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Vocational Productive Narcissistic Organizational Psychology of Motivation

Abstract: The article presents the idea of a sociocultural psychodynamic narcissistic organization within psychology. It sheds some light on the continuum of healthy productive narcissistic leadership to the pathological non-productive narcissistic leadership, and considers four types of productive creative-strategic personality. It concludes that healthy productive narcissism is not only normal but essential to organizational success.

Keywords: narcissism, organization, leadership, leader, virtue, creative personality, strategic personality, organizational success, government, business.

In this article I am going to discuss why it is important for us to understand the nature of productive leadership in government and in business that is increasingly becoming a leadership driven by various expressions of unhealthy tribal narcissistic leadership rage in an age of sociocultural anxiety and distrust.

It is important to understand that it is impossible to engage in organizational activity, whether government education or business, without strong, intense, and focused leadership and understanding the organizational psychology of narcissistic leadership. Consequently, I will explain that you will always have in an organization narcissistic leadership at some level of strong intensity. The only way to control this cultural narcissism for better or for worse is by having a strong and profound understanding of the type of narcissism that exists within the organization. Therefore, I will present a sociocultural psychodynamic narcissistic Organization Within (NOW) psychology by shedding some light on the continuum of healthy productive narcissistic leadership compared to the pathological nonproductive narcissistic leadership, and four types of productive creative-strategic personality.

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In organizational psychology we are very careful how we use the word narcissism, especially in the discussion of leadership. We must make a distinction between the clinical use of narcissism and the use of narcissism in organizational and social psychology. In clinical psychology narcissism is used as a rule to describe dysfunctional social or pathological behavior. It is not the case in organizational or sociocultural psychology. In organizational psychology narcissistic behavior describes the personality of a strong productive-persuasive-visionary CEO leaders, productive C-level executives, managers and supervisors who display the following consistent everyday productive characteristics:

> 1) Lead by example, act with passion, connect the passionate, 2) provide focus, broaden perspective, make impact visible, connect workers across silos, 3) create the environment, provide latitude at the team level, revisit metrics-knowledge creation over status quo, and use team structure to maximize team learning.

These observations came from a 2017 by Deloitte University Press Study about passion and worker engagement and worker passion titled, *If you love them, set them free*. The executive summary addressed a major concern that American companies will spend over $1 Billion on employee engagement in 2017 and over $100 billion on training and development activities. Yet, despite this investment, employee engagement remains low at 34 percent. Perhaps more troubling, in an increasingly unpredictable business environment, most US workers, those who are unengaged, lack the disposition to seek out challenges; even among engaged employees, only 38 percent reported seeking challenges. An even smaller number, 13 percent, have what Deloitte calls the passion of the explorer, meaning not only do they not seek difficult challenges-they are not committed to making a significant impact with others to gain the skills and insights to do so. The lack of passion for taking on challenging problems exists at all levels and job types, with 64 percent of all workers surveyed, including half of executives and senior management, being neither passionate nor engaged[1].

As far back as the 80s, I began to realize that the greatest problem with the American workforce and its leadership was the lack of passion. The Greek philosophers described passion as "to suffer, to be acted on" and Late Latin (chiefly Christian) passio "passion; suffering" (from Latin *pati* "to suffer"; participle: *passus*). Passion is a feeling of intense enthusiasm towards or compelling desire for someone or something. Passion can range from eager interest in or admiration for an idea, proposal, or cause; to enthusiastic enjoyment of an interest or activity to strong attraction, excitement, or emotion towards a person[2]. We use the

