

A Leadership Framework Derived from the Ideas of C. G. Jung

John G. Corlett¹

Abstract: The author proposes a framework for understanding leadership that in his view derives from the work of C. G. Jung. The framework is offered as a potential advance in the study of wholeness as it pertains to the concepts of leader and leadership. The framework is contextualized with numerous references to Jung's wider work and compared to the life experiences of several notables, including Jung himself. Suggestions are offered regarding work that might prove useful in testing the framework's validity and applicability.

Key words: C. G. Jung, analytical psychology, leader, leadership, wholeness, personality, leadership framework, individuation, self-awareness.

Introduction

As documented by Corlett and Chisholm (2021), Jung hinted at the idea of leadership in widely scattered comments. Poring over this fragmentary material, I experienced a growing sense that there might be more there than immediately met the eye. Intuition sparked the idea that Jung could after all have left behind some clue about how all his bits and pieces fit together. What follows is an effort to tease out and document the hunch that Jung's jottings might have amounted to something like an implied theory of leadership.

Two pieces of Jung's work eventually came to the fore in my mind: an essay on the assimilation of the unconscious (1953/1966, paras. 221–242)—referred to hereafter as the “prestige” case—and an essay on the development of personality (1954/1970b, paras. 284–323)—referred to hereafter as the “personality” case. The term personality is used here and throughout the study to denote the full expression of an individual's unique character. Taken together, these two pieces ended up taking center stage in my search for a pattern in Jung's thinking.

The two cases were written at different times and within different theoretical frames of reference, and they deal with dissimilar situations. The “prestige” case, published in 1934 and possibly dating back to written work from 1916 and 1928, uses the theory of the complex to analyze the origins and development of personal consciousness and leadership among members of a group of unidentified indigenous people. The “personality” case, laid out in a 1932 lecture, takes a philosophical, spiritual, and sociological approach to an assessment of education, personal development, and leadership in mid-20th century Western European society. Despite their dissimilarity, the two studies strike me as telling the same story about the centrality in Jung's mind of wholeness in the makeup of both the

¹ <https://doi.org/10.29173/jjs169s>

character of the leader and the practice of healthy leadership. The present study relies here and throughout on Jung's definition of wholeness as a "union of the conscious and the unconscious personality" (1959/1968, para. 294; 1964/1967, para. 226).

Literature Review

Insights from scholars with a bent toward Jung's analytical psychology have been significant in understanding wholeness as it pertains to the concepts of leader and leadership. These insights cluster around three broadly defined leadership issues: the personal development of the leader, the day-to-day conduct of leadership, and the role of leadership in organizational change and development. Within the clusters there appears to have been relatively little "conversation" between or among the principals.

The personal development of the leader.

Corlett and Chisholm (2021) have reported the profound connection Jung made between the leader and the leader's individuation (the development of an individual's personality). Similarly, Corlett and Pearson (2003) have suggested that those leaders best equipped to create "*organizational wholeness*" (a balancing of archetypal forces) are those committed to doing their own inner work. Samuels (2000) has discussed a "depth psychological" (depth here referring to the unconscious) approach to leadership, while Jironet and Stein (2012) have reported using a technique they call "deep listening" to help leaders put their unconscious selves in contact with consciousness. Stein (1996) has recounted his experience as a psychoanalyst working with a corporate leader whose overidentification with an organization had robbed her of her wholeness. Ladkin et al. (2018) have posited individuation as an antidote to an overemphasis on cultural factors in the development of a leader, and—striking a similar note—Singer has reflected on the elusiveness of wholeness in the political realm, observing that "it is the rare leader who can articulate a true vision that fits with real politics" (2000, p.1).

The day-to-day conduct of leadership.

Feldman (2004) has discussed the development of "symbolic capacity," a dimension of organizational leadership that draws on both consciousness and the unconsciousness to heighten creativity. Both Samuels (2000) and Aizenstat (2012) have written in a similar vein, Samuels discussing a "depth psychological" approach to leadership and Aizenstat noting that success in entrepreneurial leadership requires access to imagination, intuition (hunches), and the resources of the unconscious (feelings and motives of which one is unaware). Kroeger and Thueson (1992) have considered knowledge of psychological types—Jung's holistic theory of basic personality differences—as a critical factor in leadership effectiveness, while Hillman and Olivier (2019) have reflected on the ways that knowledge of the archetypes—universally experienced and unconscious patterns of knowing—active in the psyche can enhance one's leadership performance. Taylor (2012) has made the case for the withdrawing of projections (unknowingly perceiving something of oneself in another person or situation) as a vital leadership skill. Scott (2012) has discussed her experience with a CEO who, by denying his own anger, fostered an organizational culture incapable of dealing with conflict. Hillman (1995) has suggested that leadership has much to do with being in harmony with the innate purpose and direction of the group. Corlett (1996) has considered the role of leaders—as mediators between

conscious and unconscious dynamics in an organization—in fostering organizational effectiveness. Fox (2012) has echoed that theme in suggesting that leadership is a deep call to humility that bridges the worlds of consciousness and the unconscious. Finally, Abt (1989) has reflected on the solidarity that obtains between leaders and followers when the leaders understand that their actions must honor wholeness at three levels: the individual, the group, and the environment within which the group operates.

The role of leadership in organizational change.

Colman (1995) has written about the importance of integrating conscious and unconscious dynamics in group development work. Corlett and Pearson (2003) have suggested that creating the conditions in which an organization and its members can move toward organizational wholeness requires the combined efforts of both managerial leaders and those empowered individuals who are recognized within the organization as natural leaders. Olson (1992), Colman and Ubalijoro (2012), and Koenig (2012) have all considered the role of the transcendent function (a symbol that reconciles seemingly unreconcilable conflict) in the leadership of organizational change. Olson has illustrated how the transcendent function can work to link unconscious and conscious processes in team-building interventions. Colman and Ubalijoro have dealt with the role of mentors and advisors in helping leaders involved in transformative action to engage the “transcendent catalyst of the third thing,” thereby not becoming scapegoats. Koenig has developed a concept he calls “leadership for the whole,” bringing to bear Jung’s ideas about the transcendent function, intuition, symbols and active imagination (an intentional dialogue between the ego and the unconscious) in the work of organization development.

In my view, the Jung-based leadership framework that follows could be seen as enriching the literature discussed.

Jung Points to a Leadership Framework

I submit that the “prestige” and “personality” cases described above line up point by point around four general themes that become the components of a notional leadership framework:

- Component #1: An individual is *called* by an inner voice to embark on the journey of individuation, the development of personality.
- Component #2: The individual *embraces the work of individuation*.
- Component #3: The individual, having achieved personality, *becomes a leader*.
- Component #4: The leader *engages in wholeness-oriented leadership dynamics* with one or more willing followers.

Component #1: An individual is called by an inner voice to achieve personality.

