

CONSCIOUSNESS CONSOLIDATION IS CHANCE GROUP LEADERS LEADERSHIP

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***Abstract:** The imperative of the present is the fact that no science, and the management science makes no exception, can and must ignore the issue of the values. Why so? The reason is the any science free from the moral values no longer serves the values of the humankind. Among these, the most urgent, imminent and vital to solve is the issue of the evil, whether at an individual level or the group level, or even at the level of the organization.*

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1. THEORETICAL AND PRACTICAL CHALLENGES OF MANAGEMENT SCIENCE

More clearly than any time, nowadays we understand the fact the major threats posed to our survival no longer come from the outside nature, but from the human inner nature. The question to which an answer must be given without delay is:

“How can we temper the potential evil in the human soul, with the same kind of detachment, discernment and rigour with which we, humans, look at the outer world?”

Whether we are or are not yet willing to admit, this is not about mere theoretical difficulties in the study of the phenomena specific of the management science, which might appear in the context of the scientific managerial practise when we approach such issues as:

1. **The issue related to the construction of the moral judgements** (the imperative need to apply, construct, update and re-apply the ethical codes in organizations);
2. **The frequent and sometimes intentional confusions between opinion and scientific fact** (the need to replace autocracy by authoritarianism);

3. **The mistaken use of the scientific information by Machiavellian or uninformed bosses** (the painful need to use the job specification and the individual performance assessment report in tandem as dynamic instruments);

4. **The issue of the risk of a too great closeness to the organizational evil** (individual/group) **when the bosses get too close to look into the organizational evil.** There is no doubt that by avoiding or, on the contrary, tackling directly such issues as those mentioned hereinabove, these difficulties might make the bosses in an organization become the victims of the present.

Much less is the risk of developing the psychology of the organizational evil as science than that of failing to turn the human evil into a rigorous scientific subject matter.

2. ORGANIZATIONAL EVIL – IMPERATIVE QUESTION OF VALUES

How about those destined to lead nowadays? Are they endangered by their own activity? I believe so.

There is no other way to squander the organizational entropy than that of the individual who plays the role of a healer, as a person willing to fight the battle against the

evil lurking behind the appearance/claim, while wrestling the evil itself.

Greater than the risk of death of physical crippling is, in this context, the risk that the employees of the organisation may get a hurt or corrupted soul. This is the reason why, a person is recommended to promote to a managerial position not only by a Degree in management, but also by a lot of maturity and a real capacity to fight less common things such as **resistance and counter-transfer**. A light-hearted boss will be vulnerable.

But let's not get self-deceived: **the danger exists not only for the people in managing positions in an organization, but also for any employee becoming preoccupied with the topic of the eradication of the organizational evil. There is always the risk of contamination in one way or another. The closer we rub elbows with the evil, the more likely it is for us to become evil ourselves.**

Someone once said that all scientists should start searching for the scientific truth by reading Aldous Huxley's *The Devils of London*, the most comprehensive work on evil contamination, made of a historical analysis of some evil events that took place in a French city in the 18th century. Reduced to the essence, the message of the book is the following:

"The outcomes of constant and intense concentration over the evil are always disastrous." Those who go on a crusade against the evil in the others and who don't start fighting the evil in themselves for the sake of God will never succeed to make a better world, but will leave it as it was, or sometimes even sensibly worse than it was before they had started the crusade.

One must become aware of the danger in the sense that by thinking of the evil first, we, as humans, non-regardless of how high our pretensions are, tend to create opportunities for the evil to become manifest. **No human being can focus on the evil or, at least, the idea of evil, and stay untouched. One must bear in mind the fact that fighting the evil is extremely dangerous for anyone other than God.** He/she will be hunted by his enemy's

cunning, which becomes, in a certain way, a part of him/her.