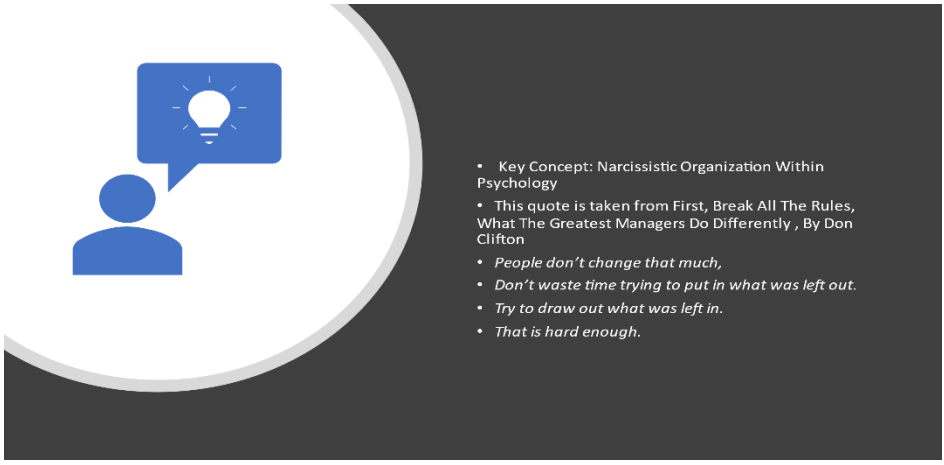
[1] *If you love them, set them free. Why building the workforce you need for tomorrow means giving them wings to fly today*, A report from the Center for the Edge's worker passion series, Deloitte Development LLC, 2017, https://www2.deloitte.com/content/dam/insights/us/articles/2725_if-you-love-them-set-them-free/DUP_If-you-love-them-set-them-free.pdf (access: Jan 21, 2025).

[2] From Wikipedia: https://en.wikipedia.org/wiki/Passion (access: Feb 19, 2025).

concept of passion because the concept of modern psychology of emotional intelligence does not sufficiently describe the nature of productive health or non-productive narcissism.

Thus, in this presentation we are approaching the topic of leadership from the perspective of a psychodynamic organizational psychology. More particularly, we describe this psychology as a narcissistic sociocultural organizational psychology that allows me to concisely explain what I mean by a NOW psychology. If I hire a person, I am most concerned if the person fits within the hiring organization. In other words: does his or her passion fit the cultural passion of the organization? It is a matter of his or her success and the success of the organization blending. It is not a matter of blending job skills. It is not just a matter of blending intelligence. Everyone can do that. The great success is in blending the psychic fit. The great success is in the blending of souls. The great success is in the blending of passions and that is what psychodynamic psychology is all about.

Perhaps the most complete worker motivational study is the Gallup Meta analytical study that was conducted over 25 years ago. It is written up in the famous book on *Leadership and Motivation First Break all the Rules, what the world's greatest managers do differently* by Don Clifton. In the following image, the basic motivational psychological findings of this study are succinctly summarized. It also serves to define what we mean by a Narcissistic Organization Within Psychology (NOW Psychology). That is, an organizational psychology of motivational fit between the productive healthy narcissistic organization within culture and inner organization within the healthy individual worker[3].



[3] D. Clifton, *First Break All The Rules What The world's Greatest Managers Do Differently From Gallup*, Foreword by J. Harter (New York, New York: Gallup Press, 1999).

As we see, in the above illustration psychodynamic organizational psychology is primarily concerned about internal motivation. Organizational psychodynamic sociocultural psychology is a deep introspective subjective psychology that is best studied by subjective-objectively qualitative methods because motivation primarily exists in the sociocultural intersubjective-interactional atmosphere. It exists as a type of cultural energy that can be sensed, felt, described, and interpreted. It is here that we must give a definition of the most basic fundamental first principles of a cultural organizational psychodynamic psychology. In a sociocultural *organizational psychology we sense with our intellect and intellectualize with our senses.*

The human psyche [soul] from birth and throughout life is driven by wonder to ask what's out there, what leads to what, what makes things happen and what's controllable. These concerns are obviously practical and rational, and the human psyche must have a higher, more integrative power of intelligence that utilizes the sensory and cognitive powers. It is the central unifying power of imagination, memory, and internal sense estimation in the making of useful judgments. It is an estimative intelligence that intensifies the sensory cognitive powers by giving a broader-strategic horizon. The powers of strategic intelligence go beyond the limitations of the particular things and movements of place and time. Strategic intelligence abstracts from the sensory cognitive powers, and the singular object in its concreteness is seen in the light of the universal and thus loses something of its forceful impact upon the appetite. We could say that it is strategic sense intelligence that allows the person to know and sense reality in terms of the bigger picture while always sensing the concrete particulars. In other words, strategic intelligence and intellect and senses are never really separated in the human psyche [soul].