The first component asserts that an individual suddenly becomes aware of a compelling and insistent sense that a fundamental change in the direction of their life is imperative. Perhaps this powerful impulse, stemming from the innermost regions of the psyche, takes the form of unspoken words, perhaps of a gripping dream, or perhaps of a mysterious inner knowing. Whatever the medium of the “call,” the message to the individual is a challenge

to chart a course of self-development that leads away from the mores of collective society and toward the development of their unique identity, their personality.

In the “personality” case, Jung (1954/1970b) wrote, “Anyone with a vocation hears the voice of the inner man: he is “called” (para. 300). Jung went on to note, “The inner voice is the voice of a fuller life, of a wider more comprehensive consciousness” (para. 318). He added, “True personality is always a vocation, an irrational factor that destines a man to emancipate himself from the herd and from its well-worn paths” (para. 300). Jung concluded “Only the man who can consciously assent to the power of the inner voice becomes a personality . . .” (para. 308).

In the “prestige” case, reflecting on the psycho-social dynamics of an unidentified group of indigenous tribesmen whom he termed “primitives,” Jung (1953/1966) stated that the psyche of an individual whose personal differentiation is only just beginning is essentially collective, for the most part unconscious and lacking inner contradiction. Jung noted further that inner contradiction arose only when the psyche of the individual began to develop and “reason discovered the irreconcilable nature of the opposites.” With that, “the paradise of the collective psyche comes to an end” (para. 237).

Almost certainly, Jung (1954/1970b) realized that the terms “inner voice,” “inner man,” and voice of “reason” were all a bit vague for considering a topic as weighty as the summons to achieve personality. Subsequently, in the “personality” essay, he connected the call to engage in the process of individuation to the “voice of the daemon within” (para. 302). Yet further on he made the point in more scientific terms, noting that he understood “the inner voice, the vocation . . . as a powerful objective-psychic factor” (para. 312). In these comments, he located the source of the inner voice in the personal unconscious. Interestingly, some twenty-five years after penning these words, Jung (1958/1969) (referencing Gerhard Dorn) associated the daemon with the archetypal self (para. 154). Pursuing this connection would allow the reader to understand the call as discussed here and the hearer’s response to it to be two sides of an intrapsychic dialogue taking place along Edinger’s (1972) “ego-Self axis” (p. 6).

Clearly, Jung took seriously the role of the “inner voice” in the process of psychological maturation, considering it on several occasions outside the “prestige” and “personality” cases. Three of these references seem germane to the discussion of the leader and individuation. First, in a 1952 letter to D. Hoch concerning her “call,” Jung suggested that the inner voice “not infrequently contradicts our collective ideals . . .” (*Letters*, vol. 2, pp. 85–86). Second, writing about the collective unconscious “taking over the leadership” when the conscious attitude collapses, he stated, “We could multiply examples of cases where, at the critical moment, a ‘saving’ thought, a vision, an ‘inner voice’ came with an irresistible power of conviction and gave a new direction” (1953/1966, para. 254). Third, in a 1949 letter to J. Fierz, Jung posed the question: “Is there an inner voice, i.e., a vocation?” He answered his own question: “I am absolutely convinced of the inner deciding factor, and my practical work with patients aims exclusively at bringing it to consciousness” (*Letters*, vol. 1, pp. 520–521).

In 1938 Jung told a journalist that German dictator Adolf Hitler had reportedly been addressed by “his Voice” (upper case in the original account of the interview), telling Hitler that “everything would be all right” if he ordered the German army to march on Czechoslovakia in 1938 (McGuire & Hull, 1977, p. 121). By way of context, Jung suggested to the interviewer that Hitler “is like the loudspeaker which magnifies the

inaudible whispers of the German soul . . ." (p. 118) and further that he "is like a man who listens intently to a stream of suggestions in a whispered voice from a mysterious source and then acts upon them" (p. 119). In Jung's view, Hitler's "Voice" was not the authentic inner voice that calls an individual to achieve personality. Rather, the voice Hitler heard was the voice of his own unconscious, into which the German people had "projected their own selves" (p. 120).

Component #2: The "called" individual embraces the work of individuation, i.e., achieving personality.

The second component argues that the work of developing personality equates to seeking wholeness. It is a solitary journey, one that demands holding on to the truth of one's inner voice against the pull of the collective psyche (collective consciousness). All individuals on this path are taking steps that set them off ever more significantly from others and move them toward the union of consciousness and the unconscious; they are individuating.

In the "personality" case Jung (1954/1970b) wrote: "The achievement of personality means nothing less than the optimum development of the whole individual human being," that "fullness of life which is called personality" (paras. 284, 289). He added: "Personality can never develop unless the individual chooses his own way, consciously and with moral deliberation," maintaining "fidelity to the law of one's own being" (para. 296).

In the "prestige" case, Jung (1953/1966) wrote that the development of the psyche on the part of individuals in the indigenous group mentioned above required "repression of the collective psyche" (para. 237). He observed that medicine men and chiefs led the way toward this development, setting themselves apart by the uniqueness of their ornaments, by a lifestyle expressing their social roles, and by the practice of secret rituals. These actions, Jung suggested, created a shell around the chiefs and medicine men that amounted to a persona or mask (para. 237). In an aside, Jung observed that masks are typically employed in totem ceremonies "as a means of enhancing or changing the personality" (para. 237).

The work of achieving personality, described by Jung (1954/1970b) as "the complete realization of our whole being" (para. 291), is synonymous with the work of individuation. By way of clarification, Jung (1971) stated: "Individuation, therefore, is a process of differentiation having for its goal the development of the individual personality" (para. 757). Building on this thought, Jung (1959/1968) asserted that synthesizing the archetypal self, which he described as a "wholeness that transcends consciousness," is the goal of the individuation process (para. 278).

Further cementing the link between achieving personality and engaging in the work of individuation, Jung (1959/1968) noted that "the symbols of wholeness frequently occur at the beginning of the individuation process" (para. 278). For Jung, this seemed to suggest "the *a priori* existence of potential wholeness" in the psyche (para. 278). At bottom, he observed, the achievement of personality and the pursuit of individuation are simply different ways of describing the path that leads to the unique expression of "the innate idiosyncrasy of a living being" (para. 289).

According to Jacobi (1973), the journey of individuation, of personality development, is a spontaneous, natural dynamic within the psyche of every person, which—unless derailed by some psychic disturbance—amounts to "a process of

maturity or unfolding which is the psychic parallel to the physical process of growth and aging” (p. 107). Jacobi (1965) also noted that while some individuals can negotiate this process fully on their own (p. 17), others may require the help of a psychotherapist to stimulate individuation, intensify it, and make it conscious (1973, p. 107). Jung (1954/1970b) observed that the development of personality “is at once a charisma and a curse” (para. 294). It is a charisma for all the reasons adduced above. It is a curse because committing to such a path means being isolated from all those not on the same journey (para. 294). It also means complete obedience to a call that others may question and mock (para. 302).