Bearing these in mind we can understand the danger represented by the misuse of science. **It is not the wrong doing of the scientists, but that of the uninformed individuals who use scientific discoveries for questionable purposes.** The atomic bomb, for instance, was created through the scientists' work, but the responsibility for the decision to build belongs to the politicians, and the launching of the bomb is done by the army. On the other hand, the fact that the general scientific information is often misused by the public doesn't mean that we are in a worse situation than that in question. Why so? Because while the snobs might try to shock at parties by trying to use such terms as "... envy", "fear of castration" or even "narcissism", many of us would admit the reality of our own subconscious, which for some might be the seed of salvation.

Unquestionably, the evolution leap of humankind is related to the liberation of the individual from the mental routine that causes resistance to development, and this can be possible through the dissemination and internalizing of the scientific information in key domains such as psychology and management.

Finally, a refinement of the knowledge of the public in respect of the evolution of the managerial culture and the scientific management in confrontation with the psychology of the evil will serve to minimize the abuse of this psychology. Certain things are already known, beyond all doubt.

One of them is the tendency of the evil one to protect the evil in the others. What do we understand by the projection of the evil? Here the evil has to do with the unnatural death through the murder of the spirit following the transformation of the individual into an obedient automaton, by stripping him of his/her humanity. How can that be possible in a modern organization of our times? **In the simplest possible way: by using the power of the number (in the personal policy of the bosses/subalterns), for the purpose of destroying the others to defend and**

preserve the integrity of the diseased self, (here the evil being considered a disease).

Incapable or just unwilling to face his/her own sin, the evil individual must justify it by accusing the others of their flaws. The more we get to know the psychology of the evil, the more we become capable to track those who cast the stone. **It is characteristic of the evil ones to judge the others as being evil. Incapable of acknowledging their own imperfections, they must justify their flaws by blaming the others and, if necessary, they will destroy the others in the name of correctness.**

This phenomenon is unfortunately quite widely met, starting from the martyrdom of the saints, Christ the Savior's sacrifice, but also the atrocities of the inquisition, the Nazi holocaust, the MYLAI massacre, the events of Romania in 1989, the events in Targu Mures in 1990 etc., so that it becomes obvious that **whenever we judge someone as being evil, we might commit the evil act ourselves.**

3. CONFRONTATION BETWEEN PSYCHOLOGY OF EVIL AND MANAGERIAL CULTURE

The evil is a moral judgment and we may suppose that it could be scientific judgment as well.

Warning! Making the evil a scientific judgment won't remove it from the moral sphere. Science is as dangerous as the moral judgment.

How will we dare mix them? I don't know! But I am certain that it is impossible and, at the same time, deeply wrong to refrain from making moral judgments when we analyse ourselves or, in fact, live our everyday lives. If, as employers, we needed to hire someone, should we take the first person coming or interview a number of candidates and pick one of those?

What sort of mother would I be if I discovered that my daughter was a cheater, a liar or a thief and I didn't criticize her?

What must I tell my subaltern who threatens to kill him/herself when I request him/her to meet the requirements of his/her position?

The question is **whether it is fair or not to associate kindness with excessive sympathy, tolerance and permissiveness.**

Each of us should answer this question for him/herself. I believe we cannot live a decent life by making judgments in general and moral judgments in particular.

Whether we admit it or not, we all make decisions that betray our attitudes layered while living different sorts of personal life experience, many of them having moral implications.

"Don't judge in order not to be judged" is usually told outside the context, by misinterpreting the Saviour's words. In fact He is teaching us that, before judging the others, we must judge ourselves. The potential evil in the moral judgments makes necessary the purification by means of self-analysis and the acknowledgement of one's own mistakes. Christ the Saviour didn't teach us to always avoid the moral judgments, but to get purified before making them.

Any leader must remember the purpose of his/her own decisions, **that of curing.** When the purpose of the individual is only that of strengthening or enhancing self-respect and personal pride, his/her decision is, doubtlessly, mistaken. **Any judgment of the someone's evil must be justifiable by the expression, considered fatalist by some, "Only for the gift of God walk I!"**

The question is:

"Is fatalism fatality only?"

