2nd Annual Quantum Storytelling conference

Las Cruces, NM, USA

December 16th -18th 2012

Paper submission

Storytelling on Collective Consciousness in Organizations

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Storytelling on Collective Consciousness in Organizations – Antenarrating for Potentials

Abstract: Storytelling dwells on concepts and words, and their meaning. However, the question is on the stories, frames and an interpretation, the labor of the mind is eminent. Organizational scholars are familiar with interpretation and frameworks, for instance (Daft & Weick, 1984; Weick, 1993; Boje, 1995; Latour, 2005, Czarniawska, 2003). Some scholars of organizations have indicated that beyond the surface there exist stories which give you rich new conceptualization, for instance Boje (Tamara).There is interplay between the stories and audiences, academic or organization practitioners, which intensify the play. Where do these storylines originate? One approach is to go with psychology. Storytelling was legalized by Freud: Not only stories but free association was encouraged. That was a contribution to science. Jung (1969) opened the unconsciousness and archives of collective unconsciousness. Still, there was third contemporary of Freud and Jung, the story of which is less known. The third contributor, Assagioli (1965) presented an alternative view, in which of higher consciousness, innate good in human nature that could be the source of stories and imagination. This paper narrates in the story of this third view in organizations; it is practically grounded in empirical findings. The narration is reflected on Bohm's ideas on implicit and explicit order.

Key words: collective consciousness, intuition, organization, interpretations, antenarrative, ontology

Introduction

Storytelling, with interpretive views of human nature, has been fundamental in the history of science, and especially of psychology. Freud (1949) encouraged a free association, a deep form of subjective storytelling for his patients. Jung (1969) pushed the storytelling into the collective areas, collective unconsciousness. The translations (Latour, 1999) process suggests that disciplinary ideas, like the psychological inventions of Freud and Jung, get translated into other domains and areas, in this case tentatively to organizational science. Through scholarly interpretations (Daft & Weick, 1984, Weick, 1993, Boje, 1995; Czarniawska, 2003; Latour 2005), frames and lenses of organizational paradigms, ontologies and epistemologies the original disciplinary ideas are mixed. Ideas then travel and settle into new soils to grow. The novel of Hustvedt (2010) dwells on thresholds of analytical interpretations, for instance. Individual stories become collective and collective beliefs.

The original ideas of Freud and Jung of the dynamics human psyche are brilliant and fundamental to science. From the storytelling point of view, Freud (1939) contributed to science by highlighting the value of imagination, free association and dynamic forces within an ego. His contemporary scholar, also in psychoanalysis, Jung (1969) zoomed into the human collective consciousness. A shared memory of humankind, dreams and visual sources of materials in our consciousness in the form of archetypes were critical findings. However, some scholars (Assagioli, 1965,1973) considered something was missing still in the area of the creative, sustaining aspects of the psyche.

In this chapter, I discuss how consciousness has been interpreted in psychology and organization science. The chapter relies on contributions of Freud, Jung and Assagioli as examples only, but does not try to comprehensive picture of any of these prominent scholars of human mind. As Boje (2008) maintains, narratives are central force of control and order. Ontological stance of mainstream organizational literature has not been able to grasp the implicit nature yet, leaving a lot outside of the research scope. I tell a story of Winston, from my field work in Shanghai. In relation to this subjective story I examine the how subjective states like intuition, are reflected in relation to collective fields. As the storyteller in the psychology is altered the interpretations to consciousness are changed, dramatically. The collective, quantum, ontologies support new inclusive ways to approach organizational research possible to draw on both subjective and collective sources for storytelling.

Consciousness in Organization Science

The powerful sources of understanding the human consciousness, Jung (1969) and Freud (1939) however highlighted the unconscious side. The interpretations were done by an external authority representing science, that of practicing psychotherapist, using the lenses of psychoanalysis. The subjective force was controlled by others, not the agent and producer of the storytelling, the patient. The patient is then him or herself carrying the diagnosis in the identity, stories and interpretations. Organization science, no doubt, has been keen on this controlling side of human nature, proposed by Freud and Jung among others especially in the areas of managing, organizing and

strategizing. Some consider Freud's impact on science has been immanent (Wertheimer, 2012:192), and not only in psychology.

