

ON MODELS. THE LEADERSHIP APPROACH IN CONFIGURING THE HUMAN PERSONALITY

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Abstract: *To find you in order to then find the passion in creating, defining the goal for which to nourish this passion, working on building an upright image of yourself, these are only a few points of interest this study proposes. "In Romania, being an actor is an honor. Being a researcher is a shame." [3] – states the mathematician Dan Vuza. Approaching a new perspective regarding the discretion of the human being when facing a multitude of educational, cultural, media models is a challenge; it is an examination of analysis and vision, of understanding and integrity. The clown model is ever more cultivated and handed down to the student, the young person who will become – in not so many years' time – the man of culture of today's Romania.*

Keywords: *models, integrity, attitude, self-consciousness, personal (and art) leadership.*

1. Introduction

Few mentors (probably) think of the student's suffering, that student who undergoes a cognitive discipline itinerary in four university years, without any glimpse of the *start* for nourishing – from the standpoint of a trained conscience – the passion he "had brought to school" for a long time, for years, without succeeding in finding himself (yet), without discovering the goal for which it is "worth" to forget himself when the supreme plans (and their fulfilment) demand it. It is about an unspoken suffering of his, packed in "sexy" behavior, continuously induced by external media (internet, TV, school), that involuntarily compels him to *internalise* the "wellbeing", to display *happiness*. In the capsule of this suffering, the student practices the *concealing* reflex, *covering*

up what he is when he does *not* stop the action of his integrity on himself and when he is not too frightened of himself (or of what presents *him like this*, whole and (...in)complete, to the others). He engulfs (in a state of continuous tiredness of the soul) the chip of concealment – like the rescuing Pavlov reflex – without sensing it as a monitoring (and obedience) instrument, applied to the contemporary man without exception, a tool for frightening and even kneeling humans... John Maxwell (in his book on leaders, attitude, team, relationships) evokes the situation when the *signals* which unveil the (so cunning) state of *concealment* are clear, but, most often, "there is nobody home"; that is, the individual's presence of spirit is obdurate by reflexes like the one described above. He cannot build a foundation for his goal and dreams, as he

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has not found himself yet; therefore, he cannot experience the state of leaving himself for his goal. Prisoner of his own capsule, he stays put and waits to get a job... (as a teacher of musical education at the local school in some remote town district). He thus starts with a servant's attitude in his adventure: the musician's, the artist's. The concealment still remains his goal. With no wish to communicate a leader's, a connecting attitude through his behavior, he will toil at the last outskirts of the imposing gesture, being governed by a modest role: "getting the job done" and *going* on. However, there are many formulations of *to go*; this verb also suggests, beyond its immediate meaning (of displacement), a set of problems: a *where to*, *with whom*, *for whom*, etc.

2. To go, to initiate, to lead

A difficulty in understanding *to go* is that this verb includes, secondarily, the road concept, a norm of steps, a motion from *us* towards *ourselves*, and also the concept of thinking. The history of culture and the history of the individual's personal development shows that, by *going*, whoever loses the battle in the field of thinking will surely lose it in the field of doing, as well. Hence the state of persistence and attitude, responsibility, which emerges in the person. One cannot hastily *welcome* the idea of road, of going, as it procures (through shaping/building stages of the individual) shock projects and deeds, responsible for personal self-knowledge and self-surpassing – which we realize after a long patience. Without any magic exercises, one can reach magical results in thinking and individual development. Hence the leadership concepts, which produce personalities who cultivate their courage to dissolve concealments, which permanently internalise their self-esteem, happiness –

result after result in their value-granting ascent. The leadership as a cognitive space is closely linked to *initiation*; initiating deeds, constructive attitudes, outstanding cultural products, formulae of overcoming the obstacles the individual faces so often. Maybe there is an irrefutable reason why the Bible as an axiology still resists (as it is just a book – let us not forget that); certainly, its impact (with an immediate target for many levels of perception) is enhanced by the leader-type heritage, the influence exerted by Jesus Christ on his disciples, but, on the other hand, I think it is also enhanced by handing the message down to *very special* disciples. Apparently, leadership cannot exist outside an (often unspoken) mutual selection between leader and disciple. The multiple experiences related to the respective selection (regarded from the various angles of leadership, but also of psychoanalysis) suggest that the learning after which the disciple remains with the attitude of an obedient listener – without cultivating himself leader-like attitudes – is detrimental. And, from such humble experiences, where the disciples bow too low, derive the worshippers. We often come across the face of the modern worshipper among our students and we wonder whether churches (read jobs!) will be built endlessly, so that all of them are protected from the rain and wind. Often the education system, the school, places itself, as an intention, between authority and a forcedly-limited freedom to offer individual options. And no one is to blame it, as it is a school... It envisages leading the worshippers with a bachelor's (and master's) degree to their shelters, but, unfortunately, the school is not the deacon, the employer. Through a systematic psychological lecture, John Maxwell makes a common sense difference [1, p. 33] between leaders and disciples, stating that the former initiate, and the latter react; the former lead, spend their time making plans

