Romanticizing Leadership: A Historical and Cultural Critique

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Romanticism, a cultural and intellectual ideology of the late 18th and early 19th century, left a historical legacy of ecstasy and disaster upon subsequent generations. Manifestations of neo-romanticism are evident in many areas of contemporary culture. These modern manifestations, which include an infusion of the spiritual into everyday life, pantheistic adoration of nature, glorification of the self, fascination with the irrational, focus on the power of the imagination, subjugation of the individual to the common good, and apocalyptic hope for a new world, are influencing theories and practices of leadership.

This research set out to find out whether leadership studies was benefitting from these neo-romantic influences, through the use of historical and cultural criticism. The historical roots of romanticism were identified for each theme and the historical path of that particular idea traced to the present day. The current manifestation of each idea was then examined in light of its interpretation and use within the field of leadership studies. For example, the Romantic focus on the immanence of God has evolved into a contemporary tendency to find spirituality infused in all aspects of the world. Leadership scholars have been exploring spirituality as an essential part of leadership. The romantic pantheistic focus on nature has translated into the tendency for leadership authors to appeal to "new science" ideas for support of their theories. Finally, each romantic idea was evaluated for its impact on current views of leadership.

The application of neo-romantic ideas to the field of leadership studies was shown to be problematic. The leadership literature is jargon-infested, lacks clear definitions, purports to be science but is pseudoscientific, promotes one totalizing worldview, uncritically assumes that worldview is correct, covertly and manipulatively attempts to

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convert others to that worldview, suppresses the individual, violates personal rights and religious freedom, idolizes the group and by proscribing dissent, establishes a culture predisposed to fascist and totalitarian behavior. The author made recommendations for minimizing the negative impact of neo-romanticism on the field of leadership studies and provided some practical recommendations for leadership studies in the future. The findings of this study suggest that the field of leadership studies would do well to abandon romantic conceptions of leadership and engage in more rigorous and disciplined scholarly inquiry.
DEDICATION

To my husband, foremost,
and now Elliott, too.

You both are my joy.
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Acknowledgments are intended to give credit and thanks to those who have played a role in making this happen. In many respects this work is an act of grace, an impossible task, by virtue of the demands of the work itself compared to the schedule that I needed to keep as a wife, student, principal, part-time consultant, part-time university instructor and then, not soon after, a mother as well. The work was impossible, too large, too difficult and beyond my intellectual capacity; yet, it needed to be done. Couple that with personal circumstances that were unexpected and trying, and indeed, the task became even more difficult. Nevertheless, it has come to fruition, by an act of grace.

There are many individuals that deserve my thanks and gratitude. I cannot list them all but there are some that I must mention.

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Chapter 1: Romanticizing Leadership

"Ideas have consequences."

Richard M. Weaver

Romanticism, a cultural and intellectual ideology of the late 18th and early 19th century, infused the lives of its believers and left a historical legacy of ecstasy and disaster on subsequent generations. Articulated by the romantic poets and the infamous political philosopher, Jean-Jacques Rousseau, romanticism focused on the supernatural, intuition, feelings, imagination, nature, the general will and apocalyptic ways of understanding the world and responding to it. Contemporary manifestations of romanticism are unfolding in our postmodern times. These modern manifestations, heralded by the celebration of the unconscious, the divinity of the self, the pantheistic adoration of nature, the fascination with the "new science," the focus on the irrational, the subjugation of the individual to the common good and the futuristic hope for a new world paradigm, are influencing our views, theories and practices of leadership. Presently, there is no literature that looks directly at the influence of neo-romanticism on leadership nor that critiques that influence. There is a great deal of literature on leadership itself and a great deal of literature that deals with romanticism but none, at least that I have found, that examines directly at the link between the two areas. What is the historical legacy of romanticism? What is neo-
romanticism? Will leadership benefit from the strengths neo-romanticism has to offer, will it increase our understanding of leadership, will it confuse the matter or could it possibly lead to an Orwellian future? The neo-romantic influences upon leadership are being made without a thorough consideration of the philosophical base upon which the ideas are founded, their origins, their implications and their possible long-term consequences. How has it influenced our understanding of leadership? And finally, what are the contributions and weaknesses of neo-romanticism to the field of leadership studies?

The purpose of this investigation is to examine the influence of neo-romanticism on the field of leadership studies and to study the possible consequences of this influence. Through examining this history of romantic ideas, its renewed popularity in contemporary times and its influence on the field of leadership studies, we may increase and enrich our understanding of the leadership phenomenon. The study of romanticism and its contemporary counterpart, as applied to leadership, may help clarify confusion that exists in the field of leadership studies. Hopefully, by learning something from the past, particularly as applied to the present, we can contribute to a better understanding of leadership and the future.

Romanticism

To understand neo-romanticism one must first have an understanding of romanticism. Scholars have struggled to both define and understand romanticism. The word romanticism or romantic dates back to the 1650s and originally was used as a derogatory adjective suggesting that something or someone was "fantastic," "exaggerated," "absurd," "ill-advisedly behaved," or "absurdly unrealistic." Many of romanticism's critics in the 1850s took advantage of the term's perjorative connotations to ridicule and abuse early romantics. The term grew to take on more of a positive sense when it became associated with landscape paintings and the pleasure of reading fiction.
There is considerable debate in the literature regarding a definition of romanticism, particularly when its many movements were so widespread and each one reflected slightly different nuances. Lovejoy suggested that no precise definition of romanticism exists; Lucas claimed there were 11,396 definitions of romanticism in existence. This lack of agreement is further complicated by the fact that romanticism seemed to be comprised of several different schools of thought, each sometimes reflecting its own emphasis or its own start and finish dates. Eichner refers to seven different historical romantic movements, including those in Germany, England, France, Italy, Spain, Scandinavia and Russia. Karier refers to a distinctive American romanticist movement. Most commentary, however, seems to center on the German, English, and/or French romanticism movements. The English movement is generally seen to be milder in form and much more pragmatic in its pursuit of Utopia; the French movement believed salvation would be achieved through living a more primitive life far from the corrupting influence of society; the German movement appears to be more dramatic in suggesting the necessity of establishing of a new world order reflected in totalitarian extremism, as well as in its emphasis on nature.

In general, however, there appears to be agreement that romanticism describes a social, political and literary revolution that took place between the mid-eighteenth and mid-nineteenth century. Wellek's definition has been one of the most longstanding and generally accepted definitions, "...convincing argument has been reached: they all see the implication of the imagination, symbol, myth, and organic nature, and see it as a part of the great endeavor to overcome the split between subject and object, the self and the world, the conscious and the unconscious." His definition appears to be acceptable to most scholars. Harris, a literary critic, describes romanticism as, "An orientation dominant in certain historical periods and always present in humanity which is variously characterized as giving preference to the IMAGINATION over the reason, to the transcendental over the
empirical, to the contemplation of the infinite rather than the finite, and/or to the belief that human beings are basically good rather than evil.”

Jean Jacques Rousseau, a political philosopher with a stormy life history, epitomized the romanticist ideal and is considered by many to be the father of the Romantic era. Rousseau was an articulate writer best known for his political work *The Social Contract* and his novel entitled *Emile*. Johnson suggests that Rousseau is an archetype of the modern intellectual, "Rousseau was the first to combine all the salient characteristics of the modern Promethean: the assertion of his right to reject the existing order in its entirety; confidence in his capacity to refashion it from the bottom in accordance with principles of his own devising; belief that this could be achieved by the political process; and, not least, recognition of the huge part instinct, intuition and impulse play in human conduct."

As an intellectual archetype, Rousseau is both idolized and criticized. Rousseau is both heralded for his important ideas about equality (as a precursor of democracy) and chastised for laying a foundation for fascism. The idolization, in many respects, is a romanticized view of Rousseau's philosophy that fails to come to terms with the harsh reality of his life and the consequences of his political ideology. Johnson describes Rousseau's own morally and socially dismal life, his abandonment of his five children, his mistreatment of his wife and mistresses and his manipulation of friends and benefactors. "His personality was riddled with psychological eccentricities: his desire to be spanked [confessed to in his own autobiography] and to expose himself, his strange illnesses, his love affair with a woman he called "mama," his paranoia." Several scholars have indicated that Rousseau's own autobiographical *Confessions* are distorted. In true romantic fashion, in which imagination is more important than reason, Rousseau's autobiography is steeped with emotion and exaggeration to the point that his account of his own life creates an imaginary picture that fails to coincide with the historical record. Johnson suggests that, "Rousseau's reputation during his lifetime, and his influence after
his death, raise disturbing questions about gullibility, and indeed about the human propensity to reject evidence it does not wish to admit."  

Whether or not Rousseau's life history is relevant to his ideas is a matter that can be debated. Rousseau likely believed that his biography was relevant and that he was being true to his nature and himself, and although his actions appeared to contradict his ideals, he was nevertheless an extremely influential philosopher. O'Connor describes the expanse of this influence when he declares that "Rousseau helped transform the Western world from a rigidly stratified, frequently despotic civilization into a predominantly democratic civilization dedicated to assuring the dignity and fulfillment of the individual."  

Henry Summer Maine also speaks highly of the influence of Rousseau's work when he states that, "We have never seen in our own generation—indeed the world has not seen more than once or twice in all the course of history—a literature which has exercised such a prodigious influence over the minds of men, over every cast and shade of intellect, as that which emanated from Rousseau between 1749 and 1762."  

That influence, as this investigation hopes to demonstrate, has infused the ideals and beliefs that proliferate today.

As with Rousseau, there is a great deal of debate regarding the general characteristics of romanticism and its positive or negative attributes. Characteristics of romanticism have been grouped around several themes, such as the focus on the supernatural, the self or the Supernatural Self, emotion or feeling, nature, the imagination, the general will, and the creation of a new order.  

These themes are not entirely distinct but tend to overlap and occasionally blur into one another.

Neuro-Romanticism and Leadership

Romantic ideas are prevalent today, although they are not always recognized as such. The rebirth of romanticism and romantic ideology in the late 20th century could be called neo-romanticism. Romanticism of the late 18th century was a response to the
Enlightenment. Neo-romanticism appears to be a response to rational and technological modernity. Neo-romanticism in contemporary culture can be described according to the themes of historical romanticism as previously outlined. These themes include the overarching emphasis on the supernatural or spiritual with the corresponding themes of nature, the self, the emotions, the imagination, the general will or common good, and the new order or paradigm. Modern day culture will be examined briefly through these neo-romantic lenses along with its impact on our view of leadership. Each of these themes will be addressed briefly here and touched on in more detail in the later chapters.

The Supernatural, The Spiritual and Leadership

The first, and perhaps the foundational theme of romanticism is the emphasis on the supernatural. The supernatural was infused into the literary works of the poets and philosophers as they responded or reacted to the scientific Enlightenment.

Enlightenment rationalism proved insufficient for the human spirit, which reacted against it to form yet another secular way of looking at the world. In the midst of the Enlightenment, William Blake—a mystic in an age of reason—was raving against the emotional and spiritual deadness of the age...Blake...wanted human beings to break the manacles forged by the overly rational mind, to experience the world in a very different way. ...Blake wants us to see its sublimity, its mystery, its place in a larger spiritual reality.\textsuperscript{23}

Blake's work foreshadowed the work of the romantic poets—Keats, Shelley, Byron, Coleridge, Wordsworth—yet to come. The romantics sought to recover a living faith "in the tendency to bring God back 'inside' the Universe and to find him in the human heart and nature. In other words, the romantics emphasized the immanence rather than the transcendence of God.\textsuperscript{24} God, or the supernatural, was infused into the natural. Carlyle, first coined the term 'Natural Supernaturalism' to describe the "raising of the natural to the
supernatural rather than the reverse process which had characterized the materialism of the Enlightenment." This same supernatural emphasis reoccurs in each of the later romantic characteristics mentioned but is a particularly strong element in the themes of nature and the self.

The spiritual roots of romanticism are present in contemporary culture; spirituality is in vogue. A quick survey in the summer of 1994 of the titles of books from the New York Times Bestseller List at one local bookstore in San Diego that have this spiritual element graphically illustrates this point: *The Care of the Soul, The Road Less Travelled, Where Angels Walk, A Book of Angels, The Tao of Pooh, Saved by the Light, Soul Mates: Honoring the Mysteries of Love & Relationship, Women Who Run With the Wolves: Myths & Stories of the Wild Woman Archetype, Embraced by the Light,* and *The Celestine Prophecy: An Experience.* The fact that there are so many book titles of this nature is an indication of the general public's fascination and interest in romantic spirituality. Like romantic spirituality, this contemporary fascination focuses on the spiritual or supernatural within man or woman and nature rather than its separation from both.

The new romantic spirituality, although linked to a number of quasi-religious movements, is best exemplified in the popular New Age movement. This movement could be defined as a philosophical worldview, a new religion, or what Vitz refers to as transpersonal psychology. Leading figures include Marilyn Ferguson, Fritz Capra, Shirley MacLaine, Ken Wilber and Baba Ram Dass (formerly Richard Alpert, a Harvard professor). Marilyn Ferguson's *The Aquarian Conspiracy* articulated the basic tenets of the movement. This social movement or religion is actually not new but has its historical origins rooted in neo-paganism, the occult and gnosticism, which are recurring threads in romanticism. The New Age movement, and the belief systems upon which it is based—neo-paganism, the occult and gnosticism—also finds its roots in eighteenth century romanticism. Other forms of spirituality, unconnected to the New Age Movement, are also
pervasive in modern culture. "The much-publicized New Age Movement is only one manifestation of the new spirituality, which is wider and deeper than any single group or movement. The roots of the new spirituality lie in the Renaissance and Enlightenment and even more in nineteenth century Romanticism."29 The intellectual sources of this new spirituality include Scott Peck, Joseph Campbell, Teilhard de Chardin, Carl Jung, Paul Tillich, Friedrich Nietzsche, William James, and Ralph Waldo Emerson.30 This culturally pervasive spiritual interest and mentality reflects the same supernatural focus of the earlier romantic era.

In response, the field of leadership studies is showing neo-romantic influences. Leaders, and leadership studies, are looking to establish a renewed sense of meaning in life, society and organizations. This quest for meaning is reflected in a new trend towards incorporating spirituality, the religious, the mystical or the sacred into leadership practices and theory. M. Scott Peck, psychiatrist and author of The Road Less Traveled, suggested, "We have the technology to welcome God into our organizations."31 Similarly Berquist suggests that "organizations are inherently sacred in nature."32 Block, writing on leadership and management, also suggests that leadership should be replaced by a form of stewardship for "spiritual values to be lived out" and where stewardship "gives us the guidance system for navigating this intersection of governance, spirituality, and the marketplace."33 Peter Vaill, quoted in The Postmodern Organization, also emphasizes the need for spiritual leadership, "I can find little spirit in terms such as role model, participative leader, facilitator or CEO. My spirit recoils at doing anything to, for, or about the people around me in one minute. I can't follow a cookbook's five easy steps or someone’s can't-miss method if what I am about has my spirit and that of others at stake—has "spiritual validity," so to speak. What metaphors and images are real for me as I move into my spiritual leadership?"34 Deforest encourages leaders to explore this spirituality and suggests they "...need to fully understand the parts they play as shamans, modern-day
priests and priestesses, in the dawning Age of Organizations. The topic of spirituality and leadership is the subject of chapter two.

The Natural World

The second major romantic theme is the focus on nature. Romantic poets idolized nature not only for its divine attributes and as a source of knowledge but also for the emotions it evoked and its unpredictable character. According to Rousseau, civilization and society were corrupting influences and nature was the ideal state for man.

Today there is a heightened sense of awareness about nature, the environment and new discoveries of science that reveal new insights into nature. This heightened awareness is evident in several different ways. There is a general concern for the environment and a desire to protect and preserve it. Part of this is connected to the Gaia Hypothesis which sees the earth as a living, if not divine, being that deserves respect. There is also the tendency on the part of some to seek a return to a simple and more natural way of life more in tune with nature. It is also evident in the fascination with new science discoveries particularly in the area of quantum physics. These discoveries, which focus on chaos, unpredictability and indeterminancy, seem to coincide with many people's perceptions about the world. Consequently, these science discoveries are often used to validate or draw parallels between scientific and social phenomenon. The neo-romantic fascination with, reverence towards and preoccupation with nature clearly reflects its early romantic counterpart.

The neo-romantic influence of nature is also evident in the field of leadership studies. Neo-romanticism suggests that nature provides divine or universal patterns for understanding leadership and organizations. Berquist refers to images and phenomena of self-organizing systems in nature, such as the "butterfly effect," the "shifting sandpile," and the "snowpile avalanche" in order to understand leadership. Moreover, growth in organizations, and among its members, is seen as a reflection of nature's evolutionary
process which the leader encourages and facilitates. Wheatley's book, *Leadership and the New Science: Learning about Organization from an Orderly Universe* presents popularized versions of physics findings to describe organizations and leadership. She encourages her readers "to take science seriously. If nature uses certain principles to create her infinite diversity, it is highly probable that those principles apply to human organizations."37 The neo-romantic influence of nature upon leadership is discussed in Chapter Three.

**The Self or the Individual**

The third theme addressed in this study is the emphasis on the individual or what might be called the Supernatural Self. "The Romantics fostered a new emphasis upon the self. Passions and experiences began to be values for their own sake. Introspection was emphasized, as was the quest for experience. Self-fulfillment was an obligation, the key to life's purpose. What is good is what fulfills the self; what is bad is what stands in the way of the self's fulfillment."38 The romanticist believed in the natural goodness of man. This natural goodness found its expression in the emphasis on the sacredness of the individual and his or her powers. The individual's subjective experience became the center of life, representing "a shift from objectivity to subjectivity."39 Individuals sought to understand themselves, their soul, their unconscious and their needs for self expression. "The romantic view was that each person possessed individual freedom, and would find it by being true to his or her own individuality. Assertion of self would open the individual to a kind of transcendental reality, the sublimity (not necessarily religious) which is all around and of which we aspire to be a part."40 Romanticists transformed the orthodox religious beliefs of the day into a new spirituality that focused on God in man and nature rather than God as separate and a priori.41 God was seen as immanent rather than transcendent. Consequently, self and nature became the only Absolute around which the romantic man needed to orient himself. An individual needed to evolve or grow, in the same way that nature evolves and grows, into the highest order or being possible.
The neo-romantic focus on the self expresses itself in two ways, in a form of narcissistic preoccupation and also in religious self-worship. Popular psychology is the Western world's self-help fixation with personal growth and development. Books and articles abound that are centered on developing oneself to "be all you can be." The emphasis on the individual has been a canonical foundation of psychological theories. Popularized in the press, this focus on personal identity and achievement, has largely contributed to a narcissistic and materialistic focus on the individual.42 "The self-fulfillment advice of pop psychology is nothing more than a remnant of Romantic egotism."43

This fascination with self extends to the spiritual level as well. In much of popular contemporary spirituality, there is the belief that there is a divine center in each human being; in other words, each person is god. Traditional Western religions would hold that humans are created in the image of God; romantics and neo-romantics would suggest that humans are gods or becoming gods. "Psychiatrist M. Scott Peck likewise insists that 'we are growing toward godhood. God is the goal of evolution. It is God who is the source of the evolutionary force and God who is the destination.'"44 The world is thus populated by a group of demi-gods that have reached this higher order state of consciousness, or superconsciousness, that affirms their divinity. This, psychologist G. Stanley Hall affirmed, is the inevitable evolutionary process of humankind.45 Our focus needs to be on developing this inner self through subjective and transcendental experiences which become the true essence of reality. "Spirituality has become for many a technique for tapping into the 'reservoir' of unlimited power within us. We hear about centering--focusing attention on the inner core of the self in order to make contact with the 'infinite ground of being.'"46 There is an element of existentialist phenomenology, the focus on the experience of being, that seems to comes into play here. Both the sense of being and personal growth and development, or personal transformation, are presented as a solution to our problems.
The neo-romantic importance of self is also evident in leadership studies for both leaders and their constituents or followers. Leaders are acutely self-conscious of their desire to develop themselves, as well as the importance of allowing others this same self-development, as they engage in the leadership process. At times leadership, organizational change and societal growth are viewed through the lens of personal self-development. This transformation involves being or becoming, personally and organizationally, a higher level or order of consciousness. Wheatley seems to intimate this when she states that "Consciousness is growing. Is new order on the way? My own faith in the evolution of organizations to higher levels of consciousness arises from my growing understanding and belief that this is a well ordered universe."47 The self, or the self's development, becomes the basis for authority and morality in this leadership process. The divine aspect of the self, particularly the leader, is being called upon to evoke the divine in others and organizations. This movement to acknowledge an inner divine center is moving through organizations in an attempt to increase productivity, quality and workplace morale. "The New Age is calling the festivals of the spirit into the business world. We who are ready to evoke the spiritual dimensions of our work will continue to experience profound shifts in our perception, which will open us to further and greater individual and organizational transcendence."48 The supernatural self and its effect on our understanding of leadership is the focus of chapter four.

**Emotion and Feeling**

The fourth characteristic of romanticism was an emphasis on emotion or feeling; the irrational rather than the rational became the primary tool for achieving understanding and knowledge. Rousseau "...insisted that reason itself had severe limitations as the means to cure society. That did not mean, however, that the human mind was inadequate to bring about the necessary changes, because it has hidden, untapped resources of poetic insight and intuition which must be used to overrule the sterilizing dictates of reason."49 The
emphasis in emotion or the irrational, as a reaction against reason and science. was extremely strong during the romantic period. Many of the poets reflected this in their writing.

...in point of attitude towards epistemological questions, and, quite explicitly, towards the authority of science, the poets are linked by a strong commonality of thought. Each distrusts the narrowly empirical and the strictly rational, each celebrates the vital importance of the intuitive, the irreproducible moment of insight and of direct access to truth in its unmediated essence. Each accuses science, especially in its schematic, mathematized form, of blindness, or worse, stubborn refusal to see. Each fears a world in which scientific thought has become the sovereign mode, and recoils from the spiritual degradation and servility that, in his opinion, must inevitably come to characterize a world.50

The focus on emotion, feeling and intuition was not intended to complement reason but to replace it.

The romantic focus on emotion can be observed in the contemporary popularity of intuition, the reaction against mainstream science, and the rise of postmodernism. The romantic era focused on emotion, subjective feeling and intuition rather than objectivity, reason or logic. Neo-romanticism also stresses the need to use more right brain, holistic, experiential and intuitive thinking. The "old paradigm," must die and be replaced with right brain or intuitive thinking. The "old paradigm" calls for rational, technocratic and linear thinking whereas the "new paradigm" calls for cultural, creative and holistic thinking. "The Romantic exaltation of intuitive 'Understanding' above merely cerebral 'Reason' foreshadows the celebration of 'holism' and 'organicisim' by contemporary critics of science, who are impatient with the disciplined analysis and methodological exactness of serious scientific work."51
Some New Age thinkers seem to advocate a complete replacement of intuition for reason. "Can godhood be unleashed by restructuring the way we think? If so, observes Brooks Alexander, an analyst and critic of the New Age, 'this always involves shutting down our rational, critical mind...New Age 'empowerment' comes only to those whose rational, critical filter has been removed or disabled.' The irony of this, as Chandler clearly recognizes, is the "greatest endowment of the human mind is its ability to discriminate between what is true and what is false, and to verify what is real and what is illusion or delusion. But New Age superconsciousness is programmed to ignore those distinctions."

Postmodernism is also an offshoot of the romanticist focus on feeling and subjectivity. Deconstruction could "be described as a reaction against the hegemony of both reason (narrowly conceived) and science, as the highest form of truth, which repeatedly asserted itself in the eighteenth, nineteenth, and twentieth centuries." Postmodernists do not necessarily believe that one can describe the essential nature of something. Berquist suggests that this is a postmodern debate of objectivism versus constructivism. Postmodernists would suggest that there is no foundation, no essence and no reality that one can build upon. There is no constant reality to which language refers. "One of the major implications of this notion of language as reality is that language--and therefore reality--is ephemeral." This postmodern philosophy, prevalent in academia, is based on the underlying assumption that reality is socially constructed and interpretative. According to the postmodernists, language "does not reveal meaning (which would imply there is an objective, transcendent realm of truth); rather language constructs meaning." The postmodern emphasis on reality as socially constructed, rather than objectively existing, may be viewed as similar to earlier eighteenth century romantic notions.
Neo-romanticism also seems to suggest that one should cultivate the use of emotions, feeling and intuition in one's leadership practice. *The Intuitive Manager*, a leadership book on business and management, is designed to help leaders learn how to cultivate the "Eureka Factor" or the intuitive flash of insight. Unconventional Wisdom, a management book endorsed by New Age guru Marilyn Ferguson, also provides wisdom on how to know and use your intuition. In the book *Transforming Leadership*, Deforest suggests, The words "inspire," "intuition," and "insight" all have a common message for us—to listen within to the powers of our creative minds in order to find guidance for our actions. Current brain research is finally legitimizing for the scientific and rational world what intuitive people have known for ages. Harman and Rheinhold (1984) give us instructions for letting inspiration out. "Your unconscious idea processor is awaiting your beck and call. All you have to do is assign it a problem, instruct it, and it will immediately go to work on a problem for you...the more clearly, completely, and intently you formulate a question and direct it to the unconscious, the more quickly and effectively the unconscious can come up with an answer to it. It is interesting that according to Jung, Hitler was the "true" leader who listened to the voice within. "Hitler's unconscious knew--it didn't guess or feel, it knew." The role of emotion, feeling and intuition is discussed more fully in chapter five. The Imagination Imagination, somewhat related to emotion, feeling and intuition, also played a central role in romantic thought. "However it may be described, Romanticism is fundamentally a way of seeing, a perceptual vantage point...the writers that came to prominence within a vortex of extraordinary change caught the spirit of possibility and promise inherent in an age of revolutionary ferment. Out of this context, they shaped individual visions that spoke...
in varying ways of the indomitability of the human spirit and a world made new through
the imagination."64 The individual used his or her imagination and intuition to direct and
recreate his or her world. Imagination and intuition are considered a reflection of the divine
in humankind. It was the German romantic in particular that "found the world of
imagination within himself."65 The imagination was the means by which to transform the
universe.

Imagination is also receiving a resurgence in popularity today. Metaphors and visual
images are popular expressions of the imagination. Furst suggests that much of twentieth
century fictional literature "rests on a foundation of Romanticism in its move from the real
to the imaginative world of dreams, myths and mysteries, its search for new symbols and
new forms..."66 Imagination is the tool by which people can recreate and re-direct their
lives and their futures. "The new mysticism does not emphasize self-denial, but self-
affirmation and self-esteem. ...What matters more than the powerlessness of love is the
power of creative imagination. Emerson expressed it well: 'Man is weak to the extent that
he looks outside himself for help. It is only as he throws himself unhesitatingly upon the
God within himself that he learns his own power and works miracles.'"67 Imagination
thus becomes a powerful tool for personal and social transformation; it becomes
particularly potent when understood in the context of a humanity that reflects the divine.

The neo-romantic interest in imagination and creativity is expressed in book titles
such as Breakthrough Thinking: The 7 Principles of Creative Problem Solving and Idea
Power: Techniques and Resources to Unleash the Creativity in your Organization.
There are multiple images that can be used to describe the leadership process and
organizations. Morgan refers to these images, such as that of a team, a psychic prison or a
holograph, quite explicitly in the context of organizations where organizations are seen as
socially constructed realities that rest as much in the heads of members as they do in
concrete rules and regulations.68 In his later work entitled Imaginization, he sets about
describing how leaders and employees can envision organizations to become what they want them to be.\textsuperscript{69}

Postmodernism looks at leadership through the meaning constructed by the relationships in language rather than through scientific reason or logic. A postmodernist, or deconstructionist, would not try to understand or find the foundation or essence of leadership. Postmodernists, instead, believe that leadership is merely a masquerade for power and control; Gosetti & Rusch suggest that leadership is merely a social construction used by those in power to mask their power and marginalize others.\textsuperscript{70} Others find leadership more of a language system than anything else.\textsuperscript{71} Postmodernism looks to the irrational, rather that the rational, for understanding leadership. As Wheeler suggests, both romanticism and deconstruction, "could each be described as a reaction against the hegemony of both reason (narrowly conceived) and science, as the highest form of truth..."\textsuperscript{72} This neo-romantic emphasis on imagination, in its varying forms, is the focus of chapter six.

\textbf{The General Will}

The concept of the General Will was also an important characteristic of romanticism. "No description of Romantic Man [or the era] would be complete without also taking into account the important role played by the will."\textsuperscript{73} The general will was a central part of Rousseau's \textit{Social Contract} and was considered by Melzer to be Rousseau's "most famous, original and seminal concept."\textsuperscript{74} "Rousseau espoused a social contract in which all people surrender their rights to the collective will."\textsuperscript{75} The General Will was the term used to describe the will of the people rather than the will of a sovereign or leader of the state. In \textit{The Social Contract}, the rights of the individual became subjugated to the rights of the General Will as reflected in the whole community.\textsuperscript{76} "The bargain is a good one because what men surrender are rights of dubious value, whose realization depends solely
on an individual man's own might, and what they obtain in return are rights that are both legitimate and enforced by the collective force of the community."77

The concept of the General Will seemed like a sensible solution to the problem of the individual in society. However, some critics have suggested "Rousseau's state is not merely authoritarian: it is also totalitarian, since it orders every aspect of human activity, thought included. Under the social contract, the individual was obliged to 'alienate himself with all his rights, to the whole of the community (i.e. the state)."78 There are others, however, who suggest that Rousseau's treatment of the individual has been unduely maligned and that Rousseau's ideas do not advocate totalitarianism or fascism.79 Instead, they claim Rousseau has merely been misinterpreted. Although further research is needed, from this preliminary literature review it appears that Rousseau's ideas may have established the foundation for totalitarianism.

Rousseau's romantic notion of the general will is reborn in the cultural swing towards connection, collaboration and the new common good. The idea or philosophy undergirding the General Will—the subjugation of the individual to the state—is visible in interpersonal, corporate and global trends. At the interpersonal level, there is a new interest in psychology in connection in contrast to an earlier emphasis on individuation.80 Thus, personal growth and development occurs in the context of "growth fostering relationships;" connection or interdependence is the new form of healthy psychological maturation.81 Noddings refers to this connection in relationship in her ethic of caring.82 An individual's thoughts and ideas become submerged in the Hegelian dialectical exchange with another individual until a new synthesis is formed. Nodding discusses the importance of motivational displacement; this implies that the 'one caring' takes on the goals of the 'one cared for.' It also includes a dialectical element in that the two people involved in the caring relationship become transformed by one another in the process of caring. Davion suggests that if the goals of the one being cared for are immoral or evil, the person acting in a caring
capacity takes on the evil goals and is at risk of being transformed in the dialectical exchange to become evil him or herself. The identity, and the difference, of individuals has become lost in the connection. The caring relationship, originally inspired by a divine "I-Thou" relationship, is diametrically different from that original relationship. The "Thou" in the relationship represented both perfection, goodness, and truth so there was no need to worry about motivational displacement or the acceptance of the other's reality uncritically. The "I-thou" relationship became perverted, and thus also potentially inappropriate, in the human translation. Davion's commentary is a discussion on how the "I-Thou" relationship was originally forged with a perfect and holy other, God, rather than a fallible human being.

This idea of the general will, sometimes reborn under the term the common good, is also evident in the emphasis on community, including the idea of staying connected to part of the larger whole or part of the system. This emphasis on the group, on our interconnection and collectivism, is evident in the virtue ethics of Macintyre and the communitarianism of Etzioni as theorists struggle to find a new collective response to morality to replace failed individual ethical codes. A new civic virtue that encourages responsibility to the community is advocated. The dark side of this idea is that individuals can become submissive to and dominated by the group in its larger cultural expression. The desires and beliefs of the community may conflict with the desires and beliefs of the individual. The group or the state becomes all-powerful and replaces principles, truth or objective reality. "If the culture is at the root of the individual's identity and meaning, then the culture must acquire a mystical, even God-like status." The group or the state determines reality, truth and morality. "...the fascists of the 1930s also sought to dismantle Western civilization and its human centered values. They too attacked the concept of individual identity and taught that reality is socially constructed. They too insisted that underlying all institutions is naked power....They too questioned the objectivity of
meaning." The individual is lost in the connection, lost in the group, lost in the state. Identity is swallowed up in the black hole of the group, the state and the cosmos. "The fascist critique of individualism is, according to Zeev Sternhell, "the cornerstone of fascist social and political thought." In this view, there is no such thing as an autonomous identity. "The notion that man exists in perfect freedom anterior or exterior to society is simply a fiction." The individual human being is "nothing more than the vehicle of forces generated by the community." It is interesting to note that what may have begun as a pursuit of the common good, can become a pursuit of merely the common and not necessarily the good, as history has revealed in fascist and other communitarian movements of the past.

The romantic notion of the General Will, as described in the neo-romantic corollary of the common good and connection, is also evident in leadership studies. These same threads of interconnection, relationship, collaboration, community and the common good link to current theories of leadership. Rost's definition of leadership is one example. The emphasis is on the relationship; collaborators, rather than followers, are those involved in the leadership process. The leader appears to no longer be the focus and in many respects seems to play an almost minor role. Mutual purposes are established by the group embodied in the common good. No longer is the emphasis on the individual and his or her personal rights but on the individual's responsibility to the larger community and society. One is forced to examine leadership as part of a larger system of moral change for the common good. Critical theorists support this idea as a central component of leadership. Feminist theorists have added notions of collaboration, shared visioning, caring, nurturing, empowering others and facilitative leadership as acceptable constructs of leadership. The shift to interconnection, collectivism and the common good has influenced how the academic community both perceives and theorizes about leadership. Chapter seven
addresses in detail the impact of the romantic notion of the General Will and the neo­
romantic notion of the common good on the field of leadership studies.

The New Order

A final theme addressed in this study is the romanticist's desire for the creation of a
new order. For the romantics "...the later eighteenth century was another age of
apocalyptic expectation." The romantics hoped for a cultural and social revolution that
would "create a new world on the ruins of the old." The romantics "set out, in various
yet recognizably parallel ways, to reconstitute the grounds of hope and to announce the
certainty, or at least the possibility, of a rebirth in which a renewed mankind will inhabit a
renovated earth where he will find himself thoroughly at home." The Enlightenment had
looked to reason as the solution to its social chaos and problems but the old model of
science, truth and reason had failed to provide a solution to the crisis of the times;
philosophers looked to a new model for the solution. Romanticists believed in "the
possibility of an early paradise which would be a simple produce of the common day...this
widespread shift in the bases of hope from political revolution to the powers inherent in
human consciousness." "Thus the idea of a social revolution achieved through political
avenues gave way to the conception of a spiritual revolution made possible through mental
means--through the power of the mind."

Romanticists dreamed and longed for the reconstruction of a new world. "Aladdin",
the popular Disney feature animation cartoon, captures the same spirit of our age in the
theme song"A Whole New World." Aladdin dreams of a new world with a fantastic point
of view, "A whole new world (Don't you dare close your eyes), A hundred thousand
things to see (Hold your breath,--it gets better), I'm like a shooting star, I've come so far, I
can't go back to where I used to be." Aladdin captures the spirit of our age and our
culture. The popularity of futurists such as Toffler, Naisbitt, Aburdene, and Popcorn
reflects the romantic preoccupation with the future. Joel Barker adds the shifting
paradigm element to reconstructing the new world in his *Paradigms: The Business of Discovering the Future*. The belief in a whole new order appears to potentially sweep away everything, including all problems, from the past.

The futuristic bent also reflects a spiritual element. In fact, in *Megatrends 2000*, Naisbitt and Aburdene talk about the religious revival of the third millenium as one of trends of the future. Marilyn Ferguson’s *The Aquarian Conspiracy* has also provided the manifesto, so to speak, for the dawning of a new age, the Age of Aquarius, that had been prophetically proclaimed in the 1960s well-known musical *Hair*. Central to both the book and the movement is the belief that personal transformation will yield the social transformation that is necessary to take us into the New Age. As the twenty-first century approaches, people are longing for a new age, a new dawning like the age of Aquarius that will replace the old order. With eager expectation and anticipation humanity looks for a future where there will be no more crying, no more pain and no more suffering; an earthly utopia will be achieved instead not through war but through changed hearts, minds and consciousnesses. This new age will usher in a world of global peace and order.

The neo-romantic emphasis on creating a new order is reflected in the contemporary dialogue surrounding the "new" and the "old paradigm." The idea of paradigms applies in more than one sense to the concept of leadership. First, definitions and theories about leadership and leadership scholarship, theorists appear to suggest, need to be revamped in light of a new paradigm of leadership. Leadership scholars are among the first to suggest that the old paradigm must be abandoned in favour of a new paradigm of leadership. Second, the field of leadership itself, and its scholars, must encourage the movement towards new paradigms of thinking and being both personally and organizationally. Thus, Thomas Kuhn’s original ideas about paradigms have been transported to the field of social sciences in spite of the fact that he explicitly stated his theory does not apply to social sciences.
change. The concept of the paradigm is applied, even in its distorted forms, to the field of leadership studies. Chapter eight addresses this paradigm concept in greater detail.

Our modern culture reflects romanticism and this has influenced current thinking about leadership. Each one of these themes: the spiritual, the "new science", the self, emotion, imagination, the common good and the new order are elaborated upon in this study.

Advantages and Disadvantages of Neo-Romantic Influences

The final chapter in this study is a critical evaluation of the positive and negative contributions of neo-romanticism to the field of leadership studies. Literary critics are divided over the value of the contributions of romanticism to modern thought. Critics have lauded the contributions of romanticism, such as Peckham's "The Triumph of Romanticism" and Barzun has contested the allegation that fascist tendencies find their roots in Rousseau and romanticism. On the other hand, scholars such as Babbitt and Abrams have not treated romanticism quite as kindly. As Cuddon suggests,

As to the long term after-effects of romanticism, there is scarcely more agreement about these than there has been about what actually was. Greatly to simplify two opposite points of view--there are those who in general support Goethe's later attitude that it was a sickness of the spirit and a disorganizing eruption of subjectivism; others who hold that it was a kind of renaissance, a rediscovery, a wholly beneficial upheaval, and a much needed rejection of defunct standards and beliefs which resulted in creative freedom of mind and spirit. No doubt the truth, as usual, lies somewhere in between: yet only attainable in the ideal reconciliation of opposites.
The question is: Will neo-romanticism receive this same mixed review when applied to the field of leadership studies? Or, will neo-romantic scholars be right "on target" applying their ideas to leadership? Or then again, are neo-romantic scholars making grand theories and claims based on ideas they only superficially understand? And, do those scholars making these claims understand the history of these ideas and the potential significance, albeit sometimes negative, these ideas may have?

Method

What is the effect of neo-romanticism on the field of leadership studies? This question involves tracing the history of ideas as first expressed in romanticism, their subsequent impact on leadership and providing a summary critique of that influence. As such, a qualitative approach or method is necessary. The qualititative method for this dissertation could best be described as a form of historical and cultural criticism. As historical criticism it involved some historical research that was of necessity "selective and interpretive...guided by the individual historian's sense of what is important, where to find meaning, and how social change and human motivation work."106 It focused on extrapolating the key underlying assumptions or ideas of romanticism from the late eighteenth and nineteenth century and traced their influence in our modern world. The cultural criticism component focused on our present culture, and the modern views of leadership, as it reflected romanticism from the past. In the context of this dissertation criticism refers to,

Thoughtful, many-sided evaluation and analysis. Criticism comes from Greek kritikos, meaning a "judge". Thus criticism is a process which weighs, evaluates, judges. Contrary to some opinion, it does not only deal with faults. Sound criticism mentions good qualities as well as bad, virtues as well as faults. It does
not set out to praise or condemn; rather it weights faults and excellencies and then passes a considered judgement.¹⁰⁷

Romantic ideas were examined, weighed and judged for their impact on current views of leadership. Historical and cultural criticism provided the framework from which to understand both neo-romanticism and leadership.

The research began with an exploration of romanticism, including its origins, historical development, basic tenets, and popularity and influence in modern culture as a form of neo-romanticism. Romanticism provided the frame or backdrop against which the rest of the dissertation and the research were applied.

A few qualifiers were necessary. This study was limited to an overview of the origins, history, development and basic tenets of romanticism and neo-romanticism. It was recognized that the study of romanticism or neo-romanticism could form a dissertation project in and of itself; therefore, this study was limited in its treatment of both romanticism and neo-romanticism. The primary focus of this study was not on romanticism or neo-romanticism itself but on contemporary neo-romanticism as it was applied to the theory and practice of leadership.

The second step involved exploring aspects of present day culture that reflected these romantic tendencies and how they influenced our understanding of leadership. For example, I explored: (1) contemporary spirituality where the divine is seen to be located within the individual; (2) nature as a reflection of the divine; (3) feelings and intuition as superior to reason and intellect; (4) postmodernism as a reaction to truth and objectivity; (5) the social contract expressed in the dialectic exchange that subordinates the individual to the state; and, (6) the notion of an apocalyptic new order. The New Age Movement is a form of popular and contemporary spirituality; its major tenets are similar to romanticism. The "new science" was examined as it represents the neo-romantic emphasis on nature.

Postmodernism was explored as the contemporary backlash to objectivity and reason which
also represents neo-romantic ideas. The social implications of neo-romanticism were examined in the contemporary rebirth of the General Will in its focus on connection and the common good. Finally, also discussed was the preoccupation with and hope for a new age, heralded by a new form of consciousness, and consequently a new form of leadership. Each of these romantic themes, with their subsequent modern parallels, were examined in light of what scholars and theorists have been suggesting about leadership.

The third step was to analyze the influence of neo-romanticism on the field of leadership studies and included looking for specific contributions and weaknesses that the neo-romantic perspective had to offer. I intended to elucidate those influences, make them explicit and then pass "considered judgement" upon them. This involved critical thinking about both leadership and neo-romanticism.

Finally, based on the findings from the study of leadership, neo-romanticism, and the critical analysis of neo-romanticism to leadership, I provided a brief summary, conclusions and recommendations for future research. Hopefully, through understanding the implications of neo-romanticism for leadership, leaders and leadership scholars will better be able to maximize the contributions and minimizes the weaknesses that neo-romanticism has to offer leadership.

Since the method of study follows a qualitative approach, I was the key research instrument. I sifted through the relevant materials, books and articles, selecting that information that was pertinent to the question under study. The materials used in this study included a broad range of items from a variety of disciplinary sources such as history, philosophy, science, religion, theology, psychology, sociology and English literature. Both secondary as well as primary sources were consulted.
8Furst, *Romanticism in Perspective*.
15Crocker, “Preface.”
16Johnson, *Intellectuals*.
21In Melzer, *The Natural Goodness of Man*, xi.
25ibid, 201.
30. Ibid.
31. Ibid, 22, emphasis added.
38. Veith, *Reading Between the Lines*, 182.
39. Shaw, *Dictionary of Literary Terms*.
43. Veith, *Reading Between the Lines*, 183.
44. Bloesch, "Lost in the Mystical Myths," 23.
53. Ibid, 39.
66. Ibid, 288.
Bloesch, "Lost in the Mystical Myths," 23.


M. J. Abascal-Hildebrand, Presentation at the University of San Diego (1994, April 28).


J. B. Miller, "What do we Mean by Relationships?"; unpublished manuscript.


104 Irving Babbitt, Rousseau and romanticism (New York: Meridian Books, 1947) and Abrams, Natural Supernaturalism.
105 Cuddons, A Dictionary of Literary Terms and Literary Theory, 817.
107 Shaw, Dictionary of Literary Terms, 101.
Chapter 2: Spirituality in Leadership

Thou art a Man, God is no more,
Thine own Humanity learn to adore.
Blake

According to author Lance Secretan, leaders need to enact their role as missionaries to establish the workplace and organizations as sanctuaries. The sacred is no longer confined to the church or organized religion but can, and should be, at least according Secretan, infused through organizations. "As we pass from the old era of morally deficient and redundant management philosophies, we are faced with the need for a new paradigm....Corporate leaders, therefore, are being called upon to be the new custodians of the human spirit. And all of us are the missionaries of regeneration." Secretan is not the only one invoking the realm of the spirit into leadership and organizations. Other authors are following suit, encouraging leaders to develop their soul and spirit and that of their followers and their organizations. For example, new age author, Jack Hawley, in a chapter entitled "All Leadership is Spiritual" states that "...the very basis of leadership is spiritual." Bolman and Deal, organizational scientists respected for their work on culture and organizations, have just published a book entitled, Leading with Soul: An Uncommon
Journey of Spirit. This book takes the form of a parable that describes the inner journey of Steve, a corporate leader, as he struggles to find himself and his soul in the larger realm of his personal and corporate world. With the assistance of his mentor and spirit guide, Maria, he is at last able to become free and spiritually whole, a personal discovery that has ramifications for his organization as well. Although the authors tell a parabolic tale, interspersed between each segment of Steve's journey are interpretations for the reader along with their application to leadership. According to Bolman and Deal, "The signs point toward spirit and soul as the essence of leadership." Just what is this phenomenon called spirit and how has it risen to such prominence to become a cutting edge theme in the field of leadership studies? Where does this preoccupation with spirit come from and to whom do we owe our understanding? Finally, what is there to be gained from looking at leadership from this new perspective?

The Romantic View of Spirituality

Our culture's fascination with the topic of spirituality can be traced to its romantic roots in the seventeenth and eighteenth century. Perhaps it is T.E. Hulme who summed up this romantic preoccupation with spirituality best when he defined romanticism as "spilled religion." Romantic spirituality seeped from the Enlightenment's institutional and religious constraints into the everyday of the romantic's experience. This spirituality stretched from an all encompassing and foundational pantheism to the simple exaltation of man as the epitome and exemplar of divinity.

Pantheism, according to Webster's dictionary, is "a doctrine that equates God with the forces and laws of the universe." Pantheism literally means "All is God" and is based on the idea that all reality is one (monism), reality has no qualitative distinctions and "The ultimate reality, God, alone is real. Insofar as we are real, you and I are part of God." The romantics believed this pantheistic view; they found God to exist in the world around
them, in the forces of nature and within nature itself. Wordsworth describes this belief in God or the "Spirit of Nature" as the active principle in *The Excursion*:

To every Form of being is assigned...
An *active* Principle:—howe'er removed
From sense and observation, it subsists
In all things, in all natures; in the starts
Of azure heaven, the unenduring clouds,
In flower and tree, in every pebble stone,
That paves the brooks, the stationary rocks,
The moving waters, and the invisible air.
Whate'er exists hath properties that spread
Beyond itself, communicating good,
A simple blessing, or with evil mixed;
Spirit that knows no insulated spot,
No chasm, no solitude; from link to link
It circulates, the Soul of all the worlds.
This is the freedom of the universe;
Unfolded still the more, more visible,
The more we know; and yet is reverenced least,
And least respected in the human Mind,
Its most apparent home.9

Wordsworth was not the only poet who found this divine principle in all things. Shelley also referred to this "Spirit of Nature" as the "...divine cosmic wholeness...." and suggested that

Throughout this varied and eternal world
Soul is the only element, the block
That for uncounted ages has remained.
The moveless pillar of a mountain's weight
Is active, living spirit.10

Blake, Coleridge, Byron and Keats also made references to this spirit in nature. So pervasive was this belief that "Natural Supernaturalism" was coined by the Romantic essayist Thomas Carlyle in *Sartor Resartus* as a description attributing the supernatural to the natural and the natural to the supernatural.11

There are several aspects to this pantheism. For the romantics, it is a spirit that pervades everything, the forces of nature, the elements of nature and man himself; consequently, it can be described as a cosmic oneness or in Wordworth's words, "one mighty whole."12 Man, the wind, the waves, the tress, are all infused with this same spirit. Moreover, nature was literally alive with this divine element. The quintessential
goal for romantic poets was for the mind of man or man himself to be united with this soul of the universe. The Russian romanticist, Fedor Tiutchev, expressed it poetically and succinctly as "All is in me and I am in all!" Or, as William Wordsworth suggested,

By such communion I was early taught...
Which is in all things, from that unity
In which all beings live with God, are lost
In god and nature, in one mighty whole
As indistinguishable as the cloudless east
At noon is from the cloudless west when all
The hemisphere is one cerulean blue.

It was also seen as an expression of Universal Love that could be known through both experience as well as the words and works of the romantic poets themselves.

The second major feature of romantic spirituality was the emphasis on the divinity of man that found its expression in the genius of their poetry and their exaltation of man's creative spirit. "...we can see the religious aspiration of the romantic poets moving reverently outward toward suprapersonal divinity but circling back in triumph to their own creative spirit." For romantic poets, this divine self was best expressed outside the confines of traditional religion and moral constraints and in freedom to respond to its own inner passions and impulses.

In the final liberation man is revealed as a being 'Whose nature is its own divine control,'

Equal, unclassed, tribeless and nationless,
Exempt from awe, worship, degree, the King
Over himself.

Here are Blake's 'Thine own humanity learn to adore' and Coleridge's 'religion of I AM.' Man, in short, is God.

This sense of man as divine was infused through many of the Romantics works and was a central feature of their beliefs. Rousseau described this divine aspect as man's innate goodness and Shelley was also said to have found God within man's own soul.Blake had a great deal to say about the divinity of man including his allusions to the Christ that resided in each individual. Novalis, the German romanticist, believed that "we must seek to
become immortal" and that "Men must become Gods." Thus, the Romantics believed that God existed as a divine spark within each individual and that each person should develop that spark to become the immortal being he or she were capable of becoming.

In addition to these two important features, romantic spirituality also had a systematic worldview. The romantic poet's spirituality not only viewed man as in the infancy of his divinity and nature as part of the divine that existed in everything, but the romantics believed the route or path to unleashing man's inner divinity was through the romantic quest of experience and imagination. As the individual developed these aspects of himself and achieved his potential, he would be able to conquer evil through the perfection of himself and the power of his will. This, in turn, would ultimately lead to a new order or utopian society.

There are other nuances and subtle features of romantic spirituality and its pantheism that have not been addressed here. The poetic work of Blake goes into a great deal of depth in expressing different aspects of spirituality in relationship to religion, Christianity, and Christ. Much of Blake's work, however, seems to defy systematic understanding. Most of the other major romantic poets, Byron, Wordsworth, Coleridge, Shelley, Keats, as well as the German and Russian romanticists, all elaborate or expand on the themes previously mentioned. Many of their ideas still find expression in the sentiments of romantic spirituality expressed today in leadership studies.

The History of Spirituality

In order to understand the rise in popularity of these ideas we can trace them from the romantic roots mentioned earlier through the popularity of such promoters as diverse as Madame Blavatsky, George Gurdjieff, Carl Jung, Joseph Campbell, Marilyn Ferguson, Matthew Fox, Scott Peck, as well as many others. This romantic worldview parallels what has been described as the occultic worldview that exists today. There are five key features that include the emphasis on the godhood of man, pantheism, self-realization through
experience, the innate goodness of man (with the subsequent view of evil as ignorance or an illusion), and the ability to master reality through the spiritual techniques of self-realization. In fact, the romantic poet Shelley was known for his fascination with the occult and the mysterious. These occultic ideas are important romantic characteristics and percolate through the history of romantic spirituality, boiling over into neo-romantic spirituality today, as once again, Hulme's "spilled religion" appears.

During the 1860s when the topic of spirituality became a conversation piece in European salons Helena Petrovna Blavatsky, forerunner and founder of the Theosophical Society, played a key role in spreading many romantic and eastern ideas of spirituality. Some of the followers of her ideas included Rudolf Steiner, M. Ghandi, George Gurdjieff, P. D Ouspensky, Arthur Conan Doyle, W. B Yeats and Krishnamurti. An eccentric woman, she was eclectic and diverse in both her beliefs and practices, subscribing to channelling, magic, witchcraft, astrology and even a form of Aryanism. Theosophical ideas, as she developed them, blended philosophy, religion and science into a conglomeration of metaphysical ideas that do not appear well-thought out or entirely systematic. Several ideas, however, seemed to permeate Blavatsky's teaching and theosophical ideals including the belief in a unifying power, both natural and supernatural, that exists in all things; spirit and matter as the essential elements of the universe with spirit, or the divine spark present in all things, giving form to matter; ancient wisdom or universal truth revealed in ancient myths, legends and religions (particularly eastern ones); human and world evolution; and finally, the importance of magic or spiritual sciences. Theosophists also adhered to pantheism and the belief that God had several aspects which were made manifest in his cosmic agents. Although this is a coarse and simplified summary of Blavatsky's and theosophy's ideas, it does demonstrate the parallel with many of the romantic ideals discussed earlier. Moreover, some of Blavatsky's thoughts can be traced directly back to Emanuel Swedenborg, a mystic theologian who was quite influential in shaping the beliefs of Blake and his counterparts. Blavatsky provided the foundation of
ideas upon which many occult, various forms of spiritualism and New Age beliefs are based.\textsuperscript{25}

Blavatsky, who might be considered the mother of the New Age Movement, made numerous outlandish claims that were wholeheartedly endorsed by her followers in spite of evidence to the contrary. She set out to establish herself as a spiritual guru and mystic, accomplishing her objective in spite of the fact that many of her mystical claims were often uncovered as blatantly fraudulent. Her followers, however, were not put off by this deception. In fact, the activities of Blavatsky and her compatriots—Gurdjieff and Krishnamurti—have been described as the "hijinks of these holy fools" perhaps particularly appropriate since "none of these gurus were ascetic hermits meditating in Himalayan caves. The complex organizations they helped found were hotbeds of scandal, power politics and sexual imbroglio."\textsuperscript{26}

Interestingly, Gurdjieff's ideas, descended from Blavatsky, are mentioned by consultants who are paving the spiritual path into today's organizations, and consequently, he is worth mentioning here. George Ivanovitch Gurdjieff was an odd character known as a spiritual teacher, dancing master, mystic, philosopher, carpet dealer, tutor and founder of a quasi-religious movement in the early 1900s. His background is mysterious and apparently many of his early years were spent in travels and spiritual quests. He gave the impression he had a unique spiritual heritage that included a father, according to Gurdjieff, who exemplified "the Rousseauian noble savage in touch with the deepest springs of life."\textsuperscript{27}

Central to Gurdjieff's teaching was the idea of spiritual self development and communication with the Worldwide Brotherhood of Masters (those cosmic agents of Blavatsky). However, unlike Blavatsky, not only did he communicate with these divine beings he also claimed to be one. He developed a large contingent of followers, many of them influential members of the intelligentsia, including P.D. Ouspensky, and J.G. Bennett. Many of these followers traipsed with him around Eastern Europe on lengthy and
circular walking treks (often in an attempt to evade the Red or White Army) and also set up community living with Gurdjieff in which he governed through absolute authority, aggressive behavior, strict rules, forced labour, and intense public humiliation. Many of the women were seduced, subordinated and then expelled from the community for no particular reason. Such was the grip of Gurdjieff’s personality and teaching that these victims usually came back begging to be re-admitted. Of course, all of this was necessary for their spiritual growth and personal transformation.28

Needless to say, and as disturbing as it might be, Gurdjieff’s teachings were very popular with his followers who idolized and revered his spiritual acuity. Many felt that "When Gurdjieff spoke, things also seemed to be connected; he communicated a sense of the wholeness of creation; each remark implied a vast, unified and coherent system of thought, which corresponded in turn to the very nature of reality."29 While his followers were entranced, there were others who considered Gurdjieff sinister, corrupt, a madman of sorts, and morally bankrupt.

In spite of this history, Gurdjieff is likened to Ghandi and Jesus by organizational consultant Lance Secretan who suggests we need to develop spiritual qualities of men like him in our leadership and our organizations.

Our personalities fall in love with truth-tellers and promise-keepers, and our souls are liberated by them. The pathfinders of human consciousness—Buddha, Christ, Lao-Tzu, Mohammed—and more recently, Gandhi, Gurdjieff, Krishnamurti, and Yogananda, held two core beliefs: love and truth, which have propelled them onto a different plane from the rest of humanity. Their teachings have become a Sanctuary for millions: love combined with the truth paves the way to higher ground.30

Gurdjieff’s behavior certainly does not seem to exemplify the spirit of love and truth and it is debatable that he was propelled onto a different plane than the rest of humanity; nevertheless, Pacific Bell implemented a program with activities that were based on...
Gurdjieff's teachings. Moreover, many of his ideas and practices are strikingly parallel to the techniques of the 1980s transformational millionaire and consultant Werner Erhardt, the founder of est. Gurdjieff's techniques are credited with planting the seeds for many of today's self-help and personal development programs which tend to focus on personal and spiritual transformation.

There is a related thread that runs through the work of Frederick Nietzsche and Carl Jung in the early 1900s and that has continued today as their work experiences a surge of popularity. The most significant of Nietzsche's ideas, for our purposes here, is his notion of the Superman and the power of the individual's will. His beliefs complement and extend the ideas of the earlier romantics regarding man's divinity and man's power to imagine and create the future. According to Veith's summary of Nietzsche's beliefs, human beings will continue to evolve. Man will give way to Superman.

For Nietzsche, this next stage of human evolution is not merely a superior biological specimen, but a newly authentic self, who will usher in a new moral, cultural, and spiritual order. The Superman will not accept the abstract, transcendental meanings imposed by a disembodied rationalism or by a life-denying religion. Rather, the Superman will create meaning for himself and for the world as a whole.

He also believed in the power of the will. Nietzsche's ideas are popular among the spiritually thrill-seeking as they tend to confirm and help substantiate the romantic beliefs of a spiritual evolution for mankind, resulting in world-wide transformation.

The ideas gleaned from Blavatsky, Theosophy, spiritualism, the neo-pagan movement, and Eastern philosophy, together with the beliefs of romanticism, played a powerful role in shaping the theories of the influential Carl Gustav Jung. It was Jung who introduced psychotherapy as the "modern world's new sacrament." Richard Noll, a Harvard clinical psychologist, provides a fascinating historical account of Jung's life and the development of his ideas in the book The Jung Cult. which won the 1994 Association...
of American Publishers best book award in psychology. In Noll's groundbreaking work, he unveils Jung's beliefs in a critical analysis of Jungian documents and writings that were only made available to the general public in the 1980s. Previously these works were only circulated to Jungian initiates and analysts who were sworn to secrecy regarding the contents. Noll's reveals Jung's beliefs about god and Jung's own personal journey to the underground where he discovered his personal guide and became a CHRIST figure himself. Jung communicated with guides, like Blavatsky's ascended brothers or cosmic agents, and had visions that became the basis for developing his technique for dealing with the unconscious and for treating patients. In these visions, Jung or the patients he guided, would journey to an unknown region (in the unconscious, that is) to discover a wise person or guru who would become the individual's spiritual advisor. "Jungian analysis...is essentially an initiation into a pagan mystery--a means to experience what Jung experienced. It is an occult process in which the opposites of creation supposedly reconcile in the oneness of the god within, and thus the individual becomes psychologically and spiritually whole." These beliefs provided the framework which Jung developed into what amounts to his own cultic religion. In fact, Jung clearly set out to develop his own religion, like the eccentric musician Pistorius in Herman Hesse's novel Demian. "My friend, our new religion, for which we have chosen the name Abraxas, is beautiful. It is the best we have. But it is still a fledgling. Its wings haven't grown yet. A lonely religion isn't right either. There has to be a community, there must be a cult and intoxicants, feasts and mysteries..." Jung's religion was based upon romantic ideals that he developed into his theory of the unconscious, the archetypes and the God within. Many of his followers further developed, embellished and interpreted his ideas. As Noll pointed out, the theory of Jung was not that "of a renowned physician and scientist, but instead the myth of a divine hero, a holy man, a saint, a life produced directly by essentially a religious community, and therefore a biography as 'cult legend.'" It was through Jung that many new agers today,
in particular, "believe it is an inalienable human right to personally choose the image of one's own god (or gods)."39 Carl Jung's work is immensely popular and yet few of those who are embracing and propagating his ideas are really familiar with the foundations upon which it is based. According to Noll, Jung's theories are academically, scientifically and psychologically bankrupt.

Carl Jung, however, was vastly influential in the work and ideas of numerous scholars, writers, and lay people, including Joseph Campbell. Campbell's *The Power of Myth* was a bestseller for over a year and his ideas were further popularized in North America when he was interviewed by Bill Moyers in a popular PBS special.40 Campbell was considered "the world's leading mythologist."41 Key to his work was the notion that one could use myth, even an individual's own personal myth, to find God and to create a bridge to the eternal. He essentially collapsed religion into psychology and, along with Jung, enabled the "theologically disenchanted" to find God within.42 As one critic has suggested, the vacuum created by the decline in popularity of religion has been filled by the new spiritual and psychological self-fulfillment schemes that use ancient myths to create new religious movements.43

Campbell's mythology, literally, is based on his idolization of primitive man, much like the romantic Rousseau, and his elevation of the myths of primitive man.44 For Campbell, essentially all myths mean the same thing and that is the truth that the "message borne is the oneness of all things."45 He propagated the notion of following your bliss, what one writer describes as "an essentially amoral view that dovetails with the promiscuous transcendalism of the New Age."46 For Campbell, the truth is that individuals have the power to create their own reality, an idea that is the bridge between Campbell and Nietzsche, for "when there is no objective scale of value, you (Nietzschean *ubermensch*, Campbellian hero, or New Age "master of reality") must create your own values. What you choose doesn't matter, as long as you choose it."47
Campbell’s work, however, is not without its critics. Some have suggested that his tendency to extract myths from their cultural context has essentially rendered them null and void given that the context provides the "very truth to which they point." Dinges has commented that,

Hard questions need to be addressed about not only the intellectual accuracy of his perspective on mythology (which has been called into question by a number of other scholars of myth), but also concerning the depth and the spiritual integrity of the power of his message itself. Does Campbell’s version of the power of myth offer an authentic spiritual path, or simply a new and more subtle version of the spiritual will-to-power? Does it encourage the struggle for justice and peace, or imply a retreat from the burden of history and morality? Does Campbell offer an authentic spirituality, or another ersatz religiosity for rescuing modern American’s "minimal self"? Can we ever "follow our bliss" in any authentic religious self-understanding without some commitment to communion and community?...My more modest objective, however, is to recommend that the "power of myth" subject itself to the power of discernment.

And Dinges is not the only one to level such warnings regarding the authenticity and validity of Campbell’s popular ideology. Campbell disregards rather than provides a balance to reason, exalts Eastern religion and mysticism while degrading Western religion (essentially equating it with rationalism) and embraces Eastern monism. Moreover, his critics would suggest his mythology may be "a return to paleolithic wonder, a denial of reason and a simplistic retreat to a precritical past" and that his theory would have been far better served not to have idolized myth but to put imagination "to the service of truth" where both the narrative and the critical skills can be joined.

Perhaps the most well-known spiritual movement that encapsulated many of these earlier ideas is the New Age Movement. Ironically, the term New Age is really an
oxymoron as the movement is not new at all but is a blend of ancient eastern religions, philosophy and wisdom. According to Gordon Melton,

The central vision and experience of the New Age is one of radical transformation. On an individual level that experience is very personal and mystical. It involves an awakening to a new reality of self--such as a discovery of psychic abilities, the experience of a physical or psychological healing, the emergence of new potentials within oneself, an intimate experience within a community, or the acceptance of a new picture of the universe. However, the essence of the New Age is the imposition of that vision of personal transformation onto society and the world, Thus the New Age is ultimately a social vision of a world transformed, a heaven on earth, a society in which the problems of today are overcome and a new existence emerges.52

As discussed in chapter one, it rose into prominence with the publication of Marilyn Ferguson's *The Aquarian Conspiracy* although many of the ideas had been coalescing much earlier and, in fact, the founding of the Theosophical Society by Blavatsky is the first event listed in the chronology of the development of the New Age Movement.53 Prior to Ferguson, the writing of Harvard professor Richard Alpert (aka Baba Ram Dass) and the popular acceptance among the counter culture movement of the 1960s also brought New Age ideas to the fore.

