

# THE SELF

# Archetypes in Organizations

Self

Shadow

Anima and Animus

Persona

Sage

King

Adventurer

Trickster

Eternal Child

Friend

Gaia

Cosmogony

Soteriology

# The Self

- A whole uniting consciousness with the unconscious
- Centre of free will and decision making for full personality
- Can be known only partly, but can be fully experienced



*Lehanette*

MME. SARAH BERNHARDT AS "HAMLET."

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LONDON, DUBLIN, GLASGOW  
MANCHESTER, SCOTLAND

# The Self

As an empirical concept, the self designates the whole range of psychic phenomena in [humans]. It expresses the unity of the personality as a whole [...] it is a *transcendental* concept, for it presupposes the existence of unconscious factors on empirical grounds and thus characterizes an entity that can be described only in part but, for the other part, remains at present unknowable and illimitable (Carl Gustav Jung).

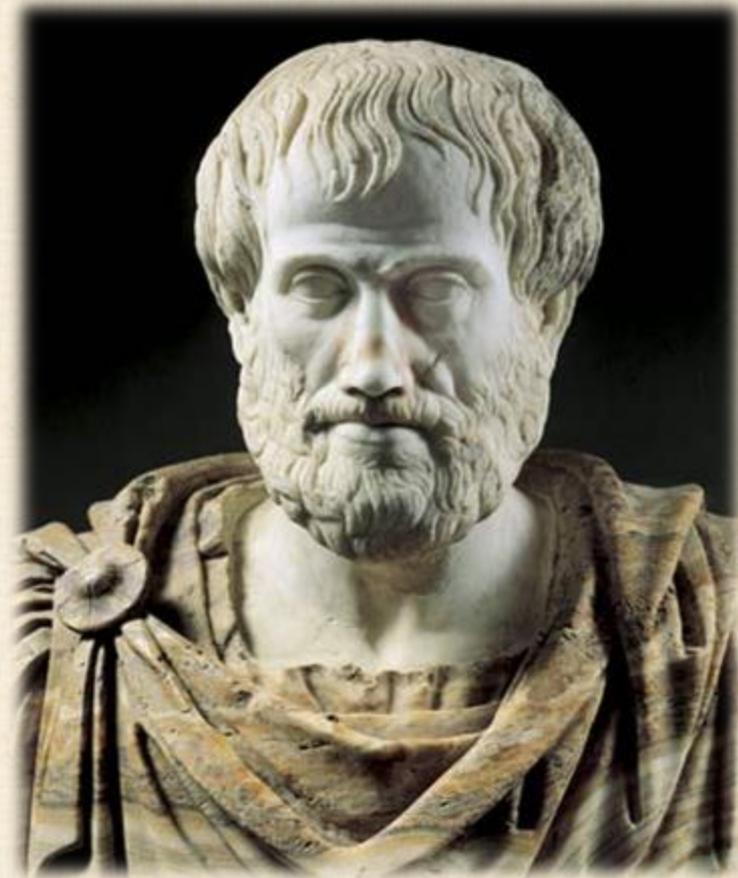
# Individuation

- Know thyself (Delphic maxim)
- The unexamined life is not worth living (Socrates)
- What is *attention*?
- We don't die only in so far as we are unique (C G Jung)
- Thomas Aquinas – „human nature”



# Emancipation

- Beyond the Ego
- Enlightenment
- Liberation
- Human diversity (nature, condition, destiny...)
- *The whole is more than the sum of its parts* (Aristotle)



Aristotle by Lysippus

# Dark Side: Growth of the Ego

How frozen and how faint I then became,  
Ask me not, reader! for I write it not,  
Since words would fail to tell thee of my  
state.

