An Integration of Hermeneutic Phenomenology with the Adlerian Concepts of Movement, Birth Order and the Effects on Organizations

A Research paper

Presented to

The Faculty of the Adler Graduate School

In Partial Fulfillment of the Requirements for

The Degree of Master of Arts in

Counseling and Psychotherapy

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March 30, 2012
Abstract

This researcher has observed multi-million/billion dollar companies, as well as smaller entities, blunder and exhibit failure, internally as well as externally. In nearly every one of these observations, solutions were sought by Boards of Directors employing MBA standards. In every one of those evaluations, this researcher feels that the most obvious causes were ignored. It is the purpose of this research paper to examine the integration of three different views by which companies can more intuitively, and successfully, observe their operations. These three elements are hermeneutic phenomenology, and the concepts of Adlerian movement and birth order. These concepts are by no means unique, but it is believed that the integration of the three elements can provide a fresh approach to guide companies from a static to a dynamic outcome. In addition, by acknowledging that an organization is much like the human body, possessing “Organicity”, or corporeal elements that must work together as whole, companies can experience a reincarnation to a healthy entity.
Acknowledgements

The journey that began over two years ago has come to its final destination. The path has held many obstacles, the greatest being Life’s most demanding instructor, none other than Grief. The loss of my greatest supporter, best friend, Devil’s antagonist, teaser and challenger, left a crater devoid of any structure that would have provided equilibrium and comprehension to the daily routine of simple existence.

Now beginning to emerge from the abyss of shadow, my views on many elements in life have been greatly altered, and the appreciation for the commodity of Time is beyond what can be stated here.

There are those who have quietly given immeasurable support and assistance in order to complete this project, and it is to them, I give my humble, but enormous gratitude:

To my “Mumsie, who taught the most precious lesson in my life: “I can do it!””, and to my father, who inspired me to never stop reaching for a star, and when finally capturing that star, to climb higher for the next one!

To Earl Heinrich: for his infinite depth of knowledge about computers, APA, and in general, his elegant guidance…and enormous patience.

To John Reardon: I took my first class at Adler from you, and my entire interpretation of corporate workings has registered a nine on the Richter scale ever since. Thank you for that revelation, but more so, for your brilliant, heartfelt gift of “Mo Gra”.

To Dr. Bill Premo, mentor, provocateur, and dear friend of nearly a quarter of a century. No words come to mind that can describe the impact you have had on my being, thought processes, and simply stated, how I view life.

To Jere Truer, for your assistance as my reader….but that can never begin to equal our shared delight over inane and bombastically absurd word play and slightly irreverent humor.
To Carolynn and Doug Nickel, who have always been able to stop the unraveling of my frayed emotions at precisely the right moment. Despite struggling with the return of the same disease that took away my beloved, you have never ceased in your selfless love, support, honesty, and encouragement.

To Nancy Anderson, Grief Counselor, who was the catalyst and inspiration to help me begin the painful process of bringing movement back to my life.

To Amy Drobile, fellow rep in the electronics industry now submerged with me in our shared passion for teaching. You remained silently with me as I excruciatingly crawled through the chasms of grief. When I at last started to climb back toward the light, you kept the boot on your right foot planted squarely in a most inspirational location.

To Janis Mackimm, for walking by my side through many daily phone calls.

To Mark Engasser, M.D., for his friendship, encouragement, aspirations, scopings, and finally, two new knees. Thanks to you, I am back to Mach 7!

To Neil and Mary Ross, for your support and love that helped make the impossible reality.

To Dr. Gerald Wuori, my greatest inspiration at Purdue. You became a rare and very treasured friend, and will always be a part of my soul and being.

