

## **Exploring real feelings about organisational change: Individuation and congruence**

### **Abstract**

**Purpose** - This study utilises two key psychoanalytical concepts – individuation and congruence – in order to analyse individual responses to organisational change and to propose a tentative framework for considering psychoanalytical dynamics when organisational change is proposed, or underway.

**Design/methodology/approach** - We analysed 146 responses to an open ended survey, which focused on respondents' attitudes to the introduction of learning technology in a higher educational context. We asked organisational members to share their views about the proposed organisational change, and clustered these anonymous responses into meaningful categories, based on the psychoanalytically relevant notions of congruence and individuation.

**Findings** – As well as generating a proposed list of archetypes associated with individual responses to organisational change, we emphasise how strongly our own tentatively generated categories align with the notion of authentic individuation as an important aspect of motivated organisational behaviour.

**Originality/value** - This tool could provide a useful analytical backdrop for organisational change in general, and it could help to focus organisational attention on the importance of a psychoanalytically informed discussion on change by paying attention to privately held views, and partially articulated feelings about change.

### **Keywords**

Individuation, congruence, organisational change, technology enhanced learning, higher education

### **Article classification**

Research paper

### **Introduction**

Many accounts of organizational behaviour now recognize that not only is it unwise to ignore the emotional dimensions of organizational life, but that in paying attention to them, we focus on dynamics that help to track a path through some of the most difficult challenges that organizations face. And yet despite this recognition, it is often the case that much of the language of organizational change is driven by a focus on such notions as rationality, logical purpose, objectivity and reason. While these notions may contribute commendably to planning and delivering change, they don't recognize that generating a vision for organizational change, no matter how technically complex, demands the appreciation and marshalling of human emotion and commitment. Having a strong understanding of how emotions operate helps to generate authentic conversations about important issues, and arguably creates more democratic, proactive and responsible organizational action from all quarters. An exclusively rational view ignores the subjective, influential psychodynamics of change.

The tone, energy and success of any organisational change is often superior when individual members adopt personal responsibility for their role in the process. This is difficult to achieve without authentic, exploratory, informal and safe discussions about a proposed change, during which people have the opportunity to explore how a proposed change aligns with their preferences, value systems, ideas, motivations and career paths. The Jungian psychoanalytical framework puts emphasis on the value of individual freedom and responsibility as counterbalance of defensive and unproductive group dynamics. He proposed a view of change that is determined intrinsically by the intimate negotiations that take place within each of the individuals that form a group. Claiming that our freedom extends only as far as our consciousness reaches, he denounced as a delusion when organizations try to rope the individual “and reduce him to a condition of diminished responsibility, instead of raising him out of the torpid, mindless mass and making clear to him that he is the one important factor” (Jung 1957, p. 536).

Drawing on the Jungian principles of individuation and congruence, we propose a more explicit lexicon of emotional response to organizational change that contributes to our understanding of change management. Leaders of change initiatives need to be aware that there are aspects of individual and group involvement in change that remain unconscious and unarticulated (Holyoak 2003). We propose that psychodynamic literature and frameworks have more to tell us about the processes associated with organizational change than has been previously recognized. While psychodynamic concepts such as: unconscious, projection, ego, complex, and repression have permeated common language, the practical application of personality theory, clearly labelled as psychoanalytic, is relatively rare in work settings and tends to have been widely resisted in the organizational studies discourse (Willcocks and Rees 1995, Carr 2002). Yet, as noted by Gabriel (1995),

*“unconscious processes which are so common in dreams, are equally common in workplace fantasies where characters, events, places and times become almost as easily transposable as in dreams”* (p. 495).

While addressing this gap in the existing literature, this investigation addresses the question of how individual responses to organisational change can be interpreted through the psychoanalytical concepts of individuation and congruence. In doing so, we present the specific change context where the study took place, discussing the complexities involved in the integration of teaching technology within academic practice. Next, the psychoanalytical concepts of individuation and congruence will be further developed in order to present an archetypal framework for considering psychoanalytical dynamics when organisational change is proposed, or underway. Responses to a survey to academics on a proposed technological change are presented according to this framework and described as archetypes. Finally, implications for change management are proposed around the possibilities of archetypal reflectivity.