Mainstream views still consider the functional, positivist (Burrell & Morgan, 1979) views to human nature relevant. The instrumental view is favored among organizational scholars as well as practitioners (Mabey and Finch-Lees, 2007) in the management development field. This overemphasis of linear, instrumental approaches might lead to over simplified views (Boje, 2008, 2012), wasting many potential sources of natural, inherent change. For instance, via individual ontologies the human consciousness is considered as a subjective one (Morgan & Smirchich, 1980), isolated property only. Social aspects are considered in interrelation to other individuals (Cunliffe, 2011) or actors of the network, but still leaving a lot of the phenomena out of the research scope.

However, others have been suggesting more complex and collective forms of human agency in organizations (Boje, 1991, 1995; Czarniawska, 2003) by collective storytelling and narrative inquiries. Organizational storytelling has grown to established fields in organization science (Boje 1991, 2001 Czarniawska 1997, 1999; Gabriel, 2000). The collective sources are appreciated but still the consciousness for instance, especially the collective and potential side of it is rather intact in the explicit organization literature of storytelling.

It is generally accepted in organization sciences and practices both in leadership and strategy, that control and suppression are needed to keep humans and life cultivated. However, there are alternative views, according to which the very essence in life, consciousness, is pervasive to humans and non-humans (Assagioli, 1965, 1973; Tolle, 1997; Bohm, 1978; Boje 2012; Henderson Wakefield & Boje, 2012) in a profound manner, in implicit order (Bohm, 1978). Therefore, opening avenues to the more open conceptualization of such management approaches which are more synchronized with the current global and local sustainability challenges (Laszlo & al, 2010; Kohonen & al, 2010) are needed. I will take this argument further in this essay and elaborate some of the contributions of Assagioli (1965; 1973). The rather unknown ideas of Assagioli, who was contemporary to Freud and Jung, have started to inspire researchers recently. For instance, Assagioli's views of intuition and will (Assagioli, 1973) go far beyond current organizational literature which still struggles referring to intuition as an emotion, hunch or gut feeling among others or sees intuition as opposition to rational in theories like dual-processing of mind (Tversky & Kahneman, 1983; Kahneman, 2011). However the extant organizational literature relies in ontologies which leave much out of scope of organizational realities (Boje, 1991, 1995; Boje, 2008; Boje, forthcoming). Next I discuss how implicit states foster the intuitive and conscious views.

Ontologies for the Implicit States

Ontological questions frame what can be found in scientific research. Until recently the consciousness has been out of scientific scope (Thompson & Zahavi, 2007). At least in organizational research agenda consciousness has not established itself as a decent topic to research, mainly other than from natural sciences or philosophical grounds. The diverse interpretations of consciousness as a concept create challenges as well (Nunn, 2009; Vimal, 2009; Velmans, 2009; also see

Cambridge Handbook of Consciousness, 2007). One reason has been the ontological rigidity of mainstream organization science, regardless of scholars pushing successfully the interpretive views like Morgan (1986:), Smirchich & Morgan, (1980) on findings of Bohm (1978).

Recently, the quantum ontology (Boje, 2012) opens to the research agendas broader possibilities to go beyond some of the biases of the mainstream organizational science. The overemphasis on the linear time frame and the empiric objective lens can be broadened with more holistic views of ontology (Boje, 2012; Boje; forthcoming). Any research is rife with interpretations and choices, some of which are already described explicitly (Knorr Cetina, 1999; Czarniawska, 2003; Boje,1991). The reality is like Tamara-lands (Boje,1995), where the choices are not only the manifold, but unfold in simultaneously in alternative scenes and narrations, usually beyond the scope of regular research ontological views.

The ontological ability to go beyond the regular dualism of epistemology and empirism in organizational science is often lost. The organizational science is bound not only to the fallacies by overemphasing of the linear time frames object-subject problems, but also overlooking the subjective side, and especially the collective layers of the subjectivity. Some, like Latour (1999;2005), Czarniawska, (2003); Gehman & al, (2012) have been able to show how micro and macro actors are entangled in meaning making, translations, and ethical views, so that the reality is much more multi-perspective depending which stance, lenses (Gehman & al, 2012), and frameworks and preferences (Daft & Weick, 1984; Dunbar & al., 1996; Garud & Gehman, 2012) the actors adopt and abandon as the process unfolds.

