

New visions of management from the outer limits: Yes, Virginia, there is *dreamscaping* at the Academy of Management (AOM)²⁷

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Just by proposing “new visions” as a theme, can we foresee new visions? Each generation has been having the illusion of futuristic new visions. A quick scanning of history reveals us, however, that many of the so-called new visions have suffered from myopia or hyperopia. In early 2005, the Academy of Management proposed the search for new visions of management as a preparation for the in-coming 21st century. Was the then proposed motto suffering from a vision problem?

Beforehand, we tried to overcome our own vision problem, by consulting the Council of Citizens with Low Vision International (CCLVI), located in Kettering, OH. The CCLVI kindly sent us a brochure called “What you should know about low vision.” Even with surgery, medicine, contact lenses, or regular glasses, low vision makes everyday tasks difficult to do. Cooking, writing, shopping, seeing the TV, reading the mail, all can be hard chores. Irreversible vision loss is most common among people over age 65. Although assisted by highly-recommended technological products, originally supplied by Freedom Scientific Corp., only to a small extent did we feel cured, better, or accessed, as they say. Partially, the problem remained. Beyond low vision, could the disease be myopia (shortsightedness) or hyperopia (farsightedness)?

Nevertheless, unable to wait, we began looking for new visions from various

perspectives. As an initial step, the new lenses helped us put into perspective Richardson’s (2006) *memoir*. In his journal, he offered new visions for America inside a world slowly changing from global democracy to human solidarity. The new lenses also allowed us to understand why critics, such as Steffek (2006), began criticizing the embedded liberalism in the American century, almost justifying global governance. Whitin and Whitin’s (2004) new visions linked literature and mathematics. In the fiction world, Castañeda, Blackwell and Harrington (1989) compiled new visions by Florida writers. More exactly, Pohl (1982) had already introduced new visions through a collection of modern science-fiction art.

Saving us from extraneous effort, these new lenses helped us chuck out Kirstein’s (1988) paradox: his new ambiguous vision of the United States through the Realistic Idealist Enterprise. The new lenses also helped us avoid the dire straits of Lanot’s (1982) **A new look at astrology through Filipino eyes**. Yet the new lenses hardly helped us with Rome’s (1973) **A new look at bargello**, the 17th-century Florentine needlepoint. *Bargello* is excellent for stitching a chair. However, *bargello* is poor for helping “zigzag” across the field of writing an article on management.

In 1967, a poles-apart campaign began in São Paulo, Brazil. This famous campaign was called *Campanha Nacional de Educação de Cegos* [National Campaign for the Blind’s Education]. Most the blind people were in urgent need of *uma nova visão da realidade* [a

²⁷ Inspired on the legendary “Yes, Virginia, there is a Santa Claus,” an editorial written by Francis P. Church (1897), first published in the *New York Sun*. In this “New visions” article, however, the real Virginia is the Portuguese painter Virgínia Goes, the author’s wife. Thanks to Chris Poulson, some of Virginia’s works were exhibited in the AcademyArts “division” at a few of the recent AOM Annual Conferences. Among other works, she became well known by the now famous painting called *Solitude*.

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new vision of reality]. Alas, the critics of the campaign commented: in the blind's land, a one-eyed man is a king.

Soon we felt that the search for a new vision could involve both inner and outer journeys. Yet the latter needed to be done through outer space exploration. NASA's (1969) **A new vision** obtained from the outer limits had relied on a heavy budget. In contrast, most of us work on insignificant budgets. In the meantime, even expensive campaigns, namely, Pogzeba's (1977) **New vision**, which endorsed through photographs the American West, have been almost forgotten. Between World War I and World War II, according to Hambourg and Phillips (1989), **A new vision** of photography had already emerged. In that period, a major event was the exhibition of the Ford Motor Company collection at the Metropolitan Museum of Art, in New York City. However, some of the most innovative new visions on form and growth came late from the study of flames, dendrites, fingered growth, and tree-shaped minerals by Pelcé (2004).

In search of a new inner vision for spiritual eldery, however, we were tempted by Fenker's (2004) **Grace-filled transition** into spiritual ecstasies, by adapting her 12-step path. In this worldly age, Green (2003) offered a new tripartite vision embracing God, Earth, and mankind. To Satterlee (2005), God spoke of change. In times of congregational transition, he anticipated and accordingly preached a new vision.