### **A specific change context: university and the introduction of teaching technology**

The specific organisational context that we report in this paper is a higher education institution that embarked on the introduction of new teaching technology. A higher education context is one characterised by a lot of individual autonomy, and with much power and expertise located at the operating core. As discussed in more detail below, teaching technology remains quite a controversial source of change, with a diversity

of opinion and view surrounding its introduction and use for pedagogical purposes. Embracing technological change in educational settings is a process full of complications, and offers a useful example of the common challenges associated with change management.

Strong imperatives calling for the adoption of ICT in education have been made for some time. Proponents argue that teaching technology has the capacity to foster all sorts of other innovations, to reach students and learners who might otherwise not have the chance of higher education, can solve problems of large group teaching, and can free institutions from the resource and scheduling constraints that are posed by conventional, face to face teaching. On the other hand, teaching technology has been critiqued for eroding the human connections that good pedagogy requires, for being erroneously presented as the 'cheap option' while evidence shows that pedagogically sound use of technology in teaching requires at least as many resources and costs as conventional teaching. The debate on teaching technology has strong champions and proponents both in theory and practice, which makes the introduction of technology a good example of potentially controversial organisational change, given that it is the type of change that can bring to the surface many dynamics, articulated, and unarticulated, conscious and unconscious. It has certainly been noted that it is also the type of change that is likely to give rise to uncertainties regarding the identities and roles of teachers in higher education.

Eynon (2008) comments on the general reluctance of university teaching staff to adopt information and communication technologies in their profession, despite governmental and institutional pressure to do so. Attitudes of teaching staff to technology enhanced learning are likely to result from a complex and multidimensional interaction of social, contextual and individual factors. Important considerations include: how centrally driven the change is; the type of support and rewards provided to faculty; the emphasis that is placed on research or teaching roles; and professional identity issues. Institutional assumptions and expectations combine with teachers' own perceptions and attitudes towards their role as change agents, as the use of educational technology brings a critical challenge to pedagogical assumptions and academic freedom. For example, the tendency to make limited academic use of the institutional learning management system (LMS), that is reactive as opposed to proactive, has been widely corroborated (Blin and Munro 2008). More widely, this has been seen as part of a trend where lecturers tend to make, on average, only incremental changes to their practice when faced with new technology (Kirkup and Kirkwood 2005). We can reasonably anticipate some reasons for resistance from a teacher perspective, including technical and pedagogical competence. On the other hand, pressures resulting in a focus on research mean that low priority is given among university teachers to investing in teaching innovation (Littlejohn 2002). Furthermore, the author notes that concerns for security, loss of control over the teaching process and fear of the unknown are all natural reactions to technology adoption. ICT adoption may also involve an attendant danger of increased cognitive demands, work overload and excessive focus on IT issues rather than in course design (Littlejohn, 2002). Noble (2002), an early critic on the trend towards integrating ICT in higher education, justified sceptical attitudes noting that rationalisation and cost cutting on the part of administrators is the hidden motive behind ICT integration. These fears are also likely to be compounded by assumptions about traditional teaching roles and lack of interiorisation of the new teaching roles brought about through technological

possibilities. Considering the wider social relations underpinning the use of technology in higher education, Selwyn (2007), argues that university use of computer technology is shaped into marginalized and curtailed positions by a variety of actors. From the 'writing' of ICT at a national policy level through to the marginalization of ICT within the lived 'student experience', a consistent theme emerges where computer technology use is constructed in limited, linear, and rigid terms far removed from the creative, productive, and empowering uses which are often celebrated by educational technologists.