Subjective, personal stories can reveal, not only a single case but phenomena that are general to many (Macfarlane, 2010; Turunen, 2011), which is contra intuitive to the positive science views, which appreciate large data sets for reliability and generalizations. However, within the large data the gems, which a personal story could pick out, can be missed. Hermeneutic traditions allow the interviewed people's stories to be the relevant data of their consciousness experiences (Thompson, 2007). Therefore I will continue by telling a piece of a short story from the field of my research. As Boje (1991,2008) has indicated the organizations have collective memories, collective stories which have many alternative narrations. My story on consciousness is told in various narrations (see Figure 1), one of which is a field story meeting Winston.

A story of Winston[1]: "Do you believe in the good?" he asked me, when we were about to say goodbye in the dark autumn night at a Shanghai crossroads. This was Winston's reply to my question how I could compensate his contribution to helping me with my broken computer. The laptop held crucial field data for videos, recorded interviews, my reflections dictated to my tape recorder and my instant field notes. "What do you mean?" I replied.

"Well, do you believe in Christ?", he clarified. Then, I thought I understood. "Yes, I do", I replied. In the context with Winston, the issue was not a question with a religious reference, but a more fundamental issue. The acts originated the inner source, the ethics of will. For me, as well, it was not a religious confession. I also

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[1] The authentic name is changed for research purposes.

appreciate humans being able to live according to the authentic standards. If I understood him correctly, he meant the origin of the acts, the inner state of mind, the human nature and the where your acts originate. I knew Winston quite a well by then, in spite of the fact that we had only met for the first time just some four hours ago; we had had intensive talks in Shanghai which covered our life stories of the past, present and future.

Instead of regular small talk, I heard his life story walking through the dark streets of Shanghai, crowded by endless streams of cars. One story of Winston was related to the one child policy in China. He, being a second child, who was separated from his family, sent as a baby to the poor countryside to be taken cared for by his grandparents, as his mother was not allowed not raise him.He told me about his motivation for studying and general approach to life. He had selected a name, an English one, after a hero, the president of the USA. For him it meant doing good deeds and some day being in a powerful position making collective decisions for good. He had already made connections to many international colleagues through his studies. So why bother helping a poor PhD student from Finland like me, I was thinking while listening to his story.

The story started to unfold as I was visiting a design School at Shanghai in 2011. I was doing a joint study by Aalto University, Finland and Tongji University, China (Turunen, 2012). I had been collecting the data of an innovative platform since 2009 when I heard about an internationalization plan taking the platform to Shanghai. The project had a very tight schedule. A green plant was to be up and running within three months. A challenge for a young project group, new to China, I thought. The project seemed an interesting one to follow for research purposes, as I knew that interesting processes unfold when high expectations on the societal level, and vast cultural difference combine with a tight time frame. By luck, I was able to interview the project team and participate in their development day the day before I left for Shanghai. The project team arrived in Shanghai for the first time in early spring 2010, the very next day. Again, by chance I was about to be in Shanghai at the same time for another project, being a first timer in Shanghai as well. I was able to follow the project team experiences fresh in Shanghai and interview them about their experiences, making research notes in real life boundaries (Nojonen, 2011). I was also in China for the first time the cultural shock reflected their situation.

During that Shanghai visit in 2011, my computer crashed. It sent error signals, ran out of memory, the symptoms which the IT support at work at my university in Finland could not fix. Therefore I had to solve the problem myself. My attempts at buying extra memory for the computer from the outlets in Shanghai were not successful. The products were not compatible with my laptop or the products were missing from the boxes. Well, I had been doing my field work, participant observations and interviews to find out how the project of internationalization of the innovation design platform was perceived by users, companies, students, and academics, Chinese, Finnish, and other cultures, and it was crucial for me to get my data loaded as my cameras and tape recorders were full. Also in a few days I was to fly to Stanford University as a visiting scholar, for which I needed to arrange issues online. Arrange a new computer to take with me in order to continue my research. The fact that I had one day to stop in Helsinki only, before my leave for San Francisco. The day happened to be during the week-end on Sunday when the IT

administration would be on leave did not make the challenge to pick a new computer any better.

