The Hero's Journey and Radical Heroic Leadership

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Carl Sagan once wrote, “Extraordinary claims require extraordinary evidence.” A corollary of this claim might read, “Radical times require radical leadership.” Our observation of current world conditions suggests that we live in such radical times. As we write this chapter, the United States is averaging more than one mass-fatality shooting per day (Ingraham, 2015). Terrorism sponsored by the Islamic State and other extremist groups threaten world peace and stability (Hoffman, 2013). Rising sea levels due to global warming are projected to submerge the world’s coastal cities within a few decades (Fagan, 2014). Our planet’s oceans are dying from humans disposing 12.7 metric tons of plastic and other rubbish into it over several millennia (Roberts, 2013). If radical times such as these require radical leadership, then it is incumbent on us to define the exact nature of such leadership and to take immediate steps toward encouraging, developing, and implementing it before the world’s problems become irreversible. To avoid cultivating radical leadership is to invite collective disaster.

The purpose of this chapter is to describe an approach to leadership that is grounded in the ideal of encouraging and developing heroes and heroism in the workplace. Specifically, our radical approach recognizes the heroic potential of all organizational members and focuses on its cultivation, especially in those individuals already occupying leadership positions or who are on leadership tracks within organizations. Our approach is founded on the two assumption that all leaders are capable of heroic transformative development, and that the key to such development is found in the classic hero’s journey as described by Joseph Campbell in his iconic 1949 book, *The*
**Hero with a Thousand Faces.** This chapter outlines a conceptual framework, based on the hero’s journey, for developing leadership that can meet the radical needs of our desperate times. In doing so, we draw from theory and research in numerous sub-disciplines of psychology, most notably from the areas of developmental, social, personality, organizational, and positive psychology.

**The Classic Hero’s Journey**

Our radical approach to promoting heroic development in organizations begins with Campbell (1949), a comparative mythologist who noticed a distinct pattern within hero myths from around the world. In virtually all mythological stories from all time periods in human history, a hero embarks on a journey that begins when he or she is cast into a dangerous, unfamiliar world. The hero is charged with accomplishing a daunting task and receives assistance from unlikely sources. There are formidable obstacles along the way and villainous characters to overcome. After many trials and much suffering, the hero learns an important truth about herself and about the world. Succeeding on her journey, the hero is forever changed and returns to her original world. There she bestows some type of gift to that society, a gift that is only made possible by her own personal journey of growth and change. In short, heroes undergo a personal transformation that includes the development of a motive to improve the lives of others.

From the perspective of advancing radical leadership, what is the source of this motive to make others better? An examination of the hero’s journey suggests that people must complete all the stages of the journey to acquire this pro-social motive. Campbell proposed that this prototypical heroic path, which he called the hero *monomyth,* consists
of three parts: departure, initiation, and return. The initial departure phase refers to the forces that set the hero's journey in motion. Heroes embark on their journeys to achieve a goal that requires the acquisition of an important quality that the hero lacks. All heroes start out “incomplete” in some sense. They are missing some essential inner strength or quality that they must develop to succeed. This quality can be self-confidence, humility, courage, compassion, faith, resilience, a moral compass, or some fundamental insight about themselves and the world. The second phase, initiation, refers to the challenges, obstacles, and foes that must be overcome for the hero to prevail. Heroes cannot triumph over these obstacles without help from others. Campbell calls these helpers mentors, who bear a resemblance to the Jungian archetype of the “wise old man.” These mentors can be friends, teachers, love interests, sidekicks, or father figures. The role of the mentor is to help the hero discover, or recover, the missing quality that is needed to overcome challenges and obstacles on the journey. Good mentors are leaders in the classic sense; they help others discover their strengths and raise them to new levels of competence and morality. Campbell believed that the most satisfying heroes we encounter in mythic storytelling are heroes who are transformed by the mentoring they have received. Transforming mentorship is a pivotal component of the hero’s journey.