As a result, conflicting expectations, inertia, misunderstandings and lack of trust may appear associated to ICT integration. However, teaching innovation is unlikely to thrive if both administrators and faculty fail to recognise and embrace their joint responsibility in the process of change. Yet, as in many other context, technological innovations in teaching are usually managed attending to exclusively rational and logical criteria. We believe that before a major innovation is being implanted it is always useful to get a feeling of the level of readiness on the ground of those who are expected to embrace change. Here, we argue that a psychoanalytic approach has much to offer to our understanding and management of barriers to ICT integration to teaching practice. Psychoanalysis can offer a unique insight into workplace behaviour, especially during times of major organizational change when anxiety and perceived loss of status evoke social defence mechanisms that bond individuals together (Willcocks and Rees 1995), and the context where this study took place was no exception. In this study, change involved faculty to embrace and use technology in their teaching and learning activities within a university setting through the use of a new LMS, which provoked some of these defensive reactions. In our context, the level of individuation would reflect in where expectations concerning control over TEL innovation reside, in other words, who or what is responsible for it. For example, college teachers with a strong sense of personal responsibility may believe that their role involves exploring and adopting new technologies as part of their normal job and may invest more time and effort to develop the skills needed to rise to the challenge. On the other side of the individuation continuum, others may argue that the institution should take the lead on change. A typology of attitudes to change emerged that categorises their responses according to the extent to which individuals indicated high, medium or low needs for individuation and the extent to which the proposed change seemed congruent or incongruent with individual needs and priorities. This model closely relates to Jung's concern with personal responsibility which was a *leitmotif* throughout his work and it is at the core of the argument of this paper.

### **Individuation and congruence**

The questions of individual freedom and responsibility are important in the context of organisational change in all organisations, including the autonomous, professional environments characterised by higher education. The Jungian psychoanalytical framework puts emphasis on the value of individual freedom and responsibility as counterbalance of defensive and unproductive group dynamics. He proposed a view of change that is determined intrinsically by the intimate negotiations that take place within each of the individuals that form a group. Claiming that our freedom extends only as far as our consciousness reaches, he denounced as delusionary organization's efforts to coerce an individual to behave in certain ways, or to comply without reflection, thus "reduc[ing] him to a condition of diminished responsibility, instead of

raising him out of the torpid, mindless mass and making clear to him that he is the one important factor” (Jung 1957, p. 536).

From a Jungian psychoanalytical perspective, conscious awareness develops as result of adaptation to parental, environmental and collective expectations; so the ego emerges and becomes the seat of one's conscious identity. The *persona* has been defined as a functional complex serving as the social face the individual presents to the world, thus protecting and concealing aspects of the ego. Thus, for Jung, the persona was:

*“a kind of mask, designed on the one hand to make a definite impression upon others, and on the other to conceal the true nature of the individual”* (Jung 1917, 1928, p. 190).

Briefly then according to psychoanalytical theory, the ‘unconscious mind’ represents all of the aspects and dynamics about ourselves of which we are unaware, the ‘conscious mind’ or ego, incorporates the things about ourselves of which we are aware, and the ‘persona’ are the aspects of ourselves that we present to the world, often for approval, often for defensive purposes. For any member of an organization, the development of a viable social persona is a vital part of organizational adaptation, perhaps especially in a context where change is underway. Since recreation of a viable persona is achieved through readaptation to their organizational environment, the process of mirroring and identification continues through an individual’s time in the organization. A degree of compliance ensues in order to seek out gratification or avoid punishment (Carr 2002, p. 482). A propensity to imitation may have strong utility for collective purposes and be a key way of initiating collaboration. However, it does little to promote individual judgment and personal responsibility. Again and again it has been shown that excessive compliance carries enormous ethical, logical and organisational risks (Milgram 1963). The more disciplined and rigid one's ego becomes in response to external influences, the more difficult it becomes to reconnect with the part of our innate nature which was relegated to the unconscious (King and Nicol 1999), and in turn, to become responsible for our own lives. Indeed, Jungian theory emphasises the notion that every individual is unconsciously “worse” when in a large group, for “he is carried by society and to that extent relieved of his individual responsibility” (Jung 1917, 1928, pp. 240).