There are several assumptions which the New Age movement is based upon that reflect its romantic roots and are worth highlighting here given the pervasive spiritual thread that runs through each of these assumptions.54 Moreover, many of these assumptions are still prevalent today in various guises and without a New Age banner. The first and most central tenet of New Age beliefs is monism, the idea that all is one. "This reduction of all reality to energy derives from metaphysical speculations extrapolated from quantum physics theories of matter and light. In the ultimate state of consciousness, says New Age
physicist and philosopher Fritjof Capra, 'all boundaries and dualisms have been
transcended and all individuality dissolves into universal, undifferentiated oneness.' 55
This idea blends quantum physics, eastern mysticism and romanticism, stressing the
universal connection that exists between all people and all things. This oneness is
connected to the New Age pantheistic notion that a divine element exists in all of us—
humans, rocks, trees, wind and animals included. The earth and the humans in it are all
part of this larger divine oneness. Some of these ideas will be addressed in more detail in
chapter three.

The belief that there is a divine center in each human being; in other words, each
person is god is also key to New Age thought as it was key to the romantic beliefs of an
earlier era. The world is thus populated by a group of demi-gods that have reached this
higher order state of consciousness, or superconsciousness, that affirms their divinity. The
achievement of cosmic consciousness, New Agers affirm, is the inevitable evolutionary
process of humankind. According to its proponents, our focus needs to be on developing
this inner self through subjective and transcendental experiences which become the true
essence of reality. Personal growth and development, or spiritual transformation, is the
solution to our global problems.

The "Source" of New Age transcendence, which animates the cosmos, is said
to be tapped intuitively by the brain's right hemisphere... To attain godhood,
New Age style, writes psychologist Maxine Negri in a critique of the
movement, "one has only to rid oneself of the limitations imposed by the
human brain's left hemisphere's reasoning which Western culture, by way of
its technological advances, holds in such high esteem. The pathway to
godhood lies not in left-hemisphere logic but in the right hemisphere's
intuitive 'knowing' and creativeness." 56

Certainly this emphasis on creativity, inner knowing and intuition sounds like Blake,
Wordsworth and others revisited. This idea is addressed more fully in chapter five,
however, it is important to note the spiritual link that permeates this inner knowing and that its foundation or premise is a spiritual one wherein intuition grows and develops out of each individual's spiritual center or God consciousness.

The belief that a change of consciousness is needed is the solution to the crisis of leadership, the crisis of organizations and the crisis of the world. As Chandler poignantly states,

Spiritual evolution often comes through an intuitive leap that brings enlightenment. New Agers buoyantly refer to this opportunity for change as a "paradigm shift": a distinct new way of thinking about old problems. ...How does humanity embark upon a paradigm shift? Through an "awakening experience" that changes the way people think and live and communicate and perceive "reality." By taking part in "conscious evolution." And in adopting a new worldview that sees "holistically" rather than "dualistically"....The New Age premise is that knowledge, or *gnosis*, is the key to being awakened from our ignorance of divinity. The slumbering "Higher Self" can be roused.57

The concept of a new world order is one that will be taken up at length in chapter eight. In terms of spirituality, however, it is significant in that the route or path to this new utopian future is through spiritual enlightenment.

Critics of the New Age Movement (and its spiritual derivatives) raise a number of concerns that are worth mentioning. Lasch suggests it offers "nothing more than a spiritual high" where religion replaces the drug induced highs of the sixties.58 Others find that the notion of everything as god provides the license to follow your own bliss regardless of whether it intrudes on the bliss of others.59 It becomes a "moral anaesthetic" that provides "spiritual thrills without any hard moral or intellectual demands." instead, as your higher omnipotent self chooses your own reality you can become your own law.60 "The true danger of the New Age is its conflation of "spirituality," power, and goodness, and its inability to make moral distinctions, which can so easily lead to the embrace of evil in the
name of some lofty ideal. "61 This spiritual thrill-seeking is superficial and shallow at best; morally bankrupt and destructive at worst. Even founding editor of the New Age Journal, Eric Utne, raises concerns about the movement's superficiality in his blunt assessment of the movement and the hypocrisy of its followers:

I'm sick and tired of this growing can of worms we call the spiritual movement. For a year now Guru Anybodyanada's followers have been sending me their masters latest PR garbage about the need for self-development through devotion and celibacy while the big cheese knocks up his lovely devotees and sends the ashram profits back to India. I'm sick of seeing pure and simple truths reduced to banal tautologies. I'm sick of hearing childhood friends complain about 'the system' over hotdogs and Coke and then, when they 'finally decide to do something about it,' I watch them cut themselves off from any social or political participation, saying, 'You've got to change yourself before you can change the world..."62

The negative side of this spirituality is perhaps summed up by one critic who sarcastically quips, "Welcome to the new age, by which the old order will be utterly destroyed by those of us who are strong, determined, and, of course, totally and completely right. To truly spread the new age, we may have to rid ourselves of those who are impure, such as the illegal whalers. If some of this sounds very familiar, it is probably because it is quite similar in general tone to the message of a groups of idealists who hung out in German beer halls in the early '30s talking about health, vegetarianism, and the clear and oh-so-right Aryan race and the unhealthy, impure Jews. They called themselves Nazis."63 From empty and shallow thrills to spiritual elitism, New Age ideas are rife with problems that many adherents fail to address and largely ignore.

Many of the currents of neo-romantic spirituality can easily be swept under the heading of the New Age movement as its characteristics seem to be broad and all-encompassing with the ability to gather many of the eclectic thoughts and ideas of today's...
spiritual thinkers within its streams. It is important, however, to remember that many of the people discussed do not consider themselves New Age, and, have in fact, been critical of the New Age movement. Matthew Fox and Scott Peck, the two thinkers that follow, fit into that category.

Matthew Fox, a controversial and renegade priest, is one of those individuals that makes use of myth and romanticism to create not quite a new religious movement but perhaps a deviant, according to the Vatican, form of spirituality. Father Fox is best known for being silenced by the Vatican for a year and then, subsequently, being expelled from his order. In a full page advertisement he ran in the New York Times just before his silencing, he affirmed the "sacredness of the natural world and the maternal nature of its Creator." Fox felt the problem with religion as presently designed was its strangulation by Enlightenment's rationalism and that it needed liberation into mystery. His theology was a Creation Spirituality that blended his Catholicism into "mysticism, panentheism ("all is in God"), feminism and environmentalism." Fox combined Jung's focus on the shadow side, New Age ideas, Gaia beliefs and insisted that sin is repressed creativity brought on by the beast of the patriarchal church. Fox would encourage spiritual seekers to attend "playshops" where they could "realize their mystical potential through dance, clay, massage and storytelling." The essence of his message was the delivery of the privileged, not from the sin of materialism and self-centeredness, but "from boredom and alienation, and giving them permission for ecstasy and wonder."

While Fox's ideas have been influential and thought provoking, it is Scott Peck (next to Carl Jung), however, who has likely had the largest and most significant impact on the contemporary view of spirituality. His book, The Road Less Travelled, has been on bestseller lists for over seven years. He has also written several other highly acclaimed works, including Further Along the Road Less Travelled, People of the Lie, A Different Drum, Civility, and In Search of Stones. Peck's works seem to be based on Campbell, Jung, eastern mysticism, as well as ideas from others. One of his key teachings was the
idea that individuals needed to become united with their unconscious to be unified with God. He talked about this a great deal in his first book but seemed to shy away from it in his later work as it had generated a great deal of criticism for him from the orthodox religious communities.

What is interesting is his theory of stages in the development of spirituality. The first stage, chaotic/antisocial, is characterized by individuals who have no interest in God and are antisocial if not pathological. The second stage, not a great deal higher than the first one, is referred to as the formal/institutional stage and includes those individuals that subscribe to traditional, orthodox religious practices and includes "religious fanatics" such as evangelical fundamentalists. Atheists, agnostics and those exploring spirituality with an open mind are at the third highest stage which is called the skeptic individual. The final stage, the mystic or communal (of which Peck, interestingly enough, is a member), is the highest stage of spiritual development where the individual subscribes to a belief in the divine oneness of everything, a type of pantheistic monism.71

Neoreomantic Spirituality Today

Peck's work, along with many of the other authors mentioned, is still popular today. North American culture in the nineties is fascinated with the spiritual. It is reflected in the books that are being read, workshops and conferences that are being hosted, the movies created, the songs on the radio, and the way businesses and corporations are being run. According to the Harvard Business Review, if the 1980s were about style, lifestyle and materialism the 1990s are a backlash towards soul searching with baby boomers, yuppies and generation Xers alike all struggling to find purpose and meaning in their lives.72 Spirituality is no longer confined to churches and traditional religious institutions. "All the popular interest in the marvelous is the unfolding of an authentic spiritual quest, and a transformation of human personality of evolutionary proportions is in progress";
what Theoredore Rozak refers to as "a planet wide mutation of mind." The human potential movement has now developed into the spiritual potential movement.

Books with spiritual and inspirational themes are topping the charts in best-seller booklists and the trend is expected to continue. Especially popular are books with angelic themes and content. But it is not just books about angels that are selling well; books on other spiritual themes such as *Embraced by the Light* by Betty Eadie, *The Care of the Soul* by Thomas Moore and *The Celestine Prophecy* by James Redfield continue to be bestsellers. Some have even suggested that *The Celestine Prophecy* is symbolic of the mass's spiritual curiosity and acts as a cultural icon of our times. This story of a new age quest now has a sequel, *The Tenth Insight*, that is also receiving acclaim, at least among some circles. As Winship comments, "uplift books are flying high." Ironically, in 1989 one New Age publisher's five year goal was to eliminate the New Age category altogether so his books could be distributed throughout all subject areas and without specialized categorization. By 1990 his goal was accomplished. His books were being relabelled and mainstreamed for general distribution, one indicator that New Age ideas and spiritual topics were no longer a separate faction in the market but an integrated and accepted part of the mainstream culture.

The cover story of a 1994 issue of *MacLean's* magazine was dedicated to exploring the surge of interest in spirituality with a headline that read "Mainstream North America Searches for Meaning in the New Spirituality." The author quotes others who have described it as a "spiritual renaissance" and an "infatuation with the mystical" to the point where spirituality is considered the merchandizing "buzzword of the Nineties." The article also notes Katherine Small's perceptive comparison between today's spirituality and the spiritual giants from earlier centuries: "the real contemporary saints were the ones who laid their lives on the line every day. This is much more like spiritual thrill seeking." The article gives numerous examples to illustrate who today's spiritual thrill-seekers are following, including popular Ontario Jungian analyst Marion Woodman and trance
channeller and New Age T.V. host Anne Morse. Morse's sessions echo those activities of 1860s spiritualist Madame Blavatsky as both have claimed to have been in touch with spiritual beings or entities who direct and guide their work.

Workshops, seminars, conferences and audiotapes addressing these same themes are also popular. The co-author of the Celestine Prophecy recently completed a whirlwind seminar in Vancouver, B.C. but if locals were unable to attend the seminar they could also take advantage of The Celestine Prophecy study guides available or connect with their local Continuing Education centers where presentations were being offered by instructors capitalizing on the success of Redfield's novel. "New Thought" is the latest term used to describe the philosophy behind The Celestine Prophecy which attempts to build on the work of earlier Transendentalists such as Emerson, Thoreau, and Whitman.82

Such presentations focus on the spiritual journey or quest that individuals need to undertake in order to achieve their full potential and awaken the god within them. The presenter in Vancouver encouraged us to "trust our inner guidance," "find a connection to our divinity" because "whether we believe it or not" a "worldview shift" is taking place. She suggested that we could all learn from Christ as the example "...showing us how to vibrate highly enough so that we can walk into heaven." The audience, in turn, she classified as a "psychically attuned group" due to their positive response to her presentation.83

Many others talk about the "holiness coming from within", that "we are all christs", "Christ is everyone's 'higher self' discovered within" and that "the world is one great sea of god."84 In fact, much of the language is reminiscent of the vocabulary of Blake and other romantics.

It is not just the bestseller lists and the speaker circuit, however, that give indication of the popularity of spirituality as a topic. Canadian sociologist Reginald Bibby, the Canadian counterpart to George Gallup, has discovered that spirituality has "spilled" out of its orthodox religious boxes and into the mainstream of popular culture. He comments
that, "People are working out their personal expressions of faith, selecting those aspects that are most important to them. They are creating their own personal expression of religion, instead of mindlessly accepting pre-packaged sets of beliefs and private practices. Individual struggle, search, and journey are replacing the Canadian assembly-line production of Canada's committed." Given the difficulty to define or categorize these new and diverse frames of spirituality, Bibby has tried to come up with some indication of the public's interest beyond the popularity of bestselling books. His surveys have asked Canadians their familiarity with, interest in, and active participation in New Age activities. At least 30% of Canadians are familiar with New Age ideas while 11% indicate an actual ongoing interest in New Age thought and only 3% are actually involved in New Age "activities". The problem is that it is difficult to define or determine just what these New Age "activities" are since the movement as a whole is one large, ambiguous, diverse and unstructured phenomenon. Moreover, the term New Age itself appears to be dwindling in popularity within the movement; the term New Sense or New Thought it appears is being used to replace it. For many of those who have been interviewed by Bibby and his associates, the New Age interest has become a supplement or an enrichment to their existing religious beliefs and practices rather than an all out replacement.

The Gallup Organization has also uncovered some interesting trends. In the seventies, ninety-four percent of Americans expressed belief in "the existence of God or a universal spirit." The figure was essentially the same in the 1980s. What has been interesting to note is that the classification of God as a universal spirit gives the question multiple interpretations for the interviewee. In addition, at least 33% of Americans claim to have had a significant religious experience ranging from a mystical type of "union with a divine being" to a "dramatic spiritual awakening related to nature" and to an experience "that cannot be described." Although this information does not provide us with detailed information on the rise of interest in spirituality, it does give us, in survey form, some.
indication of the ongoing interest, belief and experience of North Americans in "spilled
religion."

Wade Roof, a sociologist who has recently chronicled the spiritual journeys of the
baby boom generation, discovered several general themes of interest for this burgeoning
part of our population. First, the late 1980s gave rise to a grassroots spiritual movement
spreading among the baby boom population. Second, this spiritual movement was
characterized by a pluralism of beliefs where the seekers chose or create their own beliefs
rather than subscribing to a set of orthodox practices and beliefs. Third, these beliefs and
practices were largely a potpourri of practices and ideas from a shopping mall array of
spiritual options tossed in the bag; this mixture of whatever they found suitable—ancient
wisdom, eastern philosophy, eco-spiritualism, New Age beliefs, and bits of Jesus—formed
an eclectic blend of ideas considered equally valid. The boomers were opting for a new
form of commitment that found itself expressed in a transformed self that sought its identity
in relation to others. Moreover, they were found to "value experience over beliefs, distrust
institutions and leaders, stress personal fulfillment yet yearn for community, and are fluid
in their allegiances." Like the romantics before them, they were searching for a spiritual
experience of their choosing and creation. Roof discovered that boomers, whether theists
or mystics, were now emphasizing spiritual experience rather than rules or doctrine.

While many of the issues and concerns that accompany these spiritual ideas and
teachings have already been addressed, there are a few others worth mentioning. Although
spiritual reality can not be dismissed on empirical grounds, many of the examples given are
examples of outright hoaxes (i.e. Blavatsky and her cosmic—or should I say comic--agents).
"It appears that G. K. Chesterton's warning has come true: When people stop
believing in anything, they are prepared to believe in everything." Second, the
foundational assumption claiming that if we work on ourselves—spiritually—we are also
changing the world is naive. This type of thinking also advocates a spiritual elite of the
enlightened which leaves the rest of us unenlightened and certainly unspiritual at best. It is
a spirituality whose proponents denigrate intellectualism, skepticism and denial—that is
denial of the spiritual truths they espouse; moreover, those who engage in such critical
thinking are dismissed as the unenlightened that need to evolve to a higher developmental
stage that takes them beyond reason to intuition where mind can overcome both matter and
reality.94 It is against this very flakiness that Kenn advises readers to "use your mind
critically and evaluate what people are saying—spirituality should supplement, not replace, a
critical intelligence."95 Furthermore, the assumption that individuals create their own
destiny fails to consider the environmental circumstances of many people who are unable to
control their situation (eg. circumstances of third world poverty); it provides little challenge
to materialism and class exploitation.96 Finally, most of its leaders use typical techniques
of personal development gurus and motivational speakers who rely on the use of the three
types of fallacious arguments, including arguing by declaration, arguing by intensity or
personal belief and arguing based on the ubiquitousness of belief that provides no
opportunity for error.97 These are just a few of the difficulties inherent in the ideas
promulgated by the new spiritually elite. These same flaws, and more, emerge as these
spiritual ideas and their offshoots are applied to the topic of leadership.

Spirituality in Leadership

This fascination with spirituality is also beginning to permeate the field of
leadership studies. From mainstream academic writers such as as Peter Vaill, Kenneth
Blanchard, Lee Bolman and Terrence Deal to authors on the fringe of the leadership field,
scholars and their corporate CEO counterparts are experimenting with spirituality in
business and organizations. This spirituality is as diverse as it is pervasive in both form
and substance.

Peter Vaill, author of Managing as a Performing Art, suggests that spiritual renewal
is everyone's responsibility and not just the leader's: it starts with each individual, it
includes thinking about oneself in spiritual metaphors, it involves a quest, it will impact
those one relates to personally and within their organization, it encourages the spiritual search in others, and finally, this spiritual leadership provides the foundation for "true" leadership.\textsuperscript{98} Kenneth Blanchard stresses the need for leaders and organizations to undergo a spiritual awakening.\textsuperscript{99} Bolman and Deal, as mentioned earlier, suggest the very essence of leadership is spirit.\textsuperscript{100} Others, like editor John Renesch, suggest that we are on the brink of an "awakening" of the business community worldwide" as a result of acknowledging the spirit that exists in all of us.\textsuperscript{101} Harvard professor Dr. Michael Ray, suggests it's a new paradigm of spirituality that is encompassed by such inner qualities as intuition, will, joy, strength, and compassion and guided by the three key principles of "wholeness/interrelationship, inner wisdom, and inner authority."\textsuperscript{102}

For many of these theorists and practitioners, implementing spirituality into leadership and organizations is the key to unleashing employees' creativity, as well as developing productive and effective organizations while ultimately contributing to the transformation of the world. For leaders to capitalize on their own spirituality and that of their followers, it appears that an inward spiritual quest, Jungian in nature, is an essential part of the process, not just for the individual but for the larger organization as well. This inward spiritual quest seems to have become a critical component of the leadership phenomenon. It is argued that such a quest will enable leaders of the future to survive the chaos and uncertainty of the economic downturn and global turmoil that exists today. Are these writers accurate in their predictions? Or, is what is touted under the guise of spirituality merely wishful thinking that is in step with the cultural times? In order to explore and discover just what spirituality contributes to the field of leadership studies it will be necessary to take a brief tour of the application of spirituality to leadership as it developed from the romantic era.

The idea that spirituality plays a role in leadership is not an entirely new concept. Moses and Jesus have long been used and continue to serve as examples of prophetic and servant leadership within the Judeo-Christian tradition. The difference now, however, is
the new spin on spirituality, its interpretation as well as its application to leadership. Moreover, what was once the domain of New Agers and spiritualists has now spilled over into the mainstream of leadership scholarship as exemplified by the work of Bolman and Deal cited at the introduction to this chapter. Several examples of the use of this spirituality in leadership discourse, within both the traditional and New Age venues, will help to illustrate this phenomenon before a more critical analysis is provided.

While the concept of spirituality in the form of servant-leadership has been alive and well in the Christian tradition, it was popularized into the mainstream through the writing of the Quaker, Robert Greenleaf, in his classic essay, "Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness", published in 1977. In contrast to the Christian tradition, however, Greenleaf's source of inspiration was not the gospel of Luke but Herman Hesse's novel Journey to the East. The novel is the story of a mythical journey where the protagonist discovers, after getting lost on the journey, that the servant, who sustained the group through its various misadventures, was actually the head of the Order that supported the journey. In keeping with the story, it was Greenleaf's view that leaders must first of all be servants and that few of these true servant-leaders desire leadership and the power it holds but rather have an inward desire to serve. Greenleaf's work received acclaim when it was first written and now appears to be receiving rekindled interest. Just recently, Greenleaf's personal writings and unpublished work have been published as On Becoming a Servant Leader with a forward written by leadership scholar heavyweight Peter Drucker. There is also a Greenleaf Center that distributes materials and sponsors a conference promoting the ideals of servant leadership.

Greenleaf's ideals of servant leadership, with its spiritual basis, have been instrumental in shaping both the beliefs and practices of many corporate leaders. Kendrick Melrose, the CEO of Toro Company (producer of Motorola), credits Greenleaf's work as one of his key sources of inspiration for the financial turnaround he accomplished at Toro.
Pepperdine University also uses servant leadership as its guide for shaping its leadership practice.\textsuperscript{108} Greenleaf's servant-leadership has been the inspiration for some of the new "spiritually-based" leadership theory that exists today but the source of inspiration for many others can be traced back to the ideas of Gurdjieff and even the earlier romantics. For example, Pac Bell made use of Krone Training, based on Gurdjieff's techniques, and Ranson Environmental Consultants makes use of graphology and graphoanalysis in their recruitment practices since "References can only tell you so much."\textsuperscript{109} The psychic is the latest business consultant as the use of tarot cards, engrams, astrology and graphoanalysis are being used in both hiring and motivational practices.\textsuperscript{110} Some of the Fortune 500 companies making use of these spiritual techniques are reluctant to admit it for fear of a negative reaction and also because of legal ramifications that may be involved if someone was known to have been hired based on their astrological horoscope rather than their qualifications. While these practices may seem extreme, there are other activities that appear more mainstream such as Ford Motor plants nondenominational prayer group meetings, Lotus Development Corporation's establishment of a soul committee, and the World Bank's Spiritual Unfoldment Society.\textsuperscript{111} The latter practice consists of a weekly lunch hour meeting of 50-80 people headed by employee Richard Barrett that meet to discuss such topics as "Ten Techniques for Attaining Soul Consciousness."\textsuperscript{112} Some New Age businesses are promoted as organizations of the future that bring soul and spirit into the workplace; these include companies such as Anita Roddick's Body Shop, Ben & Jerry's Homemade Ice Cream and Tom's of Maine, the producer of natural toothpaste. The leaders of these companies are being heralded for their creativity and their leadership in bringing spirituality in the workplace. Susan Taylor, the editor of the black beauty magazine \textit{Essence} is one woman that is considered a role model in this arena, particularly by the subscribers to her magazine. She described her spiritual awakening when she realized, after walking into a presentation, that "Never once had I heard that there was
power within me." Nor had she heard before that all the power was within her rather than in the heaven-bound God of her traditional Catholic upbringing. She refers to this as the "spark of divinity" inside her and suggests that "We're all more than we seem—we're human and divine. An aspect of that divinity that created this magnificent universe is alive in us—a spark of it. If you understand that divinity it will help you hone and shape your life, both personal and professional, for the better." 

One of the most controversial movements was found in the mass appeal of Werner Erhardt's work in the early 1980s. Erhardt was born as Jack Rosenberg, a car salesman who ran away from his wife to commit bigamy under a new identity and then went on to become the worshipped leader of est, a transformational experience program. In spite of the fact that he beat his wife, abused his daughters, committed incest and subjected his employees to degrading and bizarre experiences, people all across North America flocked to his seminars to become personally and spiritually transformed. "Hundreds of thousands of well-educated, upper-middle-class participants have paid to hear this amazingly literal self-deification combined with a belief in the ability of the omnipotent self to choose happiness and health and thus win at the game of life." As Erhardt garnered millions, many of his followers' lives disintegrated following the intense experiences of his seminars. Eventually embroiled in legal scandals and tax evasions he sold his corporation off to his disciples, under various new names, and retreated to a posh villa in Mexico. Ironically, Erhardt's ideas are still alive and well in North America, marketed to corporate leaders in particular, under new labels that appear to be an attempt to disguise their origins. The Forum is one such example. Interestingly enough, Computerland, a very successful computer franchise was founded by an est disciple and built on est principles.

While these above examples may provide some illustrations of this infusion of spirituality in the workplace, a definition would be convenient. Unfortunately, spirituality, according to most of its proponents, seems to defy definition. In spite of these difficulties, most proponents, nevertheless, make some sort of attempt to put some flesh on its bones.
In the process, several connecting threads of oneness, divinity, journey and experience, seem to emerge. Many of these threads parallel the work of Peck, Scott, Fox and Moore and also find their roots in romanticism.

Probably the most common theme to the definition of spirituality that emerges, within the context of leadership, is that of a universal oneness. Blanchard, leading management and leadership theorist, suggests that "When you are centered you are connected to a universal energy" and goes on to describe this as part of our spiritual awakening when we realize where we have come from. Lee, an organizational theorist, describes spirituality as the feeling she gets when she realizes she is "a small part of a whole" and the force that exists around her. Hawley calls it "Spirit, big-S Spirit, is the solid core, the stable, unchanging foundation. It is Source. It is the whence, whence all else comes....At some level, good leaders know about Unity and bring it to their organizations. It's a reuniting with the old, old truth of basic oneness. This is the deepest spiritual truth." It is essentially being spiritual connected to each other, matter and part of a larger whole. In Spirit at Work, Conger, another organizational theorist suggests that spirituality is making the connections to our center, to others and the world. For Bolman and Deal "Spirit is transcendent and all-embracing. It is the universal source, the oneness of all things: God, Yahweh, Allah, the Buddha."

Spirituality is not only part of wholeness, but it is recognizing that the divine spark of godhood exists in each person, including both leaders and followers or employees. Some have described this as "Self--higher self or higher consciousness..." where "...Spirit and Self are the same." It is the nonbody or inner self of both the individual and the organization. It is "our higher reality--the one which at some inner level we know exists but at times forget that we know." It is the divine power that each individual has within his or her self. This power, unleashes spirituality in organizations, and, as many suggest, ultimately the world, "to the extent that it allows us to express what may be called
This spirituality exists, and comes to life, through an inner journey that is grounded in experience; thus, experience and journey seem to feature as key characteristics. It exists at a subconscious level that requires the seeker to journey to the unconscious to tap into or discover his or her inner self and divine spark. It is the inward response of feelings as one takes on the Jungian inward and downward journey to discover his or her real self.

Outside of these central themes there are a variety of other ways that writers have attempted to describe spirituality. Some see spirituality as a shift from the leader's behavior to examining his soul as expressed in his values, attitudes and beliefs. It is also described as a new vulnerability in communications, employee appraisals and a win-win approach to leadership. And for some, phrases like "learning-from-experience (note the hyphens), "deeper cycling", "words out of silence", "sharing of reflections" and "celebrations in thankfulness" to describe it. Ultimately, it is this inner spiritual transformation that must take place in order for corporations to be transformed and businesses, along with their employees, to realize their full potential.

So how is this spirituality achieved and what is it that leaders are doing to incorporate spirituality into leadership? Given the ambiguous nature of spirituality and its amorphous definition, one would expect that a clear delineation or guide to incorporating it into one's leadership practice would be elusive, and, it is. There are some examples or descriptions of what is being done that give us a glimpse into how people think this is taking place. For example, Boeing Airlines brought David Whyte, a poet, in to speak with its executives and recite poetry to them, at least three times a month. Whyte's purpose has been to revitalize the spirit and soul of both executives and their organizations through his inspirational poetry and reflections. Phil Massarsky is a consultant who has corporate leaders and managers attend his three day workshops where he goes through a series of
activities that break down people’s inhibitions while helping them to clarify their life values so they can write up a life plan.\textsuperscript{135} Bolman and Deal suggest we need to incorporate the humanities—poetry, dance, music, etc.—into our leadership to bring spirit to what we do.\textsuperscript{136} Blanchard sees a need for leaders to get in touch with their vulnerability in order to reach their spiritual base which can be accomplished through a near-death-experience or a spiritual awakening.\textsuperscript{137} In his own company, he helps employees incorporate the spiritual through wellness, yoga, Bible study and meditation groups. Autry talks about recognizing the "nowness of life" and incorporating honesty, trust and special treatment into the way leaders function to bring spirituality into the workplace.\textsuperscript{138} Henson’s guidelines include engaging in holistic learning—reflecting deeply rather than just rationally, building team at a spiritually deeper level and relating sensitively to each others unique experiences.\textsuperscript{139} For others spirituality is encapsulated in the "pauses in routines" that take place in organizations, such as Christmas parties, that can help us to find "new power with others."\textsuperscript{140} It includes responding to one’s heart, intuition and inner promptings rather than reason and logic.\textsuperscript{141} This can include surrendering oneself to a higher will in order to open "the door for higher powers to enter."\textsuperscript{142} Ultimately, within the mismatch of suggestions, it appears that bringing spirituality into organizations requires supporting others to experience their inner journey, discover themselves and their spiritual origins.

There are a number of reasons given by many of these writers as to why the spiritual element has not been nurtured or has been neglected in the past. The major problem has been the focus on thinking, reason, technology and the pragmatic elements of the work we do.\textsuperscript{143} These writers feel this focus has stifled the spiritual growth and development of individuals and organizations, stifling corporate creativity and potential.\textsuperscript{144} Moreover, this focus on reason has blockaded the soul’s ability to have a full experience of the world.\textsuperscript{145}

The emphasis on the Enlightenment values of rationalism is just one of the reasons that has led to the surge in interest today in spirituality in leadership. Others suggest that
organizational upheaval, the new values of boomers, the interest in team-ing rather than being boss, and the belief in the inherent value of the individual have all been contributing factors. This interest is also a reflection of the cultural trends mentioned earlier and the boomer generation's fascination with spirituality. "There seems to be increased consideration of the importance of meaning, as opposed to rewards or goals, in leadership situations. Since meaningful life and work may be our greatest need, leaders will almost surely be called on in the future to create meaningful interaction, meaningful cultures, meaningful tasks, and meaningful responsibilities...." 

The promise of meaning is not all that spirituality in leadership has to offer individuals, the workplace and the world. The promises made by its proponents are many, diverse and far reaching. For example, spirituality in leadership and the workplace can increase creativity, motivate leaders and employees, generate energy and enthusiasm, build strong organizations, align individuals with their true selves and with life's purposes, increase organizational and personal health, cultivate happiness, increase competitiveness, liberate the best in others, link them to their higher selves, assist the organization in evolving to a higher form and, if that's not enough, save the world on the route to planetary renaissance. Moreover, "Successful corporate leaders of the 21st century will be spiritual leaders. They will comfortable with their own spirituality, and they will know how to nurture spiritual development in others." 

This move towards incorporating spirituality into leadership, organizations and the workplace has not been without its problems or criticism. There are some that would suggest that this is merely a fad and an attempt to find a magical solution to the problems of corporate America. Nancy Austin wrote this "90's style neospiritualism has seeped into the American managerial psyche" as "the oldest new twist in management practice" when she describes some of the techniques being practiced under the guise of spirituality. Horton suggests, citing Werner Erhardt's revival, via his disciples, in the presentation, The Forum, and Stanford University's course on Creativity in Business, that makes use of
psychospiritual techniques such as tarot cards, chanting, dream interpretation, and meditation, that "there are signs that some of us—you and I excluded, of course—have gone off the deep end. According to The New York Times, a desperate need for business solutions is driving some managers to real hocus pocus."151

One of the first of these issues to hit the press came under the violation of individual freedoms and the Bill of Rights. A car salesman was fired for refusing to attend a workshop that focussed on spiritual elements and a human resource manager was also fired for the same reason.152 PacBell underwent an investigation after a series of complaints from employees regarding the manipulative and brain-washing nature of its Krone program that used features of Gurdjieff's teaching.153 Tom Peters has been outspoken in his concern about the invasion of an individual's privacy with regard to religious matters, particularly when leaders assign "Deeper Meanings" to all of it; to put it bluntly, he says the whole notion of organizations as religious places "makes me want to puke."154

Nancy Austin echoes her colleagues concerns, regarding the rise in neospiritualism, "I don't want any corporation messing with my soul. I will, however, gladly contribute my best talents, efforts, and productivity in the interest of superb service to customers. I won't shy away from the new or difficult. I'll work my rear end off. Just keep your mitts off my spirit."155 She takes issue with Bolman and Deal's book Leading with Soul and their thesis that "America and the world desperately need a spiritually that transcends sectarian boundaries'. Not my America. Asking an employee to devote her whole being to some higher spiritual purpose is wrong, even dangerous. For one thing it makes mincemeat of the First Amendment. For another, it obscures and demeans the real, tough work and artistry of management."156

The tough work and artistry of management include accountability, a realistic assessment of people's ability (everyone is not a leader), and a recognition of the innate aggression of human beings that exists in the world.157 The spiritual fascination with leadership seems to neglect these facts. Horton suggests that instead of spiritual renewal in
leadership that we need maturity, realism and integrity. "How do we excorcise the spirit of the quick fix? What antidote can we find to that popular elixir--the magical solution? First, we need to become mature enough to see through these hallucinatory visions, to see realistically."\textsuperscript{158}

The application of spirituality to leadership, at least as it is expressed in the popular literature, raises serious moral and ethical concerns. For those that travel the inner spiritual journey it is essentially a journey of self-development that focuses on the individual, his or her beliefs and experiences. It is the individual's self-expression and experience of truth that become his or her moral standards, both personally and for his or her organization. As Phil Massarksy, of Transpective Consulting states, "Focusing on what is appropriate as opposed to what's right or wrong or good or bad develops leadership as a function of humanity, a full self-expression of what's important to the individual."\textsuperscript{159} This self-expression becomes spiritual truth for the participants. This spiritual truth, in turn, becomes a potentially subjective, self-centered and situational standard that can be used to guide and justify individual and corporate decision-making in the name of spirituality.

While it may sound extreme, it is worth noting that Hitler, too, was in tune with his inner "truth" that provided him with the rationale for his actions. The only difference today is the change in terminology. Nowadays, the rightness of a leader's decision is connected to his or her inner spirituality. In fact, it is much more difficult to question or criticize such decisions when they are heralded under a mystical banner of "spirituality" that would seem to imply a sacredness and immutability or rightness of such actions. What kind of an individual would question the spirituality of others? Thus, spiritual reawakening in individuals and organizations may be done in the guise of saving the earth and the whales but does little for the starving nor does it address the billions in profits that make their way into the back pockets of spiritual leaders and their corporate stakeholders. "Spirituality" has become big business, in business and the popular culture, but it has done little to
address the real issues of social injustice, world hunger, and warfare. It is a pseudo-spirituality that is morally bankrupt.

There is much to be lost from focusing either exclusively or uncritically upon the foundations of neo-romanticism as applied to the field of leadership studies. Unless scholars think clearly through the application of these ideas to their theories and constructs, their work and the field of leadership studies will have little credibility and critics will have their complaints legitimized. O'Hara eludes to this in her comments on both New Age and new science ideas. She finds "a distressing and seemingly widespread deterioration in the quality of thinking and scholarship...leaving us with nothing more than faddism and a ragbag of pseudoreligious and pseudoscientific superstition. ..I have come to value greatly American openness; a willingness to break with old ideas and conventions and adopt new ones. ...Openness is one thing, gullibility and intellectual irresponsibility are quite another."160 Leadership scholars would do well do take O'Hara's warnings to heart.


5Ibid., 39.


16The first two poetic quotes are by Shelley as quoted in Fairchild, *Religious Trends*, 362.

17Riasanovsky, *The Emergence*, 79.


24These ideas summarizing the central elements of Blavatsky’s teaching have been gleaned from Kyle, *The Religious Fringe*.


28Summary taken from Washington, *Madame Blavatsky*.

29Ibid., 177.


31Chandler, *Understanding the New Age*, 150.


41 Ibid, 61.


43 Ibid.

44 Ibid, 19.


47 Ibid, 43.


50 Muck, "Myth: Interface with the Unknown."


53 Melton, Clark & Kelly, *New Age Encyclopedia*.


56 Ibid, 33, italics mine.

57 Ibid, 31 & 32.


60 Ibid.

61 Wauck, "Paganism, American Style," 44.


63 Ibid, 44 & 45.


67 Ibid.

68 Ibid.


66
78F. Winship, "Uplift Books are Flying High."
81Ibid, p. 46.
89Ibid.
91Ibid.
94Ibid.
97Wendy Kaminer, "The Latest Fashion in Irrationality."

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106 The Robert K. Greenleaf Center for Servant Leadership, 921 East Eighty-Sixth Street, Suite 200, Indianapolis, IN 46240.
112 Galen & West, "Companies Hit the Road Less-Travelled."
117 Pressman, *Outrageous Betrayal*.
120 Hawley, *Reawakening the Spirit in Work*, 32.
123 Bolman and Deal, *Leading with Soul*.
124 Hawley, *Reawakening the Spirit in Work*.
125 Ibid.
126 Conger, *Spirit at Work*.
127 Jennifer Laabs, "Balancing Spirituality and Work."
128 Henson, "Towards a Spiritual Perspective," 201.
129 Conger, *Spirit at Work*.
130 Ibid.
131 Lee & Zemke, "Spirituality in Organizations."
132 Henson, "Towards a Spiritual Perspective," 204.
134 Galen & West, "Companies Hit the Road Less-Travelled."
135 Ibid.
136 Bolman and Deal, *Leading with Soul*.
137 Blanchard, "Energy Makes the Difference."
140 Ibid, 205.
141 Bolman and Deal, *Leading with Soul*.
142 Hawley, *Reawakening the Spirit in Work*, 93 & 175.
143 Bolman & Deal, *Leading with Soul*.
144 Ibid.
146 Chris Lee and Ron Zemke, "The Search for Spirit in the Workplace," *Training*.
149 Hendricks & Ludeman, "The Last Piece."
152 Lee & Zemke, "Spirituality in Organizations".
153 Ibid.
155 Austin, "Does Spirituality at Work Work?", 88.
156 Ibid.
159 Alonzo, "Soul Search,", 26.
Chapter 3: Leadership and The "New Science"

To see a World in a Grain of Sand
And a Heaven in a Wild Flower,
Hold Infinity in the palm of your hand
And Eternity in an hour.
William Blake

Dr. Joseph Rost, a leadership scholar, describes the skills needed for postindustrial leadership. In order to get comfortable with messy change processes, those involved in the leadership have a "Basic point to remember: Chaos theory, quantum physics and open systems are in; strategic management, Newtonian physics and closed systems are out." He further advises aspiring leaders in doctoral programs to, "Leave behind the clockwork, mechanical, piecemeal, linear, quantitative world of Newton and get into the fluid ambiguous, androgynous, qualitative world of the 21st century. Leave behind the scientific, positivistic, rationalistic technocratic world of the industrial paradigm and get into the intuitive, creative, open, diverse, global world of the postindustrial paradigm." Future CEO's and academics with a doctoral specialty in leadership are to use this advice to survive and apply leadership in their future settings. As one critic has noted, "The students who are imbibing this flim-flam are employed now, or on their way to being employed, as school principals, superintendents, university administrators, and corporate managers and executives. They are being taught that deep-rooted social problems and conflicts can be ignored as long as the right sort of consciousness pervades their enterprise."

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Dr. Rost is not the only leadership "expert" to call upon the "new science" for direction in understanding and applying leadership. Margaret Wheatley is perhaps the forerunner in this school of thought and best known for her clarion call to adopt the "new science" in order to understand leadership. Although Wheatley's background is not in physics, nor even in the sciences, she nevertheless has applied the principles of the new science in her book *Leadership and the New Science*.4 The book, and Wheatley's ideas, have achieved popular acclaim with the book being assigned to students in business management and leadership classes. Dr. Wheatley herself is booked as a keynote speaker at major conferences throughout the States.

This focus on the "new science" and naturalism, however, is not as new as its adherents make it out to be. Much of its present popularity in our culture can be traced to its Romantic roots in the 18th century. Just what is this strange focus on nature and the "new science"? Where does it come from? Why the resurgence in popularity today such that some members of the academic intelligentsia, including leadership scholars, are using its tenets to find ways of explaining and understanding social phenomenon such as leadership?

The Romantic View of Nature & Science

The popularity of the "new science" and nature can be traced back to the mood of the romantic era, expressed by the artists, the poets and philosophers, of romanticism. William Wordsworth is one poet whose work reflects a keen interest in learning, not from the dull pages of books, but from the living pages of nature itself:

Up! Up! my friend, and quit your books,  
Or surely you'll grow double;  
Up! Up! my friend, and clear your looks;  
Why all this toil and trouble!...

Books! 'tis a dull and endless strife;  
Come, hear the woodland linnet,  
How sweet his music! on my life,  
There's more of wisdom in it.

And hark! how blithe the thrrostle sings!  
He, too, is no mean preacher;  
Come forth into the light of things,  
Let Nature be your teacher.

71
She has a world of reading wealth,
   Our minds and hearts to bless—
Spontaneous wisdom breathed by health,
   Truth breathed by cheerfulness.

One impulse from a vernal wood
   May teach you more of man,
Of moral evil and of good,
   Than all the sages can.

Sweet is the lore which Nature brings;
   Our meddling intellect
Misshapes the beauteous forms of things—
   We murder to dissect.

Enough of Science and of Art;
   Close up those barren leaves;
Come forth, and bring with you a heart
   that watches and receives.  

Wordsworth encouraged the reader to close the "barren leaves" (pages) of books where our analytic intellect has murderously dissected knowledge and, instead, to let Nature be our teacher.

This focus on nature reflected several major themes: the rejection of scientific rationalism from the Enlightenment; the adoration of the simple yet wild, natural order of life; and the tendency to see god or man in nature or nature as a living entity or organism with supernatural attributes.

In many ways, the romantic rejection of science is an understandable reaction to the Enlightenment era which preceded it. During the Enlightenment, scientific thought and the dry rationalism it represented became the acceptable lens, if not the only lens, through which to view the world. In response, many thinkers began "...to show strong doubts about the deification of the merely rational. ...including Blake, Wordsworth, Coleridge, and, above all, Goethe. It is in literature and poetry that we first begin to encounter a reaction against Enlightenment values that reveals a specific distrust of rationalistic science, as well as a strong reluctance to believe that mankind can be reformed along "scientific" lines." Instead of looking at nature in a scientific and analytic way, dissecting its component parts, the Romantic writers began to emphasize its wholeness and endow it with emotion and feeling. "Romantic poems habitually imbue the landscape with human life, passion, and expressiveness. In part such descriptions represent the
poetic equivalent of the metaphysical concept of nature which had developed in deliberate revolt against the world views of the scientific philosophers of the seventeenth and eighteenth centuries, who had posited as the ultimate reality a mechanical world consisting of physical particles in motion.  

The scientific rationalism of the Enlightenment seemed to have stripped the world of its human and spiritual elements and replaced it with a mechanical view that was bereft of emotion and feeling. The Enlightenment world was examinable and predictable; the Romantic world holistic and unpredictable. "Some of the monumental figures in the history of this sensibility—Blake, Wordsworth, Goethe, to name a few of the giants—were notable for their rejection of the worldview suggested by the orthodox science of their day. To them science seemed to be both the servant and the sponsor of a blinkered and incomplete vision of human possibility and spiritual destiny. It suggested closure and limitation, where openendedness of vision was desired."  

The romantics were opposed to Newtonian mechanical science but not entirely anti-scientific. They still looked to science and nature but their observations were not based on clinical analysis and experimentation; their observations focused on the experiences and feelings that were solicited in response to the whole of nature. Goethe, a romantic philosopher and scientist, had an ideal of a natural science that "was personal knowledge, not gained at second hand but based upon flashes of insight or disclosures, and tested by its comprehensiveness, unity and truth to experience." Goethe was not looking for explanations of scientific or natural phenomenon per se but was more interested in understanding the underlying unity that existed in nature. For many romantics this underlying unity was part of the divine that existed within nature and within mankind as well. The romantics' quasi-pantheistic approach to nature tended to "romanticize science... as a gateway to the Infinite." It was through nature that man could have knowledge of God. "Knowing nature in a scientific way is fine, but that is not the same as 'being in touch with nature' or 'becoming one with nature,' phrases that originated in the Romantic movement." Thus, the natural world took on a new kind of significance.
The romantics also idealized the wild, simple, natural aspects of nature. They emphasized the uncontrollable or untameable aspects of nature and focused on the feelings and emotions aroused by nature and natural events. "The birds around me hopped and played. Their thoughts I cannot measure—But at least motion which they made. It seemed a thrill of pleasure." They developed a subjective feeling for nature that viewed the moods of humans and the moods of nature as the same.

For the romantics, nature equalled that which was considered good and authentic while society and civilization was considered artificial or bad. The simple life, such as that of the peasant, or the natural state, in contrast to the civilized society, was idealized by Rousseau. "Men are not made to be crowded together in anthills, but scattered over the earth to till it. The more they are massed together, the more corrupt they become. Disease and vice are the sure results of overcrowded cities...Man's breath is fatal to his fellows...Man is devoured by our towns. In a few generations the race dies out or becomes degenerate; it needs renewal, and is always renewed from the country. Send your children out to renew themselves, send them to regain in the open field the strength lost in the foul air of our crowded cities." These writers and poets were calling for a return to nature, to live in it, learn from it and become one with it.

Romantics also tended to supernaturalize the natural, in other words, to ascribe divine attributes to nature. In Tintern Abbey, Wordsworth begins to express this feeling towards nature:

...And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man:
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things...
In nature and the language of the sense
The anchor of my purest thoughts, the nurse,
The guide, the guardian of my heart, and soul
Of all my moral being.
Wordsworth was expressing a pantheism that perceived God within the forces of nature. The romantics had long discarded the idea of a transcendent God that existed outside the universe but rather looked for an immanent God that dwelt within nature as well as themselves. They tended to personify nature as Mother Earth or World Spirit and identified emotionally with nature.\textsuperscript{18} The romantics "found God in nature" through supernaturalizing the natural and humanizing the divine.\textsuperscript{19} This involved the "dethroning of the supernatural while looking for the divine in creation and in the self."\textsuperscript{20} The reverence that previously had been ascribed to a transcendant God or the rationalism of the Enlightenment was transferred, instead, to nature.

Not only did the romantics ascribe divine qualities to the natural order, they also viewed the natural world as a living, breathing, growing entity rather than an inanimate object or machine. Harris suggests that the "movement was from 'static dynamism', the concept of the world as machine-like, to 'dynamic organism', the idea of the world as an organized living thing. 'Hence the new thought is organicism. Now the first quality of an organism is that it is not something to be made, it is something \textit{being} made or growing."\textsuperscript{21} This "transcendental, cosmic optimism—the spiritual and aesthetic faith in a harmoniously integrated, organic universe dynamically evolving toward a higher and better state" was central to romantic thought.\textsuperscript{22} The seeds of these early romantic musings appear to be bearing fruit in today's culture.

The Neo-Romantic Fascination with Nature & "New Science"

Some aspects of today's mass culture reflect a fascination with nature and the "new science." Threads of this fascination are as varied as the eco-conscious environmentalist's focus on the earth as an alive and dynamic Being (the Gaia Hypothesis), the rise in vegetarianism and the sudden migration of yuppies from the frenetic race of city life to the more relaxing pace of the rural countryside where they can align themselves more with nature. The popularity of this "new science" is due in part to the writings of Fritjof Capra in the \textit{Tao of Physics}, a new age book that blended the discoveries of the "new science" with those of eastern religious thought.\textsuperscript{23} His later book, \textit{The Turning Point}, also took up this theme as it examined the new physics in light of a
holistic view of the world and a need for a new consciousness. Gary Zukav, another new age author wrote *The Dancing Wu Li Masters* that also took a look at physics in the light of eastern mysticism. These books, along with the New York science reporter James Gleick's bestselling work, *Chaos: Making a New Science*, paraphrased the findings of physicists into readable, although certainly not necessarily accurate, material that the general public, and particularly those interested in the new age movement, could consume. These "new science" ideas also meshed nicely with the new age philosophy behind Marilyn Ferguson's *Aquarian Conspiracy* and many popular authors began to use the ideas of the "new science" in their work. Many of these new books, not just on New Age bookshelves but on the bestseller lists, seemed to have the word "quantum" or "chaos" somehow embedded in their title and the concepts within the books gave the impression of being validated with findings from quantum science. Some of these books included diagrams and colour pictures of quantum components within nature (such as fractals) that might mesmerize the reader with their stunning beauty of nature's complexities and serve to further validate the claims of the author.

Not only is the "new science" a popular topic but "back-to-nature" themes were also receiving good press. This tendency in popular books to call for a return to a more simple, natural and primitive way of life has been pointed out by Leman; he includes Bellah's work, along with others, as examples of this new trend.

The impact of the "new science" has been felt among more than just the book market. To some degree, academia, particularly the social sciences, has embraced the concepts and assumptions underlying the "new science." There is a certain amount of growing disdain for traditional science (along with its assumptions and rules governing experimental behavior) with its purported dependency on the clockwork, mechanized, approach of Newton that is being replaced by a "holistic" perspective of the "new science" (that incorporates the experience, feelings and intuition of the observer).

One of the latest popular trends in academic circles and popular thinking, is the application of the "new science" to theories in the social sciences. These unusual discoveries in physics such
as quantum mechanics, chaos theory and self-organizing systems are used to support the ideas and theories of the social or "soft" sciences. Postmodernists have used the findings of chaos theory to support their ideas; evaluators have used the same ideas to support their views on the constructivist paradigm; organizational theorists have employed the concepts in their new metaphors and ways of thinking about organizations.

This romantic fascination with the nature and the earth appears to have infiltrated religion, theology and metaphysics as well. Douglas Todd, a writer forecasting the future suggests that "Religions will not unite into one faith, as some believe. But different traditions will come together over a shared commitment to the environment and an Earth-based sacred worldview." Some Eastern mystics are also using the "new science" to generate support for their beliefs and philosophies.

It is no surprise that the mirror of cosmological physics reflects whatever religious or philosophical image the beholder wishes to see in it. The illusion is by no means confined to Westerners. Devotees of Eastern mysticism find much in the traditions they are studying that seems to fit with modern physics or cosmology, and several remarkably popular books have been published on the seeming parallels.

From academia to religion, the seeds of romanticism are flowering as individuals and organizations attempt to align themselves with the new discoveries of the natural world.

In addition to the rejection of rationalistic, quantitative science, the call for a return to a more natural and primitive way of life, the neo-romantic "glorification of nature sometimes led to a neopagan worship of nature, sometimes manifesting itself in a pantheism similar to... modern New Age mysticism, in which God, the Self, and Nature are all one." This renewed interest in nature and the natural has led many to the point of imparting human and even divine characteristics or qualities to the earth. New Age adherents and twentieth century spiritualists, like the eighteenth century romantics, stress the importance of the earth in their spirituality and, once again, the tendency to supernaturalize the natural appears.
Among the whole systems of most importance to New Agers is the earth. The earth is a whole system of which we, as human beings, are an intricate part. Our welfare depends upon the earth. This concern takes its most dramatic form in what is termed the Gaia Hypothesis, which proposes that the earth is actually a living entity and humanity a vital part of its life system.\textsuperscript{34}

Bloesch describes this as "naturalistic mysticism, a re-emergence of the ancient religion of the Earth Mother. In this view, all nature is seen to be alive, filled with divine energy. It is not simply the handiwork of God, but the very body of God."\textsuperscript{35} These threads of neo-romanticism echo strains from the 18th century.

The neo-romantic influence of nature is also evident in the field of leadership studies and "strange as it may seem, the romantic flame has been taken up by the grey flannel world of corporate and academic leadership."\textsuperscript{36} Neo-romanticism suggests that nature provides divine or universal patterns for understanding leadership and organizations. Wheatley's book, \textit{Leadership and the New Science} focuses on popularized versions of physics findings to describe organizations and leadership. She encourages her readers "to take science seriously. If nature uses certain principles to create her infinite diversity, it is highly probable that those principles apply to human organizations."\textsuperscript{37} Senge uses the work of Bohm and the work on Heisenberg's Uncertainty Principle to support his systems theory approach to organizations and leadership.\textsuperscript{38} Bergquist, in \textit{Postmodern Organizations}, also makes use of nature, be it in the form of snowflakes, sand and butterflies, to draw parallels with leadership.\textsuperscript{39} Perhaps the real question one needs to ask, however, is "How does one create a best-selling tract on the topic of contemporary leadership without mentioning justice, democracy, morality, conflict, social context or history? Margaret Wheatley has done it by proclaiming the dawn of a new era of cosmic consciousness. Purportedly, by following the lessons of "new science" we may align ourselves and our organizations with the natural design of the universe."\textsuperscript{40}

Interestingly enough, Wheatley is not the first to cloak her ideas with the mantle of science. As noted earlier in this study, Madame Helena Blavatsky, a spiritualist from the late 19th century,
also used science to support her philosophy, founding the influential Theosophical Society, a forerunner of the New Age Movement. Much of Blavatsky's work was purported to be a "new science," a science of spirituality; it was, in fact, little more than occultic and Eastern philosophical musings that caught the fancy of a gullible and indiscriminate public. Just as the mantle of science was used to give Blavatsky credibility, likewise, science, in non-scientific form, is being mis-used to give leadership theorists credibility.

In order to address the difficulties this neo-romantic fascination with the "new science" and nature brings to the field of leadership studies, a brief history of the "new science," an examination of its central ideas, the application of these ideas to the social sciences and a critique of this interpretation or application will be provided. It is important to keep in mind, in this process, that most scientists and scholars affirm and support the theories shaping the "new science." In fact, many of the theories—relativity, quantum, chaos—have been repeatedly confirmed by experiment for several decades. The difficulty occurs, however, when explanations, interpretations, or a popular re-telling of the phenomenon are provided. These interpretations are then further extrapolated from the original theories as they are applied to other areas of life, be it the social sciences, religion, metaphysics or leadership. The theories are then used to support and validate certain assumptions and worldviews through the often erroneous or misrepresentation of the original theory or explanations of theory that have not been validated. Capra, Zukav and others, whose works have been instrumental in influencing the popular understanding of the new physics, have been criticized for this very thing. As one reviewer of Capra's and Zukav's work would suggest,

Capra and Zukav have substantial talents as popular-science writers (Capra is a theoretical physicist; Zukav is not), but popular science in the usual sense is not what their books are about. Both men claim to see significant links between modern physics and the mystical ideas of Oriental religions. They explain science in order to establish this link. This, as far as I am concerned, unbalances both books to the point where they cannot be taken seriously as objective descriptions of
modern physics....The poor non-scientist reader is swept along in generalities and enthusiastic references. A physicist reading these books might feel like someone on a familiar street who finds that all the old houses have suddenly turned mauve.42 This critique does not quibble with the theories themselves but how they are being interpreted and used, and perhaps misused, by others who have endorsed the interpretations of writers such as Capra and Zukav. Ironically, the problem is with the unscientific use of science as applied to the field of leadership studies.

The History of the "New Science" & the Fascination with Nature

The "new science" is a general term that is used to describe the physics discoveries that took place between the early 1900s and the late 1930s that represented a radical departure from the earlier physics discoveries and principles of Newton. Newtonian physics, the study of matter and energy, was exact, systematic and could be reduced to precise mathematical equations. This concrete objectivity was revolutionary in its day, provided the foundation for what has now been termed classical physics, set the standard for future science discoveries and the stage for many of the beliefs and ideas in other areas such as philosophy and religion. Newtonian or classical physics stated that the world was realistic (separate from the observer), deterministic (the future of matter could be predicted), and reductionistic (the behavior of the parts determines the action of the whole).43 These assumptions were challenged by the "new science" which embraced the idea of the world as being interconnected, indeterminate or unpredictable, and holistic. Findings such as Heisenberg's Uncertainty Principle, chaos theory and self-referencing systems, components of quantum mechanics, became the foundation for these new assumptions and provided the impetus for their extension into the social sciences, philosophy and metaphysics. A cursory look will be provided of each of these "new science" ideas.

Einstein's theory of relativity was the first discovery that provided the initial challenge to classical physics although it was not until the later discoveries of quantum physics that the more serious rupture in thinking was made. He posited both a special theory of relativity, developed in
1905, and a general theory of relativity, developed in 1915. Neither of his theories are easy to understand, particularly if one is not a physicist. The basic idea behind both is that motion is relative and not absolute. In short, the special theory of relativity notes that the mechanics of motion are the same in unaccelerated motion. What makes motion relative is the frame of reference or location of the observer taking the measurement. Ironically, one of the keys to Einstein's special theory of relativity is that, unlike the character of motion and mass, the speed of light is constant or absolute. The general theory of relativity holds that light rays bend in the presence of a body of mass such as a planetary body (eg. Mercury).

Einstein's discovery shook to the core the foundational assumption of Newton that space and time were absolutes. The world reeled with this shocking news. Philosophers and laymen reasoned that if the natural world was void of absolutes, that could mean and even confirm that there were no absolutes in other areas of understanding, such as morality, religion, and metaphysics. "Few had any clear idea of the scientific content of relativity theory, but the term itself struck a responsive chord in a society already leaning toward relativism--already questioning traditional certitudes. If Einstein's theory rejected Newtonian concepts of absolute time and space, what did that imply about absolutes in morality and metaphysics?" Absolutism was denounced, relativism became in vogue. Ironically, Einstein himself did not support this extension of his discovery into the realm of human experience in religious and moral thought.

At the beginning of the 1920s the belief began to circulate, for the first time at a popular level, that there were no longer any absolutes: of time and space, of good and evil, of knowledge, above all of value. Mistakenly but perhaps inevitably, relativity became confused with relativism. No one was more distressed than Einstein by this public misapprehension. He was bewildered by the relentless publicity and error which his work seemed to promote....He insisted the world could be divided into subjective and objective spheres, and that one must be able to make precise statements about the objective portion. In the scientific (not the philosophical) sense he was a determinist.... He lived to see moral relativism, to
him a disease, become a social pandemic, just as he lived to see his fatal equation
bring into existence nuclear warfare. There were times, he said at the end of his
life, when he wished he had been a simple watchmaker.45

Furthermore, his discovery or theory of relativity made it clear that although space and time
were relative, light, or the velocity of light, was absolute. "Einstein’s theory of general relativity
exposed the limits of Newton’s classical physics, but it did so by providing a new set of
mathematical laws about matter, motion and gravitational fields. Those laws were accepted
because they produced a more accurate description of the universe than the one previously
available. In fact, the theory was proven, and the quantum age made possible, by the precise
confirmation in 1919, of Einstein’s prediction that the path of light would bend when passing
through a strong gravitational field near the sun."46 The idea that "relativity supports relativism"
was a dubious claim. "Many absolutes have been given up (space, time, mass, and so forth), but
there are new ones. The velocity of light is absolute, and the spacetime interval between two
events is the same for all observers. Everyone carries his or her own clock and their own time
zone, but the order of causally related events does not change. Moreover, Einstein took pains to
show that while phenomena do vary among frames of reference, the laws of physics are invariant
among them."47 Although the scientific message was not relativism but relativity, the popular
press and academia quickly embraced the relativism concept to provide support and lend credibility
to their ideas.

Along with Einstein, there are several other physicists that made significant contributions to
the field of quantum mechanics. Quantum mechanics involves the study of the structure and
motion of the atom and its particles, particularly in terms of how it gives off and absorbs energy
and with reference to the wave mechanics involved in the process. Beginning in 1900, Max
Planck, a German physicist, developed the whole idea of quanta from which the field takes its
name. Einstein elaborated on Planck’s ideas. The Danish physicist, Neils Bohr, developed a new
theory of the atom’s structure. Matter as waves was introduced by the French physicist, Louis de
Broglie, in 1924 and during the 1920s Erwin Schrodinger and German Werner Heisenberg
developed similar concepts for understanding quantum mechanics. These are the leading physicists in the history of quantum mechanics. Each of their contributions led to a new understanding of the microscopic world of atoms that contrasted with the existing knowledge of classical physics laid out by Newton during the Enlightenment.

Planck's discovery that energy radiated out from hot substances in separate, distinct units or quanta rather than a continuous stream was startling news, energy was discontinuous. Niels Bohr extended this discovery further when he applied it to the physicist's understanding of the atom. Instead of hypothesizing that electrons grow or shrink as they orbit around the atom, gaining and losing weight, Bohr maintained that the electrons moved in and jumped from distinct quantum paths. Bohr's theory was confirmed in experiments by other physicists. In 1925 Bohr went further, suggesting that light had a wave-particle duality; the electrons were either a wave or a particle depending on the measurement of the observer but they could not be both a wave and a particle at the same time (the Complementarity Principle). This was a revolutionary new concept and to the non-specialist observer, this appeared as further evidence for the relativity of nature and of all moral values. Not only did the theory appear to support the concept of relativity but it also described the significant role of the experimenter or observer and how his or her perception or involvement appeared to actually change the nature of reality itself.

Werner Heisenberg, also a physicist, discovered that one could not know both the electron's position and its speed at the same time. This was called the Heisenberg Uncertainty Principle. "The Heisenberg Uncertainty Principle states that the more accurately we determine the position of an electron, the less accurately we can determine its momentum, and vice versa." In trying to understand this principle, researchers have come up with three possible explanations all of which continue to be controversial today: the uncertainty is due to human ignorance and may eventually be resolved; the uncertainty is due to our inability conceptually and experimentally to master the uncertainty concept; and finally, the uncertainty is due to the indeterminancy that exists in nature. The latter argument, indeterminancy in nature, seemed to substantiate the notion of relativity as a
cornerstone for the principles of nature and thus an argument for indeterminancy in moral absolutes and values that govern the world.

The Heisenberg Uncertainty Principle has been the source of a great deal of debate and confusion for theorists both within physics as well as those in other fields. The problem centers around the explanation of what actually happens, with different theorists emphasizing different parts of the equation (i.e. the observer, the measurement, the type of experiment) and others simply providing different explanations of why the phenomenon that occur are taking place. But Gross and Levitt (1994), two scientists, suggest that the principle is "...not some brooding metaphysical claim about the Knower versus the Known, but rather a straightforward statement, mathematically quite simple, concerning the way in which the statistical outcomes of repeated observations of various phenomena must be interrelated....It has been verified as fully and irrefutably as is possible for an empirical proposition. In other words, when viewed as a law of physics, the uncertainty principle is a very certain item indeed. It is an objective truth about the world."50

One of the central ideas behind the "new science" is the notion of an observer created reality; the action or participation of the observer influences the nature of reality itself. This is one of the ideas which social scientists (such as Lincoln & Guba) cite as support for a constructivist worldview. Observer created reality is very similar to the postmodernist's principle of the social construction of reality. In a subtle way, the social construction of reality also implies that the observer, or those in a social group, are participating in an act of creation. Reality does not exist until they create it.

Such a view, however, confuses the psychical act of registering the experiment's results with the physical act of doing the same. Werner Heisenberg, one of the original developers of quantum theory, says that "the transition from the 'possible' to the 'actual' takes place as soon as the interaction of the object with the measuring device, and thereby with the rest of the world, has come into play; it is not connected with the act of registration of the result by the mind of the observer."....
Moreover... the subjective consciousness of the observer cannot account for why the probabilities of a quantum experiment come out the same no matter who makes the observation or how many times the experiment is performed.\textsuperscript{51}

According to one critic, Neils Bohr's Copenhagen Interpretation of observer created reality is assumed to be a basic physics principle when it is actually an erroneous marriage between Bohr's Hindu beliefs and findings of physicists. Individuals do not create reality through observation. "The observer does not give reality to the quantum entity. The observer can only choose what aspect of the reality he wants to \textit{discern}. Though in quantum entities, indefinite properties become definite to the observer through measurements, the observer cannot determine how and when the indefinite property becomes definite."\textsuperscript{52}

Chaos theory, after relativity and quantum physics, is considered the third revolution of the "new science." "Some scientists describe it as nonlinear science, the science of complexity, the science of random recurrent behavior, the science of turbulence and disorder, but most researchers in the field today simply call it chaos."\textsuperscript{53} Chaos generally refers to the phenomenon that takes place when an apparently regular system experiences a very minute variation in its initial pattern that results in a huge variation, or "chaos" as it were, of the end pattern. This chaotic end result is what makes future prediction impossible. This 'very high degree of sensitivity to initial conditions' is found quite commonly throughout nature particularly in weather, turbulent water, heat convection, animal populations growth patterns, and geometric fractals.