The imagination, memory and the internal estimative sense are sensory knowing powers of the human psyche that retains senses and is able to reproduce them. The influence of internal-organizational strategic intelligence is able to separate and combine them at will, and to rearrange organizational mythical fantasies, dreams, and visions, into strategies, tactics, and realistic ventures which is the function of a creative imagination. Even though the creative imagination functions under the influence of strategic intelligence, the internal operation is strongly influenced by emotions.

The human faculties of the soul [psyche] must also have the power to make useful judgments and decide by strategic intelligence. However, the judgment power is possessed in its strictly limited character only to a limited extent. It is evident in the newborn instinctively searching for the mother's breast. Then, as the human psyche develops throughout life, a person no longer acts blindly and impulsively, but is guided by reasoned comparisons, judgments, advice, and prudent deliberation (Practical Wisdom). Most important, the pragmatic (usefulness) of judgment power is of the utmost importance in the formation of a person's strategic intelligence, as it estimates based on past experiences for

subsequent particular actions whether the exercise of the will decides a course of action either pleasurable or painful. Furthermore, the will is a power of the intellect, known as intellectual appetite.

A statement of caution is extremely important when explaining the powers of the human psyche. It is important to note that philosophy and psychology is about the meaning of a person's nature and character. We must be careful when we use words like objective, subjective, personality traits, rational, units of measurement [psychometrics], individuals, human resources and pragmatic sense realist and strategic intelligence. These terms are very necessary words and concepts used by philosophy, psychology, social science, professionals etc., but we are talking about people. Why is this so extremely important? Today, the most important psychological question facing humanity is whether we are a person, or are we a body with a neuronal-chemical programmable brain? It is a person who has cognitive sense powers, sensing emotive powers and rational powers. In the human psyche, where do we truly come to know a person? It was the ancient philosophers Aristotle and Thomas Aquinas whose philosophical psychology was an inquiry into the nature and organization of sociocultural human development and acquired necessary character for flourishing as a person in organized relationships with others. We see this clearly in Thomas Aquinas' Commentary on Aristotle's Nicomachean Ethics. Aquinas begins coming out of the gate in his great work on Ethics in Book One, Lecture One where he states that the characteristic of the wise person is to know order. The quest for order and organization is necessary so that we have harmony in our life. Ancient social psychology and ethics was founded on the human and societal need for harmony and finding a roadmap to become virtuous and live happily. Thomas Aquinas in his Commentary on the Nicomachean Ethics starts in Chapter One explaining that moral philosophy is concerned with order. "First, there is the order pursued by the individual person who orders his/her life to proper ends. Second, there is order for families. Third, there is the need for political order".

We need order to live in harmony because without harmony we regress to a brute animal sensory existence. Robots and artificial intelligence have nothing to do with human and social order; robots with artificial intelligence are only able by means of algorithms to push things into the organizational structural place. If a person desires order and harmony, then there must be some power in the human psyche that empowers the person to achieve order, harmony, unity, greatness, and excellence in their life. There is such power; it was obvious to ancient and classical philosophers. It is beyond an urge, whim, or impulse; rather, it is a focused desire to move, to grow as a person, to plan one's life, to establish purpose, to hit targets, achieve goals, to strive to be a good person, a good citizen [to participate in organizational harmony and excellence]. These desires are born and nurtured in human intelligence and driven in the part of the intellect known as the will which is the rational intellect. The will is the appetite of the intellect that allows a person, as Thomas Aquinas teaches, to become the expert in his or

her behavior. "Also, in the operation of the intellective appetite, which is the will, man is not the passive recipient, but rather he directs himself as the master of his action". It is the desire of the will and the energy of the propelling and contending emotions that drives a competitive spirit. What must happen to make something happen? How do I fit the pieces together to build a competitive organization? It is desire, passion and estimative intelligence, passion and vision that drives the expert leader.