Arguably, for healthy organisational dynamics to prevail, people need the capacity and space to develop more realistic, flexible personae so that they can navigate in the organization and the profession in ways that do not collide with nor hide their true self, allowing for a degree of congruence between both. Through the process of individuation, the innate elements of personality, the different experiences of a person's life and the different aspects and components of the psyche become integrated over time into a well-functioning whole. This self-realization which leads people to explore and integrate their disowned unconscious parts or *shadow*, allows a person becomes his/her 'true self' distinct from the general, collective psychology (Jung and Baynes 1921, p. 757). This journey of self-discovery leads to an understanding of one’s own whole personality in relation to others, and allows individuals to find meaning and purpose in their work as they gain awareness of their higher purposes and potential capabilities (King and Nicol 1999, p. 235-6). For Jung

(1957), only those that, through individuation, become masters of their ideas can lead effective and constructive change:

*“The true leaders of mankind are always those who are capable of self-reflection, and who relieve the dead weight of the masses at least of their own weight, consciously holding aloof from the blind momentum of the mass in movement (...) Only one who is firmly rooted not only on the outside world but also in the world within” (p. 326).*

Individual and group aims do not necessarily need to be at odds, but the process of individuation can have unexpected outcomes for the role of the individual on the organization or group. If increased self-awareness and individuation is incongruent with what the group promotes and expects of its members, a conflict emerges which may lead to explicit resistance. However, if interiorisation of personal responsibility is congruent with the drives and changes that the group or organization promotes, the individual may become an innovator and natural leader that pioneers change. Low levels of resistance would combine with high levels of energy, allowing the person to become fully involved with her or his environment and the process of change in authentic ways.

We have taken the innate drive for individuation and the accompanying congruence or incongruence with regards to organizational change to propose as a framework to diagnose change readiness. This framework (see Figure 1) contains nine archetypal personas, each representing an attitude or general orientation towards organizational change, according to the degree that each individual assumes personal responsibility for change through individuation, and the subsequent degree of personal consonance or dissonance with organizational change. Both congruence and individuation are important preconditions that can help to determine readiness for adopting new approaches in a particular context. If organisations spend more time paying deliberate attention to aspects of congruence and individuation, this could aid decision making and strategic implementation at the organisational level aided by the framework proposed here.

**Figure 1. Archetypes of the individuation-congruence change framework**  
(figure 1 about here)

In the next sections, we go on to describe how this framework was applied to assess readiness from a personal perspective, “taking the pulse” of underlying emotional and behavioural change dynamics in a particular organisational context.

**Methodological approach**

This investigation took place in a young, campus based Irish institution with registration of around 13,000 students. At the moment of the study, pockets of innovation in technology enhanced learning existed and learning management systems were being used in some departments, but no common, institutionally supported learning management system existed. Management identified the strategic need of providing a common solution which would integrate with existing systems, a practice which was already common amongst across higher education in the country. The

choice of LMS by management was substantiated by a phase of needs analysis in which the authors participated and of which this study was part. Our simple aim in collecting our data for this study was to explore how likely it was that a proposed new technology would be embraced, what the possible uses and barriers would be and what support would be needed for new technology to be adopted voluntarily by faculty.

We gathered data at an initial, exploratory phase of change and, using an anonymous online questionnaire we asked people for their views about the proposed change. By using a confidential online questionnaire we attempted to make responding as non-threatening as possible, thus increasing the chances of authentic, individuated responses and removing the pressures on respondents' to provide only those that were socially or organisationally desirable. A total of 146 faculty, which represents approximately one third of the total teaching population in the institution at the time. Approximately 56% of respondents were female and the majority were working full time (88%). The age group most represented was between 36 and 50 years of age (43,3%), followed by those under 35 (33,6%) and over 50 (23,1%). Most respondents were employed across the four faculties of the institution as academics (78,8%), around 10% were teaching assistant and tutors, and a very small minority of researchers, administrators and librarians with teaching responsibilities also responded to the survey. While 32,2% of the respondents had started working in the organisation relatively recently, a majority (45,5%) had been employed for five or more years, and around 22.3% had taught for 10 or more years.