An analogy entitled 'the paradox of the butterfly's wings' is often used to graphically illustrate this phenomenon. For example, theoretically, a butterfly flapping its wings in San Diego could result in a tornado in Vancouver, B.C. The high degree of sensitivity to initial conditions, the flapping of the butterfly's wings, could result in something as unpredictable and chaotic as a tornado half way across the continent. Even though the flap of a butterfly's wing is given credit for such an enormous effect, the interaction that takes place is actually much more complex than the mere flap of a wing. It is actually much more complicated than often suggested, and although chaotic behavior is apparently random and disordered it can, in fact, obey certain mathematical
rules and formula, many of which are just now being discovered. The logic of chaos is what makes it quite paradoxical; given enough time and history the disorder and confusion of chaos reveals or takes on order and pattern itself. This order is what creates the beautiful shapes of "strange attractors" and other natural phenomenon. Colourful and intricate designs generated by computer according to the mathematical principles of chaos are often used to illustrate this phenomenon.

Chaos theory appears to have captured the imaginations of the general public as well as numerous scholars. Although chaos theory is frequently heralded as a major theory and paradigm shift, it is in fact, just one of many current theories in mathematics. Hayles, a postmodern literary critic, describes chaos and postmodernism as being uniquely related.

The cultural moment, she reasons, has brought forth chaos theory simultaneously with Derrida's *Of Grammatology* and de Man's *Allegories of Reading*, and hence, some unspecified mechanism of the zeitgeist must be responsible for both developments. This is a bizarre thesis. Why should the theory of dynamical systems be more closely related to the gyrations of literary exegetes than it is to major league baseball or Jane Fonda's workout tapes?

Such a claim, that the spirit of the age is responsible for the simultaneous discovery of postmodernism and chaos, is mere speculation. Perhaps it is no wonder that John Franks suggests that, "It is difficult for professional scientists, much less the general public, to distinguish excessive hype from solid scientific achievement. Chaos has given us both."

Besides the major theories of relativity, quantum physics and chaos, there are other features of the "new science" that are also gaining currency in popular culture as metaphors or ways of understanding the world, including the idea of self-organizing or self-referencing systems and morphogenic or invisible fields. Self organizing systems are sometimes referred to as part of chaos theory but in general refer to biological ecosystems that maintain themselves.

**Application to the Field of Leadership Studies**
There are several key features of the "new science" and the focus on nature that reappear in the field of leadership studies. These features are often made with reference to Einstein's theory of relativity, quantum mechanics, chaos theory or the many subset of ideas such as self-referencing systems, strange attractors, and invisible or morphogenic fields. Authors and theorists look to the "new science" as revealed in nature to find patterns, metaphors or truths to apply to leadership. The romantic logic seems to be that if something supports their romantic ideals and can be found in the natural order of things then it validates those romantic ideals in human behavior. Thus, the features characteristic of many of these natural forms or phenomena are used to describe how organizations and leaders or leadership should operate. Actual experimental research into organization or leadership behavior appears to have taken a back seat to conjecture and theorizing based on these "new science" ideas.

Several central themes seem to emerge from this popular focus on the "new science." The relativity theory seems to imply that there are no absolutes and everything in life is relative or uncertain. This relativity empowers us to create our own reality through observation, perception and the power of the mind. Scholars are no longer bound to the rational scientific study of leadership phenomena, instead, they can replace it with non-scientific and non-rational study. Quantum physics seems to imply that the universe is relative, the observer creates reality and that all of life is united in a holistic fashion. Chaos theory emphasizes again the holistic nature of the universe, the failure of reductionism and the inability of theorists to gain information by merely looking at parts rather than whole systems. Self-organizing systems, also a feature of chaos theory, imply a certain amount of conformity to the system whole and the evolution of systems into higher forms of being or consciousness. At least, these are the claims or the conclusions that scholars and writers, particularly those embracing eastern mysticism and neo-romantic notions, are espousing.

The essence of the application of relativity theory to leadership studies lies in the belief that there are no absolutes governing leadership behavior and that the best we can do is to learn from and mimic the way nature behaves. As Wheatley suggests "...the new physics cogently explains
that there is no objective reality out there waiting to reveal its secrets. There are no recipes or formulae, no checklists or advice that describe "reality." There is only what we create through our engagement with others and with events."\(^5\) Unfortunately, this is a gross oversimplification; there is a great deal we can learn from critical analysis and experimental study that is likely to be objective. Reality and leadership phenomena exist without our engagement and active involvement.

Quantum physics has been used to support the same arguments regarding relativity and observer created reality in the social sciences and leadership studies. And yet there are researchers and scientists who have had leveled this same critique of erroneously applying misunderstood or popularized versions of quantum physics to social science.

It is this fundamental error that Hofstadter (1985) attributed to paraphrasers who "have eroded and obscured the true meaning of the principle in the popular mind" (p.455). He described the standard pseudocertainty principle as "the observer always interferes with the phenomenon under observation" (p. 456). Cast (1989) also suggested that attributing the cause of uncertainty to the act of measurement is "just plain wrong" (p. 436). We suggested that Lincoln & Guba (1985), Patton (1980), Piel (1978), and Tranel (1981), among others have all fallen victims to the mistaken metaphor. They have perpetuated the popular idea that Heisenberg supports two basic notions: (a) that there is uncertainty in everything and (b) that the observer changes what is real.\(^8\)

Observer created reality is only a half-truth taken from quantum physics that Wheatley and others have used to justify and support their beliefs.

Self referencing has also been used extensively as a metaphoric tool, and more, to understand leadership and organizations. "At the risk of sounding antiquatedly reductionist, I want to make one more speculation. If management practice is ever to be simplified into one unifying principle, I believe it will be found in self reference."\(^9\) Berquist refers to images and phenomena of self-organizing systems in nature, such as the butterfly effect, the shifting sandpile, the snowpile...
avalanche, to understand leadership. Moreover, he claims that growth in organizations, and among its members, is a reflection of nature's evolutionary process which the leader encourages and facilitates. Wheatley's definition of leadership might be summarized as the interconnected expression of individuals in a system bounded by underlying guiding principles of self-reference.

"The motion of these systems is kept in harmony by a force we are just beginning to appreciate: the capacity for self-reference. Instead of whirling off in different directions, each part of the system must remain consistent with itself and with all other parts of the system as it changes. There is, even among simple cells, an unerring recognition of the intent of the system, a deep relationship between individual activity and the whole. Could it be possible that nature is guided by something as familiar as Shakespeare's 'To thine own self be true'?"

There is an evolutionary spirit of growth and development to her definition that appears to be more suited to the management of a system or organization than the dramatic transformation of the status quo involved in the leadership process. "Leaders are advised to become one with an 'orderly universe' whose self organizing features will take care of things, if only they allow them to." As leaders demonstrate openness to the system itself and others they will become one with this order and will develop a new level of consciousness as they evolve into a higher state of being, both personally and corporately.

Unfortunately, this amounts to a great deal of wishful thinking on Wheatley's part but worse than that it neglects the need for moral standards, critical dissension and sacrifice frequently called upon from those involved in the leadership process. Suggestions for keeping in harmony, the "Uncritical use of the notion of the 'butterfly effect,' and glib assertions that 'life is a strange attractor' threaten to turn chaos theory into a new mysticism" and do a grave disservice to the study of leadership and to science.

Wheatley's book, poetic and appealing on the surface, epitomizes the extreme, and a popular one at that, of theorists' views and perspectives about leadership. Unfortunately, the book and its ideas fail to challenge us to think critically and rationally about leadership. Instead, Wheatley's musings are based on half truths misappropriated from science. Wheatley's literal
application of the "new science" metaphor, when she clearly does not understand the quantum mechanics phenomenon itself, fails to provide direction for now or for the future in understanding leadership. Her leadership is built upon shallow thinking and misinformation. It reveals a basic inability to make sense of the very issues she wishes to stake her claim upon. "Although useful at times, all metaphors eventually break down or lose their validity when more and more exacting parallels are drawn between them and reality." As Raksin describes it,

If this book is to be any judge, however, the future will look uncannily like the past. While purporting to be science, divining truths about human society from revolutionary discoveries in physics and biology, "Leadership and the New Science", is more like astrology, imparting mythological meanings to nature in an attempt to bring meaning to our workaday trials and tribulations.

Unfortunately, Wheatley is not the only one that has stretched the metaphoric symbols to their limits.

Traditional science may yet have a great deal to offer the study of leadership and the discovery of the "new science" does not render traditional scientific approaches null and void. Using the "new science" to rationalize (ironic, as the term may appear) the use of holistic anti-rational approaches of study as superior to analytic, mechanistic or reductionistic approaches of study is not justifiable. According to "new science" proponents, observations of leadership, like observations of nature, must be considered in the larger context of the system in which they take place. These holistic theorists, if being true to holistic thought, would need to have a full understanding of the larger system, in fact, the universe itself. It is more problematic if not impossible to study leadership from an entirely holistic approach as we do not (nor can we ever) have complete knowledge of the larger system. Given this, it is no wonder Phillips comments that "In short, the analytic or mechanistic method . . . is such a moderate and reasonable position that no scientist, not even a holist, can avoid putting it into practice. By contrast, holism--taken seriously--is an eminently unworkable doctrine."
This bastardization of science, and subsequently leadership studies, through uncritical theorizing, appears to be a cultural trend. Professor DeMott is right in his biting critique of the leadership-studies racket when he describes it as "the leadership-studies cult, a no-less-than-perfect specimen of late-twentieth-century academic avarice and a precise depth gauge of some recent professorial descents into pap, cant, and jargon." This is not to suggest that we can not learn from new discoveries and new trends but as Nord suggests, "Why narrow our search prematurely, especially when the direction being proposed was so fruitless in the past? Why perpetuate 'physics envy'?" We have much to learn from the "new science" and from other metaphors but the field of leadership studies will face academic and conceptual suicide if we take them too seriously and not critically enough.
8Gross & Levitt, Higher Superstition, 223.
9(Knight, 1990, p. 17).
12Cuddon, A Dictionary of Literary Terms and Literary Theory, 3rd ed.
15Cuddon, A Dictionary of Literary Terms and Literary Theory, 3rd ed.
18Baumer, "Romanticism", 201.
21Harris, Dictionary of Concepts in Literary Criticism & Theory, 348.

33Veith, Reading Between the Lines: A Christian Guide to Literature, 183.


36Gelb, "Science is Dead, Long Live Science.”

37Wheatley, Leadership and the New Science, 143.

38Senge, The Fifth Discipline.

39Berquist, The Postmodern Organization.

40Gelb, "Science is Dead, Long Live Science.”


47Barbour, Religion in an Age of Science, 111, italics mine.


49Ibid.


52Hugh Ross, The Creator and the Cosmos (Colorado Springs, Colorado: NavPress, 1993), 95, italics mine.


54Gross & Levitt, Higher Superstition.

55Ibid, 97.

56John Franks quoted in Harmke Kamminga, "What is This Thing Called Chaos?,” New Left Review, 181, May/June, 1990, 49.

57Wheatley, Leadership and the New Science, 7.


59Wheatley, Leadership and the New Science, 147.

60Berquist, The Postmodern Organization.

61Wheatley, Leadership and the New Science, 146.


Chapter 4: The Self in Leadership

For all we see, hear, feel and touch the substance is and must be in ourselves.

Coleridge

For Warren Bennis, "the essence of leadership is 'full, free self-expression'" and "the key to full self-expression" is understanding one's self and the world. Hence, becoming a leader is synonymous with becoming yourself." For leadership scholar William Howe, "Leadership...is best understood as a process of self-discovery." Using Bolman and Deal's suggestion that the essence of leadership is "offering oneself and one's spirit" he suggests that leadership theorists should be aware of the "...increasing consideration of the place of the self in leadership, particularly in terms of self-knowledge and self-leadership." According to Howe, the most powerful tool for studying and determining the essence of leadership would be examining literature that encourages individuals to discover and develop themselves.

Joseph Jaworski, former attorney, former head of Global Scenario Planning for the Royal Dutch/Shell Group of Companies, and founder of the American Leadership Forum, quotes the Forum's first proposition: "The trouble with American leaders is their lack of
self-knowledge. The solution, according to Jaworski and his think-tank team, is to strengthen the individual's self-belief and feelings of self-efficacy, encourage them to use their inner resources and intuition, foster a group experience of alignment based on mutual acceptance, teach them to evoke their higher nature and experience the oneness of humankind, and finally, have them learn from pre-planned group experiences how to adapt to changing circumstances. The Forum training sessions provide key American community leaders with the opportunity to experience "an inner journey of discovery and personal renewal." These are just three examples of the trend among leadership authors to suggest that leadership begins with the self; in other words, the individual who wants to become more successful in leadership must start with self-development and tap into his or her higher potential.

From Stephen Covey's highly acclaimed Seven Habits of Highly Effective People and his follow-up work Principle-Centered Leadership to Synchronicity: The Inner Path of Leadership, leadership authors are encouraging their readers to engage in self-discovery and personal growth. How has the self become such a central idea in the leadership field? Where does the focus on self originate? Why is it considered to be so important and what does self-examination and engaging in an inner journey of self-discovery have to offer the field of leadership studies?

The Romantic View of Self

Our modern adoration and fascination with the self can be traced back to the works and words of many of the earlier Romantic writers. Shelley sums it up succinctly when he suggests that,

I felt the centre of
The magic circle.
That magic centre was the poet, Shelley, himself, unconstrained by any social or moral
canventions of his time. Many of the other romantic themes seemed to emanate from or at
least be linked to the theme of the self. This self was both narcissistic and solipsistic; not
only was the self a source of adoration but it was also the lens through which the world
itself came into existence. This innocent self was capable of growing and developing
towards an ever more perfect self, at least in the minds of the romantics.

Not only was the self the centre for the Romantics but the self was also the
innocent child of Rousseau, naturally good at heart. This natural state would unfold like
the blooming of a flower "in a positive direction: that is, into roses, marigolds, and
sunflowers--not into poison ivy or skunkweed."10. "Each person was a font of
goodness...each person was splendidly unique."11 As Rousseau himself declared, "I am
made unlike anyone I have ever met; I will even venture to say that I am like no one in the
whole world."12 One achieved his or her virtuous self by expressing this uniqueness.

Walt Whitman, a later American Romantic poet, perhaps expresses this wondrous
fascination most boldly in these excerpts from his pantheistic poem, Song of Myself:

I celebrate myself, and sing myself,
And what I assume you shall assume,
For every atom belonging to me as good belongs to you....

What is commonest, cheapest, nearest, easiest, is Me,
Me going in for my chances, spending for vast returns,
Adorning myself to bestow myself on the first that will take me,
Not asking the sky to come down to my good will,
Scattering it freely forever....

And I say to mankind, Be not curious about God,
For I who am curious about each am not curious about God,
(No array of terms can say how much I am at peace about God and about
death.)...

I hear and behold God in every object, yet understand God not in the least,
Nor do I understand who there can be more wonderful than myself.13

Whitman's piece appears as a joyous psalm to the self, a celebration that sees the self as the
most glorious object in existence. The self is celebrated for its wonderful uniqueness,
"who there can be more wonderful than myself," as well as its connectedness and oneness to the rest of humankind.

This narcissistic element describes the self-absorption and self-admiration of many of the Romantics. "To Rousseau and the Romantics who came after him, the self was the object of the highest and most enduring interest."14 Defined as "extreme love of self," this narcissism was connected with the Romantic's "search for self."15 The romantic preoccupation with self was viewed as "a necessity to attain self knowledge, to penetrate to the very core of the individual's being."16 Coleridge suggested the need to "know thyself" as a way of understanding one's self and inner conflicts.17 For Wordsworth, the mind was his missionary hope for a new mankind as expressed in his closing to *The Prelude*.

Prophets of Nature, we to them will speak
A lasting inspiration, sanctified
By reason and by truth; what we have loved
Others will love, and we will teach them how;
Instruct them how the mind of man becomes
A thousand times more beautiful than the earth
On which he dwells, above this Frame of things...
In beauty exalted, as it is itself
Of quality and fabric more divine.18

This love of self and belief in the mind's messianic powers were not driven by a need to know good and evil but by a need for growth, to recognize man's "condition as unnecessary, as an imaginative fiction that an awakened spirit can slough off."19 Through studying the self, the Romantic would become better able to understand himself and nature, and ultimately, "find a final good in human existence itself."20

In the romantics' quest to discover their unique identity, experiences and feelings became the roadmap to guide the journey thus further mesmerizing the romantic in the mirror of his own reflection. "Naturally this new Narcissism becomes part of a vicious circle. Living on his feelings the Romantic grows more and more self-centred: the more self-centred he grows, the more he is reduced to living on his own feelings. His ego becomes his Universe; and only the fires of passionate excitement can prevent it from
becoming a desert Universe of death and darkness." The longer they gazed into the watery reflection of themselves the greater became their self-absorption.

The logical consequences or long term implications of such rampant egoism, however, were largely ignored.

Through this choice of the inner being as the point of departure Romanticism becomes a form of egoism in the most literal sense of the word: self-centredness. The earlier interest in the individual is transformed here into a veritable creed with strange and far-reaching implications. For this new sensitivity to the individual phenomenon, to individual uniqueness is comparable to a fire, alarmingly rapid in its spread and capable of devouring all before it, not only men's lives, but also poetry and art and later even weightier substances like the state.

Few perhaps understood or cared to consider how subjective inner experiences could potentially reap such personal and social chaos, even leading to a distorted view of reality.

This view of reality, centered on the self, describes the romantic perspective. Known as solipsism, it is "the theory that nothing really exists but me and my mental states...If the ultimate source of all factual knowledge is taken to be introspection or self-awareness, and if immediate experience is held to be the only thing that is directly known, solipsism is a consequence hard to avoid." With the ego as sovereign, and self-perception as central to the ego's interpretation of the world, the romantic's world and reality itself became totally subject to his own inner experience. Solipsism, for the romantic, included "creating an external reality out of one's inner subjectivity, and becoming deluded about its origins; or more simply, attributing too much truth to one's inner state."

To the Romantic, Reality is created by the Self's perception of it. Nothing exists until a Self thinks of it, until it is brought to reality by being made a part of Consciousness. The world of dogs and cats, of people and railway
trains and shoes and ships and sealing wax, has no substance, does not count, says the Romantic, until it is conceived by a human consciousness. Reality is a Self, Seeing. I am when I think, and when I think of you, you are.25

Couple this with the romantic emphasis placed on the imagination and the romantic is able to create reality as he or she desires. Self-perception and belief formed a basic foundation of Romanticism, "that Knowing is a projection of inner, personal, and subjective energies of the Self into the World." 26 Unfortunately, "defining oneself exclusively in one's own terms creates a world in which subjective reality replaces a sense of the external world, in which the Self fulfills its own needs, loses touch with the external, and falsifies experience. This may simply be a kind of insanity, a delirium that overtakes the Self and Personality when one trusts oneself too much."27

In spite of its potential shortcomings, the self formed the center of the universe for the romantics. No longer was there a fixed frame of reference outside the individual. The romantic's frame of reference was the individual alone, a frame of reference that relied on the personal, subjective self as its entire source of truth. "The universe is no longer defined by the contest between the mismatched minds of God and self. It is defined by my heart and my feeling...call it me or God as you please. Me is now the great idea."28 No external constraints, traditional modes of belief or institutional ideas defined the world of the romantics. The self was the only law:

The slavish Classic soul loves docile awe--
To serve some master or some ordinance.
An artist's self should be his only law--
Pride alone fills the brave heart of Romance."29

With self as the only law the romantics were free to pursue the desires of their heart and their own unique individuality.
Shelley is one romantic poet who seemed to live this law and embody this fascination with self. Shelley had an amazing and wondrous ability to manipulate the English language into beautiful poetry; unfortunately, he also had an incredible ego that could both manipulate and consume the lives of others in his insatiable quest for self-satisfaction. He had no law but himself. That law decimated the lives of his family, wife, child and many mistresses. He abused his parents verbally, falsely accused his mother of adultery, abandoned his wife, who subsequently committed suicide, seduced a young woman who also committed suicide, contributed to the death of one of his children through his insistence on unreasonable travel, and had a string of affairs and illegitimate children that left many of his lovers in despair and outrage. He left disillusioned and exploited family and friends in his wake along with a host of unpaid debts, lies and ruined lives. The universe, indeed, had been at the disposal of his insatiable ego.\textsuperscript{30}

Shelley is just one example of a romantic who lived the ideals of his beliefs in the law of the self. Rousseau's own autobiography, as well as the works of his critics, outlines a life not entirely dissimilar. Many of the poets lived outrageous lives, often committing suicide, or dying at a young age. Their works, brief and brilliant flames of intellectual brilliance, were in contrast to lives ended in ashes of youthful despair. Dying young and tragically, however, was idealized as the role of the romantic hero, sometimes also referred to as the anti-hero. This was a "heroism of excess. Their heroes need not be brave or loyal or good. They are those whose emotions have broken out of prescribed limits, who have accomplished the highest degree of novelty, whose selves have achieved bizarre and unexpected definition."\textsuperscript{31} This was the dark side of their self-focus where the romantic would "lose a sense of perspective through constant self-observation, self-analysis and self-pity, so that he sinks deeper and deeper into the quagmire of his egocentricity."\textsuperscript{32} These flawed heroes, or originals, defied the laws of classicism and created their own laws, oblivious to the resulting confusion it often created. Such an introspection created "a deep seated refusal to see things as they are, above all to see
himself as he really is." The romantic remained shrouded in a protective self-delusion. The romantic hero was the innocent victim pressed upon by society or civilization-at-large, "a butterfly soon broken on the wheel of life." It was only Byron who recognized that it was in "his own heart that hell lies."35

Such was the idealized and idolized version of the self that appeared in the rush of autobiographies in romantic literature. It was here that autobiographies found a receptive audience as "this new curiosity about the exceptional individual" led to "the cult of the egocentric" and "a torrent, of partially veiled self-portrayals...each springing from that narcissistic pride in one's otherness so blatantly proclaimed in the opening words of Rousseau's confessions."36

Rousseau's autobiography is a tale of irony and contrasts. Modelled after The Confessions of St Augustine, a book of prayers to God, Rousseau's Confessions almost appeared as prayers to the public as he set himself up for self-justification and self-display while asserting his individuality and uniqueness as "the virtuous exemplar."37

In the earlier work, Augustine confesses that he has failed and fallen short of the mark. And Rousseau? Rousseau confesses how interesting he feels himself to be. In typical passages, he writes: 'What could your miseries have in common with mine? My situation is unique, unheard of since the beginning of time..."The person who can love me as I can love is still to be born.' 'Show me a better man than me, a heart more loving, more tender, more sensitive...' 'If there were a single enlightened government in Europe, it would have erected statues to me....'38

Rousseau's Confessions are clearly a biography of self expression, infatuation and adulation.

Through these biographies and autobiographies, the "study of self," became "the reality of the universe, which is only the endless variation of self in its infinite incarnations."39 "Andy Warhol's dictum that 'in the future everyone will be world-famous
for fifteen minutes' is another way of explaining what has happened to history...it has been replaced by an infinite network of selfhood illuminating itself in diverse moments of individual splendor." These autobiographies seemed to fulfill Emerson's adage, "There is properly no history, only biography." Rousseau's biography in particular, preserved "an idealized version of himself not subject to correction." Many of these works bore more resemblance to fiction than to the lives they were intended to represent. "Like Narcissus, Rousseau is obsessed not with his 'self' but with a reflection of that self: an orchestrated version of his own creation. The Jean-Jacques Rousseau of the Confessions and the Reveries is a self washed clean of exactitude, a self of psychological rather than historical truth."  

Thus, the romantic (romantic in its most literal sense) self played a central role in romanticism and provided the lens through which romantics viewed the world and themselves. Other themes, such as the supernatural self, the use of intuition and imagination, all seemed to be inextricably woven into its being as well. The self, and self awareness, had gained in popularity to the point where some defined it as "a mode of madness." Madness or not, self as a focus was here to stay. The expressions of fondness for the self, and self as a key to understanding, have coursed their way through history, perhaps best through the field of popular psychology, and from there into the field of leadership studies.

The History of the Self

The romantic age marked a turning point, ushering in the era of self reflection and infatuation that now permeates our cultural ethos. Rousseau's musings on the innocence and wonder of 'the child within' lives on in today's self-conscious society. This self-consciousness is reflected in a myriad of ways from the human potential movement to the consciousness-raising trend. So popular is the concept of the self it is reflected in a variety of terms, described conceptually in a variety of ways and woven through numerous
elements of today's ideology. Terms such as self-help, self-improvement, self-discovery, self-actualization, self-realization, personal growth, human development, human potential, humanistic psychology, consciousness revolution and transpersonal psychology hold a variety of meanings but clearly the focus is on the self. The root belief underneath all of these concepts is the Rousseauian belief in the innate goodness of man and in his natural capacity to develop himself, progressively, towards perfection. This brief historical tour of the self from the romantic era to the present day will help lay the foundation for understanding the emergence of self as a focus in leadership literature. It is best understood, however, from studying its roots in the history of psychology, particularly as manifested through the human potential movement and humanistic psychology. The ideas that grew out of this era have provided a foundation for and shaped our understanding of today's self and our new ways of studying and understanding leadership.

This history of modern psychology began with Wilhelm Wundt's establishment of the first psychology lab in 1879. Other key figures were soon to follow, including such famous players as G. Stanley Hall, William James, Sigmund Freud, Carl Jung, Alfred Binet, Ivan Pavlov, John B. Watson, Fritz Perls, Rollo May and more recently, Abraham Maslow and Carl Rogers. Although they studied aspects of the self as varied as behavior, learning and dreams, they were all linked by a common bond in the study of humanity which has subsequently grown into a primary focus on the self. The words of a first year university textbook on psychology emphasizes this fascination in the following description:

The self has become one of psychology's most vigorously researched topics. Studies are being conducted on many different aspects: "self-esteem," "self-disclosure," "self-awareness," "self-schemas," "self-monitoring," and so forth. During 1988 the word "self" appeared in more than 5500 of the article and book summaries appearing in Psychological Abstracts, the "reader's guide" to psychological research—almost triple the number from 15 years earlier.
In fact, "after the initial banishment of the self, there seems to have been a slow, steady, and now massive return to the self, which is present in almost every tradition. This is perhaps most evident in third-force psychologies: humanistic psychology, existential psychology, and phenomenology."47 Certainly from 1960 on, the primary focus of psychology has been on conscious and unconscious processes, overt behavior, covert thoughts and feelings, such that it is now defined as "the science of behavior and mental processes."48 For the purpose of this paper, the focus is on those influential theorists whose ideas of the self have permeated our thinking today.

Historically, G. Stanley Hall played an important and influential role in the embryonic stages of psychology's development.49 He was a key thinker in the development of child and adolescent psychology, founded both the first American psychology lab, Clark University and the prestigious American Psychological Association, established numerous journals still in existence today, wrote many books, articles and textbooks. In addition to his prolific writings, he also lectured widely and was a magnetic personality for the many students he taught.

Hall believed psychology was more than just a new science, it was "a religion in the making."50 He, too, like others before him had romantic overtones to his theories and ideas. Keenly influenced by the earlier romantic transcendentalist, Ralph Waldo Emerson, Hall believed that the inner man (Mansoul) was alienated from himself and needed to find the unity with his own soul and develop to his next higher stage, the stage of the Superman. Like several philosophers before him, he suggested that if we "listened to the voice within, we would each find our true place and our true calling and then be the very best we can be."51 His ideas about the self created an ideological link back to romanticism and provided fertile soil for the subsequent development of the role of the self in the ideas of thinkers as diverse as Adolf Hitler and Carl Jung.

William James followed in the footsteps of Hall with his concern for the development of the self. James set the stage for the human potential movement by
dedicating one hundred pages of his influential psychology text to the subject. The text, *Principles of Psychology*, is known for "its sensitive evocation of the evanescent inner life. It is indeed a kind of generalized psychological autobiography by a master of introspection" with an emphasis on the individual's *experience* as essential to the verification of ideas as truth. As a philosopher and psychologist, he was vitally interested in aspects of the paranormal, altered states of consciousness and investigations and research into higher levels of human functioning. Each of these three areas was felt to hold some potential for furthering our understanding and development of the self. James himself had dabbled in mystical experiences and certainly held respect for his own father’s unusual Swedenborgian beliefs. His father’s romantic and transcendental ideas, and those of his father’s friends (Oliver Wendell Holmes and Ralph Waldo Emerson), left a lasting imprint on James. He, too, expressed the romantic longing of his predecessors in his quest to understand the inner potential of the self.

One would be remiss in not mentioning the contributions of Sigmund Freud to the understanding of the self. Freud’s contributions to the field of psychology have been remarkable and longlasting even though many of his theories and ideas are now in disrepute. Freud developed psychoanalytic theory which held that behavior was determined by unconscious drives and conflicts and issues of childhood sexuality which were mediated by social constraints resulting in normal behavior. His ideas were developed by studying the individual behavior of his patients and as well analyzing his own behavior. The theories and concepts he developed, ranging from defense mechanisms to psychosexual stages and his theory of the personality (id, ego and superego) have still influenced the ideas being developed today although they are no longer taken seriously in scientific psychology. He developed psychoanalysis as a technique to explore the unconscious using first the tool of hypnosis and later that of free association. Key to the idea of psychoanalysis was Freud’s belief in the need for the individual to "know thyself" while they work "through buried feelings" in order to express their natural, instinctual
urges. He believed, "We are governed by the unconscious and not by reason." Freud did, however, include somewhat of a compromise, indicating that these instinctual needs had to be satisfied, at least to some degree, in the context of the social constraints that existed. Too much constraint or inhibition from the superego (the conscience), however, was likely to result in neuroses or ill health.

Freud's perspective was likely influenced by the thinking of his day which included considerable time spent consuming the ideas of Nietzsche. "For Nietzsche and Freud, as well as for other thinkers such as Rousseau, human society—in blocking the expression of what is natural to human beings—is responsible for much of human misery." Here, too, romantic influences are evident in Coleridge's injunction "to know thyself" and the emphasis on the individual and their feelings. The emphasis on uncovering the unconscious is akin to the romantic preoccupation with individual reflection and introspection.

While the validity of many of Freud's theories have generally been discarded there are a group of neo-Freudians that still subscribe to many of his original ideas in modified form. This includes psychologists as diverse as Alfred Adler, Karen Homey, Erich Fromm, Harry Stack Sullivan, Erik Erikson, Rollo May and the Freudian dissenter, Carl Jung.

Carl Jung, as discussed in the previous chapter, also played a significant role in the study of the self (both spiritual and otherwise). He is considered by some to be "the originator of much self-psychology" with Fromm, Maslow, Rogers and May following in his footsteps. The Jungian journey, discussed earlier, is really a process of seven stages through which the client travels in order to achieve self-realization or self-actualization best summarized in the commandment "Know and express thyself." Jung's beliefs center around understanding the personal and collective unconscious as well as his theory of the archetypes and their ultimate expression in one's life.
As Vitz has pointed out, there is nothing scientific about Jung's injunction, it is essentially a philosophical and moral belief. Noll's conclusion, discussed earlier, is essentially the same. In spite of Noll's indictment, Jungian thought regarding the self and its exploration and development, along with its romantic overtones, has pervaded the writings and thoughts of our popular culture. Examples of Jung's popularity include the proliferation of books, on topics as diverse as self-therapy, theology and leadership, that examine personal growth in light of Jung's archetypes and the unconscious.

The remaining neo-Freudians took issue with Freud's emphasis on the sexual, childhood urges and various other features of his theory. They also felt that Freud downplayed the inherent good qualities of the individual and his or her capacity for development. Erich Fromm was one of the neo-Freudians who gave careful thought to social factors and believed that society perverted human behavior. Like Rousseau, he believed in the Noble Savage ideology and appeared to ignore the human propensity for evil. Many of the neo-Freudians believed in the need to "direct ourselves toward our real interests and not deceive ourselves in regard to what these are. The emphasis, increasingly present from Sullivan to Horney and from Horney to Fromm, is on spontaneous expression of ourselves, self-realization, and maximum development of our potentials." Ideas, again, that reflect their origins in Rousseau.

Rollo May added the existential element to neo-Freudian beliefs. Influenced by Kurt Goldstein (discussed shortly), Paul Tillich, Soren Kierkegaard, and Martin Heidegger, May linked together self-actualization with anxiety. In The Meaning of Anxiety and Man's Search for Himself he sees the threat to man as that of becoming nothing. Thus, self-actualization becomes essential for man to find meaning, maturity and to master anxiety.

Fritz Perls was also influential in the self movement. He studied with the neo-Freudians and went on to found Gestalt Therapy, another stream of the human potential movement which blended existential and phenomenological approaches. In Gestalt
therapy, the goal is for clients to engage in a full experience of life in the here and now so they can take responsibility for themselves and trust their own inner resources. Key to this approach was the focus on feelings and experiences. According to Perls, emotional problems and general unhappiness were the result of an inability to recognize and understand one's feelings. Perls philosophy was anti-intellectual; he preferred clients to focus on the emotions of the moment rather than thinking about or analyzing situations. His phrase, "Lose your mind and come to your senses" sums up his approach. Perls also played a role in establishing the Esalen Institute in California where he often delivered experimental workshops.

It was Kurt Goldstein, however, under the influence of Gestalt Therapy, who first developed the concept of self-actualization even though Maslow gave it its claim to fame. Goldstein believed that self-actualization was a natural process of nature, "a creative force within the organism, energizing it toward growth, completeness, and perfection." Both Carl Rogers and Abraham Maslow developed Goldstein's concept much further.

Carl Rogers is considered one of the intellectual leaders of the human potential movement. Like Hall, Rogers attended Union Theological Seminary, enroute to becoming a minister, until he rejected his religious commitments and transferred to Columbia University. He served as the president of the American Psychological Association, wrote numerous books, founded the Center for Studies of the Person and contributed to the rapid growth of the encounter movement. Rogers was a key leader in the founding in 1964 of humanistic psychology, also referred to as the Third Force in psychology. It is worth noting that the human potential movement does not refer to the study of psychopathology but the study of normal human beings and their innate capacity to transcend their current limitations and maximize their individual potential. Rogers was best known for his client-centered, person-centered therapy or non-directive counselling.

Person-centered therapy is founded upon the American belief in "the primary of the individual" and that individuals, if left to themselves, "will naturally exercise their capacity
to realize their fullest potential." In this client-centered approach "the self is seen as the radiant heart of health, and psychotherapy must strive to get the person in touch with that source of goodness." The therapist's role is a totally "nondirective, nonauthoritarian, permissive one." The therapist trusts in the individual's natural capacity to explore and discover one's self, ultimately achieving personal growth.

This growth is characterized by the ability to surrender one's self to experience, including experiences previously denied or constrained, in order for the client to live existentially, moment-to-moment. The client is not to think about the experience but to essentially let go and live it. "The self as thinker about experience must diminish in order for the growth forces of the experiential organism to bear fruit. When this occurs, the client's self is no longer the watchman over experience but an inhabitant in living dynamic experience." Roger's belief in personal growth through unfettered experience is critical for understanding his philosophy and the path through which one realized his or her potential. As Roger himself stated: "Experience is, for me, the highest authority. The touchstone of validity is my own experience. No other person's ideas and none of my own ideas are as authoritative as my experience. It is to experience that I must return again and again; to discover a closer approximation to truth as it is in the process of becoming in me." Rogers believed that individuals needed to develop their innate tendencies to self-actualization free from the constraints of socialization.

For the individual to be aware of and to act upon his or her own feelings, thoughts, and inclinations is always what Rogers is trying to encourage and foster. The major obstacle he sees consists of other people and the institutions of society, and he is repeatedly attempting to counter their interference. He is opposed to the exercise of all authority—in therapy, in education, in the family, in all organizations and relationships. It is always the individual's own reactions that are to be trusted and relied upon. The
newly emerging human type that he saw on the horizon and so admired
accepts no impositions and permits neither institutions nor other individuals
to tell one what to do.\textsuperscript{75}

Consequently, Rogers, like Rousseau, believed the self was basically good but blocked
and corrupted in its development by society. He described the "fully functioning
individual" as one who relied on "personal judgement and choice instead of social code or
institutional convention."\textsuperscript{76} Essentially Rogers "gave written permission for the rest of us
to be completely free, to be the persons we were meant to be, to grow according to our
own inner patterns."\textsuperscript{77} It is through this growing awareness of one's own inner feelings
that one can unlock one's inner potential. Thus, one could transmigrate up the ladder of
personal development by getting in touch with his feelings, particularly in the here and
now, as he expresses his natural urges and learns to be.

Abraham Maslow also echoed the same ideas as Carl Rogers. Maslow, in fact, is
credited with the founding of humanistic psychology in 1954 when he first began to write
about the growth potential of individuals. Besides the work of Rogers, there are a number
of other psychologists whose names are often associated with humanistic psychology,
including Charlotte Buhler, Erich Fromm, Rollo May, and Victor Frankl. It was both
Rogers and Maslow, however, who were best known as the intellectual leaders of the field.

Maslow, like Rogers, believed in man's essential goodness and the need for
individuals to be able to develop and fulfill their highest needs of self-actualization. This
self-actualization was described as "the process of fulfilling one's potential, of becoming
the self one is capable of becoming."\textsuperscript{78} Such self-actualization formed the top of Maslow's
hierarchy of needs and could be fulfilled through two ways: living up to one's potentials or
experiencing a "peak" (ecstatic or spiritual) experience.\textsuperscript{79} Maslow believed that society
merely frustrated one's natural tendency to grow towards the good and that the individual
needed to follow his rule of "Be healthy and then you may trust your impulses."\textsuperscript{80} A key
aspect of the humanistic framework was the belief that human beings were also part of the

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evolutionary process growing, or becoming, in accordance with the individual's own organizational and intrinsic properties. In contrast to the environmental determinants of behaviorism and the unconscious determinants of psychoanalysis, Maslow and Rogers emphasized "being determined from within and not by what is outside: I am responsible to myself alone."

Together with Rogers, Maslow’s humanistic psychology was subsequently propelled into popularity through the counter-culture movement. This 1960s social phenomenon was truly romantic in nature and thus, found a nice fit with humanistic psychology. The counterculture movement propagated individual fulfillment, human perfectability, self-disclosure, the here and now, hedonism, and irrationalism. Both Shelley and Rousseau—their beliefs and their lives—would have found themselves at home, if not heroes, within the counterculture movement.

The encounter group movement and human growth centers seemed to develop simultaneously all over North America. The original growth center, and prototype, was the Esalen Institute established in Big Sur, California, in 1962. Esalen has been a "human potential 'hothouse'" for decades and is considered "the Harvard of the human potential movement" where the "catalog of events promises an experience where your discoveries are your truth without needing outside validation."

Growth centers such as Esalen were created in order to facilitate the inner growth work that was key to the human potential movement. Popular in the 60s, 70s, and early 80s, growth centers faded in importance as other individuals and organizations took over the work of personal development, especially as it pertains to promoting peak experiences that lead to higher level functioning, developing one's creative life force and recognizing that everyone's experiences are similar in nature.

The encounter group appeared to develop in conjunction with these growth centers. J. L. Moreno and Kurt Lewin were key players in developing encounter groups as a technique for a psychotherapeutic experience. Lewin, the father of American social
psychology used it as a training tool to develop human relation skills and Fritz Perls, father of Gestalt therapy, also used the group approach as a tool for participants to explore the here and now through their emotional experiences. Rogers was also an advocate of the encounter group and liked to see himself as a non-directive "facilitator" rather than therapist.

At first blush the encounter group movement would seem antithetical to a focus on the self by virtue of its name alone. Ironically, however, the encounter movement epitomizes the full expression of the self. This expression,

...is pushed vigorously these days in just that therapeutic context in which one might most expect social values to be recognized: the encounter group or sensitivity-training group of the human potential movement. Other people are present in group therapy sessions, but not to encourage each other to find completion through serving specific others or contributing to their welfare. Rather, each group member is there to engage in the search for the true me, to improve her or his self-expression.

Besides the encounter movement and growth centers, self-theory or self-psychology had numerous spin-offs, including the self-esteem movement, self-help trend, recovery groups, and the Est (Werner Erhardt) program. The fourth wave of the human potential movement, however, is the most significant off-shoot and is really a direct descendant rather than merely a cousin of the self-theory movement.

This development is known as transpersonal psychology, spiritual psychology or the science of consciousness and is a branch of psychology that appears at the farthest end of the self-theory continuum. From psychological perspectives, it is the difference between the "third wave" and "fourth wave" in the human potential movement. In fact, humanistic psychology is said to have given birth to transpersonal psychology. In contrast to what often appears as simple self-improvement, the transpersonal or spiritual psychological approach to improvement looks at transcending the self to find a oneness.
with the divine self in everyone. Even Rogers emphasized the need for self-actualizing persons to "dissolve themselves into the universal stream of life." The move towards this spiritual element is seen by some as the logical endpoint or inevitable conclusion to the humanistic psychology movement as the movement has shown increasing signs of "universalism, mysticism, and spiritualism." This spiritual aspect intersects with and subsumes the focus on the self. It covers a wide area of study from cosmic awareness to spiritual paths and mysticism with the ultimate goal of assisting the individual in the development of the self to the point where he can transcend or go beyond the self into a higher state of consciousness. Transpersonal psychologists rely on Gestalt, phenomenological and existential methods, primarily, with observations tested through self-validating experiences.

Both the human potential movement, transpersonal psychology and their derivatives have not been without criticism. Before we take a look at how these principles and ideas have been applied to leadership it is worth briefly examining the bedrock, or shifting sand, upon which these ideas rest. The standard textbook on psychology raises three important concerns with respect to the humanistic perspective.

First, the terms and ideas within humanistic psychology are "vague and subjective. Consider the description of self-actualizing people as open, spontaneous, loving, self-accepting, and productive. Is this really a scientific description?" It is not clear exactly what many of these ideas represent nor how they are measurable in scientific terms. How does one measure levels of self-actualization? Who decides what exactly a peak experience is? In addition, perhaps these ideas really just represent Maslow's, and Roger's personal opinions or philosophy rather than legitimate and universal constructs. Moreover, Maslow conducted his study with hand picked individuals he felt best represented fully-functioning human beings. What if someone else had handpicked the subjects? Would the subjects chosen have been different, and, would the results have been different as well? As Meyers points out, "Imagine another theorist who began with a different set of heroes--perhaps
Napoleon, Alexander the Great, and John D. Rockefeller, Sr. This theorist would likely describe self-actualizing people as 'undeterred by the needs of others, motivated to achieve, and obsessed with power.'

Second, psychological health is said to exist for a client when he is following his own inner desires and living for self satisfaction. Perhaps, however, this outcome or goal represents self-centeredness rather than psychological health. In fact, in Psychology's Sanction for Selfishness two psychologists suggest just that and also back up their contention with research data supporting it. Many well-adjusted people appear "to focus not on themselves but beyond themselves." One critic would go further to suggest that instant gratification and sustained enlightenment in the psychological or self-help industry is really a money-making feel-good scam bought by the unsuspecting public. The issue of catering to one's own inner desires and feelings is certainly questionable as a laudable goal.

Third, the humanistic movement fails to address the concept of evil in a realistic fashion. Attributing all that is bad to external factors and all that is good to internal factors seems simplistic and naive. Furthermore, belief in the concept of the inner man as essentially good fails to define any objective boundaries for morality. If Hitler's inner voice provided him with the promptings to purify the human race, and he in self-actualizing fashion responded to those inner promptings, Hitler's actions must be a measure of the fully functioning and psychologically healthy human being rather than morally wrong. Such humanistic logic has provided us with a shallow, inflated and overly-optimistic view of humankind.

There are additional concerns that have been raised by other critics. Humanistic psychology subscribes to the notion of an evolving human race that is progressively improving. Psychiatrist John White, however, raises the poignant question: "Is there any evidence at all that we are growing more noble?" There is nothing within history to

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indicate that this is so. And, as Dr. White suggests, nobility is more likely to be extinguished as a characteristic in the Darwinian survival of the fittest.

In addition, the humanistic psychotherapeutic process seems to suggest that all problems can be solved which is both erroneous and raises false hopes and unrealistic expectations. According to clinical psychologist Bernie Zilbergfeld, when outcome studies of humanistic psychotherapeutic studies are compared the results are more neutral than positive. Moreover, he also suggests that personal change is not as easy as one might hope or that individuals may be led to believe. Furthermore, as critic William Kilpatrick points out, "it is plain that many of these people have been involved in the movement for years. They have been unfolding, they have been aware; for years they’ve been getting in touch with their feelings. Yet, things still aren't working for them." Martin Gross, an outspoken critic of humanistic psychotherapy, also calls into question the effectiveness of such practices while renegade psychiatrist Thomas Szasz is convinced that humanistic approaches are not comparable to any form of medical treatments and can be likened more to religion than anything with any scientific basis. These are just a few of the ways in which humanistic psychotherapy has been criticized.

The encounter group movement is a psychotherapeutic tool in humanistic psychology. It has also received biting indictments. Koch, in particular, criticizes the movement and is worth quoting at length. He suggests that encounter groups are

the most extreme excursion thus far of man’s talent for reducing, distorting, evading and vulgarizing his own reality....It is adept at the image-making maneuver of evading human reality in the very process of seeking to discover and enhance it. It seeks to court spontaneity and authenticity by artifice; to combat instrumentalism instrumentally; to provide access to experience by reducing it to a packaged comodity; to engineer autonomy by group pressure; to liberate individuality by group shaping....It can provide only a grotesque simulacrum of every noble quality it courts. It provides, in
effect, a convenient psychic whorehouse for the purchase of a gamut of well-advertised existential "goodies": authenticity, freedom, wholeness, flexibility, community, love, joy. One enters for such liberating consummations but settles for psychic striptease.  

As for transpersonal psychology many of the same criticisms apply while some of the concerns raised in chapter two are also appropriate.

In spite of the many concerns and the shifting sand upon which the house of humanistic psychology is built, it nevertheless has remained extremely influential in modern culture with the overabundance of the self-help books, videos, workshops and therapists, to its application within education and management training. While the focus in this chapter has been primarily on the self as its own entity rather than the spiritual aspect of the self, one can see the two can never be entirely divorced as they are inseparable by virtue of the philosophical pillars upon which they stand. The spiritual aspect of the self was addressed at length chapter two. The impact of both elements on the study of leadership has been instrumental and that impact, as it pertains to the self alone, is discussed here.

The Application of the Self to Leadership Studies

The literature on leadership is not immune from these cultural trends and influences. For many leadership scholars, the self has become an important area of study. The study of leadership, and programs for leadership development, have changed since the 1960s and 1970s. "After the sixties, the counterculture sheared its locks, picked up its brief case, and moved into the cultural mainstream." Increasingly, authors are suggesting that helping leaders get in touch with their inner being through their emotions and psyche will yield more effective leaders. This focus on personal growth and development finds its roots in the human potential movement.

A new wave of leadership programs is sweeping through training circles.

Called 'personal growth' training (the name and the ideas derive form the
humanist psychology movement of the 1960s and 1970s), this new curriculum melds together a combination of psychological exercises and outdoor adventures, aimed at empowering participants to take greater responsibility for their own lives and (ultimately) their organizations. At the heart of the personal growth approach is Abraham Maslow's idea of finding what your true self is and wants—and perhaps in that process discovering your ability to lead.\textsuperscript{108}

In fact, Conger predicts that "personal growth 'technologies' in humanistic psychotherapy" will increasingly find their way into the leadership field.\textsuperscript{109} A great deal of the literature deals with leaders as individuals that need to be free to express themselves and communicate who they are, independent of outside authorities or restraints, in order to maximize their potential and their development as leaders. Each of these ideas finds the self and its development as an essential component for effective and successful leadership.

The focus on the self and personal development in leadership began slowly and has built up momentum within the last decade. The initial emphasis on the true self and personal growth can be traced back to the human potential movement, particularly Maslow's idea of self-actualization as well as the influence of programs such as Outward Bound, EST (Werner Erhardt), Lifespring and the National Training Laboratories.\textsuperscript{110} These programs combined an interest in personal improvement and even spiritual transformation through engaging participants in challenging or confrontational experiences like backpacking through the wilderness or confronting their own inner selves and fears through the help of an encounter group or a highly trained leader.

Many of these programs were designed on the work that Maslow and Rogers completed. Both Rogers and Maslow hand picked and interviewed numerous highly successful people or what they considered self-actualized people to discover just what character traits made them successful. The assumption was that if one could design experiences that might result in the development of such character traits then leadership and
success could develop through these training experiences. Unfortunately, Maslow's and Roger's work had numerous flaws, including the lack of a control group for comparison. Moreover, the assumption that designing experiences to produce these same character traits in others would create leaders was unproven. The personal improvement wave, however, had caught leadership scholars in its crest.

Self or the individual and its potential became a source of fascination for leadership scholars. The editor of *Industry Week* suggested that "Individuals are awakening to the possibility of personal growth and finding opportunities to attain it. The team building we hear about is secondary to the development of the individual." Stephen Covey, author of *The Seven Habits of Highly Effective People*, is just one scholar who focused on personal improvement as a key to being an effective and successful individual. He suggested several basic principles for personal growth that are summed up in seven habits that form the basis for effective leadership. The key to one's effectiveness both personally and organizationally comes through increased self-knowledge and subsequently a renewed and more principle-centered lifestyle. This is what Covey refers to as the inside-out approach. Covey's highly acclaimed work was followed with another personal growth book, *Principle-Centered Leadership*, published in the wake of his first success. The Covey Leadership Center is now a 70 million dollar personal growth and consulting empire.

Margaret Wheatley also addressed the topic of self in her latest book, *A Simpler Way*, although her interest in the self seemed to revolve around the self as part of nature and the evolutionary process. She and her co-author, Myron Kellner-Rogers, suggested that "Life organizes around a self. Organizing is always an act of creating an identity." In their analysis of leadership and organizations, they suggested that "There is a simpler way to organize human endeavour. It requires a new way of being in the world. It requires being in the world without fear. Being in the world with play and creativity. Seeking after what's possible. Being willing to learn and to be surprised."
Using nature as their model and metaphor, they indicated that "New information, new relationships, changing environments—all are interpreted through a sense of self. This tendency towards self-creation is so strong that it creates a seeming paradox."\(^{118}\) For these two authors, the self becoming—both personally and the self as the entity of the organization—is something that emerges and evolves naturally. The flavour of what they describe is best captured by quoting them at length in their chapter entitled "Self."

Life wants to happen. It calls itself into existence. Out of all information and all possibilities, an entity comes into form. An identity emerges. A self has created itself....It is self organization...Because a living system produces itself, deciding what it will be and how it will operate, it enjoys enormous freedom. It is free to create itself as it desires....This is the freedom that life gives to itself, the freedom to become. Kevin Kelly asks 'Becoming what?' and then answers it well: 'Becoming becoming.'\(^{119}\)

Through the metaphor of nature, Wheatley and Kellner-Rogers, like their romantic predecessors, see the self as a natural, good, evolving entity that needs the freedom to express itself in order for it to engage in self organization. Like the romantic movement before it as well, several themes from this focus on the self can be identified and summarized as: know thyself, experience thyself, express thyself, trust thyself and evolve thyself.

One of the key ingredients to this focus on the self is the idea that self-knowledge, or personal understanding, is essential to leadership. Like Coleridge, Bennis, too, intoned the adage "Know thyself," from the Delphi Oracle.\(^{120}\) He talked about the necessity of the quest for human or self-knowledge and quoted romantic Thomas Carlyle who suggested that, "The ideal is in thyself; the impediment, too, is in thyself."\(^{121}\) He views knowing thyself as an essential aspect of integrity, a key component of leadership. Francis Kinsman, a leading British futurist and business consultant, also suggested that leaders follow the advice inscribed above the Delphi Temple; moreover, he believes that
"Leadership entails self-development in the total and truest sense—intellectually, bodily, emotionally, and spiritually."\textsuperscript{122} Willis Harman, in \textit{Transformed Leadership}, also makes the same point, even taking it one step further and suggesting knowing thyself is part of understanding one's connection to the whole. "A host of sages, from Socrates to Ouspensky, have insisted that we are hypnotized from infancy by the culture we are born into, and that a central task of adult life is to 'know thyself'—to become enlightened, or dehypnotized. In that enlightenment comes the realization that the mind is far vaster than the ego-mind, that individual minds are not as separate as we may have been taught, and that each individual mind has potential awareness of the whole."\textsuperscript{123} James Autry, a popular writer on leadership, gives the same type of message that "Leadership begins on the inside. It begins with self awareness and self esteem."\textsuperscript{124}

There are several ways through which leaders can engage in experiences which will increase their self-knowledge. Like the romantics, the idea is to let the self be the only guide. Joseph Jaworski's book, \textit{Synchronicity: The Inner Path of Leadership} is perhaps the classic romantic text on leadership. He describes the journey towards leadership as a path that comes through experience and a change in consciousness:

\begin{quote}
I knew I had to have the freedom to be myself, my highest self, and that nothing could stand in my way if I really wanted it. This freedom is there for anyone who wants to discover it. The way is to change our level of consciousness, to change the way that we think about ourselves. If we have a taste of it, if we experience it, then we want to keep trying to practice, and eventually we find that unlimited being within.\textsuperscript{125}
\end{quote}

Jaworski goes on to describe one of those key experiences in his own life. In this case it involved his unexpected encounter with an ermine in the wilds of the Grand Teton Mountains. While heading out one early morning through the snow to fish he came across an ermine that popped up in front of him. They stared at each other for a bit and then the ermine proceeded to do a somersault, and then another one, repeatedly, while staring into
Jaworski's eyes. Finally, she turned and was gone. Jaworski describes the impact of this exchange. "I stayed in that spot for the longest time, alone, considering the experience. I knew then that it was a profound experience and consider it so to this day. We communicated, that ermine and I, and for those few moments, I experienced what I can only describe as a kind of transcendence of time and a feeling of oneness with all the universe."126 This is one of many experiences, which for Jaworski stand out as markers on his journey to discover himself and leadership.

Leaders can also gain this self-knowledge through scheduling personal retreats. Leadership guru Bennis looks to mythologist Joseph Campbell for support with Campbell's quote, "This is a place where you can simply experience and bring forth what you are and what you might be. This is the place of creative incubation. At first, you may find that nothing happens there. But if you have [such] a sacred place and use it, something eventually will happen."127 Both Bennis and Campbell appear to assume this "something" is a positive event and thus Bennis encourages his readers to be "consciously seeking the kinds of experiences in the present that will improve and enlarge you."128

At the Center for Creative Leadership in North Carolina, participants are involved in activities that use art and visualization in order to force the participants discover the deep emotions underlying issues instead of analyzing situations, personal or organizational, from mere rational perspectives. This experiment is designed to push participants to explore new ways of learning leadership effectiveness through experiences rather than thoughts.129

For Jaworski, knowing thyself involves focusing on an inner education and he set out, in the American Forum, to develop a leadership program for key community leaders that would allow him to set-up activities for the participants to work through inner experiences. These experiences were actual Outward Bound activities, designed specifically, however, for the Forum. The purpose of these intense trips was to strengthen the participants belief in themselves and their capacities, encourage them to tap into their
inner resources and intuition, build experiential trust with their group, evoke their higher nature to experience their universal connectedness and teach them how to be flexible.\textsuperscript{130} Jaworski’s American Leadership Forum training plan also included classroom work that was designed as "a powerful experience in and of itself, resulting in a suspension of prior assumptions about human nature, consciousness, and the fundamental nature of things."\textsuperscript{131}

In many of these courses and workshops the focus is on self-awareness and looking inward with the goal of developing an awareness of universal values to help individuals and organizations work better. In many cases the self-awareness aspect is also spiritual in nature as the instructors adopt techniques for personal change that are psychospiritual techniques.\textsuperscript{132}

Besides knowing one’s self and experiencing one’s self, expressing one’s self is seen as a key attribute for leaders. Expressing one’s self is the ability to experience life, make choices and act independently of any outside constraints. Warren Bennis declared that "full, free self-expression is the essence of leadership."\textsuperscript{133} The whole point of his book, \textit{On Becoming a Leader}, is to examine the process of becoming. This becoming is connected to experience, experience that allows one to freely express one’s self. "The key to full self-expression is understanding one’s self and the world, and the key to understanding is learning--from one’s own life and experience."\textsuperscript{134} He goes further to suggest that "the process of becoming a leader is much the same as the process of becoming an integrated human being."\textsuperscript{135} Although he does not exactly define what that means it appears to be somewhat similar to the process of becoming described by Maslow, May and Rogers that finds as its focal point the ability of individuals to actualize their potential, freely expressing themselves. For Bennis, "Becoming the kind of person who is a leader is the ultimate act of free will, and if you have the will, this is the way."\textsuperscript{136} "At bottom, becoming a leader is synonymous with becoming yourself."\textsuperscript{137}
According to Bennis, in order for leaders to gain self-knowledge they must overcome the blocks of denial or blame. This can be accomplished primarily through experiences that offer creative learning where "individuals are free to express themselves." Bennis uses the example of the success story of Norman Lear to highlight this point. Lear is "an example of full self determination" who has mastered his environment through "becoming self expressive" and "listening to the inner voice."

Bennis summarizes his viewpoint within the concluding sentences of his book in which he refers back to what he has gleaned for future leaders, suggesting that "as they express themselves, they will make new movies, new industries, and perhaps a new world. If that sounds like an impossible dream to you, consider this: it's much easier to express yourself than to deny yourself. And much more rewarding, too."

Many of the experiences that have been designed for leaders and leadership development have taken the form of the earlier human potential movement encounter groups. Leadership Intensive Seminars and Tesserack are two such personal growth and development programs designed for "top business people to strip away their masks and let their selves shine through." Those leaders who have benefitted from their programs describe them as "transforming," "powerful," or "lifesaving," while those who have had negative experiences describe the seminars as "expensive, flaky, New Age feel-good sessions for lightweight minds or even downright destructive est-like therapy cults led by untrained people."

The leaders of these two companies both have mysterious backgrounds. Jan Smith, of Leadership Intensive Seminars, is evasive about her academic training as well as her personal life although she admits to be trained to run seminars by the est organization and had some personal involvement with Werner Erhardt. Her former partner, Dale Townsend, runs Tesserack, and appears to have an equally questionable background. He, like Jan, was involved in the human potential movement, although he studied at Esalen with Carl Rogers rather than with Werner Erhardt of the est organization. He is not an
officially licensed psychologist and has been ordered by the state to stop counselling on several occasions. He also has had a formal complaint filed against him by a client and voluntarily surrendered his real estate license when he was accused by a woman of fraud.143

Life stories aside, both Townsend and Smith run similar programs where participants are involved in "a process, a conversation to help you get in touch with your real feelings."144 In Smith's course, participants are videotaped while they introduce themselves to the group. On the next day of the course the videotapes are played back and the "group offered feedback, telling the person in the spotlight how they came across—what their "act" was that was hiding the real person. In Leadershipspeak, the group would 'call you on your shit.'"145 The key to Smith and Townsend's success was their ability to package their program not as therapy but as personal growth for business success.

Several of Smith's clients failed to find the program helpful for either their personal growth, business or success. One woman tells of attending a session with her husband and his female law partner. Smith turned to them and said, "'I sense something secret, something hidden here,'" at which her husband "rose to his feet and confessed to the group that he and his partner were having an affair. 'It was devastating,' the woman says. 'In front of 50 to 60 people I find out my husband is having an affair and the woman is sitting right next to me.'"146 When the woman became emotional and upset she was attacked for her response by the two leaders.

In one of the sessions the group is used to brainstorm new "declarations" for each participant. These declarations were to describe qualities the group wanted to see in a participant that had been lacking on the first day when the participant had been called on his or her 'shit.' Now the group takes turns deciding on a new label or persona for each individual. One woman was given the new motto: "I am the silly and sensuous goddess of unlimited possibilities."147 Thus, the new motto becomes their new and preferred identity.
While this example may seem a bit obscure, both Smith and Townsend's training programs have taken the town of Sarasota, Florida by storm. Most business and community leaders have been involved with some aspect of their training program. In fact, Smith and Townsend consider Sarasota to have "a higher consciousness in being human than a lot of other places."\textsuperscript{148}

For those who are not able to benefit from the many and expensive programs offered for personal growth and leadership effectiveness, a wealth of insight can be gained from the plethora of self-help leadership books. Many of these books are written, like the romantics before them, in autobiographical form. A "highly successful leader" will describe his or her experiences and journey in transforming a particular company or organization. "Testimony, or, in its more exalted form, narrative, is endowed with the unique power to reveal the 'authentic' self (or selves). Post-modern academics don't just study other people's narratives; they explore their own, as a way of explaining or grounding their theories."\textsuperscript{149} Max DePree does this in his inspirational \textit{Leadership Jazz}.\textsuperscript{150} Jaworski does it in \textit{Synchronicity}. Inevitably, the autobiographical and testimonial journey involves the leader learning to understand himself (usually they are males) better before he can understand and shape his organization.

Jaworski, in his story, describes how he began to believe that he could accomplish more than he realized and that there were no limits to what he could do. He uses an example of deciding, spontaneously, to attend the Grand Prix in Italy. He beat impossible odds to gain entrance to the pit of his hero, Ferrari racecar driver, Nicki Lauda. Although Jaworski suggests that at this point in his life he wouldn't engage in the same type of strategies to accomplish this feat (i.e. deceiving and lying to people about his identity and his purpose in order to gain access to secured areas) he, nevertheless, uses this example to illustrate the capacity of humans to accomplish what may at first appear impossible. As a result he realizes his limits are no longer what he once thought they were. This self-understanding provides lessons for those that also want to experience the same sort of
success in personal and organizational leadership and transformation. It is almost a slick leadership version of *The Little Engine that Could* or Robert Schuller dressed in a business suit. Moreover, the average person does not have access to the high-powered and influential connections as well as the money to fly to Europe to make dreams like this happen in order to satisfy the fantasy of a multi-millionaire in mid-life crisis. The glorification of his self-accomplishment in his personal quest for self-gratification is in its own way quite Rousseauian.

Interestingly, psychotherapy itself is developing a new twist with a focus on the individual and his or her personal story, not unlike the romantic fascination with biographies. This same twist is evident in leadership development activities. Organizations are now exploring and discovering their own narrative story as a way to explore their values, mission and beliefs as well as their future directions. Many of these, even within the group context, focus on the development of the self through a focus on personal experience or feelings and the power of choosing your own destiny free of outside social restraints. It is a form of personal mastery enroute to self-actualization. Personal mastery for those within the organization is expected to yield greater organizational mastery, health, well-being and profitability.

