept away from the consciousness and become part of *the shadow* which will be explained next.

3.3.4 The shadow

The shadow represents those qualities deemed undesirable or unsuitable by the ego, and generally stands in opposition to the qualities portrayed by the persona. According to the principle of opposites, as people form their personas, they also create their shadows. That is why it is shown as mirroring the persona in an individual's psyche in Figure 1. All human beings have shadows. 'To make light is to make shadow; one cannot exist without the other' (Johnson, 1991:17).

Families, societies, workplaces create a complex environment in which people learn what is appropriate behaviour and what is not (Zweig and Abrams, 1991). Depending on what is allowed to be expressed in different contexts and what is not, the contents that affect the formation of the persona also play a role in forming the shadow. According to Jung (1943/[1966]) the shadow contents include the following: qualities that human beings are aware that they have, but prefer hiding from others; their insufficiently developed ego functions and attitudes and the contents that they forget or repress into their personal unconscious¹⁵ such as lost memories or painful ideas. Those qualities, which the ego does not express through the persona, constitute the qualities of the shadow.

Not all contents of the shadow are adverse. Some qualities might be accepted in social contexts as being in line with the collective norms, but because of the orientation of the ego, they might still be excluded from consciousness. For example, Fawkes (2015a) argues that a workaholic might consider relaxing unfavourable. In that case, it is the ego that prejudicially judges those contents as unfavourable based on its orientation, and hence it tries to keep them away from consciousness. What makes the shadow contents unfavourable is not their existence or nature, but the ego's orientation towards them.

For the most part, because their existence creates conflict and anxiety in their psyche, the qualities that people do not want to own or that are not deemed to fit in families, societies or workplaces are tentatively kept away from consciousness by working with them through defence mechanisms (Stein, 1998). They might be projected on to the external world (Jung,

¹⁵ This is the layer of the unconscious closest to the consciousness (see section 3.3.5).

1951b/[1968]). Instead of accepting that they possess certain qualities, people reject them and see them in exaggerated form in others. For instance, Fawkes (2015a) argues that the workaholic (previously mentioned) might project relaxation on their colleagues and see them as lightweights whom they both despise and envy. Zweig and Abrams (1991) argue that, because they cannot reconcile their persona with these qualities, driven by a need to create distance between those qualities and their conscious identity, people make others the beholder of those qualities by blaming and accusing them of having those qualities. Other than projection, another way to deal with the shadow is to repress it (Jung, 1921c/[1971]). For instance, in contemporary workplaces, certain emotional displays like crying or expressions of love in workplace relationships (Tasselli, 2019) would usually not be accepted as professional and hence tend to be repressed.

According to Freudian and Kleinian perspectives, the use of such defence mechanisms would mitigate the intensity of the anxieties created by the shadow contents. In that sense, defence mechanisms are indeed functional. For Jung (1951b/[1968]) too, shadow contents are not disruptive as long as they do not accumulate massively in the unconscious through defence mechanisms. However, according to Jung's theory (1934a/[1966]) any content in the individual psyche that is dealt with defence mechanisms - being repressed, projected or denied - does not cease to exist. No content is lost in the individual psyche, so shadow contents are not eliminated through defence mechanisms, but just moved from one field (consciousness) into another (the unconscious). So, the use of defence mechanisms might give one the impression of solving the problem from its source, yet, the contents that give rise to conflicts still continue existing in the psyche.

Jung (1928c/[1966]) argues that if those contents are continuously kept away from consciousness without being acknowledged consciously, they start to have a life of their own and become autonomous, potentially becoming disruptive in the process. This means that if the contents are habitually pushed into the shadow, by force of circumstance, the self-regulatory mechanism of the psyche acts to balance out the same amount of energy those shadow contents carry by manifesting them in consciousness as a result of their compensatory relationship with contents in the consciousness. However, when those contents automatically manifest in consciousness, they become disruptive. In that case, they can be manifested in 'moods, irritability, physical symptoms, accidents, emotions, behaviours and even in cruelty' (Mattoon, 2005:29).

For this reason, before those shadow contents become disruptive, autonomous and possessive, *shadow work* has to be carried out by acknowledging and owning them and having a conscious understanding of them (Jung, 1951b/[1968]). Acknowledging the shadow is to admit that there are many more sides in the individual psyche that people generally do not display in the external world. This is already an achievement towards the process of integrating the shadow contents into consciousness (Johnson, 1991). For Jung (1952d/[1977], para.230), this shadow work is crucial for individuals:

‘Modern man [sic] must rediscover a deeper source of his [sic] own...life. To do this, he [sic] is obliged to struggle with evil¹⁶, to confront his [sic] shadow, to integrate the devil. There is no other choice’.

When the ego receives an archetypal content from the unconscious, it usually either acknowledges and owns the content; or it uses defence mechanisms and incorporates it into the shadow. Jung (1957a/[1969]) offers a third option. He argues that, instead of making a choice, if the ego holds the tension between these two conflicting positions, a third option will eventually arise in the form of new content, having potentially new insights that would lead to a new attitude. Integration of the shadow contents which might lead to conflictual situations does not mean working with them through defence mechanisms; instead, they are transformed into a creative power. Jung (1921a/[1971], para.825) describes this process as follows:

‘From the activity of the unconscious there now emerges a new content, constellated by thesis and antithesis in equal measure and standing in a compensatory relation to both. It thus forms the middle ground on which the opposites can be united.’

Jung (1957a/[1969], para.131) calls this union of conscious and unconscious contents the ‘transcendent function’. He defines this function as transcendent ‘because it makes the transition from one [orientation of the ego] to another organically possible’ (Jung, 1957a/[1969], para.145). The transcendent function leads to the formation of a balanced and integrated psyche of an individual (Hall and Nordby, 1973). In doing so, an equilibrium between the archetypal contents is reached, and as a result, a higher level of consciousness is achieved. Hence, letting the shadow appear as it is, without trying to control it with defence

¹⁶ Here, what Jung refers to evil is what is perceived as evil by the ego, because it is unfavourable compared to what the ego tends to accept.

mechanisms seems to be an essential step for its eventual integration and the broadening of consciousness.

However, this is not an easy process to accomplish. Integration is ‘a remarkable and complicated process in which a hitherto unconscious psychic content is brought repeatedly into the view of the conscious ego and recognised as belonging to its own personality’ (Von Franz, 1980:11). In general, from the ego’s point of view, the shadow contents must be controlled and worked with by keeping them away from consciousness, which in most cases is done unconsciously through defence mechanisms. Since those shadow contents include qualities that the ego does not want to own, letting the shadow be in most cases is encountered with strong resistance (Jung, 1951b/[1968]). All shadow qualities contribute to the side of human nature that they struggle with and hence usually are considered to be unfavourable (Johnson, 1991). For this reason, having a conscious understanding of those qualities, among other things, needs an ego strength that is capable of acknowledging and taking responsibility for other aspects of one’s own personality, something the ego is usually reticent to do.

Acknowledging the shadow becomes difficult for those who strive for approval from their environments or who identify themselves with the personas they craft. In cases where the ego identifies with the persona, it becomes even more difficult for the ego to face the shadow contents; hence the orientation of the ego tends to be towards keeping the shadow contents out of consciousness. As a result, instead of betraying their environments and risk being excluded from their communities or betraying the identities they construct through their personas, people betray their Selves. For example, instead of pursuing a career that they really want, people tend to pursue careers that are more favourable from the perspective of their communities. That is why integrating the shadow is difficult.

Although there are people who have a greater self-integrity, who act according to the calls of their Selves instead of the preferences of their egos, mostly for the reasons stated above, many people unconsciously tend to act toward keeping the shadow out of consciousness with the use of defence mechanisms. When this tendency in behaviour occurs in a large number of people constituting a collective like a family, society or organisation, then a *collective shadow* is created, which will be explained next.

3.3.4.1 *The collective shadow*

When individuals do not perform their *shadow work*, they become undifferentiated individuals who merely follow the norms of the collective with limited (ego) capability (Jung, 1951b/[1968]). For Jung (1958a/[1964]), this has the potential to produce disruptive results also at the collective level. Jung (1921a/[1971], para.692) defines the term ‘collective’ as all of the archetypal contents that belong not just ‘to one individual but to many’, meaning family, society, organisation or humankind in general. In this perspective, the collective shadow consists of thoughts, emotions or perceptions which are not welcomed in a collective like a family, society or an organisation.

The collective shadow can manifest at different levels. Human beings create family shadows in families, consisting of values and thoughts that are not acknowledged and valued by a family because they are deemed too threatening for that family’s self-image (Zweig and Abrams, 1991). Organisational shadows consisting of qualities that organisations tend to deny about themselves because they would not fit the corporate images they craft (Bowles, 1991; Denhardt, 1981). Cultural shadows consist of those behaviours that a culture considers socially unfit (Singer and Kimbles, 2004), or as a species, human beings share a collective shadow that has been repressed for centuries and projected outwardly in the shapes of devil, demon or death (Jung, 1954b/[1968]). Mattoon (2005) argues that just as individuals must recognise their projections and repressions of their shadows to achieve higher consciousness, so must the collectives as a whole.

Individuals adapt to collective norms to cohabitate, and this adaptation is a necessary step in the psychological development of an individual. Indeed, modern life needs collective norms, but adaptation to collective norms (in other words, collective consciousness) can become problematic when it causes a ‘considerable dissociation from the unconscious’ (Jung, 1957a/[1969], para.139). When individuals adapt to the collective norms without taking into consideration the shadow contents that build-up as a counter-position in the unconscious, then they risk being mere products of collective norms. For Jung (1958a/[1964]), this is the moral problem at the heart of all societies.

Jung (1943/[1966]; 1957b/[1964]) studied nations and religions and was interested in understanding how the collective psychology of a group of people developed. According to

Jung (1931c/[1964], para. 175), ‘the [psychology] of people is only a somewhat more complex structure than the [psychology] of an individual’. Indeed, although his theories mainly included an individual layer, ‘Jung’s original psychology was not just a psychology of the individual...but [of] having many levels, including what we would now call “cultural” or “social” or “group” psychology’ (Singer, 2013:406-407). For that reason, when one talks about Jung’s theories, one inevitably includes the social layer in it, in other words, Jung’s theory implicitly includes the social in the psychological, hence it is, indeed, a *psychosocial* theory.

For instance, Jung witnessed the rise of national socialism in Germany during the Second World War and reflecting upon the dynamics of the society, he mapped out the dynamics of the patterns of collective psychology (Shamdasani, 2003). For example, he argued that projection as a process in the shape of a collective defence mechanism played a major role in the construction of collective consciousness of societies (Jung, 1954a/[1969]).

In line with this argument, Zweig and Abrams (1991) argue that people tend to collectively identify with certain qualities, people or ideas, and concurrently project (a collective defence mechanism) what they collectively reject in others. Consequently, this process can be followed by collective manifestations in the form of fanatic thoughts for example in religions, where the undervalued qualities are projected on concepts of devils or demons, or in nations where undervalued qualities are projected on other races (Jung, 1954a/[1969]). This way, while the intensity of the anxieties resulting from the undervalued qualities seem to decrease, at the same time, the collective shadow also grows. Johnson (1991) asserts that this tendency to see the shadow *out there* in another culture or race is the most dangerous aspect of collective human psychology.

It is important to acknowledge that Jung (1943/[1966]) consistently focuses on the individual development and emphasises that a change in a collective psychology could only start with a change in the individual psyche with individuals starting to be more aware of the contents of their psyche. In this regard, as a psychosocial theory, while the observations of behaviours in a collective group of people are made through observing individual behaviours, the analysis of the behaviours are made at the collective level. Hence, Jung emphasises the importance of shadow work to start at the level of the individual in order to be effective for the collectives and as explained earlier, it starts first with owning the shadow side of our human nature:

‘Man [sic] has done these things; I am a man, who has his share of human nature; therefore I am guilty with the rest and bear unaltered and indelibly within me the capacity and the inclination to do them again at any time. Even if, juristically speaking, we were not accessories to the crime, we are always, thanks to our human nature, potential criminals...None of us stands outside humanity’s black collective shadow’. (Jung, 1957b/[1964], para.572)

All of the contents that the ego either prefers to incorporate into the persona or move into the shadow emerge from the *unconscious*, for which Jung (1954b/[1968]) has a distinctive conceptualisation that is different than his predecessors which will be explained below.

3.3.5 The unconscious

Jung (1921a/[1971]) defines the unconscious as a psychological concept that includes all archetypal contents that are not yet conscious. The unconscious is therefore seen as the container that encapsulates the total psyche of the individual. For Freud, the unconscious was primarily personal, that is to say, made up of personal contents that are acquired from personal experience, including everything the individual may have forgotten, repressed, subliminally perceived, thought or felt (Jung, 1921a/[1971]). For Jung (1954a/[1969], para.382), these contents ‘were once conscious and may become conscious again the next moment’.

Jung (1928c/[1966]) postulates that there is another layer in the unconscious, which goes deeper than the personal unconscious defined by Freud, which he calls the *collective unconscious*. Jung (1928c/[1966], para.204) defines this layer of the unconscious as ‘the seeds of future conscious contents’ (that is why the psyche is displayed on the collective unconscious in Figure 1 as the origin of all experiences). The introduction of the notion of the collective unconscious was a landmark in the history of psychology (Hall and Nordby, 1973). In the collective unconscious lie the deep roots of humankind (Jung, 1954b/[1968]). While the contents of the personal unconscious were once conscious, the contents of the collective unconscious have never been conscious. For that reason, as the personal unconscious includes the memories repressed through our personal experiences, in the collective unconscious, there are unlimited potential insights that have never been conscious before. Hence, when they are allowed to be manifested in consciousness (through the ego), the contents of the collective unconscious are perceived as having creative potential (Jung, 1928c/[1966]).

Throughout his writings Jung makes a distinction between the personal and collective unconscious; however, he also explicitly states the difficulty of making a distinction between their contents. In his own words (Jung, 1928c/[1966], para.241):

‘[I]t is imperative to make a clear distinction between personal contents and those of the collective. This distinction is far from easy, because the personal grows out of the collective and is intimately bound up with it...All basic instincts and basic forms of thinking and feeling are collective. Everything that all men [sic] agree in regarding as universal is collective, likewise everything that is universally understood,...found,...said and done. On closer examination one is always astonished to see how much of our so-called individual psychology is really collective.’

According to Williams (1963), the distinction was made for exposition, and it is really not desirable to separate them in practice. It could therefore be concluded that the contents of the personal and collective unconscious are highly interrelated, and every content of the personal unconscious has blueprints of the collective unconscious.

Against the one-sided orientation of the ego produced in the consciousness (see section 3.3.2), the unconscious contents have a complementary function to balance this one-sidedness created in the psyche (Jung, 1921a/[1971]). For instance, an individual who approaches the external world with a dominant thinking function has a tendency to disregard the emotions they feel and hence prefers repressing (defence mechanism) their emotions. However, when those emotions are habitually kept away from the consciousness (through defence mechanisms) and moved into the shadow, according to the self-regulatory mechanism of the psyche, the unconscious, through its complementary function, balances out this one-sided attitude of the ego. This process usually results in an outburst of emotions. On the other hand, conscious understanding of those emotions would require understanding them not only through the subjective dominant ego orientation (which is thinking in this example), but through using the different ego functions and attitude in the understanding of them. Jung (1928c/[1966], para. 290) argues that this kind of an understanding is in fact in all of us, but just ‘obscured by a one-sided conscious development’ of our egos.

Jung (1954b/[1968]) calls the contents of the collective unconscious *archetypes-as-such*. There have been ambiguities in Jung’s writings as to what archetypes really are, and there is still an ongoing debate between scholars as to what they are (see, for example, Hogenson, 2004; Knox, 2003; Martin-Vallas, 2018; Roesler, 2012). Singer and Kimbles (2004) argue that Jung

continuously developed his ideas and his writings also show that his ideas have always evolved, which makes his concepts open and dynamic. In the next section, the term archetype will be described to provide a working definition of the term for this thesis.

3.3.5.1 *The archetypes*

Jung (1954b/[1968]) calls the formless psychic contents that exist in the unconscious *archetypes-as-such* (they are displayed as black circles in Figure 1 as the contents in the collective unconscious). According to him, the human psyche contains pre-existing built-in qualities in its system that shape what humans experience, perceive, think or feel in the world. He argues that everything in human life is seemingly moulded according to those pre-existing qualities that exist in the human psyche (Jung, 1954b/[1968]) and according to Bowles (1990:406) ‘all human experience is potentially archetypal’.

Jung (1954b/[1968]) argues that the collective unconscious is inherited from our ancestors, and transcends personal experience. Jacobi (1959) defines it as an inner experience of the external world as a whole. Jung (1954b/[1968]) saw them as having qualities that are more or less the same everywhere and exist in all individuals, therefore he postulated that they are ‘universal’ (Jung, 1954b/[1968], para.4). He claimed that they are the inherited possibilities of psychological functions in general (Jung, 1921a/[1971]):

‘[The collective unconscious is a] system of a collective, universal, and impersonal nature which is identical in all individuals. This collective unconscious does not develop individually but is inherited. It consists of pre-existent [qualities], the [archetypes-as-such], which give definite form to certain psychic contents’ (Jung, 1936a/[1968], para.90).

Jung (1954b/[1968]) argues that *archetypes-as-such* cannot be encountered directly but only indirectly through *the archetypal images*, because they are not representable. Jung used the term *archetypes-as-such* for the built-in, pre-existing qualities in the structure of the psyche (the black circles in Figure 1) and distinguished them from the *archetypal images* (the images on the top of Figure 1) the term he used for the images that are manifested in consciousness as the representations of the archetypes-as-such. However, in his writings, sometimes he used the term *archetype* for both meanings (see, for example, Jung, 1954b/[1968]). To clarify, the terms

archetype-as-such and *archetypal image* will be used to distinguish between these two concepts throughout this thesis.

When the archetype-as-such (the formless unconscious content) enters into a relationship with the ego, the ego gives it a form, and it then takes shape: an archetypal image with a form (the relationship is represented with the dashed-line arrows in Figure 1). Stevens (2001) states that the ego gives the archetypes-as-such their forms according to the law of similarity. Through personal experience, archetypal images are manifested in individual life as images that are similar to the built-in qualities of the archetype-as-such, and this way, archetypes-as-such, the unconscious contents, become represented at the level of consciousness in the form of archetypal images.

Archetypes-as-such are altered by becoming conscious and by being perceived as archetypal images (Jung, 1954b/[1968]). For instance, in a familial context, the mother archetype-as-such can usually be manifested in a child's psyche through a female¹⁷ caretaker (whether it is the biological mother, grandmother, stepmother or even a nurse). Their qualities would be sufficiently similar to the built-in-qualities of the mother archetype-as-such for the child to perceive and experience that person as the mother. In that case, the female caretaker becomes the archetypal image as the representation of the mother archetype-as-such.

Archetypes-as-such are possibilities of representations, and archetypal images manifested in individual behaviour are generally conditioned by familial, social and cultural context. Jung refers to *context* as any environment that has influences in shaping the manifestation of the archetypes-as-such, whether it is a family, an organisation or a society (Jung, 1951e/[1968]). This quality of the archetypes-as-such that exist in one's psyche, manifesting at the level of consciousness as archetypal images by the effect of the social context make them *psychosocial* (see Chapter 4 section 4.1.1 and 4.2.2). For instance, a cultural context might affect how processes in an organisation are shaped. Which archetypal image is employed by the archetype-as-such depends on which qualities of the archetype-as-such need to be cultivated in the context, and those qualities are then constellated through the archetypal image - having *numinous* qualities.

¹⁷ The father or another male figure can also be the carrier of the mother archetype-as-such.

3.3.5.1.1 Numinous qualities of archetypal images

‘The [archetypes-as-such] are the numinous structural elements of the psyche and possess a certain autonomy and specific energy which enables them to attract, out of the conscious mind, those contents which are best suited to themselves’ (Jung, 1952a/[1967], para.344). Numinosity is a term Jung (1940c/[1969], para.6) borrowed from Rudolf Otto (1958), a word invented by him which he describes as ‘a quality belonging to a visible object or the influence of an invisible presence that causes a peculiar alteration of consciousness’ in the sense that ‘it seizes and controls the human subject’ without their ‘arbitrary act of will’. This implies the relatively autonomous character of the archetypes-as-such (Jacobi, 1959). “Numinosity... is wholly outside conscious volition, for it transports the subject into the state of rapture, which is a state of will-less surrender” (Jung, 1954a/[1969], para.383).

In this regard, numinosity is the quality of archetypal images that give them their *archetypal* characteristics. For an image to have a numinous quality is both awe-inspiring but also fearful for individuals who get in touch with such images. It is awe-inspiring in the sense that it has a divine quality, but at the same time its power takes individuals’ power away from them, in the sense that the numinous attraction happens out of the conscious will of individuals. A numinous experience is therefore a hint: ‘It is a hint that larger, non-egoic powers exist in the psyche, which need to be considered and ultimately made conscious’ (Stein, 2006, para.5).

The numinosity is reflected on individual experience through the act of *projection* where the archetypes-as-such are projected on the images in the social environments (see Figure 1). The images in one’s environment becomes ‘images of [archetypal] contents’ (Jacobi, 1959:84) in the sense that archetypal qualities are *projected* on them and because of the projection, they are granted numinous and symbolic power over the individual’s experience. This way, the archetypal image provides the individual with ‘the actual and immediate experience of spiritual reality’ (Jung, 1958a/[1964], para.651). An archetypal experience is in other words, a spiritual experience. Individuals experience numinosity and spirituality through the images in their surroundings which are symbolic representations of numinous archetypal contents. ‘The stronger the experience is felt, the more archetypal is the content’ (Stein, 2006, para.34).

Jung (1958a/[1964]) argues that the connection with numinous archetypal qualities, with the unconscious is a fundamental need for individuals. He uses the example of the necessity of

food to satiate the physical hunger of individuals to show the necessity of the numinous experience for the psyche. One's consciousness is nourished in terms of its hunger for the sacred and the spiritual through the numinous experiences. These experiences can also be understood as connecting the individual with the archetypal Self, the archetype of wholeness, the collective unconscious (Jung, 1958a/[1964]). As long as an archetypal image carries enough numinosity to fulfil the hunger of an individual by making them experience the numinosity, it serves a purpose, an important purpose in an individual life. Relatedly, an archetypal image possesses numinous qualities as long as it relates to the lived experiences of individuals and collectives.

However, when the archetypal image, for whatever reason is, no longer demonstrates the numinous quality of the experience that the individual is hungry for, the projection starts to be gradually and slowly withdrawn. This means that the image starts losing its archetypal, numinous qualities. However, when an archetypal image has displaced a numinous power over people for a long period of time, it is likely that its *invisible presence* and hence power will still continue to affect people even the projection stops (Von Franz, 1980).

On the other hand, the numinous quality of the archetypal images might also gradually increase for different reasons. The social context might make it suitable for certain archetypal images to be manifested more strongly than some others. People's ego attitudes and functions might favour the manifestation of certain archetypal images. However, when an individual falls for the numinous attraction of an image, a phenomenon which is always unconscious, this might be disruptive: it might distort their perceptions. In line with the principle of opposites, 'it lures men [sic] to extremes, so that a modest truth is regarded as the truth and a minor mistake is equated with fatal error...' (Jung 1961a:154). For example, as one of the earliest archetypal images constellated in a person's life, it is forbidden to question the rules set up by the father in some patriarchal cultures as head of the family, no matter how nonsensical they are, as he is the recipient of a projection of the almighty God qualities. Hence, this type of numinous power the father has over his family members might lead to following rules that are not appropriate. In such cases, contrary thoughts and feelings are usually dealt with defence mechanisms like repression, denial or rationalisation (Stein, 2006). There leaves no space for reflection, questioning, serious debate, or contradictory views (Stein, 2006). The father cannot be questioned, just like the Almighty. It is as if the numinous power of the archetypal image grasps the individual and rebuffs every 'attack' via defence mechanisms.

The experience of falling under the attraction of a numinous image can prove dangerous for some, but it also provides significant opportunities for further psychological growth. Through acquiring a conscious understanding of those numinous experiences and their unconscious archetypal contents, an individual progresses on their journey of individuation. In other words, the numinous experiences, the encounter with archetypal contents are inevitable in an individual's life, because this is how an *individual being* becomes a *conscious being* and progresses through their journey of individuation.

For Jung (1928c/[1966]), the object of a numinous experience, the archetypal image, is an unconscious content that needs to be made conscious by understanding its symbolic power. The Self as an archetype-as-such is the ultimate numinous constellation that we should eventually consciously recognise. The ultimate aim of individuation can therefore be understood as the ability to consciously recognise the archetypal Self and connect with that numinous, sacred, spiritual part that one possesses. From this perspective, the need for individuation becomes the need to connect with the archetypal Self to become whole. However, the ego needs to have reached a level of maturity to have a conscious understanding of the numinous archetypal images. Indeed, the images are so awe-inspiring and attractively potent that only mature egos find themselves able to cope with the withdrawing of the projection. Otherwise, instead of feeding the need of individuals to connect with the sacred, the numinous power they have might be overwhelmingly possessive, that is, it might subjugate individuals under its power and affect their behaviours without their conscious act of will.

Numinosity inspires both awe and dread (Homans, 1995). For example, the father archetype-as-such can be manifested as the God father, a good caring father, an authoritarian father, a loving father or even sometimes as an absent father in a person's life. All of these manifestations can be considered different representations of the father archetype-as-such constellated through different qualities. However, since the core of archetypal images is accepted as universal, people associate more or less consistent qualities with archetypal images like the Mother, the Father or the Hero (Campbell, 2004; Von Franz, 1996; Rozuel, 2016a). For example, while nurturing qualities are associated more with mother images, protecting qualities are associated more with father images (Bolen, 1984/[2004]; 1989). However, this does not necessarily mean that a father image cannot show nurturing qualities (see section 3.3.5.1.2). Depending on the needs of the social context, different archetypal qualities can be manifested on archetypal images. Likewise, since all human experience can be considered

archetypal (Bowles, 1990), patterns of values, relationships, language or any other social processes can also be interpreted as archetypal images. Hence, archetypes combine the universal with the individual and the general with the unique in the sense that they are common to all humanity, yet they manifest themselves in every human being in a way that is particular to them (Stevens, 2001).

The shadow is an archetype-as-such that originates from the unconscious, including those qualities repressed or projected with defence mechanisms, and those potentialities that have not become conscious yet. The Self is also an archetype-as-such which can be manifested in many ways. Edinger (1973) argues that as the totality of the human psyche, it is the central archetype-as-such which unifies various archetypal contents. For example, Jung (1921a/[1971]) describes mandalas, circles, squares as the archetypal images of the Self, representing the totality of the individual psyche. Similarly, Jung (1958a/[1964]) argues that the Self as an archetypal image appears in mythological stories under the superordinate figures like Mohammed in Islam, Christ in Christianity or Buddha in Buddhism. He argues that they represent the totality of the human psyche, in the sense that they are what one wants to achieve through their teleological orientation, which is individuation. Hence, a group of people can collectively project certain qualities on superordinate figures and the actions of those superordinate figures might also be interpreted as numinous and archetypal. Moore (1992) describes this process as the mythic imagining of the individual. In an organisational context too, members of an organisation can collectively project certain qualities on the people at the top positions, for instance, leaders or CEOs. As a result, the actions of those people can possess archetypal qualities and hence symbolic power over members of the organisation (Bowles, 1993a).

After the shadow and the Self, probably the two most fundamental archetypes-as-such are the archetypal masculine and feminine, which will be explained in the next section.

3.3.5.1.2 The archetypal feminine and masculine

According to Jung's conceptualisation, archetypal feminine and masculine are used as intuitive qualities expressing unconscious contents that have a complementary relationship with each other. In this perspective, every archetypal opposition can be explained through the

symbolism of the archetypal feminine and masculine. Jung (1955a/[1970], para.224) defines them as follows:

‘By [archetypal masculine] I meant discrimination, judgment, insight, and by [archetypal feminine] I meant the capacity to relate. I regarded both concepts as intuitive ideas which cannot be defined accurately or exhaustively...[T]he two concepts mark out a field of experience which it is equally difficult to define.’

They represent basic patterns of behaviour and social processes and do not imply gender qualities in themselves (Bowles, 1993b; Samuels, 1985). Jungian analysts Baring and Cashford (1991:672) argue that ‘[t]he terms may perhaps best be understood as different modes of consciousness, or different ways of experiencing and expressing life at any one moment, available to any human being of whatever gender’.

In that sense, if there is a tendency towards building a one-sided relationship with any of the complex range of qualities associated with the archetypal masculine, according to the self-regulatory principle of human psyche, those complementary unconscious contents associated with the archetypal feminine will also need to be brought into consciousness. Hence a conscious understanding of those complementary qualities is essential to achieve higher levels of consciousness and a more balanced psyche.

The archetypal qualities that are kept away from consciousness and moved into the shadow tend to turn into their opposites when they are not consciously recognised. For example, while Jung described the archetypal feminine as the capacity to relate, when qualities associated with the archetypal feminine are held unconscious (as a result of the one-sided attitude towards qualities associated with the archetypal masculine), they might for instance turn into a possessive power drive (Bolen, 1984/[2004]; 1989). In those cases, the archetypal feminine qualities moved into the shadow can automatically be manifested ‘through domination and illicit means, as for example, the act of rape’ (Bowles, 1993b:1273). This process could then be expected as a consequence when there is a one-sided attitude towards the masculine qualities in the field of (individual or collective) consciousness. In other words, over-emphasised masculine qualities lead to holding the feminine qualities in the shadow, which in the long run results in manifestations of qualities, interpreted as the *dark side* of the feminine (Johnson, 1991). Therefore, Jung’s purported reluctance towards making explicit and

clear definitions of the terms of archetypal feminine and masculine seems to be as a result of his recognition of their interwovenness and hence the complexity of human nature.

Nevertheless, some Jungian scholars have elaborated on the work Jung has done on archetypal feminine and masculine to provide more depth to these archetypal qualities (see, for example, Bolen, 1984/[2004]; 1989; 2002; Douglas, 1990; Guggenbuhl-Craig, 1980; Hill, 2013; Neumann, 1963; Samuels, 1985). For instance, Guggenbuhl-Craig (1980) illustrates archetypal feminine qualities as including love, creativity and relatedness; and Samuels (1985:211) states that archetypal masculine implies being ‘active, assertive, intellectual and penetrative’.