Jim Collins and Jerry Porras[4] describe Sam Walton, founder of Wal-Mart as among the legendary competitive figures of business. "Sam Walton also started without a great idea (and a lot of passion) about retailing. He went into business with nothing other than the desire to work for himself and a little bit of knowledge about retailing. He didn't wake up one day and say, 'I have this great idea around which I'm going to start a company'. No. Walton started in 1945 with a single Ben Franklin franchise five-and-dime store in the small town of Newport, Arkansas. 'I had no vision of the scope of what I should start', Walton commented in the New York Times interview, 'but I always had confidence that as long as we did our work well and were good to our customers, there would be no limit to us'. Walton built incrementally, step by step, from a single store until the 'great idea' of rural discount popped out of a natural evolutionary step almost after he started his company. Sam Walton knew the retail business, and he had a sense of an evolving business enterprise. He had a practical instinct motivated by confident propelling emotions. It was the combination of Walton's practical retail and general business savvy that led him step by step. We could say that it was his pragmatic sense intelligence that led to the creation of a competitive retail empire. Sam Walton also had a drive, a will not just to succeed, but he had a desire for excellence. He wrote in Made in America:

> What nobody realized, including a few of my own managers at the time, was that we were really trying from the beginning to become the very best operators—the most professional managers—that we could. There's no question that I have the personality of a promoter… But underneath that personality, I have always had the soul of an operator, somebody who wants to make things work well, then better, then the best they possibly can… I was never in anything for the short haul; I always wanted to build a fine retailing organization.
>
> It is here that we see Walton becoming more than a pragmatic problem solver. He is not merely searching for a better pragmatic approach to the retail business; he is searching for an excellent organization. He senses there is a deep driving desire within his being pushing him to excellence. We should more properly say that he has an appetite for excellence. It is difficult for modern psychology to understand this intensity and the focus that drives a person like Sam Walton. Busi ness schools study entrepreneurs and leadership in terms of personality traits, yet personality traits do not explain a leader in terms of the powers of the faculties of

[4] J.C. Collins, J.I. Porras, *Built to Last, Successful Habits of Visionary Companies* (Harper Collins Publishers, 1994).

> the soul. Sam Walton describes himself in terms of having the soul of an operator. He has, as it were, a soul appetite for excellence. He senses a retail horizon and through practical knowledge of retail and customer needs moves towards his purpose (a great and excellent end) a bargain price retail chain"[5].

There is one word the Greeks used that best describes the character of Sam Walton and, in general, competitive entrepreneurs; he was a man of passion. Our contemporary psychological concept of emotions pales in comparison to the ancient and medieval concept of the passions. We get easily confused in modern thinking, even in empirical research, about the difference between emotions and feelings. Most of our attempts at studying leadership are based on observation and testing of our feelings and attitudes. Unfortunately, modern psychology does not touch upon the passionate desires that drive a person to achieve. Sam Walton did not just have the feeling of becoming a retail giant. In fact, he becomes successful because of a power greater than positive thinking; it is the power of a passionate soul. It is the passion that drives Walton to wonder, to discover in his world of retailing marketing and sales principles of what's out there, what leads to what, what makes things happen and what's controllable. He has a strong appetite for the retail business. It is near impossible to describe deep passions of the soul without metaphors, such as "he had a gut feel, it was always in his bones, he was hungry for success, there was just something stirring in him". Passions belong to the sensitive part of man which is chiefly concerned with the present and particular. But to love a present thing because it is productive of future pleasure coincides with the notion of the useful. Therefore, it is worth the effort to activate the propelling [irascible] passions to struggle and to achieve. From the beginning days of Wal-Mart, Sam Walton was in the sensing moment, the Now. Where he was totally focused and sensing the present business in terms of just doing things the next right way for the right motive. He loved what he was doing; it was their passion. In turn, this disposition and habit of *arête* (excellence) became exceptionally productive and successful. Again, to use another metaphor, they became successful because "they stuck to the knitting". In terms of the psychology of excellence, they stuck to the knitting because they loved it and there was a passion for excellence.

The essence and energy of a Sam Walton executive entrepreneur is a sense of just doing his work well and pleasing the customers. It was his attention to challenges of the daily doable deeds and the emerging of guiding operational causative principles by the power of his strategic intelligence that lead to the greatest retail organizational whole [genus] of its time.

Sam Walton, from the beginning of his days in Newport, Arkansas, was the exemplar productive narcissistic leader. He was just trying to perfect something, but the real issue was his self-perfection as a retail competitor. Great leaders must have a profound understanding of the powers and capacity of their human psyche

[5] Ibid., p. 99-100.