And last, and greatest, To Bob, my beloved “Turkey Feather”, who wanted me to pursue my heart’s passion more than any other wish he had for me. Your words and incessant prodding have not been for naught. From the moment of our mystic meeting 32 years ago, you believed in me when I didn’t, something you never did understand. You always knew just what to do to get me off dead center. Even if your methods resulted in grand fulgurations, the result was always synonymous with movement, a maxim by which I now live each day of my life. At one time, before you made your Final Transition, I asked if you would watch over me, and you promised that you would always be with me, giving light to dark pathways, and providing solutions when I was
struggling with a conundrum. Because of you, I learned that the difficult is easy, and the impossible might take a bit more time. You are no longer in this “plane”, but I know you have been with me as I once again started work on this study. My heart and love will always belong to you!

Blessings to all of you, and the many others who comprise the many pieces of the mosaic of my heart,

PAH
Table of Contents

Abstract........................................................................................................................................2
Acknowledgment....................................................................................................................3
Table of Contents....................................................................................................................6
Chapter 1: Adlerian Movement.............................................................................................7
  One Method: “Lost or Stuck”.................................................................................................9
  Three Levels of Movement.................................................................................................10
  Striving for Superiority........................................................................................................10
  Goals and Social Interest......................................................................................................11
  Degree of Activity................................................................................................................13
Chapter 2: Hermeneutic Phenomenology..........................................................................14
  Hermeneutics.........................................................................................................................14
  Phenomenology.....................................................................................................................15
Chapter 3: Ricoeur’s Hermeneutic Phenomenology..........................................................16
  The Voluntary and The Involuntary....................................................................................17
Chapter 4: Adlerian Concept of Birth Order......................................................................18
  Oldest or First Born..............................................................................................................18
  Second Born........................................................................................................................19
  The Youngest Child.............................................................................................................20
  The Only Child.....................................................................................................................20
Chapter 5: Basic Observations of Why Companies Fail....................................................21
  Summary...............................................................................................................................22
  Conclusion.............................................................................................................................23
  References.............................................................................................................................24
Chapter One: Adlerian Movement

Movement has been a driving factor in Alfred Adler’s psychology, since man’s life is that of a moving being, and his body without movement would not be able to function (Adler, 1931). Random movement would not be sufficient over time, since there must be a goal or goals for which to strive. Adler felt that though the mind directs the body with regards to movement, the body has impact on the mind, since it is the object that needs to be moved. The movement must be maintained within the parameters of the body’s ability and limitations.

With the abilities that the human has to move in many directions, it is not surprising that those directions, or “strivings”, are aimed toward feelings of being safe, belonging, as well as being accepted (Reardon, 2001). In order to accomplish this, there needs to be fluidity in unison of movement which is directed by the mind to further its progress and growth. Adler indicated that we would move toward purposefulness, which is a movement strategy.

With all movement amongst humans there must be meaning to that movement. Every element of motion has a definition and an express goal, all of which are derived from the mind. According to Manaster and Corsini (1982), when the mind focuses on the immediate goal that is to be attained by critical movements, or strivings, there develops a potential for error. However, the movement must continue or all existence subsides. The error can be avoided if the basis for the movement is broken down into the goal and its reason, the basis from which the goal was created, and finally an adjudication of whether the movement toward that goal is correct and upstanding. Though the goal may be imprudent, through the observation of the movement, it is possible to ascertain the error in the methods.

Without such observation, and with the goal being one of error, or being socially unacceptable, there develops an outcome to the movement which can be deemed “useless” as opposed to a goal that is “useful”. Adler felt that an individual’s overall direction could
eventually be prognosticated according to the direction of their pursuits, and thus give solid indication as to what the final outcome would be in the individual’s future (Manaster & Corsini, 1982). This step in the spectrum of Adlerian movement was felt to gain basis from experiences gleaned from early childhood, which often promulgated feelings of inferiority. These inferior feelings, hereon referred to as “minus feelings”, were a product of how the individual perceived their “Early Recollections”. These Early Recollections, in turn, developed into “basic convictions” (Reardon, 2001). As these elements integrated within the individual, there developed a continuous lifestyle that created the strivings to surmount the minus feelings, or a “striving to overcome”.

