

LALOUX, FREDERIC (2014). *Reinventing Organizations: A guide to creating organizations inspired by the next stage of human consciousness*. Foreword by Ken Wilber. Brussels, Belgium: Nelson Parker. xviii + 378 pp. ISBN ISBN-13: 978-2960133509. Paperback, \$14.16 (also available in hardback and as an electronic book). *Reviewed by Jenny Wade*.

### **No Bosses, No Meetings, No Problem!**

What if you worked in an organization without a boss? Without middle managers? Without staff functions like human resources, legal, accounting or IT? Without meetings? Fine, maybe, if there are only 6–8 employees, but what if there are 40,000 spread around the world?

Former Associate Partner with traditional organization consulting firm McKinsey & Company Frederic Laloux has accomplished what many developmental psychologists have been eagerly awaiting: Identifying the next stage of social collectives, especially work organizations. Cultural and organizational theorists have previously sketched the evolution of collectives from small groups, such as hunter-gatherers, clan- and tribal-based societies, to civilizations that provide law and order through hierarchy and social roles, a pattern reflected in most large organizations today. Beyond that, capitalistic societies or meritocracies, and socialistic-communistic societies or participatory organizations appeared. Theorists have posited that such collective forms reflect stages of individual development, but until now no one has identified a collective form parallel to Maslow's self-actualized stage, the jumping-off point from "doingness" to "beingness" and from the personal to the transpersonal.

In *Reinventing Organizations: A Guide to Creating Organizations Inspired by the Next Stage of Human Consciousness*, Laloux has done exactly that: Identified an organization form—not in theory, but in actuality—that embodies the values and assumptions of self-actualization. Laloux's work utilizes the developmental language originating with Clare Graves adopted and updated by Ken Wilber and his followers, which identifies developmental stages by color. Thus what is familiar to most people as Maslow's Self-Actualization (a stage whose qualities have been differently labeled and elaborated by Graves, Kegan, Loevinger, Cook-Greuter, and Wade) is called Teal in this book. Laloux focuses on Teal organizations, and lays out simple organization theory using Wilber's four-quadrant model. The first part of the book is a recapitulation of this basic developmental theory.

*Reinventing Organizations* is not a theoretical book: It's a research case study of actual organizations Laloux has investigated that are operating at the Teal level, characterized by self-management, wholeness, and evolutionary purpose. He distills the way such organizations are structured, how their infrastructure and processes work, what they practice, and the norms and values that characterize their cultures. Most of all, these are unusually successful organizations, according to both traditional bottom-line measures and those

considered most important on a balanced score-card: Highly committed, fulfilled workers whose talents are optimally engaged in meaningful work.

The principles of self-management of Teal organizations do not resemble those of traditional participatory organizations. Instead they embrace the assumptions of positive psychology without the need for either hierarchy or consensus. Wholeness assumes that people bring much more than one role-based set of skills or competencies to work and that they are much more than workers. Unlike most work organizations whose strategic planning is focused on predicting and controlling the future, Teal organizations focus on what the organization as a whole wants to become and what purpose it wants to serve. Case histories show how these principles work in practice.

The organizations named and featured in the research are headquartered in the Netherlands, the US, Germany, and France. Some are small businesses with fewer than 100 employees, but many are global with tens of thousands of employees. The businesses range from non-profit and public sector to for-profit, from education and healthcare to manufacturing and energy. How they function and how they are structured is a radical departure from the organization forms that have gone before. Laloux distills the data into basic principles, including using his experience to show how to start such an organization or transition an existing one to the higher forms of Teal. He also indicates what common challenges are, and how organizations—some of them among the ones he researched—can depart from these lofty stages and fall back into the ones more common in today's world.

*Reinventing Organizations* is a paradigm shift for how people work together. Like any bold new step, it is exciting and will certainly appear risky or even unimaginable to some. It requires embracing transpersonal values, paradox, and uncertainty, and doing so with tenacity. It takes a spirit of adventure and vast vision. Laloux has outlined the practices to realize them.

#### The Author

*Frederic Laloux*, Ph.D., is an internationally experienced coach, consultant and change agent based in Brussels. Formerly with a global consulting company, his career has focused on helping organizations and individuals achieve higher collective and personal purpose through work.

#### The Reviewer

*Jenny Wade*, Ph.D., is an organization and leadership development consultant specializing in research and development of proprietary diagnostic, developmental, and change technologies. A developmental psychologist, she teaches at Sofia University (formerly the Institute of Transpersonal Psychology).

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HILL, SCOTT J (2013). *Confrontation with the unconscious: Jungian depth psychology and psychedelic experience*. London, UK: Muswell Hill Press. xiii + 252 pp. ISBN 978-1908995070. Paperback, \$24.95. *Reviewed by Stephen A. Martin.*

While at training at the C. G. Jung Institute in Zurich, I was on the staff at the Klinik am Zürichberg, an in-patient Jungian psychiatric hospital housed in an elegant Beaux Arts villa on the Dolderberg, the patrician quarter of Zurich. At a staff meeting one morning in 1978, Dr. Heinrich Fierz, medical director and student of Jung, was presented with a request from a colleague to have access to some of the remaining LSD in the clinic's pharmacy and to use the comfortable clinic facilities for a controlled psychedelic experience. Rather than take the request seriously, Fierz and his senior staff dismissed the idea by making light of it and declaring that they "didn't need artificial means to explore *their* unconscious!" Nothing of any value would come of it, they opined. I was and am still dismayed at their reaction.

