


**THE ROMANTICISM OF NOVALIS AS AN APPLICATION TO BUSINESS
ADMINISTRATION**

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EMPRESAS**

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ABSTRACT

This article proposes an approximation between Novalis' philosophical romanticism and the practice of Business Administration, focusing on the valorization of subjectivity and human relations. It is based on the observation that the classical administrative models, anchored in empiricist rationalism, neglect essential aspects of human existence by objectifying the employee through metrics and data. From the phenomenological and romantic critique, the study presents Novalis' Ordo Inversus as an ethical and anthropological proposal that repositions the human being at the center of organizational practices. Concepts such as galvanization, interiority, welcoming, and imagination are highlighted as foundations for a more sensitive, integrative, and creative management. In the end, it is argued that Management should be reconceived not only as a technique, but as a science of relationships and presence, capable of revitalizing the corporate environment and rescuing the existential meaning of work.

Keywords: Novalis. Romanticism. Administration. Subjectivity. Ethics.

RESUMO

Este artigo propõe uma aproximação entre o romantismo filosófico de Novalis e a prática da Administração de Empresas, com foco na valorização da subjetividade e das relações humanas. Parte-se da constatação de que os modelos administrativos clássicos, ancorados no racionalismo empirista, negligenciam aspectos essenciais da existência humana ao objetificarem o colaborador por meio de métricas e dados. A partir da crítica fenomenológica e romântica, o estudo apresenta o Ordo Inversus de Novalis como uma proposta ética e antropológica que reposiciona o ser humano no centro das práticas organizacionais. Conceitos como galvanização, interioridade, acolhimento e imaginação são destacados como fundamentos para uma gestão mais sensível, integradora e criativa. Ao final, argumenta-se que a Administração deve ser reconcebida não apenas como técnica, mas como uma ciência das relações e da presença, capaz de revitalizar o ambiente corporativo e resgatar o sentido existencial do trabalho.

Palavras-chave: Novalis. Romantismo. Administração. Subjetividade. Ética.

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RESUMEN

Este artículo propone una conexión entre el romanticismo filosófico de Novalis y la práctica de la administración de empresas, centrándose en la apreciación de la subjetividad y las relaciones humanas. Comienza con la observación de que los modelos administrativos clásicos, anclados en el racionalismo empirista, descuidan aspectos esenciales de la existencia humana al objetivar a los empleados mediante métricas y datos. A partir de la crítica fenomenológica y romántica, el estudio presenta el Ordo Inversus de Novalis como una propuesta ética y antropológica que reubica al ser humano en el centro de las prácticas organizacionales. Conceptos como la galvanización, la interioridad, la aceptación y la imaginación se destacan como fundamentos para una gestión más sensible, integradora y creativa. Finalmente, argumenta que la administración debe repensarse no solo como una técnica, sino como una ciencia de las relaciones y la presencia, capaz de revitalizar el entorno corporativo y restaurar el significado existencial del trabajo.

Palabras clave: Novalis. Romanticismo. Administración. Subjetividad. Ética.

1 INTRODUCTION

The twenty-first century has brought countless challenges to humanity. However, human needs always remain the same. In this context, companies have become fierce in competitiveness and the focus on results has produced a serious mental health crisis:

Brazil is experiencing a mental health crisis with a direct impact on the lives of workers and companies. This is what exclusive data from the Ministry of Social Security on leaves of absence from work reveal. In 2024, there were almost half a million absences, the highest number in at least ten years (CASEMIRO; MOURA, 2025).

Also according to the article published in G1, these numbers refer to 2024 and represent a 68% increase in leaves compared to 2014. In other words, in 2024 there were 472,328 sick leaves related to the worker's mental health. These figures are not just an introductory analysis, but products of a historical context in which business administration was born and developed.

Administrative practice has been one of the most natural activities of man. Since there have been human groupings in societies, management has been necessary for a certain group to achieve objectives. Great examples of management are the wonders of the ancient world, which, in order to achieve their beauty and purpose, required the activity of an administrator to coordinate the resources. In a word, it can be defined that administration is nothing more than a human phenomenon and is established in the realm of human relations.

With the advent of the Industrial Revolution, Administration went through a stage of transformation, where it began to pretend to be a science, guided by ideals of economic liberalism and, later, by positivist gradualism. According to Chiavenato (2004, p. 34):

The basic ideas of the classical liberal economists constitute the initial germs of the administrative thought of our day. Adam Smith (1723-1790) is the founder of classical economics, whose central idea is competition. Although individuals act only for their own benefit, markets in which competition prevails function spontaneously, in order to ensure (by some abstract mechanism that Smith called the invisible hand that governs the market) the most efficient allocation of resources and production, without excess profits.