In neither of the cases under consideration does the process of individuation show any evidence of either formal technique or professional intervention. In the “personality” case the reader can find hints of what education might be able to contribute to the individuation of students were the teachers themselves on the path to achieving personality. In the “prestige” case the work of individuation is alluded to in references to the chiefs’ differentiation of their garb and alteration of their social roles.

In both cases the protagonists seem to be feeling their way toward developing a personality in halting, essentially unprogrammed ways, along novel and unpredictable paths. Interestingly, Jung (1975, vol. 1) observed that something as mundane as the effort expended in forming one’s own view on a subject can mold the personality. As he put it, “. . . one’s views, insights, and convictions are ultimately only an expression of the personality still lying in the darkness of the unconscious” (p. 112). Fluidity, unpredictability, and serendipity probably characterize the natural journey toward wholeness as walked by most of those people in our time who are on the path of becoming leaders.

Component #3: Having achieved personality, the individual becomes a leader.

The third component makes the case that individuals who have travelled at length along the inward journey of individuation—thus achieving the moral and spiritual stature brought about by a deepening awareness of the unconscious—are often seen as exceptional persons, standing out from the norm and eschewing collective values, views, and behaviors. These persons may well be perceived as being greater-than-life-sized, notably wise, particularly direct-spoken, plainly averse to psychological game-playing, animated by authenticity (Hillman, 1995, p. 161), unusually kind, and perhaps even a bit intimidating in the unusual breadth and depth of their being. Society comes to see these persons as having attained a natural eminence, in other words as having become leaders.

In the “personality” case, Jung (1954/1970b) wrote that the “redeemer personality” has extricated himself from the “fatal identity with the group psyche” (para. 303). Jung went on to observe that personality “is able to cope with changing times and has unknowingly and involuntarily become a *leader*” (para. 306; emphasis in the original). In the “prestige” case Jung (1953/1966) wrote that insofar as the chiefs and medicine men succeeded in identifying themselves with their personae, they were removed from the sphere of the collective psyche. The removal garnered these outstanding individuals “magical prestige” in the eyes of their peers (para. 237).

“Magical prestige” was an accolade bestowed by clan members on the chiefs and medicine men in recognition of their having heeded the inner call to pursue individuation, taken significant steps along that path, and undergone inner transformations. They came to

be seen as “magically effective” figures (Jung, 1953/1966, para. 237). This interpretation of “magical,” as signaling changes in attitude and behavior resulting from an internal psychological process, finds support in Jung’s comment that “magical is simply another word for psychic” (para. 293).

Jung’s (1954/1970b) relative clarity about what the self is and how one moves toward its realization does not appear to extend to his thinking about when in the process of personality development one becomes a leader. On the one hand, we have his unvarnished statement above: “personality has unknowingly and involuntarily become a *leader*” (para. 305; emphasis in the original). On the other hand, we have his statement that “a whole lifetime is needed to achieve personality” (para. 289). Presumably, he did not mean to suggest that one becomes a leader only at the end of life, as he implicitly acknowledged by stating, “Personality, as the complete realization of our whole being, is an unattainable ideal” (para. 291). To this, Jacobi (1973) added: “To build the wholeness of the personality is the task of the whole life” (p. 149).

What, then, did Jung want the reader to understand? How close must one come to the ideal in developing one’s personality before becoming a leader? Perhaps it is at the point in the life of a leader-to-be when the personality ripens to an extent that an integrated leader identity begins to glimmer and people around this person begin to suspect that something special is afoot. Or is it when the work of befriending the personal shadow is accomplished? Is it when significant progress has been made toward recognizing and integrating as appropriate the energies of the contra-gender archetypes (anima and/or animus) and taking initial steps toward engaging (but not identifying with) one of the several *mana* archetypes germane to identity? Or perhaps one becomes a leader at the point when the individuating process has led away from an ego-centric stance to one informed routinely and profoundly by the archetypal self.

In a 1933 lecture, Jung coined the term “true leaders” to describe persons who had achieved something like the level of psychological awareness just described (1964/1970a, para. 326). He suggested further that these “true leaders” of mankind are those who are capable of being self-reflective, guarding against projection, and staying grounded in both the outer and inner worlds (paras. 326, 327). He returned to the theme in an interview broadcast on Radio Berlin later in the same year, arguing that only the self-development of the individual can yield responsible leaders (McGuire & Hull, 1977, p. 64). The two 1933 comments form a tight chronological cluster with the 1932 “personality” case and the 1934 “prestige” case, leading to my supposition that Jung’s thinking about the leader during this period was all of a piece. That is, individuation, the development of personality, is the very essence of what makes one a leader.

Component #4: The leader engages in wholeness-oriented leadership actions with one or more willing followers.

The fourth component posits that the person who has become a leader by virtue of the process described above in components one through three would in all likelihood engage at some point in leadership, defined by one theorist simply as exerting “influence” (Maxwell, 1993, p.1). The leadership might most likely take place in a collective setting, but it could also take place in the quiet of a one-on-one relationship. The profound wholeness of the leader—their psychological maturity—would, it seems, engender a quality of mutuality and psychological maturity in leader-follower relationships. The

leadership dynamic overall would likely be biased toward achieving wholeness for the enterprise writ large, its people as well as its work.

In the “personality” case Jung (1954/1970b) wrote that the “redeemer personality” lights “a beacon of hope for others” (para. 303). He went on: “The great liberating deeds of world history have sprung from leading personalities . . .” (para. 284). Seeming to hint at the leadership role of Jesus of Nazareth, Jung wrote: “In Christianity . . . there rose up a direct opponent of the Caesarean madness . . .” (para. 309).

In the “prestige” case Jung (1953/1966) wrote that because “society as a whole needs the magically effective figure,” it uses “the will to power” motivating this individual and the willingness of the mass to submit in order to bring about “the creation of personal prestige” (para. 237). Both the outstanding individual and the clan benefit from the bestowing of such prestige. “The individual distinguishes himself by his deeds, the many by their renunciation of power” (para. 238). Jung concluded by suggesting that personal prestige “is a phenomenon . . . of the utmost importance for the comity of nations” (para. 237).

The term “personal prestige” appears in the part of the “prestige” case where two social forces converge. On the one hand stands a person already seen as embodying “magical prestige” and thus recognized as a leader. On the other stands a group of people willing to be led by a person who seems to promise the stuff of leadership. Out of the convergence—mysteriously engineered by an unspecified but beneficent force in society—comes a social contract that Jung (1953/1966) labelled “personal prestige” (para. 237). This contract benefitted the clan as a whole with competent public institutions and social harmony, the leader with the opportunity to propagate a wholeness born of individuation, and the individual clan members with a sense of stability and direction. Jung did not use the word leadership to describe this compact. To me, however, the mutual attraction between a prestigious “chief,” one who has achieved personality and come to be seen as a leader, and a set of followers exhibiting “the will to submit in the mass” (para. 237) creates the psychological and political groundwork for a relationship that comes across very much as leadership. In a practical sense, “personal prestige” as discussed above, and leadership would seem to be virtually indistinguishable.

