



The imaginaries of leadership

An investigation into the imaginaries of leadership among young people, the fabric of these imaginaries, and the key attributes that are desirable in a leader.

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**RESEARCH
REPORT**

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*Your task is not to foresee the future,
but to enable it.*

Antoine de Saint-Exupéry



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I Background and purpose of research into the imaginaries of leadership in the minds of young people

To provide substantiated data and fuel debate that extends beyond pure economic decision-making, and which can serve as a forecasting aid, HLU has launched a research initiative in partnership with the Eranos consultancy firm on the culture of leadership. The mission is based on observation of the profound changes being wrought on society and on the commitment cultures, and the goal of the mission, against this background, is to provide better understanding of the imaginaries of leadership, and of the fabric of these imaginaries, as well as to identify the key attributes expected of a leader.

The challenge is to understand the notion of leadership, how this notion will be played out in the future, and how this resonates with the young.

The research was conducted in two stages based on four sources:

- The first stage consisted in producing a **historical genealogy of leadership**, tracing its social history and identifying its key stages and leading authors, as a means of understanding its contemporary definition. This places the notion of leadership in a historical perspective, based on academic and professional texts.
- The second stage, whose purpose was to explore the imaginaries of leadership among the young people of today, drew on three surveys:
 - * One survey on a representative sample of the French population in the 18-30 age group aimed at understanding and assessing **how these young people do or do not identify with these forms of expression of leadership**. This provides an updated view of the forms of leadership and how these resonate in the minds of young French people today, within the framework of a qualitative and quantitative approach on a sample group of one thousand people.
 - * An exploratory (non-representative) survey on a sample of **some 140 young French workers and students** was carried out, with a lexicological analysis of their statements. This involved examining the fabric and the expression of leadership among a slightly older population (18-35 years of age) and one which is more exposed to the current and future experience of the management of organizations.
 - * Lastly, a second exploratory survey investigated this same **fabric of leadership, but among young native English-speaking students**. This cohort, smaller in number (40 respondents), albeit non-representative, does however provide a level of insight beyond our national borders that helps to supplement understanding of the first two stages.

II Eranos position paper

What is meant by “leadership” in the 21st century? Will corporate leadership enable us to preserve our humanity? These are the broad and ambitious questions we are addressing here. The aim above all is to provide food for thought for reflecting on the art of leadership, questioning it, criticizing it, but above all reinvesting it, for leadership is absolutely essential in determining what is to become of our humanity.

A THE ART OF NAVIGATING THROUGH CRISES

Today’s corporate leaders, like those of tomorrow, have in their hands and under their control a significant proportion of the material resources for implementing and guiding change. However, they are having to do this in a climate of increasing uncertainty. Faced with crisis after crisis, strategies that focus on short-term contingencies, increasing market fragility: how in such a context can one be a good leader? How do you become a good leader, when aspiring to run a company? These questions are crucial in this period of “polycrisis”. Issues of climate and society, along with the increasing influence of digital technologies and artificial intelligence systems, mean we no longer have the luxury of taking our time.

As the sociologist Edgar Morin points out, the “polycrisis” is not to be perceived as a stack of crises that need to be boldly taken on one by one. The way a crisis is perceived today is as the result of a set of external disruptions that need to be combated and from which you need to protect yourself. It is up to the leader to anticipate these disruptions and to enlist the others in pursuing the leader’s vision and “combat”. However, according to Edgar Morin, crises (climatic, social, geopolitical, etc.) are in reality interdependent and systemic.

This therefore calls for a global response, based in particular on the reorganization of relations, and specifically the relations between businesses and, in the broadest sense, their stakeholders. In his “Crisology”¹, Edgar Morin explains that the inevitable outcome for every system is disorganization from within. Crisis is systemic, and it is addressed through reorganizing relations. This may well be where the rebalancing act is played out: in the attention that a leader needs to pay between what is *inside* the company (social interactions, links between stakeholders, etc.), and what is *outside* (market trends, movements, etc.). Against this background of “polycrises”, bringing a global vision while at the same time looking at what is happening within the organization is key to navigating through these times of uncertainty.

¹ Edgar Morin, *Pour une crisologie* (“For a crisology”), *Communications*, Vol. 91, # 2, 2012, pp. 135-152.