Leadership scholars also tend to view the self as the absolute, if not only, authority. The self as authority is seen as being a natural extension of being, where no hierarchy or rules or social constraints are needed. In this regard Bennis quotes Maslow at the heading of one of his chapters, "There is a self, and what I have sometimes referred to as 'listening to the impulse voices' means letting the self emerge. Most of us, most of the time...listen not to ourselves but to Mommy's introjected voice or Daddy's voice or to the voice of the Establishment, of the Elders, of authority, or of tradition." Bennis echoes Maslow's push to depart from established traditions, beliefs or social expectations and encourages "Letting the self emerge" as "the essential task for leaders."
I cannot stress too much the need for self-invention. To be authentic is literally to be your own author (the words derive from the same Greek root), to discover your own native energies and desires, and then to find your own way of acting on them. When you've done that, you are not existing simply in order to live up to an image posited by the culture or by some other authority or by a family tradition. When you write your own life, then no matter what happens, you have played the game that was natural for you to play."\textsuperscript{153}

Wheatley & Kellner essentially describe the same thing but using the metaphor of nature. They, too, suggest that "We each create our own worlds by what we choose to notice, creating a world of distinctions that makes sense to us. We then 'see' the world through this self we have created. Information from the external world is a minor influence. We connect who we are with selected amounts of new information to enact our particular version of reality."\textsuperscript{154}

One of the themes which appears to emerge from this romantic focus on the self is that of the self's natural tendency and ability to evolve towards a more perfect being. The sense of evolving and developing has been linked to the natural evolutionary process that exists in nature; the critical point of this evolving, is the ability to let it flow naturally out from who one is and to accept this as part of fate and the ultimate evolution of humankind. "A crucial part of our life's journey is the struggle to overcome our accumulated baggage in order to ultimately operate in the flow of the unfolding generative order."\textsuperscript{155} This unfolding is not just for individuals but is also key for leaders and involves, not action, as one might suppose, but the transformation, spiritually and personally of the individual. Wheatley & Kellner-Rogers suggest that nature "...asks that we focus less on how we can coerce something to make it conform to our designs and focus more on how we can engage with one another, how we can enter into the experience and then notice what comes forth."\textsuperscript{156} Essentially we need to be "alert in the moment for what is unfolding."\textsuperscript{157} Jaworski
believes that "The capacity to discover and participate in our unfolding future has more to do with our being—our total orientation of character and consciousness—than with what we do. Leadership is about creating, day by day, a domain in which we and those around us continually deepen our understanding of reality and are able to participate in shaping the future. This, then is the deeper territory of leadership—collectively 'listening' to what is wanting to emerge in the world, and then having the courage to do what is required."158

There are a number of problems inherent in this romantic conception of self as it relates to leadership. First, a narcissistic pre-occupation with the self, especially for those in leadership or hoping to assume leadership, may be more unhealthy than healthy. Such a psychological narcissistic approach also renders a solipsistic philosophical understanding of the world which is problematic. Viewing the world, and reality, from the personal and subjective lens of the self renders moral absolutes and morality itself unnecessary. "The measure of any political or social event, as well as any relationship, is how it makes you feel."159 This has the potential to be destructive when narcissism and solipsism are exercised from a position of power.

Second, the very assumptions upon which an understanding of the self are based upon, that humans are inherently good, evolving human beings, are mere conjecture if not wishful thinking. There is no basis to the idea that those individuals who actualize themselves are likely to be better or more successful leaders. The earlier comments about Maslow's study are applicable here; there is no guarantee that attempts at producing those characteristics associated with his so-called "fully-functioning" human beings would lead to better leadership nor that such human beings are normative for others. Moreover, the idea that individuals are self-actualizing individualizations of goodness, God or some amorphous divineness "is not an entirely harmless religious belief: in the political realm, envisioning every man and woman as individualizations of the state is the essence of totalitarianism."160
Third, authors assume that self-knowledge is a key to becoming a good leader. There is the belief that leaders have "lost touch with their innermost values, talents, passions, and an accompanying sense of power and personal responsibility. Personal growth experiences help people 'reconnect' with these qualities and allow the qualities to emerge in work and personal life." It is believed that such leaders have blocks inhibiting their capacity to lead and that they need to become whole or healed in order to be their best. As Conger points out, this assumes that leaders are not in touch with themselves and that encounter experiences would allow them to get back in touch. There is no support for such assumptions. While such experiences may feel good or give participants a new sense of accomplishment they do not necessarily translate into more effective leadership when participants return to their home situations. Engaging in encounter group experiences, whether designed as sophisticated team-building retreats or executive workshops, does not guarantee better leadership. In fact, such encounters may feel good at the time, for some individuals at least, but such feelings often can dissipate upon return to the workplace or organizational setting. Manufactured and superficial experiences do not lead to deep change but to equally manufactured and superficial changes.

Fourth, experiences may not be the best guide for leadership. Experiences substitute feelings and attitudes for ideas to the extent that any reasonable, intelligent discourse becomes impossible. Experience is usually referred to as an event (eg. I had the most amazing, transformative experience....) rather than a length of time practicing a particular career or trade (eg. I have ten years experience working with these kinds of situations in corporate headquarters...). Furthermore, many of these experiences are linked with a religious fervor to the experience of oneness with nature or others. Consequently, an experience of oneness with the earth as a key to effective leadership and as ultimately a potential solution for the world appears simplistic. Moreover, it is an assumption about worldviews. Those who have this particular worldview seem to assume that everyone else must conform to the same worldview in order to bring about lasting and permanent change.
Jaworkski appears to be one such example. There is no indication, however, that such a view is a necessary requirement for leadership. Such absolutist and simplistic statements or beliefs can become quite dangerous as they have the potential to become rather Orwellian.16

Fifth, a great deal of this self-actualization in leadership involves a shift in understanding and viewing the world from experiences rather than facts. Since data and facts are associated with the rational, they are disdained, resulting in an increasing dependence and focus on experience and emotion. For leaders, a focus on feeling and the irrational means that the leader and followers can believe that truth is whatever one would like or feel it to be. This "disregard for facts combined with certainty of beliefs is what gives mass propaganda its power."163

Sixth, leadership has been taken up in the new language of the self. This language includes such words as transformational, paradigms, breakthroughs, centering, alignment, potential, evolutionary unfolding, being, experience, oneness, flow, dialogue, etcetera. "Such indiscriminate use of terminology creates jargon. Jargon is the language of pseudoknowledge; hardened metaphor substitutes for reality, and premature certitude substitutes for the kind of curiosity and reflection that waits patiently for a phenomenon to emerge in its full disorderly and often elusive complexity."164 Leadership, subsumed with the language of self, exhibits "a peculiar tendency to mimic science. Despite their spiritual and antiscientific sentiment, they like to pin things down with technical sounding names."165

Seventh, leadership has taken on the human potential mantra. The idea for the new corporate leader is to transform both the individual and the corporation "radically by unleashing energies that purportedly remain unused in most of us. They seek to liberate the mind" through "powerful emotional experiences....seeking breakthroughs to new levels of quality."166 But as Carl Raschke, an expert in sociology and religion, points out this is "an attempt to transplant cultism and mysticism from the counterculture of the Sixties and
Seventies to the corporate world." Many leaders in corporations, along with a host of consultants, are using human potential techniques that focus on developing the self through experience, that blend pop psychology and spiritual techniques in an effort to "induce ordinary people to suspend their judgment, surrender themselves to their instructors, and even adopt new fundamental beliefs." Tampering with such basic religious beliefs interferes with the Canadian Charter of Rights & Freedoms and the American First Amendment.

In addition, much of leadership development, done in the name of actualizing one's potential or experiencing a journey of self that leads to a shift in consciousness or allows the unfolding of the generative order, is part of a mass market that generates big dollars for those at the giving end. "To put it more crassly, for the interested business person, being begets big bucks." The question of its legitimacy or effectiveness is lost under a banner of profitability.

Finally, expressing oneself as a key to effective leadership is problematic for the same reasons as previously mentioned. There is a sense that those who are expressing themselves are engaging in correct and essential behavior. Such a belief, when applied to leadership, is disturbing. There is a danger of "deifying the instincts" to the point where they become removed from criticism. Unfortunately, expressing oneself and being in touch with one's inner feelings is inadequate when divorced of rational objectivity. As Kaminer quips,

If you want to denigrate thinking, call it intellectualizing. If you want to elevate thoughtlessness, call it experiencing at a feeling level. Talk about body and spirit consciousness and feeling realities--deeper truths than our minds can comprehend--if you want to sound enlightened and redeemable....Listening to the weird New Age babble of bliss-speak, technotalk, and personal development proverbs, while the experts bemoan the excessive rationality of our culture, I wonder. Am I the only person who thinks we've gone crazy?
Conger points out, "no one, however, would seriously question whether the medicine prescribed by the missionaries of personal growth was indeed a cure for shortages of leadership, or just another form of snake-oil."\(^{172}\) Much of leadership's focus on the self and its development, like the human potential movement, rests on grandiose and faulty assumptions. The positive effects of such a focus and such beliefs have also been swallowed whole. It is clear, however, that such assumptions are shallow and superficial, based more on the popular demand and fascination for the self and self-development and the popular thirst for beliefs that fit with such current cultural ideology. Pulitzer Prize winning researcher and sociologist, Dr. Ofshe, warns "against seeking the 'big fix' and encouraged some reality testing: what is the theory behind the program; how do the procedures relate to the theory; and are there any objective criteria for evaluation?"\(^{173}\) The doctrine of unlimited human potential remains a doctrine of mere wishful thinking. Surely there is more to leadership than self-improvement. "In short, the medicine of personal growth cannot be seen as a cure-all."\(^{174}\)

2 As discussed in David Collinson and Margaret Collinson, review of On Becoming a Leader by Warren Bennis, Leadership Quarterly 1 (3) (Fall 1990): 209.


6 Ibid, 102.

7 Ibid, 103.


11 Ibid, 104.

12 Rousseau in Ibid.


20 Ibid, xxv.


22 Furst, Romanticism in Perspective, 58 & 59.


24 Sharpless, Romanticism, 115.

25 Ibid, 130.

26 Ibid, 131.

27 Ibid, 190.


30 Johnson, Intellectuals.

31 Pattison, The Triumph, 122.
32 Furst, Romanticism in Perspective, 98.
33 Ibid, 101 & 102.
34 Pattison, The Triumph, 145.
36 Ibid, 57.
38 Kilpatrick, Why Johnny Can't Tell Right From Wrong, 104.
39 Pattison, The Triumph, 90.
40 Ibid.
41 Ibid.
43 Ibid.
44 Harold Bloom, The Visionary Company, 461.
46 Ibid, 320.
48 Ibid, 2.
49 Meyers, Exploring Psychology.
51 Ibid, 105.
52 Meyers, Exploring Psychology.
55 Earle, "William James."
56 Meyers, Exploring Psychology, 366.
57 Groothuis, 73.
59 Meyers, Exploring Psychology.
61 Ibid, 3.
63 Wallach & Wallach, Psychology's Sanction for Selfishness, 110.
69 Meyers, Exploring Psychology.
71 Groothuis, 78.
72 H.A. Van Belle, 823.
73 Ibid, 824.
74 Ibid, 825.
75 Wallach & Wallach, Psychology’s Sanction for Selfishness, 154.
79 Ibid, 353.
82 Wallach & Wallach, Psychology’s Sanction for Selfishness, 152.
83 Smith, "Humanistic Psychology."
84 Refers to Jeffrey Klein’s comments as quoted in Groothuis, 79.
85 Smith, "Humanistic Psychology."
86 Ibid.
87 Kilpatrick, The Emperor’s New Clothes, 129.
88 Wallach & Wallach, Psychology’s Sanction for Selfishness, 13.
92 Ibid.
94 Ibid, 536.
96 All three major ideas are taken from Meyers, Exploring Psychology, 2nd ed.
97 Ibid., 366.
98 Ibid., 367.
100 Crandall’s study cited in Meyers, p. 367.
108 Jay A. Conger, "Personal Growth Training: Snake Oil or Pathway to Leadership?"\nOrganizational Dynamics 22 (Summer) (1993: 19-30).
110 Ibid.
112 Stephen R. Covey, The Seven Habits of Highly Effective People (New York: Simon and\nSchuster, 1989).
116 Ibid, 3.
117 Ibid, 5.
118 Ibid, 14.
119 Ibid, 46 & 47.
121 Ibid, 6.
126 Ibid, 52.
128 Bennis, On Becoming a Leader, 100.
130 Jaworski, 101 & 102.
133 Bennis, On Becoming a Leader, 2.
134 Ibid, 3.
135 Ibid, 4.
136 Ibid, 8.
137 Ibid, 9.
138 As discussed in David Collinson and Margaret Collinson, review of On Becoming a Leader by\nWarren Bennis, Leadership Quarterly 1 (3) (Fall 1990): 209.
140 Bennis, On Becoming a Leader, 202.
142 Ibid.
143 Ibid.
144 Ibid.
145 Ibid.
146 Ibid.
147 Ibid.
148 Ibid.

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Chapter 5: Leadership and the Irrational

It is the primal sources that must be tapped.

Victor Hugo

"Heeding one's inner knowing is at the center of real leadership" according to leadership author Jack Hawley. He suggests that "this aspect of leadership comes from higher self" where "you trust your inner truth enough to allow your ideals to steer your life." Warren Bennis also discusses the need for leaders to understand and develop themselves, particularly their ability to use right brain skills such as intuition. He encourages potential leaders to take the journey of self-knowledge in order to learn how to just be and how to creatively tap into their inner voice. Margaret Wheatley suggests that we need to "rely less on organizational charts and more on 'deep, natural impulses.'” Leadership, according to some, would be better understood if we could "tease the rationally thinking establishment out of thought." A recent doctoral thesis suggested that "leadership, like all else, must evolve from within, it must stay open to the total possibility of being, even to those parts that are not yet disclosed and that we can only intuit." It's author declared "the quintessential function of leadership is not changing events or structures, but facilitating an evolution in consciousness. In other words, if leaders are not
committed to expanding their own consciousness, or creating conditions within which
others can expand theirs, they are not leaders at all."7

What do these experts on leadership mean when write talk about inner knowing,
natural impulses, the subterranean journey and the experience of work? Why does the
rational need to be teased from leadership discourse? Where does such inner, intuitive
knowing and our feelings and experiences come from? Is a fundamental shift in
consciousness essential for leadership? What are the benefits to following this advice and
are there any drawbacks? These are the questions that are examined here as the intellectual
landscape of ideas about emotion, inner experience and intuition is surveyed in the context
of leadership.

The Romantic View of the Irrational

Today's distrust of reason and the emphasis on inner experience, feeling, and
intuition can be traced back to its Romantic roots in the eighteenth and nineteenth centuries.
The romantics had a distrust for reason. Instead, they emphasized the importance of inner
experience and feeling for understanding the world. As Rousseau described it, "our real
teachers are experience and emotion," and Rousseau himself was convinced that "the inner
voice must be my guide."8 In addition, the Romantics felt that acknowledging and
listening to one's inner experience, intuition, was a powerful way for understanding life
and ultimately determining truth and moral good.

The romantic fascination with emotion and the irrational was a reaction against the
Enlightenment focus on the rational and scientific. Since the Renaissance and into the
Enlightenment, rationalism was considered the key route to knowledge and understanding.
The superstition and traditionalism of the Middle Ages had been replaced with the
reasoning mind of the Enlightenment.9 The romantic era, however, marked a dramatic
shift from the worldview of its predecessors. The Enlightenment idolatry of intellect was
replaced with the Romantic idolatry of feeling. No longer was nature, the world, life and
man seen through the dry and detached lens of scientific rationalism; instead, all of life was interpreted through the living and breathing experiences, feelings and emotions of the self. The self as Mind was replaced by the self as Intuitive. The rational view was replaced with a subjective, feeling-dictated, mindset.

Jean Jacques Rousseau was outspoken both against science and reason. Instead, he advocated the inner life of emotion. "I felt before I thought: this is the common lot of humanity...I had conceived nothing, but felt everything."10 "To exist is to feel," he said, and "our feeling is undoubtedly earlier than our intelligence, and we had feelings before we had ideas."11 He believed that reason was limited in its capacity to improve society. The human mind, through reason, was incapable of transforming the world; instead, intuition and poetic insight were needed to tap into hidden and unused inner resources and to overrule reason.12 For "Rousseau proclaimed the supreme value of the intuitions and the inner life, in a culture which subjugated them more and more to the impersonality of objective facts."13 He "glorified in impulses and intuitions, trusting emotions rather than thoughts, the heart rather than the mind."14 Rousseau's thinking captured the minds of the day. He was considered a hero and proponent of democracy for emphasizing the importance of each person in the establishment of the social contract. There were others, however, who believed he laid an ideological foundation for totalitarianism. Whether or not Rousseau's philosophy led to the latter is debatable; it is noted, however, that the romantic exaltation of irrationalism as best exemplified in the German Romantic Lebensphilosophie (or life philosophy) contributed to the rise of fascism and Nazism.15

The romantic poets, from Blake to Wordsworth, also echoed the Rousseauian refrain and adoration of feeling.

Each distrusted the narrowly empirical and the strictly rational, each celebrates the vital importance of the intuitive, the irreproducible moment of insight and of direct access to truth in its unmediated essence. Each accuses science, especially in its schematic, mathematicized form, of blindness, or

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worse, stubborn refusal to see. Each fears a world in which scientific thought has become the sovereign mode, and recoils from the spiritual degradation and servility that, in his opinion, must inevitably come to characterize such a world.\textsuperscript{16}

For these poets, such a focus was bereft of life and sterile in its application. Instead, the romantic focus infused the human and spiritual element back into man and nature. "There was a time when meadow, grove, and stream,\slash{\textit{The earth, and every common sight}}\slash{To me did seem}}\slash{\textit{Apparelled in celestial light}}\slash{\textit{The glory and the freshness of a dream}}."\textsuperscript{17} Romantic man had "no irritable reaching after mere fact and reason" but looked for everything (such as feelings, experience, intuition) that "the occult sub-imagination had knocked together in place of fact and reason."\textsuperscript{18}

From the French Revolution to religion, events and subjects were seen in the new lens and context of feeling rather than reason. The Revolution was seen as a demonstration of "the frailty of reason and the force of passion, the insufficiency of theories, and the power of circumstances to shape events."\textsuperscript{19} Herder, a German romantic philosopher, believed that "religion had no need for reason; it could be reconstructed on the basis of feeling."\textsuperscript{20} Thus, in Christianity (evangelicalism) and Judaism (Hasidism), new movements arose emphasizing emotion. Doctrine became secondary to experience. Romantic art was also seen as "the expression of the artist's own personal living experience" and, as such, that experience was the distinguishing characteristic that gave the work its authenticity and validity.\textsuperscript{21} Thus, the world was interpreted through this new worldview, a worldview that set itself up against logic, reason, and science.

This worldview held as paramount the individual's inner experience. The individual and his or her inner experience, rather than science, institutions, or religion, became the source through which life was interpreted and lived. Experience at any expense and with no restrictions
was symptomatic of a general revulsion against established social order and established religion—against established values of any sort—that sprang from a craving for emotional experience. Almost any experience would do, real or imaginary, provided it was sufficiently intense. The declared aim of the Romantics, however, was to tear down the artifices barring the way to a 'return to Nature' nature the unbounded, wild, and ever-changing, nature the sublime and picturesque. Were man to behave 'naturally,' giving his impulses free rein, evil would disappear and his happiness would be perfect. In the name of nature, the Romantic worshiped liberty, power, love, violence, the Greeks, the Middle Ages, or anything that aroused his response, while actually he worshiped emotion as an end to itself.22

Thus emotion, experienced through the self and the world around it, came to be exalted. This shift to experience meant a larger shift from objectivity to subjectivity. As Blake described it, "I see through the eye, not with it."23 Rather than relying on other or outer data, the romantics looked to their own personal perception and inner interpretation of the world as the purveyor of reality.

Among these changes were increasing emphasis on the individual as opposed to social convention and tradition; emphasis on mystery and the supernatural—strangeness and wonder as opposed to the finite; emphasis on the imagination and emotional as opposed to the rational—an appeal to the heart rather than the head. In effect, romanticism is a literary and philosophical theory which tends to place the individual at the center of life and experience and represents a shift from objectivity to subjectivity.24 The subjective, supernatural self rendered objectivity obsolete through its use of imagination, emotion, and intuition.

Instead of seeking knowledge, truth and wisdom in books and the work of Enlightenment forefathers, the Romantic man could simply seek it passively in the course
of the day and through the intense, as well as the simple, experiences of living. In the following excerpt from William Wordsworth’s *Expostulation*, William is questioned by his friend Matthew about why he appears to sit and do nothing:

"Why, William, on that old grey stone,  
Thus for the length of half a day,  
Why, William, sit you thus alone,  
And dream your time away?

Where are your books?—that light bequeathed  
To beings else forlorn and blind?  
Up! Up! and drink the spirit breathed  
From dead men to their kind.

You look round on your Mother Earth,  
As if she for no purpose bore you;  
As if you were her first-born birth,  
And none had lived before you."

One morning thus, by Esthwaite lake,  
When life was sweet, I knew not why,  
To me my good friend Matthew spake,  
And thus I made reply.

"The eye it cannot choose but see;  
We cannot bid the ear be still;  
Our bodies feel, where’er they be,  
Against or with our will.

Nor less I deem that there are Powers  
Which of themselves our minds impress;  
That we can feed this mind of ours  
In a wise passiveness.

Think you, ’mid all this mighty sum  
Of things for ever speaking,  
That nothing of itself will come,  
But we must still be seeking?

Then ask not wherefore, here, alone,  
Conversing as I may,  
I sit upon this old grey stone  
And dream my time away."25

Wordsworth’s response to his friend Matthew makes it clear that listening and reflecting on the inner experience, and what "our bodies feel" rather than books, is truly a "wise passiveness." This also marks the significant romantic turning or focus from "outer experience to concentrate on inner experience."26
This inner experience and the feelings it cultivated was of central importance to the romantics. "They sought to rehabilitate sensuality and promote its spontaneous expression. A mighty poet undertook to change our view of mankind. William Blake, seeing reason and restraint to be but suppression of a vital part of man's nature, declared 'the road of excess leads to the place of wisdom.' The philosopher Soren Aabye Kierkegaard administered the coup de grace to reason when he stated 'the conclusions of passion are the only reliable ones.' This belief was best exemplified in the work of poetry as poetry itself was felt to be the true voice of feeling. William Wordsworth described "all good poetry as the spontaneous overflow of powerful feelings" and Victor Hugo asked, "What, after all, is a poet? A man who has strong feelings and who puts them into expressive language. Poetry is almost nothing other than feeling." For the romantic Novalis, "Poetry = the art of moving the spirit." This poetry and emotion, the outgrowth of feeling, had a spiritual element, "wherein feeling is predominant, not a sensual but a spiritual feeling."

Feeling and experience, expressed most often in poetry, was now the ultimate authority, for romantics "a conclusion about personal feeling became a conclusion about society." The romantics believed that "reason is not the most important human faculty; rather, emotion is what makes human beings most alive. Vast, impersonal systems are not the basis of morality; rather, individuals, in all their uniqueness, determine morality in their quest for fulfillment." Morality and reality were determined, not by reason or fact but, by feeling. As Rousseau stated, "The decrees of conscience are not judgments but feelings."

Feeling and experience was most powerful when it became perceived as the deepest inner experience often referred to as intuition. The romantics believed that intuition was a form of "transcendant reason" communicated through a trancelike state or the poet's unconscious. Wordsworth depended on this inspiration and referred to it as "Fallings from us, vanishings." William Blake described it as a form of possession; Milton's
work came to him almost as if channelled, "I have written this poem from immediate
dictation, twelve or sometimes twenty or thirty lines at a time, without premeditation, and
even against my will." Goethe wrote Werther almost unconsciously. Keats' epic
Hyperion was relayed to him "by chance or magic—to be, as it were, something given to
me." Shelley confirms this with his commentary that "One after another the greatest
writers, poets, and artists confirm the fact that their work comes to them from beyond the
threshold of consciousness."39

This intuition was related to both experience and imagination, sometimes seen as a
form of inspiration and sometimes as possession and certainly considered part of the
subconscious. As a form of possession, it was possession from within the unconscious
part of the romantic himself rather than, as in Classicism, from an outside god. This
possession, from within, was "outside the bounds of reason." Sheley regarded it as an
'invisible influence' not like reasoning, 'a power which can be exerted according to the
determination of the will,' but an involuntary force from within. It was seen to be part
of the "subconscious, nonrational, even automatic parts of the mind." The romantic,
feeling from reality and the rational, discovers the unconscious,

the source of his wish-fulfillment dreams and of the irrational solutions of
his problems. He discovers that 'two souls dwell in his breast,' that
something inside him feels and thinks that is not identical with himself, that
he carries his demon and his judge about with him—in brief, he discovers
the basic facts of psychoanalysis. For him, the irrational has the inestimable
advantage of not being subject to conscious control, which is why he
praises the unconscious, obscure instincts, dreamlike and ecstatic state of
the soul, and looks in them for the satisfaction which is not vouchsafed him
by the cool, cold, critical intellect.

Regardless of the description, the romantics held to intuition as the essential source
of reality and truth. "The emphasis in this period on the free activity of the imagination is

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related to an insistence on the essential role of instinct, intuition and feelings of 'the heart'
to supplement the judgements of the purely logical faculty, 'the head,' whether in the
province of artistic beauty, philosophical and religious truth, or moral goodness."46
Herman Hesse, in his novel *Demian*, expresses this sentiment when Pistorius comments to
Sinclair that "There is no reality except the one contained within us. That is why so many
people live such an unreal life. They take the images outside them for reality and never
allow the world within to assert itself."47

Moreover, the romantics felt that those who possessed and were able to access their
intuition were members of an elect group, geniuses, as it were. "It is the primal sources
that must be tapped. It is the same sap, diffused in the ground that nourishes all the trees in
the forest, however different in shape, fruits and foliage they may be. It is the same nature
that engenders and nurtures the most different geniuses."48 Thus, the philosophical belief
in intuition fostered an elitism among those who subscribed to its ideals. Those who did
not believe in the inerrancy of intuition and experience, and had not experienced it
themselves, were not a part of the elect few who had achieved it. This life philosophy or
Lebensphilosophie "'nurtured an aristocratic feeling' with its appeal to direct experience
and its preference for intuition over reason, since 'an experiential philosophy can only be
intuitive--and purportedly it is only an elect, the members of an aristocracy, who possess a
capacity for intuition.'"49

Romanticism, with its focus on the emotions and the inner subjective intuition,
became the pre-eminent worldview of the times. Although rationalism continued and still
continues side-by-side with romanticism, the latter ideology captured the hearts of the era.
Experience, emotion, and intuition, allowed the romantics to assert and replace the cold,
rational logic and perspective of Enlightenment with the warm and life-giving blood of
personal subjectivity. It marked a significant turning point in worldviews. The self, and
the self's inner experience and intuition, rather than the rational mind, was the fulcrum
through which life was understood and experienced.
The History of the Irrational

From the Romantic era to the present day, the interest in intuition has been nourished through a variety of ideological, eastern and psychological streams. Mysticism, spiritualism, and occultism have long held a fascination for the idea of an inner guide or voice. Psychology, through the works of William James, Sigmund Freud and Carl Jung, provided some mainstream scientific (at least according to the time) respectability to the concept of the unconscious inner world. The human potential movement's emphasis on inner feelings and experiences accelerated the popularity of the intuitive concept. The inner self and one's emotions, rather than outside authority and rational thinking, became the guide for behavior and decision-making. Intuition, after all, is a completely subjective and individual phenomenon that relies on the individual's perception, feeling or inner knowing. Eastern philosophy also gained popularity in the West and with it came ideas from the East, including teachings about the Universal Source or higher self and a disdain for reason which drew even more attention to the mysterious intuitive mind. The history of intuition follows a circuituous route although generally it seems that its roots can be found in the areas mentioned above.

Influenced by Swedenborgian philosophy, the romantics, and eastern thinking, the 19th century American Transcendentalists "placed great emphasis on intuitive religious experience as a way to truth" and sought to unlock "the secrets of their inner selves."\(^{50}\) Ralph Waldo Emerson and Henry Thoreau were influential writers and philosophers who despised the cool intellect and embraced the inner world of perception. They disliked the dry intellectualism and rationalism of the day. They were looking for the invisible, spiritual reality, sometimes referred to as the Oversoul. They searched for fresh, invigorating insight that relied on experience and intuition, and found it in sources such as the Quaker Inner Light, the Bhagavad Gita, the Romantic philosophers and poets, the English metaphysical writers of the seventeenth century.\(^{51}\)
Blake and his spiritual father, the mystical Emmanuel Swedenborg, were influential in the development of the focus on the inner world and the spiritual that manifested itself in the Theosophical movement. The intuitive aspect was a central part of their belief in the perfecting and evolutionary growth of mankind. Theosophists believed that "the individual is a fragment of the group soul, demonstrating its ego in three ways: in the spiritual world as Spirit, as intuition in the intuitional world and in the mental world as intelligence." What theosophists meant by this intuition and intuitional world was not entirely clear. Madame Blavatsky, one of Theosophy's early founders, however, believed one could communicate with the gods and become god through listening to these inner voices. In her case, these inner voices were the sounds emanating from the Worldwide Brotherhood of Masters, a spiritual elite that reigned in the cosmos. Blavatsky and other theosophical figures, acted as channels for these spiritual beings and recorded their words.

Peter Damien Ouspensky, a colleague of Blavatsky's, also wrote about intuition, particularly in relationship to the spiritual world. Although touted in esoteric circles as a psychologist, he was expelled from school in his teens and went on a personal quest to India, among other places, to discover the source of secret wisdom. During his quest, he experienced a mystical experience of oneness and subsequently went on to write about his beliefs. Although not well known outside esoteric circles, he is the author of numerous books, selling 40,000 a year in English alone. Ouspensky argued that intuition, together with spirituality, was the route to a higher level of logic or consciousness.

Spiritualism, cultivated in the early nineteenth century, also found its roots in Emanuel Swedenborg and Frank Mesmer along with the Transcendentalists. The romantic outlook abounded. People rebelled against formal, religious practices and institutions bound by doctrinal rule; instead, they sought out direct experiences with spirits and searched for an inner authority. These spirits often lent their thoughts and provided their messages to the medium through automatic handwriting.
Others subscribed to the emphasis on the self and its inner workings. The intellectual climate was changing significantly. Evolutionary ideas were being applied to all types of theories and thinking. The social sciences were experiencing intensive development with the establishment of sociology, anthropology and psychology as a separate discipline from philosophy. Freud's work on the unconscious drew significant attention to the workings of the inner man and essentially opened the floodgate to new ways of looking at man and the mind. Orthodox religion was being redressed with liberalism that "contrasted religious feelings with the religion of reason." These liberal religious leaders were taking up the banner of Romanticism, anticipating that "a religion of feelings and intuition, something outside the confines of reason" could not be challenged or touched by science. "Feelings, experience and subjectivity" became the order of the day.

Philosopher and psychologist William James believed that religion should not be based on dogma but on experience. Human change, he believed, came through the mind and was expressed in art, feelings and intuition. G. Stanley Hall, the influential American psychologist who studied under James, was also a proponent of intuition. "Hall argued that if we truly listened to the voice within, we would each find our true place and our true calling and then be the very best we can be."

While many of these philosophers contributed and laid a foundation for thinking about intuition, it was the work of Carl Jung that catapulted intuition into popular mainstream thinking. His theory of personality viewed intuition as one way of perceiving the world that focused on possibility. He "was drawing attention to a transcendent dimension of consciousness usually ignored in the West, the union of the intellect with the intuitive, pattern-seeing mind." "Like Rousseau, Jung felt a need for man to return to nature; unlike Rousseau, he felt the path to that nature could be reached psychologically, through instinct." Moreover, for Jung, intuition could be moral or not and intuition that provided an unifying and transcendant connection to others had ethical implications for
action. In other words, if the intuition came with an accompanying experience of sense of cosmic oneness, the recipient must respond since the intuition must be morally sound.

Jung linked intuition to the unconscious but "especially to the collective unconscious." Not only could this intuition unlock the secrets of the unconscious, it was also able to tap into the greater collective unconscious and the ancestral memories of the human race. In Jung's work he personified the unconscious as someone or something that the intuitive seeker could gain direction from as if the two were engaged in dialogue. Jung's private writings, only recently published, confirm this.

Nowhere does Jung's psychology seem so mediumistic, and it is indeed perhaps for this reason that this essay was privately circulated for more than forty years before being allowed publication. Given the nature of the unconscious as the realm of the ancestors of the inner fatherland, Jung's psychotherapeutic techniques for promoting the operation of the transcendent function are equivalent to the methods used by other spiritualist mediums for receiving messages from the deceased and perhaps even the wisdom of the ages....it must be emphasized that from 1916 onwards, in practice, Jung probably had far more in common with figures such as Blavatsky, List and Steiner than he did with Freud, Adler, or even Gross.

Other psychologists, also looked to the inner voice. Abraham Maslow had coined the term "peak experiences" which encapsulated the highest form of personal self-actualization and was considered an intuitive peak experience. Together with Carl Rogers, Maslow's work laid an important foundation for the experience of being and becoming that included listening to one's inner feelings and instincts. The human potential movement, however, could not keep up with the social transformation taking place through the New Age Movement, where intuition became an essential step in the personal, transformative process.
The New Age Movement despised the rational mode of thought as outdated and coveted intuitive, whole brain thinking as the new enlightened way of being. Marilyn Ferguson describes intuition as an important step in the transformation process. This is the stage of integration, where "the individual trusts an inner 'guru'." The psychotechnologies lead one to trust the 'poorbird' more, to let it fly. Intuition, that 'natural knowledge,' becomes a trusted partner in everyday life, available to guide even minor decisions, generating an ever more pervasive sense of flow and rightness. Whatever route it takes, the "real goal is to get in touch with your higher self/intuitive self."70

The worldview of the New Age Movement, and other spiritual seekers who supported the intuitive focus, eventually contributed to the development of transpersonal psychology which also looked to intuitive learning as the ability of individuals to access the knowledge of their higher self. Transpersonal education was designed to help individuals access this intuitive form of knowing through "a process to balance knowledge about a subject with direct intuitive knowing of particular states of being...Without self-awareness knowledge of facts may be of little value." Transpersonal psychology, with the emphasis on intuitive rather than rational knowing, was the logical extension of humanistic psychology. From the Romantics to the Transcendentalists, the Theosophists, the Humanists, and New Agers, the historical development of intuition set the stage for intuition's popularity today.

The Irrational Today

Much like the romantic era, the irrational is experiencing a resurgence of popularity today. Intuition is a popular topic with books, magazines, workshops and seminars all heralding the benefits of developing one's inner potential. Intuition hints at something mysterious, at something beyond the average or normal, something extra that one can discover or uncover in order to maximize his or her higher potential while simultaneously
making it easier to live effectively. A brief look at some of the available literature on intuition will help to capture the essence of its popularity before a detailed look is taken at what intuition is, how it came to be, how one develops it, and what it can do for individuals, and ultimately the world. This will set the stage for understanding its place and influence within the context of leadership.

Many of the books on intuition seem to capture the same ideas of self-development, self-improvement or self-help discussed in the previous chapter. The central theme appears to be that by unlocking or learning to develop and use one's intuition one can live more successfully. One of the most recent books to hit the market is entitled *Practical Intuition: How to Harness the Power of Your Instinct and Make it Work for You.* Deepak Chopra provides the back jacket praise where he says "we can unlock a natural ability that we are all endowed with." Milton Fisher's book *Intuition: How to Use it for Success and Happiness* is another popular title. Other book titles include *Intuitive Thinking as a Spiritual Path, Intuitive Tarot* and *Intuitive Eating.*

There is also a new popular magazine, *Intuition,* that focuses exclusively on topics related to intuition. The magazine byline calls it "A Magazine for the Higher Potential of the Mind" and includes many of the leading authors and researchers on the topic of intuition on its editorial advisory board, including PhDs. Weston Agor, Daniel Cappon, Willis Harman, Michael Ray and Alan Vaughan. Now in its fourteenth edition, the magazine has included lead articles such as "Tips for Improving Your Intuition," "Intuition and Psychotherapy: An Interview with Francis Vaughn," "Women's Intuition," "Creativity Begins in the Womb," "Intuition in Business," "Intuitives in Washington: The New Age President," "The Hidden History of Intuition," "Emotional Intelligence: An Interview with Daniel Goleman," "Synchronicity: A Wink from the Cosmos," "In the Flow, A Conversation with Mihaly Csikszentmihalyi," "Intuitive Eating," and the "Timeless Tarot." The magazine is published by the Intuition Network which offers information on computer conferencing, publications, seminars, events, radio, television and local
groups." The advertising lead for the Network encapsulates much of the climate towards intuition over the last century or so. "In the old days, if you talked about inner voices, outer signs, or a guiding presence, you could be put away. Today, being committed is just fine" and then provides information for those who would like to be committed to the Intuition Network.

Besides books and magazines, there are a variety of universities, training schools and private consultants that offer programs and workshops in the field of intuition. Sometimes these programs come under the rubric of creativity but a closer examination of their descriptions reveals a clear focus on developing the inner voice or intuition. For example, The Naropa Institute, which has been in operation for over twenty years, uses an educational approach that combines both intellect and intuition in their bachelor and masters degree programs. The Mikel Institute & Center offers a four year certificate program for Intuitive Living that allows participants to explore their potential through expanded states of awareness and consciousness focusing on creative spiritual living, intuitive development, personality and soul integration. There are also shorter seminar programs such as MindMapping Training, offered by The Expanding Mind organization, that allow participants to discover the genius within through reducing stress and developing their intuition. Penney Peirce is a consultant who offers Intuitive Excellence Training while Dr. Caroline Myss and Dr. C. Norman Shealy offer a ten day, two part program for business and health professionals that teaches participants how to activate and use intuitive insight for personal and professional enhancement. These are just a few examples of the many opportunities available for individuals to learn about and develop their intuition. These opportunities, in turn, are a response to consumer interest and demand.

While intuition is a popular topic and prolific in the marketplace, current conceptions of intuition seem to remain muddled and unclear. To engage in a fruitful and worthwhile discussion of intuition can be very difficult given the variety of meanings and interpretations different authors subscribe to this phenomenon that vary in degree from...
scientific preciseness to mystical confusion and everything in between. According to one opinion,

"Intuition is like a very old whore who is now being revitalized and rejuvenated and who is on her way to becoming a very respectable lady. She is, in fact, the archetypal jewel in the crown of human intelligence. The old whore previously inhabited the red light district at the intersection of Psychics Lane and the mystic Lunatic Fringe Boulevard. Today the lady is being courted by reputable scientists, by major corporations, and of course, by all the arts."80 Just who is this woman who has been likened by some to a whore, and by others as the queen of human intelligence?

In simplest terms, the dictionary defines intuition as "1. quick and ready insight 2 a: immediate apprehension or cognition b: knowledge or conviction gained by intuition c: the power or faculty of attaining to direct knowledge or cognition without evident rational thought and inference."81 Intuition is the flash of insight that seems to appear out of nowhere usually with the answer to a very difficult or seemingly insurmountable problem or puzzle. This simple definition, however, fails to detail the subtlety and complexity behind this apparently mysterious phenomenon that has been described as gut, instinct, hunch, illumination, insight, inspiration, genius, enlightenment, transcendant reason or an "ah-ha" experience. Therefore, a closer look at definitions and descriptions is needed.

From a philosophical perspective, there are innumerable definitions of intuition but six main historical conceptions exist that can be summarized as follows, intuition: as the most primitive mental act; as the realization of fundamental truths; as a special gift for arriving at solutions; as a tool for determining ultimate values (eg. beauty, truth, etcetera); as a type of knowing beyond proof; and, finally, as the crown of reason.82 Each of these definitions is elaborated upon in the work of others who have made additions or grouped them differently.

Marcoulesco sees the word intuition as having four types of uses, including the empirical or sensory understanding of reality; the mathematical grasp of axioms or truths;
the essential grasp or understanding of a situation and the spiritual understanding of the
highest order of things through the "inner man." According to Baker's Encyclopedia,
there are three main views of intuition. The first is "a magical or spiritual 'knowing' one
can have by dipping into his or her soul," the second is the knowledge that results from
observations and subtle cues garnered through interacting with others and the final view is
that of Carl Jung's where intuition allows one to see the abstract possibilities and the
connections that exist between and among things.

For many others, "intuition (in the nonmystical sense) refers to the knowledge and
values stored in one's subconscious, and it is usually based on years of experience." This allows the individual to spontaneously realize an insight when in fact it has been
nurtured through years of experience and expertise dealing with similar scenarios.

Finally, for many individuals intuition is seen as a form of enlightenment that takes
place when one experiences the oneness that exists between subject and object and
consequently discovers this underlying reality, the oneness of all. This is the Buddha
enlightenment, the intuitive peak that is considered "the highest form of mystical
contemplation."

As much as the definitions and descriptions of intuition are diverse and complex, in
the same way are those theories that try to explain the intuitive phenomenon. Some of the
theories represent best guesses or folklore on what constitutes intuition, other theories
represent scientific understanding, in between are theories that appear as a form of pseudo-
science. The difficulty is that it is sometimes hard to tell which is which and to be able to
tease them apart. Moreover, the philosophy and worldview behind the concept of intuition
would almost insist that intuition is beyond reason and rational explanation, consequently,
using science as a measurement tool for understanding intuition would appear tantamount
to foolishness if not sacrilege. According to these intuition experts, "intuition can not be
defined because definitions are the purview of the rational mind and 'intuition must be
understood by intuition.'"
In moving from definitions to descriptions and theories of intuition, the concept because even more obtuse. In its most mystical sense, intuition is explained as the divine within each person which is trying to express itself. "We look within to find our own individual and universal soure. That source has been called the inner self, the Self, the hidden mind, the divine spark, the Divine Ego, and Great I am, God, and Essence." For many this inner Essence expresses the interconnectedness of the human race and the collective unconscious of the human species; moreover, it's the higher-level thinkers, those that can access their intuition, that are able to see this interconnection in everything. Oddly enough, this focus on the immanence rather than the transcendance of the spiritual life, together with a focus on human emotions and nature is reminiscent of a fascist worldview that focuses on restoring "pre-Christian consciousness, the ancient mythic sensibility, in which individuals experience unity with nature, with each other, and with their own deepest impulses." Veith, in his book *Modern Fascism*, cited romanticism, with its emphasis on mystical antirationalism and subjectivism, as one of the central roots of modern facism.

For those with occultic leanings (although they themselves wouldn't refer to it as occultic), intuition is the inner voice, the expression of other beings, such as Seth, guiding mankind. Seth is an extraterrestrial being channelled through New Yorker Jane Roberts and serves as a famous and classic example of this phenomenon. Roberts wrote the book *Seth Speaks* about her experiences. Bill Kautz, a former Stanford Research Institute scientist and founder of the Center for Applied Intuition, met with Jane and had conversations with Seth, a dramatic experience that shaped Kautz's understanding of intuition. Kautz has gone on to work as a corporate consultant in the field of intuition and has clients with Fortune 500 companies all across the world. SRI has indirectly spawned a number of scientists interested in intuition. For example, another authority on intuition and channeling, Willis Harman, left SRI to establish the Institute of Noetic Sciences. Not all scientists at SRI feel the same way. The former director of SRI, Oliver Markley, notes...
that intuition "is one area of research which has a high giggle factor" and suggests that SRI scientists studying intuition would be like NASA scientists acting as closet UFO freaks. Nevertheless, there are others, besides former SRI scientists Kautz and Harman, who subscribe to channelling voices as an explanation for intuition.

Daniel Cappon is a Jungian psychotherapist and psychiatrist who has researched and written extensively on the topic of intuition. From his perspective, intuition is "the product of all the processed ancestral instincts of the species, through which unconditioned reflexes become conditioned and organized into patterns of adaptive behavior called instinct. Ultimately instincts coalesce into intuition, the capacity for which is stored deep in the brain. The wisdom of language suggests that this is so." Cappon's work relies on his Jungian leanings to understand and explain intuition.

Cappon, like many others, sees one aspect of intuition as part of our early human consciousness and ancestral evidence of our transpersonal, collective unconscious. Cappon then goes further to operationally define intuition and breaks it down into twenty specific skills. One such skill is perceptual recognition, what is described as the ability to see Waldo, for example, in the midst of a host of other irrelevant details. Another skill is the ability to identify with something in order to determine the cause of things; for example, Fleming the biologist identified with and thought like a microbe in order to understand how microbes worked. Albert Einstein and Jonas Salk were said to have done the same with light and viruses. Cappon has used these skills to create his IQ2 (Intuition Quotient) test in order to measure an individual's level of intuitiveness and compare that with his or her level of success. For Cappon, this test represents the "first major step toward proving the hypothesis that intuition is the 'secret' of survival and success in all human endeavours." 

Within psychology, Malcolm Westcott has pointed out that most theorist's views on intuition are independent of each other; no one appears to build upon the work of previous theorists. Most recently, however, he has noted two general views of intuition. One view sees intuition as solving problems with incomplete information and the other view is
"conceived as a cognitive/emotional step which goes beyond judgment." Psychological research has usually focused on the results of using intuition with researchers only now beginning to pay attention to the actual process of intuition. Recent research by Nisbett and Ross has demonstrated that decisions made with intuitive scientists as subjects are generally "less accurate than those of formal scientists." These same researchers also point out that those who make intuitive predictions "are prone to act in such a way as to make them come true, thus confirming their judgments." They note that it is natural for humans to make inferences based on insufficient information and there is nothing indicating that these intuitive inferences "are especially accurate or remarkable."

Westcott's work, however, focused on individual differences and he discovered that some individuals are more likely to make successful intuitive responses than others. These same individuals required less information before generating responses to problems and were generally found to have similar academic aptitudes and performance ability as their counterparts but stronger propensities towards risk-taking, abstract issues, ambiguity, and perceptions of self-efficacy. They have been likened to the personality characteristics of highly creative architects.

Hubert and Stuart Dreyfus, authors of *Mind over Machine*, explore intuition in relationship to the rules that computers and artificial intelligence use. They tell the story of a Japanese expert "chicken sexor" who was brought in during the depression to determine which chickens were female or male, the former being more profitable. Hikosboro Yogo determined, with 98% accuracy, the sex of 1,400 day old chicks per hour without examining their sexual organs but by simply glancing at them.

The "intuition" that human chicken sexors possess is neither mystical nor limited to esoterica such as chicken sexing. Hubert Dreyfus, a philosopher, and brother Stuart, a computer scientist, believe that human beings begin learning a new skill (such as walking) by understanding and carrying out its
rules. Eventually, however, we become "expert," and learn to leave the rules behind. We may have begun by walking in someone's footsteps, but as adults we rarely pause to analyze which foot comes first."100

Thus, according to Dreyfus and Dreyfus, expert intuition is based on experience and not some mystical inner knowing in touch with a higher or divine self.

Chess programs also illustrate this same phenomenon. The notion of expert intuition has been graphically illustrated in chess research. A grandmaster professional chess player will describe his or her rapid decision-making in the face of fifty simultaneous opponents as "intuition." When a novice and grandmaster player are presented with a chessboard for 5 to 10 seconds the grandmaster is able to reproduce the board exactly for 23 to 24 pieces whereas the novice is only able to replace six pieces. In a second experiment where the novice and grandmaster are presented with a board with pieces placed in random fashion both the grandmaster and the novice are only able to replace six pieces. "The difference between them in the first experiment does not lie in the grandmaster's eyes or imagery, but in his knowledge, acquired by long experience, of the kinds of patterns and clusters of pieces that occur on chessboards in the course of games."101 This chunking of information and patterns "is the secret of the grandmaster's intuition and judgment."102

This explanation seems to resonate with the work of Nobel Laureate Herbert Simon and four researchers who are "busily stripping intuition of its mystique. They reject the view that intuition is an inexplicable personal gift, explaining it instead as the predictable product of the way experts think."103 For these researchers pattern is crucial to the development of intuition. Basically, they hold that three limits exist to human reasoning, attention span, working memory and long-term memory. Experts that work in a particular field of expertise, think differently. They have been immersed in a particular subject area and usually have a great deal of experience working in that field. The information they have collected is "chunked" so that an expert's route to this knowledge is more direct as they engage in pattern recognition. "Pattern is crucial because 'intuition is essentially
synonymous with recognition,' Simon argues. It grows 'out of experience that once called
for analytical steps... As experience builds, the expert begins to chunk the information into
patterns and bypasses the steps'...so that they "sense a pattern and feel a hunch."104

Einstein is quoted by many people for his support of the intuitive process and
almost serves as a cult hero within the intuition movement. Unfortunately, when many
people quote Einstein they take his words out of context. His words, in fact, support the
concept of chunking. For example, "Every man knows that in his work he does his best
and accomplishes most when he has attained a proficiency that enables him to work
intuitively. That is, there are things which we come to know so well (the product of study
and discipline, ergo, logic) that we do not know how we know them. Perhaps we live best
and do things best when we are not too conscious of how and why we do them."105 While
a clear theoretical understanding of intuition remains elusive the energy directed towards the
phenomenon has at least helped to somewhat demystify it.

Definitions, descriptions, theories and research aside, there are a host of books,
articles, courses, seminars and tapes that provide advice on how to develop or "awaken"
one's intuition.106 These techniques range from exercises as simple as deep breathing and
recording one's dreams to inviting a personal sage into one's life. In some cases many of
these exercises are simple metaphoric tools for expanding one's awareness while in other
cases the instructions are meant quite literally.

Willis Harman, in Higher Creativity, a book written to "reconcile the phenomenon
of channelling with the scientific and academic outlooks," encourages the use of a toolkit
for personal breakthrough experiences.107 This toolkit includes four tools, guided
imagination or imagery, alert relaxation, affirmation, and dreamwork. Visualization and
imagery are used to educate the inner mind's eye, affirmation is designed to program and
reprogram the unconscious, alert relaxation is a way to prepare the channel for reception,
and dreamwork is used to tap into the power and imagery of dreams. Through the use of
these tools, the reader can break through to the unconscious, intuitive mind and unleash potential.

Fisher describes four basic methods to help nudge one's intuition forth; these include resonance, judgment deferral, sense deprivation and forced decisions. The purpose of the resonance effect is to help one get in touch with one's gut-level feelings. Beginning with a basic breathing exercise, one then works his or her way up through the emotions from the beginning sob to the howl, the shriek and ultimately a scream. (Fortunately Fisher recommends participants do this on a deserted road in the privacy of their car). Upon completion of the exercise the individual is to note his or her feelings for future reference and insight. Judgment deferral exercise functions much like the brainstorming technique adapted to different situations. For example, in the sky gazer one simply lies in a hammock, looks at the sky, the clouds and listens to the whisper of the wind. The wave watcher is a similar exercise adapted to the sea. Sense deprivation techniques are designed to help the intuitive gain a heightened awareness of the senses when one or more sense is deprived from an experience. For example, the student might eat a meal blindfolded and without conversation. In this exercise a participant is fed by a silent partner. The blind shower (i.e. taking a shower blindfolded) is a similar exercise designed for the same purpose except no partner is involved. Finally, in the forced decisions activity the participant tries to bypass the conscious or rational thinking involved in making a decision and instead is to rely on the intuitive. For example, in the ten-second exercise the participant makes decisions within ten seconds throughout the day, these include decisions on what to wear in the morning, when to go to lunch, what to choose off the menu, what to buy at the supermarket, etcetera.

Besides these four methods, a variety of other techniques are used to encourage the development of intuition including tracking and recording one's dreams, meditation, biofeedback, and on the list goes. Central to many of these suggestions are ideas that involve surrendering one's rational mind, quieting "the incessant racing of our judging
dissecting minds," stilling our thinking capacities, facilitating the symbolic message system, compelling synchronicity, removing personal blocks and exposing limited personal beliefs or worldviews. Key to many of these techniques is the awareness of and listening to one's feelings. These feelings are then to be used as a guide to decision-making and understanding the direction of the intuition.

One of the most popular exercises is that of active visualization encouraging the participant to seek direction from an imaginary, or not so imaginary, wise person. Teachers and counsellors have been encouraging their students to make use of their personal wise person through many lifeskills curriculums such as Beverly Galyean's Confluent Education program. Students in grade one would meet a spirit guide through a visualization exercise although as Galyean points out "Of course, we don't call them that in the public schools. We call them imaginary guides." Not only are students able to access their inner resources, such as their intuition, through such activities, they are also expected to better approach their creative potential. Activities are designed to lead students toward "becoming personally 'empowered' through entering the inner 'intuitive' realm where real power and wisdom supposedly reside. Indeed, this is the emphasis of New Age education: Teach children to trust feelings and experience over rationality and objective values." Children are encouraged to develop and listen to their intuition through the use of these imaginary guides.

Guides are of particular importance to the well being of children. In many instances your child's imaginary friends are actually his guides, so don't deny their existence or try to send them away. One of the worse things that children go through is being told to give up what they know, especially concerning their connections with the world of the spirit. Your child needs his guides as surely as he needs you, and as surely as you need guides of your own.
There are even guides, like the infamous Seth, that have written books for children to help them develop their intuition and their ability to listen to the inner world.

The benefits of intuition are as diverse as the many techniques used to foster its development. If Cappon is to be believed, the use of intuition can help one select a life mate, find a suitable career and provide the necessary direction needed in child-raising. It can also help improve our relationships with families and friends, make better business decisions, maintain social peace and save the planet and humankind from itself. This is no small order for the queen of human intelligence, yet others seem to concur with Cappon's assessment. According to Fisher, intuition can help one make a living, stay healthy, find the right mate, determine friends from enemies, guide family experience and more. In fact, in the Guided Sex Fantasy, the participant will be able to determine whether a potential lover is the correct future mate through fantasizing a sexual experience with that individual and imagining their response. Although Fisher qualifies the exercise as not an absolute decision-maker, he nevertheless advises one to "Be mindful that in the realm of sex, intuition is king (or queen), and when there is indecision, intuition may be the one voice that will tell it to you 'like it is.'"  

In the Age of Religion this activity would have been described as lust and participants encouraged to develop restraint; in today's Age of Passion imaginative lust has become a tool to unlock intuition.

If guided sexual fantasies sound extreme as a use for intuition then perhaps a form of an IQ test (Intuition Quotient) given to potential leaders, as an important way to determine leadership skill and ability, may sound more reasonable. Cappon even suggests that through the use of his IQ2 "it should be possible to create a sort of periodic table of human intelligence." This, in turn, would "enable our species to build up our social intelligence to match our techno-intelligence, enabling us to address our planet's physical, biological, and psycho-social problems far more effectively than we do at present." Jonas Salk saw the same potential in our use of intuition: "I'm saying that we should trust our intuition. I believe that the principles of universal evolution are revealed to us through
our intuition. And I think that if we combine our intuition and reason, we can respond in
an evolutionary sound way to our problems...." 114 As one can see from the examples
cited above, the proposed benefits of intuition, or social intelligence, are both diverse and
all-encompassing.

This summary provides a survey and overview of the field of intuition, particularly
as it is manifest today. Many of the same ideas regarding intuition are evident in the field
of leadership studies. Why has the concept of intuition penetrated the field of leadership
studies? How has intuition affected our view of leadership? Why might intuition be
significant to the field of leadership studies? How is it developed within the context of
leadership? What might the possible benefits and disadvantages be of having leaders
highly in tune to their intuition?

Leadership & the Irrational

Whether it is viewed as learning to trust one's gut or listening to the inner voice, it
is not only the general public that is exploring the impact of intuition on one's ability to lead
a healthy and successful life, leadership authors are also extolling the virtues of intuition.
The literature is rife with examples of scholars encouraging leaders to develop their inner
listening abilities in order to become more effective. This romantic fascination appears to
be a backlash to the scientific study of leadership. Consistent with the emphasis on the
self described in the previous chapter, the focus on intuition encourages individuals to
develop their inner potential through responding to and acting upon their intuition. Such a
response is said to yield enormous benefits both for the individual, the organization and the
potential future of the human race. This perspective is grounded in a romantic worldview
that emphasizes the critical role of the intuitive self and contains spiritual overtones. This
focus on intuition is problematic in a number of ways, including failing to adequately
address the ethical issues involved in responding to the self, and the self's inner voice as
the ultimate authority. Each of these issues will be addressed briefly.
There are numerous examples in the leadership literature of authors encouraging leaders to pay attention to their inner voice. In *Transforming Leadership*, Sabina Spencer begins her introductory essay, and the first chapter of the book, with a poem encouraging the use of intuition:

So at last the time has come
to trust the inner flame
that leads us into worlds unknown
and truth that's ours to name.
For those of us who take this step
and choose a peaceful earth
we'll know the power of mastery
a gift that's ours from birth.115

This poem summarizes a great deal of the perspective on the place of intuition in leadership. Not only is trusting this inner spark essential but leaders who do so will also be led into new courses of action and new visions of truth that will empower the individual and potentially save the human race from self-destruction. While that may be a simplified summary, it does express many of the ideals of leadership writers on the topic of intuition.

Although writers think in varying degrees along the lines of Ms. Spencer, they usually consider intuition an essential cornerstone of the leadership process. In *The Corporate Mystic: A Guidebook for Visionaries with the Feet on the Ground*, consultant and authors Hendricks and Ludeman suggest that leaders in the 21st century must be spiritual and this spirituality requires leaders to be rooted in vision, integrity and intuition.116 *Intuitive Management* helps managers learn how to make the right decisions at the right time by taking full advantage of their intuition.117 *The Intuitive Manager* helps readers learn to "identify, use, stimulate, and sometimes also temper business intuition" so that it can "be understood, nurtured, and above all trusted if it is to be turned into a powerful management tool."118 *Trust Your Gut!* provides its readers with practical suggestions for how to develop and use intuition as one of the most powerful skills for success.119 In *Intuition and Management* Dr. Cappon encourages his readers to learn the skills of intuition and develop a metaphysical gut instinct to deal with the increasing
complexity of management. In *Creativity in Business* the authors discuss how to apply the techniques of eastern philosophy, meditation and mysticism to the intuitive and creative process. Based on the infamous Stanford course of the same name, their books quote numerous guest speakers, including such famous names as Steven Jobs and Charles Schwab, who relate their personal success stories of responding to their inner promptings. Even Robert Greenleaf’s foundational work on servant leadership encourages individuals to serve by being a channel for others. This opportunity to be a servant and channel apparently comes from the natural inspiration and intuition deep within the individual.

For many, leadership is no longer a set of personality traits or skills but "a state of consciousness." Willis Harman, a guru in the intuition field, believes that the use of intuition will be a vehicle for a global transformation, change of consciousness, and new awakening. "Clues from the nature of recent executive development seminars and workshops, which emphasize topics like intuition, creative imagination, power of vision, working on purpose, learning to trust, developing an attitude of 'all experience is feedback'" indicate an increasing rise of interest and application of intuition concepts. Harman comments further: "Intuitive leadership is a term that has come into vogue only recently. In fact, it is only in the last decade or so that tough-minded male executives have confessed to using intuition in their decision making. What is meant by 'intuitive leadership'? Why are we suddenly talking about it? Is this another fad like T-groups, MBO, or Quality Circles?" Or is intuition, in fact, as Harman describes it, a response to an "awakening" of the general public where intuition is the code word for global transformation?

Leadership writers are encouraging the use of intuition for several reasons. One of the first is the culturally driven view that the Western world has overemphasized the rational mind. Leadership authors have tried to analyze and dissect leadership scientifically and have neglected the mysterious aspect. "Modern day western thinkers need to cast off some analytical negativism. This open-minded approach allows new concepts a chance to
prove themselves. Then creative ideas incubate and flow from the subconscious—unattached to outdated beliefs." The Western negativism inhibits the potential powerful flow of ideas as well as blocks the creativity of those both leading and being led. There is the concern that leaders need to shut down or avoid listening to their interior Voice of Judgement. Scholars are suggesting that instead of such a reliance on the rational approach with hard objective data, that leaders should pay attention to their own interior space and feelings as well as the feelings and responses of those around them.

Reality is not limited to rational, objective data. Many of these authors believe that reality exists in more than just that which one sees and that the true reality is what can not be perceived. "The prevailing philosophy of the East is that the immeasurable is the primary reality. In this view the entire structure and order of forms that present themselves to us in ordinary perception and reason are regarded as a sort of veil—a veil that covers up the true reality which cannot be perceived by the sense and of which nothing can be said or thought."

Moreover, there is the sense that due to the increasing chaos, complexity and unpredictability of the world that reason will need to be replaced with intuition. Many significant scientific discoveries are credited to scientists' intuition rather than logical thinking. Reclaiming the intuitive source is part of the leader needing to learn to balance the yen and yang as "a life of equilibrium only comes when the quiet intuitions of the subconscious (the yen) balances the unrelenting analytical judgments and ego attachments of the verbal conscious mind (the yang)."

Finally, according to some perspectives, intuition may yet prove to be the greatest aspect and the crown of human intelligence. It is what allows both leaders and led to access their Essence or higher self for the benefit of others. These are just a few of the reasons that writers appear to be turning to intuitive leadership.

For leaders who take advantage of their intuition the benefits range from increasing one's vision to transforming the organization, societies and possibly, the world. Kouzes
and Posner suggest that intuition is a source of vision for the leader. Jennifer James, a popular futurist, points out that "Executives use intuition to make many product, investment, and hiring decisions, even if they deny it. Success in business may depend on accurate gut." In a research study of intuition, corporate executives who doubled their profits within the first five years had above average intuition scores while in a second study top levels of management scored higher than lower and middle levels of management on an intuition test. Thus, the latter seems to suggest it would pay to have intuitive leaders hired at the top of the organization.

