

## Business and Analytical Psychology

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Ladies and gentlemen, colleagues,

At the beginning of the year, together with a friend and partner, I founded the consulting firm “Advanced leadership.” My partner has held management positions for many years in various companies and now, at the age of 49, has taken the plunge to become a self-employed entrepreneur. A big step. I am an analytical psychotherapist and have had a private practice for 20 years. Now at the age of 47, I am taking the plunge to enter the world of business.

We each come from two quite different worlds, one could say from opposite poles, but over a long period of time, we have each come closer to the other’s world. Before I dared to take this step, I worked for several years as a consultant to organizations in addition to my own psychotherapy practice. During his years in business management, my partner acquired expertise in psychotherapy and consulting through various training programs.

I recall the farewell speech he gave last year to his colleagues and employees, in which he looked back with gratitude at his experiences in different companies and with people he had met in the business world. In taking stock, he emphasized the unexpected ways these experiences had transformed him and his attitude towards working in and with organizations over the years. As a result, he was obliged to revise the unforgettable thought that went through his mind on his first day as department head and summed up all his conflicting feelings and thoughts as he stood before the gigantic, imposing headquarters of a large corporation: “All this is good for your career, but not for your soul.”

Life seeks change, not just in individuals, but also in organizations and institutions. Life is truly alive only when it evolves. According to Jung, what was once good cannot remain so forever, and what was once true loses its validity through repetition.

I would like to share with you my thoughts about how the two worlds of business and analytical psychology might be brought together, as well as about the dangers and limits of such an encounter. I will ask some questions that might seem provocative with the intention of seeking answers to them together with you. I know that connecting business with analytical psychology is pioneering work, and I hope to encourage a fruitful exchange of ideas and contacts with other pioneers here. After a few thoughts and questions to start off, I will illustrate these with some practical examples, in order to open up a dialogue and discussion with you about your experience.

In this way, we can hope to revive the tradition of dialogue between these two disciplines that was begun by C. G. Jung and the Swiss economist Eugen Böhler, who cultivated a lively friendship and exchange of ideas in their correspondence, which has been edited and commentated by Gerhard Wehr (1996).

**“Get the spirit of the future.”**

This was the slogan of this year’s CEBIT, the largest trade fair for computers, which takes place every year in Hanover, Germany.

I thought about the effect this slogan had on me as I reflected on the topic of this speech, “Business and Analytical Psychology,” and its relation to the theme of today’s meeting “The Future of Analytical Psychology.

“Get the spirit of the future” – Couldn’t we also call this the main concern of this meeting? If so, it presumes a willingness to be open, to venture into new and unknown territory and be willing to undergo change.

As Jungian analysts, we are trained to understand, encourage, support transformational processes. We know from this that, as Jung pointed out, the new and liberating usually comes from parts of us that are ignored or even despised, and makes itself known in the form of confusion, premonitions, stagnation, and symptoms.

Expressed in typological terms, the inferior function, which represents our neglected side, often holds considerable potential for change. The inferior function is one part of the union of opposites that is brought about by consciousness and the transcendent function. The inferior function thus constitutes a principal element of individuation.

For many of our colleagues, the world of business is *terra incognita*. It is impossible to imagine anything more contrary than the extraverted world of business and the introverted world of analytical psychology.

At this point, I would like to ask a daring and provocative question: Is the CEBIT slogan “Get the spirit of the future” perhaps also business’s appeal to analytical psychology to let the voice of a neglected, disliked, even despised aspect of its inferior (extraverted) function be heard?

Can we think of it as a call to move out into the real, external world without reducing the latter to a merely externalized function of the inner world. This would amount to more than the voice of the spirit of the times: In this era of diminishing resources and reduced health care budgets, psychotherapists are seeking new markets, and the new trend is to ask not only managers, but also teams and organizations to take their place on the analyst’s couch.

It has become fashionable to coach managers in addition to having a psychotherapy practice. It might be pointed out that this trend from couch to coach might also have a compensatory function to the extent that that it represents a denial of the narcissistic insult inflicted on analytical psychology by economic interests in our society. The latter declare analytical psychology to be a “discontinued model” and make insistent and upsetting demands for cost effectiveness, efficiency, and proof of efficacy. Psychotherapists counter this threat by declaring those who ask such questions to be pathological or by trying to assume some of their power. In so doing, we psychotherapists would, at least for the time being, be able to successfully fend off the threat posed by the economists who accuse us of being “too expensive,” “too ineffective,” or “too outdated.”