In turn, Howe (2004) edited his new vision of religion based on Murray's distinguished lectures. Far back in September 1770, Murray had for the first time advocated Universalism. No more no less, this doctrine required the salvation of *all* people in Christianity. Nowadays, there is even the Murray Grove Association, located in Lanoka Harbor, NJ. Near this site, Murray himself, the first proponent of Universalism in the United States, once preached a sermon on universal grace. In fact, he had a reason: his ship ran aground in Lanoka Harbor, en

route from England to the New World. To be true, Scott's (1979) new look surprisingly assured us there was no biblical crime involved: it was an act of God.

Steele's (1998) insight into the American character was--prepare yourselves for a grave word--a new vision of "race" in America. Willie and Reddick (2003) also gave us their new look at Black families. In terms of gender, Rajneesh (1987) had already defended his vision of women's liberation in Cologne, Germany. The voices of Australian women artists were not going to let themselves be unheard. Voigt (1996), one of them, proposed new visions and new perspectives. The Leadership Conference of Religious Women of the United States (1975) had also offered new visions and new roles for women in the church. Was it for men only that Melugin and Sweeney (1996) presented Isaiah's new visions?

According to Batstone (1993), new visions for Americans were the origin of a constant religious engagement and a steady process of social transformation. However, one hardly needs Benson's (1973) **A new look at Colossians**, inspired in St. Paul's letter to the early church in the Phrygian city of Colossae, Anatolia. In his letter to the Colossians, Paul expounded on how a follower of Christ should live a radically different life, by using heavenly standards instead of earthly ones. For centuries, these standards have highly influenced the Western nations. He condemned such things as lust, anger, greed, lying, slander, impurity, filthy language, and racial divisions. In the same passage, Paul extolled the virtues of love, peace, kindness, patience, gratitude, compassion, and forgiveness. Are these values present in the post-modern business world?

By now, we have already in mind the subjectivity of any new vision. Therefore, we allow ourselves to be attracted by Sotelo and Alvarez's (2000) study of **Tina Modotti's (1896-1942) nueva mirada** [new vision]. In the turning of the century, the Centro de la Imagen [Image Center] of the Universidad Autónoma del Estado de Morelos [Autonomous University of the State of Morelos] published Modotti's

excellent new vision of Mexico. Being a notable woman and a great photographer, she deserved the attention of Morelos University. Until recently, her legendary beauty and her love affairs with famous men had almost eclipsed a last century's life fully dedicated to many vital artistic, political and historical developments. After all, Moddoti gave us a new vision of the Iberian-American race, here meaning character. In a tropical Spanish version, Modotti irradiated wit and charm.²⁸

With little surprise, then, did we realize that the motto of our 2005 Annual Conference had already appeared in South America. In November 1992, the University del Salvador and the Professional Council of Economic Sciences promoted a symposium in Buenos Aires, Argentina. The motto was about *la nueva visión de América en el siglo XXI* [the new vision of America in the 21st century]. During that symposium, the Americas's "unity or diversity" was discussed with gusto. Later, Ng et al. (1994) foresaw a new vision in Asian-American studies, from a three-pronged perspective of power, diversity, and community. Surprising that it may be, these new visions were somehow inspired in Great Britain. Indeed, Rhys-Williams (1965) had already given us her "new look." As precursor, she had been the mother to a new vision at Great Britain's economic policy.

In the United States, Kirshner (1986) saw new visions in contemporary art for the RSM Company²⁹ Collection, at the Cincinnati Art Museum. In Europe, Moholy-Nagy (1895-1946), a Hungarian painter and photographer, had advocated a new vision for all arts. He adopted the fundamentals of Bauhaus design, painting, and sculpture. In a holistic process, Moholy-Nagy worked his

new vision from materials to architecture. In the domain of Catalan art and architecture, Casanelles (1968) submitted Gaudí's new visions to a general reappraisal. Stauffer's (1995) *Toward tomorrow* edited various new visions for general music. Miranda (1986) sang *una nueva vision* [a new vision]. Through the eyes of his students and colleagues, Traub (1982), an editor and interviewer, handed over his new vision through 40 years of photography at the Institute of Design. Even the Germanophile poet Scheffauer (1971) granted a new vision of German arts. Pasztory (2005) proposed thinking with old things, but towards a new vision of art. In terms of the modern tradition, James and Booth (1994) elected their new visions in Celtic art.

From London, Garlake (1984) depicted a new vision for a critical decade, by reflecting her society's post-war views in England, between 1956 and 1966. In terms of social history, Hopkins (1964) had already presented a new look of the 1940s and 1950s in Great Britain. In relation to Africa, Columbia University's (1995) Center for Population and Family Health proposed a new vision for urban family-planning programs in the sub-Saharan. Through Hassan's (1995) book, at least six African artists revealed a new vision at Ithaca, NY. A little earlier, Verstraelen-Guilhuis's (1992) *A new look at Christianity in Africa* had already edited a few essays on three current topics of the South African region: apartheid, African education, and new African history.