The beginning of the twentieth century brought two administrative theories: the first, known as scientific management, founded by Frederick Winslow Taylor. Taylor aimed to increase productivity through the rationalization of work. Another theory that would gain fame

would be the classical theory, founded by Henri Fayol, which sought to apply scientific propositions to Management (CHIAVENATO, 2004, p. 48).

From 1903 to modern times, several theories have always been created with the aim of explaining human phenomena and adapting to an increasingly complex environment. However, one factor was neglected: human subjectivity.

These are problems arising from naiveté, by virtue of which objectivist science takes what it calls the objective world to be the universe of everything that exists, without considering that the creative subjectivity of science cannot have its legitimate place in any objective science. Those who have a degree in natural sciences believe that all purely subjective factors must be excluded and that the natural-scientific method determines, in objective terms, what has its figuration in the subjective modes of representation (HUSSERL, 2012, p. 85).

It is understood, therefore, that the attempt to apply pre-defined methods and standards to human relations ignores the main and fundamental factor of administration: human relations that are built in the realm of subjectivity. In this sense, the romanticism inspired by Georg Philipp Friedrich von Hardenberg (1772 – 1801), better known as Novalis, brings an old and, at the same time, new perspective on human relationships.

The young author, endowed with his incredible sensitivity, in his work *Pollen*, enunciates the eminent need to welcome the other in his individuality (2024, p. 62), as well as establishes harsh criticism of the excess valuation of what is complex to the detriment of the simple and essential (2024, p. 82). In his elegant and subtle way, Novalis points out the existential emptiness of life focused only on the dictatorship of pragmatism to which man has submitted and submits to others: "Philistines² they live only a daily life" (2024, p. 67).

2 ADMINISTRATIVE EMPIRICISM

It is not possible to actually date when man began to manage resources. It is well known that any human activity, from a trip, a wedding or a birthday party, requires minimal resource management skills: space, guests, costs, infrastructure, food, etc. However, it can be said that when administrative activity began to aspire to the status of science.

It all starts with Adam Smith (1723 – 1790). According to Chiavenato (2004, p. 36):

² The term *Philistine* in the language of Novalis refers to the bourgeois.

The basic ideas of the classical liberal economists constitute the initial germs of the administrative thought of our day. Adam Smith (1723-1790) is the founder of classical economics, whose central idea is competition. Although individuals act only for their own benefit, markets in which competition prevails function spontaneously, in order to ensure (by some abstract mechanism that Smith called the invisible hand that governs the market) the most efficient allocation of resources and production, without excess profits.

Also according to the author himself:

Generally, in reality, he does not intend to promote the public interest, nor does he know to what extent he is promoting it. By preferring to promote the activity of the country and not of other countries, he has in view only his own security; and directing his activity in such a way that his production may be of greater value, he aims only at his own gain, and in this, as in many other cases, he is led as if by an invisible hand to promote an object which was not part of his intentions. In fact, it is not always worse for society that this goal is not part of the individual's intentions. By pursuing his own interests, the individual often promotes the interest of society much more effectively than when he actually intends to promote it (SMITH, 1996, p. 438).

It can be seen, therefore, that the productive activity typical of the human spirit is alienated to market purposes. Following this line of thought, with Auguste Comte (1798 – 1857), positivism emerges that will strongly influence Henri Fayol's administrative school:

The fact that science is placed by the positivists as the only solid foundation of the life of individuals and of the associated life, which is considered an absolute guarantee of the progressive fortunes of humanity, that positivism pronounces itself in favor of the divinity of the fact [...]. Thus, for example, Comte's positivism, says Kolakowski, "contains a construction of an all-encompassing philosophy of history that is consummated in a messianic vision (REALE; ANTISERI, 2018, p. 127).

Therefore, whether from Taylor's or Fayol's point of view, Management is built as a pragmatic science. From 1903 to 1957, several theories were constructed, always with an emphasis on increasing efficiency and effectiveness, in search of universal "recipes" that could be applied in any situation. From 1957 onwards, theories began to emerge that emphasized human behavior, flexibility and the decentralization of power and new approaches (adaptation to the reality of the company). However, there remains the need and the constant search for empirical evidence, for data. Proof of this is the attempt to monitor the subjectivity of employees through "Climate Surveys".