I was not dead nor living. Think thyself  
If quick conception work in thee at all,  
How I did feel. That emperor, who  
sways  
The realm of sorrow, at mid breast from  
th' ice  
Stood forth; and I in stature am more like  
A giant, than the giants are in his arms  
(Dante, *Divine Comedy*)



Gustave Doré illustration of Dante's *Divine Comedy*, *The Inner Circle of Hell*

# Examples

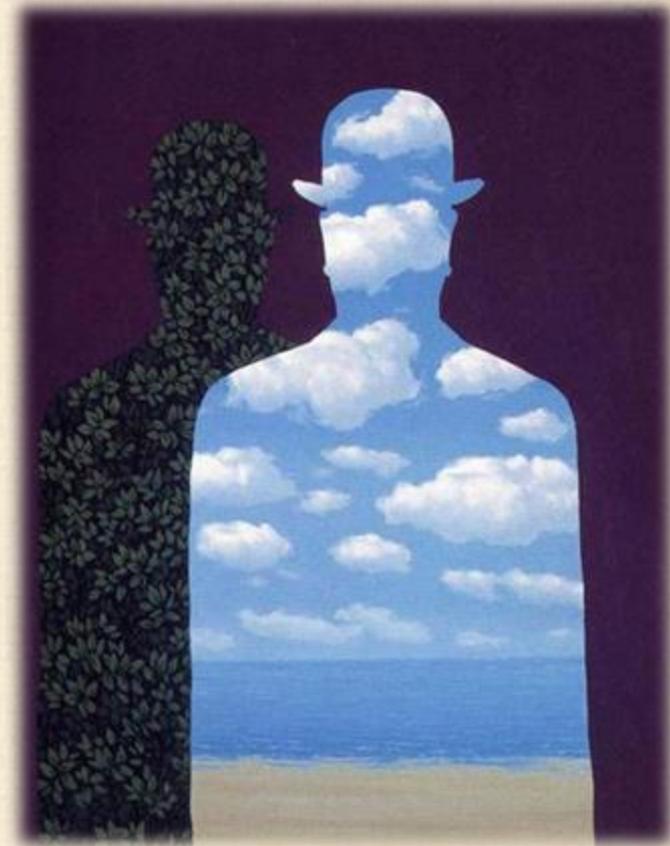
- William Shakespeare's *Hamlet*
- James Joyce's *Ulysses*
- René Descartes' *Cogito ergo sum*



Descartes by Frank Hals

# Organizations as Superpersons

- An organization's identity is defined by its continuity in space and time, the consistency of its roles and the sense of agency (Alvesson, 1994)
- Organization is imagined to be a superperson equipped with own motivations, attitudes and features (Czarniawska, 1997)

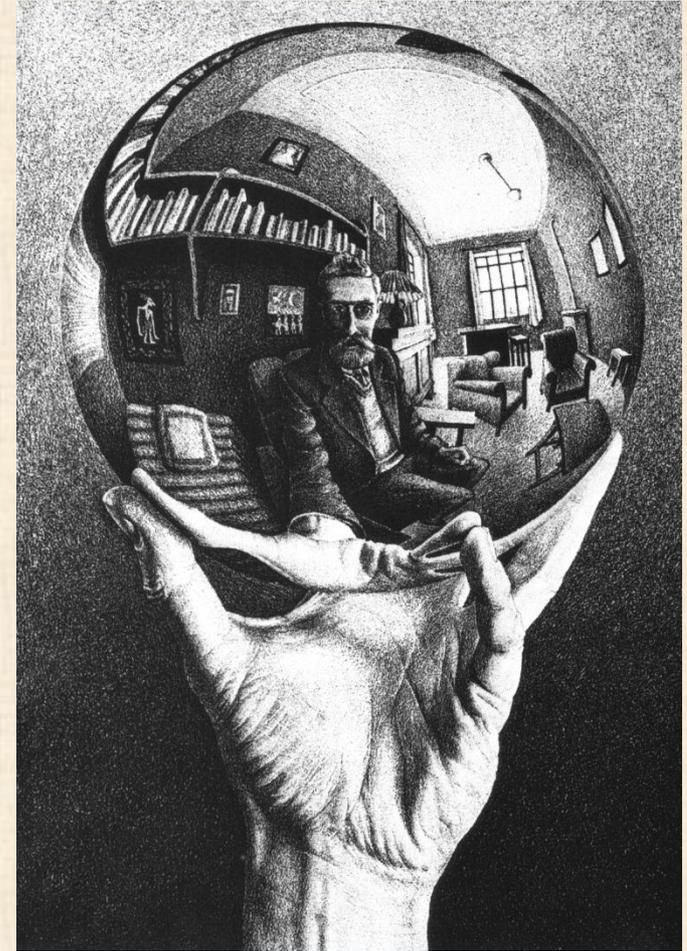


René Magritte

# Management Buidling a Psychic Prison

Panopticon:

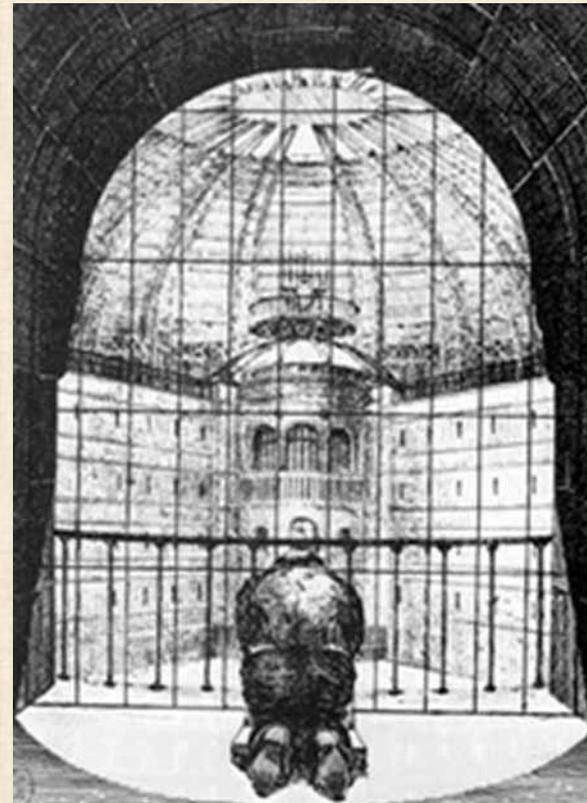
„We should admit rather that power produces knowledge (and not simply by encouraging it because it serves power by applying it because it is useful); that power and knowledge directly imply one another; that there is no power relation without the correlative constitution of a field of knowledge, nor any knowledge that does not presuppose and constitute at the same time power relations” (Michel Foucault).



Maurits Cornelis Escher

# Organizations as Psychic Prisons

Michael Pratt (2000): an organization building its culture by modeling it on an ideological fortress that is to be an safe and impenetrable protection against any attacks from the outside.



Nicolas Harou-  
Romain

# Learning as Organizational Liberation

*An Ecology of Mind*

Gregory Bateson (1972):  
deutero-learning, a higher  
level of learning that refers  
to the organization of the  
learning process, that is  
learning how to learn.

# Learning

Chris Argyris and Donald Schön (1978), two levels of learning:

- single loop
- double loop



# Self-actualization

Abraham Maslow (1962):

A self-actualizing person takes nothing for granted, he or she can live in the present without forgetting about the past or losing touch with the flow of time.



Dominika Kieruzel

# Collective Individuation

Gilbert Simondon (1989): the individual produced by this process of individuation (whether that be an individual crystal, a plant, or an animal) is always in a *relation with others*;

“Individuation turns the individual into a group individual that is associated with the *group* through the pre-individual reality that the individual bears, a pre-individual reality that, paired with the pre-individual reality of other individuals, *individuates into a collective unit*. Collective and psychological individuations are both reciprocal with respect to one another.” (Simondon, 2020)

# Collective Individuation

Bernard Stiegler (1998):  
*Exteriorisation* is the process through which internal processes are communicated and stored as collective knowledge (tools, art). This can be seen as a *third kind of memory* that is separate from the internal, individually acquired memory. Through individual individuation *communicated* broader systems may develop.



Monika Kostera

# Why Everything Matters: Messianic Time

Walter Benjamin:

Thesis 3: The chronicler, who recounts events without distinguishing between the great and small, thereby accounts for the truth, that nothing which has ever happened is to be given as lost to history. Indeed, the past would fully befall only a resurrected humanity [*erlösten Menschheit*, redeemed]. [...]