Moreover, without a doubt, the most crucial idea in Jung’s work that is relevant to these concepts is his notion of *contrasexuality*. According to Jung (1951c/[1968]), men and women possess both feminine and masculine qualities in their psychologies. Men have an *inner* woman and women have an *inner* man, and both have to actualise both of these to attain a fulfilled individual life. By proposing this contrasexuality for the two genders, Jung (1951c/[1968]) made it possible for individuals to be open to the different aspects of feminine and masculine qualities, thereby setting gender free from the stereotypes of a given era and culture. It allows individuals to experience and develop every aspect of themselves, regardless of whether these aspects are traditionally gender specific for their time and culture.

3.4 Mythological stories

Jung (1954b/[1968]) argues that the contents of the unconscious, the archetypes-as-such, can be represented through archetypal images appearing, for example, in mythological stories. For instance, Campbell (1988; 2004), a renowned mythologist, through his extensive work on comparative mythology and his theory of the journey of the archetypal hero, describes mythological motifs as *the facts of the mind* and argues that mythologised stories include the representations of the structural elements of the human psyche. In other words, they are the archetypal images produced by the inner built-in psychological qualities that exist in the human psyche.

Mythologised stories act as containers of archetypal images (Jung, 1954b/[1968]) and they offer a vast amount of disparate material that can provide a more in-depth understanding

of the individual psyche (Walker, 2002). Jung (1988:24) defines the mythological stories as the 'text book of the [archetypes-as-such]' and states that the archetypal images can be found in mythologies as the representations of the archetypes-as-such (Jung, 1940a/[1968]). He argues that all of the mythologised stories 'could be taken as a sort of projection of the collective unconscious' (Jung, 1931a/[1969], para.325). Therefore, a mythologised story of a group of people can be used as a tool by which the contents of the unconscious can be studied through their archetypal representations (Jung, 1954b/[1968]). In other words, 'understanding [the process of mythologising] and understanding the unconscious go hand in hand' (Walker, 2002:31-32).

Jung (1958b:371) defines a mythologised story as follows: '[it] is the product of an unconscious process in a particular social group, at a particular time, at a particular place'. Human beings unconsciously generate mythologised stories with the preliminary aim of revealing the contents of the collective unconscious: through archetypal images. However, not all stories are considered mythologised. In order for a story to be experienced and understood as a mythologised story, it must have a *numinous* and emotional impact on individuals who tell and listen to it (Walker, 2002). As explained earlier, *numinosity* describes the awe-inspiring, spiritual and emotional impact of the mythological stories and the archetypal images they contain (Matthews, 2002). In that respect, Baring and Cashford (1991) argue that *numinosity* is an element in the structure of the mythologised stories, belonging to all people at all times.

Neumann (1954; 1963), who has extensively studied the representations of the archetypal mother in different mythologised stories, argues that mythological stories are usually depicted in an orderly sequence representing human development. In that case, a mythologised story can be described as a story having an orderly sequence that a collective group of people live by, experience, tell and retell, that contains archetypal images to which they give meaning and emotionally connect with. Telling and retelling mythologised stories 'causes [unconscious] processes to come alive again and be recollected, thereby re-establishing the connection between conscious and unconscious' (Jung, 1951f/[1968], para.280).

A mythologised story is always created by and belongs to a group of people (Walker, 2002). Archetypal images manifest according to their contexts; accordingly, mythological stories are told depending on a particular culture, at a particular moment in history. In this regard, the archetypal images in a mythological story take their shapes according to the culture

they emerge in, which can therefore be seen as the cultural layer of the story and experienced at the conscious level through archetypal images. On the other hand, the structure of any mythological story is given by the archetypal level, which is much more unconscious than the cultural layer. Hence any mythological story has a *structural layer* and a *cultural layer*. However, it is important to acknowledge that since every manifestation at the conscious level has an unconscious nature, structural and cultural elements sometimes overlap and therefore be interwoven. It could thus be argued that a mythologised story is dynamic in the sense that it includes both conscious and unconscious elements at play when it has been developed by a collective group of people. Adopting a Jungian lens and recognising the complexity of human experience makes one abstain from making clear-cut definitions of the concepts, yet the relation between the structural and cultural elements of mythologised stories needs to be explained for a better understanding of how conscious and unconscious dynamics work in a collective group of people.

3.4.1 The structural and cultural elements of mythologised stories

According to Eliade (1959:97), every mythologised story ‘shows how a reality came into existence, whether it be the total reality, the cosmos, or only a fragment - an island, a species of plant, a human institution’. Although they are realised as cultural stories belonging to a group of people, according to Moore (1992) one cannot understand a culture without understanding how it is related to creation. In line with the development of individual consciousness starting with being separated from the unconscious, Neumann (1954) argues that the development of a culture begins with the development of consciousness, which starts with the ‘cosmogonic myths’ (Jung, 1951d/[1968], para.230). In fact, through his extensive work on the origins and history of consciousness, Neumann (1954:107) asserts that all orders of the modern world, ‘world-building’, ‘city-building’, ‘legal and economic orders’, ‘the formation of state’ are founded on the origin of the creation myth, which is argued to be the original mythological story - *the original myth* (Eliade, 1959; Moore, 1992; Neumann, 1954).

The psychological function of the original creation myth corresponds to the primordial division of original oneness (Edinger, 1973), separation of opposites, which corresponds to the separation of consciousness from the unconscious, light from dark, the world parents, the Great Mother and Father from one another (Baring and Cashford, 1991; Neumann, 1954). Whether it is about creating a selfhood, an organisation or a culture, how to sustain it, or how to mend

something that is broken, the structural elements of a mythologised story are always linked with creation and separation (Moore, 1992).

For instance, the archetypal family that includes the most prevalent archetypal representations can be examined as a mythologising process (Berry, 1973; 1991). While the relationship between members of a (nuclear) family can be considered as an archetypal relationship belonging to all humankind, what kind of a relationship it is could be explained by looking at the cultural context, which is how archetypal qualities are manifested. Therefore, for example, from an archetypal lens, the relationship between a father and his son is considered an archetypal relationship; however, whether it is a loving relationship, or a distant relationship depends on the cultural layer. In other words, everybody has an archetypal communication with the family, but how that archetypal family manifests and is experienced in one's individual life depends on the context within which it has been experienced. However, as explained earlier, everything that manifests in consciousness also has an archetypal level. For that reason, although this distinction is made for reasons of simplicity, the boundaries between different layers of psyche are always blurred.

In this regard, the archetypal family can be experienced differently in different collectives, depending on the context (Kradin, 2009). For instance, Bolen (1989) argues that in patriarchal societies, the story of a family is usually formed around the dominant father image. Accordingly, in such mythological stories, the archetypal father is usually experienced as being similar to the emotionally distant Sky Fathers who are not usually around their children (Bolen, 1989; Davidson and Davidson, 1964; Neville and Dalmau, 2010). For instance, according to Greek mythological stories, Sky Fathers usually fear that their children will overthrow them as the head of their families (as many did just that to their own fathers). For that reason, by disapproving of their children's autonomy, they tend to take away their power; hence, they usually also represent the 'devouring father' qualities (Bolen, 1989; Graves, 1992). Not only Greek mythologies, but 'the Australian aborigines and many African tribes have such a sky god, the Chinese had an ancient sky god, of whom the emperor was the representative on earth' (Davidson and Davidson, 1964:20). The frequency and prevalence of such a father image found in different stories from all around the world with his numinous effect points to his collective characteristics being archetypal (Campbell, 1988).

In archetypal opposition to Sky, Earth is seen as the representative of the archetypal mother, that gives birth to everything that emerges into being (Jung, 1938/[1968]). Implying the incorporation of the archetypal feminine qualities into the archetypal masculine, Colman and Colman (1988) argue that Earth Fathers spend more time with their families, become more nurturing and providing such an environment for their children where they can individually grow their autonomy and develop, who thus can be defined as fathers with nurturing qualities of the archetypal feminine.

As a result, while stories like Earth Father mythological stories foster the optimal separation of the children from their parental influence, and hence promote their individuation, some others tend to hinder their developments, like the case with Sky Father mythologies explained above (Kradin, 2009). While both of them include the archetypal family structure, the father is experienced through different numinous qualities depending on their contexts.

Through studying the mythological stories that are told among a collective group of people, the unconscious dynamics of that collective can be understood. In this respect, Campbell (1988; 2004) argues that the archetypal images found in mythologised stories can take the forms of personified characters like goddesses and gods, heroines and heroes, mothers and fathers or helpers bearing different qualities with contradictory natures. Although mythologised stories contain many archetypal images, in general one archetypal image is dominant in any mythological story (Segal, 1998). For example, Campbell (2004) and Henderson (1964) argue that probably the myth of the hero¹⁸ is the most common and the best-known mythologised story in the world. For Campbell (2004), each heroic journey is a journey of a transformation, and the transformation process is an adventure. As it unfolds, every transformation story corresponds to the same story which Campbell (2004) defines as the *monomyth* that all people go through in their lives.

Campbell (1998; 2004) studied mythologised stories from around the world and concluded that in different cultures the mythologised story of the hero was experienced by different groups of people who did not have any contact with each other. However, he argues that although they varied very much in detail, structurally and in the forms of the archetypal

¹⁸ Although the hero is usually depicted in the male form, the mythologised story applies to both genders; hence the main character of the story can be a hero or a heroine (Campbell, 2004).

images they contained, they also have strong similarities (Campbell, 1998). That is to say, a mythologised story about a hero might manifest through different images in different places, but the heroic qualities of the image would stay the same. Jung (1961b/[1976], para.548) describes the mythologised story of the hero in his writings as follows:

‘The universal hero myth...shows the picture of a powerful man [sic]...who vanquishes evil in the form of dragons, serpents, monsters, demons, and enemies of all kinds, and who liberates his people from destruction and death. The narration...of sacred texts...grip the audience with numinous emotions and exalt the participants to identification with the hero.’

Jung argues that the hero is an archetype-as-such and claims its universal validity, the heroic qualities exist in all individuals. In fact, the psychological development of an individual - which is described as a difficult and challenging work by Jung as explained earlier - is defined as a ‘heroic journey’ by Walker (2002:31). As a matter of fact, Walker (2002) discusses that, in the Jungian perspective and at the individual level, the study of mythologised stories has been primarily used as a means of furthering individuation. However, not all mythological stories include all stages of personal development. For instance, in the monomyth described by Campbell (2004), the journey of the hero starts after the hero establishes itself as the ego and separates from its world parents.

Segal (1998) discusses that, according to the elements of the individual psyche described in the previous sections (the ego, the Self, the conscious/unconscious domains and their relationship to one another), in the hero myth, the hero can be viewed as *the ego*, which, at first, must be separated from the *unconscious* out of which it has emerged. This is followed by the integration of the unconscious qualities and reconciling itself with them as a realisation of *the Self* at the *conscious* level. Similarly, the same elements are also depicted in familial terms in some mythological stories, that link them to creation myths. The familial terms used in the mythological stories hence can be understood as the representations of the *archetypal family*. For example, Segal (1998) argues that the unconscious is regularly represented through the image of the *archetypal mother* and the ego is represented through the image of the *heroic figure as the son*, representing the separation. In other words, the hero, to start his journey of conquering the world, needs to first separate from home, which is traditionally the domain of the archetypal feminine, the mother. In addition to that, the hero’s choice between conflicting experiences - whether to follow the collective norms or to integrate the unconscious qualities

into his consciousness and proceed on his journey towards individuation - is represented through the *archetypal father* image as the facilitator of the ego orientation. Hero needs to make choices during his journey: When he decides to conquer the world, he gives up the possibility to stay at home. When he meets a dragon, he decides whether to kill it, or to tame it. In other words, the hero's journey is full of responsibilities and risks. To achieve something, the hero needs to understand that he has to give up something else. It is only through a conscious understanding of the choices made, that the hero can proceed in his journey of individuation (Stein, 1998).

Mythological stories and the archetypal images they contain therefore can be used as a means to explore the meanings given to phenomena that are not usually directly accessible to consciousness. However, those mythologised stories and archetypal images can never be given fixed and definite meanings. A fixed meaning, or a definitive interpretation cannot be attributed to any particular image in mythologised stories (Jung, 1940b/[1968]). The mythologised stories are 'the primordial language natural to [the] psychic processes [that exist in humans], and no intellectual formulation comes anywhere near the richness and expressiveness of mythical [representation]' (Jung, 1952b/[1968], para.28). Still, similar archetypal images are usually found in mythologised stories from all around the world and they stem from unconscious contents in the sense that they tell about their universal qualities in symbolic terms.

Having described the structural and cultural elements of the mythological stories, next we turn to look at the functions of the mythologised stories.

3.4.2 Functions of mythologised stories

As stated earlier, the main function of mythologised stories is to reveal the unconscious contents through archetypal images so that they can be consciously recognised and understood. A parallel function is the *guidance* effect of those stories. Jung (1957c/[1977]) suggests that mythologised stories guide the behaviours of people. Usually the pattern of behaviour that is provided by mythologised stories is the behaviour that leads people towards individuation. Hence, they provide the complementation of behaviours, if acknowledged and understood consciously. For example, the hero depicted in different mythologised stories, when faced with a dragon on their path, may act courageously and tame it instead of using brutal force towards it, running away from it or killing it (Campbell, 2004). This act of heroism can act as a guide

for behaviour in the struggles, challenges, conflicts or tensions that a person faces in their lives. Instead of trying to resolve the conflictual situations through the use of defence mechanisms, people can act towards them through building an understanding of the quality of their nature. Neumann (1954:114) describes the fight with the dragon as a 'creative act', similar to 'the action of the ego in separating [from] the World Parents' in the beginning, which is also a 'struggle' but at the same time allows a person to overcome the danger. The study of mythologised stories can, therefore, be helpful in recognising the underlying archetypal dynamics of conflicts and tensions a group of people experience, a process which according to Walker (2002) helps people attain greater and deeper self-knowledge.

The original mythologised stories have been experienced through the traditional myths that we heard of, such as the Oedipus Myth, Zeus Myth, the myth of the Hero. Mythological stories also emerge in modern societies as expressions of the collective unconscious as a natural progress of collective psychology (Walker, 2002). According to Jung (1955b/[1970]), societies need to translate mythologised stories into their own languages to keep their vital, numinous and emotional qualities. The mythologising process has been used in new stories that still fulfil the functions of traditional mythologised stories, for example in forms of contemporary films like *Star Wars*, books like *Lord of the Rings* or *Harry Potter* or TV series like *Game of Thrones* (Kostera, 2008a). These modern mythologised stories still bear the structural elements of the creation myth and include archetypal images as the revelation of the unconscious contents, but depending on the context, they are now manifested differently.

Myths often have their time and place and they need to be reinterpreted in line with the accumulation of new knowledge of the time and place (Jung, 1955b/[1970]). However, when archetypal images in mythologised stories, which are dynamic symbols, stop being reinterpreted as dynamic symbols, but instead, are fixated through identification with their certain qualities, such an attitude makes the consciousness lose its dynamic connection with the collective unconscious. Fixating archetypal images with certain qualities means disregarding others, because they are perceived to be conflictual to the conscious orientation, hence, other qualities become no longer valued and they are neglected (Segal, 1998). Such an attitude grows the shadow. In this way, the outer world gets stripped from the qualities that connect it to the inner world of individuals. As a result, mythological stories become 'lifeless' (Bowles, 1997:782), losing their compelling, numinous quality (Jung, 1955b/[1970]).

However, as explained earlier, according to Jung (1954b/[1968], para.7), this connection is an imperative need of people:

‘[M]an [sic] is not much interested in objective explanations of the obvious, but he has an imperative need - or rather, his unconscious...has an irresistible urge - to assimilate all outer sense experiences to inner, psychic events...All the mythologized processes of nature, such as summer and winter, the phases of the moon...are in no sense allegories of these objective occurrences; rather they are symbolic expressions of the inner, unconscious drama of the psyche which becomes accessible to man’s [sic] consciousness by way of projection - that is, mirrored in the events of nature.’

For instance, Bowles (1997:782) argues that emphasising rationalization of processes for the sake of control created an imbalance in organisations, which he calls ‘the myth of management’. Such a myth fails to acknowledge other qualities in human nature, the deeper essence of our human nature, hence having ‘no numinous quality’ and therefore fails in fulfilling the needs of organisational members (Bowles, 1997:782). Jung (1940b/[1968], para.261) calls this process created in the collective psychology of a group of people, ‘a moral catastrophe’. This situation creates the danger of making the orientation of the collective consciousness even more one-sided. This would then require a balancing act through the autonomous compensatory reactions of the collective shadow qualities.

When the collective shadow becomes autonomous, according to the principle of opposites, this might result in disruptive effects, turning the conscious orientation into its opposite. For instance, Bowles (1997:796) argues that when the hero archetype-as-such naturally manifests through a hero image in line with the mythologised story of the hero, the hero usually ‘breaks new ground, provides new insights and brings new opportunities to serve the well-being of people’. On the other hand, when the ego becomes fixated with the qualities in the initial stages of development and identifies with them and as a result, disregards other qualities that also exist in an individual psyche, the accumulated shadow contents in the unconscious can manifest autonomously in the consciousness. This time, the archetypal image of the hero is experienced ‘in a self-interested egoic way where only narrower or particular interests or goals are served, perhaps to the detriment of the community at large’ (Bowles, 1997:796). Similarly, when an organisation identifies with only certain images such as always being successful, any type of failure is usually hidden so that it is not known by others. However, the causes of failures would still exist in the organisation, therefore, when they are not carefully attended but just hidden from the scene, they might cause even bigger failures for

the organisation in the long run. For instance, in his study of the North Sea oil installations in the Piper Alpha platform, Collinson (1999) found out interesting dynamics in one of the companies regarding the concealment of mistakes and accidents. Collinson (1999:579) showed that, while the company provided an ‘excellent safety record’ due to their ‘all-embracing safety culture’, the workers in fact withheld information on accidents and injuries. This happened because the management linked accident reporting to performance assessment, hence, for the sake of seemingly showing good performance, employees concealed the mistakes made or the accidents occurred. This seemed to have contributed to the Piper Alpha disaster which resulted in the deaths of hundreds of people and the world’s worst offshore disaster (Duff, 2008). Collinson (1999) further argues that concealment of negative performances - the organisational shadow - for the sake of crafting a positive performance - the organisational or managerial persona - is highly relevant for contemporary work organisations regardless of the industry they perform.

As a necessary function of human psychology, all collectives (unconsciously) create and live by mythologised stories that give them a sense of purpose and meaningfulness. Organisations also have mythologised stories. The mythological stories found in organisations will be examined next to draw a better picture of how the Jungian concept of archetypes and related ideas can be used to understand the effects of unconscious dynamics in an organisation.

3.5 Mythologised stories of organisations

Groups of people create mythologised stories, so do people in organisations. From a Jungian archetypal perspective, all human experience is archetypal, so too is the experience of being a member of an organisation. Therefore, understanding the mythological side of organisations can bring many insights for understanding the underlying archetypal dynamics of any organisational experience, including organisational conflicts and tensions (Bowles, 1989; Moxnes, 2013; Neville and Dalmau, 2010).

In organisations, when members repeatedly narrate organisational stories, such stories turn into mythologised organisational stories (Ganzin et al., 2014; Movva, 2004; Neville and Dalmau, 2010). However, not all organisational stories narrated qualify as mythologised (Gabriel, 2000; Kostera, 2008a). Gabriel (2008:191) defines mythologised organisational stories as stories ‘that carry a powerful symbolism, are capable of generating strong emotions,

and have a profound effect on our thoughts and actions' in organisational settings. Thus, they are the stories that are felt, lived and experienced in organisations that have a numinous and emotional impact and symbolic power on their members.

Bowles (1997) argues that in contemporary societies work organisations have replaced the traditional mythologised stories where people look for meaning and purpose for their lives. One of the means to do that is the mythologised stories that organisations live by. When mythologised stories provide meaning and purpose for organisational members, they become of vital importance in shaping organisational processes (Moxnes, 2013). Consequently, they also guide their members in 'how they should [behave], think and feel, what they should actually do and how they should conduct their organisational lives' (Movva, 2004:48). As a result, unconsciously mythologised stories in organisations act as frameworks that legitimise and provide 'meaning, purpose and structure for organisational activities' (Bowles, 1989:414). Studying the mythologised stories in organisations therefore enables a deeper understanding of organisational processes through allowing a deeper access into the archetypal dynamics of their members.

In application of this method in organisation studies, if a story is considered as being mythologised and an image within the story as having numinous and archetypal qualities, they are evaluated through finding analogies with the traditional myths. Those analogies are used to interpret the archetypal images (Jung, 1945/[1968]). Jungian scholar Moreno (1970) developed criteria for how a behaviour can be interpreted as archetypal: (1) if the same type of pattern in different individuals has been observed, (2) others also confirm that they made the same observations, and (3) through a comparative analogous approach, the same or similar pattern can be shown to occur in the folklore of other people (or traditional myths). Consequently, the story and the archetypal images within are amplified enriched with the general knowledge of concepts developed by Jung (Smythe and Baydala, 2012). These criteria have been used in the analysis of research data in this thesis, as it will be discussed in later chapters (see Chapters 6 and 7).

Probably the most common mythologised story found and studied in organisations is the mythological story of the hero (Bowles, 1989; 1997). By interpreting the journey of an organisation as a heroic journey, Allen (2002) and Grant (2005) found that different organisational processes in the shape of archetypal images are similar to the ones in the

mythological story of the hero depicted by Campbell (2004). They developed different models of the heroic journey to apply to organisational processes that would reinforce organisational change, transformation and development. Moreover, Neville and Dalmau (2010) argue that by adopting a mythological perspective, new mythologised stories can be created, and thus organisational transformation would be possible through new mythmaking. However, trying to produce new mythologised stories in organisations would mean using them to control and change the experience of the organisation consciously (Bowles, 1993a), which is not how mythologised stories come into existence from a Jungian viewpoint. Stories cannot be mythologised *instrumentally* in organisations for these kinds of purposes. Conscious mythmaking in organisations would mean losing the connections that exist between the inner and outer world. As discussed earlier, the numinous quality of the mythological story would then be lost.

According to Bowles (1989; 1997) traditional mythological stories have started to be devalued in contemporary societies and replaced with those which highly emphasise scientific worldviews of efficiency and rationality. However, consciously over-emphasising such qualities does not allow for the recognition of other qualities, hence such an attitude in an organisation does not fulfil the unconscious needs of organisational members satisfactorily as the traditional mythological stories do. As mentioned earlier, such an attitude is quite common in work organisations, and seems to create an imbalance in the workplace (Bowles, 1997). Organisational myths, ‘the myth of management’ as Bowles (1997) call it, are usually created through organisational processes where rationality, efficiency and control are emphasised which end up having ‘no numinous quality’ and therefore fail to fulfil the needs of their members. Hence, he seems to agree with Jung (1940b/[1968], para.261) about the ‘moral catastrophe’, also existing in work organisations. For that reason, Bowles (1997) suggests that a new mythological story is needed for organisations, which cannot be made but has to emerge through a reflective and *conscious understanding* of the unconscious dynamics of the human psyche.

Replacing the traditional myths which provide people with meaning and purpose with mythological stories of organisations that fail to fulfil the fundamental need to be connected with the numinous is a pathological problem both for organisations and their members (Bowles, 1989; 1997; Moxnes, 2013). Analysed from a Jungian archetypal perspective, the imbalance of conscious and unconscious dynamics generally seems to have caused conflicts and tensions

in contemporary organisations and if this imbalance is not consciously understood, this usually results in ever-increasing conflicts and tensions in organisations.

Adopting a Jungian lens, if organisational mythologised stories and their contents (the archetypal images) underpin all behaviour in organisations, it is important to recognise the *process of mythologising* to understand the psychosocial processes in organisations. As organisations become more complex involving conflicts and tensions, mythological stories and the multifaced archetypal images in them become especially relevant, providing a more complex and multifaceted understanding of life in organisations (Zueva-Owens, 2020).

3.6 Summary

This chapter explains more clearly how unconscious dynamics in an organisation can be studied from a Jungian archetypal perspective. For understanding how they can be analysed at a collective level in an organisation, first, different elements in the Jungian individual psyche, namely, ‘the Self’, ‘the ego’, ‘the persona’ and ‘the shadow’ have been explained and the relationship between those different elements presented. Moving from individual to collective psychology, the chapter explains that mythologised stories in organisations are one of the tools to understand the underlying archetypal dynamics in organisations. The methodology adopted to conduct the research in the case organisation will be explained in the next chapter.

Chapter 4 - A Jungian Psychosocial Case Study Approach

The aim of this chapter is to present the methodological underpinnings of this research. The objective of this research is exploring the psychosocial processes in an organisation using the Jungian concept of archetypes. Accordingly, the research is designed as a psychosocial case study informed by Jungian archetypal psychology. In this regard, first, the philosophical underpinnings that informed the methodological position and research design will be described (see section 4.1). Following this, the psychosocial case study approach adopted will be explained (see section 4.2). Respectively, the research strategy, research experience on data collection and analysis, ethical considerations and the positionality of the researcher will be presented.

4.1 Ontology and Epistemology

The methodology of a research depends on the epistemological and ontological choices made by the researcher. The assumptions researchers make about what they consider to be real (ontology) and how that reality can be known (epistemology) shape the methods that researchers use and how they interpret the findings of their research (Crotty, 1998). Accordingly, the ontology, epistemology and methods used must be consistent with each other. I adopted a psychosocial ontology and epistemology to conduct this research, which I will explain below.

4.1.1 Psychosocial ontology

This research adopts a psychosocial ontology. In psychosocial ontology, reality is assumed to be constructed through a constant connection between the unique experiences of individuals and the shared social world they live in, the psyche and the social, the individual and collective as a psychosocial reality (Frosh, 2003; Hollway and Jefferson, 2013).

The shared social world can encompass many things: including culture, religion, family, and organisational life. This research aims to understand life in an organisation by looking at the individual experiences of organisational members within that system, but as a means to provide understanding of their shared experiences of the organisation (Long and Sievers,

2013). This assumption is shared by different traditions in the social sciences, and psychodynamic approaches to organisations is one of them, accounting for the interrelatedness of the psychological and social experiences of organisational members (see Chapter 2 section 2.1) (Clarke and Hoggett, 2009; Hollway, 2013; Rustin and Armstrong, 2019). Hence, the psychosocial ontology is chosen to study the case organisation as a collective unit through the individual experiences of their members.

4.1.2 Psychosocial epistemology

In Jungian archetypal psychology, the individual experience is constructed through the ego's interpretation of archetypal images in their social settings which are shaped by archetypes-as-such in the unconscious field (see Chapter 3 section 3.3.5.1). Jung (1936a/[1968]) postulated them as pre-existing formless psychological qualities in the individual psyche. Accordingly, Jung (1954b/[1968]) argued that an archetype-as-such cannot be directly known, but only indirectly through its representations. Jung (1921a/[1971]) acknowledged this epistemological limitation for his conceptualisation of archetypes-as-such. In fact, because of this, he was accused of being metaphysical (see, for example, De Voogd, 1984). Indeed, if the contents of the unconscious cannot be captured and tested empirically because they are *unconscious*, 'then how can they be studied?' is one of the widely raised criticisms pointed towards not only to Jungians but also those who do research on the unconscious.

An archetype-as-such, the unconscious content, cannot be directly known, but an archetypal image can. Jung (1936a/[1968]) postulated the notion of *archetypes-as-such* after conducting extensive research on behavioural patterns that exist in social environments. He argued that the contents of the unconscious can be observed through their effects on consciousness, as values, patterns of behaviour, relationships or language. When he found out that they show more or less similar qualities shared by people, he postulated that they are 'collective' (Jung, 1954b/[1968], para.4). So *archetype-as-such* was not the material Jung conducted research on, but their *archetypal representations* were. It was a theoretical conceptualisation which had been realised after conducting empirical research on *images*, that can also be called *archetypal images*, *collective patterns*, *shared patterns* or *symbols* (Jacobi, 1959). According to Jung, all human beings possess innate, collective, mental psychic, archetypal contents, through which, symbolic archetypal images are manifested. Every aspect

of individual existence, every experience, every condition is capable of being turned into an archetypal image (Bowles, 1990; Mitroff, 1983). Archetypal images are therefore manifestations of this collective nature shared with the rest of humankind, in the shape of shared patterns (Lu, 2013).

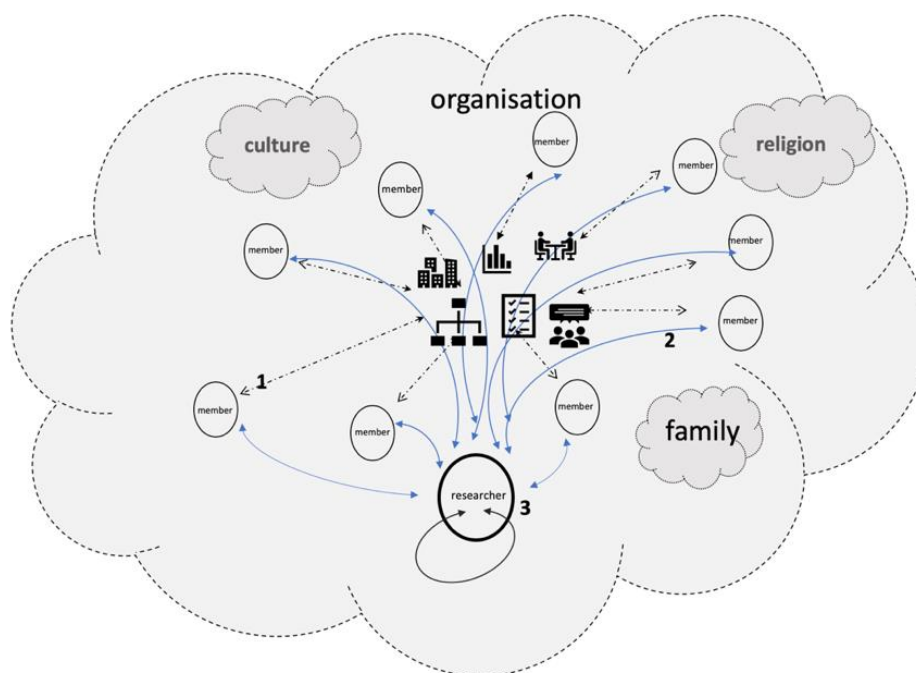
Shared patterns in an organisational setting can be captured through an examination of the symbols that organisational members attach meaning to, the values emphasised, the relationships built, the language used within the organisational setting. Those who study organisations through a Jungian lens (see, for example, Aurelio, 1995; Bowles, 1989; 1990; Moxnes, 2013) recognise them as archetypal images, the representations of unconscious archetypal dynamics in an organisation. For example, Aurelio (1995) and Moxnes (2013) recognised organisational members as archetypal symbols/images of the wise old man, hero, and great mother and studied how the archetypal qualities they contained were expressed in the organisational behaviours in an organisation. Likewise, Bowles (1990:402) recognised the dominance of ‘rational action’ and the ‘repressed irrational side of managerial activity’ as representations of archetypal dynamics.