This would allow us to remain unchanged in our safe, familiar position behind the couch and would merely represent an expansion of our present field of activity and customer spectrum. The call for change would not be acted upon.

Whether we can succeed in remaining on the safe, familiar side remains questionable, however. Perhaps the neglected side is already shoving its way insistently into the waiting room to constellate a process of development and transformation. The following cartoon sums up very well in my opinion the highly explosive relationship between business and analytical psychology. It makes us wonder how the dynamics of this relationship will develop. Can a successful conjunction of opposites be achieved?



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“You have 10 minutes! What’s my problem?”

In Jungian terms, change presupposes a conjunction of opposites, which is often experienced in the form of painful and paralysing conflicts that test our limits. Generally, it is not a pleasant process. Above all, it is not an additive process, in which something new is simply added on to something old. It is not an expansion of something that already exists. It does not optimize, that is, expand along the horizontal axis; rather, it is a movement along the vertical axis, a descent into the depths of being, exhorting us to “become what you are!”

In other words: not analytical psychology plus business, or the other way around, but rather the union or integration of two opposing impulses into something new. What must die, and what must be born?

What will a union of opposites involving the two distinct worlds of business and analytical psychology be like? What is the new substance produced through the union of business and analytical psychology – what is the “spirit of the future”?

The coniunctio as the alchemistic symbol of the union of unlike substances opens up the possibility of achieving a more comprehensive unity by recombining the properties of two opposing entities. It is the symbol of a goal, although the goal itself is unattainable.

To my mind, the Taoist yin/yang symbol represents this kind of symbol and makes clear that the union has the character of a process. Yin and yang do not constitute two terms of a dichotomy; in a dynamic process, one is constantly being transformed into the other.

What does this mean for both analytic psychology and business? Are the two a symbol of the two hostile brothers, extraversion and introversion, as two complementary facets of a one-sided world view? (cf. Ribi, 1993).

I envision the conjunction of these two worlds in a way that does not involve simply adding one to the other, or in which one exploits the other to achieve its own ends. Instead of a mutually exclusive “either/or” relation, the conjunction gives birth to something new, a union of opposites. This, for me, is expressed most fully in the Chinese term “yo sang yi,” which means both “doing business” and “fulfilling the meaning of life with all one’s heart.” In Swedish, there is a similar expression, “närings liv,” which means “business” as well as “food for life.”

In the introverted world of analytic psychology, too little heed is paid, in my opinion, to the call of external, social reality. The latter is too often regarded only as a function of the inner world of the individual and his particular biography. In his book “We’ve Had a Hundred Years of Psychotherapy – And the World’s Getting Worse”(1992), James Hillman calls for the extroversion of depth psychology. Conversely, the extraverted world of business fails to grasp the soul’s impulses and needs and uses psychology merely to achieve more economic output or to express a well-intentioned appeal to humanize the world of work.

### **The Call of Business**

For us analytical psychologists in our old, familiar role as clinicians who treat disorders and illnesses, business supplies us with more than enough customers. More and more, we see patients who suffer severe stress as a result of their job situation.

Up to 90% of managers in businesses today fear going to work, according a longitudinal study of the University of Cologne (1996). Particularly at the higher hierarchical levels, fear is rampant – fear of failure or of losing one’s job as a result of corporate restructuring.

According to this study, such fears are often compensated for through alcohol or drug abuse, and the annual cost in Germany – through reduced job performance, damage to health, absenteeism, inattentiveness, unfriendliness towards customers, etc. – amounts to more than 50 milliards Euros.

At the top of the list is the fear of losing one’s job, followed by fear of accidents and illness, of making mistakes or of incorrect information, loss of respect or authority.

There has been a striking increase in the fear of mobbing, which is seen in panic attacks, burn-out, exhaustion, crises, depression, alcohol, drugs.

The majority of those who work fear the accelerated pace of modern business, which forces us to keep going constantly without having firm ground to stand on.

The extreme mobility of our society, the fragility of many relationships, insecurity in the workplace, and an increasing feeling of futility are burdens that can test even psychologically healthy individuals to their limits.