B THE ART OF DECISION-MAKING: LEADERSHIP BETWEEN “ENTREPRENEURSHIP” AND “FOLLOWERSHIP”

Leadership consists in articulating a capability for transformation with a means of forging social ties within an organization. Regarding the definitions of leadership that punctuated the 20th century, transformation is often narrowed down to the notion of development (which underlies growth, expansion, and progress), and social ties to something more organic, as based on the division of labor and the implementation of a system of hierarchy between individuals. This articulation point corresponds to a key component of leadership: vision.

In many corporate cultures (in France, at least), what is implicitly expected of the leader's vision is that it should convey the target image of the company in the future and that transformation is required in order to achieve this. It is also expected that this vision should trickle down through the workforce. We would be tempted in our analysis at this stage to determine that leadership is synonymous with *entrepreneurship*, which can be understood as the spirit of enterprise, and which consists in tending toward a rational objective (often, profitability) through business development. Charisma adds an extra dimension: the charismatic leader acts as purveyor of an attractive image, a sounding board in which everyone can “find” themselves and be carried along, or “embarked”².

If anything is changing these days in leadership, it is this “sounding box”, aka “*followership*”. It may also come as a surprise just how little investment there is in most research into investigating how leadership is actually received. Leadership is immediately objectified as an action category *per se*, broken down into skills and attributes with regard to the exercising of authority and obtaining efficiency within an organization. The notion of the leader, however, is rarely considered in relation to its counterpart: the follower.

Yet the leader is someone who creates followership. The ability to bring to life a network of followers constitutes the essence of leadership. It precedes the ability to make decisions, which is more a consequence of this original ability. In other words: followership makes decision-making possible.

This brings with it at least two consequences:

- The first is that leadership is not a given. It is a social construct that takes shape in a particular situation according to a system of conventions, i.e., a tacit agreement³ between the social actors regarding what does or does not constitute good leadership.
- The second consequence is that it is the acceptance of leadership which makes the leader: as such, the best decision will necessarily be that which is capable of getting the followers on board - “embarking” them - and indeed of getting them involved, and not the most rational or most efficient decision, be it for better or for worse. Although it is possible, of course, that the two dimensions may well converge.

This is what is so original in this approach via the notion of imaginaries. We have asked the question: how does each individual conceive of leadership, imagine it, dream of it, idealize it? We take as our starting point the sensory experiences of followership that give rise to leadership. More specifically, we are dealing here with the sensory experiences of

² As Pascal's wager states: “You must wager; it is not optional, you are embarked.” in Blaise Pascal, *Pensées* (“Thoughts”), fragment 397.

³ See in this regard the theory of “worlds” in Howard Becker, *Art Worlds*, University of California Press, 1982.

followership among the 18 to 30 age group. It is not a question of describing, via the expectations of young people, just what the leader should be, but rather of understanding how the leader is idealized, imagined, and envisioned by the younger generation.

It is not up to the leaders and future leaders to conform, blow by blow, with these ideals. The imaginaries of leadership that we are to describe serve more as a sounding board for assessing the relevance of the transformation actions of leaders.

C THE ART OF THE GAZE: THE ATTENTIONAL CAPABILITIES OF THE LEADER

The leader, idealized as a visionary, capable of anticipating the shocks to come and the directions to take, is also expected to gaze inwards, into their own ecosystem, with which they are interdependent.

The history of the leadership concept is a perpetual recombination of the same ingredients, namely: vision, charisma, circulation, and initiation. Throughout the 20th century, the imaginary of leadership has tended to promote the importance of vision and charisma, drawing the portrait of heroic leaders, who surpass their limits, who are turned toward the future, and who draw on their individual faculties to constitute an embodiment of the example to be followed. This portrait is more disputed these days.

What is expected of leaders is that they should be, at the same time, part of the collective, in the sense of supporting, showing consideration toward, and involving the others in the collective success. It is not just about individual coaching, where the aim is to get an individual employee to succeed, but more about the capacity to create a collective dynamic in which everyone can feel involved. The key to leadership according to this scenario involves, therefore, the leader working on the “envelopment” of their company as well as on its “development”.