Leadership behavior

The two cases out of which the Jung-derived framework grows focus almost entirely on the development of the leader’s character, and illustrations of wholeness-oriented leadership are few. Several contemporary examples—some that have entered into practice in the past twenty years or so, others still evolving—may shed light on how leaders might further the integration of consciousness and the unconscious as they engage in the work of leadership. These processes include:

- In the evaluation of organizational culture, identifying the underlying and hidden dimensions of behavior that can skew communication and block progress toward organizational goals (Marshak, 2006).
- In the enhancing of creativity, bringing to the surface material from an organization’s unconscious and helping organization members create and interpret analogs (drawings, sculptures, etc.) of organizational issues (Barry, 1994).

- In the management of conflict, relying on the transcendent function to hold the tension of the opposite points of view and to deliver the symbol of a solution in which both the thesis and antithesis play a part (Olson, 1992).
- In the management of change, creating “Transformational/Re-membering” strategies (i.e., methods that work to integrate consciousness and the unconscious) in order to “tap into energies that lie beyond the realm of the ego” (Corlett, 2000).
- In diversity work, exploring the dynamic of unconscious bias (Lawrence, 2008) in matters of race and gender as it affects an organization’s members and the relationships among them.
- In brainstorming and planning, utilizing Open Space Technology (Owens, 2008), an agenda-less large group meeting strategy that in my experience can allow the unconscious to inform the proceedings.
- In leader coaching, using a “psycho-spiritual” approach that pairs dialogue with “deep listening” (Jironet & Stein, 2012).
- In brand and meaning management, identifying and amplifying the archetypes that enchant both products and organizational processes (Mark & Pearson, 2001).
- In leader training and development, assessing the impact of archetypes and archetypal complexes (the unconscious impact of an archetype) on a leader’s personality and leadership activities (Hillman & Olivier, 2019; Pearson & Marr, 2003; Beebe, 1990).

Implications of the Framework for Leadership Theory and Practice

The assertion in this study that individuation, achieving personality, is central to the making of a leader sits within a significant body of scholarship that analyzes self-awareness as a factor in success as a leader, some of it appearing under the rubric of “authentic leadership.” Taken together, Ashley and Reiter-Palmon (2012), Karp (2012), Emery et al. (2011), and Gardner and Cogliser (2011) capture the scope of the work. Jung’s ideas appear in these studies only rarely. Karp (2012), for example, cites Jung’s *The undiscovered self* in his discussion of the self, although he does not link Jung’s thoughts specifically to leadership (p.129). Ladkin et al. (2018) suggest how several of Jung’s ideas about individuation could be incorporated into the act of leading (pp. 4ff.).

Some of these sources approximate Jung’s ideas about leadership. Senge et al. (2004) suggest that to become a leader one must first understand oneself. Kouzes and Posner (2012) argue that it is through an inner process of self-examination that “you find the awareness needed to lead” (p. 117). Kets de Vries (1994) asserts that “all of us possess some kind of internal theatre” that significantly influences our lives and castings as leaders (pp. 78, 79). Just two scholars, however, appear to share Jung’s single-mindedness about a causal connection between acquiring deep self-knowledge and becoming a leader. Webb (2014) makes his point succinctly: “It’s who you are as a person that makes you a leader.” Bennis (2009) is equally pithy: “To become a leader, then, you must become yourself, become the maker of your own life” (p. 48). In this connection, one of my early mentors opined that in his experience true leaders have developed skills around a core passion that bears no direct relationship to leadership (J. E. McLaughlin, personal communication, ca. 1980).

It becomes evident to me in scanning the literature referenced above that the position taken by Webb, Bennis, and Jung—that it is the achievement of personality that makes one a leader—is a relative rarity in the world of conventional leadership theory. Arguably widespread is what amounts essentially to the opposite view, namely, that one becomes a leader by engaging in the work of leadership. This stance is summed up by leadership theorist Maxwell (1993), who wrote that attaining what he calls “personhood”—which he defines as achieving a position where “people follow because of who you are and what you represent”—“is reserved for leaders who have spent years growing people and organizations” (p.13). In short, one spends a career running organizations and as a result achieves personality. I cannot help wondering whether working-level associates in many organizations might not be far better served by people in positions of authority who were expected to achieve personhood, i.e., to become leaders, before being given the responsibilities that go along with being in charge.

Jung, the Framework, and the Issue of Racism

As seen above, in the “prestige” case Jung used the terms “primitive” and “primitives” in his analysis of the behaviors and culture of a group of indigenous people unidentified as to time or place. In view of present-day conversations in the scholarly community about cultural and racial insensitivity, Jung’s use of these terms clearly requires comment.

Looking at the broad range of Jung’s work, many in the depth psychology community identify what they view as an underlying tendency in Jung’s writings toward racist interpretations of the behaviors and capacities of non-Europeans. Convinced of this propensity, some have raised questions about whether it undermines the validity of some of Jung’s central ideas, e.g., the archetypal structure of the collective unconscious and individuation. Others have argued that, while some of his work does evince an attitude of racism, the value of the underlying ideas can be preserved by redeveloping and reinterpreting them in a consciously non-racist manner. (Johnson & Morgan, 2021).

It is far beyond both the scope of the present study and the reach of my expertise in these matters to resolve such an important debate. The issue that can be examined here is whether the concerns raised about racism in Jung’s work invalidate using the “prestige” case for the purposes of illustrating a theory of leader and leadership.

In writing the “prestige” case Jung (1953/1966) made three references to “the primitive” and three to “primitives” (paras. 237–239). In my mind, five of these observations are essentially factual, advancing the narrative about the development of personality and making no deleterious observations about “primitives” or judgments comparing “primitives” negatively to other peoples. The sixth, however, may imply that “primitives” lag behind “moderns” in the degree to which they are differentiated from the collective psyche. Taken thusly, the reference suggests that racism had affected Jung’s objectivity.

In no way seeking to excuse the disturbing implications of the last point, I argue, nonetheless, that there is enough theoretical merit in the “prestige” case to justify having drawn on it. This conclusion is arguably bolstered by the fact—noted above—that the theoretical thrust of the “prestige” case is thoroughly corroborated by that of the “personality” case.

The Framework Applied

What follows seeks to humanize the Jung-derived framework. This section invites the reader to imagine a dialogue between the components of the framework and the life experiences of five individuals, each a person of some public note. Each study will cover three aspects of the subject's journey: the call, achieving personality and becoming a leader combined, and engaging in leadership.