There I was sitting on the colorful Marimekko brand flower coated couch in the hall, trying to understand the status of my computer problem, as a Chinese guy sat next to me. We started chatting, typical in that environment of the Aalto Design Factory (Faisal & al, 2010). For my research, I was asking for his story of the Design Factory. His story was open to his views and could explain any aspect of the boundary environment interaction he found meaningful to reflect. After a while, I asked for his permission record our talk. I was interviewing a first time visitor on the platform, which was opened a year ago in Shanghai, Tongji premises. The premises and the processes were expected to contribute to as high goals as global sustainability futures including China and Finland. His sister had recommended the place to him. Now he had the time to visit. After a while, checking first solving the problem of my computer, he concluded that he could help me extra memory for my computer of a reasonable price and quality. So we left the office headed to Shanghai. I with a guy I had only just met. We needed to go before my next appointment so we walked in the midst of heavy traffic find the taxi to get to the shop fast.

We arrived by taxi to the shopping streets of Shanghai, just next to a door of an electronic store. At the store, Winston found easily what we were searching for; I could not help for the fact that the text was only in Chinese. He interviewed the sales person, asked permission to open the box, checked that all parts were there and seemed to be in good condition. I paid for my 500 GB extra storage. We found the metro to get back to our destinations, he to his home and I to mine. He explained many Chinese have English names for making communicating with the people abroad easier. He had selected his name after the former president of the USA. For him, it carried powers for a positive future a dream that he could become as important as his hero. The way he told me all that was authentic, he was not bold but humble. He was open to whatever good there was. We discussed the recent changes in Shanghai. All those amazing things grasped by economic typhoon changed buildings and street views on weekly bases in Shanghai. Obviously providing opportunities for some, and generating dramatic changes for the poor raping off the old houses moving their inhabitants far away to the countryside in nobody's land. All I had been experiencing during my visits, now discussed with Winston showed different faces to me.

He promised to translate my tapes as some had interviews in English and in Chinese. I was curious as to how my interviewees expressed themselves in Chinese, I was interested to hear if there were somehow deeper meanings, nuances when spoken in Chinese. I asked what I owed for his consultation, his promise to translate and his paying my travel that night. I knew he did not have much money. He answered in those words I started this short story: "Do you believe in good?"

After meeting Winston I have been thinking: How good can you imagine? How good is your will? Have you been stopped by for reflecting these fundamental questions? Next I explore approaches which contribute to these questions. I also discuss Winston's story in the context of Roberto Assagioli (1965; 1973) the views of human agency, also using the resources of quantum ontologies (Bohm, 1978; Boje; forthcoming).

Conceptualizations of the Human Nature

Upward spirals views (Boje, 2012) are the natural essence of growth in systems including humans and environment (Assagioli, 1965, 1973). The upward spirals can be understood as being embedded in the multidimensional, time-space-consciousness of downward spirals and multi-stories and narratives (Boje, 2012). This ontological stance differs from epistemic and empiristic narratives and their shortcomings in profound ways, which was discussed earlier. Agency of the stakeholders is implicit (Bohm & Peak, 1987). The agency has profound internal wisdom, timing and potential, which cannot be observed outside, nor understood within the narrow conceptualization.

In the system following the logic of the implicit order (Bohm, 1978) the ambiguity belongs to the internal qualities of the system (Bohm & Peak, 1987: 80). This view differs in a paradigmatic way of the views where the system can be seen as unambiguous, uncertain (Bohm & Peak, 1987:84). Although the terms used for organizing have evolved, for instance in process views (VandeVen, 1992; 2012) the underlying understanding has been historically in control, and isolation, not the inclusion, time and situated thinking has evolved recently. I will give an example of Assagioli's (1973) ideas of how the will of human systems can be cultivated but not as a suppressing or controlling, but a disciplined one. However, this discipline is based on internal wisdom and clarity evolving towards the larger systems views, taking the universal scope (Assagioli, 1973).