Development speaks for itself: it corresponds to rational, measurable, and quantifiable objectives. The leader shares a vision, makes decisions, manages to convince by dint of their charisma and steers the ship by dint of indicators. Envelopment has a more relational dimension: exchange of know-how, ideas, emotions, gifts and counter-gifts, support, care. It is up to each leader to write their own script using this grammar of leadership, according to their personality, their values, and their convictions, on the understanding that leadership becomes followership from the moment that there is cooperation.

The art of cooperation – and herein lies its complexity – depends on the capacity to coordinate its rhythms. In a society described as “liquid” by the sociologist Zygmunt Bauman⁴, consisting of an incessant flow of information, speed, mobility, and product replacement (consumerism), it becomes difficult to find points of reference and of stability, and to establish habits. The ideal leader is responsible, in this context of “acceleration”⁵, for harmonizing the diversity of these rhythms in order to foster the sense of participation and belonging to something that is bigger than oneself. The primary (i.e., fundamental) quality expected of leaders pertains to their attentional capabilities: being vigilant and alert to the dangers threatening their organization and being attentive to others, to the latter’s feelings and emotions.

⁴ Zygmunt Bauman, *Liquid Life*, Polity Press, 2013.

⁵ Hartmut Rosa, *Social Acceleration: A New Theory of Modernity*, Columbia University Press, 2013.

Hence, beyond the vision of the leader, here it is the leader's gaze that counts, their scrupulously controlled attentiveness. Ideal leaders can manage their organization and the people making it up provided they can manage their attention toward the social fabric. Through listening, empathy, intuition, they can know and acknowledge those around them, and they can anticipate how those around them will react. The management of interactions and the daily ritualization of these interactions is a key to ideal leadership.

In the sense that the sociologist Erving Goffman gives to the notion of interaction, one would be tempted to sharpen one's focus beyond the data of the survey on what aspects are covered by interactional skills, namely, being able to understand and stave off discomfort, the unsaid, embarrassment, and misunderstandings, as well as managing the rites of interactions, by showing deference and proving oneself worthy of the deference of others, through sincere demonstration of respect for others.

The ideal leader, according to our thesis, is defined by the quality of their gaze ("*regard*" in French). Etymologically, the gaze ("*regard*") is closely linked to consideration ("*égard*") for others. The gaze is not to be determined by what is plainly on show. The gaze enables true discernment, just as it is a way of taking care, paying attention. The ideal leader in the minds of the young is the person whose capacity to gaze encompasses the twin aspects of observing and safeguarding: i.e., overseeing, protecting, taking care of.

D CULTIVATING THE GAZE

To become a good leader – our starting premise –, what is needed therefore is to cultivate the capacity to gaze. Being able to gaze is an art, insofar as this presupposes possession of singular capacities of attentiveness as well as constituting a transformative act. To gaze implies more than to look at: it is about modeling reality, for better or for worse. Consider the benevolent gaze of a mother for her children, or conversely the devastating gaze of men upon women, which feminists dub the "male gaze", and which objectifies women. The gaze is an act that involves the body as much as the intellect, gestures as much as theory. The power of the gaze can also be observed in the evolution of the gaze with regard to the anatomical body, spurred on by medicine: a "clinical gaze" that desacralizes the "religious gaze" previously directed toward the body and the intimate sphere. Science has transformed how the body is perceived.

This work on modeling through observation – the gaze – is a fundamental expectation of young people in determining their inclination to follow their leaders. There is potentially a downside to this. When analyzing how prisons work⁶, Michel Foucault showed how the gaze feeds into power and discipline. The panopticon for the philosopher is a generalized observation mechanism that operates by means of the subjective incorporation of the institutional gaze by each individual.

Here we can detect the possible downsides of "dark leadership" in the function of the gaze, which can rapidly become a means of control, or even manipulation. Nevertheless, it is a "gaze which listens and which speaks"⁷ that fashions the styles of leadership. This brings to mind the fundamental difference between the "vision" and the "gaze", and

⁶ Michel Foucault, *Surveiller et punir*, Paris, Gallimard, 1975 (published in English as *Discipline and Punish*, Pantheon Books, 1977)

⁷ Michel Foucault, *Naissance de la clinique*, Paris, Puf, 1962, p. 116 (published in English as *The Birth of the Clinic*, Tavistock Publications Ltd., 1973)

allows us to explain how the latter conditions the former. “Vision” is determined by what must be seen; the “gaze” transforms what is seen, insofar as it is determined by those who are gazed upon and who participate in this transformation. Managing and leading a group means defining the gaze you direct toward it.