The limitation of these forms of management lies in their very nature: they intend to quantify the unquantifiable.

The concept of "being" is indefinable. This is the conclusion drawn from its maximum universality. And rightly so, se *definitio fit per genus proximum et differentiam specificam*. In fact, "Being" cannot be conceived as an entity; *Enti non additur aliqua natura*: "Being" cannot be determined by attributing to it an entity. One cannot derive "Being" in the sense of a definition of higher concepts or explain it through lower concepts (HEIDEGGER, 2024, p. 39).

When trying to attribute an "entity" to the Being through data and KPIs (*key performance indicators*), does not allow it to be what it is, that is, being is given as presence (*Anwesenheit*), not as a quantifiable object, as presence. Heidegger, in this sense, invites us to question not what "Being" is, but about the meaning of "Being". With regard to the entity, management also makes mistakes by adopting empiricism as the only source of truth:

The questioner of the question to be elaborated is the being, which determines the being as being, the in view of the fact that the being is already being understood, in any discussion. The being of beings is not in itself another being. The first philosophical step of the problem of being consists in not μῦθον τινα δινάγεισθαι. "Not telling stories" means: not determining the provenance of the entity as an entity, leading it back to another entity as if being had the character of a possible entity (HEIDEGGER, 2024, p. 42).

Although Heidegger did not aim to address anthropological issues in administration, the above statement is important for understanding the existence of a technocratic reduction that imprisons man, as an entity, in a functionality, obliged to present results and goals, to the detriment of his subjective conditions.

Rastrojo (2020, 64) agrees:

This was explained by Heidegger from the modern loss of meanings. According to Heidegger, beings have lost their authentic meaning due to the utilitarian dictatorship that converts, for example, metal into coins or wheels. Metal, which was open to infinite senses (as Husserl explains in his eidetic variations), closed this plurality in pragmatic restriction.

In addition, the empirical stance brings another problem denounced by Husserl in his work *Ideas for a pure phenomenology and a phenomenological philosophy*: any and all

administrative phenomena will always be interpreted in a partial and biased way. The author says:

It is the proper conformation of certain eidetic categories that their essences can only be given on one side and subsequently 'on several sides', but never 'on all sides'; correlatively, the individual singularizations corresponding to them can, therefore, only be experienced and represented in inadequate, 'one-sided' empirical intuitions (HUSSERL, 2006, p. 36).

Also according to the author, in the work *Phenomenological Psychology and Transcendental Phenomenology*, there is a demonstration that such phenomena are located in the subjective sphere:

Perceiving is not an empty having of perceived things, but a fluent experience of subjective apparitions that are synthetically unified in the consciousness of the same, being in such and such a way. "Mode of appearance" must here be taken in a broad sense. Thus the modes of appearance of the cube in remembrance, or in the fantasy of a completely identical cube, are "the same" as in perception, though modified in a certain way, just as remembered or fantasized. Again, distinctions such as those between clear and obscure recollection and those of gradualness of clarity, as well as the distinctions of relative determination or indeterminacy, are distinctions of "modes of apparitions" (HUSSERL, 2022, p. 22).

The author also points out:

Each one has its place, from which it sees the things available, and respectively when they manifest themselves differently for each of them. The present fields of perception, recollection, etc., are also different for everyone, not to mention that what they are intersubjectively aware of also comes to consciousness in different ways, in different modes of apprehension, in different degrees of clarity, etc. In spite of all this, we understand ourselves with our neighbors and establish together an objective spatio-temporal reality as the world that surrounds us. which is there for everyone, and of which, however, we are part (HUSSERL, 2006, p. 76-77).

In short, it can be inferred that, by ignoring human subjectivity, the empiricist gradualism of administrative theories contradicts its presuppositions because they try to objectify what cannot be objectified, to measure the immeasurable. Empiricist reason, taken to its ultimate consequences, leads to nothingness, because the inductive process itself is illegitimate, since the repetition of events does not allow the conception of a validly applicable law.

3 THE ROMANTIC RESPONSE TO EMPIRICIST RATIONALISM

The world needs to be romanticized. Thus the original meaning is rediscovered. Romanticizing is nothing but a qualitative potentialization. The lower self is identified with a better self in this operation. So with ourselves we are such a qualitative potential series. This operation is still totally unknown. To the extent that I give to the ordinary a lofty meaning, to the ordinary a mysterious aspect, to the known the dignity of the unknown, to the finite the brightness of the infinite, I romanticize it – Inverse is the operation towards the higher, unknown, mystical, infinite – through this connection it is logarithmized – It acquires a commonplace, romantic philosophy expression (NOVALIS, 2021, p. 129).