"Human love is not simply a matter of feeling, an affective condition or disposition. To love *well* calls for all that is demanded by the practice of any art, indeed of any human activity, namely, an adequate measure of discipline, patience, and persistence. All these have seen to be qualities of the will."(Assagioli, 1973/2010:70). This quote reflects the aspects of Winston's motives. It was present in his behaviour in every day dealings with strangers. Many research ontologies might consider the story irrelevant, but it has many layers of knowledge to unfold, much potential which usually does not enter into research findings. One reason is that potential is overlooked.

Assagioli (1965; 1973) developed his theories about the human potential, while his contemporaries, Freud and Jung dwell rather on unconscious and internal struggles of human nature, which we know much more about as such and via organizational interpretations systems (Daft & Weick, 1984), collective storytelling (Weick, 1993; Boje, 1991,1995). For Assagioli, the human agency was in the context of environment, in natural connection to the universe (Assagioli, 1965,1973; Keen, 1974; Ferruci, 1982; Brown,2004). The human agency grows on the ethical stance implicit to the complex system of consciousness in the boundaries of human, environmental and universal systems (Assagioli, 1965, 1973). Furthermore, the consciousness is not reduced to being individual but is through the cultivation of good will in direct connection to the universe, all the collective sources.

Evidently, a simple, non-trained egoistic will is unable to connect to collective sources of the universe to grasp the potential. Also, cultivation is not suppression or control in the regular sense we consider training, leading, strategizing but enhancing the capabilities of the good will; nothing idealistic, isolated, reduced but utmost realistic, here and now appreciation, compassion, wisdom, intuition and universal

love. I consider Assagioli's contribution to understanding the human consciousness in having super consciousness in addition to unconsciousness a tremendous enhancement of how we can conceptualize human nature. As Simon (1955: 303) stated, the "underlying assumptions about the humans we are studying are absolutely fundamental to theorizing and the present assumption of homogeneity and infinite malleability we think are tenuous at the best."

Assagioli offers a unique resource for organizational storytelling. My eyes opened: I felt I was betrayed by current science. Why were there no psychologists researching the field, why did American Psychology Association (APA) not have any traces of Assagioli or his method of psychosynthesis in organizational interpretations. I started to study the traces like a detective, just like Siri Hustvedt (2010) in her novel, but finding only a few academic traces. I called major universities in Finland. Inquiring whether researchers recognized the scholar or the method, without success. My questions were answered by guesses. Some scholars of who were Assagioli's close students, such as Brown (2002) and Ferruci (1990) have written down some of the teachings into the modern time and developed the methodology into the direction of their personal flavors. The mystery is still there. Currently many non-academic organizations teach the methodology in their programmes, but to my understanding those do not always reflect the original, authentic voice of Assagioli. Assagioli himself did not want to control his method, psychosynthesis. He put it free to further development of others. There is lot of documentation on Assagioli's writings in electronic form in the web at Psychosynthesis Association on the Internet. Assagioli considered his method more important than himself as a person. Next, I examine a topic on organizational literature that has been dwelling on organizational literature for past 40 years, mostly, in rather dualistic ontologies.

Intuition, as *seeing within*

Intuition has been mentioned in many part of in organizational literature, including decision making stream. Already Issack (1978) was arguing for the neglected dimension of intuition in management studies, and pondering on reasons why: "One possible reason for this lack of attention was suggested by Brown who observed that the emphasis on scientific methodology in decision making is contributing to an "embarrassed to know you" attitude toward intuition (4, p.217). This is understandable because intuition cannot be put into a showcase, cannot be produced at will, is inadequately probed with the scientific method, and may occur in the absence of facts or ahead of the facts" (Issack, 1978:198).

Still, intuition has been elusive to rational epistemic reasoning. Simon (1987) addressed on the rational and intuitive bases of decision making. Dual processing of mind reflects this dualistic view to intuition (Tversky & Kahneman, 1983; Kahneman, 2011). For Kahneman, 2011 intuition is a way for fast thinking, but often not reliable, leading to poor quality answers. In current organizational literature intuition has been researched in various forms (Dane & Pratt, 2007, 2009). Some have argued that the intuitive capacities and strategic renewal tendencies have not been taken seriously by organizational researchers (Crossan & al. 1999). Later Crossan & al. 2011 suggest broadening the intuition into the classic Burrell &

Morgan (1979) model as a capacity to gain knowledge. However in the extant organization science intuition is not understood implicitly (Bohm, 1978, Bohm, 1980) therefore a lot of the potential of intuition is lost.