Others suggest that intuition can lead to transformative changes, "vast streams of intuitive, creative potential can be tapped in the leaders themselves and in others..., and, if tapped, this potential empowers the organization to a state of inspired performance." For corporate executives, firewalking is just one sample of the power of the mind for a change of consciousness. This same power, that can let executives walked unscathed through burning coals, is available through one's intuition and imagination. This transformative power, unleashed through one's intuition and a change in consciousness, is part of what those who subscribe to the World Business Academy believe has "the power to facilitate the solutions to these and other challenges with which we are now confronted. It is also our belief that the ability of business to resolve those perilous challenges translates into a responsibility for business people to act as trustees for human society." "The guiding new paradigm principles of wholeness, inner wisdom, and authority lead to new ways of doing business that nurture society and, ultimately, all parts of the world." Much of the advice for leaders on how to develop their business intuition echoes the same techniques described earlier. Some of it is as simple as deep breathing exercises designed to help individuals, in Rousseauian fashion, to "re-establish our center, our balance, so we can listen to our inner voice once again. It's then that we can see our way more clearly and find our natural path, our natural way of going again." Kinsman provides six steps to help leaders balance the intuitive in their organizations and advises
leaders to "unscrew your head and leave it outside the door," listen through meditation and "brainjogging exercises", focus on ideas to bring them back to the ground, act by trusting the process "however outlandish the message might appear," watch for results, and finally, acknowledge "the psyche" as "the unconscious mind (which we are dealing with here) likes to be appreciated; when the action taken turns out to be effective, the best way of ensuring that the process works next time is simply to thank one's subconscious for communicating a useful message."\textsuperscript{137} Ray and Myers provide several tricks of the trade, varying from learning to "develop your own style," "flip a coin and pay attention to your feelings," to learning to "cherish your revelations," and "follow the gnawing feeling."\textsuperscript{138} Others describe techniques as tools that leaders can use to access their intuition, like using "nondesk thinking." making a request of their intuition, watching for lucid dreams or simply paying attention to "subtle signals" for answers such as the touch of the breeze on one's skin.\textsuperscript{139}

One of the most popular intuition exercises described by various authors is that of turning decisions or problem over to one's intuition. In Feller's tips to improve creativity and intuition, he includes the suggestion to "Create an 'old sage' in your mind to whom you can toss your problems. Introduce issues to this wise person and trust that the answers will come, because they will."\textsuperscript{140} He goes even further to suggest that this sage can be either real or imaginary, someone like Jesus, a personal angel or a wise person, and that the key to is trust them. In fact, depending on your circumstances, "you may want a different sage for various phases of your life: work, family issues, spiritual matters. You may have specialized 'guardian angels' if you have a complicated existence. Give them names and talk to them frequently. The mystics speak of helpers from the spiritual world, maybe from another dimension--beyond length, width, height, and time."\textsuperscript{141} Your personal sage is just one step on the road to developing inner awareness, as Fellers suggests that the very first step is to believe in other spiritual beings which is "easy for the well-read enlightened."\textsuperscript{142}
According to many of these authors, for leaders to be successful and maximize their potential they need a change or shift of consciousness. This shifting consciousness can be created by operating intuitively and following one's "gut feelings." Central to operating intuitively is the idea of listening to one's unconscious. "Your unconscious idea processor is awaiting your beck and call. All you have to do is assign it a problem, instruct it, and it will immediately go to work on a problem for you...the more clearly, completely, and intently you formulate a question and direct it to the unconscious, the more quickly and effectively the unconscious can come up with an answer to it." In the Stanford business course, guest Robert Medearis encouraged the students in the class to "Listen to your body, listen to your gut, allow to intuition to come forth. Because your subconscious is probably a better guide than your conscious when it comes to gut feeling. You know what they mean when they talk about gut feel decisions? They're talking about your subconscious. They're talking about listening to your body, about letting the energy come out. So listen, but you've got to learn to believe it." Jaworski, founder of the American Leadership Forum, believes this listening is essential for us to survive the future. He suggests that "we begin to listen to the inner voice that helps guide us as our journey unfolds. The underlying component of this kind of commitment is our trust in the playing out of our destiny. We have the integrity to stand in a 'state of surrender'...knowing that whatever we need at the moment to meet our destiny will be available to us. It is at this point that we alter our relationship with the future." Many of the leadership authors who subscribe to, support and encourage the use of intuition also identify a common thread when reference is made to a possible underlying worldview. For example, there is the suggestion that through intuition leaders will be more capable of engaging in enlightened leadership that will help them to understand the spiritual realm or order of things. At the Center for Applied Intuition, all of the staff or "expert intuitives" have in common a spiritual outlook on life. They represent, at least according to Willis Harman, explorers on the bridge of a new way of viewing the world, and science, a
way that is more connected and holistic. This spiritual aspect can take the form of believing in one's divine inner capacity; as one CEO described it, "Nothing is impossible for me—I possess the intelligence of a god." Others refer to it as part of the natural unfolding of the evolutionary order of humankind. "One of the most important roles we can play individually and collectively is to create an opening, or to 'listen' to the implicate order unfolding, and then to create dreams, visions, and stories that we sense at our center want to happen—that, as Buber said, 'want to be actualized...with human spirit and human deed.' Listening to this inner voice is what enables Jaworski to live out the natural way of operating, "to move with the unfolding order and to live out the principles, naturally. Over time I developed more sensitivity to the inner voice that was speaking to me." This inner voice is what "helps us to understand what is wanting to manifest itself in the world."

Great claims are made for the effectiveness of leadership which makes use of intuition. Intuition which taps into the creative Essence finds the answer just waiting to express itself. As leadership author Peter Block suggests, "what is true lies within each of us. Knowledge and answers are found within." Intuition is the whispering voice that can lead us to this wellspring of truth. The guarantee is that intuition, the inner creative Essence, will provide the answer if one just allows it to be released and expressed. The difficulty with these great claims is the authority that is given to this inner voice of intuition: "intuition is mistake free." The response of one graduate student in the Stanford course on Creativity in Business demonstrates this perspective, as he puts it, "The point is not whether you make the right decision. First of all, what is the right decision, anyway? The point is that your decision in the grand scheme of things doesn't really matter. Therefore, everything can be a yes or no. Just trust you're intuition." And if by chance your gut response or intuition turns out wrong, the problem is not that the answer was so much wrong as the intuiter has not invested the time in nurturing the subconscious. There are also those who equate the guidance or advice of intuition as the voice of God. "If my
choosing is guided from the deep intuitive mind, which is in touch with all others, I would not expect that guidance to be in conflict with that intuited by my fellow beings. I would not expect, for example, that it would be in conflict with the real best interests of an organization I am employed by, or those of the constituency that elected me." Intuition, it appears, can do no wrong. "Intuition is often like a bolt of lightning. You know, without even thinking, that one course is wrong and another is right." Intuition is always right; thus, the individual and his or her personal feelings or inner perception is what counts for what is both morally right and true. Leadership that takes advantage of "the collective supraconscious mind" will lead us to the best choices both individually and collectively.

There are a number of issues that make the focus on intuition within leadership problematic. These concerns include the self-help focus, the conversion fervor surrounding intuitive leadership, the confusing definitions, the underlying assumptions, the use of intuition as authority and the exclusivity that is encouraged. Each of these will be addressed briefly.

Intuitive leadership seems to follow in the footsteps of the self-help movement. One Kirkus reviewer summed up the state of affairs quite nicely in his review of Milton Fisher's little classic, *Intuition* and is worth quoting at length:

Tapping the subliminal again--as usual, in hot pursuit of the expanded and fulfilled self. The idea is to develop your right brain--the "intuitive" or creative side--to counteract the limits of the left (conscious or logical) side. This requires dream recall and interpretation, visualization exercises (with music or the sky), keeping a diary of problem-solving techniques, and similar conscious analytical approaches to coaxing intuition out of its hiding place. The exercises get more and more bizarre--like establishing a "Karma Connection" with an object in the park--but all are pretty much based on deep breathing/relaxation methods, coupled with free association. There are also the expected testimonials from
those whose entire career was saved by one glittering intuitive insight—also
known as the "Aha!" moment. "Your intuitive sense is an invaluable 'bullshit
detector,'" we are comforted. Intuitively, then, you'll detect what this is.  

While Fisher's work is comparable, if not perhaps a little better than most popular tracts on
applied consciousness, it still is a stretch to suppose that "right brain frustration" is the
cause of much unhappiness today and that sexual liberation will likely result when both
men and women have "a strong and well-developed set of intuitive faculties." Intuitive
leadership seems like just another romantic grasping of a straw and at the level of
neuroscience, it is simply nonsense.

A second difficulty with leadership and intuition is that its proponents seems to be
proselytizing the leadership community with what might be best described as an
evangelistic-faith-healing-focus. If intuition can help parents parent, singles choose mates,
workers determine careers, and therapists heal their clients then it is no wonder that
intuitive leadership can change individuals, organizations, and the world. In fact, without
it society and businesses are surely doomed or at least the latter will not be able to survive
in today's competitive and chaotic market. This kind of aggrandizement for intuitive
leadership seem at best naive and at worse simplistically dangerous.

A third problem area is that of definition. In any discussion of intuition there is a
wide range of divergent opinion on just what constitutes intuition. Likewise, any
application of intuition to the leadership field yields the same problem. One can never be
sure whether one is referring to a definition that refers to mystical or spiritual intuition,
psychical intuition, or expert intuition. Moreover, what appears as a natural
phenomenon is shrouded in mystery; consequently, it is difficult to be clear about what
is meant by intuitive leadership. Are leaders in touch with the gods? Their subconscious?
Are leaders part of an enlightened elite bringing about a new world order? Or are these
leaders merely taking advantage of their natural expertise from years of experience and
study in a particular field and from working with people?
Besides the problematic area of definitions, the assumptions that appear to underly a great deal of the literature on both intuition and leadership are also just that: assumptions. These include the beliefs that everyone and everything is part of a pantheistic, divine oneness; everyone is partly divine; everyone is evolving into this divineness; this is part of the inevitable evolutionary unfolding; and finally, those who fail to see and believe this are obviously part of the unenlightened masses still stuck in the rational, mechanistic, Newtonian, reductionist paradigm. The unenlightened, if they could just be taught to follow their intuition, could then become part of the elite and enlightened. Moreover, those that engage in intuitive leadership practices need to encourage and foster this enlightenment in others as such enlightenment will result in a change of consciousness that will lead to global transformation. Got it? Just what will happen, however, if the leadership finds people are unwilling to learn or refuse to follow their intuition?

A change of consciousness seems rather innocuous at first glance. It is, however, an insidious notion on several counts. First, under the guise of awakening intuition, proponents are actually more concerned with pushing their particular ideology than developing leadership. As one critic has pointed out "intuition training often comes under the guise of creativity or leadership skills." A key component of this training is the breaking down of "limiting beliefs" which amounts to shifting an individual's personal worldview or religious frame to a metaphysical, holistic perspective that acknowledges the divinity of man, the oneness of all and the evolutionary unfolding of events. Alternate worldviews are simply blocks that represent unenlightened and lesser evolved individuals. Such arrogance and absolutism are problematic enough but the really insidious part is the way this agenda is being sold to leadership students, corporations and the general public at large. As one workshop presenter enthusiastically described it, she was "slipping it in on them" and selling "a New Age agenda to management without them realizing what they were signing on for." Ironically, for a movement that boasts about its ethical behavior this represents a serious moral flaw as the rights of individuals, their informed and
knowledgable consent and privacy are ignored with deceptive practices. This writer sides with *Training* editor Ron Zemke, who suggests that if intuition aka leadership is something "we will have to be tricked into by an elite cadre of 'enlightened' people certain that they know best what we ought to think and feel and value and believe, then I guess I'll have to stick with the old order."165

There are serious concerns that need to be raised when intuition is held to be the absolute authority, particularly when this authority is then given to someone in a leadership position with the power to use that authority for practices that may not be moral or good in the first place. Intuition places moral authority in the realm of feelings where there is no objective standard except for the self. This is the logical conclusion of a philosophy that holds to irrationalism as legitimate authority.

Many highly educated people now plan their lives by horoscopes, wear magic crystals or align their interplanetary energy, and consult channelers who claim to be possessed by space aliens. One wonders how anyone could believe that sort of thing. The answer is that the very irrationalism of such practices gives them their legitimacy. If reason leads to meaninglessness, then nonreason must be the source of meaning ... The problem of all of these forms of irrationalism is that there are no longer any criteria for judgment. If there are no transcendent absolutes by which one can evaluate experiences or beliefs...There is no basis for saying one idea is true and another false.166

While this may appear problematic on a grand scale it also poses problems in the day-to-day of decision-making. One journal article gives an example of how executives need to use their intuition.167 Ironically, rather than simply illustrating the use of intuitive leadership the article provides a graphic illustration of the potential for intuitive leadership to be morally bankrupt. The article describes a corporate executive who boasts about hiring on gut. He hires a controller based on his intuition. The next day she comes in to work and asks if her compensation package can be adjusted to a level comensurate with others,
mostly men, who were just recently hired. The executive fires her because of her request and then brags about his honesty in firing her. Ironically, while his story was given to illustrate the successful use of gut and instinct decisions he just proves the opposite; his gut must have been wrong in the first place to hire someone he would turn around and fire the next day. Moreover, he is oblivious to fair employment practices in firing the controller without any apparent cause. All of this is accomplished in the name of intuition.

When intuition is used there are no external standards and no moral codes or guidelines to follow other than the feelings of the self. The whim of the individual takes precedence. "The weakness of a dependence on intuition is that one who looks only inwards is inclined to be stubborn about his observations, neglecting contradictory visible facts." Moreover, one should be cautious about operating from the gut. "Gut response also enable us to deny problems or put the blame or responsibility on others because it feels right." In addition, "you need to know how to suspend your gut response until the data are in."  

Furthermore, for anyone to even question the authority of intuition and the self is seen as unacceptable. Questioning the authority of intuition almost appears heretical. "To choose to have one's life guided by the deep intuitive mind, the 'true self' or 'divine Center,' is to dethrone the ego-mind. It gives deep intuition precedence over plans and expectation, goals and ambitions, rational analyses, ethical and moral rules, and all the other ways in which the ego-mind seeks control and which we were all taught were admirable to make decisions. The ego-mind typically throws up a flurry of reasons as to why this challenge to its authority is both foolish and dangerous." How can one question the "true self" and the "divine Center," especially when engaging in any kind of critical evaluative judgments concerning intuition is antithetical to the whole concept? Moreover, since one can only understand intuition through the intuitive mind it becomes impossible to engage in any reasoned and analytical discourse about it with many of its proponents. Such a defense, however, is simply an empty and evasive circular argument.
None of this is to say that intuition can not and does not play a role in leadership. It certainly does appear amazing and often mysterious when one has a hunch or an idea that turns out to be the solution, perfectly timed and perfectly right. As of yet, no one may ever fully understand intuition and how the process works although many scholars are certainly making positive inroads in unveiling much of the mystery that sounds it. Nor does the lack of understanding imply that intuition is necessarily irrational. The difficulty is with how it is being proslelyzed to the leadership community as well as the general public and the extraneous baggage such a dialogue brings with it. The dangers that become most apparent are the evangelistic fervor with which it is being touted as the salvation to the problems of business, corporations and mankind. Such beliefs are dangerously totalitarian in the evangelistic fervor that deceptively tries to consume all within its grasp.
3 Ibid, 169.
7 Ibid, 219.
31 Novalis, Fragmente aus den letzten Fahren 1799-1800. In Furst, European Romanticism: Self-Definition, 60.
32 Friedrich Schlegel, Gesprach uber die Poesie. In Furst, European Romanticism: Self-Definition, 8.
35 Rousseau, Emile, 7.
36 Ferguson, Aquarian Conspiracy, 47.
38 Ibid, 46.
39 Ibid, 45.
40 Ibid, 47.
42 Ibid, 201.
43 Ibid, 204.
44 Ibid, 203.
45 Hauser, The Social History of Art, 181.
46 Abrams, Norton's Anthology, 8.
48 Victor Hugo, Preface de 'Cromwell.' In Furst, European Romanticism: Self-Definition, 114.
49 Noll, The Jung Cult, 38.
51 Ferguson, Aquarian Conspiracy, 47. Italics mine.
52 Kyle, Fringe, p. 111.
56 Schmidt, "Awakening Intuition," 43.
57 Kyle, Fringe, 69 and 70.
58 Ibid, 105.
59 Ibid.
60 Ibid, 106.
61 Ibid, 48.
63 Marilyn Ferguson, p49.
64 Richard Noll, The Jung Cult.
65 Schmidt, "Awakening Intuition."
66 Ibid, 44.
68 Ferguson, Aquarian Conspiracy, 92.
69 Ibid, 197 & 108.
71Francis Vaughan Clark as quoted in *Thieves of Innocence*, 163.
75*Intuition*, 14, December 1996.
76Ibid, 46.
77Ibid, 1.
78Ibid.
79These descriptions are all taken from ads in *Intuition*, 14, December 1996.
91Ibid, 30.
94Ibid, 94.
96Ibid.
97Ibid.
98Ibid.
102Ibid.
104Ibid, 40.
According to Schmidt's "Awakening Intuition" delphi study, intuition experts in her study preferred to use the term "awaken" rather than develop.

Willis Harman, *Higher Creativity*, as quoted in the dedication.

Schmidt, "Awakening Intuition," 77.

As quoted in Ankerberg & Branch, *Thieves of Innocence*, 224.

Ibid, 114.

Laeh Garfield and Jack Grant, as quoted in Ankerberg & Branch, 153.


Fellers, *Creativity for Leaders*, 3.


Fellers, *Creativity for Leaders*, 5.

Locke, *The Essence of Leadership*.


See the work of J. Mihalasky and E.D. Dean as well as Weston Agor. References made in Ray & Myers, *Creativity in Business*.


Forward to Part IV in Ray & Rinzler, 227.

138 Ray & Myers, Creativity in Business, 171 & 173.
140 Fellers, Creativity for Leaders, 40.
141 Ibid, 41.
142 Ibid, 1996. 49.
144 Harman and Rheingold quoted in Deforest, Transforming Leadership, p226.
145 Robert Medearis as quoted in Ray & Myers, Creativity in Business, 166.
146 Jaworski, Synchronicity, 184.
147 Sullivan, "Portrait of a Prophet."
148 Ibid.
149 Ray & Myers, Creativity in Business, 16.
150 Jaworski, Synchronicity, 182.
151 Ibid, p140.
152 Ibid, p 143.
153 Peter Block quoted in Bordas, Power & Passion, 189.
154 Ray & Myers, Creativity in Business, 169.
155 Ibid, 162.
156 Fellers, Creativity for Leaders, 96.
158 Ray & Myers, Creativity in Business, 160.
159 Harman, "Transforming Leadership," 110.
165 Ibid. 33.
166 C. E. Veith, Modern Fascism, p72 & 73.
168 Johnson, "Intuition.", 606.
169 James, Thinking in the Future Tense, 200.
Chapter 6: Leadership and the Imagination

As a man is So he Sees.
As the Eye is formed, such are its powers.
William Blake

According to one futurist, in the Dream Society, "The highest paid person in the first half of the next century will be the 'storyteller.'" Howard Gardner, in Leading Minds: An Anatomy of Leadership suggests that leadership is all about storytelling. Leadership requires communicating a fresh and new story that others are willing to exchange for their current story. These stories require the leader to offer authentic visions that resonate with the hearts and souls of others who hope for a better future. Storytelling, and the imagination will be the leader’s new survival skill. David Whyte, poet and author of The Heart Aroused: Poetry and the Preservation of the Soul in Corporate America, calls for the use of poetry and the imagination to reawaken and satisfy the soul in business. Poetry touches the inner person and allows the individual to reflect on and seek a more authentic life in order to create success in business and organizations. In Magic at Work: A Guide to Releasing Your Highest Creative Powers, authors Carol Pearson and Sharon Seivert offer a "handbook on how to work magic in your life. From rituals to actual
magical practices adapted for use in the workplace, *Magic at Work* instructs and inspires. All can participate in realizing new imaginative heights that go far beyond any other guide to creativity. It not only talks about magic, it is in substance and style, magic itself."³ For Stephen Covey, author of the bestseller *The Seven Habits of Highly Effective People*, habits one and two are all about being proactive and beginning with the end in mind. He translates these into the human capacity for self-awareness and imagination that allows one to "take charge of our own creation, to write our own script."⁴ In his own words, "Habit 1 says, 'You are the creator.'"⁵ Personal leadership requires exercising imagination as it is "through imagination, we can visualize the uncreated worlds of potential that lie within us."⁶ Just what is this imagination? Where does it come from? How does it act as a powerful wellspring for change? Is it the dreamers and poets that hold the key to leadership? How far does the articulation of imagination go in creating a new future? What should the leader believe, know and do when it comes to the imagination? Can the power of the mind, through the imagination, unleash the future? Are there any assumptions, negative or positive, worth exploring when it comes to the inspired and hoped for dreams of the future? Finally, what can be learned about leadership from this power of the imagination?

The Romantic Imagination

Just as the romantics prized emotion and distrusted reason or logic, in the same way they adulated imagination. For the romantic, imagination provided a gateway through which not only to view the world but also to recreate it. Unlike their Enlightenment predecessors, the romantics saw imagining as a divine act endowed with original invention rather than mere duplication. This imagination was ultimately seen by the romantics as the tool for determining reality, truth and the moral good. For them, it was the faculty through which the individual could create the future and a new world as the hope of mankind.
Plato began "a long tradition of distrust for the imagination" and saw imagination as the lowest of the faculties with reason as the highest. From the times of the earliest philosophers through the Middle Ages, the Renaissance and the Enlightenment, imagination was considered a base form of thinking. From Isaiah to Plato to St. Augustine, the "vain imagination" was a form of false imagery that "had to be subject to the judgment and interpretation of reason" as "its proper place was in a hierarchy anchored in the sense but subject to the wisdom and discrimination of reason." During the Enlightenment, poetry was created to reflect sentiment, to interpret the experience of being human and to describe or illuminate existing knowledge. Poetry in this form was controlled by judgement and limited to the use of images and metaphors. Imagination was an incidental part of poetry and merely used to reflect the familiarity of life with charm and truth. The romantic conception of imagination broke away from this staid Enlightenment view.

Romantics' idea of imagination was fundamental to their theory of poetry, their view of the world and was rooted in their understanding of the omnipotent self. Poetry itself, was "something divine. It is at once the centre and circumference of knowledge; it is that which comprehends all science, and that to which all science must be referred." The romantics, who disliked both hierarchy and reason (as well any authority other than the self) idolized the imagination as the highest form of thinking. Wordsworth viewed imagination as that,

which, in truth
Is but another name for absolute power
And clearest insight, amplitude of mind,
And Reason in her most exalted mood.11

Imagination was defined in a similar vein by most of the romantics, each adding a slight twist to its conception. It is Samuel Coleridge's work, however, that best represents this fundamental shift in thinking about imagination. He clarified imagination by
delineating two separate types, as well as by specifying exactly what imagination was not. For Coleridge, the primary imagination, or the first type, was the most important. This primary imagination represented the inner unconscious dimension of the divine as it was enacted to create entirely new forms or images that were removed or went beyond existing reality. "The IMAGINATION then, I consider either as primary, or secondary. The primary IMAGINATION I hold to be the living Power and prime Agent of all human Perception, and as a repetition in the finite mind of the eternal act of creation in the infinite I AM."12 This primary imagination connected the human creator to the divine act of creation in an unifying way. What was formerly thought of or referred to as a transcendant act had now become imminent for the romantics; in other words, the creation of something new and original was no longer only the property of God was but was within the possession of man as well.

The secondary imagination, in contrast, represented what the artist or poet would do with the primary imagination. It was how the imagination came into being or form.

The secondary Imagination I consider as an echo of the former, co-existing with the conscious will, yet still as identical with the primary in the kind of its agency, and differing only in degree, and in the mode of its operation. It dissolves, diffuses, dissipates, in order to recreate; or where this process is rendered impossible, yet still at all events it struggles to idealise and to unify. It is essentially vital, even as all objects (as objects) are essentially fixed and dead.13 The difference was that the secondary imagination worked at the conscious level. "It takes the material generated by our primary imagination and 'dissolves, dissipates' it and uses its elements consciously to create imaginary worlds."14 Thus, the secondary imagination was essentially linked to the primary imagination. Coleridge even created a new word, esemplastic, to describe this "'shaping into unity' power."15
Lastly, Coleridge distinguished between the creative imagination and the replicating or duplicating function of fancy.

FANCY, on the contrary, has no other counters to play with, but fixities and definites. The Fancy is indeed no other than a mode of Memory emancipated from the order of time and space; while it is blended with, and modified by that empirical phenomenon of the will, which we express by the word CHOICE. But equally with the ordinary memory the Fancy must receive all its materials ready made from the law of association. F

Fancy represented the earlier pre-romantic view of imagination, an imagination that was merely involved in the reproduction of existing images or ideas combining them into new forms or adding greater detail. In distinguishing fancy from imagination, Coleridge indicated the radical shift that had taken place from earlier views. The romantic imagination went "beyond random associations and essentially creates its own world, shaping details into its own unity according to its own controlling plan." Imagination, as opposed to fancy, was "a way of mind...the supreme realizing activity in which a person becomes unified."

All of the major romantic poets added to this conception of imagination. Percy Shelley described imagination as the "mind acting upon those thoughts so as to colour them with its own light, and composing from them, as from elements, other thoughts, each containing within itself the principle of its own integrity." He subjugated reason to imagination, suggesting that reason "is to imagination as the instrument to the agent, as the body to the spirit, as the shadow to the substance." For Wordsworth, imagination "has no reference to images that are merely a faithful copy, existing in the mind of absent external objects; but is a word of higher import, denoting operations of the mind upon those objects, and processes of creation or of composition, governed by certain fixed laws." Keats describes imagination in his letter to a friend. "I am certain of nothing but the holiness of the Heart's affections and the truth of Imagination—What the imagination
seizes as Beauty must be truth—whether it existed before or not...The Imagination may be compared to Adam's dream—he awoke and found it truth.”22 Similarly, for the German romantics imagination was not only original and creative but transformative in nature, necessitating a change in the existing order. Whether it was the supremacy of imagination over reason, or the original, creative act of imagination, each of the romantics subscribed to imagination as a foundational part of their weltanschauung and a logical extension of their view of the self.23

For many of the romantics, imagination was the innate genius of the child which lay dormant or latent in the adult. Once again, the romantic idealization of the innocent Rousseauian child was implicit. "Much of our adult intellectual activity, in this view, is stimulated by a subconscious attempt to recapture the 'lost vision,' the purity and power of the perception, experience and emotion of childhood."24 The child captures the wonder of and innocence of pure imagination, seeing as an "eye among the blind," to that which is eternal.25

For the romantic, imagination was a way to present the unreal and make it real, it was the power and source of inventiveness, the source of insights more profound than reason or logic, and the route through which one could understanding the feelings of others and communicate with them.26 It was a way for artists and poets to "invent an unreal world more in accordance with man's desires and moral sentiments."27 The romantic imagination "provided a way of overcoming the cultural depression of a world without foundations by way of make-believe."28 This reflected the "idyllic imagination" that sought to escape the dismal reality of the present with a fictitious dream-world of the future.29 Through the imagination one could re-envision the everyday and mundane parts of man's existence and breathe into them new life.

Such a world was best created and communicated through the power of imagination linked to the emotions. The French romantic, Alexandre Soumet, suggested "the times are gone when pleasant maxims and blithe precepts were enough for inspiration. The
imagination... must fathom more deeply the mysteries of our own hearts, and what we
demand above all of our writers is that they should have, if I can put it this way, the genius
for emotions." Thus, the romantics exalted artist, originality, experience (particularly its
affective and emotional dimensions), along with the fiction and invention of the
imagination.

This exalted imagination allowed the romantics to believe in a self-created form of
reality and truth. The existing world was unacceptable to many of the romantics and,
consequently, they sought a "heightening of consciousness so intense that a true awareness
of reality inevitably sought for itself the identifying sanction of imagination." "In
particular the Romantics were aggressive in asserting that the imaginative artist could help us
to reach truth and reality no less than could the scientist: Beauty, as Keats compactly puts
it, is Truth." The romantic reality was a superior reality based on the confirmation of
imaginative truth. Blake, in particular, attacked the notion that data and the senses
provided knowledge for the mind; instead, he insisted that imagination "was the faculty
which gave access to truth." "So far from thinking that the imagination deals with the
non-existent, they insist that it reveals an important kind of truth. They believe that when it
is at work it sees things to which the ordinary intelligence is blind and that it is intimately
connected with a special insight or perception or intuition." For Blake "Imagination is
the organ by which alone we gain insight into reality and achieve knowledge of it" resulting
"not in fiction but in the highest truth" Even Shelley went as far as to suggest that the
imagination was "the great instrument of moral good."

The romantics rebelled against the theological assumption that only God was
capable of creating something original and that all else was a mere reflection of something
God had already created. The Romanticists did not believe that the imagination was
confined to mere duplication and replication of that which already existed. Instead, art and
poetry were seen as true acts of creation—things original and new—rather than mere
imitation. This was described as "the reproductive power of imagination to call up images
'when objects are not actually before the eye' and its capacity by 'altering and compounding' these images to 'fancy to itself things more great, strange or beautiful than the eye ever saw.' Thus, imagination 'has something in it like creation: it bestows a kind of existence.' Thus, imagination 'has something in it like creation: it bestows a kind of existence.' This reflected the romantic view of the supernatural self that assumed the rights and privileges normally accorded to a supernatural God. The romantics rejected the 18th century assumption that the human mind acted like a mirror of that which God had already created; instead, the romantic mind was endowed with the power to create the universe as it was perceived. This represented a vastly new way of viewing the mind and its capacity for imagination. "The classical and medieval conception of the mind as a kind of mirror on the world changed dramatically, such that the mind was seen as more like a lamp, which shines out showing a world lit by its generative energy." This notion of the imagination was embedded with spiritual or supernatural elements. For Blake the imagination was the divine manifesting itself in the spiritual man and through this manifestation man realizing his potential. This world of Imagination is the world of Eternity; it is the divine bosom into which we shall all go after the death of the Vegetated body. This World of Imagination is Infinite and Eternal, whereas the world of Generation, or Vegetation, is Finite and Temporal. There Exist in that Eternal World the Permanent Realities of Every Thing which we see reflected in this Vegetable Glass of Nature. All Things are comprehended in the Eternal Forms in the divine body of the Saviour, the True Vine of Eternity, The Human Imagination. Coleridge held the imagination "to be the living Power and prime agent of all human Perception, and as a repetition in the finite mind of the eternal act of creation in the infinite I AM." For the romantics, the infinite I AM did not represent the God of Israel but the infinite I AM of the self. This imagination, for the romantics, was "the alpha and omega of the universe" and intimated that the imagination had the power to recreate and redeem the
The romantics considered the poet priest and poetry divine; through the artist one could "divine the meaning of life." Imagination as a mystical and divine function of the poet was central theme of romanticism. The poet, in fact, became more than priest, he was god: "Man is god when he dreams; a beggar when he reflects." It was through the imagination that the potential of consciousness could be achieved, "Fully integrated, Blake's Man is all Imagination, an extraordinary actuality whose consciousness is a final apprehension of human potential, and who is therefore God as well as Man, a vision of all that is."

Underlying the romantic conception of imagination was the belief and the ability to both see and experience the inherent unity of the universe. The romantic imaginative vision was profoundly affected by the senses as they perceived the natural world, imbued with divine beauty, power and energy. "It affected them at times in such a way that they seemed to be carried beyond it into a transcendental order of things, but this would never have happened if they had not looked on the world around them with attentive and loving eyes." It was through nature that the Romantic poets found their inspiration and were transformed into "those exalting moments when they passed from sight to vision and pierced, as they thought, to the secrets of the universe." For Wordsworth, and many of the romantic poets, "nature lifted him out of himself" to a "higher state in which its soul and the soul of man should be united in a single harmony. Sometimes he felt this happened and that through vision he attained an understanding of the oneness of things."

The imagination was the hope of mankind for generating a new world. As Wordsworth eloquently intimated, "The human Soul of universe, Dreaming on things to come." This imagination could best be unleashed through an inner path described by the romantic poet Novalis,

The imagination puts the future world either up in the heights, or down in the depths, or in some transubstantiation. We dream of journeys through the universe: is the universe not within us? We do not know the depths of
our souls. It is inwards that the mysterious path leads. Within us, or nowhere lies eternity and its worlds, the past and the future. The outer world is a world of shadows, it casts its shadows onto the realm of light.\(^{53}\)

The capacity for change lay within the romantic mind and it was through the mind that ultimate hope of humanity could be realized. For Blake, imagination was part of the divine vision that "creates reality, and this reality is the divine activity of the self in its unimpeded energy. His attention is turned towards an ideal, spiritual world, which with all other selves who obey the imagination he helps to build."\(^{54}\) The romantics had "transferred the agency of apocalypse from mass action to the individual mind--from a political to a spiritual revolution--and proposed that 'the new earth and new heaven' of Revelation is available here, now, to each man, if only he can make his visionary imagination triumph over his sense and logic-chopping understanding. Hence the extraordinary Romantic emphasis on a new way of seeing (which is the restoration of a lost earlier way of seeing) as man's chief aim in life."\(^{55}\) This, too, gave the romantics their unique sense of calling and through their use of the imaginative faculty they saw themselves as "engaged on a mission: we are called to give shape to the earth."\(^{56}\)

The idea of the imagination as a gateway for viewing the world, as well as recreating it, continues in thinking today. The imagination, expressed in new forms, is once again a key way to understand reality, truth and moral goodness and is preferred as the future hope for mankind. The roots of this emphasis on imagination, from the romantics to the present day, help to shed some light on its current popularity.

The History of the Imagination

The Romantic perspective of imagination marked a Copernican turning point in the historical conception of imagination.\(^{57}\) The romantic view provided the pivotal genetic material for the subsequent definitions, descriptions, philosophies and theories of imagination that has lasted from romantic times to the present day. An investigation of the
history of imagination, as it relates to this romantic theme, will set the stage for examining its current popularity today.

Since the time of the romantics there has been considerable debate concerning the concept of imagination, both its definition and its function. Merriam Webster's dictionary defines imagination as

1: the act or power of forming a mental image of something not present to the sense or never before wholly perceived in reality
2 a: creative ability
   b: ability to confront and deal with a problem: resourcefulness
   c: the thinking or active mind: interest
3 a: a creation of the mind; esp: an idealized or poetic creation
   b: fanciful or empty assumption

The World Book encyclopedia considers imagination "the capacity to consider objects or events in their absence or as they might be." It is sometimes referred to as "fantasy, ingenuity, daydreaming, and make-believe." In common practice, then, imagination is usually understood in three different ways. Someone can use his or her imagination to describe a future scenario or solve a problem, to create a product, or to describe something that is impossible or unreal, as in a figment of one's imagination.

In philosophy, imagination "is the power of the mind to consider things which are not present to the sense, and to consider that which is not taken to be real." It is also defined as the "faculty by which we acquire knowledge of non-actual possibilities." Another definition describes it as "the faculty of reviving or especially creating images in the mind's eye. But more generally the ability to create and rehearse possible situations, to combine knowledge in unusual ways, or to invent thought experiments." Furthermore, it "bears an interesting relation to the process of deciding whether a projected scenario is genuinely possible." It exists in contrast to both the concepts of the real, perception and
cognition. Imagination is not reality, it goes beyond and is more complicated than simple perception and it is not a mere matter of understanding.

Although Coleridge and the romantics are generally held to have shifted the world's perspective on imagination, Coleridge's thinking was actually based on the earlier work of both David Hume and Immanuel Kant. It was Hume who first suggested that imagination played a critical role in the functioning of the mind. Hume's views were generally ignored, disregarded and scorned during his time; his ideas were at odds with the views of the Enlightenment thinkers who considered the imagination superfluous, unnecessary and even dangerous. Kant, however, was the rare exception. He read Hume's work and then both reinterpreted and expanded it. Kant suggested that imagination predetermines what we perceive and know, creating meaning and organizing outside impressions. Essentially, Kant's philosophy gave imagination a place in thinking. It is from Kant that Coleridge's poetry and theory, and that of the other romantics, derived its origins.

The common feature of Coleridge's view of imagination, as well as many of those philosophers and writers that followed him, was the belief that imagination was grounded in a monistic and idealistic framework. This perspective generally implied that imagination was a "vehicle for a special type of knowledge." In this worldview, the imagination was frequently equated with the soul and functioned in a transcendental capacity where imagination became a "means of access to union with the Ultimate." "Thus, imagination is at times extolled as the divine spark and presence in human beings, while at others it becomes the ultimate vindication of human potential and the apex of human aspiration." This view sees human beings as those who create "their own imaginative productions, postulating a type of world soul, or collective unconscious, as the repository of symbolic material." This perspective is popular even in contemporary times as it provides a model that symbolizes imagination in the unconscious psyche rather than reduced to a materialistic aspect of the rational intellect, devoid of spiritual essence.
From philosophy, the imagination has grown from a debate about the origins of the clan vital to the creation of reality as an imagined or real language game. Psychology takes a different approach to the study of the imagination but ends up addressing many of the same issues, particularly the notion of creating one's future. Psychology's approach to understanding imagination varies from traditional research endeavours to general popularized theories best expressed in the work of Carl Jung. Even though the theories of Sigmund Freud and Carl Jung are no longer accepted within psychology, their ideas, particularly of the unconscious, have played a role in understanding the source or contributions of imagination. Certainly, their ideas will be seen as influential when viewed from the popular perspective on imagination.

Freud's link to imagination is best represented in his idea of the unconscious which served as the reservoir for dreams and unfulfilled desires. Even the Freudian child engages in fantasy images of wish fulfillment. Freud's free association was "based on the premise that all significant imagining represents the fulfillment of certain infantile wishes."71

Jung's unconscious made an even closer link with the romantic imagination through his collective unconscious as tapping into a primeval, ancient well of images and archetypes. This well was the source of the collective unconscious and the intuition, both considered key sources of creation by Jung.72 For Jung, the imagination revealed itself in dreams and symbols and acted as the intermediary between the unconscious and the conscious mind.73 When Jung referred to the psyche he was referring to that part of the mind that produced these archetypes and symbols. Jung would often interchange the word spiritual and psychic, and according to Jung, the "transcendental function" was the agent that appropriated the unconscious to access archetypes and symbols.74 Jung's theory describes a "model of consciousness in which the imagination (or soul) performs a mediating function between the two other domains, the conscious and the unconscious."75 It is through the creative and imaginative work of the soul that the inner and outer worlds
are united. "The psyche creates reality every day." The difficulty with Jung's model is determining "whether he is speaking as an empirical psychologist or one who believes that the contents of myths, symbols, and images are of divine origin."

James Hillman, a post-Jungian psychologist, refers to the imagination as the middle position of the soul, the link between mind and spirit. Like Jung, he has distinguished imagination as man's ability to transcend self and reconcile the spirit and the world. The imaginative power of the soul, squelched in the Enlightenment and in later modernity, must renew its romantic expression. Hillman reframes Freud's work on the Oedipus myth suggesting that "the essence of the psyche is myth, that psychology is ultimately mythology, the study of stories of the soul." For Hillman, the soul is an ambiguous term that defies definition but can best be described as "the imaginative possibility, in our natures, the experiencing through reflective speculation, dream, image and fantasy--that mode which recognizes all realities as primarily symbolic or metaphorical." James Hillman's expansion on Jungian thought becomes a foundation for the popular work of Thomas Moore on the soul and the imagination. Together these ideas represent the major thinking of popular psychologists on the role of the imagination.

Eastern perspectives of imagination are similar with slight variations. Similarly, imagination is described as the "image-making faculty of human consciousness." The difference is that imagination is believed to be central to mystical and occult practices. A key aspect of the eastern or mystical imagination is the ability to invoke an image at will which is frequently used in guided imagery. Guided imagery was described in the previous chapter as a key entry point for intuition as well as part of the Jungian journey to meet one's personal spirit guide. Together, the eastern and western perspectives provide a framework for understanding imagination that underscores its power to unlock the unknown, make it manifest and shape one's future destiny.

While each of the writers mentioned earlier has affected the shaping of our present views on the imagination, none has been quite as influential as Joseph Campbell, the
popularizer of myth. Campbell is famous for his PBS interview with Bill Moyers on *The Power of Myth* that catapulted Campbell and his ideas into the everyday vernacular of the common people. Filmed at the Skywalker Ranch, home of George Lucas, the creator of *Star Wars*, the six part series captured the power of the imagination, embodied in universal myth, that transcended all religions and all myths as a way of understanding the oneness of mankind. Later released as a book, the impact of *The Power of Myth* was such that Campbell became a folk hero, encouraging others to take the mythic journey.81

For Campbell, "mythology is the song. It is the song of the imagination."82 This imagination is not limited to the stories of the past. Campbell stated that "The images of myth are reflections of the spiritual potentialities of every one of us. Through contemplating these, we evoke their powers in our own lives."83 Campbell capitalized on the work of both Jung and Freud, extending their ideas of the unconscious and the collective unconscious into the realm of myth and imagination. Campbell's popularity was due in part to his ability to blend the new religious sensibility of the 1960s with the mythology of the past; institutions of religion, dogma and authority were depreciated while experience, imagination and myth were adulated.84

Part of Campbell's popularity was due to the way he psychologized his message. "True heroism, to him, is not external but internal: the hero's literal search for wealth or anything else symbolizes his search for self-knowledge. The land to which he treks symbolizes the unconscious."85 Like many of the romantics before him, Campbell's mythology decried rationalism and romanticized the primitive myth as the revelation of truth and reality. "Romantics assume that myth is effective not merely when it is accepted as true but only because it is true: the wisdom it offers would not be wisdom if it proved false."86 In myth, Campbell found universal themes of heroes engaging in journeys of self-discovery and of the unity and oneness of life.

Campbell captured the idyllic imagination, the romantic wish for a better life far from the boredom or harshness of the existing one.87 His famous adage, "follow your
bliss," is part of that imagination. The idyllic imagination is described by romantic scholar Irving Babbitt as a form of imagination that created a fantasy world in an effort to escape the extremes and hardships of existing life. The idyllic imagination was an idealistic daydream of a fantasy world that feels good but can never be reached. The moral imagination, on the other hand, tries to imagine things as they should be within the limits of reality. Campbell relies on myths that represent the idyllic imagination and sees these through a pantheistic-eastern lens; these myths communicate the divine essence of the universe and, consequently, the freedom of individuals to follow their own particular myth. Campbell’s mythology, criticized by other scholars for his unreliability in interpretation and selective eastern bias, nevertheless, provided a favorable backdrop for many followers of the New Age movement. For young people of the sixties Campbell’s power of myth gave them license to use their imagination to create a future free of any moral restraints or self-discipline.

The romantic notion of the imagination continues in popularity today. Imagination can be understood as the power of the mind and will to create and make conscious the "unconscious" desires and wishes of the individual, creating an ideal, and mostly unreachable, future. Nevertheless, it is still considered a potentially powerful tool for creating one’s personal future and transforming mankind. A brief overview of its popularity today, along with its similarity to earlier romantic writers, will set the stage for understanding its role in today’s conception of leadership.

Contemporary Fascination with Imagination

The imagination, in various forms, is a popular topic today. Imagination is seen, by some, as the means to heal the overly rationalized Western mind. A host of bestselling books in the self-help genre are encouraging readers to develop imagination as a way to unlock potential, maximize success, create new affluence, heal minds, cure bodies, and change the world. Many of the ideas of previous thinkers, particularly Jung and Campbell,
live on in the writings of today's popular authors. The concept of active imagination, creativity or guided therapeutic imagery plays an important role in making use of the unconscious material and in assisting individuals in re-integrating or balancing the conflicts in their personal lives. Imagination, according to the popular culture, is not just about painting a picture or writing a novel, it has everything to do with the shaping of an individual and their future. Imagination is creating possibilities for being in the world.

How does one tap into this divine 'vein of gold'? Julia Cameron, author of the bestselling *The Artist's Way: A Spiritual Path to Higher Creativity*, explained how in her best-selling book which has to date spawned a sequel, a workbook and an audio version. According to Cameron, creativity is natural, latent ability: "I have come to believe that creativity is our true nature...that blocks are an unnatural thwarting of a process at once as normal and as miraculous as the blossoming of a flower at the end of a slender green stem." She offered suggestions for the reader that include 'being in the now,' viewing creativity as a process rather than a product, and experiencing the self. The book offered two practical tools for encouraging the creative self. The first tool is 'morning pages' in which the reader is encouraged to engage in early morning stream-of-consciousness writing, an active form of meditation that encourages Jungian disclosure of the shadow side. Her other tool is the 'artist date' where the reader takes out his or her consciousness once a week for a fun date. The reader is advised to go it alone as "whether you count it as being alone or being with your higher power or your spiritual self, the artist date helps strengthen that connection." Underlying her techniques is the belief that the creative imagination has the power to guide one's self-image and future as the reader learns to live out his or her vision.

Deepak Chopra also encourages the cultivation of the imagination. The author of numerous popular books, he has written on topics as diverse as healing, spiritual growth and even a novel entitled *The Return of the Merlin* which can also be purchased in cassette form. One of his recent bestsellers is *The Way of the Wizard: Twenty Spiritual Lessons*
for Creating the Life You Want. In this book, Chopra explored ways the reader can discover the wizard inside, one that can act as an inner guide to creating the successful life one is capable of leading. Chopra used metaphysical themes and the myth of medieval Merlin as tools to apply his philosophy of magic and the imagination to create individual possibilities for the future. Underlying Chopra's many books is the central idea that one can heal one's self or change one's future through creating one's own reality, simply through imagining a change of consciousness. According to Chopra, individuals can choose their own reality through the power of the mind.

One of the most mainstream books on imagination is the New York Times #1 bestseller Care of the Soul: A Guide to Cultivating Depth and Sacredness in Everyday Life by Thomas Moore. Moore is considered a key thinker and leader in "the areas of archetypal psychology, mythology, and the imagination." While the title of the book seems to have little to do with imagination, the author's thesis is that caring for the soul requires nursing and serving the imagination. "All of this leads to the heart of the book—care of the soul. Tradition teaches that soul lies midway between understanding and unconsciousness, and that its instrument is neither the mind nor the body, but imagination. I understand therapy as nothing more than bringing imagination to areas that are devoid of it, which then must express themselves by becoming symptomatic."

Moore encouraged readers to focus on emotions rather than relying upon the intellectual or academic faculties. Moore subscribed to a romantic version of the imagination as caring for the soul is all about nursing the imagination. The individual, through the imagination, creates a reality that is more meaningful than the existing painful paradoxes and contradictions of life; in other words, the reader creates a romanticized version of life that restores a sense of meaning and redeems the individual. In support of his perspective, Moore cites widely, from Renaissance thinkers to Romantic poets, and Freud and Jung. John Keats' words are quoted at the beginning of the book, "I am certain of nothing but the holiness of the Heart's affections and the truth of the Imagination."
So popular has been Moore's book that it, too, has reappeared in a variety of forms, including two sequels, *Soul Mates* and *The Re-Enchantment of Everday Life*, devotional books such as *Meditations: On the Monk Who Dwells in Daily Life*, study guides and tape cassettes of Moore in conversation with others.99 Much of Moore's work, like a revisitation of Rousseau, called for a return to the natural wonder of childhood. Moore epitomized a great deal of the current self-help genre as he has woven spirituality, popular psychology (particularly Jungian theory), mythology and art together into a journey of self-discovery. Although many of his key ideas, such as the soul, are poorly defined the public has nevertheless responded. He has touched on the pulse of modern man: the imagination packaged in the spiritual vestments of Moore's ideology sells well.

Thomas Moore's sequel *Soul Mates: Honoring the Mysteries of Love and Relationship* continues in the same vein with a focus on relationships.100 Here Moore again encouraged the use of the imagination and feelings rather than the intellect. One reviewer describes his work "a middle ground in the thriving subgenre of pop-psych/religion books: less jargon-infested than John Bradford but sometimes as platitudinous (urging 'the importance of being individuals' and proclaiming that 'every relationship calls for a unique response'); less anecdotal and less penetrating than the master of the form, M. Scott Peck. Perhaps his most notable achievement has been to turn 'soul' into a buzzword, never defined but apparently synonymous with 'psyche.'"101

There are a host of other titles that all allude to the power of the imagination, myth and/or creativity to change lives and shape the future. *Living Your Life Out Loud: How to Unlock Your Creativity and Unleash Your Joy* connects the reader to living the inner life force as an expression of true creativity. *Earth Angels: Engaging the Sacred in Everyday Things* has a foreward written by Thomas Moore and invites participants to "a refreshing return to our senses, our imagination, our soul."102 *Creating an Imaginative Life* is a book that comes with a musical CD where participants can learn how to "live imaginative and original lives."103 *The Mythic Imagination: The Quest for Meaning Through Personal*
Mythology is a republished version of an earlier book by Stephen Larsen, the author who wrote Joseph Campell's authorized biography. As one reviewer explained, Mythology is the universal tongue of human imagination. As a tool for self-discovery, mythology is also a way of gaining access to the secrets of the psyche. The Mythic Imagination is a quest for the ancient source of vision and meaning in the self-luminous world of dream, myth, and archetype...this approach to personal mythology is designed to evoke greater self-awareness and creativity as we discover and learn to navigate in our own mythic imagination. ...This book is one of the best guides available to cultivating imaginal faculties, getting to know 'the birds and beasts of the psyche,' 'the inner cast of characters,' the shadowlands, the inner guide, and 'the design of the labyrinth' within us.

The Myth of Imagination is just one of many works that build on foundations laid earlier by the romantic ideas of Carl Jung and Joseph Campbell.

There are also many authors that focus on the power of the imagination as it is employed through the techniques of imagery and guided visualization. Although this concept was mentioned in the previous chapter, a few authors can be added here to illustrate how pervasive an idea visualization has become. Shakti Gawain has been the most influential in the New Age genre of visualization although many of her ideas have spilled over into mainstream literature. Her work Creative Visualization: Use the Power of Your Imagination to Create What You Want in Your Life was first published in 1978 and reissued in 1995. A pathbreaking book in the self-help movement of personal growth through imagery, visualization and affirmation, it is also available on audiocassette or in workbook form. There are many others, examples include, Staying Well with Guided Imagery: How to Harness the Power of Your Imagination for Health and Healing by Belleruth Naparstek and Visualization An Introductory Guide: Use to Improve Your Health and Develop Your Self-Awareness and Creativity by Helen Graham. Even William
Blake's imagination is experiencing a rebirth of popularity through new published editions of his works such as *Blake* and *Poems of William Blake* by editor Peter Ackroyd and the *William Blake Tarot: Of the Creative Imagination* by Ed Buryn. The latter is a deck of forty-five colour cards with an accompanying manual written by two tarot experts that provides instruction on using Blake’s imagination as a tool for self-development.

Joy has noted that "The topic 'imagination' is very much in vogue these days, but its popularity often appears to be in inverse proportion to the clarity of its treatment." Many of the books being written, suggested that the imagination can do anything. It is celebrated and acclaimed for improving one's creativity, life and physical well-being. Techniques and tips range from writing meditatively in response to streams of consciousness to embarking on an inner, mythic journey of self-discovery. It remains unclear, however, just what imagination is, how it is accessed and what philosophical framework provides its underpinnings. Many of the authors cited argue that imagination is either a form of divine possession or a way to access the divine self that resides in the individual. Imagination is thus one route to enlightenment. Not just enlightenment but a whole new world order is promised for those who take the message to heart. It is the simple changing of consciousness that can create, through the imagination, a new world of possibilities.

**Leadership and the Imagination**

Allusions to the power of the imagination are frequent in the area of leadership studies. Leadership is about bringing new possibilities, dreamed of or imagined for the future, into existence. Many leadership scholars, including Gareth Morgan and Stephen Covey, have argued that the imagination plays a crucial role in bringing about desired change. The imagination is invoked in a myriad of ways; describing a vision of the future, communicating stories and dreams of the future, touching the emotions and minds of followers, creating a socially constructed reality, believing through the power of the mind a
change for the future and propagating a fundamental component of a new worldview. Just what are leadership scholars saying about imagination? How is it being used? Is it important? What dangers are inherent in a romantic consideration of the imagination as a central function of leadership?

The imagination is employed by the leader in a variety of ways. One of the most common is the use of the imagination to create a vision of the future. This can be done solely by the leader or in conjunction with others, the latter constituting a shared vision. Kouzes and Posner, in their interviews with leaders, discovered participants views on the importance of vision.

We prefer to use the term vision not because it is fashionable but because it is the most descriptive term for the ability that leaders discussed with us. We prefer vision, first of all, because it is a 'see' word. It evokes images and pictures. Visual metaphors are very common when we are talking about the long range plans of an organization. Second, vision suggests a future orientation—a vision is an image of the future. Third, vision connotes a standard of excellence, an ideal. It implies a choice of values. Fourth, it also has the quality of uniqueness. Therefore, we define vision as an ideal and unique image of the future.111

The imagination is used to draw a vivid picture of possibilities for the future. The richer the image the greater its ability to evoke a response from the listener. Martin Luther King's "I have a dream..." speech embodied the power of a vision of the future that others can identify with personally and emotionally. The greater the resonance the leader is able to create, the greater his or her chances of success in galvanizing forces, including the heart, soul and minds of people, to move towards the desired future state.

The imaginative vision of the ideal future state creates a standard by which to compare the current reality. The more attractive the future vision the greater the discontent with the status quo, resulting in what is described as creative tension. This tension
becomes the catalyst for change. This is the most straightforward and common understanding of the use of imagination as it pertains to leadership. Much of the leader’s success rests upon his or her ability to imagine, create, articulate and communicate a powerful and compelling future vision.

Imagination also involves communicating stories of both the past, present and future. Berquist suggests that storytelling in organizations is a needed return to our more primitive roots.

While standing on the edge of a postmodern world, we must discover wisdom in the patience and persistence of premodern man. We must return to premodern perspectives regarding the sacred nature of human organizations and once again listen to enlightening stories regarding our own human history and destiny. Only in this way can we successfully tend the complex and irreversible fires of the postmodern world.112

The power of the imagination, enshrined in story form, is its ability to metaphorically embody the cultures and values of the community or organization. The leader, by communicating these values, can use them to redirect the organization or group. The story is also another way of creating and communicating a vision of a preferred future.

Wheatley is a leadership scholar who extrapolated this point even further. She suggested that we need to approach life, and leadership, as story. “I like this idea of storytellers. It works well to describe all of us. We are great weavers of tales, outdoing one another around the campfire to see which stories best capture our imaginations and the experiences of our lives. If we can look at ourselves truthfully in the light of this fire and stop being so serious about getting things ‘right’—as if there were still an objective reality out there—we can engage in life with a different quality, a different level of playfulness.”113

For Wheatley, stories and the imagination are part of what is needed to realize the subjective nature of the world. Realizing the relativity of life and the world will free leaders
to engage in leadership more playfully, using stories and narrative to describe and create the journey.

In a recent unpublished paper, Wheatley wrote that "creating a new cosmic story is the most important work of our times because it will usher in a new era of human and planetary health." Wheatley contrasted the reductionist, mechanistic, Newtonian, "old story" with the creative, meaningful, spirit-filled, "new story." She suggested one can find the new story "in early primal wisdom traditions, in modern indigenous tribes, in most spiritual thought, and in poets old and new." She described the storybuilding capacity as the natural, innate, and pure desire of humankind to "create something original, to bring a new being into form." This "new story," she suggests, resonates with the later writings of Edward Deming and Robert Greenleaf that encourage the quest for spirit and meaning. She paraphrases physicist Brian Swimme to suggest that storytellers and story wanderers are not unlike the early Christians, spreading the good news (aka, the new story) that will transform humanity. She invites leadership and organizational students to take up Swimme's volkish promise,

What will happen when the storytellers emerge? What will happen when 'the primal mind' sings of our common origin, our stupendous journey, our immense good fortune? We will become Earthlings. We will have evoked out of the depths of the human psyche those qualities enabling our transformation from disease to health. They will sing our epic of being, and stirring up from our roots will be a vast awe, an enduring gratitude, the astonishment of communion experiences, and the realization of cosmic adventure.

Besides being a conduit for vision, stories, descriptions, poetry and simple language, imagination often impacts the listener in a more direct and powerful way than statistics and data, essays and treatises. The imagination touches the emotional part of our being, the part that taps into our wishes and dreams. The listener or reader can identify
with imaginative pictures, images and metaphors. The imagination can call up memories, experiences, feelings, sounds, smells and sights in a way that engages the participant and allows him or her to see, experience or reflect on ideas in new and refreshing ways.

Wheatley makes numerous poetic allusions in *Leadership and the New Science*. She asks herself, "What is it that streams can teach me about organizations?" She utilizes her imagination to try to understand the world and then to teach others, through her book, about its complexity and how to lead in the midst of a chaotic world that breeds chaotic organizations. Although her book is focused on the new science, which has been discussed earlier, it is worth mentioning here for she extrapolates from her popularized version of the new science to make statements about organizational life. In many instances, these statements are based on fictionalized accounts of the new physics in which the scientific perspective is made compatible with romantic imagination and eastern musings. The leader who needs to engage in influence, like Wheatley, can put to use the emotional power of the imagination.

Stories, it appears, can be used to illustrate the future or to persuade and argue a philosophical point of view such as Margaret Wheatley's. One critic sees a clear danger in this notion of shared stories from which reality is created when it gives rise to public action. The leader, who chooses from among multiple stories, must beware of the consequences of treating all stories equal.

The idea of one absolute truth has given way to the idea that different spheres of life and different communities can base their understandings and explanations of things on differing 'stories' that give coherence to their experience. But coherence is not the only necessity of a system of thought. At some point we need to be able to select from alternative stories, stories that—as far as we can tell—correspond to realities we have no part in creating. Call them 'facts,' call them 'universal realities,' call them 'truth,' call them what you like, but some realities exist outside of subjective experience and some stories are truer than
others. We have no way of separating those independent realities upon which we can base public actions from private intuitions other than by a system of collective critical and public evaluation of all claims on our belief...we will need to be able to separate mythic truth from scientific truth."\textsuperscript{119}

Unfettered imagination, posing as truth, can be dangerously manipulative, particularly in the leadership process.

The social construction of reality is the postmodern way of viewing the world.\textsuperscript{120} For the leader it has implications for what can in fact be created. Gareth Morgan proposes a method of organizational theory and leadership that takes advantage of this social construction of reality through a technique he calls imaginization. Imaginization is the ability to put the imagination to use in an organizational context. "The challenge now is to imaginize: to infuse the process of organizing with a spirit of imagination that takes us beyond bureaucratic boxes. We need to find creative ways of organizing and managing that allow us to 'go with the flow,' using new images and ideas as a means of creating shared understandings among those seeking to align their activities in organized ways."\textsuperscript{121} "The ability to invent evocative images or stories that can resonate with the challenges at hand and help motivate and mobilize people to achieve desired goals, or to cope with the unknown, is becoming a key managerial skill."\textsuperscript{122} Morgan uses the social construction of reality as the foundation for his technique of imaginization. This technique examines the role of story, metaphor, and images in creating reality, both current and future, and in empowering individuals and organizations for change. Morgan views language and metaphor as the "primal means through which we forge our relationships with the world."\textsuperscript{123} As he describes it, "I believe that change, though often difficult, begins with individuals; that, if people want to change their world, they have to start with themselves; and that individual change becomes social change when a critical mass of people begin to push in the same direction."\textsuperscript{124}
Imagination is the leader's tool to create reality. The power of the mind is engaged to metaphorically, and literally, create a new world order. Imagination is the not-so new but sophisticated and academically redressed romantic faith healer's mantra, believe it and receive it. Wheatley declares, "We, the generative force, give birth to form and meaning, dispelling Chaos with our creative expression. We fill the void with worlds of our creation and turn our backs on him." For Wheatley it is through the imagination that one can bring order out of the primal life force of Chaos and transform Chaos into form and stably. These, Wheatley explains are the two sides of Greek consciousness but the reader might note that Chaos and Gaia also resemble the thinking of Jung. Underlying Wheatley's poetic prose is her key point, "much more important, the new physics cogently explains that there is no objective reality out there waiting to reveal its secrets. There are no recipes or formulae, no checklists or advice that describe 'reality.' There is only what we create through our engagement with others and with events." Here Wheatley suggests that the present is created in the social interaction with others. "But there is an urgent challenge to create organizations that respond to this new world of relationships in which we act as grand evocateurs of reality. Our old views constrain us. They deprive us from engaging fully with this universe of potentialities." Reality, both present and future, is a result of this social interaction that arises from personal reality.

Gareth Morgan cites the Lyall Watson's "hundredth monkey syndrome" as a way of explaining the power of a critical mass of belief. The hundred monkey phenomenon is used as both evidence and explanation of the ability to bring about a change if enough people, or what is referred to as a critical mass, believe in something. Many others refer to this urban legend. Margaret Wheatley, in *Leadership and the New Science*, also makes reference to this phenomenon. In brief, a monkey on an island washed a sweet potato in a stream. This monkey taught a few of his friends on the island to wash potatoes (about 99 other monkeys or whatever constitutes a critical mass for change) and suddenly, without
being taught, monkeys all around the world were washing their sweet potatoes in water.

Here's part of the story from Ken Keyes, author of *The Hundredth Monkey*:

In 1952, on the island of Koshima scientists were providing monkeys with sweet potatoes dropped in the sand. The monkeys liked the taste of the raw sweet potatoes, but they found the dirt unpleasant. An 18-month-old female named Imo found she could solve the problem by washing the potatoes in a nearby stream. She taught this trick to her mother. Her playmates also learned this new way and they taught their mothers, too. ...Then something startling took place. In the autumn of 1958, a certain number of Koshima monkeys were washing sweet potatoes—the exact number is not known. Let us suppose that when the sun rose one morning there were 99 monkeys on Koshima Island who had learned to wash their sweet potatoes. Let's further suppose that later that morning, the hundredth monkey learned to wash potatoes. THEN IT HAPPENED! By that evening almost everyone in the tribe was washing sweet potatoes before eating them. The added energy of this hundredth monkey somehow created an ideological breakthrough! But notice. The most surprising thing observed by these scientists was that the habit of washing sweet potatoes then spontaneously jumped over the sea—Colonies of monkeys on other islands and the mainland troop of monkeys at Takasakiyama began washing their sweet potatoes!129

Wheatley refers to this phenomenon in her book on leadership indirectly when she states that "Whole populations of a species can shift their behavior because the content of their field has changed, not because they individually have taken the time to learn the new behavior."130 Morgan believes social change follows the same pattern. "When resonant ideas or new practices 'catch on,' whole fields of action can be transformed."131

The Hundredth Monkey Phenomenon is not a fact; it is a myth, a myth that has enjoyed popularity among the general public. Maureen O'Hara, a psychotherapist and
former professor at San Diego State University, has traced the origins of this myth to
determine what parts of the story were founded upon fact and which were fictions of a
creative imagination. The story, developed by Lyall Watson, was first published in one
of Marilyn Ferguson's newsletters and was discussed and used by both Ferguson and
Carl Rogers.

The magazine's report referred to Watson as a biologist, when in fact he was
known for his books on the occult. The Brain-Mind Bulletin writer also
omitted, from an otherwise verbatim quote from *Lifetide*, a statement by
Watson that he was basing his ideas on speculations and "piecing together
stories that scientists are too afraid to publish". Ferguson is obviously more
excited by bold ideas that can be fitted directly into her millennial vision that
by scientific truths corroborated by careful lab work. She seems quite willing
to erase the line between science and fiction and, what is worse, does not
seem to recognize the sinister possibilities of such suspension of disciplined
thought.

The story, traced from the research accounts of those scientists involved in the project,
disclosed important discrepancies. The monkey phenomenon of washing sweet
potatoes took place in two phases. First, Imo did teach her friends the washing behavior
which, from 1953 to 1958, other primates adopted. Significantly, however, was that Imo
and her friends, when they became mothers, were able to successfully transfer the learned
behavior to their children. Thus, all monkeys born after 1958 knew how to wash their
potatoes. The issue was not the automatic transmission of the behavior through the colony
but the mother-infant rapid transmission that took place when Imo and her peers reached
their childbearing years. The older primates never did learn the washing behavior. The
notion that the washing behavior spread through whole troops of monkeys in hours was
the account of a dominant male learning to wash wheat, not potatoes, and dominant males
are imitated by the remaining monkeys in the troop. Moreover, the spread of washing
behavior to other isolated islands was due to the ability of a mature male, Jugo, to swim from one island to another and back, thereby passing on his learned behavior.

The moral of the story is that the myth of the hundredth monkey phenomenon is an imaginative creation that has been used as a truth to explain leadership phenomenon. "I find this monkey story so objectionable...using the monkey story as an example (not the only one, but a good one) of what to me is a distressing and seemingly widespread deterioration in the quality of thinking and scholarship in humanistic psychology circles...leaving us with nothing more than faddism and a rag-bag of pseudoreligious and pseudoscientific superstition." As O'Hara ably points out,

In promoting the idea that, although our ideas are shared by only an enlightened few (for the time being), if we really believe them, in some magical way what we hold to be true becomes true for everyone, proponents of the critical mass ignore the principles of both humanism and democratic open society. The basis for openness in our kind of society is the belief that, for good or ill, each of us holds his or her own beliefs as a responsible participants in a pluralistic culture. Are we willing to give that up?...After all, the fastest-growing world movements are not humanistic, they are fundamentalist and totalitarian. Wherever serious attempts have been made to persuade a population to hold a monolithic viewpoint, the results have been disastrous. ...Far from resulting in transformation and social harmony, attempts to establish an orthodoxy of worldview have resulted in stagnation of creative activity, vicious repression of dissidents, and --when monolithic worldviews collide--holy war. Lest we fall victim to the same trap, leadership scholars will need to beware that we do not try to force novel new ideas, new age, new science, new psychology, into our leadership paradigms without analyzing them for validity. The line between science and fiction, or the wishful imagination, is a real one. The dangers are more insidious as well. As O'Hara points out, "My objection to the Hundredth Monkey Phenomenon, then, is not that it is
myth, but that it is bad myth, and that it draws its force not from the collective imagination, but by masquerading as science. It leads us (as I have tried to show) in the direction of propaganda, manipulation, totalitarianism, and a worldview dominated by the powerful and persuasive."137

O'Hara further suggests "we are not the only people who have been fooled by scams like the hundredth-monkey story... We all have, as William James once observed, a strong 'will to believe', but we seem to have neither the will nor the intellectual discipline to critique our beliefs."138 "Quite aside from the bogus nature of the Hundredth Monkey motif, if something becomes 'true' for a 'critical mass' of people, does that make it true for everyone? The inference is that when a myth is shared by large enough numbers of people, it becomes a reality. More likely, suggests Tim Farrington, 'it simply becomes a widely shared myth.'"139 Enough of this monkey business!