James E. (Jimmy) Carter

Jimmy Carter's call to personality was rooted in deep feelings engendered by conversations with his dying father. The talks gave Carter a new appreciation for the role his father had played over many years in Plains, Georgia, as a key community leader and financial benefactor of poor neighbors both black and white (Bourne, 1997). This insight crystallized feelings of emptiness and dissatisfaction in Carter kindled by his 10-year Navy career. Reflecting back on this time in a 1976 interview, Carter said he realized then that "God did not intend for me to spend my life working on instruments of destruction to kill people." That thought foremost in his mind, Carter resigned from the Navy after his father's death in 1953 and returned to Plains, committed to taking on his father's mantle (pp. 80, 81).

Once in Plains, Carter set about reinventing himself as a businessman, church deacon, and civic leader (Bourne, 1997, p. 102). He was highly successful on all these fronts, his biographer noting that by 1961 "Jimmy was a respected leader of the community and his church" (p. 102). His position in Plains assured, Carter's interests turned to electoral and educational reform, and he started to think that politics might be a way he could influence action on these matters. To this end, he ran for and won a seat in the Georgia senate, serving there from 1963 to 1967—often offended by the prevalence of bills favoring special interest groups (pp. 121–148). He ran unsuccessfully for Governor of Georgia in 1966, losing the Democratic primary in a messy, four-way race. The loss left him both heavily in debt and disheartened by having felt the need to downplay his Christian convictions—notably about the evils of segregation—to make any political headway (pp. 149–165).

Carter pulled back from public life for a time to reassess his values and faith. He meditated often, interacted deeply with several spiritual mentors, and studied the ideas of theologian Reinhold Niebuhr on the relationships among moral values, Christianity, and politics. He emerged from this inner work with clarity about the need to move beyond his father's "separate but equal south" and about how a role in politics could mesh with the implementation of his religious beliefs: he could bring the Christian ideal of *agape* into politics by focusing his efforts as a political leader on meeting the needs of all humans (Bourne, 1997, pp. 166–179). Thus re-energized, Carter won the race for Governor of Georgia in 1970. On the eve of his inauguration, his closest spiritual advisor obtained from him a promise to take a strong stand in his inaugural address against racial discrimination (p. 199).

Carter took just such a stand, averring in his maiden gubernatorial speech: "No poor, rural, weak, or black person should ever have to bear the additional burden of being deprived of the opportunity of an education, a job, or simply justice" (Bourne, 1997, p. 200). This sentiment was apparent in Carter's actions during his years as governor, as he opened tax assessment appeals to the poor, provided funding to eradicate sickle cell disease, focused on prison reform, established a network of drug abuse treatment centers,

created a Governor's Commission to improve services to the mentally and emotionally handicapped, and expanded the numbers both of Black state employees and Blacks serving on major State Boards and Commissions (Bourne, 1977, pp. 210, 212, 259). Carter carried the same focus on racial equity and social services to the White House. As President of the United States he created the Department of Education and bolstered the Social Security system. He also appointed record numbers of women, Blacks, and Hispanics to federal government jobs (Whitehouse website). As Former President, Carter founded the Carter Center in 1982 and has remained active since then in its programs to fight hunger, disease, and abuses of human rights (Carter, 1993).

Robert A. Johnson

As a child, Robert Johnson, a noted Jungian author and lecturer, lost the lower part of his left leg in a freak automobile accident. The surgery was traumatic. During recovery, Johnson (1998) had a vision of being "in a glorious world," which he described as "pure light, gold, radiant, luminous, ecstatically happy, perfectly beautiful, purely tranquil, joy beyond bound." Subsequently, hearing his special place referred to as the "Golden World," he adopted the term as his own (pp. 1–7). Reflecting much later on these events, Johnson wrote: "I would have to learn to live on earth with an indelible memory of heaven. Much of the rest of my life would be spent seeking a balance between these two realms" (p. 8).

During the latter 1940s, Johnson (1998) undertook inner work with an Indian subcontinent sage, engaged in Jungian analysis with Fritz Kunkel, and then—having moved to Zurich—enrolled in the C. G. Jung Institute. There, he underwent further analysis, first with Jolande Jacobi and then with Emma Jung (pp. 67, 109, 118, 121). Johnson's time in Zurich climaxed in a *big dream* that Jung himself interpreted. Recalling this encounter after the fact, Johnson (1998) wrote that Jung had tried to teach him how to live close to the archetypal powers of the collective unconscious (pp. 124–127).

Coming to believe while in Zurich that he might be capable of becoming an analyst, Johnson (1998), undertook still further analysis, this time in England with Toni Sussman. At the end of her work with Johnson, Sussman—who had been authorized by Jung to train and certify analysts—presented Johnson with a certificate recognizing the completion of his training (p. 164). Seeming to anticipate this, Johnson had noted earlier: "Somehow after my vocation in analytical psychology found me, I eventually learned to keep a precarious balance between the requirements of the Golden World and the earthly world" (p. 120).

Johnson (1998) let leadership find him. His leadership was presaged during his analysis with Sussman, who said, regarding a mandala Johnson had drawn, that he was meant to embrace the world. Hearing this, however, Johnson said in despair that he did not know how to climb the ranks of his profession. Sussman replied: "When you go home all you need to do is leave the door open a crack, and the people who belong to you will come" (p. 164).

Not long thereafter, Johnson (1998) was invited unexpectedly to give a speech at an assemblage of internationally recognized Jungians (pp. 181–183). This public notice set the stage for his widespread, years-long career as a lecturer and conference leader. Similarly, his career as an influential author was set in motion by four lectures he gave at a church in San Diego, California. The attending priest, unbidden by and unknown to Johnson, had the speeches recorded and transcribed and got them published. The project

became Johnson's bestselling book, *He*, and led to twelve additional books (Van der Steur, 1995).

C. G. Jung

Jung's call to personality came as he read a book by Krafft-Ebing on psychiatry and was overcome "with the most tremendous rush" by a sudden intuitive understanding of the connection between "psychology or philosophy and medical science." He recounted: "On the spot I made up my mind to become a psychiatrist because there was a chance to unite my philosophical interests with natural science and medical science" (Jung, 1961/1989, pp. 108–109; McGuire & Hull, 1977, pp. 209–210). Reflecting later on this experience, Jung (1961/1989) observed: "It was as though two rivers had united and in one grand torrent were bearing me inexorably toward distant goals" (p. 109).

Jung's sudden intuition led, of course, to the early stages of his work on the creation of analytical psychology, as documented in a 1916 lecture entitled "The Conception of the Unconscious" (Jung, 1966/1953, p. 123) and in *Psychological types* (1971). But, of equal importance, it led Jung to a parallel, profound, intentional, and multi-year encounter with his unconscious, as documented in both *The red book* and in *Memories, dreams, reflections* (pp. 170–199). Writing about this ground-breaking work of individuation, Van der Post (1975), Jung's biographer and longtime friend, wrote: "The immediate practical message of all these years for Jung was clear. All the great intangible, imponderable, ineffable, and yet objective demonic images, dreams, fantasies, and things with which he had been concerned were not just to do with himself but with modern man as a whole" (p. 183).