From 'ontic' knowledge perspective, that Bohm (1978;) suggested, intuition can be understood differently. In ontic knowledge premises the knowledge is an active force, agentic, influencing and making entanglements within the systems is interacts. Intuition is not limited to the individual, but within permeated borders with environment, meaning both collective consciousness and the physical environment, according to Assagioli (1973). The environment, the universe gives the ultimate quest for human pursuits to be ecologically feasible. The solutions are not taken for granted, instrumental, but rather unfolding via authentic growth processes (Assagioli, 1973). I put Assagioli's contribution embedded in the antenarrative views (Boje, 2001; 2012) suggesting primordial and ontological (2012) approaches. There are some valuable findings from a different ontology, being connected with the world, from collective ontologies. For Assagioli, intuition was more than it was for Bergson (1911,1913), and James (1906,1907) and definitely more than what organizational scholars have been able to capture today. "Intuition is a higher form of vision. Etymologically, it is related to vision and means 'see within'(in-tueri). At its highest it can be equated with a direct supranatural comprehension of the nature of reality, of its essence. It thus differs from what is commonly called 'intuition (hunches, psychic impressions, presentiments concerning people and events)." (Assagioli 1973/2010: 166).

Recently, Assagioli has been referred in the entrepreneurial literature, Bradley & Tomasino (2011) being able to measure ' collective states like 'universal love' via current technology. I think this is a promising find. However, for the legacy of valuing simply measuring over psychological wisdom. We need the evidence of measurement, still many of the ontic states are far beyond the current measurements. The phenomena and the potential are much broader. The good will is one.

Conceptualizations of human nature	Individual ontologies, dualism, reductionism	Collective ontologies, pluralism, quantum views
Human nature vs. environment	Human as isolated, in control of environment Simon, 1955 the mainstream of organizational science literature	Human, material and intentions are interconnected, Latour, 1999; 2005 Boje (forthcoming) Assagioli, 1965, 1974
Consciousness	Consciousness as individual, collective consciousness is separate of individual one. Extant organizational interpretations of James, (see Carlson, 2009) and Bergson.	Collective consciousness is in relation to individual consciousness, Tolle, 1997 Assagioli, 1965; 1973 Implicit order in the form of consciousness is active (Bohm, 1978).
Intuition	Intuition as emotion, hunch or contrary to rational cognition, dual processing theories (Tvesky & Kahneman, 1986; Kahneman, 2011)	Intuition as capacity to connect to universe, 'see within' Assagioli, 1973
Will	Usually non existing, or in the form of controlling, management sciences, strategy, leadership mainstream	Cultivation, training the will towards universal will. Assagioli 1973
Implications to organization science	Linear views, avoidance of uncertainty, future separated and instrumental, empiric and epistemic are separated.	Destining, future and past are elementarily present of 'now', non-linear, multiple presences possible, collective cultivated will. Implicit ontology informing organizational research agenda.
Implications for potentiality	Potential for collective storytelling is *reduced*	Potential for collective storytelling is *opened*

Table 1. Implications of concepts human nature from individual and collective ontologies

Summarizing the individual – collective ontologies

Organizations have been interpreted mostly based on individual ontologies; however there have been the collective interpretation mechanisms in the form of organizational interpretation systems (Daft & Weick, 1984; Weick, 1993; Weick & Robers, 1993; Czarniawska, 2003; Boje, 1991; 1995; 2008, 2012, forthcoming). The distribution is an important factor as the mind is not reduced to individual fields only. In recent literature Knorr Cetina, 1999; Hutchins 1995; Douglas, 1986; Latour 1999, 2005, deZutter & Sawyer 2009, Boje 2001, 2011, 2012 are able to argument on distributed knowledge, but the organizational science is not dominated by these forerunners. Assagioli argues for universal potentialities: the conceptualization on human is in the universal field and the core processes are connected to those of collective field of consciousness; Table 1 summarizes conceptualizations of human nature and their implications to organizations.