### **Change as a Permanent State of Affairs**

Today, our work life has to be negotiated in a permanently unstable, unpredictable, and turbulent environment. In the past, change was a clearly delineated intermediary step that briefly punctuated clearly marked phases of stability, and continuity. Predictability and long-term planning were possible in this scheme of things. In contrast, the statement “The only constant is change,” makes clear that the norm has now become a state of flux.

The latest industrial revolution transforming the Old to the New Economy has moved away from the largely clear-cut, safe prognoses of industry towards a permanent structural transformation characterizing the service sector and the information society. This metamorphosis uncompromisingly forces us to leave old, familiar paths and give up old habits.

The accelerated tempo of innovation and the intellectual and material changes it has brought about hit us with avalanche force and cause even people who are not so easily rattled to lose their composure.

In order to avoid being buried by this avalanche, organizations, whether they are hospitals, a local car dealership or large corporations, are forced to radically re-evaluate old habits, even where their value was proven in the past.

The era in which events followed a predictable course is clearly over and done with. Furthermore, the enormous acceleration of business processes requires an even greater commitment of flexibility and mobility on the part of individuals. All of this gives rise to a disconcerting sense of homelessness.

In the deserts and arid regions of the earth, the nomad is becoming a thing of the past. In modern post-industrial business society, which is apparently experienced by many as a spiritual wasteland, the nomad is enjoying a renaissance. While in the so-called Third World traditional nomads are increasingly settling down to a sedentary life, life in the First World is becoming more and more nomadic.

It is certainly no coincidence that, as long as I have been working in and with organizations, I have travelled to the desert. For several years, I have organized trips and accompanied groups to the Sinai Desert. More and more people are following the call of the external desert, perhaps as an exercise in nomadic living with its inner attitude of letting go. Desert experiences are always transforming experiences.

### **The Meaning of Suffering**

As Jungian analysts, we inquire not only into the cause of suffering, but also into its purpose and significance. We seek both the why and the wherefore of suffering. In this search, we perceive archetypical constellations that indicate the soul's demands for change and awareness, both at the individual and at the collective level.

In contrast to the business world, where rational thought and consciousness predominate, we Jungian analysts believe that true evolution and transformation are not brought about through an act of the ego, an act of will, but rather through the soul's urge to move towards individuation.

Jung writes in his Autobiography: „Die Aufgabe des Menschen...wäre, sich dessen, was vom Unbewussten her andrängt, bewusst zu werden, anstatt darüber unbewusst und damit identisch zu bleiben. In beiden Fällen würde er seiner Bestimmung, Bewusstsein zu schaffen untreu. Soweit wir zu erkennen vermögen, ist es der einzige Sinn der menschlichen Existenz, ein Licht anzuzünden in der Finsternis des bloßen Seins.“ (quoted in Edinger, 1986, p. 14) (*“The individual’s task is to become conscious of what wells up from his unconscious, rather than remaining unconscious and thus identified with it. In the latter case, he would betray his destiny, which is to create consciousness. Insofar as we are capable of grasping it, the sole meaning of human existence is to light a candle in the darkness of mere being.”*)

The essential thought here – and that is the basic focus of the introverted attitude of analytical psychology – is that the meaning and purpose of human life lie in creating and expanding consciousness. The key word is “consciousness.” (op. cit., p. 15).

Jung used the symbols and myth of alchemy in order to describe the transformational and evolutionary steps constituting this process because he had no other adequate contemporary scientific theory or method at his disposal. From our own perspective, we could say that he lacked systemic theory, chaos theory, and constructivism, whose concepts are now used to explain change and transformation in both psychotherapy and business (cf. Heisig, 1999).

„Ihr (der Alchemie) Geheimnis ist die Tatsache der Transzendenten Funktion, der Verwandlung der Persönlichkeit durch die Mischung und Bindung edler und unedler Bestandteile, der differenzierten und der minderwertigen Funktion, des Bewussten und des Unbewussten.“ (GW7, §360) und: „Für den Individuationsprozess ist die Vereinigung der Gegensätze nötig und speziell die schwierige Aufgabe, Extraversion und Introversion mittels der transzendenten Funktion zu verbinden.“ (GW11, §803) (*“[Alchemy’s] secret is the transcendental function, the transformation of personality by mixing and fusing base and precious elements, combining the differentiated with the inferior function, the conscious with the unconscious” and “The union of opposites is necessary for the individuation process, in particular, the difficult task of fusing extraversion and introversion by means of the transcendental function.”*)

The center of alchemy is the Opus. An essential characteristic of the Opus is that it must be understood as a holy work. It requires a religious attitude that must be directed towards the self rather than the ego. This relation to and realization of the self is symbolized as an immaterial, transcendent, miraculous substance variously described as the Philosopher’s Stone, the elixir of life, or the universal remedy and stands for consciousness. The Opus embodies the attempt, in the present, to achieve timelessness and, in life before death, to escape from the ephemeral and the impermanent.

