

people like wine into a goat skin. One conceived of adults deciding what purposes should be followed in life and making these effective in the lives of the young, much as concrete is poured into wooden forms. The educational process has for generations been conceived as one of imparting isolated sets of facts. People's sense of human nature was not merely negative; often it was thought of as at least partly deprived or fallen. The economic man, hedonism, Calvinism—each connoted and stressed a fractional, fragmentary view of human nature, falsified by a dwelling on one element.

Today we conceive of the growth of the individual life in terms of an increasing self-awareness, in terms of the spontaneous generation from within of a variety of native forces which thrust out in all sorts of directions and give drive and motive to life. The fact of growth from within of sensory, emotional and volitional powers is dwelt on. A perpetual fluidity of experience is insisted upon. Recognition of all sides of human nature as worthy is at last taken for granted. The impulsive and the affective parts of our nature are seen to supply us with ends for immediate realization. We see people building up through the years a great variety of habit patterns which in turn come to have their own directive and impulsive power. The view of the dynamic influence of habits and the stimulating consequence of conflicts among habits which John Dewey presents in "Human Nature and Conduct" has been a most illuminating contribution. We think of the mind and of reasoning as helping to direct the flow of impulsive activity into channels where satisfactions may be found as well as helping to pass occasional judgment on those satisfactions. We see life as evolving its own purposes, emerging constantly into new reaches of awareness, as dynamic, seeking an integration of conflicts and coping with obstructions as experience shows the need.

The emphasis upon what is technically spoken of as the "total situation" means that we think of this vital and irrepressible human nature as not only acting but as constantly acted upon by the total environment in which behavior is set. This constant conditioning of behavior by the infinite variety of contacts with other people, institutions and natural forces, is an indispensable part of our notion of the way in which human nature

acts and is reacted upon, of the circular or rather spiral quality of stimulus and response in life.

A vital part of this whole newer view is that experience is in a sense conceived as its own excuse and reason for being. I do not mean here, however, experience viewed just quantitatively—not just hectic volumes of incessant activity. I mean that experience is held the significant fact when qualitatively viewed—seen in relation to the lasting satisfactions, sense of growth, new power and insight which it yields to the individual.

Present activity gains its meaning not because some ultimate goals are being striven for, but when and insofar as present desire is being satisfied. How far present desire ties up with more long time goals is in part, at least, a question of the intelligence and judgment of the individual. Being at last realistic, we find that what affects human behavior is not ideals in the starry sense in which the word has favorably been used, but rather the fact of what one wants to do next. Those influences which decide us upon what, we will do next are our ideals. This means that great importance attaches to the way in which purposes work upon behavior to help shape it from moment to moment. On this whole question of the shaping and reshaping of purposes we are aware as never before of the big part environment plays and, more important, can be made to play in making the new purpose of the wise leader seem the logical, inevitable and desirable line to follow.

I appreciate how wholly inadequate the above characterization is to convey forcefully enough to carry through a two-days' discussion this idea of the dynamic, creative, desiring, changing thing which is human nature. But I can assure you that the practical upshot of this vitalistic conception has revolutionized the education of young children in the last ten years. Its influence is gradually spreading into the secondary schools and colleges. And the implications of it can, I am confident, be just as successfully applied in the industrial world once there are a sufficient number of leaders with the insight and the technical background to make the right application.

#### Where Do Desires Come From; How Do They Influence Purposes?

From the point of view of creative leadership, the distinguishing element is that people are in-

fluenced because their desires and their purposes are brought, at least temporarily, into approximate harmony with those of the leader. What then is the source of desire, what is its relation to purpose; and how are changes in the character or direction of purposes brought about?

It is only possible here to state without elaboration the fact that desires are of two general sorts; they are native, or they are acquired. The things that people want to do of an acquired sort they apprehend chiefly by imitation, by habit, by contagion of someone else's enthusiasm, by the pressure of social custom, and occasionally by thinking out a plan. From the leader's point of view, it is important for him to understand the extent to which the desires he is evoking are native, or are consciously or unconsciously acquired by those whom he leads. In general it would be true, I believe we will find, that the nearer the desires to be followed through are native, the more likely will it be that people will hold to them firmly and sacrifice to realize them.

Purposes are the immediate means whereby we fulfill the desire. They can be changed by influences which are in part emotional, in part intellectual, in part environmental. The leader who tries to redirect them by using one alone of these three forces will be in the weakest possible position. That leader will be strongest in his effectiveness who realizes how strong a pressure environmental influences can exert in bringing about changes in the things that people want to do. Indeed, one of the most effective ways to get people to change their purposes is to create about them situations or to get them into situations where they feel some sense of bafflement and dissatisfaction, and where the logical conclusion which they must draw as to the way out of the difficulty lies in the direction which the leader sees and shows as the one it is best to follow.

An example of what I mean is afforded by the experience of the manager of a middle-western factory who found a serious condition of limitation of output in one department. He finally went into the department, gathered the men about him and said, in effect, that if they would give up the practice of restricting output the management on its side would guarantee that there would be no rate cutting and would do everything possible to improve the manufacturing conditions so that high

production could be obtained. He asked the group if they could not be willing to try this policy for a month and then reconsider the situation with him. They did it, and at the end of the month the experience of everyone with greatly increased earnings had been so satisfactory that there was no question of returning to the former policy.

Here was a leader bringing his group into a situation in and through the experience of which their purpose was influenced in ways that yielded a different line of conduct. Their experience of high earnings and security of position quickly showed them that these were attained under the new conditions more surely than under the old. More than any preaching, moralizing, or coaxing, the way of their instruction was the way of self-disclosing activity. The impact of the total situation revealed a way of attaining a purpose more satisfying than the old way. This leader realized in a common sense way how it is that purposes may be broadened and activities in their behalf be modified.

Many similar examples could be thought of by us all. I give another to the same effect because the technique for exercising leadership in just this kind of way is at the very heart of the problem of wise methods. I watched recently the operation of an employe representation plan in a New England textile plant. The traditions there were the usual textile traditions of autocratic management and the autonomy of the individual old-school foremen. The second generation of manager-owners decided to try to install an advisory shop committee which should be a channel of communication and of adjustment of all difficulties. I was present at a foremen's meeting held two years after the plan had been initiated. The personnel manager was in the chair, and he was bringing to a head a discussion of the foremen's estimate of the plan's success. I had known the opposition encountered among the foremen when the plan was proposed, and it was extraordinarily interesting to see them voluntarily testify to their own new sense of the value of the committee in helping them to get on better with their men. No amount of lecturing at these foremen could have done what was done by a wise management's gently but firmly inducing them to give the new idea a trial, and thus change their purpose of obstruction to one of indorsement and use.