It was that dismay that prompted me to agree to review Dr. Scott J. Hill's comprehensive volume, the first significant reconsideration of psychedelics in light of Jungian psychology since the 1950s. In fact, what Dr. Hill has created is a sourcebook for those interested in such a natural interface for the compelling reason that Jung's work is a psychology of inner exploration and, understood properly, psychedelics or entheogens can be an ideal tool in this endeavor. Moreover, its publication coincides with a renewed interest in psychedelics in terms of research and their clinical utility and the reevaluation of something culturally long forbidden.

Influenced by a traumatic psychedelic experience as a young adult and by his doctoral work into the nature of Jungian psychology, a significant portion of this book focuses on those two areas with such chapters as *Basic Jungian Concepts and Principles*, *Psychedelic Experience and Trauma*, *Psychedelic Experience and the Shadow*, *Psychedelic Experience and Psychosis*, *Psychosis in Jung's Psychology* and the like. While informative, the text can read at times like a dissertation or primer in Jungian psychology. For an introductory reader such information is invaluable; but for anyone moderately familiar with Jung and his work it can be slow going. Therefore, I would like to highlight what I believe to be the valuable core of Dr. Hill's effort; namely, his distillation of what links both Jungian depth work with psychedelic experience and the dilemma of their integration.

The core of the Jungian endeavor that is undertaken intentionally is to experience the unconscious with its vital imagery, affective power, and numinous or larger than life felt sense while maintaining a reflective or conscious standpoint in relation to it. In so doing, Jung teaches us, consciousness comes into a dynamic working relationship with the unknown parts of the psyche called the unconscious. This dynamic relationship is the engine that drives individuation, or becoming who we are intended to be. In order to engage this process, the threshold of consciousness, or how strongly the ego maintains its sense of order and control, must be explicitly forsaken to some extent, or "lowered," in order to allow the contents of the unknown parts of the psyche to "rise to the surface of consciousness" and be known. This lowering can be accomplished by way of

entering the symbolic space of dream analysis, visual imagery that Jung called “active imagination,” and also by way of certain types of automatic writing, art making and various yoga or relaxation techniques. Another pathway to lowering the threshold of consciousness, and this is to my mind a pearl of great price in this text, is of course the use of mind-altering substances such as psychedelics. Dr. Hill makes this point clear and by elaborating on it, he links Jungian inner work to inner work potentiated by the use of psychedelics. This is Dr. Hill’s singular contribution to the subject at hand.

For Jungian readers a second and more challenging point that Dr. Hill fields is whether or not the psychedelically mediated encounter with the unconscious, even under therapeutic or controlled circumstances, is authentically transformative. Can it be integrated? Can it be deeply worked and understood in the most conscious manner? Or, is it effectively bypassing the hard fought work of depth introspection on the one hand, and positively too dangerous on the other? This was the central dilemma for Jung himself and eminent students such as Michael Fordham and Heinrich Fierz. Focusing on the passivity of the psychedelic experience, they felt that the psychedelic agent “diminishes” the capacity of consciousness to engage in the transformative process. The diminution of this capacity to be present consciously, and with agency in the experience, can only have a negative impact on the meaningful integration of what the unconscious brings forth under such circumstances. Though the “doors of perception” might be opened wide, they thought, it does not guarantee what is perceived will be truly “seen.”

Dr. Hill once again marshals his considerable research base and in a skillful and balanced manner discusses these issues by calling to our attention, on the one hand, to the work of early Jungian advocates and practitioners of psychedelically assisted analytic work such as Ronald Sandison and Margot Cutner and, on the other, to the significant contributions of Stanislav Grof, Myron Stolaroff and, most recently, the researchers at Johns Hopkins School of Medicine among many others. All are favorably inclined toward and are convinced that the psychedelically assisted encounters with the unconscious hold tremendous potential for personal transformation or, as Jung called it, “individuation.”

Dr. Scott Hill has written a big book about a thorny subject and I, for one, am extremely grateful, though my few words scarcely do it justice. Speaking as a seeker after consciousness, it is about time that someone called our attention back to the potential value of the psychedelic experience as a bona fide agent in personal transformation. And speaking as a Jungian analyst, it is about time that serious consideration of and openness to it should replace the quick judgment and summary dismissal I witnessed so long ago.

### The Author

*Scott J. Hill*, Ph. D., lives in Sweden, where he conducts scholarly research on the intersection between psychedelic studies and Jungian psychology. He holds degrees in psychology from the University of Minnesota and in philosophy and religion from the California Institute of Integral Studies.

### The Reviewer

Stephen A. Martin , Psy. D., is a licensed psychologist and a certified Jungian analyst who has been in practice for over thirty years just west of Philadelphia in Ardmore, Pennsylvania. He is the President Emeritus and Co-Founder of the Philemon Foundation that funded the publication of C. G. Jung's Red Book. He is the editor of two books: Archibald Knox (1995, 2001) and Lingerin Shadows: Jungian, Freudians and Anti-Semitism (1991), the latter with Aryeh Maidenbaum, Ph.D. More information about Dr. Martin can be found at: [www.drstephenmartin.com](http://www.drstephenmartin.com).

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