Of central importance in the hero monomyth is the phase involving the hero’s return to his or her original world. Upon returning, the hero brings a great boon, or benefit, to the world. Having been personally transformed, the hero is drawn to a higher calling of giving back to his or her group, organization, or society. This transition from self-transformation to a desire for a wider, social transformation is similar to Maslow’s (1943) distinction between the need for self-actualization and the need for self-
transcendence. It also bears a resemblance to the progression from Erik Erikson’s (1975) stage of identity formation to the later stages of generativity and integrity. The hero’s journey is the human journey, replete with struggle, growth, learning, transformation, and an ascendancy from followership to leadership. In this sense it is similar to the dramatic story form that Howard Gardner (1995) suggests that leaders use to influence followers’ identities. The hero evolves from one who is incomplete and in need of mentoring to one who later becomes a mentoring figure for others. The process is remarkably similar to James MacGregor Burns’ (1978) vision of followers being transformed and elevated by mentors and leaders to create a “new cadre of leaders” within an organization.

Burns (1978) proposed that “leaders and followers raise one another to higher levels of motivation and morality.” How might this elevation operate? Research on heroic leadership suggests that heroes lead by example, demonstrating high degrees of competence and morality to followers (Allison & Goethals, 2011, 2013). Our analysis suggests that a heroic leader’s demonstration of exemplary morality exerts a profound emotional effect on followers. Recent work suggests that moral exemplars evoke a unique emotional response which Jonathan Haidt and his colleagues have called *elevation* (Algoe & Haidt, 2009). Haidt borrowed the term “elevation” from Thomas Jefferson, who used the phrase *moral elevation* to describe the euphoric feeling one gets when reading great literature. When people experience elevation, they feel a mix of awe, reverence, and admiration for a morally beautiful act. The emotion is described as similar to calmness, warmth, and love. Haidt argues that elevation is “elicited by acts of virtue or moral beauty; it causes warm, open feelings in the chest.” Most importantly, the feeling of elevation has a concomitant behavioral component: A desire to become a better person.
Elevation motivates people to behave more virtuously themselves. A form of moral self-efficacy, elevation transforms people into believing they are capable of engaging in significant prosocial action. Abundant research evidence supports this idea (Allison, Goethals, & Kramer, 2017; Csikszentmihalyi, Condren, & Lebuda, 2017).

**Benefits of Exposure to Hero Narratives**

Both Gardner (1995) and Sternberg (2011) have argued that effective leaders promote a narrative of heroism in their communications with followers and during their efforts to recruit prospective followers. Evidence that humans have always been drawn to hero stories can be found in the earliest known human narratives that describe stirring accounts of the exploits of heroes and heroic leaders (Kerenyi, 1978). These ancient hero tales from around the globe included the tales of Hesiod, Vishnu, Gilgamesh, Etana, Sundiata, Beowulf, Samson, Thor, Leonidas, Guan Yu, among others (Durant, 2002; Hamilton, 1999). In all of these stories, including ones used by contemporary leaders, the hero’s journey describes a voyage of self-realization and transformation (Allison & Smith, 2015). The hero’s message to others contained within the narrative is one of growth, redemption, resilience, selflessness, and courage.

Recent research has shown that heroes and hero stories nourish the minds and hearts of people who read them or listen to them (Allison & Goethals, 2014, 2016). Hero narratives fulfill important cognitive and emotional needs, such as our need for wisdom, meaning, hope, inspiration, and development (Allison & Goethals, 2017). A central underlying theme in this research is the idea that our most basic human needs underlie our thirst for heroes, and these needs explain why we are drawn to heroes, how we
benefit from them, why we stick with flawed ones, and why we repudiate heroes only after they have outlived their psychological usefulness (Goethals & Allison, 2017).

Research on the psychological benefits of hero narratives draws from the abundance of work underscoring the significance of narrative storytelling for both individuals and collectives (Cajete, Eder, & Holyan, 2010; McAdams, 1997; Sternberg, 2011). Stories crystalize abstract concepts and endow them with contextual meaning (Boje, 1995). Stories are more than tools for influencing others; they also promote self-change. McAdams (1997, 2014) has argued that personal self-narratives shape life trajectories and the maintenance of subjective well-being. Stories are rich, emotionally laden capsule summaries of wisdom for which the human mind was designed (Green & Brock, 2005; Haidt, 2012; Wyer, 1995). According to Price (1978), “a need to tell and hear stories is essential to the species Homo sapiens – second in necessity apparently after nourishment and before love and shelter” (p. 3).