In this research, the Jungian concept of archetypes and related ideas are used to study the interrelation between the organisation and its members to understand the effects of unconscious dynamics on the organisation’s processes. In this regard, as manifestations of unconscious contents (archetypes-as-such), research data was collected and analysed according to the criteria below (see section 4.2.3) to be interpreted as archetypal images.

As archetypal images are manifested according to their contexts (see Chapter 3 section 3.3.5.1), recognition of these contexts like family, culture, and religion becomes crucial in studying the experiences of organisational members. In that respect, the context of the organisation can be studied as the *internal* and *external* social context of the organisation. *Internal social context of the organisation* can include organisational structures, cultures and sub-cultures, and processes and the *external social context of the organisation* can include familial, economic or religious contexts that might influence the way an organisation operates (see Chapter 5). Therefore, understanding the context of an organisation helps in understanding how archetypal images manifest within an organisational setting.

Researchers also need to take themselves into consideration as one of the factors affecting the research and its data, perhaps particularly in psychosocial research. They impact the construction of knowledge in every stage of research: by designing the research, being in relation with the members through data collection methods, and interpreting research findings (Hollway and Jefferson, 2013). Hence, the researcher's subjectivity is used 'as an instrument of knowing' (Hollway, 2011:13). The process of knowledge production in this psychosocial research is therefore threefold: the production of knowledge through (1) the relationship between organisational processes and its members; (2) the interactions between researcher and members and also (3) through the researcher's self-reflection on their effect on the research itself (Hollway and Jefferson, 2013) (see Figure 3).

Figure 3. The process of knowledge production



Source: Compiled by researcher

Accordingly, first of all, organisational members' psychological dynamics collectively affect the way organisational processes are constructed, and the organisational processes affect the way members experience the organisation (the relationship is shown with dashed-lines in Figure 3). The researcher constructs knowledge through taking part in this research by being present in the organisation and having relationships with organisational members (the relationship is shown with blue lines). A researcher's relationship with organisational

members' experience of the organisation inevitably affects the data collection and how they make sense of this data. Finally, during the research process, the researcher also reflects on how they conduct the research (the relationship is shown with black line) (see section 4.2.5).

4.2 Psychosocial case study

To understand the effects of unconscious dynamics in an organisation by using the Jungian concept of archetypes, I chose a psychosocial case study approach to collect and analyse my research data (Hollway and Jefferson, 2013). This approach is the favoured approach for research informed by psychodynamic concepts (Long, 2018; Neumann and Hirschhorn, 1999). Different authors refer to case study as a methodology, a method or a strategy and their understanding of a case study are not always consistent with one another (see, for example, Merriam, 1988; Simons, 2009; Stake, 1995; Yin, 2009). I will clarify how a case study is understood within the context of this research below.

According to Simons (2009), the case can be a person, an institution or a system. Stake (1995:2) defines the case as 'a specific, complex, functioning thing' and a case study as 'the study of the particularity and complexity of a single case' (Stake, 1995:xi). According to these descriptions, an organisation, with all of its complex and dynamic processes, consisting of a number of members could be argued to be a *case* for a research. The case organisation is understood as a *collective psychosocial unit* as the unit-of-analysis of this research. This research is designed as a psychosocial case study aiming at analysing the effects of unconscious dynamics by using the Jungian concept of archetypes in the case organisation through organisational members' experiences of organisational processes.

In this research, the aim is not finding objective results that could be valid for every setting and hence be generalised, but instead, understanding a case in depth with all of its complexities (Stake, 1995). For that reason, a single case was chosen for study that would allow me to capture and describe the complexity of the life at the case organisation (Simons, 2009). Studying the complex dynamics of a group of people within a social context requires a focused study to understand the dynamics in depth within its particularity as both having psychological and social components. For that reason, I needed to study a case in depth, in its real-life setting to understand the complexity of its dynamics. Hence, describing and understanding the context

in detail becomes crucial to make sense of those experiences. A detailed description of the context of the case organisation is presented in Chapter 5.

I will now explain the research process which includes the research design, data collection and analysis methods below.

4.2.1 Research Strategy

The research was designed to provide a rich description of the organisational context, the experiences and perceptions of organisational members that would allow in-depth analysis of the effects of the archetypal dynamics in the case organisation. The research was designed accordingly, and the methods were chosen in line with the research objective.

The quality of a case study depends on how clearly the context is described by the researcher for the reader (Remenyi et al., 1998). Especially in organisation studies, detailed descriptions of the context make it possible for readers to feel that they know what it is like to be at the organisation being studied, and this provides a frame of reference for both the reader and researcher for interpreting events (Bryman, 1989).

Accordingly, to be able to describe the context of the organisation that would allow understanding of the effects of the archetypal dynamics in the case organisation, I chose an organisation which granted me full access; and allowed me to spend enough time there to describe the context in detail with all its richness (Hartley, 2004). This meant an organisation with an open and accepting environment where questions could be asked and it would be possible for me to move around, visit, observe different departments and conduct interviews with people from different levels of the hierarchy. It was also necessary that the organisation provided the opportunity for me to revisit and conduct further research, based on questions that arose during and/or after the fieldwork.

Using the network I built during my professional career, I gained access to a wholesaler company in Turkey which is owned by a holding group that is a worldwide leader in its primary industry. For confidentiality purposes, a pseudonym is used for the name of the company: CorpCoT (see Chapter 5 for detailed information about CorpCoT).

Multiple sources of data make it possible to produce rich description of the case organisation (Yin, 2009) and the inclusion of multiple perspectives in the research increase the depth of the enquiry by providing access to different dimensions of the case with all of its complexities (Willig, 2013). Accordingly, I chose to collect data through observations, organisational documents and interviews. The strengths and weaknesses of these selected collection methods will be explained next.

4.2.1.1 Data collection methods

Observation is selected as one of the methods to collect data to understand the effects of archetypal dynamics in the case organisation (Hinshelwood and Skogstad, 2000c). According to Flyvbjerg (2013:189), ‘the most advanced form of understanding is achieved when researchers place themselves within the context being studied’. In this regard, spending time in the case organisation was necessary to collect rich data about the life in the case organisation. This is especially crucial in psychosocial research where the underlying unconscious dynamics of the organisational experiences ‘cannot be directly investigated but can only be inferred on the basis of careful observation’ (Skogstad, 2018:108).

In addition to allowing for the collection of rich data, observing events and members in a research environment help researchers familiarise with the research environment and for the participants to know them better (DeWalt and DeWalt, 2011). All of this gives researchers the possibility of asking more informed and relevant questions during the fieldwork and also interviews (Rubin and Rubin, 2012). Moreover, although field observation is usually a time-consuming research method, time spent in the research environment is invaluable in the sense that it allows the establishment of a relationship of trust between researchers and research participants (Hammersley and Atkinson, 2007; Rubin and Rubin, 2012). Hence, this helps make participants more comfortable in sharing information with researchers during the fieldwork and in the interviewing process, which increases the trustworthiness and depth of the data (Dewalt and Dewalt, 2011).

While observations involve delicate attention to whatever is observed, seen and heard in a research field without premature judgement (Hinshelwood and Skogstad, 2000a), they also rest on the researcher’s subjective experience in the observed organisation (Hinshelwood and Skogstad, 2000b). Hence, when conducting observations, the personal attributes of researchers,

such as gender and race, can affect the collected data (Dewalt and Dewalt, 2011). In that regard, by being in the research field, the researchers inevitably have an effect on the situations being observed in the research environment (Patton, 2002). Moreover, preconceptions and theoretical positions adopted by researchers also might affect the data (Skogstad, 2018). What is recorded by the researchers depends on what they see as relevant regarding the research objective (Hammersley and Atkinson, 2007). Although this is the same for many of the methods adopted in qualitative research (Willis, 2007), constant reflexivity is required to avoid and minimise their effects (Alvesson and Sköldbberg, 2009; Dewalt and Dewalt, 2011) (see section 4.2.5).

Organisational documents provide another rich source of data that supplements observations (Patton, 2002). In particular, publicly available information about the organisation regarding organisational values and principles are useful in informing the image the organisation wants to emphasise in the public eye (which from a Jungian perspective can be seen as part of the organisational persona) (see Chapter 6). Such documents are especially useful for corroborating evidence from sources other than the data collected by researchers, hence, combined with documents, they help researchers ‘to look for consistencies as well as contradictions that need to be explored and explained’ (Rubin and Rubin, 2012:27). However, as argued by Rubin and Rubin (2012), such documents are to be treated not as containing factual information, but as people’s interpretations. Comparing them with other sources of data also provides information about the organisational shadow and helps in identifying conflictual experiences between different sources of data (see Chapter 7).

The third method chosen to be used in this research is interviews. Interviewing is the most common data collection method in qualitative research (Barker et al., 2016). It is a unique method that allows access to participants’ individual experiences in the sense that it gives *voice* to individuals. Hence, interviews with organisational members were chosen as a method to obtain in-depth information about participants’ unique experiences in their own words (Rubin and Rubin, 2012) especially on their conflictual experiences in this organisational context.

For this research, a semi-structured interview is used (Kvale, 1996). The use of semi-structured interviews is especially useful in psychosocial research. A semi-structured interview enables participants to discuss their own unique experiences by providing a focus. It also allows for some of the same aspects of the organisation to be discussed, in order to explore shared patterns through the stories that were talked about (Rubin and Rubin, 2012).

The data collected by interviews are the participants' interpretation of their unique experiences, which is always co-constructed with the researcher through re-interpretation (Willis, 2007). On the other hand, interviews might have potential validity problems regarding whether the participants are telling the whole story without omitting anything (Rubin and Rubin, 2012). For instance, in specific organisational contexts, the management might require their employees to show a particular image of the company to the researcher. For that reason, employees might be told to tell specific stories to researchers. While acknowledging such limitations is required in research (see section 4.2.5), establishing trust between researchers and participants can still help in collecting in-depth interview data (King, 2004). For example, researchers can spend time with participants before the interviews or conduct observations together with them. Rubin and Rubin (2012:28) argue that participants knowing that the researcher knows about an incident that has happened in the organisation 'become more willing to discuss the matter, even if only to provide their own interpretation'. Hence, combined together, observations and documents are used as additional methods to improve the quality of interviews (Rubin and Rubin, 2012).

As a result, complementing interviews with observations and organisational documents allow researchers a unique opportunity to understand the complexities of organisational life in-depth (Rubin and Rubin, 2012).

4.2.2 Research experience: Data collection

4.2.2.1 Observations

To collect data, I went to Turkey to spend four months in the case organisation between September 2016 and January 2017. On my first day in the company, I was given a desk in the main office floor of the wholesaler company of the holding group, where the sales, marketing, and accounting departments were located. I spent most of my time there. I also spent time on other floors: in the showroom, warehouse, after-sales department, the dining hall, and the holding floor (where some of the other holding group companies resided at the Headquarters) (see Chapter 5 for detailed information about the case organisation).

In my first two weeks, I did not conduct any interviews but spent time building relationships with organisational members and allowing them some time to get to know me

better. I formed relationships with them, participated in their lives and activities and became a member of their group while at the same time I was explicit about observing them (see section 4.2.4). All of these helped me adjust to life in that organisation; I felt that this also made it easier for the participants to communicate with me in a more natural way.

I took extensive notes during my time in the field that allowed me to construct thick, rich research context (Phillippi and Lauderdale, 2018). I took notes of ‘repeated patterns’ (Skogstad, 2018:116) of behaviours, words, relationships and what they meant for the organisational members that came out as a result of my conversations with them in my field notes (Field Notes, 2016:1-56). I also observed the organisation’s physical workplace to look for images and symbols that would bring light onto the different archetypal dynamics in that organisation. What specifically caught my attention shifted over time in such a dynamic work environment, based on the incidents that happened or the information I discovered (DeWalt and DeWalt, 2011). I also kept a reflexive research journal (Reflexive Journal, 2016:1-18) to note down and acknowledge my own feelings and thoughts during the research process (Ortlipp, 2008).

The wholesaler company of the holding group had around forty members at the time of the fieldwork, including managers. It resided in the same building (headquarters of the holding company) with most of the other companies belonging to the holding group. Some of the activities of the wholesaler company included the tasks of other companies of the group that needed to be performed with members in the other companies¹⁹. For that reason, different members belonging to different companies in the holding group were in constant interaction.

Moreover, members of different companies under the holding group had their lunch at the same dining hall at the same time and also used the same company shuttle. As a result, I had the opportunity to observe the operations with other companies and met some of the people working in other companies of the holding group as well. Hence, not only the physical layout, but also the way the organisational processes were constructed (see Chapter 5, 6 and 7) suggested that the boundaries between the wholesaler company and the other companies belonging to the holding group were not very clearly defined. For that reason, although my initial plan was only to collect data from the wholesaler company as the unit-of-analysis of the

¹⁹ The total number of employees working at headquarters during the time of the fieldwork was around 100.

research, the way the structures and processes of the holding group were organised allowed me to gain access to information about the holding group as well. However, the organisation has factories and offices in different cities of Turkey and also in other countries. Therefore, the data I collected is limited in the sense that it can inform only about the processes in the wholesaler company and to some extent companies residing in the headquarters of CorpCoT but could not be generalised to other companies of the holding group in different places. Similarly, because the company's top management spent a lot of time in the headquarters, employees were closely observable by the management. This might have also affected what was shared with me by employees and managers and hence the quality of the data I collected. (see section 4.2.5).

4.2.2.2 Organisational documents

In addition to observations, I collected documentary data, including information available on the organisation's websites, other online resources, newspapers, magazines and other organisational documents. The names, authors, titles of such resources that directly talk about the organisation are kept confidential and pseudonyms are used.

I reviewed documents concerning the organisation's codes of practice, mission statements, values and employment relations that I found on its websites, other online resources and the articles and news about the organisation published in various national and local media sources between 2011 – 2019 (see Appendix I – The List of the Organisational Documents).

Additionally, during the fieldwork, I was informed by organisational members that the owners asked an author, Şener (2010), to write a book about the organisation. It included the company's founder's life, principles and work, and when I requested a copy, they provided me with one. I also used it as research data.

After carefully reading the book, I realised that it includes statements which make it reasonable to assume that it is intended to *mythologise* the organisation and the family it belongs to (see Chapter 6). For this reason, although the book provided valuable information regarding the organisation's public image that is intended to be crafted, it is essential to acknowledge the particular perspective of the book. Because of this, the information from the book has been carefully selected, critically evaluated and used as data itself rather than factual

information (Rubin and Rubin, 2012). Similarly, the other organisational documents I gathered, which included information the company management shared with the public, written by different journalists and columnists, including interviews with top managers were also carefully analysed regarding their particular perspectives before being used as research data.

4.2.2.3 Interviews

In addition to observations and organisational documents, I conducted interviews with organisational members (Long, 2018). In line with Hollway and Jefferson's approach (2013), most of the questions included *what* questions, which were open-ended and allowed more room for the unconscious dynamics underlying members' organisational experiences to come to the surface. However, unlike Hollway and Jefferson's (2013) unstructured interview method, a semi-structured approach was taken. While this allowed me to hear participants' unique voices, it also allowed me to focus on members' experiences in the organisation shared collectively.

The interviews consisted of three stages. First, some ice-breaker questions were asked (Bryman, 1989), followed by questions about the members' experiences of the organisation. Questions aimed to bring to light to their experiences at the company, and these involved what the members liked the least and most about working there. The third part of the interview included questions which focused on obtaining more information about the organisation, such as opportunities available for personal development. I conducted a pilot study in order to check the clarity of the interview questions in August 2016 and made some wording and ordering adjustments in questions (see Appendix II - Interview Questions).

The interviewees were selected for one-on-one interviews based on a purposive sampling method (Mason, 2002), selecting participants based on their relevance to the purpose of the research. I needed to hear the experiences of different organisational members to include diversity. I aimed at recognising *shared patterns* at the case organisation, so it was critical to understand if the experiences of members were spread throughout the whole organisation and if not, what would be the underlying dynamics. Hence, participants from different levels of the organisational hierarchy (managers and employees), different departments (sales, marketing, accounting, warehousing, after-sales, showroom) and men and women were interviewed. When additional interviews did not produce any newly emerging themes, I concluded that data saturation was achieved. Thus, twenty-seven people were interviewed, allowing me to obtain

rich-enough, in-depth contextual information to make *thick descriptions* (Geertz, 1973) about the organisation. The list of research participants can be found in Table I. I included information about their positions, number of years in the company, gender, age and marital status. I also included information about important members of CorpCoT who were not interviewed but mentioned frequently throughout the thesis. All names are pseudonyms.

I audio recorded all the interviews, except in one case where the recorder did not start and another where the participant refused permission. They lasted on average over an hour, with some of them lasting over 2 hours. I took notes for all interviews. This contributed to the rich, detailed data (Kvale, 1996).

After I completed the fieldwork in January 2017, I returned to the UK to start my initial data analysis. At this point I realised that the organisation had grown tremendously in a short period of time and this also seemed to have had significant implications for its processes (see Chapter 6 and 7). I realised that including the perceptions of those people who left the company would enrich my research data. For that reason, I went back to Turkey in September 2017 and interviewed 3 former managers who used to work in the organisation. These interviews were also semi-structured (Kvale, 1996) but I changed some of the questions (see Appendix III for questions of these 3 interviews). I was interested in what they would tell me about the organisation and the reasons behind their leaving the company and to see if they were in any way related to their experiencing of conflictual situations in the case organisation. These interviews were also audio recorded.

Table I – Research Participants

	Interviewed Participants	Position	Age Group	Sex	Marital Status	Years at CorpCoT
1	Abdullah	Office Personnel	50-59	male	married	11-15 years
2	Ada	Office Personnel	30-39	female	single	6-10 years
3	Adem	Office Personnel	30-39	male	married	6-10 years
4	Ahmet	Office Personnel	30-39	male	married	6-10 years
5	Ali	Warehouse Personnel	40-49	male	married	11-15 years
6	Alp	Office Personnel	30-39	male	married	0-5 years
7	Alper Bey	Top-management	50-59	male	married	26-30 years
8	Ayşe	Office Personnel	40-49	female	divorced	11-15 years
9	Can Bey	Middle-management	40-49	male	married	16-20 years
10	Cengiz	Warehouse Personnel	40-49	male	married	6-10 years
11	Davut	Warehouse Personnel	30-39	male	married	6-10 years
12	Deniz Bey	Middle-management	30-39	male	married	0-5 years
13	Ela	Auxiliary Personnel	30-39	female	married	6-10 years
14	Emrah	Auxiliary Personnel	20-29	male	single	0-5 years
15	Hasan Bey	Top-management	50-59	male	married	16-20 years
16	İbrahim Bey	Middle-management	30-39	male	married	0-5 years
17	İhsan	Office Personnel	30-39	male	married	6-10 years
18	İsmail	Auxiliary Personnel	30-39	male	married	6-10 years
19	Kaan	Office Personnel	30-39	male	married	6-10 years
20	Mahmut	Office Personnel	20-29	male	married	0-5 years
21	Mehmet Bey	Middle-management	40-49	male	married	6-10 years
22	Melek	Office Personnel	30-39	female	married	11-15 years
23	Mert	Office Personnel	30-39	male	married	6-10 years
24	Mete	Warehouse Personnel	40-49	male	married	16-20 years
25	Muhammed	Office Personnel	20-29	male	married	6-10 years
26	Ömer	Office Personnel	20-29	male	single	0-5 years
27	Tufan	Warehouse Personnel	30-39	male	married	0-5 years

Former employees interviewed

28	Faruk Bey	Former middle-management	40-49	male	married	6-10 years
29	Fuat Bey	Former top-management	60-69	male	married	6-10 years
30	Hakan Bey	Former middle-management	40-49	male	married	6-10 years

Not-interviewed members

31	Cem Bey	Middle-management	45-50	male	married	16-20 years
32	Kemal Bey	Owner	50-59	male	married	
33	Mustafa Bey	CEO / Owner	50-59	male	married	
34	Selim Bey	Owner	50-59	male	married	Left

4.2.3 Research experience: Data analysis

Hollway and Jefferson (2013) argue that a robust and reliable analysis is possible through taking systematic steps to analyse data. For this purpose, I adopted a thematic analysis for the data analysis method (Braun and Clarke, 2006).

‘Thematic analysis is a method for identifying, analysing and reporting patterns (themes) within data’ (Braun and Clarke, 2006:89). In this respect, while the analysis is required to be systematic to present the robustness and reliability, it does not always have to be a linear process (Willis, 2007), but different stages may need to be revisited as the analysis progresses. Braun and Clarke (2006) argue that the steps can be applied to any type of qualitative research and in this sense, they are flexible and therefore can be adjusted according to the research objectives and the theoretical concepts used. In this respect, adopting a thematic analysis allowed me to decide about the themes based on their numinous effect in the organisation. From a Jungian psychosocial perspective, the importance of a theme depends on whether it captures something numinous, that gives the hint for a shared archetypal pattern that can be used as tools to analyse the effects of unconscious dynamics in the organisation.

Adopting Braun and Clarke’s approach, as soon as I completed collecting data, I transcribed the interviews. All interviews (except the export manager of the holding group, who was not Turkish) took place in Turkish. I translated significant parts of them to English²⁰ (for a sample excerpt see Appendix IV). I also translated significant parts of my field notes, reflexive journal and interview notes. Information gathered from other documents were digitalised. Transcribing and translation allowed me to read the details of the interviews and other documents several times to become familiar with and immersed in the research data (Long, 2018).

After transcriptions were completed, I first manually coded my interview transcripts, interview notes, field notes and my reflexive notes to indicate potential patterns and identify the initial codes (Braun and Clarke, 2006). After that, I sorted the codes into potential themes.

²⁰ Another scholar whose first language is Turkish corroborated that my translations were accurate by having a sample paragraph checked and confirmed. The name of the scholar is kept anonymous, I can provide the name if requested.

Braun and Clarke (2006:82) argue that ‘a theme captures something important about data in relation to the research objective and represents some level of *patterned* response or meaning within the data set’ (emphasis in the original). In this regard, the Jungian concept of archetypes and related ideas explained in Chapter 3 are applied to the codes to sort them and find recurring patterns in the data that would reveal how the unconscious dynamics are experienced in the case organisation according to the Jungian lens.

Jungian scholar Singer (2018) states that research from a Jungian perspective does not start with the data itself, but with the theory, and the data collected is studied through the lens adopted. This corresponds with the ‘top-down’, ‘expert-knowledge’ epistemological perspective of the field of psychodynamic approaches to organisations (Frosh and Baraitser, 2008:347). This ‘expert-knowledge’ (Frosh and Baraitser, 2008:347) claim of psychodynamics as a field to access the unconscious dynamics of the participants has been critiqued by some scholars (see, for example, Billig, 1997; Wetherell, 2005). However, although psychodynamics is defined as the field of research about the unconscious, interpretations are never argued to be final or conclusive (Gabriel, 2016), as Jung (1951e/[1968], para.265) puts it: ‘every interpretation necessarily remains an as-if’. However, this is also the nature of a great deal of qualitative research conducted in the social sciences (Willis, 2007) and the value of psychodynamics as a lens lies in providing an alternative way to deepen our understanding of organisations.

In application of this method, after collecting research data, to interpret a behavioural pattern, language or any significant processes as archetypal, I used the criteria Moreno (1970) developed (see Chapter 3 section 3.5). Accordingly, (1) if the same type of pattern in different individuals has been observed repetitively, (2) if others also confirm that they made the same observations, and (3) through a comparative analogous approach, the same or similar pattern can be shown to occur in the folklore of other people (or traditional myths) then one can talk about a pattern being archetypal. Moreover, the numinous effect of the pattern is also taken into consideration in the stories told. If a pattern is concluded to be archetypal having numinous qualities, the analogies found are used to interpret the archetypal images (Jung, 1945/[1968]). Finally, the analysis is further enriched with the general knowledge of concepts developed by Jung (Smythe and Baydala, 2012).

I therefore sorted and grouped the codes I created according to the Jungian concept of archetypes and related ideas introduced in Chapter 3 which helped me understand the experiences of members in the case organisation from a Jungian archetypal approach. I reviewed the themes several times to understand the entire data set as a reflection of the whole experience of the case organisation and to have a clear picture of the overall story (Braun and Clarke, 2006). While the initial codes and themes helped me understand the dynamics of the organisation in a more precise way, the analysis through Jungian concepts took some more refinement of the themes. I then transferred all my manually generated codes and themes to NViVo and used the software as an organising tool that allowed me to easily organise important quotations under relevant codes and themes and find them when writing the analysis chapters.

Finally, the themes were further refined and defined as they were included in the analysis (see Chapters 6 and 7). Braun and Clarke (2006) argue that identifying the essence of each theme, what aspects of data they capture and how they all connect to the overall analysis help the presentation of the analysis to be more precise. The data revealed that there was a strong mythologised family story in the case organisation, that has been managed by two different father figures throughout its history, who seem to be the archetypal images representing the father archetype-as-such and their qualities are reflected in organisational processes. Therefore, the final themes that emerged from the data are defined as (1) the mythologised story of the organisation, (2) an archetypal father image represented by the founder of the company and (3) an archetypal father image represented by the current CEO of the company. How they affect organisational processes are analysed in-depth in Chapter 6 and Chapter 7.

4.2.4 Ethical considerations

The research was conducted in accordance with Lancaster University's Research Ethics Code of Practice. The research design and documents were approved from an ethical perspective by the Faculty Research Ethics Committee. Interviewees were given Participant Information Sheets (see Appendix V) and Consent Forms (see Appendix VI)²¹ to ensure that they were fully informed about the study. For reasons of practicality, to obtain the consent of the organisational members for observations, in the first days, I asked them to tell me personally if they did not want to be observed.

²¹ They were given Turkish versions of these forms.

The names of the organisation, research participants, websites, names of the authors, product lines of the organisation, production cities, titles of books, articles, magazines and newspapers that directly talk about the organisation are kept confidential and pseudonyms are used. Any information collected was stored in a password-protected computer. Any elements that would help to identify the organisation or participants were changed or deleted from direct quotations (Arksey and Knight, 1999).

4.2.5 Positionality and reflexivity of the researcher

If positionality refers to information about the personal qualities of the researcher that might have an impact on the research, reflexivity is about how researchers process this information (Berger, 2015). According to Alvesson and Sköldberg (2009), being reflexive of their positionality and declaring up front the biases and prejudices of researchers that might affect the research makes the research more trustworthy.

The positionality of researchers includes their personal qualities like gender, personal experiences, beliefs, biases, and their theoretical stance (James and Vinnicombe, 2002). Berger (2015) argues that positionality affects research in three important ways. It might affect the research in terms of (1) the access to the field, (2) the nature of researcher-researched relationships and finally (3) the research processes regarding filtering and interpretation of the information gathered (Berger, 2015). In the following paragraphs, I will explain my positionality regarding its effect on the research process.

First of all, the professional career and network I gathered before I started conducting this research helped me gain access to the case organisation. In Turkish culture people usually tend to be more open and willing to help to those they know of (Dewney and Yapp, 2021). Hence, my professional background allowed me access to the field and enabled me to spend four months in the case organisation. At the end of the four months, I reached data-saturation point where I felt I had collected enough data and spent enough time to achieve the aim of the research (Mason, 2002). However, what I consider as one of the limitation of the research is not being able to conduct an interview with the leader of the organisation. The case organisation is mainly managed by one single person, Mustafa Bey, whose management affects the life in CorpCoT to a great extent (see Chapter 6 section 6.3). However, it was very difficult to reach

him, even if I had spent more time in the organisation, it would still have been very unlikely for me to interview him.

Secondly, my gender as a woman will have affected the research process in different ways. Among other things, my position as a researcher was influenced by many years' experience as a (woman) manager within the Turkish cultural context. The complexities and contradictions I experienced during my work in organisations was in fact the fundamental reason that made me decide to conduct research in this area. Moreover, being described as a traditional and patriarchal culture (Sunar and Fişek, 2005), in Turkish culture men in general would not be very comfortable in the presence of a woman; and on the contrary, women would be much more comfortable with a woman present. Hence, I suspected that my gender affected the information the members shared with me during the data collection process.

Finally, the Jungian theoretical position I undertook also will have affected the research process: the kind of data I collect, how I filter it and how I interpret it (Coppin and Nelson, 2017). This is the nature of psychodynamically informed research (Frosh and Bratisher, 2008) that fits with the 'expert-knowledge' epistemological perspective of the field.

While acknowledgement of the positionalities that are known to the researcher is usually the norm in qualitative research, from a psychosocial lens, '[d]eclaration of relatively explicit aspects of the researcher's persona' (Frosh and Baraiter, 2008:360) would not be enough for a researcher to understand their effect on the research process. Therefore, adopting a Jungian psychosocial approach, this research goes one step further concerning positionality: It becomes not only about a researcher's acknowledgement of their positionality that is in their conscious awareness, but also acknowledging that they might not be aware of all of their positionalities because of their own unconscious dynamics (Coppin and Nelson, 2017; Yakushko and Nelson, 2013; Yakushko et al., 2016). The unconscious can never be completely known, so that researchers can never be fully aware of all of their own biases and unconscious processes that affect their research. In that respect, while I can acknowledge what I know as my positionality in relation to my gender, background and the theoretical lens I adopted in this research, I am also aware of the fact that my unconscious processes have an effect on the research I conduct that might include things that I cannot be aware of.

While the researcher might not be aware of all of their unconscious processes, they can still declare the ones they are aware of upfront and create conditions for reflection (Krantz, 2013) to the best of their knowledge. According to Hunt (1989), each researcher in the field manages the effects of their unconscious processes, which are usually experienced as conflicts and anxieties, differently. For instance, Phillippi and Lauderdale (2018:382) argue that taking field notes during observations helps with ‘reflection and identifications of bias’. In that respect, in addition to taking field notes, I took immediate notes after interviews to reflect on each interview and kept a reflexive journal to record my personal views, opinions, feelings and anxieties I experienced in the field (Corti, 1993).

Regarding the conflicts and anxieties I felt during my time in the company, I preferred writing them in my reflexive journal, which helped me reflect on them (Reflexive Journal, 2016:1-18). A reflexive and conscious understanding of the psychological dynamics that affect a researcher can, in fact, be interpreted as the researcher doing their *shadow work* during the research process, instead of using defence mechanisms (see Chapter 3 section 3.3.4). Bringing awareness to those dynamics that are in effect in the research process can already decrease their effects. Indeed, James and Vinnicombe (2002:96) describe research, especially at the doctorate level, as a ‘personal development journey’.