If the striving is guided by the individual’s minus feelings, and their personal mistaken apperceptions, then their movement could most likely result in a striving for a self-serving superiority (Manaster & Corsini, 1982), or “vertical striving”. The opposite of this, “horizontal striving”, or the striving for the good of all, or social interest, would engender a positive feeling for others and create a sense of unity. Both fall under the category of striving to overcome, with the former vertical striving resulting in dis-ease and fractured results.

At this point, it must be remembered that the goal of this first section regarding Adler is to clearly examine the “law of movement”. The fact that stalemates, hesitation, and paralysis are considered purposive states of movement, the question then arises that if all human behavior is considered purposive, how can one separate the “useful” from the “useless” movement and strivings? In looking forward to the challenge facing failing organizations, what methodologies and transactions would need to take place to make the Adlerian movement applicable to transform the deteriorating organization into one of vital wholeness? These and other queries will be examined in detail throughout this work.
One Method: “Lost” or “Stuck”

In order to create a solid base for furthering the understanding of the law of movement, it is helpful to look at the view as to how the individual has come to a place of being either stuck or lost (Wingett & Milliren, 2004). The starting point could be through examination of Style of Life, or in this writer’s further reference “life style”. As Wingett and Milliren infer, the individual, or client, either does not know what to do, or has been doing all the wrong things. It must first be determined that the client is not physically ill or given to mistaken beliefs, followed by Adler’s strategy of “The Question”, found in the 1929 publication, Problems and Neurosis (Wingett & Milliren, 2004). This asks the client if a cure could be found, and the symptoms relieved, how would their life be different?

Wingett and Milliren believe that every individual has the answers, though they are unrecognized, internal, and basically unknown. By querying as to whether the client is “lost” or “stuck”, either in the present or past, and going further and asking the client to tell how they were or are able to accomplish getting “unstuck”, there comes about a way to ascertain the client’s problem solving abilities, and how their life style affects their reasoning. This in turn sheds light on their psychological movement in the world.

This type of “information gathering” is a key factor in Adlerian counseling and psychotherapy. Through use of Early Recollections, the family constellation, and even dreams, a certain view into the mental life of the individual can be established.

Three Levels of Movement

Movement may be dissected into three levels which influence the final outcome for the individual. The three areas that will be briefly discussed in order to enhance the definition of Adler’s “Law of Movement” are the striving for superiority, the goal and social interest, and the degree of activity (Ansbacher & Ansbacher, 1956).
**Striving for superiority.** The writer has previously touched upon useless vs. useful movement, the former being comprised of “vertical striving”.

When Adler examines the striving for a goal, it eventually becomes apparent that the striving is for a final goal of superiority, finding its roots in inferiority (Ansbacher & Ansbacher, 1956). Again, this writer reminds the reader that “inferiority” will be henceforth referred to as “minus feelings”. Adler referred to this individual as neurotic, or abnormal as opposed to normal, differentiating between the two through each one’s idea of Social Interest. The neurotic is concerned about self-aggrandizement and has one goal in mind, that of superiority. The “normal” person, with more awareness of social interest, is more concerned about outcomes that will be positive for all concerned, which in turn becomes his goal for superiority, or as John Dewey states, a striving for security (Ansbacher & Ansbacher, 1956). Adler felt that the striving for perfection is innate in all mankind, and that perfection is ultimately social interest. There is however, delineation as to the type of striving involved. The neurotic will strive for power and self-enhancement, whereas the normal striving individual desires to contribute to the whole as he is not centered upon his own strivings.

The term “inferior”, or minus feelings, encompasses all mankind, beginning in childhood. By being exposed to the Social Interest of those around him, he is able to survive and grow. However, because the child is surrounded by adults, he views himself as incapable, weak and inferior. This creates a striving to overcome the weakness that allows the child to establish a goal which will eventually allow him to feel safe, to belong, and to be significant. However, Adler insists that to get to this point depends on the interpretation by the child. As was stated earlier, the mind’s interpretations leave margin for error. Unless that interpretation is dissected at the immediate time, then an incorrect appraisal of the defining of the interpretation can occur, thus pointing the child, and eventually the adult, toward neurotic vertical striving. As one child
makes his way on the vertical path, another child, with proper guidance and feedback, might be able to interpret data from a completely different aspect, and thus follow the path of social interest (Ansbacher & Ansbacher, 1956).