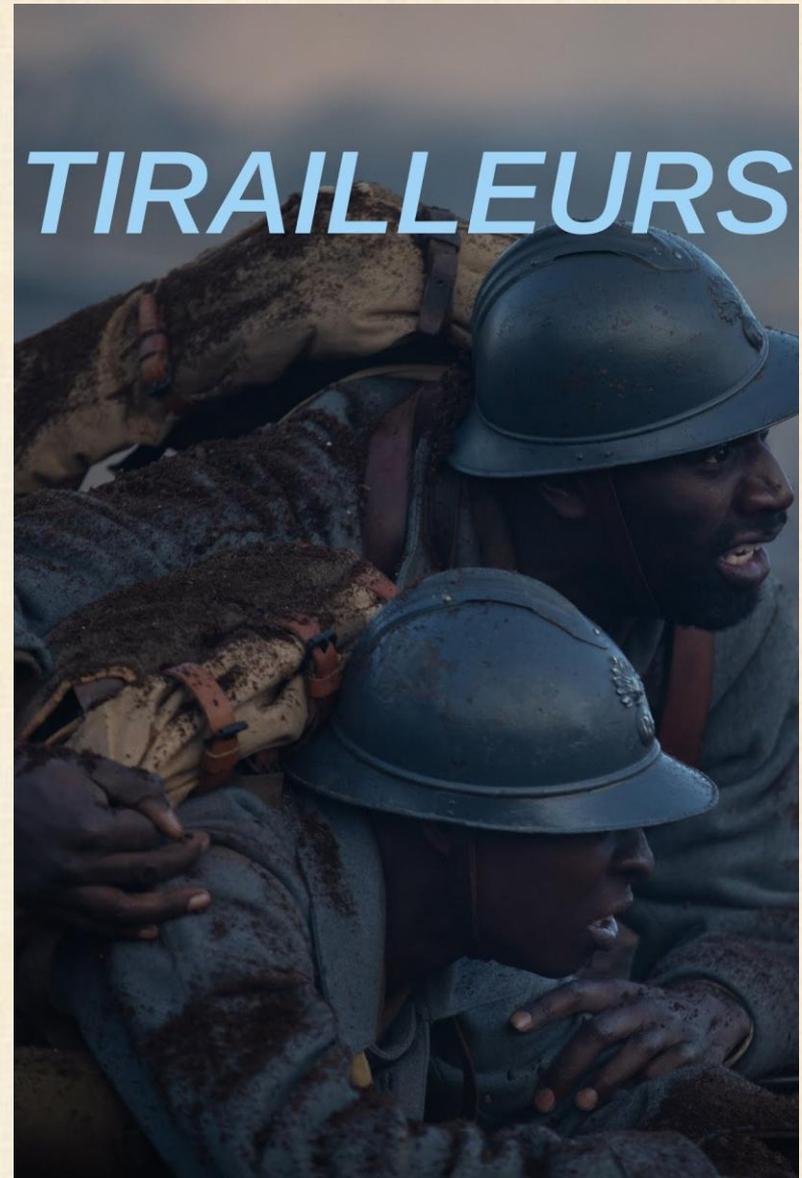
Thesis 6: In every epoch, the attempt must be made to deliver tradition anew from the conformism which is on the point of overwhelming it. (Walter Benjamin, *On the Concept of History*)



Angelus Novus, by Paul Klee

[https://www.youtube.com/  
watch?v=PbpCntDggq8I](https://www.youtube.com/watch?v=PbpCntDggq8I)

“Connection to the *future*,  
which *does* found groups,  
obviously requires them to  
share a common past, but  
this past can only be  
common through  
adoption, concretized only  
through projection”  
(Stiegler, 2010, 89)





# Thought experiment

Think about your journey during the COVID-19 pandemic. What did you learn? How have you changed? Where are you now – and where were you in early March 2020 – as a human being?

Find an image that represents and symbolizes this path. It could be a picture on the internet, an illustration in a book or magazine, a picture taken by you, a work of art... You can (also) use a title of a book or a film, if you like. book

Tell us about the painting and your journey