I believe that my constant focus on reflexive and conscious understanding of my experiences in the company through recognising and noting them down allowed me to be more appreciative of these conflicts instead of using defence mechanisms to run away from them. On one of my final days in the field, I noted the following:

‘I think my interviews developed a lot. I am less biased, and I am thinking about “what kind of information I will obtain this time?” I think this is what they [my supervisors] mean about being “unbiased”. I think I am better at this now. For example, while in the beginning, my perception... was very biased and sort of “Ohh...I do not want this” [I mean I was judging the information I gathered]...and now... if I am to evaluate myself...I think I try to understand how and why people embrace it, and I think I am successful in doing this, compared to the past’ (Reflexive Journal, 2016:16).

Moreover, I realised that being raised in that culture and society allowed me to understand some of the behaviours that are relevant to this research in a much better way, while

probably also inhibiting me from recognising some significant others, because of being immersed in the same cultural and social values (Alvesson and Sköldberg, 2009).

In addition to that, even though I felt that I established trust with most of the organisational members, always keeping in my mind that I was a researcher evoked anxieties in me. There were times where I felt extremely uncomfortable listening to those people when they were opening up to me, and where I had the intention of gaining more information for my research in my mind (Reflexive Journal, 2016:9). Hunt (1989:52) sees this conflict as a result of the ambiguities of the researcher's role as 'part spy, part voyeur and part cultural member'.

On the other hand, there were times when I felt they also kept secrets from me; when for instance, they intentionally stopped talking when I entered a room. As I mentioned earlier, as an external researcher writing about the organisation, I gained access to the organisation with permission from the company's management. This may have affected the type of data I collected from employees in two ways. First, the research took place at the company's headquarters, where employees were closely observable by management. This is likely to have restricted the quality and nature of the data they shared with me. For instance, they might not have shared some of their thoughts because of being under the constant gaze of management. They might have also thought that I could share what they told me with the management. Second, management asked another author (Sener, 2010) to write a book about the organisation which emphasised a particular image of the company, highly praising it (see section 4.2.2.2). There may have been similar expectations in granting me access to the company. Hence, the management might have put pressure on employees to portray a similar image of the organisation in their communication with me. For that reason, even though my research recorded examples of conflict (see Chapter 6 and 7), it is important to acknowledge that management might have affected the data shared with me. Consequently, this may have resulted in excluding some conflicts and anxieties from their stories by research participants. For these reasons, there were times where I felt unsettled with my identity as an external researcher.

Moreover, there were cases when some participants shared sensitive information (about the organisation) with me but told me specifically not to use their personal information. There were also personal cases they did not want me to include in the research. I omitted that kind of information from my research data.

4.3 Summary

This chapter introduced the methodological choices adopted in this research. The philosophical underpinnings of the research were selected to follow a psychosocial ontology and epistemology. Following these choices, a Jungian psychosocial case study approach was chosen to understand the effects of unconscious dynamics in the case organisation. After that, the research strategy, the data collection and analysis methods were explained, followed by my reflections. The research data is collected through observations, interviews and secondary documents. A thematic analysis method is adopted to analysed research data. The importance of rich description of the context is emphasised in analysis of the data. In the next chapter, the context of the case organisation will be described.

Chapter 5 - The Context of the Case Organisation

In previous chapters, the clear, rich description of the context is emphasised both to understand the manifestations of unconscious dynamics in an organisation by using the Jungian concept of archetypes and also for the quality of the case study analysis. This chapter describes the context of the case organisation. First the internal social context of the company will be described (see section 5.1). It considers the owners of the company, interorganisational relationships, the organisation's physical layout, its operations, and its dress-code and language. Secondly, the external social context of the organisation will be described through introducing the religious, familial and economic environment in Turkey (see section 5.2).

5.1 The Internal Context of CorpCoT

5.1.1 Owners

The wholesaler company at which I spent most of my time during the fieldwork belongs to a holding group in Turkey, CorpCoT, which is a family-owned company. It was established in the 1970s by its founder, Tarık Bey²², as a small family business named as 'Tarık Bey and his sons'. It is currently managed by Tarık Bey's two sons, Kemal Bey and Mustafa Bey²³. The current owners were raised in the business by their father from a very young age. Before starting to work in the management levels of CorpCoT, all of them held lower level positions at the company when working with their father, from carrying products to doing other menial jobs. After their father retired from business in the beginning of the 2000s, while the company was still a small family business, they took it over and turned it into a fully functioning large corporation in 20 years. At the moment, CorpCoT operates in six different industries and has

²² *Bey* is a polite form of address suffixed to a man's first name standing for respect. It is similar to *Mr.* In general, in hierarchical relationships, those men who are on the higher levels of hierarchies are addressed with this word suffixed to their first name. For that reason, I also used *Bey* after the first names of managers to differentiate those who are / were in the management positions in CorpCoT and who are / were not.

²³ Tarık Bey has another son (the youngest) Selim Bey, who used to manage CorpCoT with his brothers, but during the fieldwork, I found out that Selim Bey had left the company. They also have a sister, who never worked in CorpCoT, but is mentioned in the book by Şener (2010).

around twenty companies under its name, one of them being the wholesaler company for which most of the interview participants are or were working (CorpCoT, 2021g). Moreover, the products of the group are sold in around 80 countries worldwide (CorpCoT, 2021d). As of 2020, CorpCoT employs around 9000 people. While different companies under the holding group have different names, the holding carries the family name.

While the second son of the founder, Mustafa Bey is the head of the holding group, his older brother, Kemal Bey is the head of production line 1 at the factory. Their children also work in different positions in the holding company. Moreover, other than the family members of Mustafa Bey and his close relatives, there are many *distant relatives* from the family's hometown working at different companies of the holding group, including the wholesaler company. CorpCoT is a company heavily investing in corporate social responsibility projects (CorpCoT, 2021f; CorpCoT invests heavily in education, 2015; Özmen, 2017; Seventh school from CorpCoT, 2012; Sila, 2015; The biggest mosque from CorpCoT, 2015) and most of those projects are located in the city where the family is from or the surrounding areas. The main factory of production line 1 is located in their hometown. This indicates the emphasis on the welfare of the people in their hometown and their distant relatives. Within this mindset, other people living in their hometown and distant relatives are also considered *family members*.

In Turkish culture, under familial rules, traditionally the oldest son succeeds the father as the head of the family. However, in CorpCoT's case, Mustafa Bey (the second son of Tarık Bey) has become the head of the organisation, although his older brother Kemal Bey is still the head of the family at home according to those participants who are relatives. According to Faruk Bey (former middle-management, 6-10 years), among his siblings, only Mustafa Bey had the vision to take the organisation worldwide and Fuat Bey (former top-management, 6-10 years) argued that Mustafa Bey was the smartest one among his siblings and that is why he became the head of the organisation. Still, as told by Cengiz (warehouse, 6-10 years), who is a relative of Mustafa Bey, on traditional occasions or before a speech he gives in public, Mustafa Bey still kisses the hand of his older brother Kemal Bey. Hand-kissing is a form of respect shown to older people of both genders in Turkish culture, primarily the closest relatives (parents, grandparents, older brothers and sisters, uncles and aunts), and it is followed by drawing the hand to the forehead. This gesture shows his respect towards his ancestor as the head of the family (Field Notes, 2016:49) which points to the importance of the familial mindset in the company. However, in all printed media resources, Mustafa Bey is presented as the main leader

of the company and he is also referred to as the ‘big boss’ (Field Notes, 2016:5) among organisational members.

5.1.2 Interorganisational relationships

The fieldwork took place in the company’s headquarters located in İstanbul. CorpCoT operates in a number of industries, but the company’s main business is in production line 1. The factory of production line 1 operates in the family’s hometown. It also has factories and marketing companies in other cities in Turkey and several other countries in the world.

The many companies belonging to the holding group are located in the same building, in its headquarters in İstanbul, including the company where the fieldwork took place, which is the wholesaler company of the group for two of the industries, namely production line 1 and production line 2. In some cases, employees perform tasks for other companies belonging to the group even though they officially work for one company (see section 5.1.4). In addition, as CorpCoT grew, employees were repositioned within the various companies based on the needs of the holding group. Moreover, Hasan Bey (top-management, 16-20 years) expressed that some of the operations of the wholesaler company are performed in relation to the strategies of the group’s other companies. As a result, although the wholesaler company seemed to have operated as an independent company, being a part of the holding group, its processes have been highly affected by the main decision-making body at the top of the holding company (see Chapter 6 and 7). For this reason, even though I spent most of my time at the wholesaler company of the group, the data gathered during the fieldwork through observations, organisational documents and interviews reflects both the context of the holding group and the wholesaler company. Throughout the thesis, where necessary, which company is being referred is stated explicitly.

5.1.3 Physical Layout

The headquarters of the company consists of 9 floors (Field Notes, 2016:1). The first thing I noticed when I entered into the company headquarters were the photographs on the left wall of the lobby, belonging to Tarik Bey. He was the founder of CorpCoT and still remains the honorary president of the company even though he passed away in the mid-2000s (CorpCoT, 2021c). There are various photos of him hung on the walls in different places in the

building (Field Notes, 2016:1). His principles are also written on the wall of the lobby, which CorpCoT management states that they follow as the group's business principles on group's websites and public appearances on various media resources (see, for example, CorpCoT, 2021a; Nilüfer, 2016).

The 1st floor of the building is used as a showroom for individual customers, where the sales of products are available at factory prices. The showroom operates under the wholesaler company. I did not have any chance to enter the 2nd and 3rd floors; I was informed that they were kept empty. The 4th floor is where all the holding company offices reside, including the management. There were around 16 group companies' offices and meeting rooms on this floor. The managers have separate rooms, and the rest of the employees work in open offices.

The 5th floor belonged to the top management of the company, meaning the two brothers owning the company. However, Kemal Bey generally works in another city and Mustafa Bey usually works in İstanbul. For this reason, the floor is basically referred to in general as the office of Mustafa Bey (Field Notes, 2016:5). In the past, the offices of some other managers were also located on this floor, but they were moved to the 4th floor and now the whole floor belongs to Mustafa Bey (Field Notes, 2016:5).

No one is allowed to enter into this floor. Even the lifts within the building, when used by employees, are prohibited from stopping on this floor. The whole floor is enclosed with another door. The entrance is via fingerprints, and when Mustafa Bey is in the building, there is a secretary sitting at a desk in front of the door of the floor. As told by Emrah (auxiliary, 0-5 years), who is among the few employees that had an opportunity to enter into the floor, other than the offices of the management, there are models of the buildings of the social responsibility projects that the company have accomplished (university dorms, healthcare centre, mosques and so on) displayed on the floor. When Mustafa Bey has visitors, he welcomes them on this floor in İstanbul. Finally, on the 6th floor there is a dining hall where everyone dines during the lunch hour together, where lunch is served for employees and managers.

While the top floors consist of other companies belonging to the holding group and also the management, the floors below ground (-1, -2, -3) belong to the wholesaler company of the holding group.

5.1.4 The operations of the wholesaler company

The wholesaler company operates the wholesaling activities of the holding company in their product lines 1 and 2. It is responsible for the delivery activities of the company's products to retailer stores all around Turkey. It has six departments: marketing, accounting, after-sales service, the showroom (retailing), and two different departments for the warehouses of the two different product lines. The accounting, sales, marketing offices, the office of the general manager of the wholesaler company, the warehouse and the delivery offices of product line 1 are located on floor (-1). The warehouse, the delivery and sales office and the department of after-sales services of product line 2 are located in floor (-2). Finally, floor (-3) is used as the warehouse of the other category of products in product line 2 and there are no offices on this floor.

There is a general manager who is responsible for the administration of the wholesaler company, Cem Bey (middle-management, 16-20 years), who is the brother-in-law of Mustafa Bey; he has a separate room for himself. Moreover, each department has its own departmental manager or chief. They mainly coordinate the daily activities of their respective departments and report to Cem Bey.

Although everyone has their specific daily tasks that they are responsible for, the structure of the wholesaler company has been established in a way to allow everyone to know what anyone else in the company knows, in terms of job tasks. This way, when someone is absent, there is always another person able to do the task. Moreover, even though everyone in the wholesaler company has a specific position with specific job tasks to be performed, there is a high level of circulation among the positions. This is not just within the wholesaler company, but within other positions in different departments of the different companies of the group. Usually depending on the needs of the holding group, employees are asked to change their positions or even promoted.

In addition to everyone being able to replace anyone else, the company personnel, when needed, also do private tasks for the managers, e.g. car repairs, helping with their houses etc. For instance, during the fieldwork, Mustafa Bey's daughter was getting married, and needed some private help in her house with moving the furniture; one of the employees was out of the office helping her for a few days in a row (Field Notes, 2016:9). As a result, during that time,

the tasks were done by fewer people, which made the workdays busier for the rest of the employees in that department.

Regarding recruitment, although there is a job application form on the company's website (CorpCoT, 2021e), most of the employees in the company have been recruited through being referred from someone working in the company. Others who are in higher levels of the organisation chart have been recruited as a result of being transferred to this company from another company in the same sector or they are promoted from other companies/positions within the group.

In recent years, the company has experienced the need to downsize (see Chapter 6 section 6.3.1). Some employees thought that there were fewer employees than was necessary to complete the work. For that reason, as I observed, there was a constant need for overtime in nearly all departments of the wholesaler company (Field Notes, 2016:14). For instance, warehouse employees needed to work overtime after office hours because of the heavy workload on average twice a week, until around 11pm. Similarly, I witnessed the accounting personnel staying in the office after office hours (Field Notes, 2016:18). Those who work overtime are expected to be back at work the next day at their regular start time.

In this work environment, employees' behaviours are strictly regulated. They enter the building by using fingerprint scanners or personnel identity cards. In that way, the system can identify them and record when personnel enter and leave the building, and this information is integrated with personnel payroll (Field Notes, 2016:1). Their internet history is also traced by management and only access to certain sites is permissible (Field Notes, 2016:28). If someone needs access to a website, they must call the personnel responsible for this first.

5.1.5 Dress-code and language

The company has a formal dress code. Men in the office are supposed to wear suits, if not they must wear a shirt and tie. For the warehouse personnel the company uniform is provided which has to be worn during office hours. Women dress formally. An official email from the human resources department on the holding floor is sent to everyone informing them about the dress code of the company (Field Notes, 2016:32). According to the regulations,

women can wear trousers or skirts, but skirts should be knee-length or longer and trousers should not be skin tight and low-cut tops and evening dresses are prohibited.

The language used within the organisation is formal. While, the managers are referred to as '(first name) Bey', for women, this is replaced with 'Hanım'²⁴. In most cases, the managers do not use this kind of format when they are referring to their employees, they use their first names. However, there is also another way of referring to managers that caught my attention. Some people prefer to use the word 'Ağabey' suffixed to a man's last name. It is a word used for the older brothers in families and communities and stands as a form of address used towards men to show respect and love. It is more informal than 'Bey' and stands for a sincerer relationship, but it still represents a power dynamic compared to a first-name basis.

Employees in general, when they are at similar ages, refer to each other by their first names. However, if there is a significant age difference between them, the women are referred in '(first name) Abla' format. 'Abla' is a word used for the older sisters in families and communities and stands as a form of address used towards women to show respect and love. Similarly, men are referred as 'Ağabey' after their first names. Using 'uncle' or 'aunt' for those who are higher in age or position and 'bro' (Turkish words for these relationships) for those who are at the same position or age was also common. Although these kinds of forms of addresses indicate a sincerer relationship than the formal language used in the organisation, they still indicate a power dynamic, but more similar to those that exist in families.

5.2 The external context of CorpCoT

As explained in previous chapters, archetypal images manifest according to the social context. For that reason, understanding the social context is important in understanding how the effects of unconscious dynamics are experienced in an organisation from a Jungian archetypal approach. Hence, in addition to explaining the internal context of the organisation, the description of the external context is also necessary. In this regard, the external context of the organisation will be explained through providing information on religious, familial and economic contexts in Turkey.

²⁴ A polite form of address suffixed to a woman's first name standing for respect.

5.2.1 Religion

The Turkish Republic was officially established in 1923 after the collapse of the Ottoman Empire and ‘The religion of the Turkish state is Islam’ was one of the first articles in the Turkish Constitution, written in 1921²⁵ (The 1921 Constitution, 2021)²⁶. Although the country has been governed as a secular country since 1937, the majority of people living in Turkey define themselves as Muslims (Özer, 2014)²⁷. For that reason, although the religious law did not constitute a code for the country and mainly Western codes were used as inspirations for the laws of the country (Vergin, 1985), Islam has been the background for the formation of rules about the family (Acevedo et al., 2015), politics (Akyeşilmen and Özcan, 2014) and business values (Arslan and Berkman, 2009).

First of all, religious values about child-rearing within the cultural context of Turkey has a direct effect on individual development. According to Acevedo et al. (2015), in Muslim families the collective is more important than individualism and for that reason, Muslim parents often interpret the autonomy of their children as a threat towards the collective values of the society. Therefore, according to Islamic rules, children are expected to obey their parents, and the parents are expected to raise their children according to the collective norms. Obedience to one’s parents is analogous to obedience to the community, which is a precursor of one’s submission to God (Acevedo et al., 2015). In this regard, obedience to parents is one of the core values that is widespread in child-rearing in Turkish culture, where following the rules of the collective is more privileged than developing autonomy in children.

Secondly, at the moment, there is a strong relationship between religion and politics in Turkey. The governing party of the country (Justice and Development Party - AKP) has been in power since 2002. Although the Turkish Republic has been governed through secularism,

²⁵ After the collapse of the Ottoman Empire, in 1920, the Parliament was established, and this constitution included articles about forming a new state and the values it would be built on.

²⁶ Although the article was removed from the constitution in 1928, the freedom of religion was included in the constitution only in 1982 (The Constitution of the Republic of Turkey, 2021).

²⁷ According to a recent research conducted in 2014 by Presidency of Religious Affairs, 99% of Turkish citizens define themselves as Muslims (Özer, 2014).

emphasising the separation of state dealings from religion, religion always had an effect on political life in Turkey (Akyeşilmen and Özcan, 2014). Çarkoğlu and Binnaz (2007) argue that, having its roots in Islamic values, the governing party has had a direct effect on the increasing *religiosity* in Turkey which influences other social relations within the culture.

Finally, according to organisation scholars Arslan and Berkman (2009), the effect of Islam should also be taken into consideration when the business ethic of Turkish society is discussed. They argue that in Islam, business interactions are considered to be activities which are beneficial to society and hence encouraged, but they should be practiced responsibly, through fairness and honesty. For instance, keeping one's promises and being a hard-working and trustworthy person are considered core values and honest trade is considered a divine activity (Arslan and Berkman, 2009).

5.2.2 Family

The typical family structure in Turkey is the *nuclear family*²⁸ (Duben, 1985; Gerber, 1989; Ünalán, 2006; Vergin, 1985). The family as a cultural value has always been an important institution of Turkish society and still remains a cornerstone of the Turkish cultural identity (Aybars, 2013; Sunar and Fişek, 2005). 'The family a person belongs to' is one of the most foundational contexts that affects how an individual psychologically develops in Turkish culture.

In particular, the relationship between parents and children is very important in the individual development of children (Kağıtçıbaşı, 1982). In general, in Turkish culture, parents are responsible for children until they marry, graduate from school or become economically independent (Ünalán, 2006). Regardless of their gender, children usually do not leave their parents' homes until they get married even if they become economically independent (Koç, 2002). Even after getting married, married couples still have close relationships with their parents and in general they live in nearby regions. Hence parents and other older relatives

²⁸ According to the definition of the Turkish Ministry of Family and Social Policies, the nuclear family consists of 'a husband and wife and/or unmarried children as opposed to the extended family which includes another person or another family that is added to the nuclear family unit horizontally or vertically' (Koç, 2013:26).

continue to exert influence on young people's decision-making (Ünalan, 2006). Older people have always been highly respected and valued in Turkish culture and in return, those who cannot work are traditionally taken care of by the younger generations (Ünalan, 2006). This data indicates a high interdependency between members of a family (Kağıtçıbaşı and Ataca, 2005). Aybars (2013) argues that this might be because of the social security role of the family in Turkish culture, in which the individuals can reach out for help in times of crisis, in old age, or when they are unable to take care of themselves for a variety of reasons.

In this context, in families, the husband still maintains his role as the head of the family as a traditional and authoritarian figure (Sunar and Fişek, 2005). They are usually the dominant figures in decision making within the family; male superiority is the norm (Kağıtçıbaşı, 1982). As a result, the father figure is highly valued more than other members of the nuclear family providing protection for the other family members. Moreover, the father is also expected to be the breadwinner, the provider of those under his care like his wife and children in the sense that he is expected to be financially powerful and strong (Sunar and Fişek, 2005).

Indeed, for male children, the transition from childhood to adulthood is believed to be through earning their own means of living (Acevedo et al., 2015). However, according to family business scholar, Alacaklıoğlu (2011), 95% of the organisations in Turkey are family-owned businesses and in line with the cultural values, most of the families tend to expect the children of the family to continue the family business. In other words, even earning one's own means of living seems to be gained through familial bonds when possible, which does not necessarily mean independence for them.

Although the typical family structure is the nuclear family, there are still close links among relatives; such families tend to live as near as possible to one another (Ataca, 2009; Baştuğ, 2002; Sunar and Fişek, 2005; Vergin 1985). Moreover, the kinship ties among people also need to be taken into consideration within the context of relationships (Özbay, 2013). In line with the changes in the socioeconomic development of the country after its foundation, many people in the rural eastern parts of the country moved to the cities in the western parts to get jobs. In this respect, people created communities in those *foreign lands* with their distant relatives who are from the same hometown, which they tend to reach out to for support and social relationships. 'People look to their kin for day-to-day sociability...for help in trouble, for cooperation in weddings and funerals, and for aid in urban migration, in finding jobs, and

in getting official favours' (Dewney and Yapp, 2021, para.4). In that respect, 'where are you from?' would be among the first questions a person is asked when meeting someone. In this mindset, distant relatives are still felt very much like they are family.

The Turkish Republic is currently governed by a president, Recep Tayyip Erdoğan, who is perceived as a traditional and authoritarian figure as the head of the country, similar to those authoritarian father figures in traditional Turkish families. Being called 'Reis' ('The Chief') by his followers, he stated the following in one of his recent speeches: 'The primary condition of being a strong country and a peaceful society is to have a strong family structure' (President Erdoğan attends 7th Family Forum, 2019, para.1). Indeed, Erdoğan has long been delivering speeches about the importance of family, which would make it reasonable to argue that he wants to emphasise traditional and patriarchal family values in Turkish society (see, for example, Family planning not for Muslims, says Turkey's president Erdoğan, 2016; Have "at least 3 kids" President Recep Tayyip Erdoğan tells Turkish women, 2016; Turkey's Erdoğan says women who reject motherhood "incomplete", 2016). In addition to the president's statements, official circles also consider the family to be the cornerstone of society. For instance, The Tenth and Eleventh Five Year Development Plans of the government for the years 2014-2018 and 2019-2023 specifically focused on protecting the family as an institution, raising its status and strengthening its social unity (Republic of Turkey Ministry of Development, 2014; Presidency of the Republic of Turkey Presidency of Strategy and Budget, 2019).

As a result of the efforts of the government trying to emphasise and protect the importance of the family, the relational values behind it and the interconnectedness of members to their families lead to the development of more *emotionally interdependent members* of society. Therefore, it can be concluded that the importance of the family and the traditional values it bears still play an important role in defining *the identity of individuals in Turkish society*; this also seems to be one of the important values defining *the persona of Turkish society*. In other words, there is a widely accepted, highly strong identification with familial values in the collective consciousness of Turkish society: The family is seen as always protective of its members, who they can always rely on.

5.2.3 Economy

In recent years, the Turkish economy has been going through difficult times, which directly affects employment rates. According to the Turkish Statistical Institute Labour Force Statistics, as of February 2020, the official unemployment rate in Turkey is 14% (Turkish Statistics Institute, 2020). In Yıldız (2017), Mr. Uysal, the CEO of one of the biggest head-hunting platforms of Turkey (www.kariyer.net) states that 2 out of 3 unemployed people are from the blue-collar segment, who are usually employed on the minimum wage.

In addition, according to the same set of data, unregistered (informal) work is around 30% (Turkish Statistics Institute, 2020). Under Turkish Labor Law (2003), each employee must be registered to the social security system from the first day of work; must be given annual leave allowances by the employer, and provisions for severance pay must be made. Other than allowing them (and their spouses and children, if they have any) to benefit from free health care services provided by the government, those who are registered as employed in the social security system for a certain number of days can also benefit from retirement pensions (Turkish Labor Law, 2003). Moreover, when employees' insurance premiums are paid at net value to the social security system, it ensures that they will receive a higher retirement pension when they retire. Hence, the level of unregistered work means that 30% of people are not provided with an insurance in Turkey which is a fundamental social right that normally needs to be lawfully guaranteed by the employers. From this statistic, it can be concluded that there is a great number of cases in Turkey where employees are exploited by companies regarding their financial payments and social rights.

Moreover, in Turkey, it is a common (but unlawful) practice for small to medium size companies to only pay employees' insurance premiums based on the minimum wage as a way of saving money, even if the employees are making much more than the minimum wage. This means that when they retire, the pensions they receive are much less than they should actually be. The governmental regulations and auditing mechanisms are not very strict, which makes it easier for employers to violate the regulations.

These current economic conditions make it very difficult to find an employer who pays employees' social rights at the full rate, especially in the blue-collar sector. When they do, employees feel grateful to employers even if other conditions are not very satisfactory. Hence,

they tend to still prefer working with their employers because of having their financial and security needs met. As will be explained in Chapter 6, CorpCoT is one of those employers in Turkey where employees' financial needs are satisfied, through having their basic social rights provided.

5.3 Summary

In this chapter, the internal and external social context of the company is explained. CorpCoT is a family-owned company that is in a leader position in the world in its main industry. It is managed by one single person at the top, and there are many members working at CorpCoT belonging to the family or distant relatives of the owners of the company. It is a holding group in which many of the companies, roles, relationships are interwoven with familial values. It operates in a patriarchal and traditional society in which individuals' identities are highly affected by their familial values and where there is a high unemployment rate. We now turn to analyse the effects of unconscious dynamics as experienced in this organisation from a Jungian archetypal approach.

Chapter 6 - Mythologised Family in CorpCoT

The aim of this chapter is to explore the underlying archetypal dynamics in the case organisation through mythological stories and the main archetypal images they contain. Being established as a family company, the data shows that there is a prevalent idea of ‘we are like a family’ spread across the organisation, seeming to regulate organisational processes at CorpCoT. The analysis will therefore start with an exploration of the meaning of family for the organisational members (see section 6.1). Following this, the significance of the company’s founder as an archetypal image and the mythologising process of the family story will be discussed (see section 6.2). Moving forward, the impact of the company’s current CEO on the organisational processes as an archetypal image and how these two different and possibly conflicting archetypal images relate together in the mythologising process of the organisation will be analysed (see section 6.3).

6.1 CorpCoT Family

Throughout its journey from being established as a small family business in the 1970s to becoming a globally functioning multinational corporation, CorpCoT management still heavily and publicly portrays the organisation as a *family* in printed news and magazine articles (see, for example, Harun, 2015; Nilüfer, 2016). Mustafa Bey, the CEO of the company, in one of his media interviews in Harun (2015:17), emphasises the idea of being a family, by stating that he sees each CorpCoT employee as a ‘family member’, belonging to his actual family, and CorpCoT as ‘one big family’.

Although CorpCoT also includes members who are not in any way related to the current owners, as stated by Ayşe (office, 11-15 years), ‘everywhere is full of relatives’, meaning that a majority of the organisational members were ‘related’, either as a family member, an extended family member or distant relatives. Indeed, the moment I entered into CorpCoT, I met people who were ‘the cousin’, ‘the nephew’, ‘the brother-in-law’, ‘the son of the aunt’ or ‘a relative’ of Mustafa Bey, the current CEO (Field Notes, 2016:5). The notion of family appears to have prevailed throughout the organisation and stretches to include its non-related employees. I witnessed many non-related employees referring to their workplace as if they are a family. For instance, among non-related employees, Muhammed (office, 6-10 years) explained the close relationship they have with one another by stating that ‘because we are

like siblings here...we see each other more than our own families'. Ayşe (office, 11-15 years) stated that it is the most important thing she likes in this organisation, saying that 'we support each other during times of stress as a family'. Moreover, I witnessed the frequent use of forms of addresses that are used among family members, referring to each other as 'bro', 'uncle', 'aunt' (Field Notes, 2016:27) depending on the closeness of their relationships. Even the founder, Tarık Bey, is sometimes referred to as 'Uncle Tarık' by some of the employees who knew him. This is particularly striking, as the otherwise general style of communication in the organisation is formal, including amongst employees (see Chapter 5 section 5.1.5).

Whilst *being a family* is highly emphasised in CorpCoT, being a member of the CorpCoT family is directly related to being treated as a member of the *family of the owners* and a feeling of pride from being treated as such. Consequently, being treated as a family member by the owners appears to have strengthened the connection between the organisation and its members as it paves the way for the possibility of *projections* taking place within the organisation. This is expressed explicitly by employees:

'I see this workplace like my own organisation. I mean CorpCoT is like my own family.' (İhsan, office, 6-10 years)

'I feel like I am a family member [of the owners]. When one of my managers got sick, I get upset, I support them in their special days. I became a part of their lives.' (Ada, office, 6-10 years)

Those qualities which are emphasised both within the organisation and also in the public eye can be interpreted as comprising an organisation's persona (Corlett and Pearson, 2003; Fawkes, 2015b). *Being a family* seems to be an important quality constituting CorpCoT's persona. As psychosocial beings, the norms of a culture that people belong to play a significant role in the construction of their identities (Jung, 1921a/[1971]). In Turkish culture in general, their familial values constitute a significant part of the identities of people (see Chapter 5 section 5.2.2). In CorpCoT, the organisational persona seems to have been highly affected by the familial values of Turkish cultural norms and hence they are naturally accepted in the *collective consciousness* of the organisation. Moreover, belonging to the owners' family and the values the family represent creates some sort of a proud feeling. Hence, together with its effect on the identity development of individuals at the cultural level, when the familial mindset is incorporated into an organisational persona, it might act as a frame of reference in the

establishment for processes in an organisation as a powerful symbol that needs further analysis (Bowles, 1989). In this regard, Tarık Bey, who was the *founder* of the company and the *father* of the current owners, is very strongly emphasised all around the organisation as the originator of this family and the organisation.

6.2 Tarık Bey as the father of the family

In almost all of his interviews with media sources, Mustafa Bey, the CEO of the company, states that all the principles implemented in the organisation come from his father, Tarık Bey (see, for example, Egemen, 2018). In Harun (2015:17) he stated the following: ‘All the things we [the owners of CorpCoT] give to our employees are because of the principles our father has taught us’. Moreover, even though the growth of the organisation started at the beginning of the 2000s, after Tarık Bey retired and handed over the business to his sons, all the economic success of the organisation is projected onto their father in the accounts given by his sons in many media sources (see, for example, Nilüfer, 2016).