### **Business as an Alchemical Process**

Hans Christoph Binswanger, Professor of economy at the University of St. Gallen, describes business as an alchemistic process, as the extraverted side of alchemy, as the material search for artificial gold in the form of health and wealth. In his book *Geld und Magie* (1985) Binswanger attempts to explain why our era is so fascinated by business. In his view, the material goals of alchemy now predominate, while the significance of the spiritual task has increasingly faded.

Using Goethe's *Faust*, Binswanger expounds the idea that alchemy was abandoned not because its attempts to produce gold were futile, but because it took on a new form, namely that of modern business, and succeeded in demonstrating that the arduous work performed in the laboratory was no longer necessary.

Modern business is dominated by the heroic belief that anything can be achieved, by the myth of control, infinite growth, and immortality: Not transformation, but expansion on the horizontal axis, not introversion, but extraversion. Business attempts to make the mortal immortal and the ephemeral eternal. What we should be attempting is the opposite: seeking the immutable in the impermanent and the eternal in our mortal existence.

Our whole modern era is imbued with a compulsive drive to explore and expand. This has led to an aggressive mania for discovery, a completely extraverted faith in science, and an overemphasis on technology (cf. Roth, 1992).

If analytical psychology represents the inferior, neglected, and repressed side of business, the latter needs to move away from its exclusive orientation towards exploiting psychology to maximize profits and achieve a more efficient control of business processes. Business needs to move towards a more introverted focus on the exploration of processes, in which introspection, the preoccupation with inner states and images, with failure, sickness, and death, and an orientation towards spiritual values play a more decisive role.

An attempt to move in this direction can be seen in what the quantum physicist David Bohm refers to as the dialogue process in his conversations with the Indian philosopher Jiddu Krishnamurti (Bohm, 1998). This method is increasingly being used in organizations. The basic elements of this process are "becoming aware of our thinking processes" and "working with the collective mind/meaning" (Ellinor and Gerard, 2000), p. 13).

The rigorous call of the introverted attitude is a call for spirituality, that is, an inwardly directed meditation on the nature of the divine, instead of a projection of the divine onto the economic world, as has been the case in our modern era.

Business itself posits an extremely extraverted orientation aimed at replacing religion. For James Hillman, the only truly omnipresent and omnipotent god to exist today is economics, which commands utter obedience in word and deed and unites all of humankind through its daily demands for acts of deference. Hillman also notes that we can see what gods a culture worships by looking at its highest buildings.

How do we deal with these new images of God? How do we react when the voice of the self calls to us from the business world, in its extraverted form as the *Vox Dei*, the voice of god in post-industrial society, which triumphantly enacts its mythology in such modern sanctuaries as the CEBIT?

### **Business as Religion**

More and more voices are being heard from the ranks of business, like that of the German architect Gunter Henn, chief designer of Volkswagen's megalomaniac automobile city Wolfsburg. In an interview, Henn calls for industry to occupy the vacuum created by a church bereft of God: "Who else can provide guidance, where do we go with our childlike religious feelings? The church is dead, government is on the retreat, ideologies have lost their power. What remains is the corporation. That will provide meaning in the future (article in *Die Zeit*, No. 36/1999).

The American business consultant Lance Secretan writes in his book *Soul Management*: "Business has contributed more to spread culture and spiritual values than churches or governments. Through values that are shaped by the soul, modern enterprises are the institutions best able to change the world." (Secretan, 1997, P. 64).

The corporation as the source of meaning in the future. Modern corporations as the mightiest global institutions in today's world, as the transmitter and shaping force of world culture. Business is assuming the role that that psychology claimed during the Enlightenment as the successor to and competitor of religion.

Ken Wilber, a philosopher and mystic in our own time, asserts that religion always has two very distinct functions, The first is "translation," a function that creates meaning, gives direction and legitimacy, supports the individual, and forms the basis for the canon of values and ethical principles that is the "glue" holding all cultures together. The second function is "transformation," which creates authenticity and liberation, through which the ego, the individual, is transcended and an awareness of unity or non-separateness comes into being. Through this transformational function, religion does not reinforce the ego, but rather destroys it (Wilber, 1997). True transformation, in his view, is not a matter of belief; rather, it is the death of the believer, it transcends death to reach infinity.