After demonstrating the illegitimacy of the empiricist pretensions of the Administration, the second stage of this article begins, which is exactly the response to cold and inanimate reason. The above aphorism reflects the core of the entire Romantic movement: to romanticize the world, that is, to qualitatively transform reality, elevating what is common and everyday to a deeper, more mysterious, and infinite dimension. It is an elevation from the banal to the sublime. In doing so, we rediscover the original meaning of existence, lost by the cold rationality and mechanical routine of modern life.

In fact, Romanticism emerges as a response to cold, inanimate Enlightenment Reason and its repetitive imitation of Classicism (REALE; ANTISERI, 2017, p. 835). Although the very definition of romanticism and romantic remains ambiguous, its core always remains the same: the emphasis on feelings, the revaluation of human yearnings for the infinite, for freedom, and also the revaluation of the informal:

As for the typically romantic art form, the essential characteristic is the one that Schlegel had already indicated, that is, the predominance of content over form and, therefore, an expressive revaluation of the informal (hence the fragment, the unfinished, the sketch, which characterize the works of the authors of this period) (REALE; ANTISERI, 2017, p. 841).

In this context of romanticism, Novalis (Georg Philipp Friedrich von Hardenberg) appears, who died at the age of 28 consumed by tuberculosis. Novalis, in his few years of life, was the purest voice of romanticism, a fast meteor that shone in the sky of Philosophy and Poetry (REALE; ANTISERI, 2017, p. 845).

The author was the first to notice the deficiency of the sciences when trying to explain man in a fragmentary way. "Each one developed by his essence by himself, and everywhere it is lacking" (NOVALIS, 2021, p. 101). The author adds:

Now some assert that somewhere a real interpenetration has taken place, the germ of unification has been born, which little by little would grow and assimilate everything into a single, indivisible figure. (NOVALIS, 2021, pp. 101 – 102).

Novalis, as a profound philosopher, composed a large number of writings. However, we will pay attention to the *Ordo Inversus* of Novalianism, because from the *Inverse Ordo* it will be possible to reconstruct Administration as people management.

4 THE *ORDO INVERSUS* OF NOVALIS

The fragmentary novel *The Disciples of Sais* narrates the search for truth and knowledge. According to Novalis (1989, p. 31, apud GUIMARÃES *et al.*, 2023, p. 18):

Men follow different paths; whoever gives himself to follow them and compare them, will see strange figures appear; figures, it will be said, that are part of that difficult and capricious writing that is found everywhere: on the wings, on the eggshells, on the clouds, on the snow, on the crystals, on the shape of rocks, on the icy water, inside and outside the mountains, on plants, animals, men, in the splendors of the sky, on the plates of glass and resin when they are rubbed and touched; in the filings that adhere to the magnet and in the strange conjectures of fortune... one senses the key and grammar of this singular writing.

Here the poet and philosopher begins to outline his *Ordo Inversus*. In Pollen, the author adds:

We dream of journeys through the cosmic – So the universe is not within us? The depths of our spirit we know not – Into goes the mysterious path. In us, or nowhere, is eternity with its worlds – the past and the future. The outside world is the world of shadows – It casts its shadows in the realm of light (NOVALIS, 2021, p. 35).

Along the lines of Fichte, Novalis creates a cosmological, magical vision of the world, based on the "recognition of the Self through the Non-Self, that is, of everything that is not Self, Novalis conceives self-understanding from the external world and vice versa" (GUIMARÃES *et al.*, 2023, p. 18). From this *Ordu Inversus* is born an ethic in which the other must be welcomed in his or her uniqueness:

The more our feelings are refined, the more apt they become to distinguish individuals. The highest sense would be the highest receptivity to peculiar nature. To it would correspond the talent for affixing the individual, whose dexterity and energy are relative. When the will is expressed in reference to this sense, then passions for or

against individuality are born: love and hate. The mastery in the performance of one's own role is due to the orientation of this sense towards oneself under the domination of reason (NOVALIS, 2021, p. 62).

It can be seen, in fact, that the Novalian proposal is not a "sweet" romanticism, but an attitude that requires the recognition of oneself in the other and of the other in oneself. Exactly the trajectory of the disciples of Sais in search of the truth. The path taken and the act of lifting the veil of the goddess reveals to the main character his own face. Transposing this path to the administrative environment requires overcoming empiricist approaches and the recognition of an ethics based on the recognition of the other.