Jung's intellectual leadership was notable in his mentorship of the inner circle of the first generation of analytical psychologists (Van der Post, 1975, pp. 229–234). It was also evident in the central role he played in fostering the understanding and practice of analytical psychology around the globe. He took over the presidency of the International General Medical Society for Psychotherapy in 1934 (Kirsch, 2000, p. 21), and in 1948 he founded the C. G. Jung Institute, Zurich, leading it until 1961 (C. G. Jung Institute).

Martin Luther King, Jr.

King's call to personality came during his years at Morehouse College (1944–48). There, several faculty members tempered and contextualized King's profound anger at whites for perpetrating a "Jim Crow" society. George Kelsey, for example, helped King understand that the modern minister needed to deal with both social and spiritual concerns. Benjamin Mays labelled the white church America's "most conservative and hypocritical institution." Walter Chivers argued that capitalism was at the root of racism. Reading *Civil Disobedience* left King fascinated by Thoreau's assertion that a creative minority could spark a moral revolution (Oates, 1982, pp. 18–20).

Having learned during his Morehouse experience to blame racism in significant part on the system, King started feeling less antagonistic toward whites as individuals. But his anger at the status of Blacks in American society remained intense. King realized that he could never be "a spectator in the race problem," that he wanted to be involved in "the very heat of it" (Oates, 1982, pp. 21–23).

The years 1948–54 were seminal in King's emotional, intellectual, and psychological growth. Early in this period he pursued a divinity degree at Crozer Seminary, while also taking philosophy courses at the University of Pennsylvania (Oates, 1982, pp.

21–25). In search of a philosophical method for eliminating social evil, he absorbed both Walter Rauschenbusch’s Christian critique of capitalism and Karl Marx’s denunciation of it (p. 27). Then, King encountered Gandhi’s “Soul Force,” “Satyagraha”—the bringing together of love (agape) and force into a tool for struggling against social injustice (King, 1986, pp. 7, 8)—and embraced the concept as a method for molding civil disobedience into a vehicle for change (Oates, 1982, pp. 32, 33). King spent the second part of this period at Boston University pursuing a PhD in systematic theology. There, he synthesized a theology centered on the Social Gospel and a social philosophy based on the idea that true pacifism was the nonviolent resistance to evil (pp. 39–41). King got the chance to put his ideas into action in 1954, becoming the pastor of Dexter Baptist church in Montgomery, Alabama (p. 48).

The responsibilities of leadership fell upon King in the first days of the 1955 Montgomery bus boycott, when he was drafted to be president of the Montgomery Improvement Association, a group of Black ministers organized to coordinate the boycott (Oates, 1982, p. 68). King fashioned a philosophy for the boycott based directly on Gandhi’s “Satyagraha” (King, 1986, pp. 75–81) and convinced a majority of Blacks to go along with peaceful resistance (Oates, 1982, p. 80). In 1957 King was elected leader of the newly founded Southern Christian Leadership Conference and resigned from the Dexter church to carry out the work of the SCLC full time (p. 123). This move set the stage for his many and widely publicized leadership efforts in Atlanta, Birmingham, Selma, Chicago, and beyond.

Anna Eleanor Roosevelt

For the first 26 years of her life Anna Eleanor Roosevelt (hereafter, ER) lived within an identity—defined primarily by her family—that largely squelched the natural process of individuation (Cook, 1992). One of ER’s early teachers sparked in her an awareness of her true self, urging her to be assertive, independent, and bold; but it was not until 1910 that ER could begin to articulate what that spark might imply for her future. During that year, having just moved to Albany as the wife of state senator Franklin Roosevelt (hereafter, FDR), she wrote in her journal that something within her “craved to be an individual.” She went on to write, “What kind of individual was still in the lap of the gods” (p. 188).

In Albany, ER almost immediately began to transform herself from society matron to political wife. At FDR’s side, she began moving out of the upper-class world, where she had never felt that she fit, into the world of progressive politics. As a political wife, she welcomed FDR’s colleagues into her home, cultivated their wives and the wives of their adversaries, and sought knowledge about current political issues (Cook, 1992, p. 189; Lash, 1971, pp. 171–173). But this activity was largely in support of FDR’s career. ER still felt like a political bystander, and by 1920 she had come to realize that she wanted three things: to have serious work of her own, to participate in the aspects of life traditionally denied to women, and to be invited into the political game (Cook, 1992, pp. 255, 271).

During the early 1920s, ER became FDR’s stand-in with New York Democrats (Lash, 1971, p. 277). On her own, she became a social feminist, a member of the board of the New York State League of Women voters, and a mover and shaker in a network of feminist organizations seeking to reform New York politics (Cook, 1992, p. 339). Throughout the 1920s articles about ER and her political work appeared almost weekly in the press, and her public appearances became national news (p. 340). She also became

involved in politics, in her own right, in the women's division of the New York Democratic State Committee, where she quickly became chair of the finance committee (Lash, 1971, pp. 277, 288). By 1924, some of the women who had been leaders in the struggle for women's rights had come to see ER as someone to whom they could pass the torch (p. 277). By 1928 ER had become a major political force, one of the best-known and highest-ranking Democrats in the United States. In essence she held the most powerful positions ever held by a woman in party politics (Cook, 1992, p. 366).

Correspondence between ER and FDR during his time as governor of New York shows ER exerting significant influence on FDR's thinking and actions (Cook, 1992, p. 387). Subsequently, ER sought to shape her role as mistress of the White House in accordance with her inner sense of self (Lash, 1971, p. 382), using her position to address and influence the country.

Through well-received monthly articles for the North American Newspaper Alliance, ER focused public attention on New Deal programs, on the cause of civil rights and the need for anti-lynching laws, on the plight of the rural poor, and on proposals to admit Jewish refugees from war-torn Europe to the United States (Miller Center—University of Virginia; Lash, 1971, p. 373). By the end of FDR's first one hundred days in office, ER as much as her husband had come to personify the Roosevelt era (p. 377).

To complete the treatment of the five biographic studies, I now offer and compare observations about how each of the five subjects experienced hearing the call, developing personality and becoming a leader, and engaging in leadership.

Regarding the call, each of the five principals acknowledged and heeded an impulse that led down a path resulting in differentiation. That said, each of the five calls appeared to activate the individuation process in a unique way. In Jung's case the call seems to have emerged fully formed from the depths of his psyche. By contrast, the calls of Carter, Johnson, King, and ER triggered the move to achieve personality but evolved within the individuation process. Carter's call deepened as he grappled with the contradictions between his private and public stances on segregation. Johnson's call grew from a yearning for a return to the Golden World to a seeking for balance between that world and the world of analytical psychology. The path of King's call clarified and intensified as he integrated Gandhi's ideas into his own thinking. ER's call grew from a desire to find her own individuality, to a yearning to become a female politician, to a profound commitment to use her political skills and position to improve the lot of America's women and underprivileged persons.