Wilber distinguishes between pre-personal and transpersonal spirituality. Only the latter has transforming power because it makes possible the experience of oneness in duality, instead of encouraging a regressive denial of separation.

Ken Wilber describes the theme of transformation in religious terms. I find his distinction of translation and transformation helpful because even Jungian psychologists, in my opinion, tend to confuse progression into transpersonal areas with regression – even when it is in the service of the ego – to the pre-personal or archetypal realm of the mother.

In my opinion, Jungian psychology is easily misused in order to impose convenient explanations and holistic models onto a world that, by the very fact that it permits experiences of futility, radical and painful changes, fragmentation, and failure, offers the possibility of true change and transformation. Conversely, business today takes on a translational function that allows for meaning, support, and direction and exploits our childlike religious feelings. In so doing, business betrays the transforming role that it can play for society and the individual.

Change management, an instrument of strategic management in business that follows and shapes processes of change, refers to this fundamental transformation as second-order change. In contrast to first-order change, which refers to purely quantitative growth in an organization (e.g., improving the organization of business processes), second-order change involves a revolutionary transformation in the way an organization functions (e.g., by modifying the organization of structures).



Second-order change is thus not quantitative, but qualitative in nature and embraces all levels. It involves a paradigm shift and thus a transformation of the organization itself.

### **Analytic Psychology in the Marketplace**

At this point, we Jungian analysts must make clear how we define ourselves and whether we treat the call of the business world as a call for translation or transformation.

I believe that our strength clearly lies in our ability to understand and support transformative processes.

„Die Wirkung, auf die ich hinziele, ist die Hervorbringung eines seelischen Zustandes, in welchem mein Patient anfängt, mit seinem Wesen zu experimentieren, wo nichts mehr für immer gegeben und hoffnungslos versteinert ist, eines Zustandes der Flüssigkeit, der Veränderung und des Werdens“ (GW 16§99).“

*(“The effect for which I am aiming is bringing forth a psychic state in which my patient begins to experiment with his nature, where nothing is determined forever and hopelessly petrified, where there is a state of flow, of change and becoming”.)*

What we need to accomplish is to broaden this conception of change to encompass not just individuals, but also groups and organizations.

Can we posit something like a telos, a given character or destiny for groups, organizations, and institutions? Do organizations individuate? How does their shadow, how do their fears and resistance manifest themselves? In typological terms, how does the inferior side of an organization, corporation, or society become apparent?

The Jungian approaches to dealing with these questions are unfortunately somewhat remote from the mainstream (e.g. Arnold Mindell 1997). Jung and many (introverted) Jungian followers have shared a negative attitude towards groups and posited a dichotomy between the individual and the collective in which individuation is viewed as a task of the individual in opposition to the collective. As a result, these approaches are subject to the charge of allowing a dangerously infantile regression, a “participation mystique” in dealing with questions such as individuation in groups, individuation of groups, or the necessity for community (comunitas) for survival on our planet.

In contrast, such concepts as “evolutionary management” or “phase-appropriate management and organization” became accepted ideas in the 90s as so-called “systemic-evolutionary theories” became widespread and demonstrated their theoretical and empirical value (Königwieser, 1992).

According to these developmental concepts, in analogy to processes of growth, development, and maturation in living organisms, we can consider organizations to be capable of developing and evolving as “social organisms” according to their own dynamic processes.

Organizations are thus perceived not as purely rational constructs, not just as artifacts that can be arbitrarily shaped and formed, but rather as the result of a complex interaction of environmental and subjective factors, or as the product of conscious human actions and unconscious and involuntary effects of human and intersubjective ideas, feelings, and desires.

From the holistic point of view, organizations can be considered viable systems that create their own unique structures and are capable of self-reflection and self-regulation. Of central importance in the systemic-evolutionary theoretical models is the notion of development and evolution.

If we call the spiritual the driving force of evolution, we can see that this manifests itself in the individual as the ability to define one's own values, goals, ideas, and meanings. On the systemic level of organizations, the spiritual is the ability of an enterprise to determine and realize its own identity through corporate policy and strategy – as far as circumstances allow. The identity of a business enterprise can be compared with the ego of an individual, which gives all his or her perceptions, thoughts, emotions, and expressions of will a sense of coherence and continuity.