In much of the popular leadership genre, the imagination is an extension of the power of the mind, via an enlightened or renewed consciousness, to change the future and catapult humankind into a new era or paradigm of being. Like the one hundredth monkey theory, the idea is that if enough people imagine and believe in this new future that it will in fact come about. The key for leaders is not designing actions or strategies but creating a shift in consciousness. In fact, that is the central function of the leader and leadership. The world is in crisis, according to most of these authors, and the only reasonable, sane and workable solution to the magnitude of the earth's problems is to create a shift in consciousness that will gain sufficient momentum until suddenly, once the hundredth monkey is reached, the world, its crisis and problems, along with all of humankind, will be transformed. They believe the turning of the millenium may in fact be the trigger point for this to happen.

Joseph Jaworski, in *Synchronicity: The Inner Path of Leadership*, insinuates as much in the epilogue to his biographical treatise on leadership. The end of the book describes a meeting that was to take place at Bretton Woods, New Hampshire where
Jaworski was invited to present with his editor, Betty Sue Flowers and colleague, Peter Senge. (Betty Sue Flowers was also the editor of Joseph Campbell's *The Power of Myth*). Three hundred and fifty leadership scholars gathered to discuss learning communities, dialogue and organizations. Senge invited Jaworski and Flowers as "he felt the conversations that the three of us had been having were 'extraordinary' and that there was 'a very particular energy' he felt as we talked together" about the progress on Jaworkski's book." 140 The three of them felt a measure of synchronicity in that Bretton Woods was the site of the 1944 International Monetary Conference that was held with representatives from 44 nations in a postwar attempt to stabilize world currency. Senge indicated to delegates in his opening address that he also felt this occasion was historic. Jaworski, in response to a question from the audience on where God fit into this matter, quoted from the Latin entranceway inscription above Carl Jung's home: 'Invoked or not invoked, God is present.' 141

Jaworski told the story of attempting to write this book and how he thought it began with the Watergate Trial when his father, Leon Jaworski, was asked to become the Special Prosecutor. He discovered, at the end of the book, that the story really began at the end of World War II, as his father was the chief prosecutor in the first war crime trials, the Hadamar Trial, the Russelsheim Death March and supervised the Dachau Concentration Camp trial. Jaworski tells the story of sneaking into his father's forbidden files at the age of eleven and viewing the pictures from the trials. He broke down and cried in front of the audience. His father had written a book about his experiences and had posed the question, how could this happen between ordinary people, law-abiding human citizens? The senior Jaworski warns in his book to watch out or it will happen again. Joseph Jaworski discovers his purpose, like Peter Senge's, is to ensure that it doesn't happen again, "to discover how to transform institutions as well as the individual human heart to ensure that this kind of pain doesn't continue to occur in the world again and again." 142 His quest, like his dad's, "is to understand how a whole system could create such evil." 143
After Jaworski's comments, a panelist then challenges the audience to consider what their next step might be. A woman from Europe, whose father died in Auschwitz, came to the microphone. She spoke to Jaworski and said "The path we must go is now clear. My father had no degrees—he was a simple working man. Your father had many degrees and was a great lawyer. I feel their presence here with us today. Together I feel they created the world. That's what I see as I sit next to you now." The audience was spellbound by her words but there was more to come. She then gave the presenters a videotape to play that she had shot of Auschwitz. The videotape showed the horrific imagery of the concentration camp and then ended with a scene between two birds with a story. In the story, the coal-mouse asks the wild dove the weight of a snowflake. The response is that it is nothing. Then the coal-mouse tells the story of how it watched the snow fall on a branch and as it counted the flakes when the 3,741,953rd fell on the branch the branch broke. The dove then said, "Perhaps there is only one person's voice lacking for peace to come to the world." Thus Jaworski's book ends.

*Synchoncity* is a powerfully moving and inspirational book that chronicles the personal journey of one man, Jaworski, on his route to transformation. The book's plot intentionally follows the four stages of Joseph Campbell's heroic journey and is similar to Herman Hesse's *Journey to the East* in providing a story of personal enlightenment. Woven effectively into the plot are fascinating accounts of the senior Jaworski's involvement in investigating the WWII trials, and later, the Watergate trials. Throughout the book the Senior Jaworski's question, "How could this have happened? How could we have come to this—our highest and most trusted officials acting like common criminals?" haunts his son and sets the stage for the younger Jaworski's heroic quest as he continues to ask, "How could good people do such evil things?" It is no wonder that the book won the New Leaders Press Most Inspirational Book Award for 1996.

At the surface level of Jaworski's book it may at first appear that the message is simple: one person can make a difference. Jaworski's message is not that simple. Instead,
he suggests that an inner transformation is needed, one that requires a shift in consciousness to a new worldview. Jaworski uses his own story to illustrate his theory. Peter Senge, who writes the introduction to the book, summarizes Jaworski by suggesting that "Leadership is about creating a domain in which human beings continually deepen their understanding of reality and become more capable of participating in the unfolding of the world." The pivotal idea for this finds its source in some of the ideas of physicist David Bohm who discusses concepts such the "fundamentally collective" "phenomenon of alignment," "the generative order," "states of consciousness," "wholeness" and the need to "participate in the ‘unfolding’ of the implicate wholeness into the manifest or explicate order." Both Senge and Jaworski suggest that the real work of leadership is shifting perspectives from the scientific, mechanistic, Newtonian worldview to fundamentally new ways of thinking. This shift requires the ability to see the world as relationships where all that happens is meant to happen and surrendering to this natural unfolding will lead to experiences of synchronicity. This worldview shift has a starting point in the self, and Jaworski describes how he discovered it:

I knew I had to have the freedom to be myself, my highest self, and that nothing could stand in my way if I really wanted it. This freedom is there for anyone who wants to discover it. The way is to change our level of consciousness, to change the way that we think about ourselves. If we have a taste of it, if we experience it, then we want to keep trying to practice, and eventually we find that unlimited being within.

Jaworski suggests that the notion that "Perhaps there is only one person's voice lacking for peace to come to the world" captures what his book is about and has more to do with his belief that we all need to discover and acknowledge this new worldview, recognizing our inherent unity and wholeness, that life unfolds as it is supposed to and that one must surrender and commit to this natural unfolding. It is by believing this, and if we all believe, that the world can be transformed.
This idea is not entirely new. Werner Erhardt also had the same noble, at least from superficial appearances, ambition. In his case it was to wipe out all of world hunger and famine through his World Hunger Project. Wiping out world hunger was really one way to prove the power of the imaginative mind to shape the future and socially construct a new reality. "Actress Valerie Harper, an est supporter, said those who enroll in the Hunger Project (of which there are about two million) will create 'a critical mass of agreement about an idea, and then out of that, things will manifest.' That is, if we all align our thinking on the hunger issue, if an agreement is reached, a 'context will be created in which hunger cannot exist' and starvation will somehow end."\textsuperscript{152} It is a fitting illustration as 1997 marks Erhardt's targeted endpoint for abolishing world hunger. At the time of this writing, he only has five months left to achieve his goal and, unfortunately, it looks like we are no closer to ameliorating world hunger than when Erhardt first began his mass campaign.

While it may seem like est makes a well-worn, far-fetched and unrealistic example, one should remember that at the height of est's popularity Werner Erhardt was a powerful and highly acclaimed leader/guru who could do no wrong. Thousands of people, many of them extremely well-educated, flocked to attend his seminars. Fortune 500 companies employed his techniques to maximize performance and even today est is revisiting corporations through its reincarnation as The Forum as well as through its many franchises and off-shoots of companies and consultants run by former est graduates. Thousands of people contributed funds to the Hunger Project. The money, however, did not go to any food relief organizations. Instead, the donations were used to continue to educate people about the project. The Hunger Project was designed to create a critical mass of belief as est graduates unleashed the power of their mind and imagination, their inner divinity, to transform the future. "Werner plays his game as God telling us of our divinity while millions starve to death. He preaches a belief that robs people of their values, morals and dignity in the name of enlightenment."\textsuperscript{153} What will be said fifteen years from now about today's emphasis on the change of consciousness that leadership is supposed to inculcate
as the hope for humankind? Will it be the same kind of wishful thinking, devoid of any concrete planning and sacrificial action, that results in disillusionment while millions of people continue to starve and die in disastrous situations around the world? Surely there is more substance to leadership than a creative imagination, a consciousness conversion and utopian dreaming of the future.

There is no denying the function of imagination as an important component of the leadership process, the difficulty, however, lies with the extraneous baggage that comes along with it. Many of those who promote the idea of imagination have ulterior motives that include, among other things, the conversion of the participant to a new world view and way of understanding the world. Some of it involves subscribing to the theories of Carl Jung and Joseph Campbell that require a hero's mythic journey and reaching into the unconscious to dredge up visions of the future using occultic techniques. In fact, a good deal of it, if it was not potentially so harmful, seems like mere wishful fancy. Hitler's personal truth of an Aryan nation became the social reality of a critical mass with devastating consequences. For leadership scholars to suggest or intimate a need for one particular worldview for all is cause for serious concern. "What none of us foresaw in our enthusiasm to proclaim the personal, however, was that in a world where an insider's view becomes the only view, when each individual's private truth is considered to have the same status as everyone else's, when we ignore the problem of false consciousness, then there is, in fact, no truth at all. There is only power--power of the press, of persuasion, coercion, and ultimately force." An Anchors are needed from which to objectively weigh, measure, dissect, analyze any imagined futures, particularly those hinged to an "enlightened" perspective, in order to protect ourselves from hundredth monkey scams, Hunger Projects, and the enthusiasms of enlightened consciousnesses that fail to address the critical, moral, ethical issues involved in a romantically conceived conception of leadership. O'Hara reminded us that "We have seen how easily a redemptive vision can slip free of reason...to produce monsters in the form of theories and conjectures as silly--
and possibly as dangerous, too—as they are self-important."¹⁵⁵ Perhaps the words of Francisco Goya serve as warning, "Imagination deserted by reason creates impossible, useless thoughts. United with reason, imagination is the mother of all art and the source of all its beauty."¹⁵⁶ Imagination, perhaps when coupled with reason and truth, can provide the platform for sincere, meaningful and ethical leadership.


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Chapter 7: Leadership and the Common Good

Each one of us puts into the community his person and all his powers under the supreme direction of the general will; and as a body, we incorporate every member as an indivisible part of the whole.

Jean-Jacques Rousseau

M. Scott Peck suggests, in the forward to Community Building in Business, that "community is the missing piece needed for our salvation." As the publishers' note, the problems of today can only be solved through getting in touch with the "interconnectedness of the whole," "being in communion," and "rekindling the flame of community" as the way to "return to wholeness." Secretan also suggests that the "concept of community has a larger ambition, for it can save the world." Many of these authors believe that "community in the workplace is not only possible but rapidly becoming essential." Scholars are talking about more than just community; the leadership literature is thick with suggestions for working together, creating relationships, developing dialogue, establishing teams, growing learning organizations, and tuning in to the synergy of systems. All of these are different ways, different metaphors, for encouraging the connections between individuals, within organizations and throughout the world, in an attempt to work more effectively towards the common good. Sally Helgesen, author of The Female Advantage: Women's Ways of Leadership suggests that women share a common characteristic, leading by the "web of inclusion" where relationships govern ways of connecting and engaging in

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leadership. Peter Senge promotes team learning and systems thinking. Stephen Covey writes about developing personal habits that allow one to work synergistically to maximize win-win situations for all. Peter Block even suggests that stewardship, rather than leadership, is the new word that should be used to describe leadership. Such a form of leadership is based on democracy and eliminates the patriarchy of positions of authority, replacing them with a form of leadership where power is distributed to everyone equally.

This focus on the common good, community and working together is not a new idea. Its popularity can be traced back as far as Aristotle but it is to the romantic era of the 18th century and particularly to the work of Jean-Jacques Rousseau that is important here. What is the significance of this focus on the group? What are its historical antecedents? Why is it so popular today, among both the masses and the intelligentsia? And finally, how has this influenced today's view of leadership?

The Romantic View of the Common Good

The romantic era followed on the heels of the French Revolution and carried along with it a new perspective on man's rights and role in society. Jean-Jacques Rousseau, a critical forerunner of the Romantic era, promoted this new perspective in his writings, including both the famous The Social Contract and Emile. It was there that he sought to answer the question of how man can live happily in society, preserving his own rights while maintaining the rights of all. As Rousseau himself said, "How to find a form of association which will defend the person and goods of each member with the collective force of all, and under which each individual, while uniting himself with the others, obeys no one but himself, and remains as free as before.' This is the fundamental problem to which the social contract holds the solution." Rousseau suggested that a social contract would provide the solution and proceeded to describe such a contract in detail. His ideas influenced the later romantics and left a long lasting and controversial legacy that continues
today: his admirers consider him the founder of democracy while critics consider him dangerously totalitarian.  

To understand the significance of Rousseau's thinking and writing, it is important to understand the historical context in which his ideas were developed. For many, Rousseau was considered to be the "most significant European thinker of the 18th century" and his philosophy is considered to have shaped the French Revolution." Rousseau's first claim to fame was the publication of his award-winning essay, *Discourse on the Sciences and the Arts*. In this work he responded to the contest question of whether a revival in the sciences and arts would improve moral life. Rousseau took a contrary view, responded with a resounding no, and subsequently won the prize from the Academy of Dijon. The rest of his life he tried to discover a philosophy or theory for establishing social virtue. Many of his later works continued on this theme, the two best known being *The Social Contract* and *Emile*. Rousseau's works earned him fame but they also brought him into conflict with the intelligentsia, the philosophes, of his day. In fact, after the publication of *Emile*, he was forced into exile for his unorthodox political and religious views. By the end of his life, he felt he was being persecuted by everyone and his remaining writing became very personal, autobiographical, and defensive, if not pathological.

Rousseau's ideas spread rapidly once he won the academy prize. Moreover, since many of his ideas ran counter to the thinking of his day he was guaranteed to receive a good deal of attention. In fact, his fame, both for his unconventional ideas and lifestyle, continued to garner him a wide audience even after his death in 1778.

The historical context in which Rousseau lived likely influenced his writing. France at this time had three distinct social groupings or classes, referred to as the first, second and third estates. Membership in these estates depended on one's social status. The first estate included the clergy, the second estate included the nobility and the third estate included commoners as well as businessmen and merchants. The disparity
between these social groups was huge and to the lower estate it appeared that the upper estates flaunted their wealth, lifestyle and status to the extreme. Not only did they flaunt it, but by virtue of their heritage and birth, the aristocracy were believed to embody that which was considered morally virtuous. At the height of the ladder of virtue sat the monarch whose abhorrent behavior, sexual and otherwise, began to undermine the notion of the divine right of kings, inherited authority and positional moral superiority. Those who imitated him, the nobles and church hierarchy, also incited rage among the common people with their increasing hypocrisy. Carol Blum described it well and is worth quoting at length:

Apart from these radiant beings were the ordinary people who made way for their carriages or else risked being crushed, who stood open-mouthed at the splendor of their costumes, their houses, their array of lackeys and footmen. The very ostentation of the privileged demanded an audience of the undistinguished, a mass lacking the power and charisma before which everything else crawled. Would the noble pursuit of the boar have been as self-aggrandizing had the trail not led across the fields of amazed peasants, forced to witness, cap in hand, the destruction of their crops by the elegantly arrayed hunting party?  

It was with behavior like this that the common people grew increasingly discontented.

The tension between these groups escalated, together with economic pressures, and eventually erupted into the French Revolution. The intensity of the conflict was captured in the famous work of the Romantic novelist Victor Hugo who depicted the trauma of poverty and the struggle for freedom in the contemporary musical Les Miserables. The people of France arose in protest, dividing into political factions that lobbied, rioted and revolted for release and freedom from the grotesque inequalities that characterized the nation. The French Revolution, a horrific and bloody period of civil unrest, including The Reign of Terror, established some important basic principles of democracy. The accomplishments
of this period were summarized in the motto of "Liberty, Equality and Fraternity" which became the official slogan for the new republic of France.  

Jean-Jacques Rousseau, although dead even before the French Revolution began, was said to have provided the impetus and the thinking that led to the Revolution. His notion that the "right to govern came from the people," rather than from some absolute authority, granted new dignity to the common people. Although some critics suggest that Rousseau’s influence on the Revolution was minimalistic or nonexistent, those that actually lived and played a role in the French Revolution saw him as their hero. For example, Robespierre, one of the Revolution’s key leaders, described the influence of Rousseau in this way, "Divine man! You taught me to know myself; while I was still a young man you made me appreciate the dignity of my nature and reflect on the great principles of social order." Indeed, Rousseau’s notion of the government as the servant of the people expressed in the notion of the General Will, was described in The Social Contract and reiterated in Emile. The Social Contract with the General Will stood in stark contrast to the despotic oligarchy and the divine right granted to the monarchy of France. It was Rousseau who provided the legitimacy for the Revolution by setting out a new ethic, a new social virtue, in direct opposition to the moral authority of the reigning aristocracy.

Given the historical context, it is no wonder that Rousseau saw society as a negative influence on man. Man needed to cultivate his natural virtue as an antidote to the corruption of civilization. This virtue would give man "an authentic openness and innocence which allow him to reveal himself to others as he truly is." No longer was the divine communicated through kings, nobles and priests, instead, it rested naturally in each and every man. This virtue was displayed in the heart of man who could access moral truth within his uncorrupted self. He could do this through participation in the social contract where "the expression of the general will for the common good of the whole association, the citizen rose above private interest and become a moral person." Rousseau's radical
thesis and his writing, together with his uncoventional behavior, granted him a cult-like status and following. He had turned the tables on the thinking of his times.

Rousseau's notions were enunciated in *The Social Contract*, the most famous, most widely read and most significant of all his works. It was here that he proclaimed his philosophy, articulating the necessity of both freedom and virtue for all men. Rousseau explored the need for and described a type of government that he thought could provide both liberty and legitimate restraint. "My purpose is to consider if, in political society, there can be any legitimate and sure principle of government, taking men as they are and laws as they might be. In this inquiry I shall try always to bring about together what right permits with what interest prescribes so that justice and utility are in no way divided," declared Rousseau. He then began chapter one with the famous adage, "Man was born free, and he is everywhere in chains." For Rousseau these chains were both the corrupting forces of civilization and the constraining forces of an absolute government that perpetuated a system of gross inequality. His political treatise described how man can become free of these chains through a new and legitimate form of authority, the general will.

The essence of Rousseau's message is that men need to join together to form a Social Contract in order to safeguard their individual rights. As Rousseau described it, "the only way in which they can preserve themselves is by uniting their separate powers in a combination strong enough to overcome any resistance, uniting them so that their powers are directed by a single motive and act in concert." Ironically, in order to do that "every individual gives himself absolutely," surrendering his individual rights to the whole community. Once such rights are surrendered absolutely a new body or republic is created that then serves the general will of all. Once this has taken place then "the general will alone can direct the forces of the state in accordance with that end which the state has been established to achieve—the common good." All individuals are then subject to this general will embodied in the notion of the common good.
The concept of the general will is complicated and a simple definition belies the subleties contained in this political concept. Rousseau referred to the general will as the common good and it formed the cornerstone of Rousseau's social contract, legitimizing civil authority and power. Although he was not the first to use the term the general will Rousseau is best known for its use. Each individual surrendered his or herself to the larger community thereby ensuring both his or her freedom and creating morality. In relinquishing their powers to the general will for the sake of the common good, individuals received, in return, guarantees and protection from the state.

The ideas that Rousseau expressed in the *Social Contract* are found elsewhere as well. Similar thoughts were summarized at the end of chapter five of *Emile*. There he suggested that "the social contract is the foundation of all civil society." Central to this social contract is the general or sovereign will of all. The social contract, entered into voluntarily, results in the discovery "that every man in obeying the sovereign only obeys himself, and how much freer are we under the social pact than in the state of nature." The individual is no longer a separate entity but part of the larger whole, the whole community. Rather than investing governing powers in the monarchy or the aristocracy, Rousseau insisted that the power should be in the hands of the community as reflected in the general will. "In a perfect legislature the private individual will should be almost nothing; the corporate will belonging to the government should be quite subordinate, and therefore the general and sovereign will is the master of all the others." This prescription literally turned upside-down the design of the government in France at the time of Rousseau.

For Rousseau the general will was absolute. If the general will ever proved to be faulty, it was not the actual general will but the "will of all" which had mistakenly fallen prey to the errors of being human in that particular instance. The general will itself could never err. In fact, Rousseau believed that obedience to the general will increased the freedom of individuals and allowed them to live by their consciences.
they subscribed to the social contract, were then forced to be free. "Hence, in order that the
social pact shall not be an empty formula, it is tacitly implied in that commitment—which
alone can give force to all others—that whoever refuses to obey the general will shall be
constrained to do so by the whole body, which means nothing other than that he shall be
forced to be free."41 This particular view of Rousseau's, together with his many
suggestions in Emile that the tutor should deceive, control and manipulate the young Emile
have led many to describe Rousseau's ideas as dangerously totalitarian.

Curiously enough, Rousseau's view of religion, at least the religion of the state,
also leans towards totalitarianism. In The Social Contract, Rousseau described four types
of religion: religion can be totally independent of the government; a private individual
matter informally independent of the government; regulated by the government; or united
with and created by the government. Rousseau preferred the latter arrangement. Part of
the reason for this preference was that a civil religion lend itself better to ensuring the
unity and stability of the state. Rousseau advocated for a civil religion where the
government or the sovereign dictated the statements of faith, including "the existence of an
omnipotent, intelligent, divinity that foresees and provides; the life to come; the happiness
of the just; the punishment of the sinners; the sanctity of the social contract and the law."42

Laws are those legitimate regulations which have been created by the general will and
established in legislature through the declaration of the sovereign. Although Rousseau
suggested that no one can be obliged to believe these articles, he indicated that "the
sovereign can banish from the state anyone who does not believe them, banish him not for
impiety but as an antisocial being, as one unable sincerely to love law and justice, or to
sacrifice, if need be, his life to his duty."43 Thus, Rousseau provided a little forced
incentive lest anyone feel they would rather not abide by, conform to, and believe in the
state religion. Lest anyone take such a declaration of faith lightly, Rousseau increased the
ante. "If anyone, after having publicly acknowledged these same dogmas, behaves as if
he did not believe them, then let him be put to death, for he has commited the greatest

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crime, that of lying before the law." Such strong statements are reminiscent of Big Brother in George Orwell's *1984* where dissension from the established policies can result in reindoctrination, torture and even death.45

Rousseau's beliefs regarding the nature of the state religion, and the necessity of forcing men to be free were undergirded by his beliefs about the importance of education for preparing individuals as citizens of the state. He felt that education needed to transform individuals into citizens so as citizens they could distinguish the individual will from the general will.46 In the case of Emile, the tutor was the absolute authority, providing a model of the social contract.47 The tutor's task was to raise Emile so that Emile would believe himself to be free to do whatever he wanted, a variation of the idea of being forced to be free. The tutor then employed "many ruses and stratagems," along with "trickery and deception," in the education of Emile.48 In other words, to ensure that individuals were prepared to be responsible and obedient citizens Rousseau advocated lying and manipulation of the emotions of youth. Thus, emotions were manipulated for the sake of the common good, "in the service of a totalitarian ideal."49 For Rousseau, the end justified the means.

Rousseau's ideas on the General Will were supported by later romantics, including Coleridge.50 These ideas were also linked to many other romantic themes, including the ideas of the transcendent natural oneness of all, the supernatural self, and the hope for a new world. Rousseau actually viewed the general will as an holistic entity or organism, the will formed by the collective body of the state.51 The state became a "living creature," an "organism" growing naturally like a plant, according to the laws of nature.52 The notion of the individual was replaced by an "artificial and collective body" from which the individual now acquired "its unity, its common ego, its life and its will."53 This organic wholeness was a reflection of the natural state of man uncorrupted by society. For Rousseau, the essence of the social contract is that "each one of us puts into the community his person and all his powers under the supreme direction of the general will; and as a body, we
incorporate every member as an indivisible part of the whole." The general will, in turn, acquired a transcendent character, incapable of error; "the general will is always right and always tends to the public good."

While initially Rousseau's emphasis on the common good seems antithetical to the romantic notion of the divine self, Rousseau actually served to lay the groundwork for this divine self with his emphasis on the equality of every individual rather than the lone divine monarch. Moreover, the organic theory of a naturally growing society with an emphasis on community did not negate the importance of the individual but saw the logical and necessary fulfillment of individual growth in the development of the national community or state. The young romantics believed in an organic concept of society where people cooperate and do not compete with one another. Rather than seeking only their self-interest, people should develop their individuality through interaction with others. The purpose of social life should be not the maximization of utility...but spiritual self-realization. Just as the parts of an organism are interdependent, each having its identity only within the whole, so people should be interdependent in a community.

These romantics believed that "society should be held together not by laws but by a common culture...their cultural affiliation or sense of belonging to the whole." For many of them society's future should not be imposed through a rational plan or external blueprint but allowed a gradual historical evolution much like any other organism. Finally, Rousseau hoped for the transformation of society through the social contract leading to a utopian society where all men were equal and treated justly.

One of Rousseau's greatest contributions was his belief that all individuals should have an equal say in the governing of their state. He suggested that the ideal republic was small, much like ancient Sparta, where every individual could attend the assembly, rather than just representatives, so that each individual had an equal vote. He believed that authority was not a divine right of the monarch or any absolute ruler but invested in each
and every individual that was a member of the state. The paradox and the danger of Rousseau's democracy, however, is that it lends itself to totalitarianism as well. The delicate balance between individual freedom and rights opposed to the collective rights of the state was never quite reconciled.

The romantic emphasis on the general will, with its focus on laws and actions that promote the common good of the state, is a theme that has now reappeared. The question that Rousseau first raised, "how do we preserve the rights of the individual while maintaining the rights of all?", continues to be salient. In the same way that Rousseau advocated the importance of joining into a social pact to promote the common good, contemporary scholars are encouraging the contract in order to maintain and survive on the planet, personally, and organizationally. In order to understand the significance of Rousseau's ideas, as well as their influence today, a brief historical excursion into the history of this social connection, in terms of those romantic concepts that are prevalent today, should help to frame the discussion.

The History & Contemporary Ideas of the Common Good

The history of the notion of the general will, the common good, Rousseau's state, or the community is difficult to trace from the romantic times to the present. Although there have been some philosophers who have continued to discuss the concept of the state as described by Rousseau there is very little that resonates with the overall romantic theme until the early twentieth century. It is with the work of existential philosopher Martin Buber, quantum physicist David Bohm and social scientist Patrick De Mare that the first ideas of the social exchange, reflecting their romantic assumptions come into view. Each of these is discussed briefly to set the stage for the current popularity. While other notions of community have become popular, such as Etzioni's communitarianism, these ideas will not be discussed here. For the purpose of this chapter only those ideas that reflect romantic
sentiments, with the emphasis on emotion, the spiritual, the "new science," intuition, the imagination, and the organic oneness of all will form the basis of this discussion.

Martin Buber's work established the idea of an exchange between human beings, an exchange that he referred to as dialogue and which became the basis or central idea of his existential philosophy. He is best known for his book I and Thou, published in 1924, in which he established the essential components of relationship, sometimes referred to as encounter, that take place within his theory of dialogue. Basically, Buber's theory encompassed the notion of the I-Thou and the I-It. The I-Thou is the ideal expression of relation where each party in the relationship, be it animate, inanimate or God, is experienced in the present and in a genuine, subjective way. This type of relationship involves the totality of one's being as nothing is withheld from the relationship and one is fully present in the now of the relationship. It involves what Buber refers to as "genuine listening." The I-It relationship, on the other hand, exists when the relationship is one of detached observation and the other is viewed as an object to be used or as a thing which is to be judged or observed. In the I-It relationship part of the I is removed and at a distance, rather than fully present in the exchange or encounter. Both types of relationship exist and are necessary, but the ideal and the more genuine relationship is the I-Thou relationship. In this capacity one can genuinely listen "without filtering what it hears through the screen of its own prejudgements." For Buber, the authentic I-Thou relationship provided the basis for community.

The idea of confirming the other, rather than just accepting the other, was an important part of Buber's philosophy. Confirmation meant that "we accept, affirm, and confirm the other as the person that he is and can become."

This mutual confirmation of men is most fully realized in what Buber calls 'making present,' an event which happens partially wherever men come together, but in its essential structure only rarely. Making the other present means 'to imagine the real,' to imagine quite concretely what another man is

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wishing, feeling, perceiving, and thinking. This is no empathy or intuitive perception, but a bold swinging into the other which demands the intensest action of one’s being, even as does all genuine fantasy; only here the realm of one’s act ‘is not the all-possible’ but the particular, real person who steps up to meet one, the person whom one seeks to make present as just so and not otherwise in all his wholeness, unity, and uniqueness.\(^{62}\)

This confirmation of others, in authentic dialogue, was one way to "nurture the divine spark in each of them, thereby actualizing God in the world."\(^{63}\)

Behind the ideal of the I-Thou relation was the essential reciprocal effect: both parties effect each other, even without their knowledge of actually doing so. The critical aspect of Buber’s dialogue existed in the actual connection where the exchange of two parties resulted in an "existential communion."\(^{64}\) This relationship formed the essence of real life, what Buber referred to as encounter. Through this encounter, through the I-Thou relationship, "truly creative, redemptive and revelatory acts draw their being. It is both from the mighty encounters, and from the little encounters between I and you and You that new creations, new redemptions and new revelations spring."\(^{65}\) Furthermore, it was through this encounter that one could be given full freedom as the I and for whom the Thou could also experience full and unpredictable freedom.\(^{66}\)

Buber did not confine these encounters to just humans or God. Encounters could also take place in the I-Thou between man and nature, be it either an animal or plant life. These encounters also were reciprocal in nature and even the inanimate rock or voiceless tree could communicate something of or be a channel for the spiritual nature of creation. However, Buber indicated that how this all worked was still a mystery.\(^{67}\)

Buber also discussed the idea of community and felt the State should be a community of love rather than an institution. This community of love was the result when all those were in "living reciprocal relation with one another... Community is built from living reciprocal relation; but the builder is the living operative Centre."\(^{68}\) Just what Buber
meant is not entirely clear but again the idea was that community grew out of the relationship that existed between parties. It was the betweenness that was important as it created something new and independent of both the I and the Thou. Moreover, it was only really through the ideal I-Thou relationship and this inbetweenness with both others and the world that one became truly real and whole. "Buber characterizes the act of entering into relation with the world as 'synthesizing apperception,' the apperception of a being as a whole and as a unity."69 Finally, the encounter within this relationship was what enabled one to renew oneself, the world and gather a glimpse of the divine:

In this act of our being, our capacity for relation acquires new life, and in so doing renews the life of the world. With every you, we look towards the hem of the everlasting You. We hear the everlasting You breathing in every one. Every you is a gateway to the Presence of the Word. But when perfect encounter takes place, the gateways come together to form One Portal into real life, and we no longer know by which gate we have entered.70

An important component of Buber's thinking that reflected his romantic tendency was his rejection of reason as man's distinctive characteristic and his emphasis on man's wholeness.71 Buber saw the I-It relationship as a perfect example of the way science looks at man; the scientific method was viewed as a way of knowing that reduces wholeness to its parts, an inadequate reductionism that prevents one from seeing the wholeness and uniqueness of man.

Buber also talked about the concept of the unconscious and suggested that the unconscious is our being in its wholeness. He also indicated that "the highest moment of relation would be what we call unconscious. The unconscious should have, may have, and indeed will have more influence in the interhuman than the conscious. ...There is a direct contact between persons in their wholeness, of which the unconscious is the guardian."72 The notion of wholeness and the collective unconscious becomes relevant as one later sees
how the leadership literature has extrapolated Buber's work, and that of others, suggesting that in dialogue one can tap into the collective intelligence of the larger group.

Buber's book *The Knowledge of Man* discussed at length his theories, including his theory of dialogue as it relates to psychotherapy in the final chapter when he discussed his ideas with Carl Rogers. Essentially, Buber suggested that "real living is meeting" and that true healing is what takes place through this authentic meeting, one with another.73 These ideas have provided a foundation for much of the later work of scholars on dialogue, especially as it pertains to leadership.

More influential than Buber has been the work of quantum physicist and philosopher David Bohm. Most of the leadership literature generally credits David Bohm for the ideas behind dialogue and nowhere in Bohm's work *On Dialogue* is there any acknowledgement of Buber's work. Bohm does credit Jiddu Krishnamurti (discussed in chapter 2) and Patrick De Mare as having similar views and this influenced his thinking on dialogue. Bohm's most important ideas can be found in his book *Wholeness and the Implicate Order* and *On Dialogue*, a collection of his writings and thinking published posthumously in 1996.

Central to both of these books is Bohm's worldview which, in essence, suggested that the world is one unified whole which he refers to as the implicate order. According to Bohm, the problem with our world is our tendency to see things as fragments, bits or pieces along with our tendency to reduce anything that appears whole into its fragmentary parts (reductionism). This tendency to see things in pieces, as they are currently manifest, is referred to as the explicate order, that part of the universe that one can see directly in its' fragmentary parts. Bohm also talks about the necessary unfolding of the implicate. This unfolding also includes the necessity of realization that all of the earth is one unified, connected whole that is evolving and changing in a continuous flow or movement: "my main concern has been with understanding the nature of reality in general and of consciousness in particular as a coherent whole, which is never static or complete, but
which is in an unending process of movement and unfoldment." There is a great deal more to Bohm's worldview but its significance here primarily rests with his theory of communication, dialogue.

Dialogue, according to Bohm, is an ancient form of communication, once used by primitive hunting-gathering tribes. It is a form of communication that he sees as necessary today to help our society deal with the many diverse opinions that exist and that create inevitable tensions. Dialogue is a process of listening to others in which those involved suspend their personal opinions or assumptions so that each can really, truly hear what the other is saying. It is through this process that individuals can uncover and discover that their once prized assumptions are not really "truths" but merely tightly held beliefs that can be let go so that the dialogue can enter into a new open space of creative ideas and "truth." It is through this process that individuals truly become free from their earlier enculturated thoughts. "Therefore, freedom makes possible a creative perception of new orders of necessity. If you can't do that, you're not really free. You may say you're doing whatever you like and that's your impulse, but I think we've seen that your impulses can come from your thoughts...So doing what you like is seldom freedom, because what you like is determined by what you think and that is often a pattern which is fixed." It is only through suspending or releasing our beliefs and assumptions to the whole that one can truly become free.

Although Bohm qualified his explanation, indicating that the purpose of the dialogue is not to change one another's opinion, that happens, inevitably, as a result of the ongoing process. He suggested that one pose the question, "Is it absolutely necessary?" then at some point it may loosen up. People may say, 'Well, maybe it's not absolutely necessary.' Then the whole thing becomes easier, and it becomes possible to let that conflict go and to explore new notions of what is necessary, creatively. The dialogue can then enter a creative new area. I think this is crucial." As the group surrenders assumptions, or at least suspends them, the group can come to a common understanding or
shared meaning. This shared meaning establishes a new group culture and sense of community. It is through dialogue that "truth emerges unannounced—not that we have chosen it" and that a new "participatory consciousness...a common mind would arise."\(^7\)

Bohm described some general principles for establishing dialogue. For example, the group should agree to meet without an agenda or purpose-just dialogue for the sake of dialogue; all parties should have an understanding of the process of dialogue, everyone must agree to suspend their assumptions, everyone should have an equal opportunity to speak and be heard, no one should lead, someone can facilitate but only initially (soon after they should become an equal participant), there must be no hierarchy or authority and everyone should try to be patient with the process to work through frustration to the point of establishing common consciousness. This latter point, the common consciousness, is what emerges from the group. Bohm indicates that it is not the group forcing its opinions on individuals but what happens in the empty, vacant spaces of the dialogue. The process, the "sharing of mind, of consciousness, is more important than the content of the opinions....Truth does not emerge from opinions; it must emerge from something else—perhaps from a more free movement of the tacit mind."\(^7\)

Finally, Bohm indicated that dialogue may not provide the solution to all the ills of the world but it is an important first step in "the softening up, the opening up of the mind, and looking at all the opinions."\(^7\) He does suggest, however, that dialogue may hold the "possibility for a transformation of the nature of consciousness, both individually and collectively, and that whether this can be solved culturally or socially depends on dialogue."\(^8\) This change is more significant if it can happen with a group rather than with just one individual as the group collectively, that has found the "truth," can have a greater effect. It is then that dialogue can do more than just solve social problems, it can create an energy that "could make a new change in the individual and a change in the relation to the cosmic. Such an energy has been called 'communion.' It is a kind of participation... the
idea of partaking of the whole and taking part in it; not merely the whole group, but the whole.  "81

Patrick De Mare, an English psychiatrist, is also given credit for developing in the late 1980s the idea of socio-therapy meetings which allowed individuals to understand and construct meaning and culture within their own groups. The purpose of these groups was primarily to bring about healing to situations of group conflict. His book *Koinonia: From Hate Through Dialogue to Culture in the Large Group* has been cited by more than one leadership author. 82

There are parallels here with Jung's collective unconscious and Carl Roger's encounter group as discussed in previous chapters. Dialogue appears to be a more organized, civilized and corporatized version of the encounter group as a way to access the collective intelligence of the group. Moreover, these ideas of community and dialogue have provided an initial springboard which later writers have elaborated upon.

**Today's Fascination with the Common Good**

Community is a popular idea today. Attention is focused on communitarianism and also the notion of living in community and developing relationships. According to much of the leadership literature, individualism is the cause of many of the world's current problems and crises. Recognizing our essential unity is considered one possible way of rectifying this problem and alleviating some measure of social malaise. Underlying the argument for connectedness is the notion of wholeness and the essential interconnectedness of all of humanity, as well as nature. The notion of wholeness finds its reference point in eastern thought, popular religious or psychological ideas as well as discoveries often attributed to the new science. There are several thinkers, in addition to Buber and Bohm, whose work is currently influential: M. Scott Peck, Carol Gilligan and Nel Noddings are three such authors. Although each of these individuals writes in different areas, a common thread
unites their work. It is that relationships, be they in community or connection—are key to our future health as individuals and society.

M. Scott Peck, is the author of *The Road Less Travelled*, and many other books. Peck has established The Foundation for Community Encouragement, an organization that promotes community building by supplying facilitators to conduct workshops for interested businesses, organizations and community groups.

Peck developed a four stage theory of community in his books, *A World Waiting to be Born: Civility Rediscovered* and *A Different Drum*. The first stage is called Pseudo-Community. In this stage individuals pretend community exists when it in fact does not. Relationships are characterized by political correctness and social politeness. The second stage is referred to as Chaos. In this stage tensions emerge as differences become apparent and the groups compete over existing ideas. The third stage is called Emptying. It is in this stage that the group begins to surrender personal opinions and preferences, opting instead to listen, really listen, to the ideas of others. Finally, the last stage, Community, is established when authentic communication takes place, differences are acknowledged and the group moves towards new creativity as one organismic whole. Peck's beliefs about community have been influential in the work and theory of numerous leadership scholars.

Carol Gilligan has been influential in establishing the idea of a voice of care that expresses itself in a web of relationships. Her book, *In A Different Voice*, is both popular and controversial. Her basic thesis was that moral development involved the voice of care, typically but not exclusively expressed by women, rather than just the voice of justice. She described the voice of care as "an activity of relationship, of seeing and responding to need, taking care of the world by sustaining the web of connection so that no one is left alone." Numerous articles have been written both praising, criticizing and outright condemning her work and research. Regardless, her work established a ground on which others have since built.
In particular, Nel Noddings has taken up the idea of caring in her book of the same title. Noddings, like Buber, stressed the essential relational nature of man (or, in her case, woman) and found the relational mode "essential to living fully as a person." Noddings’s description of caring included three central ideas. First, it involves a motivational engrossment and displacement with the other; in other words, the goals of the other party become one’s own as well. Second, it included feeling with the other; and finally, it embodied what can be described as actual caretaking of the other. Noddings described it this way, "When I care...there is more than feeling; there is also motivational shift. My motive energy flows towards the other, and perhaps, although not necessarily, towards his ends." In *Caring*, Noddings built consciously on the ideas of Buber’s dialogue and there are also parallels with Bohm’s work. Both Gilligan and Noddings have influenced the thinking of researchers, particularly women, on the nature of leadership.

The romantic intersection of these works is the point at which individuals sacrifice their individual rights, beliefs or thinking for the sake of the relationship and the sense of the community or common good. It is through this sacrificial action that they enter into an unconscious, and sometimes conscious, social pact not unlike Rousseau’s social contract. While such a pact preserves the relationship and the sense of wholeness at the same time, however, something is lost in the transaction. Just what happens, and its significance is explored in the context of leadership that follows.

Leadership and the Common Good

The notion of community is a predominant theme in contemporary leadership scholarship, including the work of John Gardner, Peter Senge, Peter Block and Joseph Jaworski. According to Gardner, "Skill in the building and rebuilding of community is not just another of the innumerable requirements of contemporary leadership. It is one of the highest and most essential skills a leader can command." Whether it is advocating for change in schools, organizations or societies, scholars are stressing the importance of
developing relationships and community as a necessary part of the leadership function that is fundamental to change and growth. There appears to be a belief that if one can find and focus on the common good others will be more likely to sacrifice their individual interests for the sake of the whole. The understanding of our essential connectedness to each other as a global village will create the necessary climate to make this happen. The voices that argue for this community vary in both how they describe it and in the advice given on how to develop it. Central to many of these authors, however, are ideas such as the equality of all, the need to engage in dialogue, the importance of establishing a nurturing web of relationships, and the unity of humankind.

Peter Block, in *Stewardship: Choosing Service Over Self-Interest* suggested that the concept of leadership be replaced with the notion of stewardship. "Stewardship begins with the willingness to be accountable for some larger body than ourselves—an organization, a community." Such stewardship requires service to the larger purpose of the organization. "Stewardship asks us to be deeply accountable for the outcomes of an institution, without acting to define purpose for others, control others, or take care of others." Stewardship takes place when power is balanced, commitment to community is primary, individuals have a say in the purpose of the organization and rewards are equally balanced. Block sounds most like Rousseau when he suggests that democracy in organizations is a radical and necessary change of the "managerial class system." For freedom to exist in organizations, a governance strategy must be designed that empowers all members of the organization equally so that patriarchy, hierarchy and authority become things of the past. He suggested that once a mission is created in the organization it becomes a binding contract and that "If we cannot support these requirements and boundaries, then we should leave. If our subordinates cannot commit to this contract, they should leave or we should fire them, even if it takes three lawyers and three years. Agreement on the elements of the stewardship contract is the foundation for partnership and the basis for community."
Joseph Rost has also stressed the need to advocate for the commons. His basic point is that "Individualism had its day; give communitarianism a chance." People need to forego personal self-interests and seek the common good. In order to do this, Rost suggested that individuals need to consider "the field—the space that is in between what we see and feel in our organizations and communities." Rost has combined the idea of communitarianism with the concepts of the "new science."

Bryan Smith discusses the importance of "seeing organizations as centers of meaning and larger purpose to which people can commit themselves as free citizens in a democratic society." Community is "where people learned, through practice, the skills of local democratic participation and the meaning of the common good. Today, if we want to avoid further breakdown of the web of meaning anywhere in society, then organizations can best serve that purpose by becoming practice fields for the skills that will lead to democratic behavior. This is not primarily a humanitarian question or a moral issue; it represents a corporation's real opportunity to contribute to the renewal of a democratic society." According to Smith, one way to do this is to use dialogue, the "lifeblood of the organization" and an essential building block for the establishment of this community.

Peter Senge, in *The Fifth Discipline*, stressed the importance of seeing organizations as living systems. Senge began his book by stating that,

From a very early age, we are taught to break apart problems, to fragment the world. This apparently makes complex tasks and subjects more manageable, but we pay a hidden, enormous price. We can no longer see the consequences of our actions; we lose our intrinsic sense of connection to a larger whole. When we then try to 'see the big picture,' we try to reassemble the fragments in our minds, to list and organize all the pieces. But, as physicist David Bohm says, the task is futile—similar to trying to reassemble the fragments of a broken mirror to see a true reflection. Thus, after a while we give up trying to see the whole altogether.
His influential book covers five "disciplines," including personal mastery, mental models, shared vision, team learning and systems thinking. It is the latter, however, for which the book is titled and that is the linchpin upon which the others rest. Senge stated that these disciplines "might just as well be called the leadership disciplines as the learning disciplines. Those that excel in these areas will be the natural leaders of learning organizations."98

Senge has also been one of the key developers behind the theory of dialogue as applied to organizations and leadership. Senge credited the notion of collective learning to such thinkers as Heisenberg, Einstein and Bohr who, according to Senge, suggested that the IQ of the team could be greater than the IQ of the individual. It was David Bohm's work on quantum theory and dialogue, however, that influenced Senge the most. Dialogue, for Senge, is a way to access the accumulated knowledge in the system or whole, the pool of common meaning, rather than being confined to the knowledge of individuals. This is accomplished by using Bohm's three conditions of dialogue. These principles include the requirement to suspend assumptions, regard one another as colleagues, and allow a facilitator to hold the context in order to allow the group to establish common ground. To practice the notion of team learning the group engages in dialogue sessions that include having all members act together, obeying instructions on the rules of the process, enforcing those rules with one another (particularly in relation to suspending assumptions) and raising the most difficult, contentious issues for the group to deal with.

There are many other leadership scholars that have elaborated on both Bohm's and Senge's ideas, many of them marrying the concept of dialogue with Peck's theory of community building. Gerard and Teurfs, for example, have indicated that for any organizational change to last "a shift of mind or change in consciousness has to take place."99 To engender a collective transformation in consciousness and the ability to shape the culture of the group, they suggested that dialogue is the key communication process. They use one participant's description to describe this phenomenon, "Dialogue is about
creating sacred space through conversation." This dialogue is contrasted to discussion, where views are used to convince and persuade others. Instead, dialogue asks one to suspend his or her point of view so that a new synthesis—a larger, expanded view—can evolve from within the group.

The building blocks of dialogue, according to Gerard and Teurfs, include four components. The first component is suspension of judgement, which is the ability to hold one's position lightly, realizing there are no "truths"; instead, one becomes open to the positions or views of others allowing a climate of trust and truthfulness to be developed. In the second building block, one identifies one's assumptions so that the group can get to the core of incomplete or erroneous thoughts, paving the way to explore new ground with others. The third building block is the ability to listen which involves not just hearing others but being open to the meaning developing through individuals and the group as a whole and "to stay present." The last essential building block is the ability to engage in inquiry and reflection, allowing one to ask new questions and probe beyond the differences that separate individuals to the issues that unite us all.

According to these authors, it is through the dialogue process that individuals can become behaviorally, experientially and attitudinally transformed, changing the culture and creating community. As the authors described it, the group develops an intuitive culture where "attitudes of rigid individualism give way to attitudes of collaboration and partnership. Beliefs strengthen around the 'value of the group as a whole.'" They then use Peck's model of community building to describe what happens to groups as they move through the dialogue process: in pseudo-community, there is an inability to go deep into sensitive issues until dialogue begins; in chaos differences of opinion are articulated and then become suspended; in emptying, individual members begin to let go, mourn and give up their old ways; and finally, in community, the group purposes are established together with "a fluid and growing state of community."
Dialogue is also discussed in Jaworski's book, *Synchronicity: The Inner Path of Leadership*, winner of the New Leaders' Press most inspirational book for 1996. Jaworski designed a program for the American Leadership Forum that would allow participants to overcome the blocks that Bohm described (rigid assumptions) through providing intense experiences of engagement. Jaworski met Bohm and realized, through Bohm's conversation, that they had "to find a way to communicate with people that would dissolve the blocks within them and transform them." Bohm described it as "the human capacity for collective intelligence, for generative conversation and resulting coordinated action" and then described the problem and solution:

At present, people create barriers between each other by their fragmentary thought. Each one operates separately. When these barriers have dissolved then there arises one mind, where they are all one unit, but each person also retains his or her own individual awareness. That one mind will still exist when they are separate, and when they come together, it will be as if they hadn't separated... It's actually a single intelligence that works with people who are moving in relationship with one another...If you had a number of people who really pulled together and worked together in this way, it would be so remarkable.104

Bohm's conversation, and his work, had a profound influence on Jaworski, affecting how he designed his curriculum for training future leaders as well as his own theories about leadership.

Over the years I've thought more and more about this notion of highly effective leadership. I've come to believe that this is at the heart of what is needed in the world today. When people sit in dialogue together, they are exercising leadership as a whole. This is nothing less than the unfolding of the generative process. It's the way that thought participates in the creating, but it can only be done collectively.105
However, it was not just the notion of dialogue that had altered Jaworski's viewpoint, it was Bohm's worldview as well. Jaworski had experienced the shift of consciousness necessary to see the world no longer as fragmentary but as a whole that wants to make its wholeness manifest. He then concluded that leadership "is more about being than doing. It is about our orientation of character, our state of inner activity."\textsuperscript{106} Just what is this character that Jaworski refers to? It is a new type of consciousness that requires a surrendering of our wills to the inevitable unfolding of this implicate order (wholeness) so that seemingly miraculous, synchronous events take place. Jaworski describes it using the language of Buber, "When we operate in this state of commitment, we see ourselves as an essential part of the unfolding of the universe. In this state of being, our life is naturally infused with meaning, and as Buber says, we sacrifice our 'puny, unfree will' to our 'grand will.'\textsuperscript{107} Jaworski implies that this grand will operates when one has reached new consciousness to see the natural, evolving and unfolding world.

The notion that relationships and connection are central to the leader's task is reiterated in much of the writing on women in leadership. Helgesen, in \textit{The Female Advantage}, argued that the corporate woman functions with a greater concern for relationship and process than men typically do. She contrasted her diary studies of successful women leaders with the work of Henry Mintzberg who studied successful managers. Although Helgesen acknowledged the problem inherent in comparing 60s managerial men with the 80s corporate woman, she, nevertheless, went on to draw her conclusions.\textsuperscript{108} She noted that women leaders function differently: women are more likely to work through a "web of inclusion" where the woman leader sees herself as part of a larger "ecological" whole and connected to others.\textsuperscript{109} Helgesen also linked her work with that of Carol Gilligan, particularly the idea of the "web of connection."\textsuperscript{110}

Jean Lipmen-Blumen is another leadership scholar who believes that female leadership "contains the seeds of connective leadership, a new, integrative model of leadership more suited to the dramatically changing workplace of the twenty-first
century. She used the work of psychological theorists Carol Gilligan, Jean Baker Miller and Nancy Chodorow to support her theory.

"Connective leadership" derives its label from its character of connecting individuals not only to their own tasks and ego drives, but also to those of the group and community that depend upon the accomplishment of mutual goals. It is leadership that connects individuals to others and others' goals, using a broad spectrum of behavioral strategies. It is leadership that "proceed(s) from a premise of connection" (Gilligan: 1982:38) and a recognition of networks of relationships that bind society in a web of mutual responsibilities.

Themes that reappear in many of these works, whether found in contemporary thinking on leadership or in writing on women's ways of leadership, are the essential democratic nature of leadership, the evils of hierarchies, the importance of developing a common interest or agreed set of beliefs and the need to suspend judgement in the course of developing community. In some cases, it includes recommendations for a shift of consciousness that requires recognizing the inherent wholeness of the universe in order to be effective or solve the inpenetrable crisis of organizations and humankind. There is certainly a good deal of value in many of these ideas, particularly the recognition of the value of individuals and the need to find common interests, but there are some aspects of the emphasis on wholeness and connection that are artificial, unrealistic and potentially harmful. Moreover, one wonders whether in fact they are necessary points for leadership or if in fact they are doing more to inhibit rather than promote leadership. A few of these ideas will be examined in light of their potential weaknesses.

The cultural trend stressing the importance of relationships and community paints a picture of leadership that is very problematic. For example, Block writes about Stewardship as the new replacement for leadership. But Block's stewardship is not leadership at all; it is, as Gary Belis describes it, a "touchy-feely business book" where "consensual decision-making and democracy reign." Stewardship, according to Block,
is the willingness to be accountable to the organizational contract and the achievement of its purposes through the exercise of quasi-democratic principles. Block, however, has merely provided a new form of group process for managing organizations. His thesis falls apart when he is inconsistent in advocating equality. Block's equality extends only so far through the organization, the boss is more than an equal when it comes to letting go of or firing employees that refuse to conform to the organizational social pact. In spite of this, Block believes this new form of leadership is necessary if organizations are to provide the transformation, stability and renewal that the world needs. Block's romantic notions and intentions make for interesting and attractive reading but they are not very practical. Block's ideals appear idealistic and if this organizational transformation does occur this writer would still suggest, along with Belis, that this "New Age business as the savior of the planet" is just as likely to be bankrupt as any other design.¹¹⁴

Block's theory of leadership appears to be a reincarnated version of the social psychologists' theories of leadership in the 1930s; this emphasis on a group understanding of leadership continues in popularity today.¹¹⁵ The question for the social psychologists of the 30s needs to become the same question for leadership in the twenty-first century: "Is facilitating groups leadership?"¹¹⁶ Better yet, is democracy, in and of itself, leadership? It takes more than facilitating groups, either small or larger, for leadership to take place. Churchill is one example of a leader who, during the Dunkirk crisis "imposed his will in a forceful...manner" on the British cabinet.¹¹⁷ Lord Halifax had threatened to resign if England did not seek peace with Hitler. His resignation would have brought down Churchill's three week old government. Churchill took a contrary view to Lord Halifax and would not give up in expressing his view that surrender was not an option. As Hayward pointed out,

> From time to time, and especially in a crisis, the genuine leader must simply exert his personal force and summon his willfulness. Churchill's demonstration was dramatic and unequivocal—what we today would call
'over the top.' But this episode showed that his most famous lyric of resolve--'Never, never, never, never give up'--was not just a speech. In our consensual, cooperative age, asserting one's will in this way is considered bad form. But that may be one reason we have so few genuine leaders today.\textsuperscript{118}

Senge's work, where he emphasizes the wholeness aspect, is vulnerable to many of the same criticisms. His vision of whole systems reflects a "fashionable New Age slant."\textsuperscript{119} The key to good management, according to Senge, appears to be the ability to "overcome the fragmentation of modern society and appreciate the world as a connected system."\textsuperscript{120} The effective leader is one who can "overcome this fragmentation and see the world as whole once again."\textsuperscript{121} Is seeing the world as a whole, however, necessary for effective leadership? Does Senge's wholeness predispose one to the problems of connection in Noddings work?

Lipmen-Blumen elaborated on Gilligan's and Nodding's work and suggested that a sense of connection and an ethic of care are the ideal for all leaders in the twenty-first century.\textsuperscript{122} Moreover, Gilligan also suggested that this voice of care, which can be expressed by both men and women, needs to provide a counter-balance to the voice of individual rights in moral theory. If such is the case, it would seem to make sense that moral leadership would exist in a context of relationships, care and interdependence. Does connection provide us with the basis for developing ethical leadership or is there a potential dark side to connective leadership that is immoral rather than moral? Is there a sense in which the potential of the common good, captured in this type of ethical connection, can be reduced to merely the common but not necessarily the good?

The work of Nel Noddings, in her book \textit{Caring} revealed a dark side to caring and connection. Beck, has elaborated on this notion of caring, noting Nodding's key ingredients, "(1) receiving the other's perspective, (2) responding to the awareness that comes from this reception, and (3) remaining in the caring relationship for an appropriate
length of time. The first activity, receiving the other's perspective, involves openness and a willingness to accept another's reality *uncritically*.”¹²³ In essence, this caring relationship involves the same process as the communication tool of dialogue. A key component of dialogue is the ability to suspend assumptions and judgements. Scholars suggest this is a critical element of community building and fundamentally part of the new leader's task. Lipman-Blumen talks about the ability to accept another's ideas *uncritically* and without judgment as central to leadership in the twenty-first century. Her sentiments are echoed by others who believe that dialogue is the new communication technology of the future and an essential skill of leadership.

There is a problem, however, in this type of connection: one becomes inextricably linked to others and their goals, beliefs and values. When one is engrossed in another one receives what is there as fully as one can without judging what one sees. One is not trying to transform what is there but to let what is there transform oneself. In doing this if one becomes engrossed in someone who is morally corrupt, one risks being transformed into someone morally corrupt oneself. One risks character damage. To avoid this one must be critical before becoming engrossed.¹²⁴ One's own values and identity become immersed in the collective social identity. The individual becomes submerged in connection and reemerges espousing the group identity. In the dialectical exchange between self and the other, a synthesis occurs and a new identity is created. The same is potentially true in romantic dialogue. There is no room for judgement as reality is socially constructed; there are no absolutes and there exists no objective truth with which to judge. Individuals become submissive to and dominated by the group in its larger cultural expression. Individual perspectives are suspended and in essence are likely to become eliminated at the expense of the louder voices that speak for the "common good." Unfortunately, this echoes Rousseau's general will with its
potentially incipient fascism: the group becomes exalted above the individual and the individual becomes suppressed.

Caring and connection are important; it is the caring for others that can help make one's leadership moral. This caring and connection to others, however, does not require motivational displacement and uncritical acceptance of the others ideas and actions; it involves actions that are committed to meeting the needs of others and challenging others and organizations or society to personal, corporate and global growth.

...the evaluation of caring relationships requires knowledge of values more basic than care, because for any caring relationship to be morally good, it must not require parties to violate deeply held convictions in order to be in it. Each must be able to maintain moral integrity. Caring itself cannot be the most basic value in such an ethic. Therefore, ...values must be more basic than care, otherwise there is no basis for the evaluation of caring relationships.125

In the same way, it is important to consider the ramifications of unbounded caring and connection in society itself. Keep in mind that caring is being defined as the dialectical exchange between two or more people that involves motivational displacement and engrossment in such a way that an individual's identity is transformed through the interaction with the other person.126 As Veith put it, with reference to Nietzsche "the individual becomes part of the vast organic unity of the cosmos. Nothing transcends this unity. There is no guilt because there is no one to judge and nothing to judge by. The release that comes from losing oneself in the whole, and thus having no free will or responsibility, is experienced as a liberation."127 In the dialectical exchange between self and the other a synthesis occurs and a new identity, a new culture, is created. Culture, as defined by the group, is then what becomes the new "truth."

T.S. Eliot noted that, "Individualistic democracy has come to high tide: and it is more difficult to be an individual than it ever was before."128 And yet, "...individuals can make a difference. A strong heritage of not accepting a powerless condition and a passionate
desire to assert control over one's own life are powerful forces in creating viable economic and political institutions. This healthy skepticism has been one of the major inhibitors to fascism. Strong individualism and free choice are great protectors of liberty."¹²⁹

Individual identity and freedom form a critical link in a healthy connected and caring process. Broughton warned that the "egalitarian ethic that Gilligan recommends to us is part of liberalism, yet a part forgetful that, within the liberal tradition, equality must be balanced with liberty. Nowhere in Gilligan's ethic is the need for freedom voiced."¹³⁰

Connection and caring, as the ultimate standards for behavior, thought and action, are morally defective.

Some leadership scholars suggest that the realization of one's essential connectedness to others and the wholeness of all constitutes a consciousness shift of a higher order that in turn is essential for the new paradigm of leadership. Like dialogue and connection, however, such a belief fails to recognize the many problematic aspects of group dynamics, particularly when applied to leadership. There is a great deal of research on the group process, as well as historical examples, that point out the dangers of relying upon and encouraging group cohesiveness alone.

Research on influence has indicated that groups are "powerful sites for changing the thoughts and actions of individuals. From a social influence perspective, the moral reasoning of individual members may be significantly affected by groups."¹³¹ Stanley Milgram, in his classic studies on obedience discovered that subjects, sometimes with a certain degree of discomfort, were willing to deliver repeated shocks to "victims" (research confederates) when ordered to by authority figures.¹³² Solomon Asch, in his social persuasion studies, found subjects would easily change their perceptual assessments of objective data in order to conform with the erroneous perceptions of fellow colleagues suggesting "that all people are vulnerable to the most tyrannized forms of followership."¹³³ Subjects came generally to believe that what they saw was true when, in fact, they were conforming to falsity. Albert Bandura suggested that researchers are now examining how
individuals turn off moral controls; "findings indicate that 'conducive social conditions rather than monstrous people' are required to produce heinous deeds."\textsuperscript{134} According to Bandura, some of the ways in which people do this include reconstructing conduct or reframing an act as moral rather than immoral under the guise of "team player" language and diffusing the responsibility throughout the group. In a study by Carpendale and Krebs, subjects were asked to respond to business and philosophical moral dilemmas and then submit the results to various faculty departments; the responses of individuals depended on the social context to which they were directing their solution.\textsuperscript{135} This study indicated that individuals at higher stages of moral development would sometimes end up giving a lower stage response depending on the social context. Thus, it appears, groups are powerful conduits for social change, but not necessarily for the better.

In group situations, individuals who have the autonomy and strength to dissent from the group may be more capable of moral leadership. In Brabeck's study of whistleblowers, she discovered that individuals at level five and six of Kohlberg's moral reasoning were more likely to call attention to wrong doing. She felt this confirmed Kohlberg's moral reasoning theory as whistleblowers at levels five and six were more likely to look at universal rules that apply to all people rather than just their social group and whistleblowers were also more capable of ignoring the demands of relationships. A team of researchers used the Defining Issues Test, together with Kohlberg's scales, to measure moral reasoning levels of individuals before and after a group activity and measured the moral level of the group's decision as well.\textsuperscript{136} In the first of their two part study, they discovered that the group's reasoning was associated with the level of the leader; more principled leaders were linked to principled outcomes for the group and those groups with less principled leaders were linked with unprincipled reasoning. As the first study was correlational in design no definitive causal statements could be made. In the second study, the researchers manipulated the principled leader as the independent variable by designating specific individuals as task leaders. They discovered that individuals assigned the role of
task leader for the group were not necessarily the actual influence leaders in the group. When the data were re-examined using the actual influence leaders, their earlier results—associating leaders' principles with group principles—were confirmed. Principled leadership makes a difference in group outcomes. It is important to retain an element of identity in the midst of one's connection to a group. If connection and caring involve uncritically accepting the reality of others and embracing motivational displacement, the potential for morality to be reduced to the lowest common denominator is strong.