[soul]. Sam Walton states that he knew in his soul that he was pulled by an inner power of intellect, will and the propelling emotions of hope and courage to move step by step to an emerging business horizon [strategic intelligence]. It was the ancient Greeks who understood leaders as having an inner power of the soul that empowered a leader with a desire for excellence. It is known to the Greeks as *arête* that is translated as virtue and excellence. For Aristotle, virtue is the perfection of a person's nature, and he saw human nature as inextricably linked to the community. Aristotle believed in the existence of natural leaders, the distinctive foresight of which is reason. It is their natural capacity for leadership that has to be trained and developed methodically. It is a process he called habituation. This training aims at *phronesis* (practical wisdom). As a result, leaders turn out to be simply good decision makers whose aim accords with rational calculation in pursuit of the best good for a human being that is achievable in action.

In brief, Sam Walton creates an empire because of the imaginative, volitional, and intelligence sensing powers of his human psyche. This type of leadership mastery is much deeper and more complex than is achieved by the measurement and assessment of leadership capability by means of personality traits. Daniel Goleman in *Focus: The Hidden Driver of Excellence* points to a study where the consultant firm Accenture interviewed one hundred CEOs about the skills needed to run a company successfully. A set of fourteen abilities emerged, from thinking globally and creating an inspiring shared vision to embracing change and being tech savvy. No one person could have them all. But there was one "meta" stability that emerged: self-awareness. Chief executives need the ability to assess their own strengths and weaknesses, and so surround themselves with a team of people whose strengths in those core abilities complement their own**.** Sam Walton had the nature of a Master of Leadership in business and competition that would not appear in personality trait assessments of leadership. He had within him an appetite and passion for excellence alongside step-by-step strategic intelligence. Walton had the power of the virtuous man who Thomas Aquinas, commenting on Aristotle's Nicomachean Ethics, defines as he shows a virtuous man appropriately has within himself what is proper to concord. First in regard to companionship, he remarks that the virtuous man wishes most of all to converse with himself by turning to his soul and meditating alone. He does this with pleasure: first regarding the memory of the past events since the recollection of former triumphs is sweet to him; second regarding hope for the future, for he anticipates success, and this is pleasant to him; third regarding present knowledge, for his mind is filled with reflections, i.e. true and useful deliberations. Second, Aristotle shows that the virtuous man is at peace with his own passions. He keenly feels his own sorrows and joys since the same thing is painful or pleasant to his whole being (i.e., both the sensitive and the intellectual part).

Unfortunately, we seldom use the word concord any more, and it is such a powerful and beautiful word. Primarily, it means harmony, but it has several

layers of meaning, such as unity, peace, friendship, and concurrence; it is a harmony of the heart. Aquinas applies it brilliantly to the virtuous man, the man in pursuit of excellence. Concord also identifies the character of a masterful leader who possesses the power and habit of bringing others into harmony, unit, co-operation, etc. It is more than self-awareness; rather, it is an awareness of a virtuous habit. Aquinas explains that the virtuous man is comfortable within himself/herself, i.e. it is a profound and earned self-esteem. This is self-esteem based on his past triumphs, successful deliberation, and successful pragmatic problem solving. He is at peace with his emotions, and his emotions and intellect work in harmony.

Sam Walton had a vision, a desire and practical knowledge, but the vision was not just about building a finely run organization. As an entrepreneur, he had to be a comprehensive-pragmatic sense realist because he was constructing in a business environment of constant intense emotions and competition. Again, we have a problem with the way that we use psychological trait research and instruments to measure leadership, particularly business leadership. It is because Master of Business Leadership exist in a world of constant and stressful competition. Sam Walton, the competitive risk taker, achieved greatness by means of an intensity of focus on a subject matter (the nature of the retail business), courage and estimative intelligence.

Culture is the foundational aspect for the development of the organizational self. Culture is not just about customs, celebrations, rituals, and cuisine. More basically, it is fundamentally a way of thinking about and organizing life, especially the organization of a person's inner life, i.e., all its passionate thoughts and feelings. Our personal ways of thinking and feeling are embodied in public speech and behavior and rooted in the individuals culture, and they are also for a greater part integrated into an individuals organized working culture. Culture is mediated through the social cultural context of caregiving in early childhood and continues through growth towards adulthood and is maintained primarily in family social life and in organized work life[6].