Hero stories fulfill two principal human functions: an epistemic function and an energizing function (Allison & Goethals, 2014). The epistemic function refers to the knowledge and wisdom that hero stories impart to us. The energizing function refers to the ways that hero stories inspire us and promote personal growth. In our model of radical leadership, we argue that such leadership must tap into both of these functions if followers within organizations are to reach their full heroic potential. We now examine these two functions in more detail below.

**Epistemic Function of Hero Stories**

Stories of heroic action impart wisdom by supplying mental models, or scripts, for how one could, or should, lead one’s life. For example, Martin Luther King, Jr., based his
strategy of nonviolent resistance on stories of similar tactics used successfully by Mahatma Gandhi (Bennett, 2003). Heroic narratives also teach us how we should behave in crisis situations (Allison & Goethals, 2011; Goethals & Allison, 2012). The heroic actions of Wesley Autrey offer a compelling example of the wisdom imparted by hero stories. Autrey was a construction worker who received international acclaim when he rescued a complete stranger from an oncoming New York subway train in 2007 (The Hero in the Subway, 2007). Autrey provided a script for heroic action to millions of New York citizens hungry for such a script. Heroes such as Autrey are role models who perform behaviors that affirm our most cherished worldviews (Kinsella, Ritchie, & Igou, 2015a; Solomon, Cohen, Greenberg, & Pyszczynski, 2008).

Hero narratives are more than simple scripts prescribing prosocial action. According to Rohr (2011), hero stories contain instances of transrational phenomena, which he defines as human experiences that resist or defy rational analysis. Transrational phenomena in hero stories reveal truths and life patterns that our limited minds have difficulty understanding using our best logic or rational thought. Examples of transrational experiences that commonly appear in hero stories include suffering, sacrifice, meaning, love, paradox, mystery, God, and eternity. The ultimate transrational phenomenon may be the eternal battle between good and evil, a theme that pervades all of human literature and is a universal characteristic of the human condition (Miller, 2005; Zimbardo, 2008). Transrational events beg to be understood but cannot be fully known using conventional tools of human reason. We believe that radical leaders can use hero stories to unlock the secrets of transrational phenomena, from which their followers can benefit.
Hero narratives promote wisdom in several ways. First, the classic hero narrative reveals *deep truths* about human life. Truths are considered deep when their insights about human nature and motivation are not only profound and fundamental but also hidden and nonobvious. Campbell (1949) believed that most readers of mythic hero stories remain oblivious to their deep truths, their meaning, and their wisdom. Deep truths contained in hero myths are difficult to discern and appreciate because they are disguised within symbols and metaphors. One type of deep truth is called *deep time*, which refers to the timelessness that connects us with the past, the present, and the future. Deep time is evident when stories contain phrases such as, “Once upon a time”, “A long time ago in a galaxy far, far away”, and “they lived happily ever after.” Hero stories also emphasize *deep roles* in our human social fabric. Moxnes (2012) has argued that the deepest roles are archetypal family roles such as mother, child, maiden, and wise old man or grandparent. Family role archetypes abound in classic hero tales and myths, as when stories feature kings and queens, parents, stepparents, princesses, children, and stepchildren. The family unit is an ancient device, still useful today, for understanding our social world (Moxnes, 1999). Another deep truth centers on the essential role of sacrifice in the hero’s journey and in human growth and development. Franco, Blau, and Zimbardo (2011) have argued that self-sacrifice may be the principal defining feature of the hero’s journey.

Another epistemic function of hero stories resides in their ability to shed light on meaningful life paradoxes. We propose that most people have trouble unpacking the value of paradoxical truths unless the contradictions contained within the paradoxes are illustrated inside a good story. Campbell (1949) believed that a paradoxical truth about
the hero’s journey is that heroes must leave home to find home. All mythic hero stories involve a necessary departure into a new, dangerous world that, paradoxically, requires a descent into hell before an ascent into enlightenment. For the hero, “the way down is the way up” (Rohr, 2011, p. 18). This counterintuitive journey is not just reserved for mythic heroes; all human beings face painful challenges that are a necessary path toward personal growth. “Where you stumble,” wrote Campbell, “there lies your treasure” (p. 75). Campbell often used dragon-slaying as a metaphor for describing how the confrontation of our fears is necessary for later redemption. When heroes summon the courage to face their challenges, they enter the dragon’s lair, and only when they defeat these demons is their personal transformation complete. According to Campbell, when we slay our dragons, we are slaying our false, egocentric selves thereby allowing our true heroic selves to emerge.