It can be noted that the child/adult is constantly in a state of chaos, comprised of equilibrium and disequilibrium. Adler felt that, due to the “physical agitation of this state”, there begins a continuous striving for the comfort of a state of equilibrium, or a striving to overcome the weaknesses or inferiority that are associated with such states. This is a normal progression, and is the inspiration that drives the child, and eventually the adult, toward the caring for others. Once again, the final outcome is based upon the perceptions and the interpretation of those perceptions by the child (Reardon, 2001).

In the abnormal or neurotic child, Adler felt that there was a greater propensity to develop minus feelings, causing him to strive to compensate in order to arrive at a place of superiority. Some of this movement finds origins in a negative environment. Changes are considered anathema, and the Social Interest is lacking in a high degree. The mother is usually the only friend, and all others are enemies. With Social Interest lacking, along with courage and self-confidence, the child will continuously compare himself to others, and only suffice to enhance his already negative self-esteem and his drive toward superiority (Reardon, 2001).

Goals and social interest. Through the mental life and the individual’s perceptions, the individual generally will unknowingly create certain goals. The basic life goals, though unknown to the individual, are what give the direction to all behavior (Manaster & Corsini, 1982). When the goals are aligned with social interest, or “horizontal striving”, there is evident a useful, positive movement and direction in the person’s life. However, if the goals are not in line with social interest, and “vertical striving” is evident, then the movement toward the goals
becomes negative and useless. It may be noted that a pattern of either conscious or unconscious striving is also a determinant as to how the movement toward the goal will occur.

Adler felt that most people lack social interest due to repercussions from early recollections and the mistaken convictions that are the result, thus creating minus feelings and the movement toward vertical striving. Adler countered this with his emphasis on social and community feeling, or Gemeinschaftsgefühl (King and Shelley, 2008, p. 103). This was felt to be the ideal state, but more so, it was looked upon as a goal that would provide direction as well as useful movement. According to Bitter, Adler wrote in Social Interest in 1938:

I must admit that those who find an element of metaphysics in Individual Psychology are quite right. To some this is a matter of praise, others condemn it… We are not blessed with the possession of absolute truth; on that account we are compelled to form theories for ourselves about our future, about the result of our actions, etc. Our idea of social feeling as the final form of humanity—of an imagined state in which all the problems of life are solved and all our relations to the external world rightly adjusted—is a regulative ideal, a goal that gives us our direction. This goal of perfection must bear within it the goal of an ideal community, because all that we value in life, all that endures and continues to endure, is eternally the product of this social feeling. (p. 276)

According to King and Shelley, “Gemeinschaftsgefühl pertains to the realm of ideals and self-transcendence” (p. 99). This implies that there is a unity, or “one-ness: with others, the ecology of the earth and the universe more broadly.” This interpretation is furthered by the parallel with Fritjof Capra, who views the human being as an organism that is continuously replacing cells, and is either “open” or “closed” in responses to feedback, change, new events, interaction with others, and reciprocal giving and taking (Reardon, 2001). Those who are able to
remain open to new interpretations will remain on the path to social interest, while those who are unable to do so will adhere to the neurotic tendencies toward vertical striving.

**Degree of activity.** Adler adds a final element to the striving for superiority and social interest, that of the degree of activity (Ansbacher & Ansbacher, 1956). Having placed these two elements under the umbrella of “the law of Movement”, this degree of activity comprises the final leg that discerns how that movement is applied and in what manner. Purposive movements can be comprised of stalemates, or aggressiveness toward others. These types of movements can be viewed as having higher levels of “activity” than those of a more sublime nature. Once again, these levels of activity find their origins in the individual’s childhood perceptions of events that result in strivings to overcome minus feelings. Adler felt that some of the most important elements of a child’s life style are the degrees of activity as well as the degrees of social interest that drives that activity.