It is Michael Maccoby, the president of the Maccoby Group and the director of the project on technology, work, and character, a nonprofit Research Center, who is the foremost scholar on the nature of narcissistic leadership. In terms of the concept of organizational leadership, he is both an organizational psychologist and an anthropologist. In other words, what makes Maccoby unique as an organizational consultant and coach is that he looks at the problem of leadership with the ear of a psychoanalyst and the eye of a cultural anthropologist. From this eclectic background he arrives from his extensive background as a business consultant and student of business organizations with an exceptional overall insight into the culture of American business. He suggests that it is a business culture that has changed radically since the early 70s color and it can only be understood if we understand the nature of a narcissistic organizational culture.

[6] Ibid., p. 147-48, 106, 111, 36-37, 115.

Maccoby points out how difficult it is for people to think of narcissism as a positive work force energy. When it comes to understanding the success or failure of an organization in terms of an organizational sociocultural psychology he looks upon healthy narcissistic leadership as critical to organizational vision and creative-strategic vision. A successful narcissist is the kind of person who doesn't listen to anyone else when he or she believes in doing something and has a precise vision of how things should be. It has to be that way. The visionary narcissist possesses this dual combination of traits, not one way or the other way. It is my way or the highway.

Plenty of people who aren't narcissists never listen to anyone else. They are negativistic, close-minded, or arrogant. There are plenty of people who have an idea of how things should be but they are often just know-it-alls or big-talkers. It is the combination of a rejection of the status quo, along with a compelling vision, which defines the narcissist. But what about people who fit this characterization, yet are unable to follow through on any of their big ideas and dreams, never rising to the top? A narcissist may be either productive or unproductive. The difference is that the most productive narcissists are the ones who change our world; they have the charisma and the drive to convince others to buy into their vision or embrace a common purpose.

Consequently, we are building our construct on productive narcissistic leadership. It is Maccoby's fundamental theory that in the mid late 90s, a dramatic shift occurred, one that was impossible to ignore:

> the traditional corporate CEO who cut costs, improved productivity, and increased profitability was pushed aside by a new breed of visionary leaders. The change in the world personality went from being an interesting oddity, an anomaly, to being a dominant player in the business community[7].

Maccoby points out that this new business leader takes on certain personality traits that describe his or her leadership as innovative, engaging followers, reacting to the euphoria of success as well as the stress of setbacks, as most closely fitting the normal personality type that Freud called narcissistic. It is people who belong to the personality type who impress others as being able to act as support for others, to take on the roles of leaders and to give a fresh stimulus to cultural development or to damage the established state of affairs. In other words, these are the type of people who are most likely to say that they want to change the world[8]. It is this compelling vision that defines the organizational productive visionary narcissist. The common thread of the productive visionary narcissist is not high emotional intelligence, a column high IQ, a proven track record at a different corporation, or similar executive personality traits. Instead, long term

[7] M. Maccoby, *Narcissistic Leaders: Who Succeeds and Who Fails* (Harvard Business School Press, 2007), p. 103.

[8] Ibid., p. 106-107.

success is best judged by the set of interrelated skills that Maccoby calls strategic intelligence. However, based on my own reflections I call it the strategic creative intelligence required for the 21st century leader. We expect leaders today to have a narcissistic personality type of "I can change the world". Or, in more immediate and practical terms, "I can change your business, education, non-profit organization, church, volunteer organization etc. for success in the 21st century". We turn our attention to the next slide to get a more accurate understanding as it applies to a psychodynamic organization psychology of success.

As we can see in the above illustration, we have the narcissism continuum key that classifies narcissism from healthy to pathological. It is based on various theoretical views of psychologists in the field of study of narcissistic personality traits. As you can see in the healthy column of the illustration, we find mention of the psychiatrist Heinz Kohut. In the stable and destructive columns we find mention of Michael Maccoby. These are the two psychiatrists who have significantly shaped my views on narcissism, as it relates to a Narcissistic Organization Within psychology of organizational leadership.