and anticipating the problems, while the latter spend their time according to the problems that come up every day; likewise, leaders invest their time in people, while disciples waste their time on people. This picture – of the leaders and the others – can be found in the Bible, in school, at university, in society, therefore also among the students and intellectuals we rise, guided by our emotional, educational and category strategies. The question is whether it suits us to be shaped by the first or the second category, in order to be able to shape, in our turn.

3. To problematize

As strange as it seems, it is just as true that people have (usually) been inexperienced listeners of their inner, of their leader voice for centuries; by going to school, they acted “in trust”, having a serene attitude towards their being and self; it is that attitude known as *autopilot* – leading, e.g., to almost un-weighed actions; thus, they regarded *learning* only as disciples, as subjects: without evaluating its value-producing results *as a vision*, nor the ultimate goal of its affirming process – as a generator of vital, spiritual space. However, at a certain point, this unique sense – of the (almost hypnotizing) learning prescribed in school – passes, even for the disciple, through an ebb (more or less conscious), a certain shadowing of the self. Gradually realising that the “catchy, thrilling” information from school (university) practically turns into a *borrowed* dowry as compared to the real dowry – that of his mission (see below), after graduating from all studies, the student (still a disciple) resorts to a (more or less drastic) re-education (resizing of his servile statute); thus, he becomes versatile in maneuvering a formative galaxy and starts *again*, on the (more) correct, non-Pavlov path – that is, from that *unique and*

void mental *space*, untarnished by prejudice. Here starts the influence role of leadership, of the *new school*, on him. He grows and develops according to a different plan (because a plan must have been painted on the empty wall, *something else* than in that bench, where he, the guinea pig frightened by the exam, had to answer for an A). Therefore, the space between words and deeds, between necessity and action, is now drastically remodeled, with the new plan and the fresh vision. Integrity is no longer a transient interrogation that finds its evidence (once more) only after the Holy Communion during Lent, but a permanently present authority. The old student now adds self-confidence, actively partaking in dissolving the concealments, the clownery. From this *freshly painted* space, he will start and create his own passion, outline his dreams, attracting his own *why*, finding himself ever more present in art and in life. The entire learning process is modelled “by will”, by watchfulness and ascent to a new level of understanding and planning life, the new lesson he is still continuously demanded to learn. My student – the musician-to-be – is the first I refer to here and whom I try to understand both through his acquired dowry and as a potential; he is the one, too, who shall be an example, a reason for the further illustration (by skills, cognitive proof) of the qualitative leap, of the paradigm shift he will assumedly have to join (as an athlete within a great culture).

4. The musician regarded from the leadership perspective

I don't believe anyone has ever truly tried to problematize the influence of leadership in the defense and deep knowledge of art in relation to the human individual. Today leadership is discussed through various formulations and issues, pursuing a certain target, that which produces self-expression in the

individual's development. The individual, according to his new intentions and actions (of a leader), must take on the direction that can change his perspective on things, his experiences for the better by *understanding* it. From my viewpoint, artistic creation sustains its endeavor, vocation, ultimate meaning (to a considerable extent) through the very main elements of leadership, as the mentality of he who confesses his inner life through art must bear the gene of the man who repeats *the act of Creation*. In most cases, the leadership envisages – as we have seen – a different type of education, an efficiency system that strengthens self-expression, the support and permanent emancipation of individual good features, of the strength to assert and defend one's own passion and goals. Here I don't mean just any good feature and goal, but only those which help the searching being to be the compass bearer of its own existential ship, and, why not, of the transcendent, absolute ship. On this aspect, of finding the *leader* within – in the intimacy – of the art creator, there are several referential issues to point out here; however, it is more than obvious that not all of them can be inserted into such a reduced space.