III The key messages of the research

A HISTORICAL GENEALOGY OF LEADERSHIP: OBSERVATIONS ON THE EVOLUTION OF THE NOTION⁸

1 Leadership: an ambiguous notion

Although there is general agreement on the definition of leadership as: *the capacity of an individual to lead or manage other individuals or organizations with the goal of attaining certain objectives*, there is no actual word in French to express the idea literally. Yet leadership is certainly a topical issue, whatever language you are speaking, such is the gap between the cultures issuing from the industrial organizations and the new emerging forms of organization dating from the late 20th century. There is a growing disconnect, which comes on top of other disconnects outside the economic field (political, religious, militant, charismatic, etc.), indicating that “leadership” is probably undergoing a contemporary metamorphosis.

2 A historical typology

Research into the broad historical forms of leadership, from the appearance of the notion (in the mid-19th century) through to the present day, makes it possible to propose a typology based on academic and professional sources. This summary, deriving from a large corpus of texts, allows us to highlight the differences between the broad theories and to present them in chronological order as proposed by Jean-Michel Plane⁹.

- The theory of personality traits is centered on the characteristics of born leaders, and on the impact of their capacity to influence organizational performance. This involves studying what is distinctive among people who demonstrate marked qualities of leadership that we consider to be innate. Intelligence, values, self-confidence, and the physical aspect are among the determinants selected.
- Behavioral theories complement the theory of personality traits by providing a relational dimension and researching into the capacity to contribute to confidence and the development of human potential. Here attention will be paid to control, management, and performance.
- Situational and contingency theories take account of the internationalization of exchanges and integrate contextual situations into the experiences of leadership and into the adaptability of the leader in complex and intersubjective environments. The leader’s environment and their capacity to respond to it become key.

⁸ To find out more, see the report: [Les imaginaires du leadership. Une enquête sur les origines historiques et les actualisations des formes du leadership économique](#), (“The imaginaries of leadership. A study of the historic origins and updated forms of economic leadership”) Eranos for HLU (2023)

⁹ Jean-Michel Plane (dir.), *Théories du leadership. Modèles classiques et contemporains* (“Theories of leadership. Classic and contemporary models”), Paris, Dunod, 2015

- Transformational and transactional theories conceive of leadership as the capacity to transform the world and to stimulate the workforce to this end. Leadership and team-building skills depend on the stimulation of personal motivation.
- The theories of the authentic, the spiritual, and permeability to others. Centered on research into the qualities of empathy, listening, and ethics, these theories identify the attributes to be deployed for what can be deemed a better world, by mobilizing the attributes of forgiveness and wisdom. There is a space for spirituality here, with the motivation of “service” clearly identified. This gives rise to the notion of “servant leader”.
- Contemporary theories are oriented toward aspects of justice – or fairness – and commitment, combined with passion for one’s work. Care theory and neo-charismatic theory, influenced by eco-feminism and the tools of the liberated enterprise, are part of this vast assembly.

These different theories cannot be separated from the social context that sees them flourish. Over the long term, it may be noted that the theories of leadership keep pace with social transformations but also with the doctrines of the human sciences in the broader sense, leading, in short, from *individualism to holism*.