With respect to developing personality and becoming a leader, for Jung and Johnson the path to differentiation was that of classical analysis—Jung as he essentially invented the analytical method in a profound experiment on himself, Johnson as he engaged in analysis with half a dozen of the finest early exponents of the analytical method. For Carter, King, and ER, the path of individuation was the journey of maturing into psychologically and spiritually healthy adulthood by embracing the natural process of development “immanent in every living organism” (Jacobi, 1965, p.15). In this regard, for both ER and Carter it was especially important during the process that led to achieving personality to have occupied and learned about themselves from experiences in positions of authority.

For Johnson, Jung, and ER, achieving personality and becoming a leader clearly preceded engaging in leadership. For Carter and King, both becoming a leader and

engaging in leadership happened in the same moment. For Carter, it happened when he found himself on the steps of the Georgia capitol on inauguration day fulfilling his promise to go public with his true thoughts about racial discrimination. For King it happened when he accepted—with hardly a moment to think about it—the presidency of the Montgomery Improvement Association and suddenly finding himself in the middle of the struggle for racial equality.

In the leadership phases of the five biographies, each of the principals can be seen working in ways deeply rooted in their wholeness: Carter in the humanistic policies he pursued both as governor and president, Johnson in the story-telling genius that educated attendees at his conference and workshops about the profundity of individuation, Jung in the breadth and depth of understanding that gave the world analytical psychology, King in the kick-starting of America’s confrontation with racial inequality, and ER in her use of the media to shape public support for progressive political policies.

In my mind, these five real-life examples point usefully to complexities and variables within the four elements of the leadership framework that are not evident in either the “personality” or “prestige” cases. These data suggest that outside the rarified world of theory, the framework can be seen both to hold its basic theoretical shape and to embrace the idiosyncrasies of historical persons on real-life journeys.

Conclusion

In the final analysis, the framework laid out, documented, and discussed in this essay is probably best seen as a hypothesis, one possible outcome of searching for a pattern in Jung’s disparate thoughts about leaders and leadership. There could be other hypotheses, including an empty set. As to whether the framework developed here suggests in any way that Jung had a leader/leadership design in mind in drafting the “personality” and “prestige” cases, the jury is still out. To this point, a colleague has suggested to me that the fragmentary nature of Jung’s treatment of leadership as documented in the Corlett-Chisholm article (2021) might have reflected the workings of Jung’s intuition rather than any systematized and reasoned approach to the topic. The colleague has suggested further that my hunch about there being more there than meets the eye could be a reflection of Jung’s own approach: Jung and I both working intuitively with similar pieces of a puzzle, but neither of us with the “box-top” needed to see the complete picture (E. E. Nelson, personal communication, 2022).

Looking Ahead

For one seeking to work with the framework, several avenues might prove useful: first, looking more deeply into Jung’s corpus for further clues about the framework as a valid expression of Jungian ideas; second, inquiring into how well the framework stands up in its application to the study of additional real-world leaders—ideally using in-person interviews; and third, exploring the applicability of the framework to leaders and leadership in areas of the world with non-Western European values and traditions. Looking beyond the framework, there could be merit in comparing its core assertion—that leader and leadership are fundamentally different concepts—with ideas on this matter held by many conventional leadership theorists.

Contributor

John. G. Corlett, PhD, spent 25 years as a political analyst, as a manager, and finally as an internal change consultant for the federal government. He then taught for more than 20 years at the University of Virginia. Mr. Corlett earned a PhD in organizational psychology from the Union Institute. He is the co-author of *Mapping the Organizational Psyche*. Email: jgcorlett@comcast.net.

References

- Abt, T. (1989). *Progress without loss of soul*. Chiron.
- Aizenstat, S. D. (2012). Depth entrepreneurship: Creating an organization out of dream space. In C.S. Pearson (Ed.), *The transforming leader: New approaches to leadership for the twenty-first century* (pp. 159–168). Berrett-Koehler.
- Ashley, G. C., & Reiter-Palmon, R. (2012). Self-awareness and the evolution of leaders: The need for a better measure of self-awareness. *Journal of Behavioral and Applied Management*, 14(1), 2–17.
- Barry, D. (1994). Making the invisible visible: Using analogically-based methods to surface unconscious organizational processes. *Organization Development Journal*, 12(4), 37–48.
- Beebe, J. (1990). *Archetypal complexes carrying the eight functions*. Hand-out provided by the author at the Journey into Wholeness conference, October, 1992.
- Bennis, W. (2009). *On becoming a leader*. Basic Books.
- Bourne, P.G. (1997). *Jimmy Carter*. Scribner.
- C. G. Jung Institute, Zurich website. <https://junginstitut.ch/en>
- Carter, J. E. (1993). *Talking peace*. Dutton.
- Colman, A. D. (1995). *Up from scapegoating: Awakening consciousness in groups*. Chiron.
- Colman, A. D., & Ubalijoro, E. (2012). Transmuting suffering: A leadership and advising perspective. In C. S. Pearson (Ed.), *The transforming leader: New approaches to leadership for the twenty-first century* (pp. 130–139). Berrett-Koehler.
- Cook, B. W. (1992). *Eleanor Roosevelt* (Vol. 1). Viking Penguin.
- Corlett, J. G. (1996). The organization as psyche: A Jungian cartography of organizational dynamics. *Harvest: Journal for Jungian Studies*, 42(2), 70–92.
- Corlett, J. G. (2000). Another look at Chin and Benne: Is there a fourth strategy for effecting change? *OD Practitioner*, 32(3), 14–21.
- Corlett, J. G., & Pearson, C. S. (2003). *Mapping the organizational psyche*. Center for the Application of Psychological Type.
- Corlett, J. G., & Chisholm, L. F. (2021). C. G. Jung's thoughts on the concepts of leader and leadership. *Journal of Jungian Scholarly Studies*, 16(1), 6–23.
- Edinger, E. F. (1972). *Ego and archetype*. Penguin.
- Emery, C., Danloski, K., & Hamby, A. (2011). Reciprocal effects in leadership emergence. *Small Group Research*, 42(2), 199–224.