Customarily, Adler felt that the higher degree of activity could be associated with typical definitions of failures: neurotics, psychotics, criminals, etc., though some more perverse actions could find roots in the entire activity spectrum from high to low. Those who are bent on vertical striving, the ruling type, the getting type, and the avoiding type, are devoid of social interest, and instead demand social interest. These types often suffer demise in the form of neurosis or other maladjustments (Ansbacher & Ansbacher, 1956). The fourth type, who is socially able to contribute and cooperate, is given to an activity that is strictly for the benefit of others.

With these three elements in mind, the “law of movement” begins to take on a different, more detailed complexion. It is the goal of this writer to take these elements and eventually integrate them with the next section, that of Hermeneutic Phenomenology.
Chapter Two: Hermeneutic Phenomenology

It is felt by this writer that the best starting point is to establish a definition of both of the terms “hermeneutic” and “phenomenology”, and then re-define the definition when these two philosophies are combined.

Hermeneutics

Beginning with the standard Webster definition as a basis, hermeneutics is defined as “the study of methodological principles of interpretation”. According to the Stanford Encyclopedia of Philosophy, Plato contrasted hermeneutic knowledge with that of the Sophia, or wisdom gained from knowledge. According to Gadamer, Augustine first spoke of hermeneutics as a connection between language and interpretation (1976). Aquinas had an influence on Heidegger with regards to hermeneutics, but not in the sense that this paper will use as primary definition. Benedict Spinoza, in his Tractatus Theologico-Politicus, felt that the only way to understand the depth of the Scripture was to consider the historicity behind the texts along with the something of the author. The concept of the hermeneutical circle found its inception in this simple thought (Thompson, 1981). The hermeneutic circle suggests that the understanding of the larger whole can only be understood through the understanding of the parts, which in turn can only be understood from the understanding of the whole. This “hermeneutical circle” became a critical pivot point as hermeneutics found development through the works of Heidegger, Husserl, Schleiermacher, Dilthey and Gadamer. For the development of this writing, the majority of hermeneutic interpretation and reference will find derivations from the works of Paul Ricoeur.

Heidegger felt that hermeneutics is actually ontology, or a study about the very basic conditions of Dasein, or man’s existence or being in the world. Our understanding of our world is done so through the manner in which we position, or orient, ourselves. We know our surroundings in a basic, intuitive way. Heidegger continues that, overall, the world is truly
unintelligible to us. However, through reflective consciousness, interpretation allows man to see and make things and the surroundings of their environment appear as something viable.

Returning to the hermeneutical circle, our self-understanding interplays with our full understanding of the world that surrounds us. Hermeneutics, again according to Heidegger, takes an ontological turn, which basically means that as man looks into the science of being or reality, he can begin to review the facts on the way one’s life has transpired.

**Phenomenology**

The standard Webster definition of phenomenology is the study of the development of human consciousness and self-awareness as a preface to or a part of philosophy or the typological classification of a class of phenomena.

Husserl was considered the father of phenomenology, though his initial interest was in the field of mathematics. However, with his interest in philosophy, and under the tutelage of Franz Brentano, Husserl’s work migrated toward phenomenology that was defined as both subjective and objective (Laverty, 2003, p. 4). Eventually, this progressed into his interest in “pure phenomenology”, or a search for the foundation of philosophy and science (Laverty).

Ultimately, what this became was an emphasis on the world as lived by a person as opposed to a world that was separate from that individual. This was understood as what is experienced pre-reflectively, and in Husserlian tradition, includes things that are common sense or taken for granted. Husserl felt that by returning to these instances, that new or forgotten meanings could be discovered. He continued that consciousness was a “co-constituted dialog between a person and the world (Laverty, 2003, p. 5). Consciousness, to Husserl, was the basis to begin the building of the individual’s interpretation of reality. He referred to the structures of consciousness as essences. To connect with these essences, Husserl suggested that one needed to
“bracket”, which allowed the individual to set aside one’s presuppositions in order to view the phenomena in its true form.