Is the purpose of life for us to prepare to die? Even though we will never discern the entire significance of human life, nor the reason why one is good or evil, what we are left with is the freedom, or more exactly the responsibility to live as correctly as possibly. **This involves making moral judgments necessary to support life, choosing to live in a state of ignorance of a higher or lesser degree.**

Therefore the question is not whether we must or mustn't judge. **We definitely need to do so.** The issue is how and when to judge wisely. Our great spiritual leaders have provided the fundamental teachings. And because we are those who must make moral judgments, it is absolutely necessary for us to

refine our wisdom by applying methods, concepts and knowledge, by remembering the fundamental teachings.

Few of us understand the limits of the science of management, and much less those of science in general. The reason thereof might be the fact that we, humans, are much too dependant on the authority, in general. We are used to regarding science as the supreme **truth** and we are wrong, because what we don't understand in fact is that the **truth cannot belong to someone in particular and cannot be possessed**. What is the truth then?

The truth is a purpose that we strive to attain full of hope. To put it otherwise, we must try to judge over the good and the evil ourselves, being made responsible by the free will, which is too important to leave aside for the scientists alone.

Making sure that science stays exact, founded on a democratic culture in which open debate is encouraged is the best measure of protection against the misuse of the concept of evil by scientists or anybody else.

In a paradoxical way the foundation of anything that has ever been built is the very banality of the orders given and executed by the individual, the fact being given that in the last resort however, each and every human act or deed remains the result of an individual choice. Moreover, it has been proven scientifically that human groups tend to behave like the individuals, only to a more primitive and immature level. This is also the cause of entropy in certain organizations.

4. POSSIBLE CAUSES OF CONSCIOUSNESS DILUTION GROUPS MET IN AN ORGANIZATION

The question is:

“Why is the group less than the sum of its components?”

“Why is group behaviour so strikingly immature?”

The science of the organizational behaviour and psychology reveal some of the causes.

- The first and hardest to control cause of group immaturity is **specialization**. The issue of group specialization must be tackled with

as much caution as required for a nuclear reactor. How can specialization lead to immaturity in a group? Answer: “**through the fragmentation and dilution of consciousness**”, i.e. through the transfer of responsibility to another part of the group. What does the lack of responsibility lead to?

Answer: There are two inauspicious consequences of the dilution of the group responsibility: **incorrect action** (materialized in fraud/abuse/ atrocities) and **cover-up** (either due to fear, or due to the refuse to assume the committed evil owing to the fact that is not perceived as a correct or rightful action).

- The second possible cause of a group immaturity is **chronic stress**. In a situation of prolonged stress, an overwhelming majority of a group's individuals have the tendency to either **regress**, behaving in a primitive manner and abandoning their moral principles, or be **psychically paralyzed**, adapting themselves up to the point of numbness, not being able to respond to other people's suffering or their own. It is a scientific and not only religious fact that **stress is a test for goodness. The people who are genuinely good are the ones who do not abandon their integrity, maturity and sensitivity in times of stress. Nobility can be defined as the ability of not regressing as a response to degradation, of not becoming insensitive to pain, of tolerating torment and remain unchanged. “The best measure of a person's greatness is the capacity to suffer” (M. Scott Peck).**

- The third cause of a group immaturity is the **leader dependence**. There are relatively few persons with genuine managerial abilities. In fact, most people want to be led by others. Why? I think the reason is laziness. It is unquestionably much easier to be led than to be a ruler/manager/leader because:

- there is no need to make decisions for others or on behalf of other people;

- there is no need to make plans;

- there is no need and you really don't have to exercise your initiative;

- there is no need to assume the risk of being unpopular, inconvenient;

- there is no need to prove out one's courage.