The term narcissism comes from the Roman poet Ovid in his book Metamorphosis Book III written in 8 AD. He presents a mythical story about a handsome young man Narcissus who rejects a potential lover the nymph Echo. As a result the gods punish Narcissus by making him fall in love with his own reflection that he sees in a pool of water. Narcissus discovers the object cannot love him back, and he slowly suffers and dies. This story of Narcissus is picked up overtime starting in the 19th century by psychiatrists and psychoanalysts to explain clinical pathological problems. Sigmund Freud argued all humans have a level of narcissistic health and in time it leads to love for others. Freud also believed in secondary narcissism when individuals projected their affections to

others and turn their reflections back on themselves, e.g. look how the others love my image. Over time these self-deceptive narcissists become cut off from society and disinterested in others. It becomes a toxic form of self-love. The psychoanalyst Karen Horney argued in the 30s that there is a narcissistic spectrum that ranges from healthy self-esteem to a pathological narcissistic false self that is caused by a type of an unconscious basic anxiety driven by cultural forces. Although Horney reconstructed Freud's theory of the unconscious as grounded on the repression of various archaic, primitive desires in favor of the unconscious as shaped by sociocultural factors and between the dialectical unconscious self between and ideal fantasy driven self. Yet, she still continued Freud's concept of the formation of conscience, as a basic ontological anxiety driven and the impact of the unconscious narcissistic constellation as explained by Neville Symington:

> In his paper *On Narcissism: An Introduction* Freud sees the ego-ideal as a narcissistic construct, and conscience becomes the agency that watches to see when the ego fails to measure up to the goals set by the ego-ideal. Therefore conscience becomes part of the narcissistic setup. What he describes here is a very familiar picture of the narcissistic structure where the personality is split into the idealized self and a degraded self, with conscience aligned with the idealized part in the role of watcher[9].

We do not have time to explore the issue in depth in this presentation but let us at least state that to understand the issue of narcissism we must put the issue in the context of the psychological study of self-love, the love of other people, and the love of community. In order to understand the meaning of this statement we have to look into antiquarian psychology. We have to escape from modern psychology and return to the founding of western psychology. We find in Greek psychology, and particularly in the 13th century in the psychologist philosophers and theologians Thomas Aquinas. Plato, Aristotle, and Aquinas psychologists introduced two important topics: 1) the soul is the source of energy and movement within the person, and 2) the greatest source of movement within the person and within human relationships is eros [natural human love]. It is this concept that psychologists and psychoanalysts starting in the 19th century eventually began to consider. We will pick one of the more interesting and well-known scientists of the 19th century psychology of the psyche, Sigmund Freud, to make our case.

Freud was an MD. He was a clinician treating patients. He had started off in the field of neurology and neurophysiology. Eventually, he moved into the emerging field of psychoanalysis. He was studying mentally ill patients and studying the mind, the psyche. He was observing patients and developing theories. The longer he observed patients the more sophisticated his theories became. Freud began to develop two basic theories. He believed that people were

[9] N. Symington, *The Spirit of Sanity* (Routledge, 2001), p. 169-170.

primarily driven by two unconscious forces. They were driven by what he called the pleasure principle, and the death principle. The best way to describe this issue is as the principle of survival and disintegration [I feel like my life is falling apart]. Patients were basically concerned about the fear of destructive aggression. The two forces of the unconscious that people lived by were pleasure at the same time the contradiction with the drive towards extinction.

As Freud worked with patients, he noticed a source of pleasure that there was something very deep and important in people that drove the pleasure principle. It was a force that impulsively moved people towards things and situations that they loved. He went back to the Greek philosopher Plato to understand this unconscious drive. The Greek philosopher argued that people were driven by eros, the passion of love that we call an emotion today.

Plato and Aristotle came along teaching that we are driven by pleasure, meaning we are driven by the love of sociocultural objects. For example , I love good literature and I love good food. I love my wife. I love the sunset. I'm grateful for forms of love. I'm a passionate, loving person. Even nasty people like gangsters still love. They even perceive bad things as lovable. It's lovable to have power, even if it is distorted perverse love . The most important thing that people seek is to be self-sufficient and to love and have a good life. We are driven by self-love, by honor and by virtue. It makes us feel good about ourselves, and when you feel good about yourself you believe there may be a higher power. This was the fundamental definition, even though they didn't use the word narcissism. The Greeks taught that self-love was honorable if a person was productive and took care of their family. In the 13th century Thomas Aquinas picked this up, and said it is the foundation of organized religion: you love yourself because you love God, love your friends, and love your community. This is the underpinning of healthy narcissism. It was Heinz Kohut MD in the 1970s and 80s who developed the concept of the healthy narcissists. Heinz Kohut taught that there is a healthy narcissism, and this is Maccoby who illustrates the stable productive narcissist who, as Aristotle taught, was honored by family, friends, and community.