Gadamer, on the other hand, felt that this “bracketing” was impossible. He has been interpreted as one who supports prejudice as the condition of knowledge that determines what we find intelligible in any situation (Laverty, 2003, p. 11). In other words, nothing can be understood without a reference to one’s past background understanding. As Laverty adds, “meaning is found as we are constructed by the world while at the same time, we are constructing the world from our own background and experience (p. 8). From one aspect, this becomes an example of the hermeneutic circle, i.e., the parts are understood by interpretation of the whole, but the whole must find interpretation of the parts.

Paul Ricoeur looked upon phenomenology from a dialectic approach. He felt that all methods are dialectically limited, yet are founded through the discovery of those limits (Ihde, 1971).

Chapter Three: Ricoeur’s Hermeneutic Phenomenology

The primary thrust of Ricoeur’s philosophy revolves around the will and the question of freedom. He felt that with freedom, the existential and the ontological become synonymous (Ihde, 1971). He also felt that all freedom and human existence stand beneath the sign of the Fault, as Ricoeur felt man was a being of fault.

Fault, in this sense, is defined by two meanings: that of the geological fault, and that of the moral. By maintaining the discontinuity between the two definitions, he leans toward a tendency to treat all existence from a structural standpoint. As Ricoeur moved through three definitions of the will, he began to move from possibilities to an already formulated language (Ihde, 1971). As he developed the symbolic, he also reached a point in the development of
hermeneutic phenomenology with regards to the question of language, which in turn became the new center for much of his phenomenology.

According to Ihde, Ricoeur felt that when language field is substituted for the vista of perceived objects, it is rediscovered that language, per Hegel, is the “being-there” of the mind/spirit. As man adopts the language, he is essentially making things present through the emptiness of signs (Ihde, 1971). This theory, which is customarily interwoven with Freudian psychoanalysis, is still trying to find understanding and completion, but the one point that may be decided is that the word says nothing until it finds its place in the structure of a sentence.

**The Voluntary and the Involuntary**

As was stated earlier, Ricoeur looked upon life as a dialectic. Preceding his theories in hermeneutic phenomenology, he wrote that we choose all our courses of actions, which constitutes the voluntary. Opposite this, we are exposed to the world and the things that it brings that are completely beyond control. Ricoeur felt that this brought about a certain character along with an unconscious mind that defied will. This comprises the involuntary (Kohak, 1966).

Ricoeur takes a different tack than Husserl, who “described” through the mind alone. He sees a difference between description and understanding that goes beyond description to understanding, which is comprised of acknowledging the relation between the mind and body, or the voluntary and the involuntary.

There is only one will, or the voluntary. However, there are many involuntary elements, such as passions. Ricoeur likes to integrate the voluntary will with the involuntary passions, taking the simple to the complex. Taking this one step further, Ricoeur follows Husserl, who stated that “all unconscious is consciousness of something, and therefore, willing is willing to act” (Kohak, 1966, p. 216).
The voluntary and the involuntary cannot exist separately, as understanding will proceed from the top down (Kohak, 1966). Ricoeur goes further in stating that the voluntary comes first in man and that understanding the self is done as “I will”. It is the involuntary that provides motives, limits, and capacities. By explaining the simple, we will have reason to the complex, since description and understanding of the one will provide reason for the many (Kohak, 1966). It is the will that creates order to the many passions of the involuntary.

As this writer delves into the study of how Adler’s law of movement, and Ricoeur’s hermeneutic phenomenology can positively affect failing and faltering companies, much of the data will find interpretation through the lens of the reciprocity of the voluntary and the involuntary, starting with the voluntary aspect and then considering the involuntary structures that will complete the act and make the entirety of the challenge more intelligible.