Tarık Bey, his values and principles are conveyed strongly in the public image of the organisation as a part of CorpCoT’s persona. On the homepage of the website of CorpCoT, the ‘values and principles’ of the organisation are introduced, such as: ‘We are following the light of our honorary president, Tarık [his surname], since the 1970s’ (CorpCoT, 2021a; 2021b). Accordingly, the values of the organisation, described as Tarık Bey’s life principles which he ‘left as a legacy’ to his sons are ‘honesty, humility, kindness, keeping promises, making payments on time, always helping those who ask for help and always protecting the family and relatives’ (CorpCoT, 2021a).

The same principles are hung on the wall in the lobby of the Headquarters, together with Tarık Bey’s photograph, as if a special corner (almost a shrine) on his behalf was created. His principles and photos were also hung in meeting rooms, some of the managers’ rooms (Field Notes, 2016:11), and also placed on the walls of some of the buildings established under Tarık Bey’s name as social responsibility projects (CorpCoT, 2021f). According to Hasan Bey (top-management, 16-20 years), heavily investing in social responsibility projects is one of CorpCoT’s strongest aspects (see Chapter 5 section 5.1.1). This fits well with the cultural values where business activities are expected to be beneficial for the well-being of society (see Chapter 5 section 5.2.1). Among all those projects, as of 2021, there are 10 buildings that are

named after Tarık Bey: four condolence houses²⁹, a mosque, a park, a police station, an elementary school, a high school and a university dorm (CorpCoT, 2021f) that are built to serve the society in different ways.

The recognition and dissemination of Tarık Bey's principles as the core values of the organisation was also enhanced by a book about his family, life, principles and work that was commissioned by the family from an author, Şener (2010), after his death. For the purpose of the thesis, the information from the book is not used as factual information, but rather as data representing the qualities incorporated into the organisational persona as part of a crafted public image (see Chapter 4 section 4.2.2.2).

In that book, Tarık Bey's family and principles are told through stories from his life, highlighting them as vital elements of the success of CorpCoT. The book starts by describing his childhood, followed by the foundation of CorpCoT and how it became one of the biggest organisations in its primary industry in the world. At that point, the name of the organisation was not CorpCoT but *Tarık Bey and his sons*, underlining it as a family business, and it was a sole proprietorship of Tarık Bey.

The stories in the book emphasise how the family suffered through poverty when the current owners, who are amongst the wealthiest people in Turkey now, were very young and how Tarık Bey built this organisation from scratch. The town where the family was from is described in detail. The story includes the depiction of people who helped Tarık Bey on his journey, as well as the challenges he met, such as running out of money, staying hungry for days, or walking barefoot in winter while carrying products on his back and almost freezing to death to look after his family. Finally, the book explains his establishment of CorpCoT, and the economic success story of the organisation achieved by his sons through the support and encouragement of their father. Tarık Bey's contribution to his own hometown through social responsibility projects and donations, and the awards he received from the important

²⁹ Condolence houses are houses that are usually built next to mosques and used by the families of the deceased to accept the condolences offered; a tradition usually applied in the Anatolian parts of the country. In general, the villages and relatives living in them know each other closely, so when someone dies, many people visit the family of the deceased to offer their condolences. The family houses are not usually big enough to accept large numbers of people, hence it is common to use condolence houses.

institutions of Turkey for his contributions to the development of his hometown and country are also strongly emphasised.

The author of the book, Şener (2010) expresses her opinions about Tarık Bey and his family in strong terms, arguing that Tarık Bey's life was in real terms a success story that needs to be told to future generations:

‘When I evaluated the data I collected, I realised that I was faced with a person whose *extraordinary* life story was worthy of being told...This person [Tarık Bey] has come to this world with very limited resources but with the duty of accomplishing *great* successes...His life, that *sets an example*, should be delivered to every member of society, and the lessons from his life must be told to every person in any position or age.’ (Şener, 2010:17, emphasis added)³⁰

While there are members who have been working in the organisation for a long time, so they remember Tarık Bey and have stories to tell through their real-life experiences, most of the current members do not know him at all as he passed away in the mid-2000s. However, the book about his life and the stories told by other members who knew him help disseminate his story. For instance, Mehmet Bey (middle-management, 6-10 years) described his emotions about the stories told in the book as follows:

‘When I read that book, I got so *sentimental*. My commitment to this organisation has increased after I read that book. I was so *impressed* by the success story. To establish this [success] does not seem to have been easy...The lives of people back then, I mean, the experiences *our boss' father* had gone through, look, even now, when I talk about it, *I get goose bumps*. I mean I saw a very great success, I mean, you know, you go through so much suffering to achieve something...They...left their hometown, went somewhere else to work; they worked hard...*like me*, I left my hometown and came to İstanbul to work so they also left their hometown, went somewhere else, worked there, worked so hard. It was a great success story for me to read in that book.’ (emphasis added)

The words that are used by people to describe someone else can be interpreted as their own qualities they project on others (Von Franz, 1980). Mehmet Bey in the above quote appears to have related to the story as seeing similar patterns in the story of the family and Tarık Bey and with his own, hence *identifying* with the story and the heroic qualities that are projected on Tarık Bey. In the sense, this story functions to emotionally hold members of

³⁰ The book is published in Turkish and this is my translation.

CorpCoT together; the emphasised heroic qualities clearly influencing how some employees view the *CorpCoT family* and their own place in it. In the Turkish cultural context, the emotional connection of individuals with the family results in their emotional dependency on the family (see Chapter 5 section 5.2.2). It could thus be argued that with Tarık Bey's story, CorpCoT provides its members an environment where their need of belonging to such a heroic family/organisation grows. They become proud of being a member of this family with a father to be admired and having similar values of the culture, they readily identify with such a family.

Through emphasising Tarık Bey in the company's public image (persona) on CorpCoT's website, and in newspaper and magazine articles, creating a corner for him at the entrance of the Headquarters, having a book published in his name, still keeping him as the honorary president and projecting all the values, principles, accomplishments on him, the company management pays their tributes to him. Although Tarık Bey is long gone, his presence is strongly felt in the organisational life of CorpCoT, not only because of the existence of his principles in CorpCoT's processes, but also giving him an *immortal* and *superhuman* status. It would therefore be reasonable to argue that Tarık Bey's 'invisible presence' has a significant effect on the *collective consciousness* of the organisation as an important figure. From the above examples, there could be little doubt to qualify such projection as *numinous*, that grasps the members of the organisation through having an invisible power on them that is beyond their conscious will (see Chapter 3 section 3.3.5.1.1). Hence, the numinous power of Tarık Bey's invisible presence seems to have turned him from an ordinary person into an *archetypal symbol* in such an organisational context, hinting the power of archetypes-as-such coming from the collective unconscious.

A story having an orderly sequence that a collective group of people live by, experience, tell and retell, that contains images to which they give meaning and emotionally connect with and has a numinous power on them could be qualified as a *mythological story* (Neumann, 1954; Walker, 2002) (see Chapter 3 section 3.4). Being linked with creation and separation myths, the story of Tarık Bey that has been told through depicting how he had been *separated* from his hometown to *create* CorpCoT can directly be linked with the original mythology and creation myth in terms of its structural elements (Eliade, 1959; Moore, 1992). The structure of all those stories are found to be the same in mythologies all around the world no matter how diverse the archetypal images they contain are (Campbell, 1988). The numinous and emotional connection with members, the orderly sequence, and links with

creation and separation connect the story of Tarık Bey with the archetypal level of the collective unconscious. Additionally, the descriptions, patterns, roles of people, qualities they bear are interpreted as the archetypal images that are manifested at a level much closer to collective consciousness, that are affected by the cultural context of the organisation (see Chapter 3 section 3.4.1). Hence, bearing almost all of the qualities of a mythologised story in the Jungian sense, it could be argued that with Tarık Bey's story, the *mythologised story* of the CorpCoT family starts.

Campbell (2004) argues that probably the most common and the best-known mythologised story is the *hero's journey*. According to Campbell (2004), each psychological journey is a journey of transformation, and every transformation journey corresponds to the same story, which he terms the *monomyth*. He argues that in the mythologised story of the hero/heroine, their quest starts with them leaving the familiar territory in which they live. They move towards the unknown, where they face a number of trials, meet different characters on their way, develop their understandings and then return home with all the insights and realisations gained during their journey to contribute to the well-being of people at home (Campbell, 2004). In many aspects, Tarık Bey and his family's story as told by Şener (2010) strikingly resembles the hero's journey depicted by Campbell (2004), including similar patterns, descriptions and storylines that exist in the hero myth. The story of Tarık Bey, leaving his family and hometown and starting his journey to other unknown cities to earn a living, the challenges he faced during his journey, and how he came back to take care of his family is told in detail in the book. It also relates to how he helped others in his hometown through social investments he has made. In this regard, the story of Tarık Bey and his family seems to have been told as a success story with heroic dimensions that has been admired by members of CorpCoT. Tarık Bey indeed resembles the hero image in world mythologies who completes his journey by returning home and serving his community with the insights gained on his journey (Campbell, 2004).

While the journey provides the heroes and heroines to accomplish and discover new things, it also creates a shadow, in line with the principle of opposites (Jung, 1921a/[1971]). For starting their quests, they need to leave the territory they live in, hence, while they intentionally direct their consciousness on their chosen path, they give up on others. For example, they need to leave their homeland, separate from the mother, from the unconscious, from the feminine (Baring and Cashford, 1991). Tarık Bey's story also shows the choices he

made – starting his journey to earn a living for his family by going to unknown cities - and the things he gave up – being with his family, in his hometown - to proceed on his heroic journey. As a result, his choices naturally developed a *shadow* side. For that reason, for the hero or heroine to grow their consciousness and proceed with their journey towards individuation, they need to reach a level of maturity regarding *consciously understanding* the choices they make. The implications of making such choices will be analysed in the next chapter.

In general, one archetypal image is dominant in any mythologised story (Segal, 1998). In CorpCoT's mythologised story, Tarik Bey seems to be the dominant archetypal image symbolising the father of this family/organisation with his numinous power, not as Tarik Bey the person, but as Tarik Bey the archetypal symbol manifested in the collective consciousness of CorpCoT. That numinous power gives *Tarik Bey the symbol* the power to influence attitudes and behaviours collectively and unconsciously without members' conscious will but gripping them with awe-inspiring emotions. In other words, although he is long gone, Tarik Bey as a symbol and what he represents has a direct effect that is spread around the organisation. Such an effect therefore indicates the existence of unconscious processes at the collective consciousness of CorpCoT affecting its processes that will be analysed next.

6.2.1 Tarik Bey as a symbolic Earth Father

In CorpCoT, there appears to be an unquestioned belief that the company still functions based on the principles Tarik Bey established in his small family business, even though it is now a globally functioning company. Managers especially emphasised this highly in their interviews. Hasan Bey (top-management, 16-20 years) stated that 'our bosses continue the principles of Tarik Bey [in CorpCoT] and fulfil his inheritance'. Can Bey (middle-management, 16-20 years), who is neither a member of the family nor a distant relative, explained this as follows:

'Every organisation has a path to follow. Uncle Tarik had some principles, pieces of advice. We act in line with those principles...If everybody adopts them, then they become rules and they become procedures of the organisation...We have always worked according to his principles.'

Because of these principles, Mustafa Bey describes CorpCoT as a ‘people-oriented organisation’ in a newspaper article by Harun (2015:17). Exemplifying such rules or processes, Can Bey told me the following during his interview: ‘When you negotiate with someone, you are not going to re-negotiate over the negotiated price. These are the principles taught to us, we do not act against them’, emphasising the principles of ‘keeping promises’ and ‘honesty’. As an example for the principle of ‘protecting family and relatives’, Alper Bey (top-management, 26-30 years) talked about the importance of ‘relatives’ by stating that ‘if there are two groceries, I would rather prefer to buy from the one who is my relative; under equal conditions, for me, the progress of my relative is more important’. The number of close and distant relatives working in CorpCoT points to this principle.

Some of the employees also affirmed the application of Tarık Bey’s principles in organisational processes. For example, Ali (warehouse, 11-15 years) told me that ‘CorpCoT always pays its payments on time and to the fullest. Our owners are very righteous’. Here the principle of ‘making payments on time’ becomes prominent. All of these qualities are very much in line with the qualities emphasised in the Turkish business context like being trustworthy or keeping promises, which is affected by the religious context (see Chapter 5 section 5.2.1).

One of the processes that CorpCoT management heavily portrays through the company’s persona as a people-oriented organisation is valuing their employees (see, for example, Aydın, 2011). Mustafa Bey, the current CEO, explicitly stated this in one of his interviews in a business magazine by Yılmaz (2017:35): ‘The most important implication is the happiness of the employees. I always track their happiness. If your employees are happy, this means you are doing a good job.’ Company managers and employees whom I interviewed, confirmed this attitude in the organisation. Alper Bey (top-management, 26-30 years) pointed out that this is what he liked most about the company: ‘The value we give to people. I am very proud of this.’ Ada (office, 6-10 years), an employee who worked both at the wholesaler company and on the holding floor, expressed her emotions about the company’s managers:

‘They are very good people. They don’t see employees as people who make them earn more money. They invest in people. This shows that they have a conscience. In this era, few people have a conscience.’

This attitude of management was very clearly noticeable in the satisfaction of employees' financial and security needs. The majority of the employees I talked to told me that the main reason they worked at the company was that their wages are paid on time and their social rights like insurance premiums, annual leave allowances and severance pay are provided to the fullest. However, these processes do not satisfy employees' financial needs only. Some of the employees I interviewed told me that CorpCoT is the first company they worked for who pays these social rights to its employees. Because of the lack of companies which pay their employees their full social rights in the Turkish business context (see Chapter 5 section 5.2.3), a company who does pay its employees fully in exchange for their labour is welcomed with gratitude by employees and perceived as a company prioritising its employees' well-being. The employees are also provided with a company shuttle to commute between home and work and home-cooked food at the company dining hall during lunch (Field Notes, 2016:2). As a result of these provisions, most of the employees stated that the company gives them security and assurance.

Moreover, CorpCoT management is known for additional financial supports that are not within the legal responsibilities of the company. For example, Mete (warehouse, 16-20 years) recalled how the company paid him his severance pay³¹ in advance when he was buying a property years ago; Can Bey (middle-management, 16-20 years) expressed how he was supported financially when his son had a severe health problem long ago. Even Hakan Bey (former middle-management, 6-10 years), who left the company many years ago, still remembered with gratitude the benefits provided to him when he had a serious health problem and being paid for his operation. CorpCoT management also built a residency project for their employees, in the city where their main factory for product line 1 is located, the hometown of

³¹ According to Turkish Labor Law, severance pay refers to compensation that employers are required to provide employees when they are either fired or retired from the company (Turkish Labor Law, 2003). Severance pay approximately amounts to a month of gross salary for every year that the employee works in the company. For each year an employee has worked in the company, a provision is made in the company's accounts amounting approximately to a month of gross salary of each employee. In CorpCoT, some of the employees are paid their severance pay in advance before they are fired or retired (that is to say, when they are still working in CorpCoT) when they are in need of money. For example, when an employee wants to buy a flat of their own, the company helps him/her with paying their severance pay, the accumulated amount they deserved for years in the company. In return, as told by Mete (warehouse, 16-20 years) they sign a paper for the company stating that they are paid their accumulated severance pay in advance and that CorpCoT does not owe them anything.

the owners. CorpCoT built residences, and employees who had worked at the company a minimum of 5 years were provided with a flat (CorpCoT, 2021e). According to the statements of employees, Tarık Bey initiated this process. It is mentioned in nearly all of the interviews in media sources as a part of the organisational persona, as if all of the employees of the company are provided the same opportunity (see, for example, Harun, 2015; Teoman, 2014). These types of support do not only satisfy employees' financial and economic needs, but there is also an emotional connection: The need of being taken care of or feeling protected is also satisfied, similar to being taken care of by their families (see Chapter 5 section 5.2.2).

Other than being perceived as the provider for their employees, Alper Bey (top-management, 26-30 years), Hasan Bey (top-management, 16-20 years) and Can Bey (middle-management, 16-20 years) claimed that CorpCoT management has 'excellent communication' with their employees, they are easily reachable, and all of their employees can easily contact them, also pointing to the people-oriented positioning of the company.

When I asked Mete (warehouse, 16-20 years) about his relationship with managers, he was proud to say that 'I know [Mustafa Bey] in person. We ate at the same table; we drank at the same table. We clinked glasses together³²'; such an attitude being perceived as an act of blessing. Moreover, when discussing his relationship with Tarık Bey, he strongly emphasised his ability to closely relate with all members of the organisation:

'Uncle Tarık was different. When he came here [headquarters], he would not sit in the office, he would spend most of his time with us, in the warehouse, with employees, he would give us advice. We would have long chats, conversations, we drank tea, coffee together.' (emphasis added)

These narratives match well with the story of the company where all the employees are seen as close as family members (see section 6.1) with whom the management has close and responsive relationships.

In addition to those close relationships between managers and employees, the existence of equal conditions for employees was also highly emphasised. Mustafa Bey even stated in a

³² 'Clinking glasses' means drinking alcohol together over a table. It is a phrase in Turkish language used to emphasise the closeness of the relationship.

media interview (Harun, 2015:17) that equality exists not just among managers and employees, but stretches out to owners as well:

‘We do not have any discrimination between people here. Everyone is paid based on their skills, but no one is any different from a humanistic perspective. *Everyone eats the same food, including me.* The managers and employees are not given different food. Whichever hospital we [owners] are going, we send all of our employees to the same hospital. All expenses are paid by our company.’ (emphasis added)

Indeed, some employees perceive CorpCoT as a company where everyone is treated equally and has the same opportunities for everyone and every position. Ömer (office, 0-5 years), for instance, who is a distant relative to Mustafa Bey, expressed that even the children of the owners work under the same conditions as employees:

‘We unloaded trucks with the *next successor* [the son of Kemal Bey] of CorpCoT. He did not say that “I am the boss, I won’t do it” but he changed his clothes and climbed onto the truck to unload the products, his hands went dirty and all...Same with the daughter of Mustafa Bey...I know that she cleaned toilets when she was working in one of our showrooms.’ (emphasis added)

Similarly, Can Bey (middle-management, 16-20 years) also emphasised how, in the early years of CorpCoT ‘even Mustafa Bey cleaned the workplace...He himself sometimes handled the products [that are difficult to carry]’. These quotes indicate the involvement and immersion of the owners in the business and the humility principle of Tarık Bey, working under the same conditions as employees, increasing the admiration towards them. Having managers who are not related to the owners (like Hasan Bey or Can Bey) also contributes to the perception of equality in the company - meaning that anyone, irrespective of their relatedness to the owners, can be promoted. Altogether, all of these seem to generate a perception of CorpCoT emphasising unity and solidarity among its members, as all employees and managers work closely and under equal conditions - *as if they are a family*.

Human needs are complex and multi-layered; and the discussion of the above data shows that needs of employees at different layers are satisfied in CorpCoT by Tarık Bey’s principles. First of all, their economic needs - wages, insurance premiums, retirement pensions, lunch, company shuttle - are satisfied by CorpCoT. Moreover, with the creation of a familial mindset

with the company, their social needs of belonging, being taken care of is also satisfied, which is reinforced by the additional financial supports given to them – because they are members of the family, they are, of course, supported and protected. In this regard, the people-oriented qualities of the organisation are naturally projected on Tarık Bey, most probably because, being the founder of the company, they have been incorporated into the organisation by himself, described as his life principles. That can easily be seen from his *capacity to relate*, where he emphasises the well-being of other people through caring for them, listening to their problems, helping them, keeping his word and working for the well-being of his community. Consequently, with the familial mindset incorporated into the organisation, the unconscious but fundamental need of having *a numinous connection with a father* is also satisfied through Tarık Bey being the perfect fit for such a projection.

In line with the conceptual Figure 1 developed in the thesis for the structure of the individual psyche in Chapter 3 (see section 3.3), the underlying dynamics behind such a ‘people-oriented organisation with a father with people-oriented qualities’ seems to lie in the projection of archetypes-as-such onto the archetypal images that are manifested according to the social context of the organisation. The needs satisfied in CorpCoT are consciously acknowledged and reinforced by the Turkish culture at different layers. Providing those under his care is a quality with which the archetypal father is most dominantly associated (Bolen, 1989; Bowles, 1990; Neville and Dalmau, 2010). This is highly relevant in the collective cultural consciousness of Turkey: Being characterised as traditional and patriarchal (Sunar and Fişek, 2005), the father is usually perceived as, and also expected to be, the main provider for his family (see Chapter 5 section 5.2.2). Moreover, the relationship between Tarık Bey and employees can also be interpreted as resembling the relationship between a father and his children where the father cares for them by building up close relationships with them, attending to their emotional needs and problems (Bolen, 1989) and nurturing them, like the *Earth Fathers* in mythological stories (Colman and Colman, 1988). This can also be seen from the emphasis on the familial connections in the culture (see Chapter 5 section 5.2.2). In this respect, the relatedness aspect of the archetypal manifestations at the level of organisation’s collective consciousness can also be seen from the way the employees’ need of belonging, being listened to, taken care of emotionally are met. Such attitude of the organisation’s management coming from Tarık Bey’s principles seems to have responded to the fundamental needs of people at different layers in such a culture very well. In addition to feeding their economic and social needs, which can be argued to have been experienced at a much more conscious level, their

unconscious need of a numinous connection with a father is also satisfied. 'A symbol is a living thing...an expression for something that cannot be characterised in any other or better way (Jung, 1921a/[1971], para.816). Hence, in line with this characterisation of the company as a people-oriented organisation, Tarik Bey is characterised as an *Earth Father* at its top. He is the symbol for the *providing* aspect - through satisfying the financial needs - and also the *nurturing* aspect - through satisfying the need of belonging and relationship-bonding - of the father.

While such a connection increases the interdependency of members to their family/organisation because it satisfies their numinous needs of belonging to a family and being taken care of by an Earth Father, it is important to acknowledge that such an identification also creates a *shadow* side. If there is not a degree of maturity in the collective consciousness of the organisation to build up a conscious relationship with such a projection, it prevents members from individually developing their personalities, hence, in Jungian terms, prevents them from proceeding in their journey of individuation (see Chapter 3 section 3.3.5.1.1). For the numinosity to continue being nurturing and satisfying the need of being connected with the collective unconscious, and not to turn into a disruptive power that controls the individuals unconsciously, the relationship with those archetypal contents needs to be made *consciously*. The shadow side of such organisational processes will be examined in detail in Chapter 7.

Tarik Bey's story appears to have been gradually and *unconsciously mythologised* ever since his foundation of the company in Turkey, through being told and retold emphasising a familial mindset. He seems to have been the *living symbol* with its numinous power representing *the Earth Father* of the family, manifested at the collective consciousness of the organisation, reminiscent of the Great Father image at the creation mythologies (Baring and Cashford, 1991; Moore and Gillette, 1992). He is seen as a heroic father who is honest, humble, fair, caring, nurturing, providing and protecting his people; a father with people-oriented qualities, satisfying members' needs at different levels - both conscious and unconscious. They have been carried forward in the company throughout the years to such an extent that they constitute a great part of the organisation's persona and are reflected in organisational processes accordingly. With the mythologization of the family, giving Tarik Bey an immortal status, emphasising his qualities in the company's persona, Tarik Bey as the symbol of the Earth Father is kept alive throughout the years in the organisation.

In this respect, if one attends the question of Jung (1961a:171), where he asks in his autobiography ‘what is your myth? – the myth in which you do live?’, based on the data presented above, the myth CorpCoT lives by can therefore be regarded as *the mythologised family story* that has been manifested based on the characteristics of the Turkish social context. However, while Tarık Bey was the founder of the company under the Earth Father image in the mythological story of the organisation, the major success of CorpCoT came in the 2000s under the management of the current CEO, Mustafa Bey. After he took over the business from his father, he too became an important archetypal image for the CorpCoT family.

6.3 Mustafa Bey as the heir of the family

CorpCoT started turning into a large corporation only after Tarık Bey retired and stopped being actively engaged in the organisation’s business at the end of the 1990s. It is Mustafa Bey, the second son of Tarık Bey, who turned CorpCoT from a small family business into a large corporation: he is the leader of the organisation as the CEO-in-action.

According to my interviews, informal conversations and observations, Mustafa Bey is the person who made CorpCoT one of the biggest organisations in Turkey. As stated by the majority of organisational members working or having worked closely with Mustafa Bey, what turned CorpCoT from a small-sized family business into a globally operating holding organisation is the ‘vision, courage and intelligence’ of Mustafa Bey. Faruk Bey (former middle-management, 6-10 years), who worked in CorpCoT during the time the organisation had just started its expansion, expressed that ‘This [CorpCoT] is all his [Mustafa Bey’s] vision. The architecture of this success is Mustafa Bey. It is all his courage, vision and intelligence.’ and emphasised Mustafa Bey’s intelligence as one of the major factors that turned CorpCoT into an economic success. Hasan Bey (top-management, 16-20 years) also confirmed this: ‘Where does this vision [of CorpCoT] come from?...Mustafa Bey is the main factor here. And also, his courage. The ability to project the future and being able to apply this to practice.’ Mustafa Bey’s story therefore includes his creation of CorpCoT as a fully functioning company, where he took *Tarık Bey and his sons* as a small sized family business, took the necessary steps, changed its name to *CorpCoT* and turned it into a worldwide organisation.

There appears a symbiotic relationship between Mustafa Bey and the organisation as a whole. I noted this first as being reflected in the language used during some of the interviews I conducted. For instance, although the wholesaler company had its own manager, Cem Bey (middle-management, 16-20 years), most of the wholesaler company's employees referred to Mustafa Bey as their boss. During his interview, I had the following conversation with Mete (warehouse, 16-20 years):

- '- I am so satisfied with my boss here.
- *Cem Bey?*
- No. Mustafa Bey.
- *Mustafa Bey?*
- Yes, of course, our boss is Mustafa Bey.'

Moreover, when organisational members were talking about the organisation, they were simultaneously referring to Mustafa Bey, using CorpCoT and Mustafa Bey interchangeably. For example, when I asked Mehmet Bey (middle-management, 6-10 years), one of the managers in the wholesaler company, what the most important thing he liked about this organisation, he stated the following:

'I work in a strong organisation. A strong and trustworthy organisation. I work with a boss [Mustafa Bey] who is trustworthy...When I see him, I see power, this is the most important thing. I mean, I say to myself, "my boss is very strong, powerful". I am proud of him.'

Qualities of being 'strong' or 'powerful' are *projected* on Mustafa Bey and they are transformed into qualities of the organisation that can be seen from the statement of Mehmet Bey above. Therefore, from the above examples, it would be reasonable to assume that at the organisational level, understood as a collective psychosocial unit, both managers and employees associate more or less similar qualities with both Mustafa Bey and CorpCoT. Not only does such a projection happen unconsciously, but from the frequency of statements emphasising Mustafa Bey as the only person in charge throughout the whole organisation, it could be concluded that this unconscious projection is made collectively in CorpCoT.

I also realised that in his statements in media interviews, Mustafa Bey sometimes uses the subject pronouns ‘we’ and ‘I’ interchangeably³³ when he is talking about the actions of CorpCoT:

‘We [in CorpCoT] constantly track our business and the [developments in the] world. Other than this, one of the most important factors is that we keep all the profit in the holding organisation, we do not use it for our personal uses. This is why we grow fast. I implement everything after thinking them over on the global scale.’ (Yılmaz, 2017:36) (emphasis added)

Not only do members of the organisation collectively project certain qualities onto him, but also Mustafa Bey seems to have identified himself with the organisation. Jung (1928c/[1966], para.227) very clearly describes such instances where ‘many men [sic] identify themselves with their business’ as *inflation*, where the ego of the person unconsciously exaggerates the importance of that person (Sharp, 1991). Examples of members collectively substituting Mustafa Bey for the organisation, Mustafa Bey mirroring those projections and identifying himself with the organisation, and making all the main decisions in CorpCoT confirm the argument that the qualities Mustafa Bey uses in his management of CorpCoT are seen as the qualities of the organisation, representing the organisation itself. According to Mitroff (1983), from a psychodynamic lens, if an image substitutes or functions for another, it could be argued that there is a symbiotic relationship between those two objects. Hence, it could be concluded that there is a symbiotic relationship between Mustafa Bey and CorpCoT, unconsciously agreed at the collective level. At the current stage, Mustafa Bey represents the whole organisation substituting his father.

However, this transfer of the leadership position from Tarık Bey to Mustafa Bey is not only because of his eligibility, his suitable qualities or skills for the position. It is also affected by the mythologising processes in the company introduced in the previous section. In accordance with this mythological story, which is so potent in the organisation, after the retirement of Tarık Bey, the Earth Father figure of the organisation/family, there seems to have appeared a *need* for a new father figure in the organisation. Together with the effect of the Turkish social context on reinforcing the expression of such a familial projection, the time when Mustafa Bey took over the company seems to have created the perfect conditions for such a projection to have occurred. Being the son of Tarık Bey and inheriting his position, Mustafa

³³ The uses of subject pronouns ‘we’ and ‘I’ in Turkish language are similar to English.

Bey had been naturally perceived as *the heir* expected to grow the organisation, while at the same time keeping the same relationships with his people as his father. With the removal of Tarık Bey from his role as the leader of the company, Mustafa Bey appears to have replaced his father as the new father of this family.

In such a culture, where the organisation is perceived as a family, it comes as no surprise that he is referred to as ‘the father’ by members very frequently. Indeed, some of the managers and employees referred to him as ‘father’ in their interviews:

‘I love him very much...He has a fatherly image and sometimes I even call him “father”.’ (Mehmet Bey, middle-management, 6-10 years)

‘Mustafa Bey...He is very valuable to me. He is someone I love as much as my own father. I see this workplace as my own and I see him as my own father.’ (İhsan, office, 6-10 years)

Mythologised stories guide the members of a group in how they should behave (Jung, 1957c/[1977]). In this regard, according to Kradin (2009) a mythologised family story contributes to shaping the roles of the members of a family collectively. Following the same logic, in a work environment where the dominant mythologised story is a familial one, the relationships among organisational members resemble the core family roles, each bearing archetypal qualities (Aurelio, 1995; Bolen, 1989; Bowles, 1990; Moxnes, 2013).