A final epistemic benefit of the hero narrative focuses on the development of emotional intelligence. This type of intelligence refers to people’s ability to identify, understand, use, and manage emotions (Caruso, Fleming, & Spector, 2014; Mayer, Salovey, Caruso, & Sitarenios, 2001). Psychoanalyst Bruno Bettelheim believed that children’s fairy tales are useful in helping people, especially children, understand emotional experience (Bettelheim, 1976). The heroes of these fairly tales are usually subjected to dark, foreboding experiences, such as encounters with witches, evil spells, abandonment, neglect, abuse, and death. Listeners to these tales vicariously experience these dark stimuli, allowing them to develop strategies for resolving their fears and distress. Bettelheim believed that even the most distressing fairy tales, such as those by the Brothers Grimm, add clarity to confusing emotions and give people a greater sense of
life’s meaning and purpose. The darkness of fairy tales allows children to grow emotionally, thus developing their emotional intelligence and preparing them for the challenges of adulthood.

**Energizing Function of Hero Stories**

In addition to enriching their followers with the wisdom of hero stories, radical heroic leaders can use hero narratives to energize and inspire others. As we have noted, the recently identified emotion of elevation refers to a form of moral self-efficacy, transforming people into believing they are capable of significant prosocial action (Britton, 2008). Consistent with research on elevation, Kinsella et al. (2015b) propose that heroes serve important life-enhancing functions. Heroes who “behave in ways that benefit others, sometimes at great personal risk, are likely to increase positive feelings towards the hero and others, reminding people of the good in the world” (p. 7). Heroes take risks that inspire us. Franco et al. (2011) argue that in addition to sacrifice, risk-taking differentiates heroism from altruism, with heroes taking risks and making self-sacrificing decisions in ways that altruists do not. This risk-taking aspect of heroism is what makes heroism especially desirable and emotionally inspiring.

We propose that hero stories energize us by healing our psychic wounds, promoting our personal growth, inspiring us to action, and demonstrating the power of charisma in leadership. One way that hero narratives promote healing is through social bonding that results from group storytelling. Ancient humans gathered around campfires for storytelling as a means of establishing social connections. This sense of family, group, or community was, and remains, central to human emotional well-being (Aberson, Healy, & Romero, 2000; Leary & Baumeister, 2000). The content of hero stories also promotes
a strong sense of social identity. Effective heroes perform actions that exemplify and affirm the community’s most cherished values. The validation of a shared worldview, expressed in storytelling, serves important healing and self-esteem-building functions (Leary & Baumeister, 2000; Solomon et al., 2014).

Group storytelling, we argue, is a quasi-group therapy setting that involves bringing people together to share stories about how an individual (the hero) has overcome challenging, traumatic situations. We believe that hero stories share many of the benefits of group therapy as identified by Yalom and Leszcz (2005). These benefits include the instillation of hope; the relief of knowing that others’ share one’s emotional experiences; the sharing of information; the development of socialization skills; the acquisition of modeling behavior; the fostering of self-awareness; the building of group cohesiveness; the relief of stress; and the development of a sense of existential meaning about life. The anxiety-buffering role of heroic action is consistent with the tenets of terror management theory (Solomon et al., 2014). Moreover, many 12-step recovery groups, such as Alcoholics Anonymous, also promote healing through the open sharing of members’ stories. Some clinical psychologists even use hero stories in their practice to help their clients develop the heroic traits of strength, resilience, and courage (Garloch, 2013).

Psychiatrist Karl Stern (1966) once observed that “the evolution of human growth is an evolution from an absolute need to be loved towards a full readiness to give love” (as cited in Fernandez, 2007, p. 114). Stern’s observation is consistent with Erich Fromm’s (1956) claim that the ability to love others first requires self-respect and self-love. We believe that Stern and Fromm have aptly summarized the transformation that the mythic hero undergoes during the hero journey. Campbell (1949) believed that the
hero journey parallels human developmental stages. All young adults, according to Campbell, are driven out of their safe, familiar worlds and into the fearful real world, and “the big question is whether you are going to be able to say a hearty yes to your adventure” (p. 43). Eric Erikson’s (1975) stages of development suggest a hero trajectory during the human lifespan, with young adults driven to establish competencies and carve out an identity for themselves. Older adults reach a stage of generativity, which Erikson defines as people’s desire to create things that will outlast them and to give back to the society that has given them so much.