The open ended anonymous questionnaire was distributed online across campus at the end of the academic year. In a rating scale from 1 to 5, teaching staff were requested to state to what extent they agreed that more lecturers should integrate an LMS into their modules somehow; that using an LMS is better than using the alternative choices currently available and that by using an LMS, the lecturers can save valuable classroom time to do other things. Also, the questionnaire included the following open ended questions: "What might motivate you to start using an LMS?"; "What might deter you from using an LMS for teaching?"; "What additional support can the institution provide to help you to use educational technologies in your modules?"; and "What is the most important improvement you want to see in the institution with regards to the use of information and communication technologies in teaching?".

The process of analysing the data was qualitative and exploratory. What we tried to do, through content analysis was to categorise teachers' comments into one of nine emerging archetypical types, according to two key dimensions: firstly, we considered the strength of their position with regards to the proposed change (which we used as an indicator of congruence levels) and secondly we assessed their own perceived responsibility in relation to driving the change (which we used as an indicator of the levels of individuation in each respondent's case). This was not an unambiguous or clear cut task. However, it was possible, based on the respondents' rankings of the closed ended questions and on their use of language generally, to plot their orientation towards the proposed change. So for example when a respondent indicated or talked about the change as strongly consistent with his or her goals, or indicated that they saw strong links between their goals as teachers and the benefits of the change, then we categorised their responses as 'high congruence' and similarly where this

congruence was moderate or weak, we classified responses accordingly. According to their response to the open ended questions, individuals were attributed a low, medium or high level of individuation depending on the amount of personal responsibility they indicated that they assumed and/or according to the evidence of critical thinking they had applied to the proposed change. Through a series of choices, based on in-depth consideration of the data, each response was analysed through a process of directive content analysis (Hsieh and Shannon 2005) guided by this deductive analysis framework in an approach similar to “pattern matching” (Hyde 2000). Through an iterative process of coding and interpretation and continuous evaluation of the terms of reference of interpretations, the resonance of the data was checked with regards to relevance to the theoretical concepts proposed. As a result, each individual response was categorised into one of the archetypes, and compared with previously coded responses, thus attempting to optimise internal conceptual validity. Because the study design and analysis cannot be compared meaningfully using statistical tests of difference, rank order comparisons of frequency are used (as recommended by Hsieh and Shannon, 2005).

This directed approach presents some challenges to the naturalistic paradigm, for example, using theory to guide content analysis may reinforce researcher and respondent bias (Hsieh and Shannon 2005). However, the main strength of this directed approach to content analysis is that the proposed archetypal framework can be supported and extended while making “*explicit the reality that researchers are unlikely to be working from the naive perspective that is often viewed as the hallmark of naturalistic designs*” (p. 1283).

### **The drama unfolds: the change framework in context**

In terms of frequency of appearance, the most common response types reflected medium levels of individuation and moderate congruence with the proposed change. This most frequent response we labelled *undecided*. The *engaged* response category (high congruence, medium individuation) was the second most frequent response, followed by the *ambivalent* (medium congruence, low individuation). The other archetypal personas all appeared based on our coding of the data, but did so far less frequently.

#### *The uncritical position: the detached, the ambivalent and the dependent*

Showing a fairly collectivistic attitude and passive resistance to organisational pressures, a relatively small number of the reported views were classified at the lower end of the individuation continuum. The *detached* (n=5) (low congruence, low individuation) does not see the need for adjusting to the proposed change, and only seems likely to conform if forced to do so. Those that were identified with this persona did not seem to believe that the proposed change aligned with their professional role, and resisted what they perceived as additional bureaucracy and control. This type appears to be more likely to perceive their organisation in divided terms (“them” and “us”), with a representative statement in this category being: “*It is a waste of time. Too much money spent on such activities when many students don't bother reading basic course material*”.