They say, in this renewing education, that three entities develop simultaneously in a human being: the worker, the manager, and the leader. The historic school system (the one I mentioned above) and a great part of the known social organisation systems focus on the first two features (that of being a *worker* and a *manager*), and the third, of *leader*, remains blocked in a matted, unseen corner of the human spirit. Concerning the living maintenance of an unaltered and unalterable value system in the psychical puzzle, it is just this last, third feature alone that can create a fight arena (I don't envisage any symbolic valence here, but a real, palpable one). Discovering the effect produced at the level of the leader sense, the individual can articulate ever more

clearly his *why* and his *know how* – which should lead him to the space where things are seen *differently*. The History of culture practically draws the attention through an archetype to the fact that great creator personalities, questioning, scrutinizing spirits of humanity, people who supported non-contingent points of view (totally different from the usual ones), had and showed first of all the valences of a leader, and other good features (talents, dexterities) – maybe – only at other (circumstantial) levels. Let us remember Giordano Bruno, the Jesuit thinkers, the classical philosophers, the modern ones, the mathematicians, biologists or geneticists, holders of the Nobel Prize, and in the political area, Napoleon Bonaparte, Churchill, Hitler, Stalin. I don't believe there is any work of art of incontestable value that is bastard, counterfeit; there are no revolutionaries who bowed with Pharisee-like humility before their beliefs; there are no ideological revolutions that did not critically interpret stories learnt by heart and naïve theories, repeatedly heard at the street corner. All specific results demonstrated by history – paradigm shifts (T. Kuhn) – were defined through the very conflicting of cultural horizons, denoting an equalising understanding as opposed to a fresh, revolutionary one, etc.; by creating new paradigms, awareness was risen as to the necessity of opposing older laws (rooted in the soil of the afore-known real) to an unquenched thirst for renewal (discovering other laws). It is about comparing such models when the immeasurability of value systems (paradigms) is being asserted. But let us see what the archetype of courage, of the focus principle and of spiritual performance mean from the viewpoint of this mentality; one can detect that a leader attentively watches what others do, and does the *opposite*. It is only thus that we may imagine the – let us say *revealing* – solutions to situations, offered through the

works of art of composers such as Gesualdo, Beethoven, Wagner, Mahler, Schönberg, Webern, Stockhausen, Rădulescu. How do these thinkers obtain the materialising of their goals and, moreover, how do they do that *you*, an artist and contemplator of the multiple existing aesthetic objects, adhere and modulate yourself to their art, to the leadership they initiate, remains (further on) a wide discussion (with no immediate answers). I think that their way to operate and convey ideas is the attitude through which the subconscious need to become exemplary materialises. Attitude is a path of thinking for a way of living; and the (almost magical) formulae through which they create rapports between inner sensations and emotional growth of various magnitudes are practically an elevated action, yet abundant in passion and self-forgetfulness; they are the impulse of forms of continuously nourishing a great, creative goal.

One of the first habits of the man of culture in training, of him who looks around as at a festivity of “street lamp lights”, who mundanely travels through school information, in various versions, is that of receiving images and meanings at a psychical level, but also to sell himself and others objections referring to what is transmitted to him through a culture phenomenon or state; he benefits, in all this scheme, of an intimate listening, an inner monologue which tells him how to believe in the version, in the epistemic instrument conveyed to him. If he only partakes in such an experience as a wide audience, he will be pushed to not reward his own opinion with his own, authentic value judgment, but with a mediate one. Any aesthetic object (work of art, music etc.) he does not create adherence bridges with, in his imagination (but also in reality), he will have to fight, to accept confrontation (even if he dislikes it); if these bridges are created with reserve, he

will still accept the situation “out of principle”. You cannot receive anything in a clenched fist..., and we, any of us, recognise this truism from our own existential experience. The habit by which the individual (student) allows himself to be vanquished (either by the fears to react – mobilising his critical spirit to a minimum in order to highlight (as a compensation) the value of the obtained data, or by the simple fact that he does not understand, that he is lazy and lives through other leaders (whom he sees at work, but who do not move him out of his capsule)) is due (among other things) to the fact that he does not create incentive mental and emotional situations for himself, capable to determine the way out of the dilemma of uncertainty; he has a compass, but does not take it out of his pocket. The state of intellectual indecision stamps the solutions to his problems almost all the time; in the art of sounds, this phenomenon is reflected everywhere. The described existential model, not at all racy (but always ritual), is often found, unfortunately, among the shortcomings of the man of action, the contemporary “decorator”. Among his cultural consumer goods are both art and science – as cigarettes are rolled and printer cartridges filled. He is the user, and his psychological dominants, set in this way, facilitate him the *substitution* as the only subterfuge – in activating his adapting judgment towards the society which absorbs him with its novelties (happenings). Do we come across such a prototype among our brethren? Yes, of course; among colleagues and students, especially those who absorb stored culture, those who aspire at a state of interiority by discovering exteriorities. As they look down too often, their eyes are more on the ground; psychologically speaking, they run away from the leaders, trying (in many cases) to be organised, good disciples on their own. However, they must know, become aware that it is not the leaders who