A number of studies of groupthink have recently been completed that build on the foundational work of Irving Janis. Groupthink is a common phenomenon that takes place among ordinary people under pressures for social conformity. If a dissident voice raises an objection to group consensus or the shared realities of others social pressures are brought to bear, often in subtle ways, so that the end result is the sacrifice of critical thinking in commitment to poor decision, policy or action. Group members seek an Orwellian type of concurrence by failing to criticize the thinking of others in order to avoid conflict or spoil the "we-feeling" atmosphere. The dissident voice, however, is treated as an outgroup or enemy, and members will resort to psychologically dehumanizing behavior to try to "kill" that voice. Further more, the group will not "raise ethical issues that carry the implication that this fine group of ours, with its humanitarianism and its high-minded principles, might be capable of adopting a course of action that is inhumane and immoral. Consequently, groups members often have an elevated view of self, fail to see the issue as being ethical in nature and fail to accept responsibility for their inappropriate or cruel behavior towards the dissident voice. As group cohesiveness increases, members internalize the group norms and begin to believe in the soundness of the majority's beliefs. When groupthink is in effect, group members are unlikely to raise objections and tend to suppress deviant thoughts believing their misgivings are likely to be irrelevant to the group consensus. Not all cohesive groups are victims of groupthink but when powerful psychological pressures exist and members face a crisis situation the main principle of
groupthink is likely to be in effect. This is classically demonstrated in the comment of Watergate conspirator, Herbert Porter, when questioned in the hearings about why, even though he knew the affair was wrong, he did not do anything. Porter’s response “In all honesty, probably because of the fear of group pressure that would ensue of not being a team player.” ¹³⁹

Janis’s treatise on groupthink serves as an important reminder that—as collaboration, teamwork, group decision-making, consensus and dialogue become fundamental building blocks of schools, corporations and societies–individuals and leaders will have to be careful to ensure that critical thinking and constructive dissent are valued and encouraged in organizational settings. If the common good is to be pursued, it requires a moral leadership that ensures that it is the good and not just the common that is preserved.
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5Peck, forward to Community Building, 5.
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18Woloch, "French Revolution," 524.
20Woloch, "French Revolution," 525.
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22Robespierre as quoted in Rousseau and the Republic of Virtue, 35.
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81Ibid, 46 & 47.
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91Ibid, inside front cover.
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95Bryan Smith, "Organizations as Communities," *Fifth Discipline Fieldbook*, 507.
98Ibid, 359.
100Ibid, 144.
101Ibid, 147.
102Ibid, 148.
103Ibid, 152.
106Ibid, 185.
107Ibid, 184.
109Helgesen, *The Female Advantage*, 43-60, 49.

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112Ibid, 184.
114Ibid, 100.
116Ibid, 16.
118Ibid, 61.
120Ibid.
121Ibid, 126.
122Lipmen-Blumen, "Connective Leadership," 184.
125Ibid, 162-3.
126Noddings, Caring.
133Ibid, 220.
136Dukerich, et al., "Moral reasoning in groups."
138Irving, 408, italics theirs.
139Kegan & Lahey, "Adult leadership and adult development."
Chapter 8: Leadership & the Future

Whatever was the beginning of this world, the end will be glorious and paradisaical, beyond what our imaginations can now conceive.

Priestly

"Everything we have done up to now in history has been a projection of the past. The future has always been related to the past. But we are leaving that paradigm, and the future is going to be the future we envision—the future we create for ourselves." So wrote John Renesch, businessman and founder of Sterling & Stone, The New Leader's newsletter, New Leaders Press and managing director of the World Business Academy. Renesch's mission, and that of the The New Leaders, is to spread the news of this transformation through encouraging and supporting "the full expression of the human spirit and the evolution of consciousness in the business community." His belief is that humankind, "for the first time in its history can annihilate itself or transcend. It is either going to kill itself off or go to the next step of evolution, which is this divine consciousness, becoming connected holistically with everybody. We're on the brink of an evolutionary shift. What could be more exciting than human beings leaving their skin of separateness?" Renesch is committed to creating this "emerging new paradigm" by "building a critical mass of people who can cause a revolution in what we can be." Dr.
Michael Munn echoes Renesch. The former physicist, aerospace chief, scientist and quality expert believes we are "on the brink of a great transformation," what the Q'ero Indians call "pachakuti," which means "the turning over of the world" where "a new species comes into being." According to Munn, these Peruvian Indians were undiscovered until 1949 but since have travelled to North America with the message that humanity is on the brink of a great physical and perceptive shift. Dr. Munn stated that "By traveling these inner dimensions we survive pachakuti to create a golden age as a new species—homo luminous. We will see the world with non-physical eyes. Business will be fully earth loving. We will see spirit in all things and connect to nature through the luminous fibres we share." Dr. Munn is not reading something out of a new science fiction novel; instead, he is describing the future in the cutting edge newsletter, The New Leaders, produced by Renesch. Both Renesch and Munn are joined by many other leadership theorists who call for a paradigm shift in our understanding of leadership, and of the world. What is this new evolutionary paradigm shift? Where does this idea of a new future come from? How does this new view influence our understanding of leadership and what are the positive and negative contributions such a view prescribes?

The Romantic Future

The romantic period was a time of great change, both real and anticipated. The French Revolution, in particular, was a cataclysmic event that shaped the perspectives of romantic poets and philosophers who saw themselves strategically situated for a significant historical moment. The poets, in particular, saw themselves as prophets, even more than poets, heralding a coming age. When the French Revolution failed to produce heaven on earth, these poet-prophets reshaped their view of the future and in doing so renewed the minds of men. This hope extended not just to themselves as individuals but outwards to the larger world in an apocalyptic expectation.
The ripple effects of France's revolution were felt throughout neighbouring countries, including Germany and England. Throughout the Western world, and particularly among the romantic poets, hopes were high for a renewed society and civilization. To the early romantic authors, the revolution seemed an apocalyptic event, that was certain to usher in a new European era. As Wordsworth put it, "bliss was it in that dawn to be alive." The romantic social philosopher, Volney cried out, "Now may I live! for after this there is nothing which I am not daring enough to hope." Both William Hazlitt and Shelley described this mood as "the spirit of the age." Hazlitt, in his essays on *The Spirit of the Age*, described it as a time "pregnant with change." Thomas Noon Talfourd, a later romantic writer, summarized the feeling of the times,

Every faculty of the mind was awakened, every feeling raised to an intenseness of interest, every principle and passion called into superhuman exertions. At one moment, all was hope and joy and rapture, the corruption and iniquity of ages seemed to vanish like a dream; the unclouded heavens seemed once more to ring with the exulting chorus of peace on earth and good-will to men; and the spirit of a mighty and puissant nation...seemed rising in native majesty to draw new inspiration from the rejoicing heavens. The most brilliant hopes were cherished...and fresh prospects were daily opening, which...filled us with painful delight and with giddy rapture.

Robert Southey recalled that, "Few persons but those who have lived in it, can conceive or comprehend what the memory of the French Revolution was, nor what a visionary world seemed to open upon those who were just entering it. Old things seemed passing away, and nothing was dreamt of but the regeneration of the human race." The conjunction of the Revolution and its place in historical time, near the end of the century, just added to the sense of anticipation that, indeed, the world was embarking on a significant turn in its history.
Many of the poets and writers of the day, including the Unitarian preacher Joseph Priestly, believed that the Revolution heralded the beginning of the millenium, an era of peace on earth prophecied in the Book of Revelations.15 Both Coleridge and Blake also believed that this might be the case.16 Blake cried upon his countrymen to "Rouze up, O Young Men of the New Age," and create the New Jerusalem.17 Blake insisted that more than the French Revolution was necessary; the old rules, conventional ideas, societal structures and hierarchies must be cast off, too. Coleridge also hoped for the creation of a New Jerusalem "based not only on modifications of political structures, but on the emergence of a new kind of social man."18 The old regime would pass away and a new world would be born.

The romantics responded by writing their "visionary epics," making use of apocalyptic imagery and symbols as they looked to the French Revolution to usher in a new golden era.19 As Barzun notes, "'Even before the Revolution, which may be taken as an outward show of an inward decay, it was no longer possible to think, act, write, or paint as if old forms had life. The critical philosophers of the eighteenth century had destroyed their own dwelling place. The next generation must build or perish. Whence we conclude that romanticism is first of all constructive and creative; it is what may be called a solving epoch, as against the dissolving eighteenth century.'" The romantics were anticipating that political revolution would provide the liberty and redemption from the constraining forces and ideologies of the past, particularly of the Enlightenment.

The poets of the romantic era were called to sound the trumpet of a new era of paradise. Shelley referred to himself and his colleagues as "the priests of an unapprehended inspiration, the mirrors of gigantic shadows which futurity casts upon the present."20 Wordsworth considered himself "a youthful Druid...a Bard elect...a chosen son."21 He, in particular, sang out the promise of the Revolution in The Excursion,

I beheld
Glory—beyond all glory ever seen,
Confusion infinite of heaven and earth,
Dazzling the soul. Meanwhile, prophetic harps
In every grove were ringing, "War shall cease."

... I sang Saturnian rule
Returned, -- a progeny of golden years
Permitted to descend and bless mankind.
-- With promises the Hebrew Scriptures teem.

... the flowing phrase
Of ancient inspiration serving me,
I promised also, -- with undaunted trust
Foretold, and added prayer to prophecy. 22

They were not merely poets but "prophet-priests" speaking the divine, delivering a message
of renewal and hope that was imminently on the horizon. 23 Divinely inspired, they
celebrated the revolution and called on the world to join in with them as they announced the
coming of a new world. The poet was to spread this message through the medium of
poetry. 24

The dismal failure of the Revolution to meet Romantic expectations, and its violent
nature, was devastating for the Romantics. Wordsworth who visited France and lived
through the Revolution, was particularly disappointed. Confusion and despair was
expressed by many, including Wordsworth: "Confusion of opinion, zeal decay'd // And
lastly, utter loss of hope itself, // and things to hope for." 25 It was his long-time
companion, Coleridge who wrote Wordsworth and called upon him to give the people of
Europe a new hope.

My dear friend... I wish you would write a poem, in blank verse, addressed to
those, who, in consequence of the complete failure of the French Revolution,
have thrown up all hopes of the amelioration of mankind, and are sinking into
an almost epicurean selfishness, disguising the same under the soft titles of
domestic attachment and contempt for visionary philosophes. It would do great
good, and might form a part of "The Recluse." 26

Wordsworth took Coleridge's advice and in The Prelude he described his despair at the
failure of the Revolution and his subsequent new hope in the imagination to take the
Revolution's place in renewing mankind. Thus Wordsworth, and the Romantics that
followed, sounded the trumpet again for revolution, not a political revolution, like the failed French Revolution, but a new spiritual revolution. The failed social and military revolution would be replaced by a "mental revolution," a transformation of the human mind. Although the French Revolution had failed to bring about the prophesied millenium, the romantics persisted in their millenial thinking. They sought a revolution of consciousness to create a new heaven and a new earth.

The romantic renewal of self was cast in terms of biblical allusions of redemption, in which salvation would be found not in the shed blood of a dying Saviour, but in a unity with nature that could be achieved through the power of the mind as an expression of the imagination. Carlyle's *Sartor Resartus* is the story of an individual's crisis and the achievement of apocalypse through the imagination. The apocalyptic hope of the romantics was a rewriting of the Judeo-Christian doctrine of the fall, redemption and restoration. For them, salvation and redemption rested in transcending their individual selves to experience unity with nature. Wordsworth, in *Poetical Works*, utilized the biblical analogy of marriage in the book of Revelation and suggested that the Romantic faith rested in the apocalyptic marriage of man with nature,

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For the discerning intellect of Man,
When wedded to this goodly universe
In love and holy passion, shall find these
A simple produce of the common day.
--I, long before the blissful hour arrives,
Would chant, in lonely peace, the spousal verse
Of this great consummation...
And the creation (by no lower name
Can it be called) which they with blended might
Accomplish:--this is our high argument.
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Wordsworth "is so nurtured by its regenerative powers that he experiences an abrupt creative illumination analogous to the biblical apocalypse" for which spiritual and imaginative renewal follows. The romantics "transferred the agency of apocalypse from mass action to the individual mind--from a political to a spiritual revolution--and proposed that 'the new earth and new heaven' of Revelation is available here, now, to each man, if
only he can make his visionary imagination triumph over his senses and logic-chopping understanding."34

The German philosophers, including Herder, Kant, Schiller, Fichte, Schelling and Hegel, inverted the biblical story by suggesting that mankind fell from paradise through self-division and conflicts and the only way to recover from this fall was through the educational inner journey towards reunity, the German concept of Universalgeschichte.35 Abrams described this as a secularized version of the Christian paradigm of creation, fall and apocalyptic recovery.36 The German philosopher, Fichte, who felt that the French Revolution had failed to achieve the freedom of a new world, promoted a freedom based on the power of the will and cognition.37 Similarly, in Hegel's Wissenschaft this was described as an "evolving consciousness" that "at last comes to recognize everything it knows as its own absolute self."38 Moreover, Schelling wrote,

The sudden awareness, after long groping about, that one has eternity within himself, is like a sudden clarification and illumination of consciousness, which we can explain only by reference to the Eternal, that is to God Himself....Nothing is farther from this way of thinking than the restless striving...of so many men who wish to precipitate the progress of mankind...

The philanthropic ideas of a future golden age, of an eternal peace, etc., for the most part lose their meaning from this point of view. The golden age...is to be sought, not by an endless and restless progress and external activity, but rather by a return to that point from which each of us has set out--to the inner identity with the Absolute....This will not be a gradual progress, it will be the true revolution, the idea of which is utterly different from that which has been called by that name.39

Many of the poets, as well as philosophers, such as Lessing, Schiller, Fichte, Hegel, and Schelling, called for the renewal of the human spirit through reunification with itself and Nature.40 This unity or oneness could be seen as the reintegration of duality and
a return to the original state of mankind. This would encompass a unity "between mind and nature, ego and nonego, or subject and object." Oneness and unity was the ideal of perfection, a perfection that had been destroyed through the disintegration of that unity into the separateness of self.

The romantic parallel to the German *Universalgeschichte* lay in the *Bildungsgeschichte*, which substituted the growth of the single mind for that of society. The individual mind, or "fragmented consciousness reaches a crisis, or spiritual breakdown, immediately followed by a breakthrough to a higher integrity." The romantics delineated this secularized version of the Christian metanarrative in Holderlin's *Hyperion*, Wordsworth's *Prelude* and Carlyle's *Sartor Resartus*. Holderlin's *Hyperion* described the moment of reconciliation.

O blessed Nature! I know not how it is with me when I lift my eyes before thy beauty...the loved one before his beloved,...Lost in the wide blue, I often look up into the aether and down into the sacred sea, and it seems as though a kindred spirit were opening its arms to me... To be one with all, that is the life of divinity, that is the heaven of mankind. To be one with all that lives, to return in blessed self-forgetfulness into the all of Nature, this is the peak of thoughts and joys...the place of eternal rest...Death vanishes from the union of beings, and indivisibility and eternal youth bless, beautify the world.

The individual, like the larger society, achieves its apocalyptic salvation in the journey and experience of ultimate oneness.

Critic Edward Bostetter, however, suggested that the romantic yearning was merely wishful thinking: "The poet became in reality the divine ventriloquist projecting his own voice as the voice of truth." He found in their poetry that such wishful thinking is divorced from reality, resulting in increasing alienation, unfinished poetry, senility, and, in some cases a return to orthodoxy, which characterized the later years of some romantics.
Thus, it was the romantics who restored "the ancient faith in apocalypse, but to interpret it not as a change in the world, but as a change in man's world view."46 This apocalyptic worldview, whose threads can be traced through history, is again gathering momentum as our own century approaches the 21st century and the third millenium.

The Popularity of the Future Today

Pockets of contemporary culture are fascinated by the future and the intensity of that preoccupation appears to be increasing as the new millenium approaches. In books and magazines there is discussion about what the future might hold, prediction of future trends, alternatives posed and encouragement to adopt a particular worldview. Many authors make suggestions "about the changes that are needed both within ourselves and society as we move towards the next millenium."47 In the course of their works, these writers explore the questions, "Who am I?" What can I become? "What kind of world do I want to live in?"48 While many works express a simple curiosity about the future, the majority seem to echo the same romantic sentiments heard in the late 18th and early 19th century: an inner transformation, based on a holistic worldview, is necessary to bring about the new golden age.

The number of books written to describe and predict the future has been increasing steadily, particularly since the 1960s. There are a host of literary genres that deal with the topic of the future, from scientic fiction stories and utopian novels to essays and social commentary. Examples include Arthur C. Clark's 2001: A Space Odyssey, Huxley's Brave New World, Orwell's 1984, and Alvin Toffler's Third Wave, The Futurists and Future Shock.49 Toffler's work sparked books on the same theme, Megatrends: Ten New Directions for our Lives and Megatrends 2000: Ten New Directions for the 1990s by John Naisbett and Patricia Aburdene.50 In between, Marilyn Ferguson published The Aquarian Conspiracy and Fritjof Capra wrote The Turning Point. Toffler then followed with Powershift: Knowledge, Wealth & Violence at the Edge, War & Anti-War: Survival at
the Dawn of the 21st Century and Creating a New Civilization: The Polticals of the Third Wave while Naisbett and Aburdene published Reinventing the Corporation: Transforming Your Company for the New Information Society, Megatrends for Women, Global Paradox: The Bigger the World Economy the More Powerful its Small Players, and Megatrends Asia: Eight Asian Trends that are Reshaping our World, all designed to track social change and forecast the future, economically, politically and otherwise.51 Newcomer Faith Popcorn produced The Popcorn Report, designed to predict the future of your company, your world and your life.52 Her book was republished the following year. She then teamed with colleague, Lys Marigold, to write Clicking: 16 Trends to Future Fit Your Life, Your Work, and Your Business published in 1996.53 It was revised, expanded and reissued in 1997 under the title Clicking: 16 Trends that Drive America.54 Both Popcorn, Naisbett, Ferguson and Toffler are in demand to prepare books and news articles about trends in the future.

Others of lesser fame and fortune have also taken advantage of the lucrative futures book market. The authors of The Insider’s Guide to the Future: A Preview of What Life Will Be Like Over the Next 20 Years believe a new society characterized by emotions and mobility, the "Emotile Society," will be formed.55 Currently, 2025: Scenarios of U.S. and Global Society Reshaped by Science and Technology, by Joseph Coates, John Mahaffie and Andy Hines as well as The Road to 2015 top the best seller list of the Futurist, the "leading edge" journal that forecasts trends of the future.56

Trend-watching books are not the only arena in which the popularity of the future is evident. The international association of The Club of Rome, established in 1968, was formed by various scholars, scientists, businessmen and authors to talk and sponsor studies about about global development in the future. Numerous reports then followed commissioned by organizations, think tanks, government bodies and other interested parties that all wanted to explore the question of what the future might be like. Their findings have varied. Some reports predicted catastrophic futures while others envisioned
humanity entering a new prosperous era. More often than not, those that saw a need for drastic change stated that we are in the midst of crisis.

Rost noted that many of these reports "seem to espouse a considerable amount of ideological worldviews. Perhaps such investigating and reporting are inevitable in view of the volatile and highly speculative nature of forecasting the future. But future studies could benefit from a large dose of realism and reasonable moderation by a few highly visible research reports that could set the tone for the late 1990s and the early 21st century." Most books and reports focus on predicting trends "ad infinitum," a practice that "bolluxes up dystopias as badly as it does utopias." As critic Bennett points out, "Experience teaches us that, rather than being any sort of reliable guide to the world of tomorrow, current trends are perhaps the single most ephemeral aspect of any given time period."

Wall Street journal critic, Anthony Downs, found many of the popular books, such as Megatrends, The Third Wave and The Aquarian Conspiracy, reflect a New Age bent, "exagger-books" that "mega-hype the pseudo-facts," that rest their arguments on proof by assertion, proof by anecdote or global gossip, hyper-extended novelty or exagger-trend, pseudo-data and presumptive but plausible inter-relatedness. While their arguments may serve up sizzle, he suggested that their suggestions are wishful thinking that fails as social research.

Of recent note, are two books that buck the trend-setting style and yet still take a rigorous look at what the future may hold. William Strauss and Neil Howe are sociologists who released a trilogy, Generations, 13th Gen, and The Fourth Turning, that approach the future through an examination of the past. They analyzed the past 500 hundred years to look for patterns of change, and developed a theory of saeculum that suggests that history moves in repeated and predicted patterns or turnings, through a spring, summer, winter and fall that they respectively call "the high," "the awakening," "the unraveling," and "the crisis." They mark the sixties as a time of spiritual exploration, "the awakening," and suggest we are currently in an "unraveling." The "unraveling" marks the time before a
period of great change, when an old order is irrevocably swept away before the cycle starts all over again. The interesting aspect about their work is not necessarily its accuracy but its new approach to futurism.

The slow, inexorable seasons of their mighty *saeculum* give Strauss and Howe’s prophecy something the others have always lacked—a kind of dignity. And a sense of reality. For perhaps the first time, we read a secular prophecy which doesn’t attempt to ‘flatter us into believing that [we] just happen to be alive at the moment of mankind’s ultimate transformation.’ It doesn’t ask its readers to prepare themselves to become gods, or to ready themselves for final obliteration; simply to be human and to honorably play out ancient roles in a great drama which marches reliably through the ages in a passing parade.”

Historian and millennial expert Hillel Schwartz also writes about the future from a historical angle. In *Century’s End: A Cultural History of the Fin de Siecle from the 990s through the 1990s* he looks at people’s perceptions and attitudes about the end of the century. Schwartz finds the trend predictions and cycle theories unreliable but the public’s attitudes and concerns predictable.

What’s already here is neither apocalypse nor redemption but that sense of urgency and anticipation which has come to the fore at the end of every century A.D. since the 1290s...There may or may not be inflexible cycles to history; we are too mortal ever to be certain. Unlike the mayfly, however, our lives are never so tenuous as to make us oblivious to anniversary instants or turning points. Our anticipations are often keyed to moments that, notwithstanding their arbitrariness (coming of driver’s license, going to a New Year’s Eve Party), are thought to be transformative. Since the papal jubilee of 1300, people of the Christian West have come increasingly to expect turns of centuries to be transformative moments.
Hillel was much more practical in his assessment; he suggested we forego trying to predict the course of the future and instead invest our energies in trying to ameliorate hunger, poverty and pollution through meaningful actions rather than wishful thinking for a new golden era.

There have been numerous articles in popular magazines and newspapers as well on the topic of the future. *The Futurist* is a journal that looks at forecasts, trends and ideas about the future. Subscribers can become members of the World Future Society, gaining numerous membership benefits and at the same time helping expand their own awareness and improve the quality of life for all. Articles feature a blend of everything from "Fit for the Future: A 10-Step Plan to Muscle Up Exercise Programs" to "FutureVision: Finding Common Ground at the Eighth General Assembly" along with book reviews of the latest published treatise examining world trends. There are regular feature articles written by leadership authors, such as "Self-Renewal" by John W. Gardner and "Envisioning Your Future: Imagining Ideal Scenarios" by James Kouzes and Barry Pozner, as well as reviews of new leadership books. The former vice-president of the World Future Society, together with many Society members, has worked together with Macmillan to publish the first ever *Encyclopedia of the Future*. This volume, according to the Futures journal, is considered one of the finest achievements and contributions to the field of future studies. There are several other major reference texts that have also been recently published to support the field of futurism, including *The Knowledge Basis of Futures Studies* and *Foundations of Future Studies*. The latter was designed with the explicit goal of helping humans gain greater control over their future and one of the key ways to do that is creating future scenarios, inventing stories of about what could be. *International Futures: Choices in the Creation of a New World Order* is a paperback that comes with accompanying disks that allow the reader to engage in an interactive experience designing possible future scenarios. This form of world modelling has been designed to help users appreciate the
systemic nature of decision-making, the inevitability of one choice reaping consequences elsewhere in the world.

The aim of many of these texts is to establish future studies as a viable and legitimate social science. Futurology, however, has been described as "one of the more pretentious of the pseudo-sciences of the twentieth century and is fully deserving of the neologism by which it is known."71 Philosopher Nisbett indicated that futurology is governed by two distinct metaphors: the notion of organic growth and the genealogical chain, a series of unbroken births and deaths. He found it "perilous to apply the metaphors" to the study of the future and was devastatingly critical of the field.

Futurologists are thus not a concentration of the parapsychologically remarkable but are rather a computer-based pack of trend tenders, tendency herders, and extrapolation charlatans, ultimately less interested in the real future than in their tinker-toy techniques of contriving the future. They recall the story of the mad physiologist who was so struck by the onset and acceleration of growth rates in adolescence that he made these the basis of predicting a twenty-foot tall giant at age twenty-one. The futurologists are innocent of the nature of actual events in history and of the inherent artificiality of trends and 'tidal movements,' which can never be endowed with the status of laws.72

There is a plethora of books focusing on the future through the lense of the Millenium. These include A User's Guide to the Millenium, On the Eve of the Millenium: The Future of Democracy Through an Age of Unreason and The Requiem for Modern Politics: Tragedy of the Enlightenment and the Challenge of the New Millennium.73 The author of the latter book, William Ophals, suggested that a society based on Enlightenment ideals is no longer appropriate and that a new system needs to be designed to look at our connection with nature and the need for individuals to further develop themselves. Mark Kingwell's Dreams of Millennium: Report from a Culture on the Brink took a historical and contemporary look at the fin de siecle patterns through scholarly research, humorous
journalism and personal anecdotes. He pointed out that "in every previous apocalyptic era, there has been both a crisis in leadership and a penchant for cross-dressing." Although Kingwell, a professor of philosophy and social critic, notes that the millenium is marked by a good deal of madness, in general, the typical millennial response is one of anxiety as individuals face an unknown future. King's message for the reader was to relax and not give in to the extremists who suggest that all our problems will be solved or, conversely, that disasters will strike as the millennial clock turns. "The calendar with which we measure the millenium is, to be sure, an arbitrary creation. It reflects no metaphysical truths. Yet even arbitrary things can gain power over the wayward imagination." In spite of King's cautions, millennial fever seems to be on the rise. The major daily, The Vancouver Province, ran a world news headline "Weirdness' on the Rise," chronicling "the worldwide increase in weird and unexplained happenings" as a form of "Pre-Millennial Tension." According to the Fortean Times Index statistics, 1996 was 2.9 per cent weirder than 1995, with more weirdness on the horizon. Besides news stories about bloodthirsty goats, Martian meteorites, tree-dwelling sheep and Hindu milk guzzlers, "PMT is gripping people." Sociology professor Stjepan Mestrovic likened the end of the millenium, with its odd behavior, as a "sign that people are starting to crack" and referred to it as "a big collective episode of manic depression." This millennial interest, hysteria and the celebrative fever are really minor, however, compared to the general cultural milieu which seems to hold that a new age is dawning.

The mild mass hysteria that seems to accompany these monumental clicks of the clock has been well documented. Historians tell us that wild-eyed sects and suicide cults awaited the turn of this present millennium and that even many respectable theologians, felt in those dark ages following the final collapse of the Carolingian empire, that perhaps the "last Days" were rapidly shortening into Armageddon--on or about January 1, 1001. To a lesser extent, the turning
of each new century has brought about similar stirrings. As often as not the vision will be of a dawning "new age" of peace and happiness, rather than of an apocalypse of doom and destruction. But always and inevitably, the mere turning of some rather arbitrary numbers on the modern Gregorian calendar works its irresistible magic.\(^8\)

Woven through futurist books is the romantic call to look forward to a new era through the transformation of man. While many books do not state this theme explicitly, it is often woven into the subthemes of the interviews and essays within the books. The basic plot line is that the world is in desperate straits, it is a time of great crisis. This crisis is a result of our old ways of thinking, particularly our tendency as a society to see the world in fragmented bits. Our dependency on old scientific and mechanistic models has only served to exacerbate this interminable crisis. The only way to solve the problem, in fact almost all problems or any problems, is to find new ways of thinking that recognize the holistic, organic, interconnected nature of the world. The way to recognize this new perspective is to undergo a shift of consciousness, an inner transformation to a new world view. This view includes recognizing our inherent divinity and thus unleashing our ability to re-create the world through the power of our imaginative and omnipotent minds.

"Imagination is the vital key to challenging and transforming a darkened world. That understanding underlies the great quest of the Campaign--to create a transforming, mythic vision from which we can restore the human-Earth relation and lay the foundation for the coming great age. The Campaign for the Earth is an invitation to participate in that quest--the next step of human evolution."\(^8\) By adopting such a world view, it is argued, we can face the crisis of the age and enter into a new golden era.

Marilyn Ferguson is a prophet of this new worldview. In her book, *The Aquarian Conspiracy*, she predicted what the future could and should portend. She focused on the transformation of the mind, which has "triggered the most rapid cultural realignment in history. The great shuddering, irrevocable shift overtaking us is not a new political
agenda, religious or philosophical system. It is a new mind—the ascendance of a startling worldview." According to many "leading edge" thinkers, she was right.

The popularity of her idea has captured hearts and minds of respected scientists, scholars, and thinkers. Such a pervasive worldview would naturally affect the way many individual's perceive and understand the place, function and role of leadership. That is to where we turn our attention next, examining how this perspective has shaped our current understanding of leadership, where it might be heading, and some of the difficulties inherent in theories grounded on this particular, and all encompassing, worldview.

Leadership & The Future

There is a crisis in the world and a commiserate crisis in our understanding of leadership. At least, the majority of the literature appears to paint the picture of leadership with those broad sweeping strokes. As if in frustration at their inability to understand the phenomenon, scholars are examining leadership in light of larger cultural issues, suggesting that the real issue underlying leadership is the need for a transformation, both personal and global. Leaders are called to bring about this renaissance of thinking through their organizations and corporations. This transformation extends to the underlying assumptions upon which people understand the world. Scholars call for a new paradigm, and in its most literal sense, a shift to a new world view. Many leadership consultants are already setting the stage for this to happen, and facilitating it and encouraging it in sessions with their clients. But is such a transformation a necessary ingredient of leadership? Moreover, are there dangers in positing one particular worldview as the only solution to both leadership, and concurrently, the world crisis? And, are we the victims of romantic day dreams that may, in fact, lay the foundation for dangerous, if not insidious social movements?

There is a problem with our current paradigm, according to most leadership scholars. The word paradigm is used almost willy-nilly to make the point that there is a
need to move from the current status quo to whatever new solution they suggest; consequently, the word has been stretched to the point where it has lost its original meaning. Many suggest that there is a need to shift from a current understanding of reality, what could be best described as a worldview, to a new set of assumptions that are more suitable for our era. In *The New Paradigm in Business: Emerging Strategies for Leadership and Organization Change*, by editors Michael Ray and Alan Rinzler, the case is made that the mechanistic model is no longer useful nor valid and that "the inner experiences of individuals, including intuition, emotions, creativity, and spirit [are] vastly more important."84 Kofman and Senge write of the need for a "Galilean Shift" to a new systems worldview that focuses on the whole, community, and on creating.85 They find that our current worldview focuses on faulty assumptions of "fragmentation, competition and reactiveness" that in turn have led to our twentieth century existential and environmental crisis.86 Carol Sanford refers to this changing worldview as the "Emerging Paradigm."87 Others suggest that our difficulties rest with both the central myths embedded in the Judeo-Christian and scientific worldview. Instead we need to find "an epistemology more appropriate to the exploration of consciousness--if you will, an epistemology of subjectivity."88 Terry Molner suggests that we currently are in the Material Age, where our worldview is one of separation with each competing for his or her own survival.89 We are moving, however, into what he calls the Relationship Age, a worldview of oneness, where the universe is connected and cooperative for the sake of the whole. We are a force of nature, according to Charles Kiefer, yet capable of creating our future; he referred to organizations that adopt this new view as "metanoic."90 These are just some of the ways that scholars are describing the problem of the current paradigm and the need for a replacement.

It is argued that management needs to remove itself from its Enlightenment heritage and the assumptions that undergird the Enlightenment paradigm and practice. We are suffering from "paradigm paralysis," a neurosis for which the cure is "metanoia--a shift of
Consequently, management needs to embrace the New Paradigm literature that looks at wholeness, non-duality, interdependence, and self-organization evident in the new science. Michael Ray believes that "guiding principles from the new paradigm are beginning to govern everything we are doing. The idea that consciousness is not only causal but also infinitely more important than matter is crucial. People at all levels of business seem to be operating on the basis of three guiding principles: wholeness/inter-reliaship, inner wisdom, and inner authority. The highest level of human maturity is a result of the recognition of this essential oneness. "Awareness of global interconnectedness is the key. Most globally aware individuals can tell you about the gradual process they experienced or the 'ah-ha' moment when they suddenly realized 'it's all one world.' "Although a few individuals have evolved to higher levels of consciousness up to and including unity, Western society as a whole is just now approaching the halfway point. The paradigm shift under way now is moving into the Transformation stage...of human consciousness and portends to be as significant for the human species as the shift that occurred with the initial experience of the rational or conscious mind by primitive men and women."

In The Fourth Wave, the classic text that examines the need for leaders to change worldviews, Herman Maynard and Susan Mehrten summarized seven trends that are seen as descriptive of this new emerging era. These trends include a shift in consciousness, a growing disenchantment with scientism, increasing reliance on inner authority and power, the respirtualization of society, a decline in materialism, increasing political and economic democratization and a sense of world belonging that extends beyond nationality. For these authors, the shift in consciousness is described as fundamental to their whole thesis: the place where "consciousness is primary: we create our realities and seek wholeness." "The shift in consciousness is more than just rapid and profoundly challenging; it is paradigmatic, representing a fundamental change that calls into question our entire worldview and all the conscious and unconscious assumptions on which that worldview...
rests. Each of the remaining trends we identify is a natural companion to or consequence of this shift in consciousness."97 Moreover, they suggest that this shift in consciousness "is not mere New Age hype but the expression of a new worldview."98 The second trend of the Fourth Wave is the rejection of Newtonian science and rational processes; instead, they look to intuition for knowledge and understanding. The focus on inner authority is described by the authors as "unconscious knowing;" in some cases this unconscious knowing is communicated through a higher power or inner helper.99 The re-spiritualization of society describes the search of man for meaning and unity. Most of these trends parallel the themes in this dissertation.

Maynard and Mehrtens described the characteristics of Fourth Wave societies: all is one in relationship, individuals can co-create, authority is collaboratized yet power rests within the individual, values are based on a responsibility to the whole, security is found in personal inner trust, inquiry extends even beyond intuition to newer ranges of human capacity and decision-making rests on the centrality of intention. They contrast this Fourth Wave with the Second Wave which reflects relationships as separate and competitive, authority as external, values rooted in materialism and the supremacy of man over resources, security in material items, inquiry as dependent on linear thinking and decision-making focusing on rational scripts.100 The Third Wave represents the transition period between these two waves, a place where many organizations and societies currently find themselves.

The role of the leader is particularly important to many of these romantic scholars as leaders are the ones situated and responsible for bringing about this new revolution. Leaders are the romantic prophet-priests of old. Channon describes the "CEO as tribal elder, guiding the intimate evolution of his or her people...in the future for transformation."101 Not only are leaders the ones to facilitate this new worldview, they will also transform the world, through their organizations and corporations, and thus usher
in a new utopia. The authors of *The Fourth Wave* quote Julian Huxley on the role of the corporate leader,

> It is as if man had been suddenly appointed managing director of the biggest business of all, the business of evolution...He can't refuse the job. Whether he wants it or not, whether he is conscious of what he is doing or not, he is in point of fact determining the future direction of evolution on this earth. That is his inescapable destiny, and the sooner he realizes it and starts believing in it, the better for all concerned.

These authors suggest that we "look to our business leaders to contribute the wisdom necessary for directing Earth's evolution."\(^{102}\) The message of transformation will start with changed minds and changed corporations and when enough of a critical mass is reached, the golden era will be achieved.

The key to crossing the threshold and entering into this new era rests with each individual. Krishnamurti summarized the current situation and is quoted by consultant John Thompson, "The crisis is in our consciousness, not in the world."\(^{103}\) It becomes of paramount importance then, for individuals to take that step of transformation through an awakening process of human consciousness. "In looking at human consciousness or human mind, we can divide these cycles into the development of the physical mind (intellect), conscious mind (rational thought), unconscious mind (intuition), and transcendent mind. We can see that the breakpoint for each transformation step is an experience or awakening to the potential of a greater mind within oneself and the consequent need to pursue this new path."\(^{104}\) The author likened this transformation to William Blake's exhortation to break out of our "mind-forged manacles."\(^{105}\)

Some see transformation as part of becoming "an integrated human being."\(^{106}\) What is an integrated human being? One who has achieved mature levels of development through mind shift to higher levels of consciousness has achieved true authentic maturity. True leadership is the expression of this transformed authenticity.\(^{107}\) Or, as John Adams,
an influential leadership theorist defined it, "Leadership is a state of consciousness rather than a personality trait of set of skills."\textsuperscript{108} The task of the transformed leader is then to cultivate the transformation in others.

The route to spreading this transformation rests with organizations, business and corporations skillfully led by those that have experienced this new level of consciousness. The vision of Maynard and Mehrten's is to "see us becoming aware of the contemporary shift in consciousness and working to foster it, especially recognizing the value of intuition in business and using it extensively."\textsuperscript{109} The new global corporation will "help its members make the shift into the Fourth Wave by providing the learning opportunities, collective support, and community resources they need to adapt and grow within themselves."\textsuperscript{110} This new paradigm leadership encourages the use of neglected inner resources and the appreciation for "changes in institutions and society that are accompanying the "awakening" of employees and the public at large."\textsuperscript{111} According to Michael Ray, "The overarching purpose of new paradigm business seems to be the enlightenment of all those working within it and the corresponding service to the community surrounding it."\textsuperscript{112} The purpose of business is then to "become the main institution of the change."\textsuperscript{113}

Most of these leadership writers describe their utopia with the same essential characteristics. (Most of these have been elaborated upon in great detail in earlier chapters so they are merely highlighted here within the context of the new paradigm.) The first characteristic is that the corporations and society of the future will be leaderless. In fact, these authors suggest that a new description of leadership will appear, one in which direction is achieved from the group as a whole.

There is one primary difference for this particular paradigm shift. It is not being led by the church, nor science, nor academia--the 'traditional' social leaders with precedence. ...In my view, the new leaders will come from the masses--
the informed 'everyman' and 'everywoman' who begin to do the right thing, following their conscience and their consciousness.\textsuperscript{114}

Senge & Kofman describe the new leadership as a grassroots community group: "This world force is a new kind of leadership capable of synthesizing the expressions of groups and organizing for action. Leadership from and of the group—and from the least among us—is the hope for change in our time."\textsuperscript{115}

Another one of the characteristics of this new era, is the essential unity or oneness of everything. The words "interconnectedness" and "wholeness" appear regularly in leadership articles describing the new paradigm. This oneness becomes the overriding focus of all efforts, "...the integration of all dimensions of life and responsibility for the whole will have become the central foci of our society. ...We are one and choose to co-create."\textsuperscript{116} Coupled with this oneness is the need for individuals to function interdependently, in community. Corporations are the new community. Concern for the world as a whole rises out of a recognition of the interconnectedness of all things within the larger global community as well. Leadership is stewardship to the larger whole with the corporation becoming the "dominant institution" of the world.\textsuperscript{117} Much of this concept was discussed in the previous chapter.

Respect for nature and recognition of Mother Earth as part of this connected whole is also another predominant part of this worldview. In this view, the deep ecologists have been influential. Their view of the earth as a living, breathing entity is one of the new paradigm's cornerstones. "In their call for a fundamental spiritual reawakening on the part of people to the sacred quality of nature, the deep ecologists are anticipating the future consciousness shift that will move us as a culture into the Fourth Wave...Earth is likely to be seen as an entity in itself, Gaia, a living being with consciousness."\textsuperscript{118}

The spiritual aspect of this worldview is also different from traditional understandings of spirituality or religion. "Spirituality in the new paradigm does not refer to religion but rather to the power of inner wisdom and authority and the connection and
wholeness in humanity." Several leadership writers refer to the influence of Sathya Sai Baba in their personal understanding of spirituality. For William Miller, a consultant for Global Creativity Corporation and former senior management consultant at the Stanford Research Institute, listening to Sai Baba "cracked a hard shell around my heart." Miller experienced his own transformative shift when he came to understand Sai Baba's words, "Realize that Divinity resides at the deepest core of your being. The deeper you go within, the closer you come to that Divine Center." Jack Hawley, author of *Reawakening the Spirit at Work*, told a similar story of his pilgrimage to Sai Baba. As he explained it, "Going to Sai Baba often entails a sort of total rethink of the concept of God." He described this new view of God by describing a picture he saw while meditating. In this scene, he and his wife had returned to visit the Sistine Chapel twenty years after their first visit. They were looking at the frescoed ceiling, at the picture of God with man lying on his back below reaching up to God, and straining until their fingers are almost touching. Suddenly the ceiling shimmered and the chapel roof opened and disappeared. Instead of being inundated with sunshine, a bright soft luminescence began to fill the sky reaching down towards them as they reached up towards it. Jack and his wife are immersed in this light until everything else disappeared. He reached out to find his wife but she has disappeared into the glow. As he looked down to his outstretched arm he found that he too was invisible and folded into the glow. "And then I realize, we are it, for these precious moments we've been brought into that light and have become home." This analogy, together with Miller's description, described the god of this new paradigm, a god that resides within each person and infuses all of the created order.

Another central part of this paradigm is the importance of the mind and its creative ability to imagine the future as one would have it be. "The unconscious mind, like the conscious mind, is increasingly viewed as a source of intentionality—what we believe will tend to come about—and growing emphasis on thus placed on the need to be certain that
one's unconscious and conscious beliefs are in sync...The centrality of intention (what we believe will occur) will be recognized as the means by which we create a future for all.\(^{124}\)

A respect for, and reliance upon, inner authority is another important element of this new paradigm. "The Third Wave accords validity to intuitive and nonrational processes, seeing them as important contributors to inquiry and decision making."\(^{125}\) Inner knowing and intuitive insight take precedence over rational thought. As well, many leadership authors talk about the unfolding of the order and suggest that leaders need to be open to synchronicity. Synchronicity is a term adopted from Jung's work and suggests there is a natural unfolding of events in the world and sometimes one event or activity can occur at the same time or just prior to another seemingly unrelated event. Precognition is a synchronous activity. Leaders are encouraged to be aware of and sensitive to synchronous events.

Leaders are now encouraged to participate in training that is designed to create a metanoic shift in one's mind-set and thinking. At the MIT Center for Organizational Learning, the brain child of Peter Senge, workshops and seminars are conducted designed specifically to place our current fragmentary paradigm in its historical context and help participants develop "an alternative paradigm—one that can help to recover the memory of the whole."\(^{126}\) In their five day beginner's course, required of all those leaders of corporations that receive consulting help from and act as a learning lab for the MIT group, they explore and promote the "Galilean Shift" through systems thinking and the use of dialogue. The end and "important" result is what the participants describe as "a piercing experience" where they begin to understand and integrate systems thinking more deeply into their lives.\(^{127}\)

This romantic focus on the future with its adoption of a whole new worldview has both positive and negative attributes when examined in light of the leadership literature. The first thing that is apparent is that this utopian view of leadership is filled with hope. Clearly, there is a sense of expectancy, a new world is unravelling and leadership can play
an important role in bring this utopia to fruition. In that sense, it certainly imbues leadership with optimism as well as meaning. The individual who approaches leadership this way can feel that he or she is making an important and lasting contribution, one that will make a difference, not just for others, but for the larger global community. A second important characteristic is the focus on making the global world a fairer place through equalizing or redistributing resources. Leadership looks at organizations and businesses with the goal of contributing to the well-being of the globe rather than merely the pocketbooks or prestige of the organization's members or stakeholders. A third worthwhile goal, for leaders is the realization that the earth's resources are limited and need to be used and refurbished with that in mind. Another constructive focus is that leadership in this new era will ensure that all voices are heard and valued; there is a recognition that, ideally, everyone should be able to have a vote or say in the direction a group, or organization is moving. This particular point is so valued that reference is made to the notion of "a leaderless network." These characteristics, or intentions, are all tied to the interconnected and spiritual worldview that shapes this particular romantic utopian focus. Most of them seem quite reasonable, however, upon closer examination some of these positive intentions are double-edged swords.

Many issues are submerged beneath the positive and upbeat message. Organizational Transformation, which goes a step beyond the traditional, and more humanistic, Organizational Development, is a case in point. "As its name makes clear, OT is concerned with transforming organizations, not just developing them. OT's more visionary consultants are avowedly committed to fostering both personal transformation (the spiritual 'awakening' of a corporations employees) and planetary transformation (the utilization of the corporation's resources and influence for promoting New Age sociopolitical causes)." Organizational Transformation requires its adherents to adopt the new worldview and its main mission is to promote this new worldview in organizations and throughout the world. The problematic aspects of Organizational Transformation are
rarely discussed in the leadership literature. However, there are several troubling assumptions implicit in a corporate worldview, a worldview that focuses on divine oneness and the need to participate in this oneness through a transformative shift of consciousness.

The first assumption is that this particular worldview is inexorably going to prevail. "The 'new paradigm' model is an attempt to explain certain historical events; turned into political ideology, cited as zealously as redneck preachers quote the Bible, it becomes a rigid prediction of historical inevitability—as rigid as Marxism, and far less intellectually developed...it says there is this paradigm, and then there is a revolution, and then there is that paradigm. The paradigm is dead, long live the paradigm."  

"It is important to remember that the 'new paradigm' ideology is not merely a stand in favor of such values; it is a prediction, offered with as much certainty as a Marxist warning of the coming world revolution, that they will prevail, completely and soon."  

The second assumption is that this worldview is supported by the findings of new science. This assumption, in particular, is bizarre and inherently contradictory. The same holists who use the new science of quantum physics or the Kuhnian model of paradigms to support their arguments at the same time fault Newtonian science for current problems. Science is science. Condemned on one hand and exalted on the other, the holists pick and chose the type of science that can be used to support their ideology. As Gelb remarked, "These holists are trapped within the authority of science, even as they attempt to dismantle it."  

Moreover, Thomas Kuhn never intended for his theory of revolutionary shifts in science discoveries to be applied to the social sciences. Furthermore, there are many within the sciences themselves who would dispute his model as typical of science. "New paradigmers leave out of their discussion Thomas Kuhn's declaration that his theory does not apply to social change, and the opinions of those scholars who don't even believe it explains change in science."  

Kuhn's paradigm model aside, it does not necessarily make sense to look to the physical world of the sciences to answer the philosophical,
ontological and epistemological questions of life. As Miller cogently observed, "it is crucial to realize that the findings of physics are by definition physical. They offer no final answer to such meta-physical questions as the existence and nature of the human soul."\(^{134}\)

Walter Anderson described the 'new paradigm' story as one of six current stories for viewing the world. The new paradigm story is "a sudden leap forward to a new way of being and a new way of understanding the world."\(^{135}\) "It is also a long leap from describing how a paradigm shift happens within a scientific community (if indeed it happens that way) to applying the same model of change to a global not-quite-yet-civilization made up of many communities, many realities, and many people with their own complex societies of mind. In each case, the concept is something less than a scientific theory and something more than a metaphor--more of a new noble lie."\(^{136}\)

The use of science and the implication that this worldview is verified by science or is even in fact scientific is not really science as we know it. In his book, Thinking Critically About New Age Ideas, author William Gray points out twelve characteristics of science and contrasts those with twelve characteristics of pseudoscience. Good science, according to Gray, features "skepticism as an essential tool for gaining knowledge," uses "an open mind with critical thinking," "requires repeatability," "testability," "compatibility with existing knowledge," "seeks out falsifying data," "uses specific language," is "empirical," does "controlled experiments", "guards against experimenter effects," is "self-correcting" and "produces knowledge." In contrast, pseudoscience features these twelve characteristics:

1. It has a negative attitude toward skepticism.
2. It equates an open mind with an uncritical one.
3. It does not require repeatability.
4. It is often not testable.
5. It is often incompatible with existing knowledge.
6. It explains away or ignores falsifying data.
7. It uses vague language.
8. It is not empirical.
9. It relies on anecdotal evidence.
10. It is vulnerable to experimenter bias.
11. It is not self-correcting.
12. It produces belief or faith but not knowledge.  

Much of what is being discussed and encouraged, within the field of leadership, seems to reflect these latter characteristics.

The third assumption is that this particular worldview will solve the world’s problems. Repeatedly, and ad nauseum, the reductionistic, mechanistic worldview is cited as the culprit behind all our personal and social problems. The solution, zealously preached by reformers, is the simple adoption of this new worldview. This remedy though does not bare up under historical scrutiny. Referring to Capra’s suggestion that the remedy for our culture is to found a new culture based on holism, critic Robert Barrows ably points out that this new paradigm

...is clever and compelling, but its premise—that the mystic's holistic vision of reality will save us—flies in the face of an incontrovertible fact: Where it has flourished, the mystical vision has patently not produced social utopia. India is a case in point. The vision Capra believes will deliver us seems to thrive in cultures that are in a perpetual state of disarray, where misery is rampant and corruption is rife. The problem is human perversity, not human perception.  

Burrows is not the only critic to point this out. Others, such as Gelb, have made this same observation, noting that there is no “evidence that a new post-mechanistic consciousness will rescue us from our current dismal state.”  In addition, what would be the criteria for making such a judgement (i.e. that the holistic worldview can cure the world)? Moreover, it is reductionistic to ascribe the problems and crisis of the world to a single cause, such as an incorrect worldview. That notion reduces a very complex, and difficult
world situation, into one simple answer. The same over-simplification underlies the
promotion of the new paradigm as solution. The new paradigm is given inflated
importance as the ultimate authority for answers to all problems, personal and world-related
that exist. Furthermore, one must ask the same question that critic, Elliot Miller has posed,
"is a change from reductionistic to holistic thinking the critical issue facing mankind
today?"141

These are just a few of the unquestioned and erroneous assumptions beneath this
paradigm. What makes these assumptions even more problematic is that they distract the
leader from the real issues of his or her task. The leader reduces the problem to systems
thinking and failed reductionist behavior of the past instead of adopting an unbiased
approach that searches for new ideas, concrete plans or actions for ameliorating
unsatisfactory conditions or situations. The leader automatically adopts one singular
vision, the problem is "old paradigm" failed Newtonian thinking and the solution is that of
the "new paradigm" utopian worldview. Moreover, this singular vision is dangerouly
touted as the leader's ultimate task.

Paradoxically, the romantic, idealistic worldview is ultimately totalizing. It claims
to provide definitive answers about man, God, and the nature of the cosmos. It also
defines a new elite caste, however, this caste is not based upon talent. Its members are
those that have achieved a higher cosmic consciousness. Those that subscribe to this view
"are often active supporters of world government and the still vague New World Order. In
short, they see themselves as elite members of the global village. It is therefore not
surprising that their religion should be devoted to cosmic consiousness based upon
worldwide networks aimed at bringing the New Age of peace, light, and often ecological
integrity."142

Schaeffer was one of the very first contemporary critics to identify concerns about a
society organized on romantic principles. Although Schaeffer wrote about a technological
elite it is more likely that a consciousness elite might manipulate society based on its own formula of religious mysticism, transcendence and pantheism.\textsuperscript{143}

Miller believes that those "who refuse to participate in New Age spirituality could conceivably be forced, not just to the periphery of the culture (that has already begun to happen), but outside of it."\textsuperscript{144} Those that refuse to adopt the dominant majority paradigm will be resented and likely be victims of future discrimination or face recrimination for their failure to adopt the new vision. Although proponents of this new worldview suggest that it will be nonhierarchical and democratic, "the leaderless network," their philosophical framework implies otherwise. As Groothius points out, in spite of the fact that these "thinkers ostensibly decry totalitarianism and planetary tyranny, their outlook condones it. Only those crowned with cosmic consciousness are fit to rule. The word of the One is divinized and therefore final. It is also beyond good and evil. One group has absolute power and sees itself as spiritually superior. Any student of history can see that this is a dangerous situation."\textsuperscript{145} In spite of their claims and good intentions for a better world, "the logic of their position lays a blueprint for totalitarianism and tyranny."\textsuperscript{146}

The manipulation of others to accept this new transformative worldview is already taking place. Leaders and consultants, following the path of Werner Erhardt, are designing activities and strategies to help their clients achieve breakthroughs in personal performance. Their hope is that with new ways of viewing the world and the self participants will be able to achieve more within their corporate and organizational settings. Transformational Technologies, a later offspring of Werner Erhardt's est, is still founded on many of est's initial ideas. As Erhardt describes it, "if you want a breakthrough in people's actions, you have to alter the way the world occurs for them."\textsuperscript{147} These ideas have been adopted at Stanford, Harvard, the American Management Association and MIT, ironically, many of the places where Erhardt delivered his message.\textsuperscript{148} The programs based on these ideas aim to "...condition those students to think in categories consistent with that worldview."\textsuperscript{149} There is something insidious about these activities though when the goals are not explicit
and participants are unaware their involvement in icebreakers and other activities is designed to shatter their existing paradigms. It is a subtle form of indoctrination where the end justifies the means.

Transforming one’s worldview is tantamount to altering one’s personal religion. Thus, when leaders seek to alter individual’s beliefs at such a foundational level, it is a potential violation of an individual’s personal religious beliefs. Such an activity, although seemingly harmless, can be seen as a violation of human rights as well as a form of religious indoctrination. Is this what leaders should be doing?

Moreover, altering one’s beliefs, or engaging in activities that are designed to predispose one to having a breakthrough or paradigm conversion experience, can lead to harmful psychological results. This harm can vary in degrees; there will be those that do not experience psychological harm at all and those who can be severely devastated. It depends not just on the individual but on the nature and intensity of the activities or exercises as well. The founding father of transpersonal psychology and a key spokesperson for this new worldview has developed a Spiritual Emergency Network to help those that are going through a difficult and painful time of growth connected with this shift in consciousness. He has documented the severity of this phenomenon in his book, Spiritual Emergency and although well aware of the damaging impact—ranging from severe convulsive behavior, uncontrollable shaking to vomiting and nausea—considers it well worth the damage to achieve the new level of consciousness.

There is another kind of psychological harm worth mentioning. The real goal of Organizational Transformation and the new leaders is part of a larger socio-political agenda for planetary transformation. The question is what will happen to those that fail to make the paradigm shift and remain in the "old paradigm?" Will there be a "cleansing" of the "less evolved" souls who cling to such old age notions? Groothuis describes the possibility of "a natural process of planetary re-education for the metaphysically retarded?" It is not inconceivable that those not riding on the fourth wave might face
some form of political and social persecution for not contributing to the establishment of a
new world order. A form of religious discrimination might prevail. There "is a material
difference between expecting some kind of apocalypse--from which only those who have
achieved higher consciousness will emerge unscathed--and planning to commit the
apocalypse yourself. The former is a major theme of New Age thinking, the latter only
appears in carefully selected extracts." 156

Moreover, the idea that a shift of consciousness represents a level of
psychologically maturity that the un-enlightened have not yet achieved, is questionable.
Faber, in *New Age Thinking: A Psychoanalytic Critique*, regarded such
thinking as essentially *regressive* or *infantile* in nature. It is absorbed, I
contend, in matters of symbiotic merger, omnipotence, narcissistic inflation,
and in magical thinking and wishing generally. New Age thinking makes war
on reality; it denigrates reason; it denies and distorts what I consider to be the
existential facts of our human experience; it seeks to restore the past,
specifically, the before-separation-world, in an idealized, wish-fulfillment form
that has little or no connection to the adult state. Latching on to the notion of
"transformation" in Jung...New age thinking hijacks and debases it toward
magical, occult, and simplistic practices...latching on to the idea of "evolution"
in Teillhard de Chardin (the uncertain outcome of *biological* tendencies in
nature, including man), New Age thinking hijacks and debases it toward a
religio-political agenda (the "Aquarian conspiracy"), which has nothing to do
with evolution in the strict (or even loose) scientific sense. 157"

Furthermore, he added that suggesting such transformation has adaptive value or makes
one feel better "bears no relevance whatsoever to any and all questions of veracity,
authenticity, actuality, or validity" and "exacts too high a price, namely loss of reason,
autonomy, and maturity, for whatever adaptive reward it offers the practitioner." 158 Finally,
he summarized his lengthy and fascinating critique by indicating that beliefs that, "we are
evolving in the direction of "higher consciousness" where "we cannot escape this universal, evolutionary process" are based on a regressive impulse toward primary merger. The solution, according to Dr. Faber, is not a backward regression but an evolution beyond the infantile omnipotence, the narcissistic inflation, the backward-looking fusion—in short, the magical thinking that characterizes the New Age as a whole. This would be an evolution toward direct, honest, unmediated contact with the world as it is and not as we would wish it to be; evolution toward the use of symbols primarily for communicational, informational, and aesthetic purposes; evolution toward acknowledging both our limitations as finite, mortal creatures and the ultimate mysteriousness, the ultimate inexplicableness of the universe that surrounds us; evolution toward spying illusion in *all illusion*..\(^{159}\)

While religious, personal and developmental discrimination are different aspects of psychological harm, there is another form of harm that may also be even more damaging. This harm is related to the idea that one's reality is what one has created. If you have been victimized through rape, that is your reality. The implication is that you receive what you believe, or have earned. "Since the new reality is the result of spiritual practices or enlightenment, any failures or tragedies in one's life or in others' lives are ultimately the individual's responsibility."\(^ {160}\) This world view provides a simplistic and cruel answer for dealing with the realities of evil and the human heart.

There is no question that we interpret our experiences, and in that sense, the interpretations are ours. But interpreting reality and *creating* reality are two entirely different matters. There is even a measure of humility in the former that is not in the latter. After all, if we interpret reality, our interpretation could be wrong, but if wrong, we have the option of going back and testing it against a reality that is really there. However if the reality we experience is self-created, there is no room for self-doubt, absolutely no margin for error, nor any
possibility of mercy. Whether it is rape or rapture, there is no one to credit or blame but ourselves. A heartless, inhuman determinism is where Erhard's self-created universe heads and many times is where it ends up. It is a quick, cruel answer to the mystery of evil in the world, all the pain and suffering life entails.161

That leads to the next problematic issue for dealing with this new worldview, that of ethical and moral behavior.

A major component of this worldview is the primary focus given to the concept of the inherent unity of everything, including subject and object, mankind, nature, and the world. Duality is a feature of the old paradigm, while unity is the defining characteristic of the new paradigm. Evil is good, and good is evil; it is only our "old paradigm" blinders that have prevented us from seeing and realizing this reality. There are no longer standards that are absolute, all is relative. Lind points out that "...absolute standards such as truth and goodness give way to relative standards. If all is changing and in a state of cosmic flux, no absolutes exist....Good can become evil, right can become wrong, light can be become darkness, etcetera. The concept of sin is nonexistent in such thinking. Thus, all of life and everything connected with it becomes relative."162

This particular feature and logical consequence of the new worldview are very problematic. Martin, using the principles of philosopher Mortimer Adler to attack the idea of subjective truth, pointed this out in a debate with a "new paradigm" host. Martin suggested that the host's views would cause him to accept Hitler's destruction of the Jews, since Hitler's six million person extermination plan was Hitler's "truth." The host recoiled at this suggestion but agreed that his philosophy allowed no possibility to condemn Hitler and admitted, "I've become illogical in the framework of my own views and must abhor as evil what Hitler did."163 Hitler's devastation is one lasting legacy of a worldview that relied on inner, subjective and relative opinions as the standard of truth. How much more
potentially dangerous is such a worldview when it becomes the reigning and only
permissionable thought structure invested in the hands of the new leaders?

This philosophy has an inherent "callous disregard for truth." "Truth" does not
exist, instead what is relevant is one's experience and the journey to arrive at whatever
collection one might accept. The process matters, not the content. The new utopian
vision, the future in the new paradigm, "is thus characterized by experience and
transformation, with remarkably little emphasis on any explicit content, of an intellectual,
moral, psychological, or religious kind. In a sense, it is process without purpose." Once again, this is a paradoxical feature of the new view, that denies ethical realities, any
absolutes, truth or right answers and yet shamedly suggests that the old paradigm is wrong
and must be replaced with the correct new paradigm. There may be no truth but their
ultimate truth, which according to this new movement, is the recognition of all as one.
"This subjective epistemology easily slips into subjectivities and solipsis. Each person has
their own 'space' or beliefs which may be held with little or no rational justification." The rejection of reason makes new leaders exempt from criticism. They live in a "self-
confirming world" where "'cosmic evolutionary optimism' reinforces and justifies the
whole narcissistic system."" Miller asked the following thought-provoking questions, "With respect to
revolutions in scientific thought, Thomas Kuhn's theory of paradigm shifts can claim both
logical and historical support. But does our knowledge of all truth accumulate and evolve
experimentally as many today think? Should nothing be final or fixed in our belief
systems? Those who would answer yes presuppose that we presently possess no
information that can be trusted as absolutely true-all current knowledge must be regarded as
imperfect, though evolving toward perfection. But are there good logical and evidential
grounds for such a conclusion?" He further charges that if good and evil are one,
"what, then, is left of ethics?" How much more deadly is a morally bankrupt system of
thought when it is used in the hands of leaders, corporate or otherwise, who are

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optimistically engaged with bringing a new world order into existence. The new leader can justifiy any means to bring about transformation; again we have arrived at the doorstep of totalitarianism.

What does all this suggest for leadership? The important first step is to recognize, acknowledge and name the world view that is undergirding the new philosophy of leadership. Burrows suggested that one needs to recognize his own worldview and then become a discerning a worldview watcher. "As a general rule of thumb, be particularly worldview attentive if a therapy, seminar, or workshop: 1. is explained in terms of harmonizing, manipulating, integrating, or balancing energies or polarities; 2. denigrates the value of the mind or belief or; 3. makes extravagant claims. If it seems too good to be true, it probably is."172 In addition, those who are carrying the evangelistic 'new paradigm' message, infiltrating organizations for the primary purpose of engaging individuals in personal and planetary transformation should be made to unmask their intentions. Moreover, participants have a right to be informed that the process or activities they are participating in are designed to convert them to a new worldview. When such is the case in corporations, participation should not be expected nor should there be any penalties, psychologically or otherwise, for not participating. Third, we need to engage our minds and think critically, questioning underlying assumptions, and asking for proof of what may be false claims. Instead of shutting off our critical filters, we need to ensure they are in full operation. As Isaac Asimov notes, "All history shows that even more powerful than the instinct of self-preservation is the will to believe. A selfless human being is rare, but a skeptical human being seems to me to be even rarer."173 In the new leadership era, a skeptic will not only be rare but obsolete so we need to double are efforts at being skeptical. We need to be cautious of this natural desire to believe, particularly in something as shining and attractive as a new world view. Fourth, universities need to examine their programs of leadership training in light of such worldview indoctrination, ensuring that such indoctrination is not supported; rather, universities should be teaching
their scholars to be skeptical, to be critical, to demand proof and clear thinking. It is the universities, and leadership programs, that should be unmasking the romantic threats to leadership. Finally, we need to take the new leaders mission and practices "with a few grains of eschatological salt as well as sociological salt, lest we be left with apocalyptic egg on our face."174
7Ibid.
15Ibid, 917.
16Ibid, 917.
18Cranston, Ibid, 56.
23Ibid, 102.
25Wordsworth in The Prelude (XI, 47-8, 5-8) as quoted in Abrams, Natural Supernaturalism, 333.
26Coleridge, in Abrams, Natural Supernaturalism, 237.
28Abrams, Natural Supernaturalism, 334.
29Ibid, 334.
59Ibid, 10.
64Hillel Schwartz, “The 000s and the Unfamiliar,” Gadfly, 19.
72Ibid, 134.
74Mark Kingwell, Dreams of Millennium: Report from a Culture on the Brink (Boston: Faber & Faber, 1997).
75Mark Kingwell as quoted in “Approaching Millennium Prompts Weirdnness,” Review of Dreams of Millennium: Report from a Culture on the Brink, Mark Kingwell in Canadian Press Newswire, April 23, 1996. King’s data, although seemingly outlandish, is documented and supported from his research.
76Ibid. Italics mine.
77The Vancouver Province, Friday, February 14, 1997, A43.
78Ibid.
79Ibid.
81Rod Bennett, “Things to Come,” Gadfly, 8.
82Rennie Davis and Sasha White, Campaign for the Earth,” in The Way Ahead, 174 & 175.
86Ibid, 7.
97 Ibid, 29.
98 Ibid, 28.
99 Ibid, 30.
100 Ibid, 42.
107 Ibid, 221.
110 Ibid, 146.
113 Ibid, 29.
115 Kofman and Senge, "Communities of Commitment," in *Organizational Dynamics*, 18.
117 Ibid, 6.
118 Ibid, 20 & 122.
120 William Miller, "How Do We Put Our Spiritual Values to Work?" in *New Traditions in Business*, 71.
121 Ibid.
125 Ibid, 44.
126 Kofman and Senge, "Communities of Commitment," in Organizational Dynamics, 13.
127 Ibid, 21.
131 Ibid, 245.
133 Anderson, Reality Isn't What It Used to Be, 249.
134 Miller, A Crash Course on the New Age, 81.
135 Anderson, Reality Isn't What It Used to Be, 244.
136 Ibid, 246.
140 Ibid.
141 Miller, A Crash Course on the New Age Movement, 78.
144 Miller, A Crash Course on the New Age Movement, 103.
145 Groothius, Unmasking the New Age, 127.
146 Ibid, 128.
147 Perry Pascarella, "Create a Breakthrough in Performance by Changing the 'Conversation,'" Industry Week, 15 June 1987, 52.
151 Ibid.
152 Groothius, Confronting the New Age, 79.
154 Miller, A Crash Course on the New Age, 90.
155 Groothius, Confronting the New Age, 205.
156 Rebecca Borne as quoted in Groothius, Confronting the New Age, 205.
158 Ibid.
159 Ibid, 354.
160 Vitz, Psychology as Religion, 123.
165Vitz, *Psychology as Religion*, 112.
166Groothius, *Unmasking the New Age*, 163, italics mine.
170Miller, *A Crash Course on the New Age Movement*, 76.
171Groothius, *Unmasking the New Age*, 126.
174Groothius, *Confronting the New Age*, 12.
Chapter 9: Romanticizing Leadership: A Conclusion

You can resist an invading army; you cannot resist an idea whose time has come. Victor Hugo¹

Ideas have consequences. Richard Weaver²

Ideas control the world. James Garfield³

O, fear not
What may be done, but what is left undone. Shelley⁴

The field of leadership studies is truly in full bloom with no end in sight to the summer solstice. In The Witchdoctors, authors Micklethwait and Wooldridge noted that approximately 2,000 business (aka leadership) books are published each year.⁵ Publishers Weekly's May, 1997, issue noted the "tens of thousands of books marrying spirituality and business in recent years, and an astonishing array of new titles is debuting again this year."⁶ Another Publisher's Weekly author, in the same issue, stated that when it comes to business books, "leadership is the coming fad."⁷ Both authors then go on to list and describe these new releases ad nauseam. More and more of these books reflect the romantic themes discussed in this study. Is this romantic influence beneficial to the field, or do the disadvantages discussed in the previous chapters outweigh the advantages?