The *ambivalent* archetype (n=16) are somewhat more likely than those in the detached category to consider the introduction of the change, or seem at least more interested in learning more about its possibilities; but this group of respondents also appears to rely heavily on an institutional “push”. People in this category are likely to be deterred by bureaucratic barriers, students’ negative reactions or early exploratory failures in implementing the change. This was one of the representative answers in this response category: *“I don’t really know enough about it therefore I’m not really motivated to invest the time into using it. The more we give students, the less they seem to come to class. There is a lot of emphasis in research so this is where I’m trying to put my efforts”*.

While embracing change to a higher degree, the *dependent* (n=7) type may support the need for teaching innovation that incorporates the change, but also greatly relies in institutional “push”, and does not perceive it as part of their professional responsibilities. One enlightening answer in this response category was *“If a support person could say: ‘Give me your raw material and I will mount it onto an LMS portal for you’ and then show me how to operate it, then I’d be interested”*.

#### *In the journey to individuation: the sceptic, the undecided and the engaged*

Our findings coded three responses into the *sceptic* category (low congruence, moderate individuation). Individuals in this category declared that the proposed change did not blend with the organisational context and was not appropriately supported by the institution. E.g.: *“We need more reliable and user friendly technology, but I also hesitate to use technologies that pretend (and teaches) that the world can be condensed into bullet points.”*

The fifty-eight respondents we allocated to the *undecided* archetype often declared themselves to be unaware of aspects of the proposed change and appeared cautious about what consequences it might bring, but they also appeared willing to participate if the support, resources and rewards were put in place. Lack of time appeared to be a primary concern and they frequently regarded the institution partially responsible for this. People in this response category tended to express concern and doubt about student’s lack of capacity to benefit from the proposed change. Also, they often expressed a need to be modelled and actively rewarded for taking action, as one of them acknowledged: *“If training was more strongly encouraged throughout the campus culture, I would definitely find it easier to make time”*.

The *engaged* type (n=45) embraces the introduction of a common LMS to a larger extent, given strong institutional support, training and resources being made available. This type believes that TEL innovation is a win-win situation, but can be very critical if organisation top-down support is not provided. She or he believes that information needs to be disseminated effectively and staff must be granted with additional time and rewards for taking up the change. A typical response in this category was: *“[I need] some sort of a trial run before the module and a bit of support at the early stages”*.

#### *Individualised views: the rebel, the individualist and the pioneer*

Our findings showed that a small group of individuals (n=7) expressed strong feelings about their personal responsibility for the proposed change, but this feeling was accompanied by a concern or resistance relating to the way it is being brought about that seemed to be incongruent with their personal views. We applied the label of *rebel* to this response category. A representative answer in this category was: “*I am content with the amount of technology I use and I DO NOT AT ALL (capitalisation of the respondent) believe that more technology is in any way going to enhance either the modules I deliver or good teaching practice*”.

A small group of respondents (n=3) fell into what we called the *individualist* category – these were respondents who showed interest in incorporating change but seemed motivated to do this independently and remained critical and conditional. The new teaching approach needs to fit with her or his own teaching philosophy, without much regards to what others are doing or what the institution pushes for. For example, one of these voices is represented here: “*I have some misgivings about the use of and LMS but I am open to being convinced! ... ICT support is not the main issue*”.

Very infrequently, respondents showed both a high level of perceived personal responsibility and high perceived congruence relating to the proposed change and personal preferences. These we called the *pioneers* (n=2) - evangelists, fast-starters, those who embrace changes without the need of much institutional encouragement and who may try to convince others to follow. The pioneers are those likely to suffer the teething problems of new change, but see it as a personal responsibility towards the organisation, their students, and their own professional development. As one of them put it: “*I am already a total convert; I am convinced e-learning can provide far more choice and make learning enjoyable*”.

By attempting to categorise different responses to a proposed change, these are the kinds of tentative types of responses that our data suggested. The following section discusses the possible implications of this proposed framework of responses to organisational change.