**Chapter 4: Adlerian Concept of Birth Order**

Adler felt that children who grew up in the same family environment did not necessarily view that environment from the same standpoint. Much of what Adler said about a child’s position in the birth order is not about the child’s ordinal position, but how that child interprets that position.

**Oldest or First Born Child**

This child, being the first, is almost always spoiled. From this standpoint, he is much like the only child, but therein ends the similarity. The first child undergoes a change in status when the second child comes into being, referred to by Adler as “dethronement” (Ansbacher & Ansbacher, 1956). The firstborn suddenly perceives that he has lost the solo position as the recipient of all the attention and affection, and thus begins to employ a strategy to try to regain the previous status of favor. Reference here is to the child who was not properly prepared for the birth of the second sibling, or who experiences the second sibling birth in close proximity to their
own (Adler, 2005). Often, the methods used regress to actions that once gleaned praise or attention, some of which may not be accepted from a positive viewpoint.

According to Adler, if the child is bright, he may revert to the role of the baby. This is a return to the past, and will customarily gain the desired result: attention. However, that attention may not always be of a loving, positive manner. In the instance that a second child is born in close succession, many of the firstborn’s actions will be entirely based on instinct (Adler, 2005).

As an adult, the firstborn may have fears of being “pushed back”, and will be indecisive in any dealings. They will be able to substantiate their perception that anything going correctly will change for the worst, and will be hesitant in facing all three life tasks of love/feelings, work/actions and or dealings with society. This could result in anti-social behavior, indecisiveness in maintaining one level of employment, or being incapable of remaining with one central person of affection. Procrastination can become tantamount.

As this child develops into adulthood, there will be a tendency to believe and exaggerate power and rules, as well as being overly protective to avoid any reversals. The child could be conservative, or protective of others (Ansbacher & Ansbacher, 1956). The firstborn does have strengths, and is easily given supervisory positions; however, the main interest lies in the past, and any thoughts on the future are pessimistic.

**Second Born Child**

This child is in an entirely different situation. Second born are accustomed to sharing attention with another sibling, and are constantly striving to surpass the oldest child. Used to sharing attention, they are more cooperative, but they have a pacemaker in the firstborn (Adler, 2005). This also can make them more talented and successful.

As an adult, the second born will tend to compare themselves to others who they perceive as more talented or being placed in a better position. They strive toward semblances rather than
facts (Ansbacher & Ansbacher, 1956), do not easily accept strict leadership, and believe that there is not a power existent that cannot be overturned. In adult life, they may set goals too high for attainment.

**The Youngest Child**

This child cannot be dethroned, and is the most coddled, and this often leads the child to seek to be supported later in life. They have infinite chances for competition, and often attempt to surpass their older siblings, with failure too often the result. Thus, they pursue fields that are quite different from their siblings (Adler, 2005). The youngest has difficulty being independent, and wants to “excel at everything” (Ansbacher & Ansbacher, 1956, p. 381). Due to the impossibility of such success, there could develop minus feelings, as the perception is that everyone around them is better or stronger.

**The Only Child**

This child has no siblings toward which to aim their competitive nature. In the place of a brother or sister, any feelings of competition are aimed at their father. Their mother can be overly protective, and often keeps them close to avoid their loss. They find the prospect of younger sibling abhorrent. If they are challenged in later life, because they have been accustomed to being the center of attention, they have difficulty in dealing with that situation. These children often exist in a stressful environment.

The only child can often be very sociable, kind and affectionate, and in order to gain the attention of others, can be very charming (Adler, 2005). As adults, they are superior in negotiation.
Chapter 5: Basic Observations of Why Companies Fail

Overall, it appears that there are a number of reasons that are displayed repetitively by authors who write about failed companies. Most of these errors encompass a general complacency on the part of the leaders, denial being one of the main contributing factors.