Campbell’s (1949) stages of the hero’s journey culminate with the gift, boon, or elixir that the hero bestows upon the society from which he originated. Both Campbell and Erikson believed that personal transformation is the key to reaching the generativity stage of development and, finally, the apex of integrity. In all good hero stories, the key to achieving transformation is the discovery of an important missing inner quality that has heretofore hindered personal growth. Good heroes use the power of transformation not only to change themselves for the better, but also to transform the world. Campbell (1988) describes the power of mythic transformation in this way: "If you realize what the real problem is -- losing yourself, giving yourself to some higher end, or to another -- you realize that this itself is the ultimate trial. When we quit thinking primarily about ourselves and our own self-preservation, we undergo a truly heroic transformation of consciousness. And what all the myths have to deal with is transformations of consciousness of one kind or another” (p. 112).
Heroic Leaders Foster Transformative Growth

The importance of leaders and leadership in fostering a heroic motive in followers is highlighted by Gardner (1995). Gardner proposed that leaders influence significant numbers of their fellow human beings through their words and example and that they do so through stories that they both relate and embody. Furthermore, the most powerful stories are stories about identity, about the leader’s identity and followers’ personal identities and the identity of their group. The story concept underlines the fact that leaders frequently offer a dynamic perspective, about where a group has come from, where it is going, and what obstacles it has faced and is facing. Leaders and followers are central and heroic figures in these dramatic narratives. Gardner’s examples include Robert Oppenheimer who successfully led the Manhattan Project to completion by relating, through what he said and what he did, a story of dedicated scientists pushing back the frontiers of knowledge to build a weapon that would win the war against despotism but also, perhaps, make future wars unthinkable. That story was important in mobilizing thousands of young scientists toward the common goal of creating the atomic bomb. Another example is Pope John XXIII, who reached back to the early teachings of Jesus to relate a story about a caring, nonhierarchical, inclusive church that concerned itself with uplifting the human condition.

Gardner argues, in a way that resonates with Burns’ emphasis on leaders mobilizing followers “in competition or conflict with others,” that there are counter-stories to most leaders’ narratives. Followers are often presented with competing stories about who they are and what goals and challenges lay ahead. Which stories prevail depends on complex interactions between the nature of the identity story that leaders
relate, and the mindset with which followers process competing stories. Gardner first makes an important distinction between stories that are inclusive versus exclusive. Most of the leaders Gardner considers in detail told an inclusionary story. The identity they related to their followers embraced the similarity and common humanity of different kinds of people, and their shared challenges. Pope John’s simple warmth and humanity recognized the value of non-Catholics and even non-Christians. Working with Soviet and American leaders, including Khrushchev and Kennedy, in the early 1960s, Pope John once said to a Russian diplomat, “I know you are an atheist, but won’t you accept an old man’s blessing.” George Marshall, as Secretary of State in the 1940s, told an inclusionary story about how Americans needed to help Europeans, both former allies and former enemies, after World War II to take the lead in rebuilding the world economy. On the other hand, Hitler told an exclusionary story about a “master race” that was destined to rule the world in part by ridding it of lesser races and groups.

Whether inclusionary or exclusionary stories prevail depends in large measure on the level of sophistication with which potential followers understand the story. Gardner describes the “unschooled” or five year old mind that tends to see the world in rigid good and evil categories, through what he refers to as a Star Wars mentality. Exclusionary “us versus them” stories appeal to this simple way of thinking. While adults may achieve higher levels of cognitive sophistication, they can be pulled back to a simpler more primitive way of thinking by powerful exclusionary stories. Cognitive development as described by Piaget, where once an individual reaches a more sophisticated level of thinking there is no backsliding, does not quite capture the way people process leaders’ stories. A more Freudian perspective incorporates the fact that people can regress to more
primitive modes of thinking and feeling, making them open to simple, exclusionary stories. During the 2016 U.S. Presidential election, Donald Trump is said to have appealed to this same simplistic, exclusionary type of thinking (Pahari, 2015).