5 THE APPLICABILITY OF ROMANTICISM

However, it remains for us to demonstrate the application of Romanticism to the Administration. As stated earlier, the first implication of Romanticism is its radical ethics that are based on the recognition of the other. Dialoguing indirectly with Kant, but reinterpreting alterity in a romantic key, an action is good when it is because it is the exteriorization of an internal sense of duty, that is, the radical mirroring of the Self in the non-Self and vice versa:

If a rational being is to represent his maxims as universal practical laws, then he can only represent them as those principles which contain the basis of determination of the will, not according to matter, but according to form. Act in such a way that the maxim of your will can always be valid at the same time as the principle of universal legislation" (KANT, 2024, pp. 44-49).

In this sense, the proposal of *Novalis's Ordus Inversus* is nothing more than a return to oneself that implies going out to the outside. Novalian Romanticism is not just a magical theory or the desire for an ideal world, but the possibility of a practical path that places us before the other and the world as recognizing ourselves as members of nature. Novalis writes in *Hymns at Night*:

More divine than any of your dazzling stars are the eyes fixed on the infinity that the Night has opened within us. They see further ahead than an endless number of compelled troops – having no need of light, they cross the depths of a soul that loves – who fill a higher post with their untranslatable voluptuousness (NOVALIS, 2019, p. 27).

The statement that the "eyes fixed on the infinite pierce the depths of the soul" is a romantic expression that we can transpose to an ethics based on the understanding of the other from a mirroring of ourselves, as Kant proposed. But these eyes are opened by the Night, which in Novalis means the mystical, the hidden, death. In fact, our eyes for the other only open when we understand it as hidden, or as Heidegger (2024, p. 39) proposed:

"Being" is the self-evident concept. In all knowledge, utterance or relationship with beings and in all relating to oneself, one makes use of "being" and, in this use, one understands the word "without more". Everyone understands: "the sky is blue", "I am happy", etc. But this common comprehensibility only demonstrates incomprehension. It reveals that an enigma is already inserted *a priori* in every being and being for the being as being.

This revelation of the simple, the evident had also been noted by Sartre. In his work *Being and Nothingness*, the French philosopher writes:

Because the being of an existent is exactly what the existent appears. Thus, we arrive at the idea of phenomenon as it can be found, for example, in Husserl's or Heidegger's "Phenomenology": the phenomenon or the relative-absolute. The phenomenon continues to be relative because "appearing" presupposes in essence someone to whom it appears. But there is double relativity *in Kantian Erscheinung*. The phenomenon does not indicate, as if it were pointing behind its shoulder, a true being that is, rather, the absolute. What the phenomenon is, is absolutely because it reveals itself as it is. It can be studied and described as such, because it is absolutely indicative of itself (SARTRE, 2015, p. 14).

With this we enter one of Novalis' greatest criticisms that applies to our times: the valorization of the complex to the detriment of the simple, of the absolutely given. The young poet writes: "Usually, the artistic is understood better than the natural. It also takes more spirit for the simple than the complicated, but less talent" (NOVALIS, 2024, p. 73). Here the author describes a poetic and subtle critique of the valorization of the "complex", when the real challenge lies in capturing the essential that, in reality, as Sartre and Heidegger said, is self-evident.

In the field of Administration, it is common to value and pressure for increasingly greater challenges. Unrealistic goals and superhuman work overload are imposed on employees. Excessive and complex work is valued and the simplest and most evident human activity is left aside. In *Hymns in the Night*, in a poetic way, the author narrates in the verses: "With a human spirit and high passion / Human is to seek beauty in misfortune [...]."

(NOVALIS, 2019, p. 55). The Spanish translation of the same work, by Jorge Arturo Ojeda, says: "*With a bold spirit and sensible ardor / the man embellished his horrifying mask [...]*" (1989, p. 33). Whether it is doom or horrifying mask, Novalis refers to the fall of man who, through the functionalist paradigm, denies himself, horrifying, complex masks are created, while simplicity and naturalness are abandoned.

The gods disappeared and their retinue – lonely and lifeless became nature. Indifferent numbers, the measure drafted, began to restrict it like iron chains. The old flowering, full of life, has expired; it turned into obscure words, like ashes in the wind. Enchanting faith has also disappeared, as well as its divine twin, which transforms and unites everything: fantasy (NOVALIS, 2019, p. 55).