need them, but they need the leaders. If the student is honest about the aspirations, the goal *to be attained* in his profession (learning to be a good detective of his own *how* and *why*), he will understand the mission and influence of leaders (spiritual leaders, artists, thinkers – people who draw entire legions of souls after them). He will live through them, following them in language and habits; thus, these will become *choices* for him. In consensus to the above said, the teacher (mentor, professor), who is a leader “in real time”, must take over the power of the great spirits, live himself this relation with the projection of authenticity; it is his mission, and by the position he displays, he will make himself responsible for the transformations which take place in the disciples’ consciences.

5. On understanding and applying a model in personal leadership

Models are forms of rendering reason more efficient, the so complex system of beliefs. They mirror the sense of our existence. Simply put, they are catalysts of our thinking habits. As habits, the models can be both maintained and changed – when the modelling system of the personality’s intimate nucleus creates obstacles in changing the deeds and their quality. Reflecting on some habits and their change (transformation), one may get to efficient applications through a corpus of working methods. A *modus operandi* in the systems of beliefs may be the one built by the game of relationships with people, of inter and extra-cultural imaginative reflexes, where one persists in “discovering the mysterious beauty of a world in perpetual budding”[2]. A model can be understood as a core of a sum of experiences; however, stripped of ornaments, of accessories. The sum of experiences about what the receiving subject passionately, consequently believes

in what has been handed down to him (from the external leadership to his inner environment) regarding models capable to convey meanings, like that of authenticity, integrity, completeness etc. The manners in which models are built and experiences spread in the space guarded by *Homo sapiens* evolve historically. We cannot exist outside the model which guides our existence. For some creators, models are archetypal, psychological, cultural-ideal, ideological. Leadership is a shaping motor which generates insights through leadership schools, a different kind of schools as compared to the school that matriculated us. It is a shaping motor in action for authentic, high-rank experiences, stating which these are, explaining them; it is the dynamic conscience, being motivated by the real of immediate, whole, complete, un-truncated, direct communication between two media: the intimate one, which of the being, and its external media, rendered efficient to the maximum. It grows leaders in real time, in an existential space close to us, objectively circumscribed to our intrinsic emotionality and requirements, conceiving the archetype of enrolment in action. The enrolment model is the matrix in which this learning develops. In a *scene*-space, like cultural spaces are (with their univocal axiology), models are perceived as closures, being associated to limitation, in the sense given by Karl Popper to *Plato’s Society*. For Popper, Plato’s world is unidirectional from a causal viewpoint, as is the space of the classical educational system. At the opposite end, the *palimpsest* (the scene of superposed paradigmatic categories), as it is the sum of closures projected in the depth, gathers itself, in the last instance, in an *opening*. Spherical *par excellence*, this model is the tank of models in action, filtering and giving spatial feedback. Therefore, the palimpsest would be the (anti)chamber of complex cognitive processes, of artistic multiplicity;

by understanding it as a manifestation, the work of art becomes a real polyphony of models. The palimpsest is a leadership movement space, as cause and effect are spatially connected, like in the biblical experience. The art seeker – and here I refer mainly to the mature, aspiring student – has *wishes to fulfil* on one hand, and *fears* on the other (of being engaged in successive substitutions, in “frightening personality splits”...). However, it is the fears that will annihilate – through a multitude of *closure-dependant* world’s – the leader in him. In order to identify and extract the heart-fainting worlds from the disciple’s soul, the professor needs untruncated feedback from the disciple. The professor is, in the first instance, a detective – and this must not seem hilarious to anyone. He listens, he pays attention to the problems, situation and circumstances in which the man of art, the student has grown and will grow. If we talk of the fears of the latter, of anxieties, they have to be treated by the professor (the group leader), the leader through participation and emotional involvement. A spiritual good is, first and foremost, a psychological good, and the mentor is vested with the leader’s mark precisely in order to lend a helping hand. The mentor must take action, he must notice where that “technology” of sorrows derives from, which floods the student’s artistic life. Generally, the student expresses himself in such a space, either because of a blocked intention, or of an unfulfilled expectation, or – and this latter undoubtedly lies in the leader’s power to annihilate – it results because of an *unmade* communication. In the first case, of the *blocked intention* (determined by a set of factors, from which the fear of failure cannot miss), a closed circuit of the intellectual behavior is formed, which conditions (restricts) curiosity and eliminates risk, experience exchanges with the external environment