Organization science has relied on the contribution of psychology. In addition to William James, Henri Bergson (1911, 1913) Freud and Jung have been influencing organization sciences implicitly and explicitly. Herbert Simon (1955, 1962) is also a psychologist among other contributions and roles. Together Simon and March (1958) have set the scene for influential organization sciences. Freud has inspired a broad scholarship on analytical sciences in psychology. The contribution to the free associations and value of the stories which people told Freud has had an immanent influence on science in psychology as well as in organizational sciences. Jung's ideas of archetypes have been used too in many organizational and strategy domains. The collective unconscious of humankind has inspired scientists and artists as Jung's founding was that the archaeology of mind is in visual forms, not only in the stories of myths, but signals and mandalas (Jung, 1969).

The processes of an individual are there for the purpose of synthesizing the personality with internal wisdom, which is to be trained via different techniques (Assagioli, 1965). The "synthesizing with the universal will is the ultimate goal (Assagioli, 1965; Keen, 1974) which seldom happens", Keen, 1974). The good will might be present in terms of ethics in recent organizational literature.

Implications for the future research

The collective lens to organizations via quantum ontologies (Boje, 2012) opens new opportunities in understanding collective and individual storytelling. As Latour (1999, 2005) and Boje (2008, 2012) suggest, the ability to live with ambiguities in current organizations is challengeable still. Some alleviation can be found to not only tolerance but to understand polarities from a different angle moving into the more complex levels (Simon, 1962). Assagioli elaborated it: "Yet there exists a point above an equidistant from both poles and at a higher level, from which one can be an integral and effective member of society while maintaining his independence fully". This position stands for action in and on society, in order to transform it, (Assagioli, 1973/2010:133). Constructive ways to act in society as a

constructive force for improving it are possible. "This can be done by first reserving one's own integrity and independence, 'cultivating the inner garden'. It is thus not a question of passively submitting to social conditioning, but first of protecting oneself against it, without resorting r to violent rebellion or to withdrawal, and then actively seeking to modify and improve present social life in every possible way (Assagioli, 1973/2010:133).

One option is not to resist dualistic the collective interpretations, frames and conventions, protect the integrity of the scientist and contribute to collective sources of science but to use these as sources for upward spirals, not dampening them. Stories about collective consciousness appreciate the notions of unconscious (Freud), the collective field of unconscious (Jung) and unfolds the sustainable stories, the best of those having many implications for the individuals and collectives.. All these are good justifications for further studies of those areas not yet located in current organizational literature or the practices in the field. We have seen the alternative stories of organizations, one of the most powerful being Tamara (Boje).

Changing the timing of the small scripts and their sequence changes the story. Many have tried to find consciousness in brains, existential philosophy and transformations. There are encouraging approaches which allow study practices in organizations. One approach is to use quantum ontologies to allow subtler stories to emerge. I am convinced the research can be done beyond the attention (Simon, 1955; Ocasio, 1997, mindfulness (Weick & Sutcliffe, 2006), towards consciousness and intuition (Assagioli; 1965, 1973: Tolle 1997) complexity allowed by quantum ontologies.

The challenge in current organizing is that organizations are not usually prepared to take this natural essence, emergent growth models and the following potential into account in organizing. As Boje has indicated, organizational narrations are carried by more than one collective memory, interacting in complex systemic environments (Boje, 2008). In regard to recent development in organization science for pursuits to more multi-dimensional (Morgan, 1986), processual (VandeVen,1992, 2012; Chia, Tsoukas & Chia, 2001) and complex views to organizations, there is the tendency to rely on controlling, linear, simplistic and reductionist views, in other words taking the shareholder view rather than the stakeholder view (Garud, 2012). There is evidence that the organizations still prefer following rather simplified the paradigms of functionalism (Burrell& Morgan, 1979) in industry and research overlooking the strategic renewal tendencies (Crossan & al. 2007; 2011), opportunities to path creation (Garud & al. 2007) and alternative conceptualizations and meaning making (Gehman & al. 2012).