## **Discussion**

As in the case studies by Carr (2002) and Willcocks and Rees (1995), the conceptualization of lecturers' views around an archetypal framework reflect the tensions arising from conflicting organizational expectations on performance, such as emphasis on research output versus personal investment in teaching innovation and enhancement. Naturally, we would like to aim to as many as possible becoming *engaged* from the main core of *undecided* teachers. The *ambivalent* type must be also paid especial attention for being potentially problematic, as the worst reactions happen when the individuals recognise the pervasive nature of ICT in juxtaposition with their own feeling of being “left out” (Simon 2006). Also, movements can happen from other types towards the *engaged* archetype. For example *pioneers* may realise they are in a lonely place and start relying on the institution doing their part too; or *dependents* may become more proactive as they see other peers adopt change. But it is also possible that radical, unexpected or undesired shifts may happen. For example, a *rebel* or *individualist* may become an evangelist of change if she or he discovers the

affordances of TEL and what that means to them. Also, it is not uncommon that those that were initially *engaged* back off from using technology as a result from a failure to implement the right one or support it appropriately, or because negative student or peer reactions. And it could also be the case that those who were *detached* become *dependent* as a result from hype on the new change, fashion, etc. In summary, the archetypal framework proposed can be used as a tool to articulate the points resistance to change that Noble (2002) and Selwyn (2007) referred to. Also, the use of such a framework may be a relatively objective way to counterbalance “the loudest voice” syndrome. For example, it may be the case that those who have achieved a high level of individuation and assume most personal responsibility in the management of the change (identified with the *rebel*, *independent* and *pioneer* archetypes) are likely to be present in committees and representation boards in organisations. Their claims may be mistakenly understood as an expression of the overall feeling in the organisation, when indeed may not be representative of the majority at the lower levels of individuation, which is more likely to remain silent. Of course, it is very possible that those that remain disengaged with the whole process of change chose not to participate in the survey, so we must draw conclusions from the results with care.

But more interestingly, such frameworks can be used in strategy formulation at the organizational level from a phenomenological approach, through the use of archetypal reflectivity (Mayes 2010). This may serve self-discovery by encouraging individuals to work with psychodynamic issues, images, and assumptions; as those factors affect their professional practice. Given that a person's shadow may have both constructive and destructive aspects, individuals may progressively learn about their attitudes to change which they do not accept about themselves. As a result, progressive awareness may be gained as individuals deal with their shadow through integration rather than projection or compensation. The framework suggested here may serve as an instrument for individual and group reflection, one that invites individuals to take an informed instance to change rather than the proclaimed collective views. This could be achieved by bringing awareness through symbolic language, allowing unconscious elements to surface so they can be integrated into consciousness. As questions are elicited from the primary image of the archetypes, an individual's responses can be rich material revealing underlying relational and organizational dynamics. While dynamically working with an archetypal framework, a story started by one individual may be finished by another, or different variants may be discussed and compared (Gabriel 1995). For the professionals in human resource development this implies moving beyond the role of the casual observer and connecting training to psychodynamic organizational conditions (Ulrich 2007). This brave dialogue may counteract managerial drives that attempt to normalize its members into narrow categories of innovators versus lagers.

Since unconscious material is, by definition, not readily accessible to normal cognition, this dialogue may best be best opened by working with day-dreams and stories, potentially through psychodrama and other psychodynamic techniques such as those employed in Gestalt therapy, or even in dream sociometry (Blake and McCann 1989). Stories and metaphors can be re-enacted as in waking life, too, we continue to dream beneath the threshold of consciousness, especially when under the influence of repressed or other unconscious complexes. For example, the change framework could be re-enacted from a narrative approach such as suggested by (Breuer 2007) around the story of a new neighbourhood park built by the local authority: all neighbours are to contribute financially and to take care of it so they can all enjoy it, if this does not