### **A Jungian Analyst in Management Consulting**

For me personally, my teaching analysis and course of study at the C. G. Jung Institute in Zurich were an adventure in personal development and provided me with training in how to help support processes of spiritual transformation and life development.

In addition to my activities as a psychotherapist, I have always been interested, as a social scientist, in applying this knowledge to non-clinical areas, especially in my work with large groups and organizations. During my training in Zurich, I began working for organizations in business and public administration as a consultant, trainer, and coach.

More and more I find myself transferring my place of work from the safe and familiar room where I treat patients to the world beyond, to the marketplace. My professional identity and role are changing. This gives rise to fear and insecurity. I am no longer just the analyst who is expanding his sphere of activity and his know-how by applying them to organizations (in other words, who puts organizations on the couch). I must acquire abilities that sometimes seem diametrically opposed to those I learned, or had to unlearn, with great effort, during my analytical training.

For me, highly structured work that emphasizes problem-solving is something I must first get accustomed to. I must acquire knowledge about business processes, project management, planning in consulting, and systemic viewpoints.

The classic division in consulting work between “soft” factors (human relations), which are closest to the psychologist's usual field of activity, and “hard” (strategic) factors is gradually becoming blurred.

Thus, from change on the horizontal axis of expansion comes the need for change on the vertical axis. I am still in the middle of this process. What remains of my identity as a Jungian analyst?

The unchanged core of my identity is the attitude I adopt in my work as an analyst. A quotation from C. G. Jung that hung on the wall of the Cellar Room in the Jung Institute in Küßnacht has become my creed:

„Das Geschehenlassen, das Tun im Nicht-Tun, das ‘Sich-Lassen’ des Meister Eckhart wurde mir zum Schlüssel, mit dem es gelingt, die Tür zum Weg zu öffnen. Man muss psychisch geschehen lassen können. Das ist für uns eine wahre Kunst, von welcher unzählige Leute nichts verstehen, indem ihr Bewusstsein ständig helfend, korrigierend und reagierend dazuspringt und auf alle Fälle das einfache Werden des psychischen Prozesses nicht in Ruhe lassen kann.“ (GW13)

*(“Letting things happen, the doing in not-doing, Master Eckhart’s notion of “letting go” became the key to opening up the way. One has to be able to let things happen psychically. For us, this is a true art of which countless people understand nothing: Their consciousness constantly leaps from one thing to the next, helping, correcting, and reacting, and in any case not letting the psychic process simply unfold of its own accord”)*

I believe that this attitude makes all the difference in a world that is conditioned by the myth of omnipotence in which anything can be accomplished (cf. Bowles, 1998). By adopting the attitude of letting things happen, we create and sustain the tension between opposites that permits transformation.

In business as well, managers and consultants now believe that true change does not require the attitude that we are experts in coming up with solutions to problems, but rather the “licence not to know the answers” (quoted in Lohme, 2000, p. 36). This attitude, however, is still rare (Fürstenau, 2001).

Using the Myers-Briggs Type Indicator (MBTI) (Briggs Myers, 1993 and Blank, 1992), an instrument based on Jung’s typology used to monitor the development of personality, teams, and organizations, the difference between these two attitudes can be demonstrated very clearly.

The MBTI is the best-known personality inventory worldwide used for non-clinical purposes. I know of no business enterprise that has not come into contact with this instrument, and thus the influence of Jung’s thought, in some form or another (cf. Stein, 1992).

Most users – consultants, trainers, and psychologists – implement the MBTI without any knowledge of the unconscious mechanisms, unconscious signals and shadow topics, indeed, without any knowledge of the inferior function. Too often, they remain at the typological level, meaning that the dynamic level that this instrument offers for effecting development and change is lost. A danger of remaining at the purely conscious level is that the neglected inferior function is simply added to the dominant function. In so doing, its power and the creative potential for change and transformation are lost.

It was only after I began to work with and in organizations that I became acquainted in depth with the MBTI and learned to appreciate its typology. Now I work a great deal with the MBTI and apply it in management and personality training, in group and team development seminars, and in coaching. In the process, I have gained a great deal of experience in how to put it to use.

(Practical examples)

(Transition to dialogue and discussion with colleagues)

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