Overlooking is not only an organizational problem, as it is often the individuals who miss this fact of cultivation of the essence as well (Assagioli, 1973). However, we, as humans and citizens in organizations, spend nontrivial time physically inside, connected in and embedded (Granovetter, 1985) into organizations, not only counting the actual working time, but from in profoundly organizational thinking pervading our lives from our birth to death, i.e. primordially (Boje, forthcoming) bound in. The institutional constraints to cognition are evident (Garud & al, 2007). Therefore the belief systems, rhythms and cognitive institutions are so pervasive, taking the space for our authentic, naturally flowing growth tendencies, that we

seldom notice consciously how bound our thinking and behaving is (deCerteau, Bourdeau).

Conclusion:

In this paper I have introduced storytelling of the collective consciousness by elaborating the concept from the individual and collective views. Usually the organization sciences have been reduced to epistemic and empiristic views (Boje, 2008, 2012) omitting the implicit narrations, like ontic views to knowledge. The 'ontic' (Bohm, 1978) nature of knowledge is possible via quantum ontologies (Boje, 2012). Epistemic knowledge reduces the collective potential. If the interpretations are relied on reduced understanding of human nature, as Assagioli (1965, 1973) was arguing, the natural growth into a sustainable future is jeopardized.

Collective consciousness is embedded in storytelling and collective memories. Yet the reality is full of emergent stories, like one of my field work with Winston. Like Assagioli faced the realities of life and was prisoned by current European political system, Winston was able to grow as a second child of a family, in the midst of one child policy of China. Still some societies control the lives of individuals, communication and interpretations in deep sense.

Taking a closer look to the implicit order (Bohm, 1978) of ontologies (Boje, 2012) the collective and individual are not separate but entangled. As consciousness has the 'ontic' knowledge, the attempts to understand consciousness, intuition by epistemic and empiric traditions has not been able to find the potential sources. Storytelling not only transfers science but is also a concern for the laymen, influencing the interpretations, sometimes dramatically. For instance in the novel of Siri Hustvedt (2010) the reason to physical symptom is detected in depths of human psyche, based on legacy of Freud. The novelist, PhD in English language from Cornell, is an active contributor to neuropsychonanalysis conferences, as she has given the subjective faces to the symptom by telling her story of involuntary shaking, while giving speeches (Hustvedt, 2011). Instead of relying on the creative internal resources for growth only, she is an object to interpretations of scientific storytelling. Her story is also a story of Freud, medicine, psychology and science. In this essay, I have drawn on translation (Latour 1999; 2005) as a form of collective interpretation for storytelling in organization science.

The authentic growth tendencies seem to be mainly viewed through the individual, dualistic ontologies in organization literature. This has lead to understanding strategic renewal tendencies and human growth instrumentally in favor of the organization. The holistic system views of consciousness are still missing (Fizgerald & Eijnatten, 2002). Increased research in positive scholarship (Czikscentmihalyi, Fredrickson & others) has increased the knowledge on how positive resources change the behavior in profound ways. However, the ontological grounds are still not explicated through this literature by taking human and environment in holistic views. The ontological base, assumptions and premises of giving opportunities to ground on growth tendencies, intuition and synchronizing the opposite tendencies on more complex levels need further exploration.

The other major difference relevant to organizational scholars on sustainability is that the consciousness by Assagioli is connected permeably to collective

consciousness. This means that there is interplay between stakeholders and agents regardless of the place and time. The systems are human-non-human contexts, meaning that the living system needs to be appreciated at all complex levels, up to the universe. For me the readings of Assagioli have been inspirational but challenging to explain in recent scientific concepts and ontologies. Boje's (2001; forthcoming) ontological premises allow telling the story of Assagioli, so that the authentic story can be conveyed.

The quantum ontology (Boje, 2012) allows the phenomena be studied in streams of ethical interconnectedness. The consciousness has been studied for example in neuropsychological frames in natural sciences. However, humans are physiological, social, psychological and esthetical-ethical and spiritual actors, connected voluntarily or involuntarily to the collective fields of consciousness. The morpho-dynamic fields (Sheldrake & al.) and recent studies in energy fields suggest consciousness is connected to the collective energy fields of the will power of the heart. The transmission of good will would then be a possible force for sustaining life.

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