The purpose of this study was to examine the field of leadership studies in light of neo-romanticism and determine, through "thoughtful, many-sided evaluation and analysis"
a weighted judgement upon that field. "Criticism is a process which weighs, evaluates, judges...it weighs faults and excellences and then passes a considered judgement." The history of romantic thought was examined through the late 18th century and early nineteenth century romanticism. The roots of those ideas were traced to modern times and these neo-romantic ideas examined for their contributions to the field of leadership studies. A good deal of this study was exploratory in nature and surprised the researcher with the pervasiveness and influence of romantic thought on the leadership field. The romantic scholar, Lucas, who wrote before the outset of World War II expressed the sentiments that this researcher began with,

Nearly thirty years have passed since this book was written under the shadow of coming war. The War came; and provided a grimmer example than ever of the destructiveness of a Romanticism gone rotten. For Hitler, though he might pride himself on ruthless realism, remained, still more, a perverted romantic, who hated reason, boasted of marching to his goal like a somnambulist, and intoxicated both himself and his countrymen with megalomaniac dreams. And so, though far smaller than that other romantic, Napoleon, he proved even costlier. On the other hand I should like to make it clear from the outset that this book is not an indiscriminate attack on all Romanticism. Both life and literature have, I believe, reached their best with those that kept a steady, yet flexible, balance between Romanticism, Realism, and Classicism, all three. For it seems perilous to become either too imaginative, too cynical, too dominated even by good sense and great traditions. I have here tried to discuss both the triumphs and the dangers of Romanticism; the triumphs remain; but the dangers also. Lilies that fester smell far worse than weeds." The field of leadership studies may be more enmeshed in the dangers, rather than the triumphs, of romanticism.
Romantic Spirituality in Leadership

Romantic spirituality, like "spilled religion," has infused the leadership literature and is best encapsulated in the words of Secretan, who suggested that corporate leaders need to "undergo a spiritual awakening" in order to transform themselves, their organization and the world as "missionaries of regeneration." The roots of this go back to the early romantic era where the poets no longer found God transcendant but imminent; God was not removed from the universe, above and beyond it but could now be found within both nature and man himself. The immanence of God expressed itself best in a pantheistic fusion of man and nature, with man achieving godhood through a mystical union of oneness with the universe. As the romantic Novalis described it, "Men must become Gods."

The eccentric Madame Blavatsky, considered the mother of the contemporary New Age Movement, pursued the romantic quest of godhood in her occultic wanderings and teachings. Vastly influential, she left her mark with later followers, including Gurdjieff, Krishnamurti and members of the Theosophical Society. In varying degrees, each of these gurus looked to the spiritual development of the self, and sought to communicate with spiritual beings, become spiritual beings themselves, or attain the elite Brotherhood of Ascended Masters.

Not far removed from Blavatsky and her assorted cohorts was the work of other thinkers, such as Carl Jung. Carl Jung also adopted the spiritual romantic strains of godhood as the prize winning work of clinical psychologist Richard Noll has shown. In The Jung Cult, Noll described Jung's personal underground journey to become a Christ figure, revealed in a collection of Jung's documents not previously released to the general public. Jung's beliefs, known to the elect and initiated Jungians, were kept in secret and only recently, as Noll revealed, was it discovered that Jung advocated reconciling the individual to the oneness of the god within in order to become whole. Thus, Jung advocated a new religion in which Jung was divine hero and cult legend.
Joseph Campbell, building on Jung’s work, picked up the romantic thread with his famed televised series *The Power of Myth* and millions of viewers were told they too could find the god within by collapsing religion into psychology, recognizing the oneness of all and creating their own mythic journey to godhood. Campbell’s work meshed nicely with the wave of New Age spirituality brought to the forefront with Ferguson’s *The Aquarian Conspiracy*. Readers were encouraged to engage in self-discovery through personal transformation, a transformation that required a change in consciousness to a new worldview, and recognition that a divine inner center that rests in each individual that is linked to the essential oneness of all.

Scott Peck picked up on these romantic strains, capitalizing on the work of both Campbell and Jung, he advocated a new pantheistic oneness, and delineated the highest stage of spiritual development as that which recognized the mystical divine oneness of all. Thus, the spiritual-seeking stage was set and has not subsided: the cultural trend is to see enlightenment through a spiritual change of consciousness, a transformative shift to a new worldview.

Accordingly, leadership literature has been infused with references to spirituality. As a leader one must undergo a spiritual awakening, recognize that the essence of leadership is spiritual, see spirituality as the new paradigm, and recognize that leadership is a call to transform the spiritual essence of others, organizations and the world. Like Jung, one must undergo a spiritual journey, a mythic journey to the underworld to achieve this transformation. Who paved the way for this journey? Demian, the mythical character in Hesse’s novel, *Journey to the East* has. Leadership scholar Greenleaf used this fictional character’s journey to describe the process of becoming a servant-leader. Demian’s story is interesting, provocative, romantic and Jungian but it was Werner Erhardt who provided the classic, and telling, example of this spiritual leadership. Erhardt, the founder of the controversial est program, "helped" millions, and made millions, guiding others to discovering they are "it." This discovery was designed to help others achieve their true
potential as individuals and within organizations but left a flotsam of suicides, psychic depression, and failed social activism (e.g. the infamous Hunger Project) in its wake. Erhardt, lampooned by *Sixty Minutes*, wanted for evading federal taxes and harassed with numerous legal suits from damaged clients, retreated to his Mexican villa but left behind a host of converted followers, running numerous consultancies. Many of these individuals established their own leadership development training, teaching others how to achieve peak performance through transformative shifts that supposedly revealed their unlimited capacities.

Are we any better off for the infusion of such spirituality into leadership practices? When weighed in the balance the answer is decidedly negative. The promises of spiritual leadership are empty at best. The only redeemable feature was that some people found their work to be more meaningful and purposeful through the focus on "higher purposes." The problems, however, outweighed the benefits. First, most of what is being promised, advertised and promoted as spirituality in leadership is really nonsense and pseudo-scientific. Many leadership ideas and terms about spirituality are rarely, and poorly, defined. The work of Jung is cited for scientific support when, in fact, his work has been shown to be based on his own occultic ideas and fabrications rather than legitimate scientific studies or findings. Moreover, there is little research supporting the strength, accuracy or validity of these spiritual ideas in leadership. Readers need to consider the ideas being promulgated critically and evaluate them rather than simply accepting them for their romantic attraction. Moreover, often such ideas are brought forward through the use of fallacious arguments, such as glowing testimonials or an exaggeration of the facts. Leadership scholars need to use logic in their analysis of such arguments, theories, cases and examples. Additionally, the spiritual view of leadership is often forgetful of accountability, fails to make a realistic assessment of one's capacity, overestimates one's ability to influence the world, considers leadership error-free and raises serious moral and ethical questions around what is good. If the spiritual self is the inner authority, where
does that leave right and wrong in leadership practices? A leader, guided by his inner or "higher self," would always be considered to engage in correct behavior. Historically, Hitler has proven this idea both wrong and dangerous. Hitler listened to his inner voice to guide his actions.\(^{18}\) Perhaps most disturbing of all is the essential masquerade that can go on under the veneer of "spirituality" in leadership. Spirituality, which is ill-defined but nevertheless infused throughout the leadership literature, is a lucrative market for authors and consultants. However, as critic, Katherine Small points out, this kind of instant spirituality is more like "spiritual thrill seeking" than a spirituality based on any substance.\(^{19}\) Spirituality infused in leadership might make others feel good about their inflated view of themselves as demi-gods on a mission to transform the world but it has little basis in reality: such a spiritual leadership is truly bankrupt.

Leadership and the Romantic Fascination with Nature

For many leadership scholars, Newtonian mechanical science is out, "new science" is in. Wheatley, a leadership "new science" scholar suggested we "take science seriously" as long as it is her kind of "new science."\(^{20}\) This pantheistic focus on nature reflects its Romantic forebearers; as Wordworth advocated, "Let Nature be your teacher."\(^{21}\) The romantic poets decried the dry, rationalism of the Enlightenment period, "We murder to dissect," and urged their readers to look to nature for wholeness and life, letting their experiences and feelings in response to nature furnish the source for truth.\(^{22}\) Nature, in contrast to civilization, equalled all that was authentic; thus, one's goal became to achieve unity with nature. This unity supernaturralized nature, the pantheistic god within it, and worshipped the earth as a living being.

Nature worship was not confined to the romantics but later cultural groups revered nature as well. Even Madame Blavatsky used nature through her purported "science of spirituality" to lend credibility to her ideas. Today's popularity of the "new science" can be traced back to the writings of Fritjof Capra (Tao of Physics), and Gary Zukav (The
Dancing Wu Li Master), who sought to popularize quantum physics with a blend of eastern mysticism. The "new science" provided a supportive background for a holistic perspective in science, based on experience, feelings and intuition rather than the disdained traditional science with its rationalistic and rule-bound approach. Quantum mechanics, chaos theory, and self-organizing systems supplied authors the opportunity to glorify nature, attributing divine qualities to the earth, lending support for the Gaia Hypothesis and Earth Mother religion that viewed the earth as the body of god.

This "new science" produced a contrast to Newtonian classical physics with its objective, deterministic and realistic approach and found its roots in quantum mechanics with its interconnected, indeterminate and holistic approach. Einstein's theory of relativity provided news an itching world wanted to hear: if motion is relative and not absolute, how then can anything be absolute? Transported into morality and the social sciences, relativism became vogue. Einstein, though, according to historian Paul Johnson, was distressed with where his theory had led. He believed that the world included both absolute and relative elements and was keenly disappointed with the cultural response to his work. Moreover, Einstein's theory made clear that although motion was relative, the velocity of light was absolute. New absolutes had simply replaced those that had been determined as relative. Furthermore, Einstein's theory was one of relativity and not relativism as the world had assumed.

Quantum mechanics discoveries had the same impact as Einstein's theory of relativity. Quanta did not travel in continuous beams but existed as energy that moved in distinct units and jumped in paths. Additionally, this energy could either be a wave or a particle at the same time (the Complementarity Principle). To further confound scientists, an electron's position and speed could not be known simultaneously (the Heisenberg Uncertainty Principle). This led to great confusion and debate in the field of physics as well as among philosophers outside the scientific community. To some, particularly outsiders, the Heisenberg Uncertainty Principle seemed to suggest that matter was relative.
Yet, as key scientists Levitt and Gross point out, it remains "an objective truth about the world." In spite of this, there became the popular notion of observer created reality, which suggested that the observer taking the measurements actually determined what the reality of the electron would be. This conclusion provided support for the idea of the social construction of reality. What many enthusiasts failed to note, however, was that the observer does not give the electron reality but merely discerns a different aspect of it.

Finally, there was the notion of chaos theory, where a small, initial variation can result in huge, chaotic end patterns. This theory was described as the paradox of the butterfly effect; the wings of a butterfly flapping in Japan could alter the weather patterns in the city of San Diego. The paradoxical logic of this chaotic state was that it would eventually yield a pattern.

All of these "new science" ideas were then taken as metaphors or truths and applied to leadership. Leadership theorists suggested that everything about leadership would remain uncertain since, like Einstein's theory, no absolutes existed. The best leadership students could do was watch the way nature behaved and learn from it. Moreover, it was believed that "only what we create through engagement with others," the notion of observer-created reality, is that which exists for leadership practice. Unfortunately, this belief represents a gross oversimplification. Leadership scholars have mistaken the metaphor and assumed everything is uncertain and that the observer both changes and creates reality.

Furthermore, leadership scholars have suggested that leadership is an evolutionary process of self-reference; leaders need to stay consistent with the whole as we exist in an orderly universe that will unfold and take care of itself if we just allow it to. If one can simply let this evolutionary process unfold, new levels of individual and corporate consciousness will be achieved. Is a new level of consciousness the answer for leadership? This researcher would suggest not; instead, it amounts to mere wishful thinking that neglects the moral standards, the critical dissent and the sacrifice that are
necessary for leadership. Such mystical pining for cosmic consciousness is a disservice to both leadership and science. It fails to challenge leaders to think critically and rationally about leadership. It promotes half-truths, misappropriated from science and applied to leadership. It amounts to misinformation, wishful and shallow thinking applied to leadership for use with everyday complex problems in organizations and society.

Ironically, the use of the "new science" is used to rationalize holistic, anti-rationalistic approaches of study as superior ways of understanding leadership. Such an approach idolizes a natural holism, an "unworkable doctrine" that suggests finite minds could master an infinite universe and an ever-unknowable whole. Examined from a critical stance, the romantic fascination with the new science, when applied to leadership, comes up severely wanting.

The Romantic Self in Leadership

For romantic leadership scholars, the essence of leadership is synonymous with knowing and becoming yourself. Like the romantics before them, today's neo-romantics believe personal growth is important in order for individuals to achieve their natural, inherent capacities. Coleridge encouraged his readers to "know thyself." Rousseau believed each person was a natural and wonderful "font of goodness." Later romantics waxed eloquently that they could not understand how there could be anyone "more wonderful than myself." This focus, however, was both narcissistic and solipsistic. The world centered around the romantic; reality and knowledge were only that which could be known and experienced by the romantic. The romantic self defied laws; as the center of the universe, it was its own law. A rush of autobiographies, like Rousseau's Confessions, rendered the romantic life in psychological rather than historical truth, as the romantic refused to see the self as it truly was.

The era of self-reflection and self-infatuation continues with the increasing popularity of the human potential and consciousness-raising movements. Founded on the
belief in the innate goodness of man, these movements seek to help an individual develop his or her potential, ultimately to spiritual perfection. Historically, the romantic preoccupation with the self began with G. Stanley Hall's work in psychology. Hall believed man needed to find unity with his soul to achieve the higher stages of Superman. It was through listening to the inner voice that one could achieve this potential. William James is also considered one of the "mentors" of the nineteenth century romantic movement.30 His focus on the "evocation of the evanescent inner life" encouraged individuals to look to their own experiences for truth.31 Freud also believed exploring the inner "unconscious" was key to knowing thyself.32 Jung, in particular, advocated a seven stage inner journey to achieve self-actualization, an occultic form of godhood. Jung's ideas have catapulted into popular thinking, however, as both psychologists Vitz and Noll have pointed out, there is nothing scientific about Jung's theories. Fritz Perls also encouraged a romantic attitude to the self; his anti-intellectual approach focused on feelings: "Lose your mind and come to your senses."33 Goldstein, Rogers and Maslow all encouraged individuals to achieve self-actualization through the internal force compelling individuals forward to perfection. This could be achieved through getting in touch with one's internal source of goodness, surrendering to experiences, diminishing the thinking self, living to one's capacity and having peak (spiritual) experiences. Roger's words summarize the romantic thrust, "experience is, for me, the highest authority."34 This ideology fit nicely with the sixties counterculture movement and with encounter groups advocating self expression. Soon psychologists and others were advocating a science of consciousness that transcended the self to find oneness with the divine self in everyone; thus, transpersonal psychology, the fourth wave of the human potential movement, was born.

This movement, however, has been criticized for the following weaknesses: vague and undefined terminology, theories as opinions with little scientific data to support them, assumptions that psychological health is achieved through self-satisfaction when studies have shown the reverse to be true, self-expression as a questionable goal, a failure to
address the issue of evil, an overly optimistic and inflated view of the self, and a naive assumption that we are growing ever more noble when historical facts suggest otherwise.35 Furthermore, there is the implication that difficult problems can be solved through a simple unfolding and awareness of one's feelings, yet for years some have been unfolding, aware and in touch, yet problems have not been resolved. Moreover, encounter groups received biting critiques suggesting they are simply psychic whorehouses, artificially and manipulatively contrived to help individuals achieve existential, psychic "goodies."36

The "counterculture sheared its locks, picked up its brief case, and moved into the cultural mainstream" with leadership now reflecting this same romantic preoccupation with the self.37 Leaders are encouraged to get in touch with their inner self to be more effective. Personal growth training has mushroomed with psychological and outdoor exercises, such as those originally offered through est and Lifespring, designed to help leaders find their true self and their ability to lead. As yet, it is unproved that these experiences improve character traits or leadership ability. Nevertheless, from Covey's Seven Habits to Wheatley's A Simpler Way, leaders are encouraged to take an inside out approach to growth and let the self evolve, allowing it the freedom to become. Become what?
"Becoming becoming" is the vague and meaningless response.38 In spite of this kind of obtuse advice, leaders are encouraged to know thyself, express thyself, trust thyself, and evolve thyself. Jaworski, author of award-winning Synchronicity, described his own confessional and autobiographical journey where he needed the "freedom to be myself, my highest self," a place where one can "change our level of consciousness" until "we find that unlimited being within."39 His report of his encounter with an ermine served as a telling example of how to experience the necessary mystical oneness with the universe.
Numerous leadership consultants and authors offer the same advice in varying forms and degrees, helping participants strip away their masks to become their authentic selves. While some find these sessions "transforming," others describe them as "flaky...feel-good sessions for lightweight minds."40 Personal growth and self help in leadership has
generated big business bucks for the purveyors, as consumers find ways to achieve higher consciousness.

Self-understanding is important but the romantic focus on the self, as expressed in the field of leadership studies, is inadequate on several counts. First, the narcissistic preoccupation with self is unhealthy; it leads to a distorted and solipsistic view of the universe and nullifies external authority and moral absolutes as the self takes center stage. Second, it makes the assumption that humans are essentially good, an assessment which fails the test of reality and also lends itself towards totalitarianism by promoting the vague divineness of flawed individuals. Third, it is an erroneous assumption that romantic self-knowledge makes one a better leader. Moreover, it also assumes that individuals are not in touch with themselves and that they need to be healed of their lack of self knowledge. Additionally, experiences and encounters as conduits of self-knowledge do not automatically translate into better leadership; individuals may feel an initial sense of euphoria after such accomplishments (equally the opposite feeling as well) yet such feelings dissipate when they are manufactured and artificial, yielding both manufactured and artificial changes. Fourth, substituting experiencing, feelings and attitudes for ideas make intelligent discourse impossible. Shifting from data and reason to emotions and experience allows truth to be whatever one feels it to be, yielding a morally bankrupt stance that gives mass propaganda its dangerous power. Fifth, religious fervor for mystical oneness does not solve difficult problems, makes assumptions about worldviews and is Orwellian in its all-consuming nature. As Carl Raschke pointed out, attempts to transplant mysticism and cultism from the counterculture into the corporate world, require individuals to suspend their judgments and beliefs, and tamper with the American First Amendment and the Canadian Charter of Rights. Sixth, the language of self is jargon loaded, borrowing quasi-scientific and technological terms in an attempt to mimic science for support. Seventh, it denigrates reason, deifying instinct as the correct leadership behavior and fails to supply
any objective criteria for evaluation. While there may be positive attributes to having a realistic sense of self, the romantic emphasis on self is not realistic.

Leadership and the Irrational

Many of the latest romantic theories of leadership advocate "heeding one's inner knowing" and encourage the leader to rely on "deep, natural impulses." Like the romantics before them, these authors expressed a basic distrust of reason and subscribed to Rousseau's belief that "our real teachers are experience and emotion." Rousseau and his later romantic compatriots despised the Enlightenment virtues and found civilization, social order, and the books that represented such thinking, disdainful. The Enlightenment adoration of the mind was replaced with an adoration of subjective feeling. Only poetic insight and intuition, rather than the mind, were capable of improving society. They felt that if one could "behave 'naturally,' giving impulses free rein, evil would disappear." Both reality and morality were determined by personal perception and the subjective, supernatural self through feeling and intuition. For Shelley, insight came from "beyond the threshold of consciousness" as a form of inspiration or possession from within the romantic himself. Only the elect, those who could access their inner knowing, were capable of engaging in this transformation.

The roots of these romantic ideas can be traced through a variety of sources, including eastern thinking, the American transcendentalists, Blavatsky and spiritualists. Many of these romantic thinkers believed that the development of intuition was part of humanity's evolutionary growth and that through intuitive experiences one could channel or access truth. They searched for an inner authority, sometimes a spirit guide, rather than external guides or rules to direct them. The early psychologists, Freud's work on the unconscious, William James focus on a religion of experience and intuitive change, and G. Stanley Hall's advice to "listen to the voice within" to "become the very best we can be," all rekindled interest in the inner man. It was Jung's work, in particular, however, that
catapulted intuition into the forefront. Jung believed one accessed intuition through the collective unconscious and any intuitive experiences that were accompanied by an experience of cosmic oneness were moral and must be obeyed. Jung's intuition was mediumistic as individuals engaged in dialogue with an inner guide who could provide direction. Maslow's "peak" experiences and Roger's emphasis on listening to feelings and instincts echoed the earlier psychologist's sentiments. The New Age Movement, however, solidified the romantic view, scorning rational thought and coveting the intuitive as the essential link to transformation. This idea became formalized in transpersonal psychology where intuitive learning allowed person's to access their higher self and achieve their full potential.

Intuition, and the focus on the irrational, is popular today, particularly in the self-help movement. Such popularity is evident in magazines, books, university programs, training schools and consultancy services all designed to help individuals unlock their intuition in order to maximize their higher potential. Intuition is as difficult to describe today as it was in the romantic era. Definitions, descriptions and theories about intuition are diverse, representing both folklore, pseudo-science and scientific understanding. For some intuition is seen as spiritual enlightenment, the divine trying to express itself in a link to the collective unconscious and the greater divine connectedness of the human race. Only those who have achieved intuitive enlightenment, the higher-level thinkers, can know and understand intuition as the "secret of survival and success in all human endeavours." For others, intuition is a form of expert problem-solving. Herbert Simon's work has shown that intuition or hunches are based on accumulating repeated experiences in a particular area of expertise which then becomes chunked into patterns of information. These patterns allow experts to work quickly and intuitively. These are two separate ways of viewing intuition and best represent the two poles of thought surrounding the phenomenon. In
general, the majority of popular books focus on the former, providing advice for consumers on how to "awaken" their intuition. Such advice includes meditative exercises, guided visualization, surrendering the rational mind, stilling thinking, and exposing limiting worldviews. The promised benefits include everything from the ability to select the right mate, raise a child, earn a living, choose a lover, and respond to the world in an evolutionary way.

Leadership authors are also extolling the virtues of intuition. Leaders are encouraged to trust their inner spark or flame and to find a spirituality rooted in intuition. For many of these authors leadership is "a state of consciousness" where intuition provides the vehicle for global transformation. Intuitive leadership is designed to replace the over-emphasis on the rational aspects of leadership (eg. strategic planning), acknowledge that reality is more than we can objectively know, provide solutions to world complexity that appear beyond reason and serve as the crown of human intelligence. The benefits of such leadership, according to these theorists, are compelling, including better decisions, larger visions, inspired leadership and transformative power. Moreover, intuitive leadership allows leaders to find truth, knowledge and the best answers as intuition is considered always right, moral, and equivalent to, if not in fact, the voice of god. Leaders are encouraged to develop their intuitive leadership capacity through many of the same exercises described earlier, including meditative breathing, "non desk thinking," listening to their inner voice, consciously turning decisions over to an inner guide, surrendering to the unknown and letting the world unfold. Successful leaders must, of necessity, experience a transformative shift in consciousness to a new, holistic, spiritual, and unified worldview. As one CEO described his new, intuitive capacity, "I possess the intelligence of a god."

Intuitive leadership, as expressed in this romantic vein, has a number of weaknesses. First, as some critics have pointed out, intuitive leadership that focuses on bizarre exercises, nonsense and glittering testimonials for support is basically nonsense.
Second, intuitive leadership that makes enthusiastic, evangelistic promises of how it can heal individuals, corporations and the world, are empty and false. None of these claims are supported by research. Third, the definitions of intuitive leadership used in the literature, ranging from mystical, spiritual, psychical, and expert, are confusing and unclear. One is often unsure if an author is referring, for example, to the intuition of Herbert Simon's expert or the leader's intuitive experience of or access to gods. Fourth, the assumptions underlying intuitive leadership generally promote one worldview, that of the world as a pantheistic, divine, unfolding oneness. Furthermore, this worldview implies that the unintuitives are unenlightened while the reverse constitutes the elite, called upon to spread their change of consciousness to the intuitively retarded. The "leadership skills" training that is designed to do this is really intuition training in disguise, designed to break down blocking beliefs or "old paradigms." Fifth, the leaders use of intuition as a form of moral authority based on feelings fails to provide any objective criteria for judging true or false. This kind of inner authority, that is above criticism or reproach, invested in the hearts and minds of new leaders is insidiously dangerous and Orwellian in nature. These are just a few of the serious problems inherent in a romantic view of intuitive leadership.

**Leadership and the Imagination**

Today's leadership scholars are praising the imagination, citing storytelling and the imagination as a necessity for successful leadership since the imagination is said to reawaken and satisfy the soul in business. As Covey exclaims, "You are the creator," so let us "take charge of our own creation," and "write our own script." The romantics, too, adulated the imagination. Unlike enlightenment thinkers who viewed imagination as a base form of thinking, the romantics believed the imagination was "Reason in her most exalted mood." The imagination was the gateway to view the world and recreate it through divine acts of original invention. For the romantics, the imagination was "a way of mind...in which a person becomes unified." The romantic imagination "creates its own
world, shaping details into its own unity according to its own controlling plan.\textsuperscript{53} The imagination could make the unreal real, the depressing encouraging, and breathe new life into the world. The imagination no longer acted like a mirror, reflecting the world, but like a lamp, giving off new generative power. Through the imagination the romantics could access the unconscious, connect with the divine and experience unity with the cosmos. "Dreaming on things to come" romantics found themselves "engaged on a mission" to create a new world through a revolution of the mind in acts of triumphant imagination.\textsuperscript{54}

The imagination, like its close relative intuition, is difficult to define and describe. From a historical perspective, a common feature of the imagination in philosophy is its grounding in a monistic and idealistic framework. Imagination was seen as a means "to union with Ultimate," an inner "divine spark," and the "apex of human aspiration."\textsuperscript{55} The imagination was believed to be infused with spiritual essence and resident in the unconscious. Historically, psychology embraced many of these same ideas, stressing the important notion of creating one's future. While perspectives ranged from traditional research to Jungian analysis, it is the latter that most approximates romantic thought. Like Freud before him, Jung focused on the unconscious. Jung believed that the imagination, sometimes referred to as the soul, mediated between the unconscious and the conscious, allowing an individual to tap into the collective unconscious and primeval well of images, symbols, and archetypes. It was the imagination that enabled person's to unite his or her inner and outer worlds. James Hillman, a post-Jungian psychologist, believed imagination was the link behind mind and spirit through which one could transcend the self and reconcile together the spirit and the world. In eastern thinking, the imagination was central to mystical and occult practices, often describing a Jungian journey to meet one's spirit guide. Joseph Campbell, the famed mythologist, believed the imagination was the route to transcend all religions and myth in order to realize the oneness of mankind. He believed that one could evoke the power of his or her spiritual potential through imagination.

Campbell's views met with a responsive crowd in the counterculture of the sixties: they,
like the romantics before them, disliked institutions, dogma and authority but adulated experience, myth and the imagination. Ultimately, individuals could engage in heroic journeys of self-discovery through the imagination to experience mystical oneness with the universe. Babbit, a scholar of romanticism, pointed out that romantics, like Campbell, idealized the idyllic imagination rather than the moral imagination. The former was used as a form of escape, the latter as a way of describing the world as it could and should be within the limits of reality. In spite of Campbell's focus on the former, or because of it, his ideas were well-received by the growing members of the New Age Movement. They liked his license to follow their bliss and create a future free of moral restraints and self-discipline. Although Campbell was critized extensively for his pantheistic and eastern slant, his selective bias and his unreliability as a mythologist, nevertheless, his views helped set the foundation for imagination's popularity today.

Imagination is prescribed as the cure for today's over-rationalized mind. Best-selling books in the self-help genre profer imagination as the tool to unlock one's potential, heal minds, mend bodies and change the world. One can cultivate his or her imagination by tapping into the "vein of gold" through engaging in stream-of-consciousness writing to disclose the Jungian shadow side or by taking out the unconscious, or higher self, for weekly dates. Deepak Chopra encouraged readers to discover the wizard inside in order to use myth, magic and the imagination to create possibilities for the future. Individuals can choose their own reality through the power of the mind. Thomas Moore's best-selling The Care of the Soul equated the soul with the imagination and advised readers to focus on emotion, not intellect or reason, and use their imaginations to create a more meaningful reality. His form of therapy is all about bringing the imagination into action. Additionally, imagery and guided visualization, forms of imagination, have moved from New Age to mainstream. Through divine possession or by accessing the divine self of the imagination, individuals can change consciousness, achieve enlightenment and create a new world of
possibilities. Imagination, rarely defined yet promising the world, has taken root in our culture.

Leadership scholars make allusions to imagination frequently, suggesting that imagination plays a crucial role in bringing about change and new possibilities into existence. Providing a vision of the future provides a standard by which to compare the current reality and a goal to work towards. Both Gardner and Wheatley suggested that leadership involves storytelling but Wheatley believed a "new cosmic story" that identifies a "new paradigm" of the world was needed. In her case, and many others, imagination is used to do more than illustrate the future but also to argue a philosophical point on the need to create a shared story of the future. There is the belief that if enough of a critical mass believe in this future we can "act as grand evocateurs of reality." The hundredth monkey phenomenon, the idea that if enough individuals believe in something eventually a critical mass is reached and it becomes reality, is based on myth and not fact. However, this urban myth is used as a truth to explain leadership phenomena and acts as one concrete example of the lack of academic rigour applied to the field of leadership studies.

As critic O'Hara points out, historical attempts to persuade others to such monolithic views have resulted, not in social harmony and transformation but totalitarianism where dissident views are repressed and "holy war" erupts. The notion of critical mass appeals to our will to believe, masquerades as science when what is needed is the "intellectual discipline to critique our beliefs."

Jaworski' Synchronicity provides another example of the romantic view of the imagination. Jaworski describes his personal journey, using Campbell's hero's quest and Jung's theories, of inner transformation to a new worldview. The thesis behind his compelling story is that leadership is about shifting perspectives to promulgate a new way of thinking, helping find the "unlimited being within," and reflecting an eastern pantheistic monism. One person can make a difference in the world: if enough people, and the final hundredth monkey, subscribe to this new shift in consciousness, world peace will be
achieved. Werner Erhardt made a similar claim when he launched his failed Hunger Project scam to ameliorate world hunger by 1997. If enough individuals aligned their thinking, donated money and used their imaginations, world hunger would be abolished. Such is the romantic conception of imagination in leadership. Unfortunately, this romantic idea results in mere wishful thinking devoid of concrete planning and sacrificial action. Advocating the power of unlimited belief, married with the power of the popular media, can lead to manipulative persuasion, subtle coercion, and ultimately, force. Leadership discourse, linked to such romantic notions, needs to be objectively critiqued with as much intellectual and academic rigour as possible.

Leadership and the Common Good

For romantic leadership scholars, "community is the missing piece needed for our salvation." Leadership is stressing the importance of community and the recognition of the interconnectedness of the whole; somehow, perhaps through systems and dialogue thinking, community "can save the world." These scholars echo the sentiments of Rousseau as outlined in his famous Social Contract; he sought to defend the rights of each individual through obeying a social pact that yet allowed each man to remain free. Rousseau's thinking was revolutionary in his times, as French society was based on three social classes and those at the top flaunted their wealth, status, and lifestyle above the impoverished peasants below. Moral virtue was invested in the monarch who was decreed to have divine authority by his position at the height of the upper class. As the disparity between lifestyles increased, coupled with the monarch's abominable behavior, that divine right was questioned. Economic pressures in France mounted and the bloody French Revolution erupted, announcing "Liberty, Equality and Fraternity," and Rousseau's earlier proclamation that the "right to govern came from the people." Although the Revolution failed to usher in the hoped for golden era, Rousseau's ideas lived on. The new social virtue lay in obedience to the General Will for the sake of the common good. "Every
individual gives himself absolutely," surrendering his rights to the community; such obedience became the only moral response. This General Will became the only legitimate form of authority and power; it was absolute and never erred. The best form of religion, for Rousseau, was a state created religion, where the articles of faith could enshrine the notions of the social contract. Those who failed to support such a religion would be considered antisocial, or sacrificed. His beliefs about educating future citizens, paralleled these same ideas. The student, Emile, believed he was free, yet he was being manipulated by trickery and deception so he would learn to obey his tutor and ultimately the state. For Rousseau, the end justifies the means. The social pact did not negate the romantic emphasis on the self but found the self's ultimate fulfillment in community. Although Rousseau's ideology never succeeded in reconciling the individual's rights with his or her collective rights, it remained a lasting influence.

The romantic notions of Rousseau's Social Contract can be found in the work of later philosophers but its romantic bent is best reflected in the work of Martin Buber and David Bohm. Buber developed the idea of dialogue as a form of exchange between two people that could either be characterized as an I-Thou exchange or an I-It exchange. The former was the ideal, where one could listening authentically, "without filtering what it hears through the screen of its own prejudgments." This exchange allowed one to nurture the divine spark in others, experience full freedom in communion and formed the basis for community. In dialogue, one could create something new, perceive a new whole, and experience a unity. Buber felt the unconscious was a reflection of our being in all its wholeness, and through dialogue we could connect to the wholeness of others. David Bohm, the physicist and philosopher, believed the problems of the world were a result of our dependence on viewing the world in fragments and saw the world as one unified whole unfolding in an evolutionary way. Dialogue was a communication tool that could help others transcend their differences to develop a new perspective and see the inherent wholeness in all. According to Bohm's theory of dialogue, no "truths" exist, "truths" are

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bound by cultural and traditional beliefs, and assumptions need to be suspended in order to find new common ground. Although he indicated he was not necessarily trying to change people's opinions but loosen them up, dialogue was designed to establish which assumptions were really necessary, ultimately determining that the only really necessary assumption was that of Bohm's wholeness. A crucial component of his dialogue was coming to the point of surrendering to establish a new community founded on a new shared truth, a new truth of "participatory consciousness" and "a common mind." Engaging in dialogue required adherence to these rules: no agenda is set, the purpose is simply to dialogue, all individuals attempt to suspend personal opinions, beliefs and assumptions, hierarchical or authoritative structures are abolished, no leader exists, a facilitator is established to guide the group and ensure adherence to the rules. Bohm did not necessarily believe that dialogue could heal the world but he felt it was an essential beginning step to "soften up" differences and held the "possibility for transformation of the nature of consciousness."

The idea of community is popular today, expressing itself in ways as diverse as a renewed interest in dialogue to the ideals of communitarianism. The romantic aspect of the former is best characterized in the work of Peck, Gilligan and Noddings. Peck developed a model of community that paralleled both Buber's and Bohm's ideals of dialogue except translated into a larger group context. In Peck's third stage of emptying, individuals surrender their personal opinions and preferences in order to move into the fourth stage of creativity as one organismic whole. Gilligan's work emphasized the need to recognize and honour the web of relationships. Noddings extended Gilligan's ideas further, suggesting that individuals need to engage in motivational displacement, taking on the goals and aspirations of the other in order to express true care. The romantic intersection point of these three influential authors is their focus on surrendering or sacrificing one's individual rights, thinking or beliefs for the sake of the relationship, the community or the common good.
Similarly, leadership literature is infused with exhortations to establish community. Community building is considered by some as "one of the highest and most essential skills a leader can command." Additionally, some leadership authors suggested that if we recognized our essential interconnectedness we would be more likely to sacrifice our individual interests and fragmentary thinking for the sake of the collective whole. Dialogue is seen as "the lifeblood of the organization" in establishing community. Senge adopted Bohm's holistic perspective and promoted systems thinking where dialogue forms a critical tool in establishing teams. In order for organizations to change, "a shift of mind or consciousness" is needed and dialogue is the key process that can make this happen. Dialogue is the route to transforming attitudes and behavior, changing cultures and creating community. It requires rigid individualism to give way to beliefs about the "value of the group as a whole." In *Synchronicity* dialogue is seen as a way to reach our collective intelligence so we can act as one mind. As Jaworski described it, "When people sit in dialogue together, they are exercising leadership as a whole." In connective leadership, leaders need to engage in dialogue that involves motivational displacement, connecting to the goals of others and true listening to reach consensus.

These romantic conceptions of leadership sound reasonable and attractive on the surface, however, there are some very disconcerting problems embedded within them. First, the ideals of democratic leadership as espoused by Block appear unrealistic and unpractical; there is no evidence of this particular practice of leadership in corporate life. Second, the idea that leadership is a form of democratic facilitation is antithetical to the traditional notion of leadership itself. Is that really leadership? As one critic notes, perhaps that is why we have so few leaders today. Third, is a belief in the essential holistic nature of the universe, the systems thinking of Senge, a necessary ingredient for leadership? This researcher would hold that one could subscribe to a different perspective of the universe, as many do, and yet still engage in successful leadership. Fourth, and perhaps the most problematic of all, is the idea that connection, whether in its caring or dialogue form, must
require, essentially, the surrender of individual autonomy. Not all goals are equal and in linking to someone else's goals one potentially risks character damage. Additionally, the group becomes exalted and the individual suppressed. There is no external authority and, in fact, no authority other than the group. Nothing transcends this unity and the culture becomes the new truth; it is very difficult to be an individual in such a context and to express skepticism. Skepticism in turn is a vital inhibitor of fascism. Research on influence in groups supports the notion that groups are powerful sites for changing beliefs and behavior, unfortunately, however, as the Milgram, Asch, Bandura, Carpendale and Krebs and groupthink research illustrates, not always for the better.75 Dissent is critical, and studies show such dissent represents higher levels of morality. In order to dissent one must retain one's autonomy within the group. The very nature of romantic conceptions of community, as dialogue shows, precludes this critical dissension. Moreover, group settings can involve powerful psychological pressure that inhibits individuals from raising objections due to the tendency of others to "kill" the dissident voice through social pressure; yet, the group retains an elevated sense of self that fails to acknowledge this psychologically cruel behavior. Leadership scholars tread on dangerously totalitarian ground when they promote such behavior, under the guise of community building, in corporations and elsewhere as essential to the transformation and salvation of the world.

Leadership and the Future

"The future is going to be the future we envision--the future we create for ourselves," suggest some leadership scholars.76 The transformation to a "new paradigm," a new future will take place through the "full expression of the human spirit and the evolution of consciousness" in individuals and corporations.77 Today's leaders, like the poet-prophets of the romantic era, will be the catalysts to make this happen. In the late 1800s, the romantics lived with a great sense of expectation that the French Revolution was going to bring about a new golden era of peace. Unfortunately, when it failed to achieve
that goal their hopes were dashed; consequently, they replaced their political hope with a new spiritual hope. As Coleridge noted, a "new kind of social man" and a "new world would be born." Paradise and perfection would be achieved through a revolution of the mind and a revolution in consciousness. By transcending the self and achieving unity with nature, the romantics believed they would see the renewal of mankind in the present and not just the future. Although such thinking ended many romantics lives in alienation, early death, unfinished poetry, senility, or an eventual conversion to orthodoxy, there, nevertheless, remained an ideological legacy that sought apocalyptic salvation through the journey and experience of, a hoped for, ultimate oneness.

The fascination and preoccupation with the future is currently in vogue, particularly as we approach the third millenium. As the Gregorian calendar ticks, futurists advocate for an inner transformation based on a holistic worldview that is necessary to bring about another golden age. The futures market has been lucrative as book authors predict trends, reports are commissioned and articles issued. Marilyn Ferguson suggests "It is a new mind--the ascendance of a startling worldview." The transformation of man will occur when we adopt a holistic worldview, overturn our current crisis of thinking, and usher in a golden era. Many of these authors espouse ideological worldviews, exaggerate the facts, misrepresent data and generally fail as social researchers. There are a few new books, like the work of sociologists Strauss and Howe, that look at history as reappearing in predictable cycles and avoid insisting that we are perched on the eve of a transformative moment. As one millenial expert pointed out, future prediction is unreliable but the public attitude is--wishful thinking that the arbitrary turning of numbers will usher in a new era. Although authors have pointed out that millenial thinking represents a form of madness, it persists with its declaration that we are in crisis, often a crisis in leadership, and that if enough of us merely shift our thinking to a "new paradigm" a new age will successfully dawn.
The arbitrary turning of numbers continues to work "its irresistible magic" in the field of leadership studies. A renaissance in thinking is needed to address the crisis in the world and the crisis in leadership. According to leadership authors, a transformation in how we view the world is needed. The old, Newtonian, mechanistic, reductionistic paradigm must be left behind for the new emerging paradigm. *The Fourth Wave*, a book describing leadership for this new paradigm, suggested what is needed is "not mere New Age hype but the expression of a new worldview." Leaders are to facilitate this new worldview into being; this is the new leader's critical task. It is through changing minds and corporations, in mass transformation, that the golden era, or new paradigm, can be achieved. "Leadership is a state of consciousness" where the leader awakens employees and others to enlightenment as institutions become the controlling agents of change.

From the "Galilean Shift," to dialogue, and "piercing experiences," leadership training is transforming leaders and teaching them to do the same to others.

Focusing on the future is a necessary part of leadership and certainly those ideas that encourage one to be hopeful, to believe that the task of the leader is meaningful and needed, that one should use the earth's resources wisely, and that all voices need to be valued and heard is important. The romantic focus on the future, however, imbues leadership studies and ideology with some serious problems. First, the focus assumes that the romantic version of the future, the new paradigm, is inevitable and will prevail. Second, these scholars assume their theories are supported by the "new science." They disdain Newtonian science and scientific thinking, in general, and yet are trapped within the science of quantum physics. Moreover, they transfer the principles of Kuhn's scientific theory of paradigms from science to complex society, an application that belies Kuhn's original intention and amounts to more than a metaphoric stretch and is what one critic terms a "noble lie." Additionally, the "new science" as applied to leadership theory exhibits the characteristics of pseudoscience, not empirical science. Third, these leadership scholars assume that the "new paradigm" or pantheistic and monistic worldview, a simple
shift in consciousness, will solve the world's problems. Not only is such a faith simplistic it is also unsupported by the historical facts. Fourth, the "new paradigm" aspect of leadership is totalizing. It assumes that the transformed are superior and enlightened, with a mission to transform the rest of humanity. Fifth, attempts to shift consciousness in others are often misleading and manipulative, they are not explicit about the intention behind such training. It is a subtle form of indoctrination that tampers with an individual's rights and religious freedom. Sixth, it has the potential to reap physical and psychological harm. The former is sometimes the result for individuals who have made transformative shifts, experiencing events such as actual physical nausea and convulsions. The latter may be the the case for those who fail to evolve to the enlightened state. They may face discrimination or psychological persecution for not supporting the dominant paradigm. Additionally, as one psychiatrist has pointed out, the quest for higher consciousness and cosmic merger into oneness with the universe reflects a regressive tendency towards primary merger rather than the enlightened and evolved state its proponents proclaim. Finally, and significantly, the focus on creating one's own reality and the unity or oneness of the universe are morally bankrupt. If the mind has the power to create the future then whether rape or rapture you get what you create. This theoretically obliterates evil or wrongdoing, or at least anyone else of responsibility in creating it. Relatedly, if there is no duality and everything is unified than no good or evil can exist. They are both the same. There is no truth; no one thing can be more morally right than something else. Anything goes until there is nothing left of ethics. Such a view of the world is insidiously dangerous, potentially totalitarian, and worse, because it is held to be the essence of the new leader's character, consciousness and mission. There is a need to name the worldview hiding behind the romantic view of futuristic leadership, to inform about the purpose of paradigm shifting leadership training, and to value skepticism and critical thinking. Universities, in particular, should be leading the way in unmasking romantic tendencies.
rather than encouraging, supporting and fostering romantic thinking in futuristic leadership.

The Soil of Romanticism

Through analyzing leadership in light of each of these romantic themes the underlying philosophy, or the central idea, that supports romantic leadership thought became evident. If one is to liken romantic leadership to a tree, a simple analogy may help in understanding. Ideas like dialogue in leadership appear very attractive, and useful, like the blossoms on a tree. In discussing and examining leadership that is often all one sees. These ideas, however, are supported and nurtured by separate branches, such as the themes discussed in this study. These branches, in turn, find the nourishment from ideas that were established much earlier. Romantic thought in the late eighteenth and early nineteenth century is the solid trunk that holds these branches up and delivers sustenance to the blossoms on the tree. The trunk, however, does not represent the ultimate source of these ideas. It was, however, the limit for this study. Many of these ideas go back even further in history. Thus, the roots of romanticism could also be further explored. What appears most evident, however, is that the soil from which these roots, the trunk, the branches and the blossoms receive their sustenance was the central, overriding theme of this entire investigation. Romantic ideas in leadership ultimately find their source in a monistic, pantheistic worldview. This monism expresses itself as the quest for, and the achievement of, oneness or unity with the cosmos as the hope of the world. This worldview, however, is seriously flawed and inadequate when it comes to evaluating its contributions to the field of leadership studies. The fruits of such thinking do not necessarily provide nourishment, and sustain and improve life. The fruits of romantic thinking in leadership, nourished through the soil of monism, yield attractive, yet sometimes dangerous, if not poisonous, fruit.
Romantic Strengths

It is important for the reader to recognize that although most of this particular study has drawn attention to the dangerous elements of romantic thinking in leadership that does not mean that romantic leadership does not have some redeeming features. Like the romantic era before it, many lasting and significant contributions have been made to our thinking today through the revolutionary thinking and pioneering work of the romantics. The romantics left behind an important educationally legacy, from Rousseau to Friedrich Froebel and Johann Pestalozzi, that has shaped the nature of schooling today. Rousseau's contributions have been the most significant, including such ideas as the notion of field trips to the philosophy that education should be designed to make its students good citizens rather than merely productive cogs in an economic system. Froebel developed the idea of the kindergarten which was established on the principle that a child's education should focus on experiences and activities of learning that are consistent with their inner development. Pestalozzi sought to improve the plight of all mankind, particularly the poor, through his work in establishing schools for impoverished children and believed "a complete education devoted to the good of the community" was necessary for all. He sought to establish "education of the heart, the hand and the mind," that focused, like Froebel, on a child's developmental readiness for learning rather than the memorization of rote concepts.

Education is not the only arena in which the romantics made significant contributions. The poetry and prose of the romantic authors is considered one of the most creative epochs in mankind's history. Additionally, the romantics provided an important balance to Enlightenment thinking. The Enlightenment period before romanticism desecrated the human spirit through its emphasis on reason and mechanization. Romanticism was "a revolt against narrowness on many fronts." The romantic period provided important correctives to a sterile view of nature and man by encouraging the
cultivation of one's feelings and "the discovery of Nature's grandeur and mystery." In spite of its excesses, romanticism invigorated thinking in important new ways.

Romantic leadership draws attention to areas of study that perhaps have not been traditionally considered, such as self-knowledge, the creative imagination, the mysterious intuition, powerful emotions and the need to often sacrifice individual intentions or beliefs to subscribe to a worthier goal. These are all legitimate and important ways one can examine and look at leadership. Many of the leadership scholars that are examining leadership through the lens of romanticism are drawing attention to important human dimensions of leadership, suggesting that leadership needs to be considered in its totality. Leadership, a complex social phenomena, is not easily grasped through the lens of strict science. For example, the focus on searching for meaning or developing a sense of purpose for those involved in the leadership task is difficult to dissect under a microscopic lens. It recognizes that there are dimensions to human life that are difficult to analyze and understand; leadership and spirituality is one such dimension. Additionally, romantic scholars of leadership have stressed the importance of stewardship of the earth's resources. The romantic reverence for nature has translated into a practical, if not always realistic, goal of stewardship in leadership. Moreover, Rousseau's beliefs in the value of the individual rather than the established social order of his day left an important romantic leadership legacy: most romantic leadership scholars stress the need for a leadership that is sensitive to participation, democratic principles and the recognition that all voices should be given the opportunity to be heard. Ideally, this is what many romantic leadership scholars intend. By listing these important contributions, the researcher does not mean to suggest, however, that they should still not be subjected to disciplined inquiry. Moreover, these positive attributes appear relatively insignificant and pale in comparison to the more problematic features of romantic leadership. Since the literature has been negligent in critiquing romantic strains of leadership, that is where this study has placed its attention.
The Central Romantic Weaknesses

Repeatedly, the same criticisms have emerged in this study. Romantic thinking applied to leadership studies is having an overwhelming negative impact on the field. The leadership literature is jargon-infested, lacks clear definitions, purports to be science but is pseudoscientific, promotes one totalizing worldview, assumes uncritically that worldview is correct, covertly and manipulatively attempts to convert others to that worldview, suppresses the individual, violates personal rights and religious freedom, idolizes the group, and establishes a culture predisposed to fascist and totalitarian behavior. All of these negative characteristics are described, in their attractive, romantic vestments, as essential for leadership. Romantic conceptions of leadership encourage both leaders and followers to adopt a transformative shift to a unified worldview, surrendering themselves to the divine oneness of the cosmos in order to usher in a golden era, and supplying a mythology about leadership, which is not necessary for leadership but subversive of it.

Important Caveats

There are a number of important distinctions or caveats to make regarding this study and its findings. First, it is important to make a clear delineation between ideas and the interpretations of ideas and the things in themselves. For example, spirituality, intuition, the self and the imagination are all important ideas; ideas that we, including this writer, still do not completely understand. They remain a mystery. The problem is not the ideas in and of themselves, but how they have been romantically interpreted and applied. For example, the romantic and pantheistic interpretation of mysticism denies the reality of the objective world and the significance of and difference between one person and another as well as between the self and God. Other forms of mysticism or spirituality do not have the same romantic interpretation. Likewise, the application of spirituality or mysticism to leadership does not require a romantic and pantheistic interpretation in order to be valid or to provide effective leadership. Moreover, there is no intention in these criticisms to discount each of
the ideas of their own accord nor to insinuate that they can not or do not play a role in leadership. Intuition in leadership should be examined, studied and subjected to serious disciplined inquiry. As stated previously, it is important to recognize, acknowledge and critically examine these ideas along with their interpretations, both romantic and otherwise. Not all ideas, or interpretations of ideas, are equal. Thus, it is only through "thoughtful, careful and many-sided analysis" that the interpretations of these ideas can be evaluated and, ultimately, either validated or dismissed.94

Second, there is no intention, either, on the researcher's part to assume that the leadership authors of these ideas are aware of the significance or the potential hazards of their thinking. Many authors seem to discuss or use terms like "paradigm" and "dialogue" without any idea of their more literal translations and the ideology behind them. Many writers who discuss the notion of dialogue may, or may not, be referring to its romantic definition. Dialogue, like paradigm, is a buzzword that is easily tossed about for its romantic attraction and current popularity. Dialogue, certainly, is an important and worthwhile aspect of leadership and organization life, however, it is the romantic interpretation of dialogue with which this study found fault. Scholars would do well to think carefully about such terms, and consider their theoretical underpinnings, before making such frequent, and sometimes careless, use of them.

Third, not all leadership scholars promote or support romantic conceptions of leadership. This study focused on those leadership ideas and authors which represented romantic thinking both marginally and substantially. The leadership field, thus, in turn, is characterized both marginally and substantially as romantic. This study was not intended to be a damming critique of the field in its entirety but of its more romantic dimensions. Romantic thinking of leadership, however, is, like "spilled religion," and threatening to drown the field as a whole.

Fourth, the writer has never intended to imply, nor believes, that a return to earlier Enlightenment values would provide a better background for understanding leadership.
theory. The Romantics were trying to provide a balance to some of the extremities in Enlightenment thinking. Unfortunately, both the Enlightenment and the Romantic thinkers ended up at either end of the continuum. Perhaps the ideal would be to find a balance somewhere between the two; further research, however, would be needed to explore if this might be the case.

Finally, neo-romantic ideas applied to contemporary life and leadership have sometimes failed to be entirely representative of romanticism. There are likely romantics, such as Rousseau, that would be surprised to see how their ideas have been misinterpreted, extended, exaggerated and applied in today’s thinking. For example, an important idea behind Rousseau's thinking was the need to turn upside-down the social order of the day and restore a sense of equality to individuals. That was his intention. Romantic leadership scholars, also promulgate a leadership that is unhierarchical and "leaderless," designed to equalize resources and provide a sense of global fairness to those less fortunate. Yet, there is little evidence that individuals espousing such values have given of themselves sacrificially in order to accomplish that. Additionally, a central principle of Rousseau's philosophy was that civilizations and social institutions corrupt the individual. If romantic leadership scholars were true to Rousseau's original conception they would be less likely to look to corporations as the potentially dominant, and redeeming, institutions of the world. Instead, they would recognize that these corporations, as some of society's most important institutions, have the potential to exert this same corrupting influence that Rousseau described, but perhaps in an even more dangerous fashion today. Finally, Rousseau felt that Nature should be man's teacher. He believed that it was important for individuals to experience the natural consequences of their actions in the process of human development. No where is this aspect of his romantic thinking expressed in neo-romanticism nor in its application to leadership studies. It is in these ways that today's neo-romantic thinking represents shallow, dissipated and sometimes perverted versions of historical romanticism.
Recommendations for Future Consideration

In light of the significant findings of this study, a number of recommendations for future research and for the field of leadership studies can be made. First, more empirical studies of leadership are needed. These investigations should include an examination of the effects of implementing romantic thinking in the practice of leadership. Second, universities need to insert academic rigour and scientific thinking into the field of leadership studies. In general, leadership scholars would do well to marry idealism that currently looks to wisdom and opinion literature with true disciplined inquiry. Third, leadership scholars should be rigorously critiquing the field of leadership studies, particularly its popular manifestations, calling attention to romantic tendencies and uncloaking them for their real intentions. Fourth, leadership scholars should focus attention, study and research on the role of dissent in leadership and discover how to foster healthy dissent. The negative impact of group dialogue should also be explored in light of its moral implications. Fifth, the implication of romantic thinking in leadership on morality and ethics should be examined further. Sixth, scholars should closely examine the current models for leadership training and explore curriculum options that foster critical thinking rather than romantic engagement. Finally, university professors, in particular, need to uphold academic rigour rather than popularized theorizing, scientific thinking rather than pseudo-scientific conjecturing and insist upon thoroughly grounded scholarship in the field of leadership studies. To do anything less borders upon professional malpractice and is antithetical to the whole notion upon which universities and academia have been established. To do anything less is also a disservice to the field of leadership studies.
Conclusion

One final warning needs to be sounded. As discussed previously, romantic conceptions of leadership are dangerously, and potentially, fascist and totalitarian. Ideas have consequences. Such a serious charge warrants further discussion. The link from romanticism to fascism and to the threshold of totalitarianism is a logical outcome of ideas that are nurtured from the same soil. The definitions of fascism and totalitarianism, when seen in light of the previous discussions of romanticism, should elucidate the parallels and similarities between them.

Fascism is a movement or philosophy that exalts the nation (or one's race) above the individual.97 Fascism views "the state as an organic entity which embodied in itself all the noblest spiritual reality of the people as a whole."98 "Fascism did not deny liberty, but the liberty it upheld was not the right of each man to do what he pleased but the liberty of a whole people freely accepting the rule of a state which they had interiorised, and made the guiding principle of their conduct."99 Fascism was not necessarily a form of government but "a philosophy which permeated the whole will, thought, and feeling of the nation."100 The state and its authority became a reality "in the consciousness of individuals."101

Romanticism, like fascism, exalts the whole and sees all of humanity connected in an organic unity that supposedly reflects mankind's true spiritual nature. Fascism, according to Veith, is a derivative of romanticism, "a complex core of ideas that exalts the nation-state or race, disregards the individual and the individual's rights, employs thought control and strict regimentation, and disregards moral objectivity, sweeping everything and everyone in its wake."102 Romantic intellectuals, like the fascist intellectuals before them, were enamored of the same goals and processes to meet those goals. "Fascist intellectuals sought to forge a new spirituality of immanence, focused upon nature, human emotions, and the community. The fascists sought to restore the ancient pre-Christian consciousness, the ancient mythic sensibility, in which individuals experience unity with nature, with each other, and with their own deepest impulses."103 As Veith points out, fascism of the future
is unlikely to replicate Nazi Germany in look and style but more likely in substance only. It must be remembered that Nazi ideology represented the popular cultural thinking of its day and was particularly supported by many members of the intelligentsia. "More likely [it] may be a completely different form of fascism, a fascism with a human face. Communities of expressive, self-actualized people, bound together by the electronic media, will live healthy lives in harmony with nature. Social and intellectual conformity will yield a common will...All will be one. Misfits and the handicapped will be quietly euthanized." Fascism, like romanticism, was "a new religion, whose promise was to heal the alienation of the modern world." Romantic ideology applied to leadership reflects many of these romantic and fascist sentiments; it, too, offers a new religion of cosmic unity to heal the purported crisis of both leadership and mankind.

But if the modernist thinkers were naive in unwittingly opening the Pandora's box of fascism, postmodern thinkers should beware of the same naivete. A set of ideas is emerging from today's academic world that is startlingly reminiscent of what the fascist theorists were saying in the 1930s: individual identity is a myth, insofar as identity is really determined by culture and ethnicity; laws and social conventions are only masks for power; human-centered values are part of a corrupt Western civilization; the transcendent meaning of reason, objectivity, and language is an illusion. Is it possible that those who hold these views do not realize that these are also the doctrines of fascism? Those who reject the concept of individual identity as a myth and believe that all reality is socially constructed should consider the political implications of what they are saying. With those assumptions, can there be such a thing as individual freedom? Can there be any limits on the power of the state?

Totalitarianism is related to fascism but does more than exalt the group over the individual; totalitarianism actually subjects the individual to the control of an absolute
authority or the state. A lengthy, but articulate and detailed definition of totalitarianism helps to elucidate its character:

A totalitarian political system is dominated by a monopolistic political party suffused with the ambition to transform society, gripped by a single chiliastic and 'totalistic' ideology which pulverizes all rival and local belief systems, and which uses organized terror systematically to crush its opponents, maintains a monopoly of the mass media of communications, subordinates the legal system to political imperatives, presides over a centrally controlled economy, and is territorially expansionist. There are the key elements of the totalitarian syndrome.

By analyzing romantic leadership in light of these characteristics one can see that romantic leadership is potentially on the threshold of totalitarianism as it parallels several of these ideas. The face of romantic totalitarianism may express itself not in power invested in a monolithic political party, but in the power of corporations that become the dominant institutions of society, in leaders and corporations that have the ambition and mission to transform society to their monolithic worldview, that have a chiliastic vision for a "new paradigm," and adopt a totalistic vision that excludes, and sets out to extinguish all other visions (the "old paradigm"). Although most romantic leadership is generally not physically violent (the one exception is Erhardt) it can, however, express violence against the individual in psychological, social, religious and financial terms. Those that fail to support romantic ideology may face psychological recrimination, social ostracization, religious persecution or termination from their place and position of employment. For those at the receiving end of these acts it may feel like organized terror. There are enough disturbing similarities in romantic conceptions of leadership to some of these totalitarian elements for leadership scholars to beware. It is certainly deserving of further study.

It is easy to fall in love with romantic notions of leadership, just as easy as it is to fall in love with the poetry and prose of the romantics. There is something about romantic ideals that captures our emotions, touches are hearts, renews our spirits, and incites hope.
for the future. Romanticism can lead one to heights of ecstasy and triumph but it can also lead to crashing disappointment and agony. Unfortunately, this same romantic enthusiasm that leads one to poetic heights can create the climate and culture for dangerous leadership ideals that foster a monolithic and totalizing viewpoint that by its very nature encourages fascism and, potentially, totalitarianism. The insidious danger of such ideas cannot be dismissed. The field of leadership studies would do well to abandon romantic conceptions of leadership and subject the field as whole to more disciplined inquiry.


9 (bid.)


12 The researcher recognizes that this form of spirituality predates romantic thought, however, romantic thought formed the limits of this study.


14 The reader is encouraged to read *The Jung Cult*, by Richard Noll, for a more elaborate treatment of the argument.

15 The researcher found no scientific studies that supported the idea that the heroic journey to godhood or cosmic consciousness makes one a better leader, nor that in fact, godhood is achieved through such a journey. Such ideas represent philosophic assumptions rather than scientific truths.


17 See chapter two for a full treatment of these ideas.


20 See Margaret Wheatley's *Leadership and the New Science* and then read Steven Gelb's "Science is Dead, Long Live Science" review of her erroneous notions in *The Review of Education/Pedagogy/Cultural Studies*, 17 (2), 229-234.


22 Ibid.


32. Although some may not consider Freud a romanticist, according to Donald Bloesch, Freud is a key mentor in the line of romantic thought. See Bloesch's "Lost in the Mystical Myths," *Christianity Today*, 35 (9), 23. Paul C. Vitz also links Freud, together with Jung, as providing support for the current New Age focus on the importance of the unconscious and coming into contact with one's higher self.


35. See John White's *The Soul of Psychology*, as mentioned in chapter four, for a fuller description of this idea.


68 Ibid, 26 & 27.
69 Ibid, 46.
73 Ibid, 148.
75 See chapter seven for details on these studies.