The explanation of why both leaders’ qualities are found to be archetypal can be explained through the criteria of Moreno (1970) explained earlier (see Chapter 3 section 3.5). First of all, qualities associated with both leaders (e.g. being heroic, protective, courageous, visionary, intellectual, strong, powerful) are observed and fit many men in the position of father (Bolen, 1989). Secondly, many members in CorpCoT collectively refer to similar qualities when they talk about both Tarık Bey and Mustafa Bey, as shown with the examples above. Finally, these qualities can be seen in the folklore of different mythologies (see, for example, Bolen (1989) where she refers to the myth where Zeus is described as being protective of his family, having a visionary perspective, and being courageous and intellectual). These criteria therefore give every indication that the qualities Tarık Bey and Mustafa Bey use in their management of CorpCoT are to a great extent *archetypal*.

In line with the mythological story of the company, it is reasonable to argue that experiencing Tarık Bey as the father of the family in its early years with the Earth Father qualities, after his death, CorpCoT members extended their projections on Mustafa Bey as the most suitable carrier for such a projection. In other words, he seems to have been immediately chosen collectively by the members as the new carrier for the archetypal father image to meet their need of having the numinous experience of belonging to a family and having a father in the family/organisation. Choosing Mustafa Bey as the immediate carrier for their projection of the father image to this family/organisation, naturally, Mustafa Bey has been expected to show very similar Earth Father qualities as Tarık Bey because of his archetypal role in the organisation. When this is realised in the real-life experiences of members of the organisation, in addition to their other needs, the fundamental need of experiencing the numinosity could continue to be satisfied as in Tarık Bey's time. Through this connection, the collective consciousness is nourished and the inner world (archetypes-as-such) and the outer world (archetypal images) becomes connected. The need of the members of CorpCoT to belong to a family with a father with the Earth Father qualities is nourished, and is to continue with the son, who will take the family forward. In such a work environment, everything is expected to be aligned.

However, according to the Jungian understanding, change in the external, social and cultural context of an organisation results with a change in the manifestations of different archetypal qualities at the level of collective consciousness (see Chapter 3 section 3.3.5.1). Hence, a change in context naturally changes the organisational processes. Shifting from being a small family business to a globally functioning organisation, both the internal and external context of CorpCoT seem to have changed over the course of years. The following includes processes in CorpCoT triggered by changes in the context of the organisation.

6.3.1 Mustafa Bey as a symbolic Sky Father

Among other things, what was most noticeable about the company was that there is a strong centralised structure where Mustafa Bey manages all the companies of the holding group in every aspect in an *authoritarian* way. During the fieldwork, I heard customers and employees referring to Mustafa Bey as 'Ağa' many times (Field Notes, 2016:11) which carries an important symbolisation for CorpCoT. Traditionally *Ağa* is used as a term of respect for landowners and heads of families and villages in Turkey ("Ağa", 2021). The use of the term

has expanded to different contexts now, and in general it is used symbolically to describe men who are in positions of authority, whose word is counted as an *order* by those who are working under them or belonging to the same extended family or region. Although the landowner system has largely disappeared, especially in the western part of the country, the concept still seems to be valid in Turkish culture. Being ruled by a governing leader who shows patriarchal and authoritarian qualities also contributes to this validation (see Chapter 5 section 5.2.2). The Turkish President (who is called ‘Reis’ (‘The Chief’) by his followers - a name given to him because of his position) has gradually changed the administration of the country to a much more centralised system over the last 20 years and at the moment any decision concerning society can only be made with his approval. He usually announces these changes to the public himself via a unified television broadcast by appearing on all TV channels at the same time. In such a cultural context, seeing authoritarian figures in public, on television and in organisations as managers or leaders have become much more common in recent years. For example, there are *Ağa soap operas* shown on national TV channels with very high TV ratings, where the storyline is constructed around an extended family which is ruled by an *Ağa*, an authoritarian male figure as the head of the family and the business the family owns, but in a modernised context (see, for example, *İstanbul Gelin* (Güvenatam, 2017), *Hercai* (Akdeniz, 2019)). Hence, the use of the word *Ağa* when referring to Mustafa Bey appears to be a symbolic representation implying the way he manages the company: through the application of a personalised, centralised and authoritarian management where his commands become the rules of CorpCoT. All the data I collected point to the fact that Mustafa Bey is the person who makes all the decisions throughout the holding group, including the wholesaler company. He is seen as the ultimate ruler of this big family. For such a father, it seems like there is no limit to what he can envision doing.

Following this line of thinking, and in accordance with the criteria of Moreno (1970), while qualities associated with the archetypal father (e.g. providing certain needs of the children) appear to be dominant in managerial roles, for those in lower positions, the archetypal child qualities (e.g. being dutiful towards the father) seem to be common. In this regard, employees seem to have become symbolically the children of the CorpCoT family who are supposed to follow the orders set by the authoritarian father as *dutiful children* similar to the roles children usually bear in their families in Turkish culture (see Chapter 5 section 5.2.2). The children are expected to obey the rules established by the father and direct their lives according to what is expected from them by their families (Sunar and Fişek, 2005). This was clearly noticeable when some CorpCoT employees were ordered to go to Mustafa Bey’s

daughter's house to help her with moving the furniture during office hours (see Chapter 5 section 5.1.4), not a work-related task, but a task related to the family. Hence, as Mustafa Bey makes all the main decisions in CorpCoT under the father image, it would be reasonable to argue that other organisational members, including the managers, are expected to obey the orders given by him without questioning them. In that case, for example, Cem Bey, the manager of the wholesaler company, who acts with *archetypal father* qualities towards his employees, also acts with *archetypal child* qualities towards Mustafa Bey.

Other than being a more authoritarian father figure than his father, Faruk Bey's (former middle-management, 6-10 years) statement below suggests a different orientation in Mustafa Bey's leadership than Tarık Bey. According to him, from the start, Mustafa Bey's main ambition was always to be the best in everything he started. He stated that 'this is Mustafa Bey's philosophy' and recounted the following story from his early years in CorpCoT before the company turned into a leader in its industry:

'So, we are in a meeting with [MachineryCo]; they are like the biggest machinery producer of our products in the world...Back then [CorpCoT] is like very, very small...so this is the second meeting. [Mustafa Bey] told them "Do you remember in our first meeting I told you that I will be your biggest buyer in [the city where the production is], remember? Did I become your biggest buyer?" The guys said "Yes, you did". This time he told them that "I will be your biggest buyer in Turkey". The guys laughed at him. After 3-4 years, we met again...and he asked them "Do you remember what I told you in that meeting? Did I become your biggest buyer in Turkey?" They said "Yes". And on that day, he told them "Now I will be your biggest buyer in the world." And this time the guys said, "If you say so, we believe you". And then he became the world leader. His target is always to be "the best"; "the biggest"; "the most".'

The lengthy quote above is significant in the sense that it clearly shows the orientation of CorpCoT as determined by Mustafa Bey when he took over the company: expanding the company and aiming at being the best company (in economic terms) in its industry. A review of printed news and magazine articles between 2011 and 2019 also supports the argument that continuous growth has always been the main focus of CorpCoT during Mustafa Bey's time (see, for example, Champion in its sector, 2016; CorpCoT continues to grow, 2012; Çalışkan, 2014; Duman, 2015; Kara, 2012; Sökmen, 2016; We sell to many countries, 2013; Vega, 2017). It could thus be argued that Mustafa Bey has emphasised the *growth-oriented* qualities in the collective consciousness of the organisation through his management of the company.

This attitude of Mustafa Bey seems to be similar to the kings depicted in mythological stories who conquer unknown fields to expand their kingdoms (Bolen, 1989), with the direction towards growth (Bowles, 1990). This echoes the mythologised family stories where the son is expected to carry the torch from his father and take the kingdom forward by his vision (Bolen, 1989). In other words, managing the company in an authoritarian way, aiming at being the best in everything he does and always aiming to grow the company, Mustafa Bey shows the qualities of a *Sky Father* in world mythologies (Colman and Colman, 1988). In CorpCoT, under Mustafa Bey's management, the sky is the limit.

Indeed, having a vision and a goal-directed focus is one of the qualities highly associated with the archetypal father in organisations, underlying organisational behaviours such as centralised power, goal-directedness, result-orientedness, discipline and control (Bolen, 1989; Bowles, 1990; Höpfl, 2002; Zanetti, 2002). Therefore, in Mustafa Bey's early years of management, his qualities of vision, direction, goal-directedness and focus, which are also highly associated with the archetypal father (Jung, 1955a/[1970]) seem to have contributed to CorpCoT's success in turning into an economically successful holding company.

In this respect, one of the most apparent growth-oriented attitudes of the company was their drive to reduce costs. During the fieldwork, I heard many conversations between different people, managers, customers and employees, on always reducing costs, whether it was purchasing company expenses like a printer cartridge (Field Notes, 2016:2), making pricing bargains with suppliers (Field Notes, 2016:19; 22), price negotiations with customers (Field Notes, 2016:40; 57), or making employees redundant because of economic conditions (Field Notes, 2016:39).

Mete (warehouse, 16-20 years) told me that in the past, the sales volume of the wholesaler company was lower, but there were more people working for the company. Over time, the company grew in terms of its sales volume, but the number of employees decreased. Ela (auxiliary, 6-10 years) and Kaan (office, 6-10 years) told me that ever since the end of the 2000s, every year, during winter, there have been regular layoffs in the company. Can Bey (middle-management, 16-20 years) explained the reason behind this as follows: 'before this, there were too many people in CorpCoT, and it caused a sloppy structure within the company. Now it is more efficient'. Hence, although some employees mentioned their feeling of security because of the regular payment of their wages, they also talked about their anxieties of being

laid off by Mustafa Bey at any time, which was an indication of feeling insecure. Such an attitude where people felt constant insecurity about losing their jobs would not be expected from an organisation that defines itself as ‘people-oriented’ in its strongly emphasised persona.

During numerous conversations and interviews, I realised that the processes of CorpCoT were mostly oriented towards making sure that the customers were served with their products and always kept satisfied (Field Notes, 2016:8) which probably contributed to the company’s growth. For example, employees in the sales department were ordered to have their phones with them even during their lunch breaks in case a customer called to order products (Field Notes, 2016:6). As already discussed in Chapter 5 (section 5.1.4), because of the layoffs, there are now fewer employees working at CorpCoT and for that reason, the majority of the employees need to constantly work overtime to complete their tasks. Almost all employees in different departments reported their workload during their interviews, including the employees working in the holding floor. While some of these employees were paid for their overtime, some of them were not (Field Notes, 2016:10). Even those who were financially compensated in return for their overtime complained about the amount of work they needed to complete and not getting the appropriate amount of rest (Field Notes, 2016:12).

Alper Bey (top-management, 26-30 years), one of the managers who told me that he is proud of being a member of an organisation which highly values its employees, explicitly stated how important respecting customers is for CorpCoT in his interview: ‘If an employee is disrespectful to a customer, regardless of how good they are at their job, they will be immediately dismissed’. These processes indicate the fact that maybe valuing the happiness of the employees is not necessarily the most important factor for CorpCoT anymore, but potentially the happiness of the customers is, and therefore the profit motive is prioritised in line with the changing orientation towards growth. This is explicitly stated by Melek (office, 11-15 years) during an informal conversation: ‘Customers are more important than us [employees]’ (Field Notes, 2016:25). This type of statement therefore suggests that some processes of CorpCoT make its members experience the organisation as a company caring more about making its customers happy (growth orientation) than making its employees happy (people orientation). Compared to the statements emphasising the importance of employees’ happiness within the presentation of the organisation’s persona, this was particularly striking.

In line with these changes in the organisation's context, it seems that *the needs of the organisation* have become prioritised compared to *the needs of the employees* which do not seem to be always the same, pointing to the different and sometimes conflictual interests of different groups in the organisation. For instance, employees are asked to change their positions or promoted depending on the needs of the holding group. One of the showroom employees was moved to the sales department during the fieldwork (Field Notes, 2016:45), because, as Mehmet Bey (middle-management, 6-10 years) stated, 'the company needed him there'. During the interviews and informal conversations, the use of quotes like 'if it is required of me'; 'he had been required to move to that position'; 'if the company needs me there' show that the processes of the company were carried out based on *managerial goals*, usually in line with their orientation towards growth objectives, without asking the opinions of the employees, but expecting them to simply follow orders. However, when Ahmet (office, 6-10 years) requested to have his position changed, because he wanted to develop himself in another department, his request was denied by the management. According to him, this happened because the company management thought he was more useful to the company in his current position. This was conflictual to the statement of Alper Bey (top-management, 26-30 years) in his interview with me where he explicitly stated that everyone in CorpCoT (regardless of them being related to the family) has equal career opportunities. With the growth expectations of the company, those who would be beneficial for the organisation to reach its growth objective seem to have been repositioned within the organisational hierarchy. This shows that some social needs of employees like having a status by being promoted, being offered career opportunities, developing themselves through being repositioned - which might not be the same as what the management needs from them - are not fulfilled in general.

The above discussion of the processes in CorpCoT show a change in the persona of the company, that was triggered by the social context of the organisation. Having a different leader (a Sky Father) and hence a different orientation, being so much bigger in size, operating in a culture moving towards a much more patriarchal mindset and governed by a traditional father figure at its top, can be counted as some of the changes of the context. These changes in the organisational context seem to have resulted in addressing different needs of members within the organisation. While economic needs still seemed satisfied - wages and insurance premiums are still paid regularly - social needs such as the feeling of belonging to a family which gives them a feeling of security or having a status does not seem to have been satisfied quite in the same as before. In Mustafa Bey's management, life in CorpCoT is different than the life when

Tarik Bey was still around. It is as if the mythological story of CorpCoT changed direction and shifted in its manifestations within the organisation. These conflictual manifestations and their implications will be analysed in the next chapter.

6.4 Summary

This chapter explored the mythologising processes and archetypal images in CorpCoT. CorpCoT appears to be invested in the *mythologised story of the family* that is perpetuated throughout the organisation. In this mythological story, there appears to be two main archetypal father images affecting the organisational processes. Tarik Bey and his foundation principles seem to be the symbolic representation of archetypal father, affecting the company's processes through the Earth Father qualities that are defined as people-oriented. Having a numinous effect on its members, all such qualities are projected onto him by the members of the organisation, and by extension onto his son, the current CEO, Mustafa Bey. When Mustafa Bey took over the company, he is raised to the father status, as the heir next in line for succession, who enacts the rules and processes in this organisation. Mustafa Bey turned CorpCoT from a small family business into a globally operating organisation, yet, he does not seem to manage the company with the Earth Father qualities. Instead, Mustafa Bey resembles the Sky Father who is more growth-oriented. In Mustafa Bey's management, there are many examples in the organisation that are conflictual to the Earth Father qualities of Tarik Bey. These conflictual manifestations of the two archetypal father symbols and their implications will be analysed in the next chapter.

Chapter 7 – Caught between Earth and Sky: Deep-seated psychosocial dynamics in CorpCoT

This chapter analyses the implications of having two different father symbols in the organisation as a collective psychosocial unit. First, the effects of having two different father images in the mythological story of the organisation will be examined through elements of numinosity and projection (see section 7.1). Secondly, how organisational members deal with conflictual experiences caused by two different father symbols will be examined through the element of the organisational shadow (see section 7.2). In the final section, based on the data presented in Chapter 6 and 7, the mythological story of CorpCoT will be written (see section 7.3).

7.1 The evolution of the mythological story: Experiences of numinosity and projection

In the organisational persona, CorpCoT is portrayed as if people-oriented and growth-oriented qualities worked perfectly together in the organisational life. However, Mustafa Bey does not manage the organisation with the Earth Father qualities with a strong emphasis of people-orientation, but instead, he is closer to the symbol of a Sky Father emphasising the growth-orientation. In line with the mythologised story, the employees still expect to see and hence project the Earth Father qualities on Mustafa Bey, because of their remaining unconscious need of being in contact with such a father. On the other hand, the data in the previous chapter clearly shows that some members' experiences of Mustafa Bey are not the same as their expectation of him: What they project onto him (the Earth Father qualities) and what they get in return as counter-projection (the Sky Father qualities) do not seem to match.

However, some organisational members appear to remain strongly collectively attached to the identity of the company created by Tarik Bey and perpetuated through the company's persona, mainly because of the *numinosity* the mythological story surrounding him still has. Hence, while CorpCoT has become a globally functioning growth-oriented organisation which is a worldwide leader in its main industry, some organisational members think that it also *still* functions as a people-oriented family organisation with its original foundational processes as before.

For instance, even though I did not hear any stories from the present time about additional financial supports given to the members (Field Notes, 2016:20), I heard many stories from the past told in such a way as if they are still given by Mustafa Bey and hence CorpCoT. Mete (warehouse, 16-20 years) expressed similar sentiments in his interview:

‘Mustafa Bey helped many people...May God bless him, no one does what he does...You cannot find 4-5 businessmen in this country like Mustafa Bey who helps people like that.’

Moreover, Mehmet Bey (middle-management, 6-10 years) told me specifically that he did not have any first-hand experience of the additional support provided to him by CorpCoT. However, he perceives Mustafa Bey *always* as the father with people-oriented qualities:

‘*Everybody* loves him here...I think he is like a *father*...he owns his staff like a father, and he protects us, his staff. He *always* protects his staff. When something happens, he *immediately* says “give them whatever they want, do it right away!”... He is so supportive, motivating...This is the *impression* he leaves on me.’ (emphasis added)

With reference to close relationships, Can Bey (middle-management, 16-20 years) argued that *everyone* in CorpCoT can easily access Mustafa Bey as the ultimate ruler of the organisation at the top:

‘*Everyone* here knows that they can go up [to his floor] to see Mustafa Bey... Actually, when an employee is in need of something, they do not need to reach Mustafa Bey, Mustafa Bey *reaches* them and *asks if they need anything*.’ (emphasis added)

Hence, even though there were many noted conflictual processes in CorpCoT against the people-oriented ones, by the majority of its members, the company management is still perceived to be *always* taking care of *every* member and *always* being accessible to *everyone*. The above quotes clearly show how qualities of Mustafa Bey are *exaggeratedly* explained. In such instances where the positive qualities are projected outwardly onto images, such a projection usually ‘brings about an excessive...overvaluation and admiration of the object’ (Von Franz, 1980:4).

The intensity of projections of such qualities (an Earth Father image with people-oriented qualities) onto Mustafa Bey reveals the need to belong to a meaningful collective – to CorpCoT

family with its Earth Father qualities like providing, caring, nurturing, emotionally relating. Being a family, where the roles are clearly defined, serves one of the most foundational needs that individuals in such a culture need (see Chapter 5 section 5.2.2). It is a numinous experience for most. Such a numinosity is naturally a fundamental need coming from the employees and also has been satisfied and maintained by Tarik Bey himself and what he still symbolised. The numinous experience also serves the need of being connected with the archetypal Self, that needs to be consciously understood for individuation to occur at the individual level (Jung, 1958a/[1964]) (see Chapter 3 section 3.3.5.1.1).

The emotional attachment to, the fundamental need of and the numinous power of such an image creates an identification with the Earth Father qualities in the collective consciousness of the company that is difficult to detach from. Acknowledgment of the fact that the Sky Father qualities are now dominant and that the Earth Father qualities could not be kept intact the same as before, would shatter the people-oriented image of the organisation that is heavily invested in. It undermines the very identity of the organisation as a whole, including the individual roles members play in this mythological story.

However, when there is no image in sight that matches to the need (Mustafa Bey does not counter-project those qualities), but the need is still present, then the collective consciousness usually holds onto the projection (Von Franz, 1980). Hence, this keeps organisational members attached to the original mythological story, where the son takes over the company, and expands it while keeping the same people-oriented qualities of the company as before. In other words, CorpCoT's organisational persona seems to have been fixated onto the people-oriented qualities of Tarik Bey. That is why even though Mustafa Bey actually proves to show less of such qualities of the archetypal father, he is still perceived as such a father by the majority of the organisational members, because that is what they unconsciously need and seek. It could thus be argued that such a projection is helpful for the organisation: It strongly protects the idea that CorpCoT is a family with an Earth Father who is providing, nurturing, caring, closely and emotionally relating and treating all of them fairly.

Because of the numinous quality of the projections they make onto certain images, people might mistake what they project for what they really experience (Von Franz, 1980), even if what they experience is not the same as what they project. Indeed, some of the real-life experiences of members of CorpCoT are *in conflict* with the previously experienced, the

currently crafted, still expected experience of the organisation. As it follows, the original mythological story and what it brings - a unified family with an Earth Father - seems to be unfolding and does not match the real-life experiences in CorpCoT anymore. The following explores those real-life experiences of members which are conflictual to the projections explained above.

One of the noticeable conflictual processes was about the additional support provided to employees, that has been mentioned almost in all of the media sources about the company (see, for example, Harun, 2015; Teoman, 2014). For instance, the residency project that had been established during the time of Tarık Bey in his hometown was beneficial only to employees in the city where the production line 1 operates and had not been expanded to other employees. Davut (warehouse, 6-10 years) stated in his interview that, although many people in the company who asked for their severance pay were paid it, he had been declined by different managers, without being given any reason, even though according to his statement he was really in need of help. Hence, CorpCoT management appears to have demonstrated different attitudes for different groups of employees. According to Faruk Bey (former middle-management, 6-10 years), only those who always obey the rules are given such help, like a Sky Father who favours only his children who behave according to his wishes (Bolen, 1989); this attitude is conflictual to equal conditions for everybody emphasised in the organisational persona:

‘You know whom [Mustafa Bey] appreciates? Those people who try to do whatever he says, who do not criticise him, who do not comment on his ideas, who do not object to him, who show full obedience; he treats those who show full obedience differently.’ (Faruk Bey, former middle-management, 6-10 years)

Moreover, contrary to what has been expressed by some of the managers and employees discussed in the previous chapter, according to some other employees, the relationships between managers and employees were more task-oriented, and some of them complained of a lack of *emotional connection*. Davut (warehouse, 6-10 years) expressed his sentiments as follows:

‘When we have problems, we cannot communicate with anybody...Here...you will not ask anything from anybody. As an employee, you will not ask anything from upstairs...This manager [Cem Bey] does nothing for the employees. He is only like “you will work for me, you will be paid your monthly wage, and you will not bring any problems to my table...if you have a personal family problem, you will not bring it to me”...He does not need to solve it you know...but he

could at least pretend that he is willing to solve my problem, this way he could motivate me maybe.'

Melek (office, 11-15 years), an employee of the wholesaler company, said that 'workers like me are not the kind of people who could go up and talk to those in higher positions like Mustafa Bey, or even Alper Bey. I maybe saw Alper Bey or Hasan Bey just a few times'. She added: 'Upstairs [the management floor] is like a closed book' emphasising the distance of the management. This quote is the exact opposite of the statement that Hasan Bey (top-management, 16-20 years) used in his interview with me: 'We are not a closed book; we are not unreachable'. Kaan (office, 6-10 years) told me during his interview that he had only seen Mustafa Bey three times during the eight years he worked in CorpCoT, when he came down to the warehouse. Adem (office, 6-10 years) noted that he has never heard Mustafa Bey's voice, not even on the phone. Instead of being a close and responsive one like Tarik Bey, the relationship between managers and employees are experienced as distant, both physically and emotionally. The archetypal father images – those in the managerial positions - who once had a close relationship with his children, are experienced as distant fathers now.

The experiences shown in this section suggest that, while the organisation has been continuously growing in recent years, its members did not, or could not, maintain the people-oriented family as before. As rather disappointedly expressed by Faruk Bey (former middle-management, 6-10 years) 'those principles on the wall, stayed on the wall', meaning that they stopped being incorporated into the current organisational processes. They are evidently conflictual with the persona of the organisation and the mythological story that has been told. These experiences show that the fundamental need of a numinous connection with the collective unconscious is not satisfied at CorpCoT as it used to be. The father living in the Sky is usually not connected with the Earth, but ungrounded and uprooted (Bolen, 1989). The reminiscing of some members where they referred to as 'Uncle Tarik was different'; 'Oh, I wish I worked here during the time of Tarik Bey' indicates the longing for those older days where the processes in CorpCoT, which are different from CorpCoT today, fulfilled their needs from different aspects. Hence, these statements are clearly complaints for the lack of a father image – an Earth Father who has a people-oriented attitude towards his employees like Tarik Bey used to have.

7.2 Dealing (poorly) with the shadow: Being stuck between Earth and Sky

The above section clearly articulated that because of the presence of the numinous need to connect with an Earth Father, there is an expectation from Mustafa Bey to show such qualities. For that reason, what is experienced as conflictual to the projection is dealt with through resistance by some members. This leads to the use of organisational defence mechanisms to deal with the undesirable and unsuitable experiences - the shadow qualities – to keep them away from the collective consciousness of the organisation (see Chapter 3 section 3.3.4). This way, the perception of the organisation - always growing, but at the same time still protecting and nurturing, close and fair towards its employees - is kept intact in line with the original mythological story.

I recognised this first in the perception of the organisation for the managers. In line with their symbiotic relationship with the organisation in their archetypal managerial roles (see Chapter 6 section 6.3.1), managers seem to have held onto their own projections as archetypal father images bringing both growth and people-orientedness to the organisation. This was one of the first things that attracted my attention in Mustafa Bey's publicly available statements, as mentioned before, where he used statements showing his *identification* with the company (see Chapter 6 section 6.3). Such an attitude results in an inflation of management, a term used by Jung (1928c/[1966], para.227) for 'many men [sic] identify themselves with their business'. Hence, when they encounter any process that does not fit such a managerial persona, they use organisational defence mechanisms.

In this regard, for instance, while many employees recognised the apparent quality problem with regard to product line 2, they noted that their communication efforts with management on quality control problems were *ignored*. Muhammed (office, 6-10 years) told me of top-management's reaction to such problems as follows:

'When we take [a quality] problem to our general manager [Cem Bey], he tells us: "It is our product. *Do not see the flaws in our product*"...there is no effort in developing the products. They are *negligent* in that, so they say... "take it or leave it"...If they cared about our feedback, the second run or the third run of products delivered would be improved, right? No, they are all delivered the same.' (emphasis added)

Indeed, according to Deniz Bey (middle-management, 0-5 years), while the average industry complaint rate for product line 2 is around 5%, the complaint rate of CorpCoT's products is around 40-45%, which is far higher than the industry average. However, apparently, there is not any improvement of product quality. As expressed by Ahmet (office, 6-10 years), Davut (warehouse, 6-10 years), Muhammed (office, 6-10 years) and Abdullah (office, 11-15 years), the management has a 'take it or leave it' policy, meaning that they are not doing much to change the conditions in the company but expect employees to accept them, or leave.

Moreover, according to the accounts of employees, when a conflictual situation occurs in the company that is against managerial expectations, Mustafa Bey shouts at his top and senior managers. For example, when an employee makes a mistake, this would be seen as conflictual with growth objectives. Mainly because I spent quite a long time in the wholesaler company, I witnessed similar behaviour in Cem Bey (middle-management, 16-20 years), the general manager of the wholesaler company, where he shouted at the employees very frequently, almost on a daily basis (Field Notes, 2016:19). According to Melek's quote, when Mustafa Bey shouts at his senior managers like Cem Bey, those managers *repress* their ideas in front of Mustafa Bey, as the wholesaler employees do so in front of Cem Bey when being shouted at, implying the archetypal quality behind such behaviours (see Chapter 6 section 6.3.1). This was evident in the quote of Melek (office, 11-15 years) where she explains the reason for Cem Bey's behaviour as follows: 'Mustafa Bey shouts at Cem Bey for things going wrong, and then Cem Bey comes here and shouts at us saying "why do you make these things wrong?".' In such cases, through shouting, scolding and reproaching, those who are in the higher positions in the company's hierarchy seem to have displaced the intensity of the anxiety they feel through directing it at those who are in the lower positions. Just like the mythological story, they are seen as children who do not behave in the way the father requires. Hence, identifying the company's persona with 'being the best' company and achieving constant growth, the symbiotic relationship between management and the organisation indicates the inflation of management where they also identify themselves with similar qualities: As a result, the production problems, instead of being acknowledged (which would be conflictual to 'being the best') are disregarded, employees are blamed for making mistakes (which would prevent the company from achieving growth) and punished through being shouted at and scolded.

Moreover, the phrase 'our product' in Muhammed's quote above also evidently shows the still existing emotional attachment to the company story as a unified family and its values,

together with its employees. Although there is substantial evidence suggesting that the numinous experience of the archetypal father qualities is diminishing, it is still there, but in another form, through different qualities. In this regard, now, Mustafa Bey as the symbol seems to have numinous power in the organisation as the father image: Maybe not as similar to the Earth Fathers like Tarik Bey, but similar to the Sky Fathers in mythological stories who build up a distant relationship with their children, who punishes them when they do wrong, who favours some of them over others (Bolen, 1989; Davidson and Davidson, 1964). Especially in cultures that reward emotional distance, such an attitude is one of the most widespread patterns in world mythologies, where the father figures live in the heavens, on mountaintops, or in the sky; thus, they rule from above and from a distance (Bolen, 1989; Davidson and Davidson, 1964). In such a cultural context, it is acceptable for a father to scold or reproach his children who do not follow the orders or make mistakes. Such a father can shout at his children, even beat them up, and in the case of a CEO, scold or fire them like the thunderbolt of Zeus in the mythological story, that is the symbol for his punitive power (Bolen, 1989). Hence, some of the manifested qualities of the father are changed, but they are still archetypal father qualities, which allow the mystery and the numinosity to be maintained, and in turn to continue to serve some of the needs of some of the employees - the need for a father who is still admired to some extent. These defence mechanisms of ignoring production mistakes, keeping their distance from employees seem to be functional to still keep the numinosity of the archetypal qualities intact, which help some needs of employees to be satisfied in such an organisational setting, leading them to still effectively work for the organisation.

In return, when employee needs such as feeling valued are not fulfilled in the organisational environment, instead of responding to managers, employees seem to have played along their role of dutiful children who obey the father (see Chapter 6 section 6.3.1), a pattern set out by the mythologised story unfolding here. A child standing up to the father who knows it all does not fit the image of a dutiful child (Bolen, 1989) under such a reinforced traditional familial context. Moreover, the current economic conditions in the country are not strong, so most of them need a job in that competitive job market as expressed by Ayşe (office, 11-15 years); so, she noted: 'For that reason, we bottle it up'. Similarly, when Ahmet's (office, 6-10 years) request to change his position for his career was declined years ago, he told me that he could not leave the company, but instead accepted the conditions provided to him. While this data shows the dissatisfaction from several employees, unlike that which is expressed in

the persona, those who need or prefer to stay in the company have seemingly little choice but to manage the anxiety they feel through repressing their emotions and thoughts.