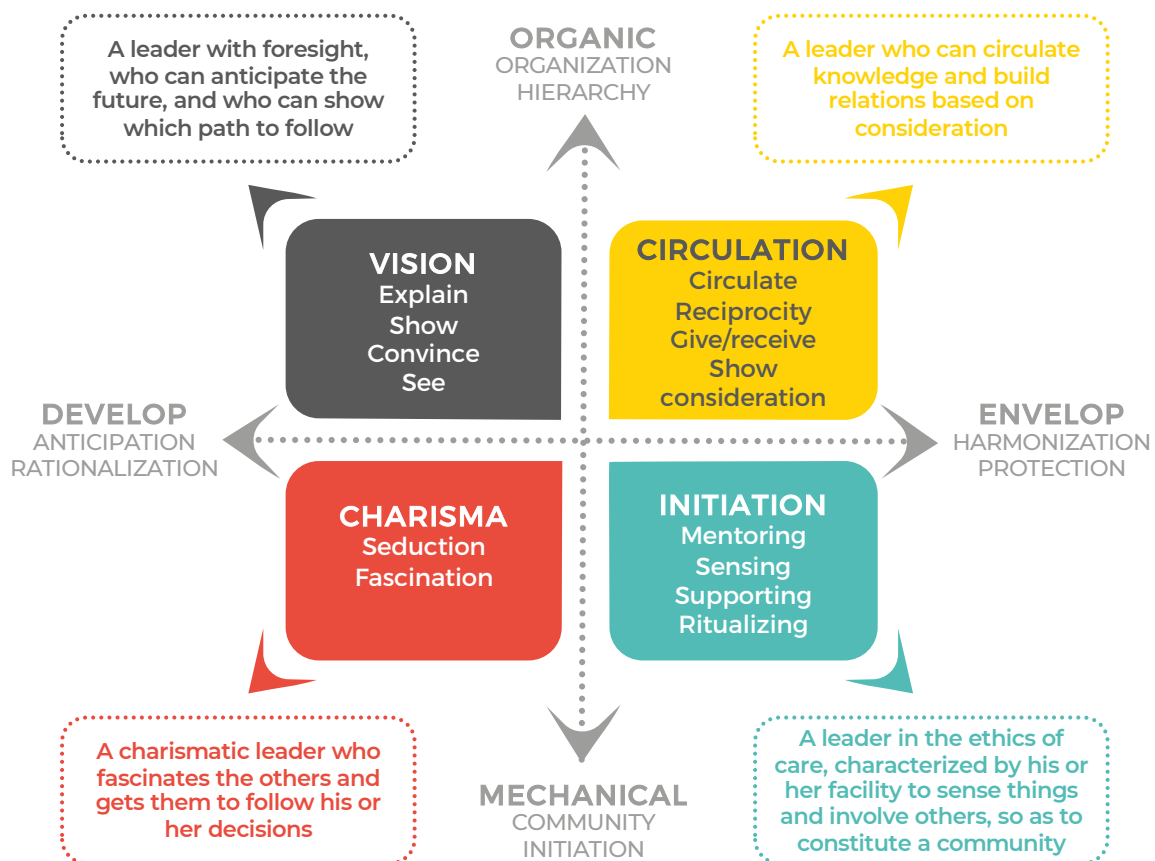
3 A leadership compass

In this historic transformation can be found a cultural dynamic that cuts across all society, and which Gilbert Durand¹⁰ has described in detail. From a tradition of the leader embodied by a heroic, elective figure, driven by a culture for surpassing and transforming an imperfect world through the power of reason, we are transitioning toward a less incarnate leadership, mobilizing fairness, the sense of otherness, and in search of harmony and coherence for the collective. This transition formulates exclusively aptitudes that are often mixed within the reality of lived experience.

The research conducted by Eranos has made it possible to construct a leadership compass (opposite). On the horizontal axis can be found the variety of styles for transforming the world: the logic of *development* (on the left: surpassing oneself; imbalance; extensive, rational and objectified logic) is set against the logic of *envelopment* (on the right: protection; balance; concern about the impact).

On the vertical axis extend the variations of the forms of the fabric of social ties, i.e., the capacity to organize the collective with a view to transforming the world. Logic of commitment through imitation and similitude at the bottom; logic of commitment through functional and hierarchical organization at the top.

¹⁰ Gilbert Durand, *The Anthropological Structures of the Imaginary*, Boombana Publications, 1999.



The transformation dynamic that can be observed through the evolution of the different theories of leadership involves the passage from a culture of the individual, iconoclastic hero who surpasses – or even transgresses – the limits, to more altruistic figures who are attentive to the context and to the quality of personal relations, and where the harmony of the transformation is just as important as the end result of the transformation.

This echoes the models of extractive or contributive organization. The current context calls into question the preferable forms of leadership and how they should be situated, taking account of the transformations in the place and the social role of the enterprise, the notion of limits to development, the new quality indicators for relations at work and around the enterprise, and the redefinition of the scope, field of action, and responsibility of the enterprise.