Gardner’s discussion of “minds” that differ in their level of sophistication, and that leaders can pull people back or attempt to pull them forward is entirely consistent with Burns considerations of cognitive, emotional and moral stages of development, and their relevance to transforming leadership. Transforming leaders can be seen to not only raise levels of motivation and morality, but also levels of cognitive processing. In this regard, as Burns notes, the theories of Erikson and Kohlberg (1969) about adult development are highly relevant to our understanding of transforming leadership. In Erikson’s formulation, each stage of adult development offers leaders and followers the possibility of attaining ever higher levels of motivation and morality, that can move people toward Maslow’s state of self-transcendence.

According to Kohlberg (1969), the capacity to see the world from multiple perspectives enables post-conventional morality where ethical judgments are not based on conventional wisdom or values but rather one’s own carefully deliberated morality based on fundamental ethical principles and values such as justice and equality. The fact that post-conventional morality is based on perspective taking, an orientation that psychological research shows degrades with power, highlights the potential for altruistic, generative behavior among mature adults. People who have reached these higher levels of emotional, cognitive, and moral development described by Erikson (1975), Gardner (1995), and Kohlberg (1969) are likely to have the “resource and motive,” in Burns’ terms, to be transforming leaders, raising others as well as themselves to higher levels of
motivation and morality. They will have discovered that their powerful need for value and significance propels them to lead and transform others in the direction of values that produce significant, lasting, and positive change.

Mentors and leaders can also use their charisma to exert a transformative effect on their followers. Goethals and Allison (2014) reviewed the transforming leadership of three heroic leaders from the 20th century whom they dubbed “the three kings”: Muhammad Ali, Elvis Presley, and Martin Luther King, Jr. These kings radiated powerful charisma that transformed their followers. All three kings had exceptional personas. All three made an emotional connection with their audiences. All three related and embodied compelling stories. All three enacted theatrical leadership that gave people what they wanted and needed. Two of them, King and Ali, used words, delivered in riveting styles, often touching on religious precepts, to influence their followers’ thoughts, feelings, and behavior. The three kings used their charisma to transform others, through both their words and their example.

**Concluding Thoughts**

We began this chapter by emphasizing the dire need for a new type of leadership that is based on heroic transformative development of leaders and followers in organizations. Our chapter has highlighted the many ways that radical heroic leadership can take advantage of the wisdom and insights inherent in hero mythology. The hero narrative, according to Campbell (1949), is designed to teach us that society is not a “perfectly static organization” but represents a “movement of the species forward” (p. 48). During the process of experiencing personal transformation, the hero obtains the “elixir” that empowers and enables her to help guide others on their personal transformative
journeys. Have once been mentored, the hero ultimately becomes a mentor to others. As a mentor, the hero’s goal is to transform others. This idea is consistent with contemporary theories of leadership that focus on the role of enlightened leaders to transform their followers, elevating them toward greater levels of motivation and morality (e.g., Burns, 1978).

All of the world’s most revered leaders have traveled the hero’s journey of personal transformation and, in turn, have used their gifts to transform others. Martin Luther King, Jr., came from humble origins to organize the American civil rights movement. He transformed himself and then heroically transformed others, as evinced in his famous quote: “Life’s most persistent and urgent question is: what are you doing for others?” (King, 2001, p. 3). The hero’s journey also characterizes the lives of indirect leaders such as Helen Keller. Born with illness that left her without sight or hearing, Keller overcame her severe disability to achieve a life of extraordinary philanthropy and humanitarianism. She said, “I long to accomplish a great and noble task, but it is my chief duty to accomplish humble tasks as though they were great and noble” (Wallis, 1983, p. 240). Keller’s personal transformation played a role in transforming the world.

A cynic might decry the necessity of assigning the label of “radical” onto a form of leadership that is based on loving others and nurturing their full potential. The current heroism activism movement is based on the idea that every person is capable of heroism, not just great leaders or comic book superheroes (Efthimiou, 2017). Because every person is capable of the kind of self-transformation that this chapter has addressed, it follows that every person is also capable of assisting in the positive transformation of others. Giacalone (2015) expresses this ideal nicely: “Joy and meaning can be achieved
only through a process by which we align our behavior toward remembering, understanding and living our gifts, toward sharing them with others for the common good” (p. 81). Giacalone also observes that “We are beings of love, gifted in ways that are truly unique, and yet connected to all that is” (p. 92). We hope that our chapter has illuminated the myriad ways that leaders can dare to be radical in loving and connecting to their followers to a transformative degree.

References


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