- Feldman, B. (2004). Towards a theory of organizational culture. In T. Singer & S. Kimbles (Eds.), *The cultural complex* (pp. 251–261). Routledge.
- Fox, M. (2012). Leadership as a spiritual practice: Vocation and journey. In C. S. Pearson (Ed.), *The transforming leader: New approaches to leadership for the twenty-first century* (pp. 121–129). Berrett-Koehler.
- Gardner, W. L., & Coglisier, C. C. (2011). Authentic leadership: A review of the literature and research agenda. *Leadership Quarterly*, 22(6), 1120–1145.
- Hillman, J. (1995). *Kinds of power*. Doubleday.
- Hillman, L., & Olivier, R. (2019). *Archetypes at work: Evolving your story, one character at a time*. Matador.
- Jacobi, J. (1965). *The way of individuation*. New American Library.
- Jacobi, J. (1973). *The psychology of C. G. Jung*. Yale University Press.
- Jironet, K., & Stein, M. (2012). New approaches for leadership: A psychospiritual model for leadership. In C. S. Pearson (Ed.), *The transforming leader: New approaches to leadership for the twenty-first century* (pp. 181–190). Berrett-Koehler.
- Johnson, J., & Morgan, H. (2021). *Jung and racism*. Essay published under the auspices of the British Psychotherapy Foundation.
<http://www.britishpsychotherapyfoundation.org.uk>
- Johnson, R. A. (1998). *Balancing heaven and earth*. HarperSanFrancisco.
- Jung, C. G. (1966). *Two essays on analytical psychology* (R. F. C. Hull, Trans.). In *The collected works of C. G. Jung* (Vol. 7, 2nd ed.). Princeton University Press. (Original work published 1953)
- Jung, C. G. (1967). *Alchemical studies* (R. F. C. Hull, Trans.). In *The collected works of C. G. Jung* (Vol. 13). Princeton University Press. (Original work published 1964)
- Jung, C. G. (1968). *The archetypes and the collective unconscious* (R. F. C. Hull, Trans.). In *The collected works of C. G. Jung* (Vol. 9i, 2nd ed.). Princeton University Press. (Original work published 1959)
- Jung, C. G. (1969). *Psychology and religion: West and East* (R. F. C. Hull, Trans.). In *The collected works of C. G. Jung* (Vol. 11, 2nd ed.). Princeton University Press. (Original work published 1958)
- Jung, C. G. (1970a). *Civilization in transition* (R. F. C. Hull, Trans.). In *The collected works of C. G. Jung* (Vol. 10, 2nd ed.). Princeton University Press. (Original work published 1964)
- Jung, C. G. (1970b). *The development of personality* (R. F. C. Hull, Trans.). In *The collected works of C. G. Jung* (Vol. 17). Princeton University Press. (Original work published 1954)
- Jung, C. G. (1971). *Psychological types* (R. F. C. Hull, Trans.). In *The collected works of C. G. Jung* (Vol. 6). Princeton University Press.
- Jung, C. G. (1975). *Letters*. 2 vols. (G. Adler & A. Jaffe, Eds.). Princeton University Press. (Original work published on various dates.)
- Jung, C. G. (1989). *Memories, dreams, reflections* (A. Jaffe, Ed.). Vintage Books. (Original work published 1961)

- Jung, C. G. (2009). *The red book*. Norton & Company.
- Karp, T. (2012). Developing oneself as a leader. *Journal of Management Development*, 32, 127–140.
- Kets De Vries, M. F. R. (1994). The leadership mystic. *Academy of Management Executive*, 8, 73–89.
- King, M. L. Jr., (1986). *A testament of hope: The essential writings and speeches of Martin Luther King, Jr.* (J. M. Washington, Ed.). HarperSanFrancisco.
- Kirsch, T. B. (2000). Foreword. In T. Singer (Ed.), *The vision thing: Myth, politics and psyche in the world* (pp. 21–22). Routledge.
- Koenig, W. E. (2012). *Leadership for the whole in the mythic field of C. G. Jung's unconscious processes*. UMI Dissertation Publishing.
- Kouzes, J. M., & Posner, B. Z. (2012). Leadership begins with an inner journey. In W. E. Rosenbach, R. L. Taylor, & M. A. Youndt (Eds.), *Contemporary Issues in Leadership* (pp.117–123). Westview.
- Kroeger, O., & Thueson, J. (1992). *Type talk at work*. Delacorte Press.
- Ladkin, D. M., Spiller, C., & Craze, G. (2018). The journey of individuation: A Jungian alternative to the theory and practice of leading authentically. *Leadership*, 14, 415–434.
- Lash, J. P. (1971). *Eleanor and Franklin*. W. W. Norton & Company.
- Lawrence, C. (2008). Unconscious racism revisited: Reflections on the impact and origins of “The id, the ego, and equal protection.” *Connecticut Law Review*, 40(4), 931–977.
- Marshak, R. J. (2006). *Covert processes at work: Managing the five hidden dimensions of organizational change*. Berrett-Koehler.
- Mark, M., & Pearson, C. S. (2001). *The hero and the outlaw: Building extraordinary brands through the power of archetypes*. McGraw-Hill.
- Maxwell, J. C. (1993). *Developing the leader within you*. Thomas Nelson.
- McGuire, W., & Hull, R. F. C. (Eds.) (1977). *C. G. Jung speaking*. Princeton University Press.
- Miller Center website, University of Virginia. *Anna Eleanor Roosevelt*.
[https://millercenter.org › essays › roosevelt-1933-firstlady](https://millercenter.org/essays/roosevelt-1933-firstlady)
- Oates, S. B. (1982). *Let the trumpet sound: The life of Martin Luther King, Jr.* Harper & Row, Publishers.
- Olson, E. E. (1992). Opening to the change process: The transcendent function at work. In M. Stein & J. Hollwitz (Eds.), *Psyche at work: Workplace applications of analytical psychology* (pp.156–173). Chiron.
- Owen, H. (2008). *Open space technology: A user's guide*. Berrett-Koehler.
- Pearson, C. S., & Marr, H. K. (2003). *PMAI manual*. CAPT.
- Samuels, A. (2000). The good-enough leader. In T. Singer (Ed.), *The vision thing: Myth, politics and psyche in the world* (pp. 34–49). Routledge.

- Scott, K. T. (2012). The new basics: Inner work for adaptive challenges. In C. S. Pearson (Ed.), *The transforming leader: New approaches to leadership for the twenty-first century* (pp. 93–101). Berrett-Koehler.
- Senge, P. M., Scharmer, C. O., Jaworski, J., & Flowers, B. S. (2004). Presence: Human purpose and the field of the future. *The Society for Organizational Learning*.
- Singer, T. (2000). Introduction: The vision thing. In T. Singer (Ed.), *The vision thing: Myth, politics and psyche in the world* (pp. 1–17). Routledge.
- Stein, M. (1996). *Practicing wholeness*. Chiron.
- Taylor, J. (2012). It's all a dream: Depth approaches to understanding and withdrawing projection. In C. S. Pearson (Ed.), *The transforming leader: New approaches to leadership for the twenty-first century* (pp. 191–200). Berrett-Koehler.
- Van der Post, L. (1975). *Jung and the story of our time*. Vintage Books.
- Van der Steur, J. (1995). *Interview with Robert A. Johnson*. <https://www.powerofpolarities.com>
- Webb, K. (2014). *Leadership and being a leader*. <https://keithwebb.com>
- White House website. *Jimmy Carter*. <https://whitehouse.gov/about-the-white-house/presidents/james-carter/>