The ecological, societal, and economic context tends therefore to favor the leadership attributes that draw more on the right-hand side of the compass, in addition to the basic attributes still present on the left.

B YOUNG PEOPLE AND THE IMAGINARIES OF LEADERSHIP: THEMATIC AND MULTICULTURAL APPROACH ¹¹

This chapter summarizes the imaginaries of leadership among young French people based on a sample of 1000 people representing the national population of 18- to 30-year-olds recruited for a socio-demographic survey. This sample shows that young people's behaviors and representations are highly fragmented. A third of them are involved in association or charity activities, almost 40% practice music, and almost one in two regularly listen to podcasts.

However, the majority reads very little (69% read fewer than five books a year). These young people have a strong exposure to digital entertainment, with gaming, beauty and humor being the main themes. Daily access to more structured content such as the online or printed press concerns fewer than one-third of these young people.

This representative sample is compared with two other, more exploratory sources who express themselves on the same topics:

I/ a sample of some 140 young French workers and students aged 18 to 35, and II/ a native English-speaking cohort, mainly from East Africa, consisting of students at university and in business schools. These exploratory samples have no representative value but are aimed at testing other populations.

I Profiles, cultures, and risk perception of the respondents

- The quantitative results indicate that around 40% of the young French people place **environmental risks**, particularly those linked to climate change, as the main threat to our future, far ahead of geopolitical conflicts and social risks (technological excesses, poverty, wars, inequalities). The exploratory samples appear to be clearly more disquieted by the global risks than the representative sample. It should be noted moreover that the French exploratory sample exhibits a real distance with respect to the educational system in **its capability to formulate a response** to these risks, whereas this latter point is absent from the fears of the English-speaking sample.
- The risks of technological excesses are globally less perceived than the other risks. That said, the young people do not have an idealized vision of the digital world. In the exploratory surveys, many risks in the development of artificial intelligence (AI) systems are identified. Whereas the English-speaking cohort points to the erosion of human qualities and relations, particularly in the workplace, along with the risks associated with data protection, the French see an impact more in terms of **ecological risks as well as risks to free will and cognitive bias**.
- In the English-speaking sample (mainly issuing from East Africa) can be observed the persistence of **a traditional dimension**, in particular regarding matters of spirituality, which does not arise for the two French samples.

¹¹ For further information see the report: [Quels leaders pour préserver notre humanité et faire face aux enjeux du 21^{ème} siècle ? – Enquête sur les imaginaires sociaux du leadership](#) ("What leaders for preserving our humanity and facing the challenges of the 21st century? – Survey of the social imaginaries of leadership") - Eranos for HLU (2023)

- Most of the persons questioned in the two exploratory samples declare that they **wish to embody a position of leadership in the future**. They say that they want to embody a leader who is “*wise, fair and humane*”, and with a vision and indeed a mission to match their ecological and social values.

2 A varied definition of leadership, but a consensus around the relational values

- The young French respondents formulate quite distinctly the attributes of a good leader to whom they could demonstrate their commitment. Such a leader needs to combine **two types of attributes**, which may sometimes be perceived as opposites: **the ability, on the one hand, to listen to and rally employees and, on the other, discernment, decision-making and commitment**.
- It should be noted that it is the capacity for organization that prevails among the English-speaking students, while the French express a preference for **empathy, which is the primary attribute of the ideal leader in the French exploratory sample**, whereas this is rated as the last-but-one among the native English speakers.
- **The culture of the heroic leader** centered mainly on anticipation and individual vision **seems therefore to be running out of steam**. It should be noted that there are very few embodiments of these types of leaders among today's personalities. While the young French people identify a few personalities for their high profiles, this does not mean that these same recognized personalities inspire within their ranks an effect of legitimacy or commitment for their generation. This latter point is not at all reflected among the native English speakers.
- The young people surveyed globally describe the qualities of a good leader as **the capacity to involve their teams and create a collective narrative in which everyone has a place**. The aptitude to define and share a vision is therefore crucial. Conversely, the definition of a bad leader would be, for the young French people, a manager who does not sufficiently develop relational qualities. A leader must therefore not only be “followed”; they must also transform those who follow them.
- The skills expected of the ideal leader: a combination of individual and relational attributes is described as the definition of good leadership; **the word “heart” is formulated by the English speakers**. The capability of sharing and implementing a narrative is also key for this sample, echoing the line of the French.
- The figure of the **“bad leader”** is clearly identified as the person who precisely does not embody these social values in general – and environmental values in particular – for the French working population cohort. The undesirable model is the “old model” of the leader, **the leader who puts the quest for profit before the environment, their workforce and, more broadly, society**.