Both conscious and unconscious dynamics are at play here, affecting these reciprocal organisational roles: Managerial behaviours (the manifestation of the archetypal father image) of punishing, shouting and scolding, and the employee behaviours (the manifestation of the archetypal child image) of being dutiful and obedient remain acceptable because of the mythologised family story of the organisation, which has an *unconscious* and numinous effect on members. On the other hand, the manifestations of such archetypal images are affected by the familial values prevailing in the cultural and the economic context of the company (see Chapter 5 section 5.2), which are recognised at a much more *conscious* and pragmatic level. Hence, conscious and unconscious dynamics build upon and reinforce one another for such a unique manifestation to occur in such a unique organisation.

In CorpCoT, members show different degrees of awareness of these shadow qualities of the organisation appearing as conflictual situations. According to my observations, mainly long serving employees and almost all of the managers were still under the influence of the numinous power transferred from Tarik Bey (Field Notes, 2016:58). However, those employees might have been told by the management to present such a picture of the company to me (see Chapter 4.2.5). Similarly, in my interviews, managers revealed no signs of realisation that some of the Earth Father processes are no longer available at CorpCoT. Hence, they do not seem to be ready to recognise the discrepancy and still perceive CorpCoT as having both the Earth and the Sky Father qualities effectively working together; yet, this might still be because of the persona they wanted to craft when being interviewed. However, in line with Jung's (1958a/[1964]) distinction between *knowing* and *understanding*, management might *know* that such problems exist in the organisation, yet they do not seem to have an approach that would lead them to *consciously understand* the choices they made, that seem to have caused such problems which can only be achieved with acknowledgment (Segal, 1997).

On the other hand, some members already started to recognise that Mustafa Bey is not the perfect fit for the Earth Father with people-oriented qualities in the same way as Tarik Bey was. Many organisational members at lower positions in the company hierarchy expressed their discomfort and the conflictual processes which were similar to the symptoms I also caught in the organisation. This was mostly and explicitly stated by the new recruits and non-related

members. They were much more aware of the problems as a result of not having their needs met. Hence, they might not be as receptive to the numinous effect of the original mythologised story as longer-serving employees.

When defence mechanisms are habitually used in a collective, this process of keeping certain qualities away from the consciousness, over time, grows the shadow (Jung, 1957a/[1969]). When shadow qualities accumulate in the unconscious for a long time, this would then require a balancing act through autonomous compensatory - and usually disruptive and dysfunctional - reactions (Jung, 1928c/[1966]). The frequency of experiences that are conflictual to the persona - that people-oriented qualities are not the same as before - indicates that those shadow qualities are not kept in the unconscious anymore but automatically manifest at the level of CorpCoT's collective consciousness.

The lengthy quote from Faruk Bey (former middle-management, 6-10 years) below is a clear example of how the shadow qualities are manifested in the collective consciousness of the organisation, illustrating the compensatory act of unconscious autonomous manifestations. He recounts the following story when Mustafa Bey suddenly changed the sales structure after CorpCoT became a strong company in its industry:

'One day [Mustafa Bey] came and said: we are changing our wholesaling system...He said "I am removing the regional wholesaling system. Everyone can sell everywhere, no regional protection of wholesalers". That is, we are *not protecting* our wholesalers anymore. But this is the structure we have built in the last 10 years. And over a night, he is *tearing it down*. I told [the wholesaler customer] that "no one is going to sell in your region, I am *protecting* you". And Mustafa Bey comes and *destroys* all of this. And all the reputation I have, all the impact we have created on those people, I mean [the wholesaler] had made...investments because of *trusting our words* and our words are the representative of the company. So [the wholesaler] believed in those words, invested that much capital in this business and one day you go and say "someone else can also sell in your region". Could this be possible? This was a system that I neither knew nor believed in... *The story has changed direction from the one we knew of and believed in and turned into a war that we did not know the order of*. It changed from the war of a regular army to guerrilla warfare.' (emphasis added)

Moreover, while layoffs could be understandable due to the economic conditions of the country, Kaan (office, 6-10 years) told me that once Mustafa Bey suddenly *fired* 10 people at once without giving any reason. Faruk Bey (former middle-management, 6-10 years) also told me a story that at one point, Mustafa Bey called back an employee, who had already got on

their work shuttle at the end of a workday, *fired* that person, told them not to come to the workplace the next day and then sent them home. The company management recently *banned* wholesaler employees from leaving the Headquarters during lunch hours, after a customer complaint about not being served during lunch time (Field Notes, 2016:33). Employees of the wholesaler company like Ayşe, Melek, Ahmet, who had daily interactions with Cem Bey, repeatedly talked about the anxiety they felt because of being scorned by him every day. He even used swearwords against employees on some occasions while I was present (Field Notes, 2016:18). The distance between managers and employees also seems to have been gradually increasing from clinking glasses together to protecting Mustafa Bey's office floor like a castle with a fingerprint scanning system and not only forbidding all employees from entering into, but even the lifts of the building from stopping on his floor (see Chapter 5 section 5.1.3).

The above examples can clearly be interpreted as the qualities of a father whose accumulated shadow qualities now autonomously manifest at the level of collective consciousness and are felt as the opposite qualities of the image of the father consciously held by most. They are referred to as the shadow side of the father (Bolen, 1989; Moore and Gillette, 1990), because their manifestations in the consciousness happen as a result of being left in the shadow for so long (Jung, 1928c/[1966]). Instead of being a company that is protecting and nurturing those under its care, CorpCoT starts to be perceived as a company which is not protecting those who it promised to protect, causing a major conflict in the identity of the company, almost as a pathological condition like a split-identity. In other words, the organisation's management, mainly Mustafa Bey, seems to have been stuck between the Earth and the Sky Father qualities: As a result, the management is less able to cope well with the discrepancy and therefore a pathological split develops in response.

The autonomous manifestations of the shadow processes are reflected by the intensity of the use of defence mechanisms. However, as shown here, some defence mechanisms contributed to the anxiety levels of organisational members. While some of the defence mechanisms might have helped with keeping some of the conflicting situations away from the collective consciousness and become useful, with the changes in the organisational context, they do not seem to be functional anymore. On the contrary, instead of decreasing the intensity of conflicts and anxieties, some defence mechanisms bring further disruptive conflicts and consequent anxieties, they are dysfunctional for CorpCoT at the moment. Based on my observations and conversations, the anxiety organisational members felt in response to working

in such an environment was quite high, not only among the wholesaler company's employees who are scolded on a daily basis, but also for the holding floor employees (Field Notes, 2016:19). Employees confirmed this: Ayşe (office, 11-15 years) told me that 'working here is very stressful'. Similarly, according to Ada (office, 6-10 years) 'working conditions here are tough'. Likewise, Cem Bey's pattern of behaviour shows that he displaced the anxiety he felt on his employees, raising his voice even for the slightest actions that did not comply with his requests (Field Notes, 2016:10; 12; 13; 18; 33; 34; 42). Hence, this shows that the environment in CorpCoT has been very stressful both for managers and employees. In other words, even if defence mechanisms can decrease the intensity of the anxieties of some of the members temporarily, concurrently, they increase the anxieties of other members.

After the fieldwork was completed, I obtained information from some of the participants of the research that CorpCoT closed down their production line 2, because they could not be successful in that market. Ignoring the production problems has likely led the company to the point that these problems could not be disregarded anymore, and resulted in closing down part of the company, which probably negatively affected their growth orientation. Moreover, according to my informal communication with some of the participants of the research, in 2017, there have been more layoffs in the organisation and some of the organisational members that took part in this research no longer work for the company³⁴ and the company closed down its wholesaler section. Faruk Bey (former middle-management, 6-10 years) and Hakan Bey (former middle-management, 6-10 years) explicitly told me that the reason they left the company was the change in Mustafa Bey's managerial style. These are the dysfunctional effects of not consciously understanding the conflictual situations, keeping them in the shadow until they autonomously and negatively affect the conscious attitude. At the moment, the disjunction between expectations and real experiences seems to have been growing. Moreover, the way some members described their experiences point to the fact that such a discrepancy has increasingly become disturbing. This shows that the corporate image that has been built for many years already has started to crack, because the real-life experiences do not match the projections made onto Mustafa Bey, other managers and the organisation as they used to match.

However, at present, organisational conflictual processes are pushed even more into the organisational shadow. The reason behind this seems to lie in the development of collective

³⁴ I could not find the exact number of employees who had been laid off.

consciousness – it does not seem to have reached a state of maturity – mainly by the management who influence most of the processes in the organisation – sufficient to acknowledge that the organisation has shifted in its people-oriented processes from the times of Tarık Bey. Most of the managers appear to still be under the unconscious, numinous effect of the mythological story of the organisation that has unconsciously emerged over the years. For that reason, the organisation seems to have been stuck in its development of its collective consciousness.

Jung (1921a/[1971]) argues that the need to withdraw projections starts when there is an obvious discordance between what is expected or imagined to be true and what is really experienced. Mustafa Bey as the symbol does not meet the people-oriented qualities of the father archetype-as-such who is nurturing and protecting, close and fair. He does not provide the hook for projection anymore. In other words, in such an organisational context, the same defence mechanisms used before do not seem to be working anymore. For that reason, the need to withdraw the projections from Mustafa Bey seem to have arisen. In other words, the shift in the mythological story which has already started at the unconscious level (by the autonomous manifestations) also seems to have started to be acknowledged at the level of consciousness with consciously withdrawing projections from Mustafa Bey. However, the numinous needs remain among the organisational members and the psychological energy that sustains the projection needs to be redirected somewhere else. The data suggest that, so far, the organisation does not show much readiness for that to happen consciously and constructively.

7.3 The mythological story of CorpCoT

As a conclusion, therefore, based on the data presented in Chapter 6 and 7, the mythological story of CorpCoT can be written as follows:

Once upon a time, there was a father in a faraway land who decided to establish a kingdom to take care of his people. The kingdom was very small, but its people were very happy, because they always felt that all of their needs were taken care of by their king. The King had a son, who had the vision to take the kingdom forward. When the Father King became too old to rule the kingdom, he left his kingdom to his heir, his son, the Son King. For a while, the Father King still continued watching and advising his son in ruling the kingdom. The son was really grateful for his

father too, and with the ambition of carrying his legacy and his name, he managed to turn the small kingdom into an empire. One day, the Father King died. People in the kingdom cried out after him for forever and a day, they looked at his photos, they named buildings after him, they spoke of his name every day to keep his legacy alive. During those times, the empire continued growing.

However, after a while, some people realised that things had started to change in the kingdom. Yes, the empire was growing, many battles had been won, many lands had been conquered, but when they cried for help, it was not given. While their empire had become one of the largest the world has ever seen, the happiness they once had, was gone. However, because of the legacy of the Father King, who announced his son as the new king who will take the kingdom forward, people still expected the Son King to be protective, caring, nurturing and close like the Father King and they still believed him to be, even if what they experienced was pointing to the opposite.

As days passed, the kind of life people expected to live and the kind of life they actually lived grew more and more apart. While they still expected to be protected and nurtured, treated equally and be close to their King, what they got was an increasingly punishing, unfair and distant king. They wholeheartedly reminisced the old days when they felt they were being taken care of and nurtured by the Father King... Some of them gradually realised that the Son King would not be the same as the Father King and that things were different now... The good old days of the past would stay in the past.

7.4 Summary

In this chapter, the implications of having two archetypal father symbols in the organisation are analysed. Even though the Earth Father qualities are projected onto Mustafa Bey when he took over the management of the company, the projection did not seem to hold in the long run because Mustafa Bey counter-projects the qualities of the Sky Father. However, the numinous power of the mythologised story and the expectation (need) of such a father has remained strong. For that reason, the experiences that threaten that image of the company are habitually kept away from organisational life into the organisational shadow through the use

of organisational defence mechanisms, which results in disruptive autonomous manifestations from the unconscious leading to dysfunctional processes. Even though some members seem to be aware of the conflictual experiences within the organisation, the organisation does not seem to provide an environment for the acknowledgement of the shadow. The next chapter will critically discuss the implications of these findings.

Chapter 8 - Discussion

The aim of this thesis is exploring the psychosocial processes of an organisation using the Jungian concept of archetypes. In this regard, Chapter 6 and 7 analysed that what has been *expected (and told)* and what is *experienced* by members are usually in conflict with one another in the case organisation. What is more, this discrepancy has been diverging gradually. The aim of this chapter is to discuss these research findings in light of the literature and the insights gained as a result of this research. Accordingly, first how a Jungian understanding of unconscious dynamics in an organisation through the concept of archetypes contributes to psychodynamic approaches to organisations will be examined (see section 8.1). Secondly, the implications of the dominantly manifested archetypal qualities in the organisation will be discussed (see section 8.2). Finally, a potential ending to the mythological story of the organisation is presented that can be re-written through a consideration of a conscious understanding of its unconscious dynamics (see section 8.3).

8.1 Unconscious dynamics: Functionality, dysfunctionality and development

As discussed in Chapter 2, the studies in the psychodynamic approaches to organisations tend to see the effects of unconscious dynamics as leading to conflicts and anxieties in organisations. Some aspects of conflicts are seen as affecting organisational goals positively (see, for example, Krantz, 2001; Stein, 2013). On the other hand, some other aspects are seen as leading to dysfunctionalities in different organisational settings (see, for example, Argyris, 1990; Baum, 1987; Diamond, 1985; Krantz, 2010). In such cases, some scholars in the field tend to suggest interventions to organisational processes to direct organisations back to their healthy functioning, with greater or lesser success (see, for example, Baum, 1987; Bion, 1961; Diamond, 1993; Hirschhorn, 1988; Jaques, 1955; Menzies Lyth, 1960; Obholzer, 1999). In this regard, a healthy functioning organisation is usually assumed to be successful in economic terms. The expectations of managerial groups in organisations are usually oriented towards economic success, and hence, interventions are usually positioned to work with conflictual situations to decrease the intensity of the anxieties they might lead to.

The findings of this research show that organisations cannot always go back to their healthy functioning when conflictual situations are worked with through defence mechanisms.

It is clear from the data that members in CorpCoT have different goals whether they are owners, managers or employees. Furthermore, individual goals are multi-layered, including satisfying psychodynamic needs. For that reason, understood as a psychosocial unit, for an organisation to be balanced and healthy in Jungian terms, opportunities for the different needs of different organisational members to find expression in organisational life need to be provided. For that reason, the scholars adopting a Jungian archetypal approach are more likely to position their interventions in such a way to satisfy different multi-layered interests of organisational members, including their need of being connected with the archetypal level of the unconscious.

Rather than seeing those different interests, organisational objectives and any conflicting situations as fixed and separate orientations, the Jungian archetypal perspective offers to see them as a dynamic relationship in a continual process, as a dance of opposites. According to this lens, in addition to looking at conflicts, anxieties and defence mechanisms from the perspective of whether they are functional or dysfunctional, the Jungian approach also provides building a *conscious understanding* to see their causes, that lie in the unconscious. Out of the dance comes a more mature level of conscious understanding, incorporating the complex, dynamic and conflictual nature of organisational processes.

It is important to state once again that this research does not aim to find solutions to conflictual experiences in organisations so that organisations can return to their healthy functioning in economic terms. Conflicts are not seen as needing to be worked with through defence mechanisms, but to be worked through deeper levels of unconscious. In other words, they are seen as symptoms implying that something is going on beneath the surface, at a much deeper level in the unconscious, that needs attention and conscious understanding (Bowles, 1990). From this perspective, conflictual situations and the unconscious contents that give rise to them can be used as *learning opportunities* that would provide organisations to develop and grow. Jung (1952c/[1968], para.259) not only accepts the normality of conflicts in one's psyche, but he explicitly states that 'the way to [development] begins with conflict'. In other words, having a conscious understanding of the conflicting situations without using defence mechanisms is the only way to achieve a more mature level of collective consciousness of the organisation and this provides organisational development (Laloux, 2014). Otherwise, organisations 'cannot move into the next stage of growth' (Baring and Cashford, 1991:668) that would allow them to reach higher stages of consciousness and development.

However, in that case, growth might no longer be understood as *expanding* an organisation's territories and reaching economic success, but maybe growing towards the well-being of the many interconnected parties that are either directly or indirectly affected by the activities of the organisation (Bowles, 1997; Laloux, 2014) such as customers, employees, competitors, and society at large. Hence, recognising that those many connected parties have complex and multi-layered needs is necessary. Particularly, understanding that some of those fundamental needs are directly related with being connected with the collective unconscious, the sacred, the numinosity that could enrich organisational lives. Otherwise, as clearly seen in the case of CorpCoT, conflicting situations might cause disruptive consequences for organisations if they are not consciously understood. At the moment, instead of developing, CorpCoT seems to have been stuck in its development as the examples show.

8.2 One big happy family?

All the data analysed above suggest that Mustafa Bey is an archetypal father image mainly bearing Sky Father qualities like Zeus in the Greek myth, emphasising centralised and personalised power, protective of his employees from an emotional and physical distance, favouring some of his children (e.g. his relatives working at CorpCoT) over others (e.g. who are not his relatives). Bolen (1989:295) defines Zeus in the myth as 'a distant father who approved of some of his many children, rejected others, and was often protective of them from afar'. This is almost an exact description of how CorpCoT appears to be managed under Mustafa Bey's management.

Under such a management, employees' needs are not satisfied fully at CorpCoT. Instead, members are expected to act like dutiful children and follow their leader, under the Sky Father image, instead of following their own needs or being spontaneous. Hence, it seems that 'individuality is discouraged for they are perceived as disruptive to the overall efficiency of the system' (Rozuel, 2016b:12) which is established through the centralised power of Mustafa Bey, imposed to control the behaviours of others for the aim of achieving growth. According to the traditional view of management, when growth becomes the main strategy for an organisation, those in managerial roles expect to achieve their growth objectives efficiently by focusing on the effective use of human resources (Von Kimakowitz et al., 2010). Hence, employees, instead of being seen as individuals respected in their totality, are seen as a means to achieving such

ends (Laloux, 2014). Structured this way, it is usually the financial needs of employees that are fulfilled in organisations, but not others (Bowles, 1989).

As examined in Chapter 6 and 7, human needs are multi-layered and other than economic needs that most work organisations tend to focus on satisfying, there are also social needs of people that are waiting to be satisfied. Even more, at the unconscious level, there is the need of *connecting with the numinosity*. In CorpCoT, the one-sided focus on growth under Mustafa Bey's management seemed to have caused the loss of satisfaction of certain needs, like the satisfaction of connection with numinosity. While there is almost no doubt that CorpCoT management *provides* its members with their financial needs by always paying their wages on time, at the moment the organisation does not seem to *nurture* fully its employees' numinosity need, not anymore.

Embracing the multi-layered needs of the members therefore starts with appreciating the totality of their being by seeing them as 'people', instead of turning them into instruments as 'employees' (Laloux, 2014:147; Von Kimakowitz et al., 2010). Such an organisation's management would be concerned not only with organisational objectives, but also the satisfaction of the other needs of their members (e.g. the need of being connected with the spiritual and the numinous, the need to develop as a person) which can also be understood as a 'humanistic view of management', that focuses on 'organisational practices that protect human dignity and promote human well-being' (Kostera and Pirson, 2017:1). According to humanistic management, employee needs are holistic and therefore they should be addressed as such. Approaching them holistically are not only important because they allow members to develop psychologically, but for a much more balanced organisational life. In this perspective, organisations are seen as places that do not only meet the financial needs of their members, but also other important needs like numinous needs, even though they cannot be controlled as such. In this respect, for CorpCoT's members, it is important to satisfy the fundamental need of an Earth Father, which is important in that culture.

Brought by a humanistic view of management, such an attitude of management towards members of an organisation is directly related with what Jungian organisational scholars (see, for example, Bowles, 1993a; 1993b; Rozuel, 2016b; Zanetti, 2002) call the aspect of the *archetypal feminine* in organisations. For instance, by studying mythological processes, gods and goddesses from Greek mythology in organisations, Bowles (1993a; 1993b) discusses the

absence of some qualities in organisations associated with the archetypal feminine. Jung (1955a/[1970], para.224) defines the archetypal feminine as ‘the capacity to relate’. It includes all aspects of the feminine that have the potential of manifesting at the conscious level as basic patterns of behaviour and social processes (Neumann, 1963; Stein, 1973; Zanetti, 2002). More specifically, love, empathy, natural beauty, sensitivity, nurturing, nourishing, relationship-bonding (Bolen, 1984/[2004]; Bowles, 1993a; 1993b; Samuels, 1985; Zanetti, 2002) are listed as some of the important qualities associated with the archetypal feminine which can be experienced at different levels like ‘biological, sexual, social, aesthetic’ (Bowles, 1993b:1273).

Based on the discussions in Chapter 6 and 7, it would be reasonable to argue that CorpCoT was a company where at some point, some of the qualities associated with the archetypal feminine were dominant through the *Earth Father* qualities of Tarik Bey - albeit in a still patriarchal framework. While his small family business was not built with the intention of growing it into a multinational organisation, it still seems to be prosperous enough to have been established to financially take care of his family and even provide help for his community. However, even though Turkey is a patriarchal society in which there is a traditional hierarchical order in family roles, relatedness is an important aspect of the family and society where people rely on their families when they have difficulties, and familial relationships are always seen as an important part of social life (see Chapter 5 section 5.2.2). In this regard, above everything, by highly emphasising ‘being a family’, CorpCoT could fulfil its members’ need of *relatedness* by providing them ‘a family they can relate to’. Bowles (1993b) argues that when relatedness aspect is incorporated in organisations, it allows seeing the *work life* as an integral life experience, instead of being separated from the rest of human experience (that is usually referred to as *private life*) because it is conflictual. Hence relationships would not only be task oriented but seen as an integral part of the human experience understood in its totality.

The principles and processes implemented by Tarik Bey when establishing the company emphasised being kind to one another, keeping the given promises, protecting the family and relatives, having close relationships with the employees, helping those in need, contributing to the society at large with social responsibility projects. There can be little doubt that these processes are highly associated with the *Earth Father* qualities, incorporating both the archetypal feminine and masculine qualities together. In other words, during Tarik Bey’s management, CorpCoT seems to have had a much more balanced qualities in its collective consciousness, combining relatedness with structure and duty, archetypal masculine and

feminine. Thus, Tarık Bey represents an archetypal father image which is still connected with the Earth, the archetypal mother.

Established as a small family business, these processes do not seem to be very present in CorpCoT which is now a globally functioning company with 9000 people. At the moment, especially those who are not under the effect of the numinous elements of the organisation, do not seem to feel like they are nurtured or treated as a family member. On the contrary, under the management of Mustafa Bey, there is an apparent one-sided dominant direction towards the use of archetypal masculine qualities some of which can be counted as emphasising centralised and personalised power, a dedicated direction towards growth of the company, mainly providing financial needs of the employees. As a result, the way Mustafa Bey managed the company seems to have created a culture that is not conducive to the well-being and meaningful contribution of its employees by not satisfying the multi-layered needs of its members. Hence, this type of management seems to have been creating an imbalance in the organisation affecting organisational processes.

In this regard, it could be concluded that changes in the context caused the loss of some of the archetypal feminine qualities that had been incorporated into the organisation under Tarık Bey's management. Moreover, while nurturing and nourishing aspects of the archetypal feminine are seen in the foundational processes of CorpCoT but not fully anymore, some other feminine aspects still seem to be totally missing. For example, a subtle quality associated with the archetypal feminine is the quality of the transformative and creative power of love (Bowles, 1993a; Bolen, 1984/[2004]). In this regard, requiring the free expression of the Self and the unconscious contents that have the potential to enrich the consciousness is not allowed in CorpCoT. Instead, individuals are expected to follow orders. Such a quality is not only found to be lacking in CorpCoT but is argued to be missing in many organisations, such that this has also attracted the attention of some non-Jungian organisational scholars in recent years (see, for example, Tasselli, 2019). Another quality associated with the archetypal feminine that is argued to be lacking in contemporary organisations is the independent spirit, the capacity to stay untamed, representing pursuing one's own objectives even against collective norms, that allows the preservation of one's own individual integrity and difference (Bowles, 1993a). In CorpCoT, the evidence suggests that compliance with organisational rules is more important than individual accomplishments. CorpCoT requires its members to behave like dutiful children complying with orders, or as Bowles (1993a:406) describes, like the '*organisation*

man’ [sic], and to pursue the careers imposed on them in line with organisational needs, not their own. Moreover, according to Bowles (1993a) such a quality usually finds expression through physical sexuality, yet the strict rules in CorpCoT on dressing, especially for women where skirts are required to be knee-length or longer; trousers are required not be skin-tight; and low-cut tops are prohibited implies that there is also a denial of women’s sexuality in the company. While this is commonly seen as the appropriate type of behaviour in the business world, in such a work environment it was even more noticeable.

According to world mythologies, all creation myths normally start with the Great Mother - the archetypal feminine - as a sacred entity giving birth to the World itself and all other creatures are her children (Baring and Cashford, 1991). In his discussion of the origins and history of human consciousness, Neumann (1954) calls this dominance of the archetypal feminine as the first stage of consciousness. While this was the myth that prevailed in the early ages of human history, through changes gradually down the ages, the creation myth has changed to ‘the [Great Father] creating the world alone, without reference to the [Great Mother]’ (Baring and Cashford, 1991:661). In this regard, the development of the mythological story of the family in CorpCoT considerably resembles the development of world mythologies where the story starts with the Great Mother (the qualities of the principles of Tarık Bey associated with the archetypal feminine) but during the course of the years, she gradually disappears from the site (Baring and Cashford, 1991; Campbell, 1988; Neumann, 1963). The cultural context also reinforces this: In Turkish culture, there is a very strong emphasis on the Great Father as well, while the Great Mother is usually undervalued.

Baring and Cashford (1991) call any social system including archetypal masculine qualities and undervaluing the archetypal feminine qualities a dissociated point of view, which arguably limits and fixes the human experience to the one pole of archetypal experience. As argued by Bowles (1990; 1993a; 1993b); Höpfl (2002) and Zanetti (2002), this dissociated point of view, through disregarding archetypal feminine qualities, makes organisations strive for improvement. This feeling of ‘never good-enough’ or ‘never successful-enough’, can be interpreted as the striving for ‘constant growth’, which is evidential through CorpCoT’s portrayed persona as a symptom of the lack of the feminine. While ‘being the best in everything’ was the main objective of Mustafa Bey when he took over the company from his father, it seems that in recent years, this orientation has been increased to the detriment of a people orientation. Höpfl (2002) adds to that by stating that in such an imbalanced work

environment, processes become more important than relations, the growth of the organisation becomes more important than the growth of people in them. Indeed, at the moment, in CorpCoT, relationships seem to have become of secondary importance to growth objectives. Therefore, it can be concluded that CorpCoT is a clear example of a company where the majority of the archetypal feminine qualities are undervalued and underrepresented. At the moment, although the management of CorpCoT represents it as a family and every member is identified as a family member, the current situation in CorpCoT indicates a significant lack of the feminine aspect of the family at CorpCoT. This is not only the case for CorpCoT, but Bowles (1993b) and Rozuel (2014) argue that the feminine aspect is usually undervalued in contemporary organisations.

The fundamental need that does not seem to be very much satisfied in CorpCoT can therefore be described as the need to connect with the archetypal feminine through many aspects of it. In other words, the weakened connection with the collective unconscious seems to have been made from the feminine side, the archetypal feminine qualities, which also echoes the longings that CorpCoT employees expressed. During the transition from the Earth Father to Sky Father, the connection with the feminine seems to have been weakened. The processes once built through a people-oriented attitude seem to have faded away. People-oriented does not mean focusing on satisfying those needs which are associated with the archetypal feminine (e.g. nurturing needs) any more in this context, but instead suggest the financial means, the needs of feeling financially secure, which are more associated with the archetypal masculine.

Hence, in line with the history of consciousness (Neumann, 1954) and the mythological story in the shape of a hero's journey (Campbell, 2004), the next 'stage of growth' for CorpCoT to expand its collective consciousness seems to lie in incorporating some of the archetypal feminine qualities which could allow CorpCoT to both develop and balance as an organisation. Although the organisation seems to have been attached to the initial stage of the mythological story where there is a strong relatedness aspect through the foundational processes, in changing contexts, one cannot recreate the past as it was in the present. Jung (1955b/[1970]) argues that mythological stories have their time and place, meaning that they are told depending on a particular culture, at a particular moment in history. Accordingly, now the mythological story of CorpCoT needs to be reinterpreted in line with the changes in its context that give rise to manifestations of different archetypal images at the level of its collective consciousness.

In this regard, maybe the feminine aspects of the foundational processes provided the seed for the expansion of the company back in its early years. The archetypal mother is the archetype-as-such of generativity amongst other things (Baring and Cashford, 1991); it gives life to every quality that is manifested in the consciousness and transforms them into creative power through its nurturing element. In this respect, the nurturing and relatedness elements projected onto Tarik Bey seem to have helped with the growth of the company. However, after such an expansion, together with the changes in the context of the company, relatedness might need to be understood differently now than in the past. At the current stage of the company, starting with Mustafa Bey as the leader shaping its processes, the feminine qualities might be understood more consciously and holistically this time: In a way which allows the growth of its employees and other connected parties through allowing their different needs to be satisfied in their journey towards individuation, which can, according to the Jungian lens, also contribute to the development of the organisation through her fertility, nourishment, cultivation.

8.3 Happily ever after?

Reflecting on the discussion of different archetypal qualities, stages of mythological stories, multi-layered needs of people aiming towards individuation, in line with the findings of this research, it would be a valuable contribution to the Jungian literature to re-write the mythological story of CorpCoT, imagining that the archetypal feminine qualities were included in the organisation:

Once upon a time, there was a father in a faraway land who decided to establish a kingdom to take care of his people. The kingdom was very small, but its people were very happy, because they always felt that all of their needs were taken care of by their king. The King had a son, who had the vision to take the kingdom forward. When the Father King became too old to rule the kingdom, he left his kingdom to his heir, his son, the Son King. For a while, the Father King still continued watching and advising his son in ruling the kingdom. The son was really grateful for his father too, and with the ambition of carrying his legacy and his name, he managed to turn the small kingdom into an empire. One day, the Father King died. People in the kingdom cried out after him for forever and a day, they looked at his photos, they named buildings after him, they spoke of his name every day to keep his legacy alive. During those times, the empire continued growing.

However, after a while, some people realised that things had started to change in the kingdom. Yes, the empire was growing, many battles had been won, many lands had been conquered, but when they cried for help, it was not given. While their empire had become one of the largest the world has ever seen, the happiness they once had, was gone. However, because of the legacy of the Father King, who announced his son as the new king who will take the kingdom forward, people still expected the Son King to be protective, caring, nurturing and close like the Father King and they still believed him to be, even if what they experienced was pointing to the opposite.

As the days passed, the kind of life people expected to live and the kind of life they actually lived grew more and more apart. While they still expected to be protected and nurtured, treated equally and be close to their King, what they got was a punishing, unfair and distant king. They wholeheartedly reminisced about the old days when they felt they were being taken care of and nurtured by the Father King... Some of them gradually realised that the Son King would not be the same as the Father King and that things were different now... The good old days of the past would stay in the past.