In fact, by assuming the role of subjects, the members of the group hand their personal power, their command of themselves, as well as the maturity to decide on their own behalf to their leader. Thus, they consent to depend on the ruler/manager/leader of the group just as a child depends on his/her parents. It is a scientific fact that **as soon as he/she becomes the member of a group, the average individual has the tendency to regress emotionally.** Through the nature of its mission, the army cultivated regressive dependence that naturally appears in the individuals of a group. Therefore, one can rightfully ask, **what should mature, independent thinking mean for the members of a group,** even a military one? A famous experiment conducted by Stanley Milgram gave the answer to this question: **mature independence means to refuse to obey an illegal order.**

- The fourth cause of a group's immaturity resides in **narcissism.** Like everything else in this world, this concept is considered to have a good side and a bad side. In its benign form, narcissism stimulates the **group cohesion,** acting as a corpus spirit. Rulers have always reinforced the group cohesion in times of failure by channelling the member's hatred towards something alien and hostile. The malignant form of narcissism appears in the **construction of the enemy** or in the **hatred towards a scape-goat.** In this case, the responsibility of the group disappears and all that matters is cementing the group through the arousal of hatred towards an external enemy. In the most serious cases, the external enemy coincides with what the group members perceive as different from them and thus every attempt to evolve is brutally stopped. Therefore, the group's deficiencies are overlooked by focusing one's attention on the flaws of a scape-goat or another rival group. The malignant narcissistic behaviour of evil individuals who avoid assuming their guilt or self-analysis, placing the blame and trying to destroy anyone who discloses their deficiencies develops in a natural manner inside groups. The group that fails is likely to behave in the worst manner. Failure hurts their pride and this is the reason for an animal and

rebellious behaviour. In the case of a healthy organism (individual/group), failure is the most efficient way and at the same time a stimulus for self-analysis and criticism, leading to the lessening of pride and cohesion in order to create the premises for change and adaptation, survival and evolution.

On the whole, specialization/chronic stress/dependence/narcissism are part of the causes that have been scientifically proven to dilute the group's consciousness and dissipate the responsibility of its members respectively.

5. CONCLUSIONS ABOUT WHAT SHOULD BE DONE

Besides rational solutions such as:

- transparency in corporate communication;
- eliminate the causes of pathologic communication in organizations;
- organizational redesign activities in accordance with the organization's strategic objectives;
- increasing professionalism of the organization's employees;
- knowing and respecting the lows in force.

The means of correction that can and must be used as a response to the immature / irresponsible actions of groups are known or should be known by the holders of managerial positions in organizations. In practice, these employees must be seen as persons with the capacity of acting in real time within the organization, at the price of risking their own spiritual integrity in a face-to-face combat with the organizational evil, by accepting that:

- evil is opposed to life, nevertheless being a form of life;
- by trying to destroy evil we come to destroy ourselves spiritually, if not physically;
- man's life has its own purpose in the battle between good and evil;
- the hope that good will prevail gives one a reason for living;
- evil can be defeated through goodness;
- evil can be conquered only by love.

The way of love is a dynamic balance of opposite poles, a painful creative tension of uncertainties, a difficult path between extreme actions.

Those of us who are blessed with a ruler's vocation must be tolerant and intolerant, rigid and flexible. An almost godly compassion is needed. It is not easy to embrace ugliness with the sole hope that, in an unknown way, it could turn into beauty. But the myth of the frog that turns into a prince remains. Love works in many ways. And none of them is foreseeable.

A thing that is beautiful up to transparency happens when, through God's grace, someone comes to love one's enemies. It is as though the malignant energy were burnt up, drained, mastered and neutralized by the light. The process could be painful for the carrier of the

light, sometimes even fatal. But this does not mean that evil succeeds; on the contrary, it retreats because, like someone said:

“Evil was the one who lifted Christ on the cross... and this is what made us see Him from a distance.”

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