Change is a constant among companies, and moving through that change is a treacherous road, mainly when the company forgets its origins, its lucky accidents, and begins to take all the praise for having the good results (Sheth, 2007). Somehow, these companies become caught up in technologies or processes that were successful, and forget to acknowledge that consumer needs and wants change. In turn, these companies, in their state of denial, will move to acquire another company to boost their bottom line. However, they fail to take into account the myriad of factors, amongst which are how their competition will view them, how the business platforms should be integrated, and above all, how their synergy between the current and new product lines will affect their customers (Carroll, 2008).

In other instances, companies repeatedly fall into traps for failure, such as ceasing to take risks, becoming rigid, not taking the time to think, or being afraid to move into the future (Keough, 2008).

Anheier (1999), observing from a more academic view, found recurring themes for failure that involve the following organizational, political, cognitive, and structural aspects (Anheier, 1999):

- In the first of these, organizational aspects, leadership may be in crises due to lack of attention or, again, denial. These leaders, in turn, react to perceived or actual crises without all the facts, and often make wrong decisions.

- In the case of political aspects, the company’s legitimacy is contingent on its efficiency and efficacy, both of which must interact with the legitimacy of the
overall corporation. If these three are not in balance, instability can lead to an ultimate breakdown.

- Cognitive aspects deal with the perception, identification, and declaration of failure. In numerous instances, lack of attention to events that could trigger crises often lead to decisions made under extreme pressure, ultimately creating a downward spiral of demise.

- Structural aspects look to the network between organizations, individuals, and the network that connects them. Thus the failure is within the social fabric of the organization, and is comprise of disequilibrium in harmony, association, favor, and any identifiable structures. This is a result of fractals, and chaotic leadership who is often mired in attention to other corporate facets at the sacrifice of the most critical element for success: employees.

Ingebritsen (2003), lists many of the previous factors, and adds the ignoring of paradigm shifts and customers, as well as early warning signs. Not dealing with attrition, allowing stock prices to dictate strategy, operating a family business and ignoring liabilities, help to round out the entire spectrum for a successful failure.

**Summary**

With particular regards to the previous section, it is the opinion of this researcher that organizations can find the basis of their failure, as well as the potential solution, through the final integration of hermeneutic phenomenology, with emphasis on Ricoeur’s voluntary and the involuntary, as well as the concept of Adlerian birth order and movement. This integration amalgamates the dynamics between thought, feelings and actions, and how this affects perceptions. In the case of leaders, the hermeneutic circle demonstrates how each birth order can get stuck. Taken one step further, when each schema is applied to the Anatomy of an
Organization, it becomes clear that the leader can be adversely affected by not fully comprehending the integration of these concepts, and duly cause an organization to become stuck, or fail, due to lack of vision.

It is felt by this researcher that through continued application of this amalgam in the form of the hermeneutic circle, not only can a static state be negotiated, but future similar challenges can be completely avoided.

**Conclusion**

As the vision and perceptions of the organizational leader change, the “body” of the organization will align to the new goals that the leader creates. This, in turn, will promulgate movement in a horizontal fashion, which will allow the organization to grow and achieve success.

The three concepts, movement, hermeneutic phenomenology, and birth order, when blended, allow an organizational leader to see their blind areas of unconscious movement, thus revealing their own stuckness. Navigating beyond this stuckness requires new awareness, allowing them to retrace their movement process in order to have a positive organizational outcome. This will transform the previous leadership failure into success, for both the organization and the leader.

This researcher is an only child, and has encountered numerous islands of stuckness, all in the same areas found under the stage, “With a challenge, may not have sufficient resources.” Having navigated many major obstacles, it has become apparent through this paper, that much of the angst associated with those obstacles could have been eased by having a greater comprehension of the concepts discussed herein.

Armed with this knowledge of Self, the ultimate goal will be to help floundering companies become unstuck, and continue to remain in a constant state of forward movement.
References


Husserl, E. (1931). *Ideas toward a pure phenomenology and phenomenological*