While asking what was right and what was wrong with Islam, Rauf (2004) answered with a new vision for the West and Muslims. In the Georgia's Department of Natural Resources, Easter's (1995) new vision required a preservation plan for the South's heritage. In Kentucky, Krause & Shelley's (1990) report of the National Advisory Task Force on Positive Guidance presented new visions for safer highways. In New York City, Baldwin's (2001) new vision anticipated the creation of a new urban high school. Downs (1994) put forward his new visions for metropolitan America.

²⁸ As one would say in colloquial Spanish, *Modotti tenía mucho salero*.

²⁹ Since 1864, the RSM Company has been in continuous operation in Charlotte, NC. Over the years, this company has become one of the largest merchants of textile fibers and waste in the United States. After all these years, it is still owned by its founding family.

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Looking for new visions within the management of justice, we heard about the 4th International Conference of the International Association of Women Judges held in Ottawa, ON. For these judges, the new vision was a new world without violence. Above all, they supported justice for each child's supreme interests. Trahan (1999) was the mentor of this message and compiler of these conference proceedings. Using her French idiom, she also spoke of *une vision nouvelle* [a new vision]. Along similar lines was the National Center for Infants, Toddlers, and Families. Indeed, Meisels and Fenichel (1996) as editors of the center advocated new visions for the developmental assessment of infants and young children.

Yet the new vision could also be empowering people for change. This was the public management model, trying to unify state services for children and families in Augusta, ME. The Blue Ribbon Commission on Children and Families presented this recommendation in its president's final report. At its 106th Congress, after a hearing before the Committee on Government Reform, the House of Representatives (1999) tendered new visions for the District of Columbia, USA. Looking into London and Liverpool, Holmes (2006) offered new visions for housing, trying to end "homelessness." For the 21st century, the Visionary Press supported Browne's (2002) new vision for America: the application of natural law. In Naples, Italy, Krauss (1936) had already advocated *una nuova visione di punti fondamentali del diritto internazionale* [a new vision of the fundamental points of the international law]. At this point, we are becoming convinced that there are new visions for all arts, tastes, and sciences.

In the antipodes' world, Patrick (1993) called the whole church to take the whole Gospel to the whole nation. This was his new vision for New Zealand's North and South Islands. As a new religious vision for Israel, McKnight (1999) suggested the Jesus' teachings in a national context. On the Jewish-Christian dialogue, McInnes (1993)

had already offered us new historical and theological perspectives, to what avail?

Regarding developing literacy in Dhaka, Bangladesh, Ahmed et al. (2003) recognized the need for a new vision about effective reading skills. In Monrovia, Liberia, the new vision has simply been a serial periodical, about trading and communications. In Kampala, Uganda, the same title carries a newspaper published by the Ministry of Information and Broadcasting. Unnecessary to say, **New Vision** has been broadly sympathetic to the President's government.

Within the Annenberg Washington Program, the Northwestern University's (1992) Communications Policy Studies opened new visions for video. In anticipation of the now common long distance learning, the university suggested cable, satellite, broadcast and interactive systems for literacy and learning improvement. In Cotonou, Benin, the Groupe Nouvelle Vision (1991) [New Vision Group] published a new vision for one of the 12 country's departments, Borgou. This new vision was *sur l'action régionale coopérative et le développement rural de la commune du Borgou* [about the cooperative action and the rural development of the Borgou region]. These two cases are quite a contrast.

For Colombia, whose country's economy has chronically been vitiated by the cocaine business, Restrepo et al. (1991) published *una nueva visión de la economía campesina* [a new vision for the rural economy]. In Bridgetown, Barbados, there was the regular proposal of new visions from the serial periodical **New Vision**. Was it because America could not be left behind, that there is even a **New Vision Magazine** in Saratoga Springs, NY? Since we are fond of exotic languages, however, we commend above all Tripathi's (1989) *abhinavadarśanam* [a new vision]. In the Uttar Pradesh State, bordering Tibet and Nepal, the Himalayans naturally offered new visions to Tripathi. In Sri Lanka, Jayasinghe (2004) produced a new vision from a feminist perspective. In the Forum for World

Evangelization, held in Thailand, Claydon (2005) offered a new vision, coming from a new heart as an answer to a renewed call. In China, however, a new question emerged (1985) directed at the Cantonese tones. Nowadays, instead of the theoretical nine, are there only concrete five or six tones? Should we call it a hearing impairment?