It is a remarkable story of the founding entrepreneur genius of Southwest Airlines, Herb Kelleher, with a small team of partners in 1971, who sensed the customer service limitations in the airline industry and would decide to enter into a business market in which no other company had been profitable for even five straight years. Total shareholder returns during that period were almost double the returns of the S&P 500. Southwest managed to accrue a market capitalization larger than that of the rest of the American airlines combined. Kelleher was asked if he had a vision for the whole thing thirty-five years ago: "Did you write that we're going to become the largest airline with the lowest cost?" Kelleher answers:

Oh, no. We didn't write it down because when you write things down you confine yourself. That's why we never used the fancy titles for empowerment, total quality, etc. Every time you talk jargon you find that people assume that they have the same thing in mind when they really don't. We don't apply labels to things because they prevent you from thinking expansively.

Basically, what we said 35 years ago that Texas was captive: Braniff had a monopoly among the larger cities; Trans Texas had monopoly among the smaller cities. The fares were very high. Because the short-haul passenger was merely an addendum to long-haul service, the short-haul passenger was being totally neglected. In other words, a flight from San Antonio to Dallas were scheduled in terms of what your arrival was in Seattle or Paris. It looked like an opportunity to do something a lot better: provide higher-quality air service at lower fares.

One of the things that people, I think, didn't understand is that we started out saying we're going to give you more for less, not less for less. We're going to give new airplanes, not old airplanes. We're going to give you the best on-time performance. We're going to give you the people who are the most hospitable.

We've never done the long-range planning that is customary in many businesses. When planning became big in the airline community, one of the analysts came up and said, "Herb, I understand you don't have a plan". I said that we have the most unusual plan in the industry: Doing things. That's our plan. What we do by way of strategic planning is define ourselves and then we redefine ourselves.

For many entrepreneurs focus was both a by-product and an objective of their decision-making processes.

One of the main things that I had to do was to decide what is it that I want to do in business… It's very hard to do more than one of them… so I really make it a very strict point to focus on what we do… it's kind of like a seed that I plant, and I'll just keep it in front of me for a while and see how it develops and how I feel about it and what direction does it go on. If it just kind of sits there… then that's telling me that… right now is not the time to do it, perhaps sometime in the future but not right now… (would be a) change of focus.

When you're doing your own internal decision-making, you tend to eliminate a lot of factors and focus on a few, there are a whole bunch of things dancing around in the background, but you focus on a few. […]

My objective… the objective of this company is [our work], and it's nice to make money at it, but our focus isn't the bottom-line, our focus is what we do[10].

Conclusion

We must pay careful attention to a Narcissistic Organization Within (NOW) motivational psychology in the 21st century. It is the cultural infusion of the practice of observable habits of love and humility. This spiritual infusion is achieved because managers at all levels and workers are expected to participate in the action principles of the mission statement. Often business and non-profit organization mission statements are read as highbrow pep talks. Mission

[10] A.W. McVey, *Soulful Organizational Leadership* (En Route Books & Media, 2020).

statements and strategy plans should really serve as a call to C-level executives and managers for a commitment to concrete action principles and an organizational motivational moral psychology. NOW psychology insists that organizational business plans must also incorporate spiritual-moral intelligence into cultural habits and policies.

What we call strategic intelligence takes the emphasis away from interpersonal skills and places. It is often a messy job motivating a workforce to share the same goals, values, and vision of the CEO.

Therefore although we present four basic personality types, we are more concerned that each personality type express some form of productive narcissistic visionary traits. Primary productive narcissism is not only normal but essential to self-preservation and to organizational success. We all need primary narcissism as a measure of what may justifiably be attributed to every living creature. It saves us from thinking that we're inconsequential or expendable. Some people, however, go on to develop secondary narcissism moving from healthy self-preservation to feelings of omnipotence pathological narcissism placing their wishes and desires above other people and developing an idealized sense of self that they love and adore. Unhealthy narcissism does not belong in any leadership or executive position within an organization.

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