Fortunately, those days of reminiscing did not last for too long. Suddenly the Son King started to understand. He understood that he was not his father, nor did he need to be, that he could be whoever his Self told him to be. Then the Son King started thinking about the ways he could make his kingdom shine again... During his quest for new directions, he met a queen. She was the princess of a land which was fruitful in crop and rich in soil. She had the ability to cultivate, nourish and nurture the place. The Son King fell in love with her and made her the queen of his kingdom. She then did for the kingdom the same as she had done for her own land; she nourished it and nurtured it. With the Queen's arrival, meanwhile, the people in the kingdom started to take care of their own needs with the help of the lands given to them by their leaders instead of the King and Queen taking care of all their people's needs and providing for them. The king and queen guided them on how to cultivate, nourish, nurture the land and when the time is right, how to harvest it. This way, with everybody taking care of their own needs, and their King and Queen always available for guidance when it was needed, the kingdom continued growing,

not only in size and in land, but most crucially, in balance, in people and in happiness...

Chapter 9 - Conclusion

The aim of this thesis is to explore the psychosocial processes of an organisation, using the Jungian concept of archetypes. Accordingly, the contributions of this thesis have been twofold: The theoretical contribution of this thesis has emerged from the application of Jung's concept of archetypes to organisation studies, especially through an examination of mythological stories and the archetypal images they contain. Secondly, an empirical contribution is provided by applying these Jungian concepts to the in-depth exploratory study of psychosocial processes of a family-based organisation in Turkey, that has grown to be a multinational organisation. Although there are challenges to applying Jungian concepts to organisation studies (Gabriel, 2014a; Moxnes, 2013) this research has sought to contribute to psychodynamic approaches to organisations by applying the Jungian concept of archetypes to study an organisation as a collective by giving voice to people at different levels of the organisational hierarchy.

The psychosocial processes in the case organisation are studied through an analysis of the experiences and stories of members of the organisation. What is learnt from studying CorpCoT is that throughout the journey of the organisation, there has been a complex and dynamic relationship among the archetypal qualities that are emphasised and undervalued. The research showed that while the organisation seems to have had more balanced qualities in its collective consciousness in its foundational years, combining relatedness with structure and duty, archetypal masculine and feminine, the feminine qualities gradually become underrepresented in the organisation. However, they are still strongly emphasised in the organisation's persona as if they are intact. What contradicts this perception is in effect generally dealt with defence mechanisms. As a result, at the moment, the organisation seems imbalanced. Not only is this not recognised, but also such an imbalance causes negative consequences for the case organisation.

9.1 Limitations

The thesis is not without its limitations. First of all, one of the main limitations of this research is the assumption that unconscious dynamics together with conscious ones, influence human behaviour and that it can be studied through its visible and observable effects by

interpretations (Schwartz, 1999). Scholars in the field of psychodynamics have developed theories for having an in-depth understanding of the unconscious through making interpretations (Long, 2001) and *assuming* is one of the processes in theorising. In that respect, it has been argued that the assumptions regarding research into the unconscious are no different than the assumptions in other sciences (Coppin and Nelson, 2017). In addition, the findings and analysis of the research data are based on psychodynamic interpretations, that are never seen to be exhaustive or final or conclusive (Gabriel, 2016; Hollway and Jefferson, 2013). Again, this applies to a great deal of qualitative research conducted in the social sciences (Willis, 2007).

In addition to the limitations on research into the unconscious, Jung's conceptualisation of the unconscious is different from other psychodynamic psychologists. For studying the immediate experience of the numinous quality of the unconscious contents, which cannot be directly accessed, he was further criticised as being a mystic (see, for example, De Voogd, 1984). However, as explained earlier (see Chapter 3 section 3.3.5.1) in his theory, the unconscious can be experienced through the effects of its numinosity on the experience of the archetypal images, which are immediately observable and told through stories. What this research studied are the archetypal patterns that were available to observe and collect empirically and study systematically. In fact, the exploration of mythologising processes and the power of numinosity of the mythological stories and archetypal symbols is one of the strong contributions of this research to psychodynamic approaches to organisations from a Jungian perspective.

One of the main criticisms against almost all psychodynamic approaches to organisations is how to apply concepts that are usually used to study individuals to groups and organisations (Brown, 1997; Stein, 2011). The argument for Jung's theory being a psychosocial theory (see Chapter 4 section 4.2.2), including the dynamic relationship between the social layer and the psychological layer of the experience clearly explains why his theory is appropriate to study a collective like an organisation. Moreover, Jung's distinctive understanding of the unconscious with its collective qualities and analysing the manifestations of *collective* contents in an organisation collectively shared by members (although their experiences of them are different because of their different degrees of awareness) make the Jungian concept of archetypes especially relevant to be applied in organisations.

One of the empirical limitations of this research was not being able to interview the main person who manages the company, Mustafa Bey. He was such an unreachable figure - the father of the Sky - and for that reason, I was not able to interview him. Moreover, I requested to interview Cem Bey (the manager of the wholesaler company) twice, and while he agreed to be interviewed, he cancelled both times at the last minute. However, despite not being able to interview two major managerial figures, the data I collected was significant in revealing how the effects of unconscious dynamics were experienced even at the level of management.

Although the research took place in the wholesaling division of the holding company, most of the research data gathered also reflects the holding company's overall processes. However, CorpCoT has different offices and factories all around the world, employing 9000 people. For that reason, it cannot be concluded that if the research took place in other premises of the holding company (e.g. in their hometown where production line 1 is located), the research would have resulted in the same findings. On the contrary, because of the complex and dynamic nature of the organisational lives being affected by the social context, in such a division that is close to their hometown, including almost everyone as distant relatives, the conflicts would have probably been experienced differently. Hence, this research is not representative of all the holding group and there might be different dynamics at play in the other companies of the group. However, the data is collected in the company Headquarters, where many companies of the holding group shared the same processes and the research data demonstrates that conflicting experiences are dispersed throughout the Headquarters. Hence, the same archetypal dynamics - because they are collective - would probably be still relevant to understand their different manifestations in another social context.

I also think that my gender as a woman researcher potentially influenced this research in terms of the data shared with me by the majority of the participants who were men. People usually have gender-biased relationships in Turkish culture, meaning that men are not very comfortable in the presence of a woman. Hence, considering the patriarchal cultural context of the organisation, my gender is likely to have affected the data that was shared with me. Furthermore, my identity as an external researcher gaining access with the permission from the company's management and employees being under close observation of management might have also affected the data shared with me. The management might have put pressure on employees to portray a particular image of the organisation in their communication with me.

These limitations notwithstanding, this thesis proposes that through the application of Jungian concept of archetypes, it is possible to understand how the effects of unconscious dynamics, usually understood as conflicts and tensions, are experienced in an organisation as reflected through its processes. In psychodynamic approaches to organisation studies, the perspectives adopted usually see the effects of unconscious dynamics as leading to conflicts, anxieties and defence mechanisms. Some aspects of them are seen as functional, whereas others are not (see, for example, Baum, 1987; Bion, 1961; Diamond, 1985; 1993; Hirschhorn, 1988; Stein, 2013). These studies usually include discussions on how conflicts are managed, controlled and worked with through the use of various defence mechanisms. In the case organisation, conflicts and tensions have been manifested at different levels and understood differently by different organisational members. Regardless of members' different levels of awareness of conflicts, the research showed that in general, these conflicts are worked with various defence mechanisms, without their deeper archetypal nature being consciously understood. Consequently, this research also suggests that with the changing organisational contexts, the habitual use of some defence mechanisms contributed to the existence of more conflicting and contradictory experiences. Therefore, this research provides an alternative approach to the effects of unconscious dynamics experienced as conflicts and tensions through suggesting their incorporation into organisational life through a conscious understanding and reflection.

9.2 Jungian suggestions

Although this research does not aim at providing interventions on how unconscious dynamics would be incorporated into organisations' processes, how they would positively affect the well-being and psychological development of members of organisations, or organisations' growth objectives (in economic terms), some suggestions can still be made that would direct the findings of this research towards new research opportunities in the field of organisation studies.

In this respect, seeing conflicts as learning opportunities, the task of conscious understanding of conflicts can only be approached by laying aside the attitude and defence mechanisms previously adopted and being open to a completely new orientation towards the conscious and unconscious contents. This can only be achieved through letting go of the attachment to the identified organisational persona and original mythological story and

applying a new attitude towards the effects of the organisational shadow. According to the Jungian understanding of organisations, if the tension between the organisational persona and shadow is held, a third option in the form of a new content having a new insight will eventually arise from the unconscious that would lead to a new attitude which will lead the organisation to develop.

A conscious understanding of the conflicting situations therefore basically starts with recognition of the changing contexts on the organisation's collective consciousness. As the ultimate leader of the company initiating and shaping its processes, in such an organisational context, the first step for conscious understanding would start with Mustafa Bey bringing awareness to and accepting these changes in the context of the organisation and communicating it effectively with other family members. This is followed by keeping the conflicting situations within organisational life without the use of defence mechanisms. This could be achieved by providing opportunities for the different qualities of organisational members to find expression in organisational life.

Scholars suggest different forms and structures of organising that would contribute to the adoption of a new and different attitude in an organisation against conflictual processes. This could potentially include the incorporation of some of the archetypal feminine qualities into organisational life. Indeed, some scholars tentatively argue that, in a work environment where some of the masculine qualities are overly emphasised, integrating the feminine qualities can to some extent help to improve the relationship with some of the problems in contemporary organisations caused by the imbalance created (Bowles, 1990; 1993a; Höpfl, 2002; Rozuel, 2014).

For instance, Bowles (1993b) argues that the inclusion of structures of flat hierarchies and the dispersion of power into different organisational levels would contribute to the incorporation of relatedness in an organisation. In this line of thinking, CorpCoT management can build up open feedback systems allowing its members to express their ideas about the organisation, communicate their needs that they would wish the organisation to take care of. They might try constructing new processes where the relationships between managers and employees can be developed; or even incorporate processes where the employees can develop their emotional needs. Laloux (2014) and Zanetti (2002) argue that in this way organisations

can be brought back to a balance which has been lost because of the overemphasis on archetypal masculine qualities.

However, switching to the use of humanistic management methods by such quick-fix processes would probably not bring the organisational processes into balance in the short term in CorpCoT, because as discussed in Chapter 6, 7 and 8, there are deeper dynamics at play that affect the processes in the organisation which needs a deeper unconscious pattern of change. In this respect, as this research suggests, we need to turn to the mythological level of the story of the organisation to see the representations of the archetypal qualities in the organisational processes and what is needed to be incorporated to bring balance to the organisation. Hence, instead of being attached to the foundational processes of the past and to the qualities emphasised in the mythological story that has been told presently, the mythological story needs to be enriched with the dynamics organically emerging from the unconscious. In other words, organisational development could be possible with changing approaches towards unconscious dynamics: by addressing and honouring the alternative approaches guided by the archetypes-as-such.

When an organisation defines itself as, and attaches itself to the image of, for instance, ‘a family organisation’, that excludes the possibility of acknowledging that the organisation does not always feel like a family or some employees do not experience themselves as family members by the organisation, as the data shows. Similarly, CorpCoT dominant qualities where growth is emphasised more than the happiness of organisational members are still not acknowledged by the majority of CorpCoT’s members, especially the managers. Listening to employees’ thoughts and opinions which are conflictual to managerial actions, their unmet needs and expectations from the company would probably not be enough, but the attitude towards those conflictual needs and expectations need to be changed. That is why a conscious understanding of the dynamics affecting the processes is needed for a sustainable change to occur.

Hence, what is needed in CorpCoT is recognising the process of mythologising and allowing for the *emergence* of a new mythological story which can be achieved through a *reflective* and *conscious understanding* of the unconscious dynamics of the organisation. In other words, acknowledgment that the Sky Father qualities emerging from the unconscious are a part of CorpCoT’s identity is now needed. Moreover, acknowledgement that there is still a

fundamental need of an Earth Father, which is not satisfied fully in CorpCoT anymore is also required. Accepting that under Mustafa Bey's management, some of the Earth Father qualities have become undervalued will inevitably clash with the current dynamics of the organisation. Inevitably, this will create tensions, especially in managers who identify themselves strongly with the organisation. Thus, these tensions emerging in the collective consciousness of CorpCoT will need to be worked through having a more direct and conscious approach towards them. Hence, allowing these unconscious dynamics to guide behaviour in the organisation means allowing the mythologising process of the organisation's story to continue.

According to the Jungian archetypal approach, then, a third option will arise from the unconscious that will neither be in line with the organisational persona (consciously acknowledged qualities) nor organisational shadow (accumulated unconscious qualities), but as a middle ground standing between those two and uniting them. Maybe instead of being strongly attached to the Earth Father qualities and rejecting the Sky Father qualities, by just holding the tension consciously between these two attitudes, a new way of relating to the archetypal qualities - potential insights - might emerge from the unconscious: For instance, a *Sky Father – Earth Father transcendence* that satisfies both the growth-oriented and people-oriented objectives of the organisation, and also fundamental needs of the members, including their numinous needs followed by the need of individuation could emerge. This would also leave room for an archetypal feminine presence. Through honouring the mythological story, the archetypal dynamics will be consciously understood (by changing the attitude towards them). Through *conscious understanding of the unconscious archetypal contents* a formation of balanced and integrated organisation would be possible, maybe not necessarily providing a growth in economic terms, but a growth in terms of enrichment and development serving for the welfare of society at large and also satisfying the need of being connected with the sacred.

It would be both presumptuous and beyond the scope of this thesis to assume the possible outcomes of this type of attitude without further empirical data, but Jungian collective psychology suggests that this would potentially bring insights that could be usefully applied by organisations. It would be reasonable to argue that in CorpCoT, this new approach could start with Mustafa Bey and the company's management changing their attitude towards conflictual experiences of CorpCoT's members. This could be followed by the withdrawal of projections - seeing the company as people-oriented and growth-oriented both at the same time - thrown on managers and the organisation, that evidently seems to have already started.

9.3 Future Research Opportunities

Jung (1928c/[1966]) argues that in general, organisations which develop independent identities than their members inhibit the psychological development of their members. According to Argyris (1964), Denhardt (1981) and Jacobson (1995) organisations would be more effective when the personal development of their members becomes a primary goal in organisations. McSwain and White (1993) add to that argument by asserting that the primary goal of an organisation should be the development of its members and that other goals must come second. Indeed, organisations are increasingly becoming more interested in the personal development of their members through investing in humanistic management (Pirson and Lawrence, 2010) which mainly focus on the well-being of organisational members. Neville and Dalmau (2010) argue that some organisations are structured in ways that allow for the psychological development of their members. Therefore, following the findings of this thesis, further research could be conducted to understand how psychosocial processes in organisations affect the psychological development of their members and how they affect the main objectives of the organisations. Moreover, according to the Jungian archetypal approach, the psychological development of individuals is directly related with satisfaction of their need of being connected with the collective unconscious, the archetypal Self. Hence, in relation to the psychological development of organisational members, further research on the spiritual orientations of organisational life can be conducted through exploring the experience of numinosity in organisations.

Moreover, a much more focused research on the different types of qualities associated with the archetypal masculine and feminine would provide further information regarding life in organisations. For instance, compared to the case organisation analysed in this thesis, in studies focusing on some specific qualities of the archetypal masculine and feminine, probably different organisational processes will be discovered for analysis. Hence, this would be a very promising future research area that can contribute to our understanding of organisations. There has been conceptual work on different archetypal qualities that are dominant in organisations (see, for example, Bowles, 1993a; 1993b; Neville and Dalmau, 2010), and empirical research would certainly contribute to the field and our understanding of how different archetypal qualities affect the way organisations are constructed.

The emphasis on certain archetypal qualities more than some others also affects gender issues in workplaces, which is becoming an increasingly important issue in the non-western region in which this research took place. Aligning the workplace more in line with qualities associated with the archetypal masculine creates the expectation of the same qualities from organisational members, regardless of their gender. Expectation of similar qualities from all of their members makes organisations workplaces that do not appreciate the diversity of human nature. One of the reasons why this is becoming an important issue in the Turkish business world is the increasing number of women joining the workforce, yet society continues to be strongly patriarchal where women are usually oppressed. Therefore, drawing upon the findings of this research, conducting research on how dominance or neglect of archetypal qualities in organisations affect not only women, but also men, and giving voice to their experiences, would contribute to gender studies in organisations.

Jung (1940b/[1968]) describes the imbalance caused by the emphasis on certain archetypal qualities and the undervaluation of others as a moral catastrophe. Bowles (1990); Tarnas (2006) and Zweig and Abrams (1991) contend that this makes it a pathological problem for societies and organisations. According to Rozuel (2016b), this valuation and undervaluation of certain qualities that exist in the human psyche in organisations becomes a determining factor in what societies value: economically and morally. Hence, for an individual aiming to proceed on their journey of individuation, which gives them their purpose in life, organisations become the main source of the ethical dilemmas they experience. As a result of the self-regulatory mechanism of the psyche, an individual always strives for individuation, and looks for opportunities to allow more contents from the unconscious into the conscious level. However, experiences in organisations which are structured like the case organisation in this thesis, would seem to pull people in directions where only certain qualities are acknowledged, reinforcing compartmentalisations in their psyche (Rozuel, 2010). Hence, drawing upon the findings of this research, an examination of what is considered ethical behaviour in the workplace from a psychodynamic viewpoint and identification of the causes of moral tension could contribute a different perspective to the body of knowledge on business ethics. Rozuel (2010; 2014; 2016b) applies Jung's concepts to ethical aspects of organisations contributing both theoretically and empirically to the field, and this can further be enriched through discussions on aspects of different archetypes-as-such in organisations.

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³⁵ For confidentiality purposes, pseudonyms are used for the websites, names of the authors and the titles of the books, articles, magazines and newspapers that directly talk about the company and they are marked with ***. If requested, I can provide the references.

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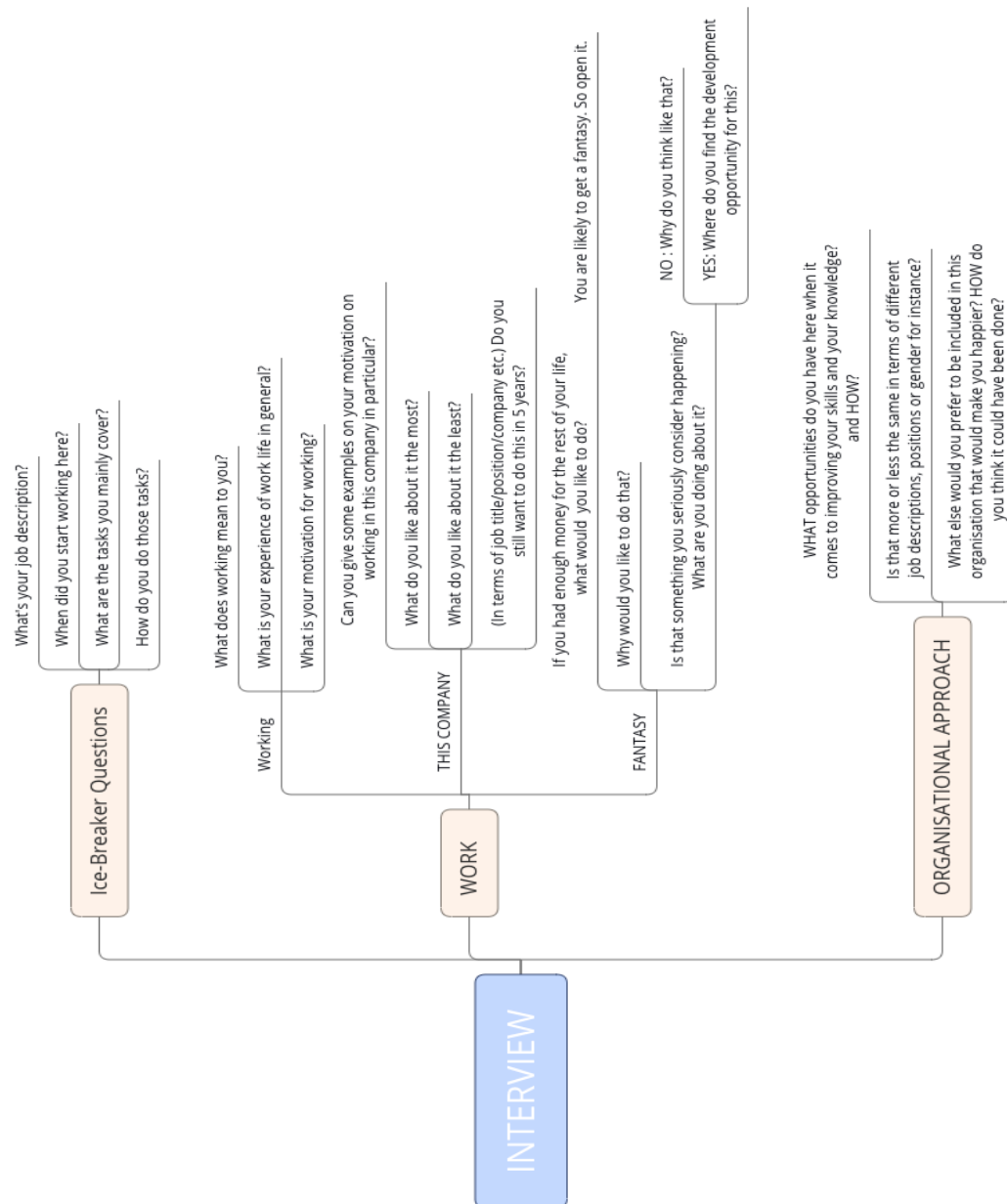
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APPENDIX I – The List of the Organisational Documents

References	About
CorpCoT (2021a)	CorpCoT's values and principles
CorpCoT (2021b)	CorpCoT's vision and mission statements
CorpCoT (2021c)	The founder as the honorary president of the company
CorpCoT (2021d)	CorpCoT history
CorpCoT (2021e)	CorpCoT human resources policies
CorpCoT (2021f)	Corporate social responsibility projects
CorpCoT (2021g)	Companies belonging to the holding group
Teoman (2014); We sell to many countries (2013)	Different businesses of the holding group
Aydın (2011); Harun (2015); Nilüfer (2016)	CorpCoT's attitude towards its employees
CorpCoT invests heavily in education, (2015); Seventh school from CorpCoT (2012); The biggest mosque from CorpCoT (2015); Özmen (2017)	Corporate social responsibility projects
Çalışkan (2014); Sıla (2015); Sökmen (2016); Vega (2017)	CorpCoT's investment plans
Champion in its sector (2016); Duman (2015); Kara (2012); Yılmaz (2017)	Achievements and awards received by CorpCoT
Egemen (2018); Şener (2010); Tarık Bey has been commemorated by his graveside (2017)	The family of the owners

APPENDIX II – Interview Questions



APPENDIX III – Interview Questions 2

How were you recruited by CorpCoT?

What was your job description?

Why did you leave?

What did you like about that company the most?

What did you like about that company the least?

What does work mean to you?

What is the difference between the company you work with now and CorpCoT?

Would you be willing to go back if they wanted to hire you again?

APPENDIX IV – Sample Excerpt from an Interview Transcript

Interview excerpt (in Turkish):

Faruk Bey: ‘Bir gün geldi. [Mustafa] Bey dedi ki satış sistemimizi değiştiriyoruz. Dedik napıcaz. Bölge bayiliklerini kaldırıyorum dedi. Herkes her yere mal satabilir, koruma yok. Koruma yok. Hani bayi koruma yok. Oysa bizim bu 10 senedir kurduğumuz yapı. 1 gecede onu yerle bir ediyor bütün yaptıklarımızı. Mesela ben gitmişim adama showroom açtırmışım, adam gitmiş 1000 metre yer tutmuş benim için ve ben o adamın çevresindeki hiç kimseye, İlke olarak ben de satıyorum, toptancıya da sattırmıyorum, kendim de satmıyorum, adamı koruyorum. Ondan sonra hepsini yerle bir ediyor. Ve benim bütün itibarım sermayem o insanların üzerinde bıraktığım olumlu bir intibadır o adam bana güvendiği için benim sözlerime ve benim sözlerim de firmayı temsil eden sözlerdir o sözlere inanarak yatırım yapmış ve o yatırımın karışında yarın onun yanına birisine halı veya başka bir ürün verebilecekler, gidip Hayati Bilgiç verebilecek mesela. Olur mu bu? O zaman dedim ki ben eğer bu benim bilmediğim ve inanmadığım bir satış yöntemi...Hikaye bizim bildiğimiz ve bizim inandığımız hikayeden çıkmaya başladı. Savaş, bu bir savaşa ticaret, artık bizim bilmediğimiz yöntemlerle yapılan bir savaşa döndü. Düzenli ordu savaşından, gerilla savaşına döndü.’

Translated into English:

Faruk Bey: ‘One day [Mustafa Bey] came and said: we are changing our wholesaling system...He said “I am removing the regional wholesaling system. Everyone can sell everywhere, no regional protection of wholesalers”. That is, we are not protecting our wholesalers anymore. But this is the structure we have built in the last 10 years. And over a night, he is tearing it down. I mean, I made the wholesaler open a showroom, he had rented a place of 1000sqm for us and I told him that no one is going to sell in your region, I am protecting you. And Mustafa Bey comes and destroys all of this. And all the reputation I have, all the impact we have created on those people, I mean [the wholesaler] had made...investments because of trusting our words and our words are the representative of the company. So [the wholesaler] believed in those words, invested that much of capital in this business and one day you go and say that “someone else can also sell in your region”. Could this be possible? This was a system that I neither knew nor believed in...The story has changed direction from the one we knew of and believed in and turned into a war that we did not know the order of. It changed from the war of a regular army to guerrilla warfare.’

APPENDIX V - Participant Information Sheet

An Exploration of the Unconscious Forces in an Organisation

I am a PhD student in Lancaster University who is exploring how the unconscious forces affect the culture in a work organisation.

What is the study about?

The purpose of this study is to examine how the unconscious forces affect the behaviours and attitudes in an organisational culture through values, language and relationships.

Why have I been approached?

You have been approached as a member of the company that the research takes place. I want to find out what drives, influences and constraints your behaviour in your work place. I am therefore seeking information from people who are currently working in this organisation.

Do I have to take part?

No, it is completely up to you to decide whether or not you take part. Your participation is voluntary and you are free to withdraw without giving any reasons within two weeks after your interview takes place. After that date, your data might have been anonymised and aggregated with other data and so becomes a part of the study and be kept anonymously and safely.

What will I be asked to do if I take part?

I will be collecting data through observation and individual interviews. If you decide to take part, your interview will take place in a closed room in the company premises at a convenient time for you, and will last approximately for an hour. Only the researcher will be present in the room with you and you will be free not to answer any question you do not want to. The discussion will be recorded on an encrypted device and then transferred to an encrypted computer with the information being immediately deleted from any mobile devices following transfer. The aim of the interview is to gain information about the organisational culture, in terms of the values, language and relationships. Your personal information will be kept strictly confidential and will not be shared with anyone without taking your explicit permission.

Will my data be identifiable?

Only the researcher conducting this study and her supervisors on this research will have access to interview transcripts and recordings:

Audio recordings and hard copies of any data will be anonymised. The files on the computer will be encrypted (That is noone other than the researcher will be able to access them) and the computer will be password protected.

Hard copies of any data will be stored securely in locked cabinets in the researcher's office.

- In accordance with the Lancaster University guidelines, data will be kept securely for up to ten years.
- Any identifiable information will be removed from the data including names of individuals and companies unless participants give their express permission to include them.
- Anonymised direct quotations from interviews may be used in reports, academic publications including papers, books and presentations.
- All your personal data will be confidential and will be kept separately from your interview responses.

What will happen to the results?

The results will be summarised and reported and may be presented at academic or research conferences and submitted for eventual publications.

Are there any risks?

There are no risks anticipated with participating in this study. However, if you have any questions or concerns please contact the researcher or the relevant contact provided at the end of this sheet.

Are there any benefits to taking part?

I hope you will find it interesting to participate in the study. In addition to the research aims that the study hopes to achieve, the interview might be helpful for you to better understand the

effect of the organisational culture in which you currently work on your own life and personality.

Who has reviewed the project?

This study has been reviewed and approved by the Ethics Committee of the Faculties of Arts and Social Sciences and Lancaster University Management School.

Where can I obtain further information about the study if I need it?

If you have any questions about the study, please contact any of the people below:

Dr Cecile Rozuel

Supervisor

Email: cecilerozuel@outlook.com

Lancaster University Management School

Department: Organisation Work and Technology

Office: B24, B - Floor, Charles Carter Building

Bailrigg, Lancaster, LA1 4YX,

United Kingdom

Dr Karen Dale

Supervisor

Tel: +44 (0)1524 510970

Email: k.dale@lancaster.ac.uk

Lancaster University Management School

Department: Organisation Work and Technology

Office: B24, B - Floor, Charles Carter Building

Bailrigg, Lancaster, LA1 4YX,

United Kingdom

Complaints

If you wish to make a complaint or raise concerns about any aspect of this study and do not want to speak to the researcher, you can contact:

Prof. James Faulconbridge

Head of Department of Organisation, Work and Technology

Tel: +44 (0)1524 510265

Email: j.faulconbridge@lancaster.ac.uk

Lancaster University Management School

Department of Organisation Work and Technology

Office: B24, B - Floor, Charles Carter Building

Bailrigg, Lancaster, LA1 4YX,

United Kingdom

Thank you for taking the time to read this information sheet.

APPENDIX VI – Consent Form

Research Title: An Exploration of the organisational work environment on the use of emotions and instincts in organisational behaviour

Name of the Researcher: Esra Paça

Email: e.paca@lancaster.ac.uk

Please tick each box.

☐ 1. I understand that my participation is voluntary and that I am free to withdraw without giving any reasons within two weeks after my interview takes place, not to answer any question during the interviews or withdraw at any point during the interview. If I withdraw after 2 weeks after the interview has taken place, then the data will have been anonymised and aggregated, so it will not be possible to withdraw.

☐ 2. I understand that any information given by me may be used in the PhD thesis, future reports, academic articles, publications or presentations by the researcher, but my personal information will not be included and I will not be identifiable.

☐ 3. I understand that my name and the name of the organisation will be anonymised.

☐ 4. I understand that interviews will be audio-recorded and transcribed, and that data will be protected on encrypted devices and kept securely for up to ten years.

☐ 5. I confirm that I have read and understood the information sheet for the above study. I have had the opportunity to consider the information, ask questions and have had these answered satisfactorily.

Name of the Participant

Date

Signature

Researcher