(like information of the interdisciplinary type, e.g. in a piano interpretation...), also obturating elementary rhetoric gestures through which the musician (a.k.a. the man of culture) might become a front leader in his field. Detecting the second case, of the *unfulfilled expectation*, we will witness a different corpus of causes. The first cause is linked to a preconceived self-expression, built in front of the mirror. It is a *blown-up*, yet insufficiently managed self-expression. The second cause is given by the (perhaps insufficiently articulated) significance the student put on the board where he wrote his goal, his expectation. A last cause would be, I think, related to the spiritual environment he grows in and which might adversely respond to his expectations (in the past, too). The latter case (unmade communication) is connected to the concealment concept, to the aura of the worshipper sunken in fears. It is a reason for permanent, pronounced indignation for this psychological type of the art seeker. The artist of this type must change his beliefs, his faith; he must find the professor, the leader who will open him up to progress and the certainty of fulfilling his goals. For him, a leader will be the only shield, the only protection for now; the leader, vested with valences hereto, does not imitate, does not act in a certain way only to save face, but generates *exemplary* events; in that vessel, of the leader, the art seeker must exorcise his tense state, caused by social and human variables, by the variables of the culture-art product he encounters.

6. Conclusion

We have determined that leadership is avoiding the free fall (caused by *n* factors) in educating the human being. Other problems always come up (and will come up), welded to the prerequisites which are the basis of the inability of many teachers, but also of the present didactic methodologies (see the education plan and

curricula) to grow leaders. We ask ourselves whether a qualification as a *leader* at various levels would not seem an ill omen for some; superfluous for others; whether methodology (the education plan and all other present-day levers, as they are determined to operate) is perhaps aimed precisely at rendering the creative manner unilateral and constraining it, or at the individual's tendency of becoming *archetypal*. Who needs leaders in a society where intellectual confusion, surrogates and cultural debris are a priority? The somber social and political future is shocking; but, more than all of it, it seems even more shocking to me that the stimulation of fear is orchestrated (fear of not doing this or that, or you will not pass the class!...). It is not Bill Gates, Steve Jobs or other leaders that can teach us a thing or two about life, passions and dreams, but only those worshippers with catalogues who prescribe – and set it as a motto for themselves – the law of *heads on the executioner's stump*, creating mountains of frustration all around.

Perhaps more grey matter should be invested in prevention (as a way to master the media infiltrations) in order to better guide, stimulate the individual, the student. Maybe a vision of certainties (the only capable to prevent, dissolve the proliferation of the model of the confused, harassed, unfocused disciple, with minor goals and no leader-like apprehension – at least from now on, if it is not quite late already) should be created through the school. What we, the mentors, are going to do for such prevention is quite hard to say. Perhaps we should also direct our attention towards great schools in the world, where the leadership concept is being taught. I refer to the schools at Oxford, Cambridge, Harvard, Yale, etc. Anyways, we will have to be like burning torches in discovering the *system* that should lead our future students to success, those whom we will

educate as leaders. Prevention is not usual in Romania even for health, for preventing the illnesses of the civilisation we live in, preferring that deficiency maladies, like cancer or heart disease, lead our vitality as they see fit; physicians are consulted when it is too late, and the die is cast. So that we must wait, I think, for paradigm shifts among as many of us as possible. Probably in art, music, nature sciences, mathematics, in the field of elevation, in the area of the spirit – archetypally, I would say – projected in a space of axiological consecration, where the sense of urgency does not tell us that often that *we must*, we will have to handle the genesis of our identity very carefully, to remove the traps which monitor our *automatic* way to manifest our spiritual existence. As leaders, we will have to be unreasonable with inertia and the *profane time* – the time of those who repeat, in an un-damageable “hamster wheel”, primitive existences in order *to be*. We will have to watch, compass in hand, to maintain the existence of integrity (of the complete state of this *to be*), first of all, so that the wellbeing, thus made permanent, be then offered to persons with leadership evolution potential, to all those waiting for it.

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