Concerned with new-vision public policies, the National Partnership Council (1995) reported to the president on progress in labor management partnerships. Worried about the short- versus long-term care, Canadians evaluated the new vision presented by the Committee on Long-Term Care for Senior Citizens. In 1988, their Legislative Assembly tried to meet most of the senior citizens' needs. Boyd's (2004) new vision for Canada was its sustainability within one generation. In well-experienced Canadian terms, Balog's (2004) new vision defended the North American forest. Analogically, the Caribbean Cooperation in Health (1999) proposed a new vision for regional health. In Europe, Joseph (1966) had already given his new look at child health, and Smithers (1974) his new look at cancer, both works published in London.

In the field of management, however, studies of a new vision are relatively rare, which perhaps allowed the AOM proposal for its 2005 Annual-Conference motto. In the 1970s, consistent with the Eastern Electronics Packaging Conference, held at the Massachusetts Institute of Technology, there had already been new visions in electronic packaging. In the 1990s, academicians and practitioners kept searching a new vision. In 1995, the 9th Productivity Congress, held in Istanbul, Turkey, proposed new visions and strategies for the 21st century through a trifocal lens: people, technology and productivity.

By way of a computer file or a laser-optical disc, the new-vision interactive training for GoldMine (1997) developed customer relationship management (CRM). According to publicity, it was a three-goal

computer program. Above all, this software intended to reduce costs, drive revenue, and shorten sales cycles. Over the years, the company has believed that the design of GoldMine has benefited from the input and best practices of the world's largest CRM user base. Related to new visions in performance, along with Carver & Beardon (2004), more promising was the impact of digital technologies. Related to human resource (HR) management, Fitz-enz and Phillips (1998), while defining the HR function by its results, believed they were close to a new management vision. Trespassing over the *line* divide, Sparks and Hirsh (1997) also gave us a new vision for the *staff* development.

In this new century, perhaps of greater interest are the new visions of artificial intelligence (AI), already in practice, tendered by the Association for Computing Machinery. In relation to leadership challenges, Lorange (2002) offered us a new vision for management education. He pretended to be the closest in providing a new vision for general management. Even so, at the Universidad Nacional Autónoma de México, Bernheim (1997) had already proposed *una nueva visión de la educación superior* [a new vision for higher education]. Forcefully, he spoke about management too.

In relation to all these new visions, what is thus predominant in management? In Peters and Waterman's (2004) views, the search was the search for excellence. In Holloway's (1974) terms, it was the quest for a new vision of glory. Even Gluck (1985) tried a fresh look at strategic management. According to his new vision, planning that relied on extrapolation, past experience, and incremental moves could not meet the 1980s (and the 21st century) new challenges, such as saturated markets, changing technologies, and unexpected competition. Using Krippner & Waldman's (1999) magic word, this lack of realism could not be but *dreamscaping*. Is this the new creative way of working with one's dreams? In Klein and Morrow's (2001) criteria, all new visions about business life should unleash joy, energy and creativity.

After all, as Lewis (1923) would ask from Gotham, have we not been suggesting a new vision of another Heaven? To this question, on the one hand, Harguindey (1998) would perhaps say *si*. While advising from Vitoria, Spain, he foresaw a new world vision for life and politics, by walking towards Eden. At stake, in Kay's (1961) view from London, it was always a new look at adventure. In Mathers' (1964) view from Toronto, it was rather a new look at belief: should we believe in new visions? Similarly, as an answer from the outer limits, even NASA's (1969) motion picture of the Earth had already given a new unity look, perhaps too bluish, at this old planet. On the other hand, Stoner (1997) would perhaps say *no*. He was giving a new look from Eugene, OR, at the same "old" Earth.

After this analysis, we end up in relative disbelief for any proposal of new visions, even coming from our most respected Academy. After this round-up of past new visions, we fear that most of these were excessive idealizations of the future. In different degrees, most generations have suffered from the same illusion of new visions. New lenses either for low or high (?) vision, even when supplied by Freedom Scientific Corp., are not enough to cause new visions. As the author, Fernando, could have told to his wife, after a long day at the Honolulu's 2005 Conference: "Yes, Virginia, there is *dreamscaping* at the Academy of Management."

Apparently, even with its wide circle of advisors, it was difficult to AOM to resist the charm produced by such a fancy title as "new visions." According to my scrutiny, however, requesting new visions for the 21st century was utopia. Indeed, such motto is risky: in terms of trade, it may suffer from either myopia (shortsightedness) or hyperopia (farsightedness). For further essays, thus, it remains the question: What are the alternatives?

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