happen, it can quickly become a dangerous place to be avoided. When the local authority requests the neighbours to contribute financially to the project, a small group of *pioneers* enthusiastically rises to the challenge and organizes a fundraising event in the neighbourhood. However, some refuse to contribute: the *detached* prefers to keep youngsters away from his back yard and argues that “it is not my job to give money for a stupid park”. The *ambivalent* feels that if the local authority want a park “they, not us” should pay for it, and the *dependent* welcomes the idea, but not without the local authority paying for a keeper to stand by at all times. Many of the neighbours are *sceptical* and *undecided*, and reluctantly contribute with a few coins, mostly because they will be found out if they don’t and for fear of being singled out. Some become *engaged* and gave some cash, but did not help their neighbours much to organize the fundraising fair. There are also a few *individualists* who choose not to contribute for now, as they are already championing their own community garden. Pioneers have also to deal with some *rebel* neighbours who strongly disagree with what they perceive as an attempt by the local authority buying their vote before the elections.

To concern ourselves with dreams is a way of self-reflection that goes beyond the ego-consciousness of the persona, and instead turns its attention to the objective reality of the dream as a communication or message from the unconscious. As Jung saw theatre-like dreams as the promising road to deeper understanding and meaning, so could the change framework be transformed into a symbolic story in order to raise discussions on individual and collective attitudes to organizational change. Given the fluid nature of stories, this story could be used as the setting from which a drama develops, based on fantasy and day dreaming. Through psychodynamic work, the park metaphor, or any other organizational allegory that reflects the unconscious dynamics of projection and compensation, can be exploited for continuous professional development and improved communication within the organization. In contraposition to traditional Freudian approaches to dream analysis, Jung emphasized the prospective function of dreaming, by which the unconscious anticipates future conscious behaviour as a preliminary exercise or sketch. Therefore, it is essential that the finality of the dream, rather than its causes, is explored. This would involve an interpretation of the associative material gathered round the story which is formulated from the way that each individual feels about it. This way, psychodynamic work could help to disclose constructive attitudes underneath the most cynical, sceptic or resistant, while passive-aggressive feelings may be revealed by those apparently open to change. Deeper exploration may well reaffirm incongruence between individual and organizational drives, and force individuals to question the assumptions of the operant organizational views, rather than just blindly working in accordance with dominant norms and procedures. Exploration opens the door to creativity and free thinking as noted by Jung: “the unconscious is the unknown at any given moment, so it is not surprising that dreams add to the conscious psychological situation of the moment all those aspects which are essential for a totally different point of view. It is evident that this function of dreams amounts to a psychological adjustment, a compensation absolutely necessary for properly balanced action. Such approach could also add to deep and meaningful communication as dreams with a collective meaning are valid in the first place for the individual, but they express at the same time issues which involve other people. Through joint reflection, understanding of the dream can be agreed and become a living experience in itself.

## **Conclusion and research limitations**

It is difficult to know whether these responses were fully representative of all organisational members' perspective on change. Furthermore, there is still a chance that even the responses themselves did not fully reveal or articulate the respondents' own positions and reactions towards the proposed change. However by making the process of data-gathering both voluntary and anonymous, we have increased the likelihood that this data moves beyond compliant and potentially inauthentic responses. Our attempts to categorise the data we had gathered, as outlined above, were not precise or perfect. Rather, they emerged through a qualitative and sometimes intuitive process that attempted to plot different responses according to the two psychoanalytically relevant concepts of congruence and individuation. Nevertheless, even this tentative, exploratory framework could provide a useful structure to help diagnose change-readiness and understand some of the specific attitudes and often unspoken and unarticulated orientations towards proposed changes in organisations. While endeavouring to "take the pulse" of the organisation, the story that unfolded was an interesting one. We hypothesise, given the similarity between this framework and the grounded concepts that we have presented, that it may be possible and useful to identify emotions underlying different orientations towards change, and that by exploring skills and challenges as perceived by organisational actors, we may be able to get a finer sense of the reasons underlying observed levels of congruence and individuation. Furthermore, by quantifying the numbers of different kinds of orientations towards change, a framework of change readiness, may present a useful analytical tool for helping to chart next steps in a change process or to identify necessary dialogue that might facilitate progress or to achieve clarity in relation to a proposed organisational change.

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