3 The fabric of the leadership imaginary

- The construction of the leadership imaginary is still structured very strongly by the family environment, which filters the other influences. Social mobility, i.e., the ability to escape the social determinism of an individual based on their family environment, remains very weak in France, and therefore supports this dynamic. This phenomenon can also be noted among the English speakers. A difference may be noted in the

exploratory French sample, whose members benefit from a broader circle of influence beyond the family.

- The sources of information deriving from the digital media – social networks, streaming – are powerful but remain secondary in the construction of the leadership imaginary. These sources vary significantly according to gender and social stratum of the family. Unsurprisingly, the exploratory samples demonstrate more assiduous consultation of the general news press.
- The current political leaders and leaders from NGOs and associations play no structural role in constructing the imaginary of the young French people. There is an almost total absence of inspirational female figures, except in the associative and militant sectors.
- The figure of the big boss running a big company, who is an inspiration for the exploratory English-speaking sample, does not have the same impact for the French exploratory sample, for whom it is globally the figure of the small entrepreneur, the artisan, which seems to be the more desirable, and to whom the values of consideration and team-spiritedness are attributed.
- Six styles of leadership are delineated, each attracting the support of some of the young people. These styles vary from a very heroic, and fairly traditional and embodied leadership on the one hand, to another form, centered on the capability to rally others, on the other.

CONCLUSION

- Knowledge of the global risks seems very partial, and demonstrates the necessity to reinvent and transform the education of corporate managers.
- ✱ The position of leader today is paradoxical in terms of the leader's attributes and difficult to exercise in light of the newly expected requirements. The need for reflection into the skills and attributes that will be required of the leaders of tomorrow is more topical than ever.
- ✱ From an aptitude for leadership to the capability of being understood and followed ("followership"), a path needs to be laid out for the managers of tomorrow, with new types of training required.
- The place of the aptitudes of the "heart" in the expected leadership skills: Empathy, courage and intuition are **the key aptitudes for articulation and balance** among the various components of leadership expected by the youth of today.

ABOUT US



Founded by 15 business leaders, Heart Leadership University is an educational and scientific non-profit organization.

Our mission is to revolutionize the education of business leaders, renew the imaginaries of leadership, and bring to the fore a movement of leaders who will lead, innovate, and make decisions from the heart (with intuition, courage, and empathy) to preserve our humanity and overcome the challenges of the 21st century (misuse of AI systems, ecological collapses, rampant inequalities).

Our activities: a transformation pathway for company managers, spaces for information and debates, and research activities.

Guided by its Scientific Advisory Board, HLU conducts independent, interdisciplinary research work in a singular field: that of relations (inter-human relations, relations with other living creatures, with machines). Largely unexplored, this field is nonetheless fundamental, insofar as relations are at the heart of what makes us human beings. Our current programs are focused on leaders and the exercise of leadership. How, as sensitive human beings, do leaders relate with their living environment, with their field of operation? Can leaders really transform their companies by making strategic decisions driven from the heart? What are the imaginaries of leadership of yesterday and of today, and what kind of leaders do we want for the 21st century? What are the consequences of deploying artificial intelligence systems on the quality of human relations, and on the capacity of leaders to make decisions in total freedom? These are some of the questions that our work aims to document, disseminate and debate.

To find out more, go to [our website](#).

OUR PARTNER



Eranos is a strategic consultancy firm serving as a bridge between the humanities and the world of business, specializing in the societal transformation of companies. For 15 years and in 10 or more countries, the Eranos team has been helping companies to take the first steps towards a model that contributes to society, the end goal of which is to sustain life and the means: commercial and productive activity.



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