Novalis' words sound like a deep cry from our souls against the infamous pragmatism of the 21st century. To reduce man and society to measurable numbers is to deny their creative nature, causing the high numbers of absences due to mental health. By investing in creativity, art, and spontaneity, the organization will not only give the employee a form of catharsis, but the opportunity to be what he or she really is: creative power.

Of this it can be said that Novalis proposes a *simpráxis*, that is, a joint action, an organic collaboration between art, philosophy, science and life that reverberates in human life: a unitive way of the Self with itself, with the other and with nature. In *General Outline: Notes for a Romantic Encyclopedia*, the author writes:

Our thought is simply a galvanization – a contact of the terrestrial spirit – of the spiritual atmosphere – by means of a celestial, extraterrestrial spirit. Every thought, etc., therefore, in itself is already a *simpaxis* in the highest sense (NOVALIS, 2023, p. 50).

From this aphorism, an interesting term is that of "galvanization". The term comes from the discoveries of physician and physicist Luigi Galvani (1737–1798), who studied the effects of electricity on living organisms. "Galvanization" originally designated the electrical stimulus that made the limbs of dead animals move, as if they came back to life. This phenomenon deeply impressed the intellectuals of the late eighteenth century, being seen almost as a "scientific miracle".

For Novalis, "galvanization" symbolizes the reanimation of the spirit or still life by poetic imagination and philosophical thought. In other words, it is about "giving life" to what seems inert, of revitalizing the world through thought, art and poetry.

In short, the misfortune of humanity was the abandonment of feeling, according to Nietzsche, in the abandonment of instincts, of their creative power. Romantic philosophy finds its applicability by unifying the fragmented man, castrated in his desires. According to Nietzsche:

While, in all productive men, instinct is exactly an affirmative and creative force, and conscience a critical and discouraging force, in Socrates, it is instinct that reveals itself to be critical and reason that manifests itself as creative (2003, p. 115).

Here is the reason for the failures of the Administration: by ignoring the crucial factor, the integral man (body and soul, reason and feelings), ignores what can be the engine for his own growth and expansion. In the same way, by trying to objectify man, an ethics of numbers is created, where the other is evaluated by results, not by who he actually is. Thus, Novalis' Romanticism, in addition to anticipating and dialoguing with various authors, also presents an authentically practical path: firstly, to a new ethics based on the recognition of oneself in the other; secondly, a new administrative anthropology, based on the consideration of the uniqueness of the other; Finally, it requires a management based no longer on cold numbers, but in fact on the acceptance of the other, on the removal of the "horrible masks" that lead to the denial of oneself and, as a consequence, of the other.

6 FINAL CONSIDERATIONS

After the above expositions, it is possible to make an articulation between Novalis' Romanticism and Business Administration, starting from the observation that the traditional models of administrative science, strongly based on empiricist rationalism, neglected an essential dimension of organizational reality: human subjectivity. It was demonstrated that, by reducing the human being to indicators, metrics and functions, the administrative theories inherited from positivism and economic liberalism produced not only an incomplete management paradigm, but also directly contributed to a scenario of existential and mental health crisis in the contemporary corporate environment.

Contrary to this tendency, Novalis' philosophy offers a radically innovative alternative: the romanticization of the world as an epistemological and ethical operation. Romanticizing, according to the author, is not an escapism, but a way of transfiguring the ordinary into something full of meaning, giving back to the human being his interiority, his mystery and his freedom. It is a matter of recovering the dignity of the simple, the subjective, the affective and

the singular — dimensions that are eclipsed by the predominance of technical-functional rationality. Instead of reducing the collaborator to a numerical datum, Novalis proposes that we recognize him as an integral being, whose creative power is realized precisely in the space in which the Self recognizes itself in the non-Self — a typical operation of his *Ordo Inversus*.

The proposal here is not to replace one science with another, but to reconstruct administrative rationality itself based on a broader epistemology, capable of embracing the subjective data without reducing it. Administration, as a practice oriented to human relations, cannot ignore that every administrative phenomenon occurs in the horizon of intersubjectivity, as Husserl points out. Thus, performance indicators, goals and empirical data should be read as intentional phenomena, whose meaning is always situated in the subjects' experiential context. The phenomenological understanding of this horizon prevents the administration from succumbing to the reification of people, proposing instead a more ethical, open and integral approach.

In this sense, the concept of galvanization, present in *The General Sketch* of Novalis, acquires symbolic and practical value. Galvanization is not just a poetic metaphor, but a powerful image of what Management must operate: the reanimation of the human, the awakening of the creative power of the employee, the electrification of the spirit asleep under the weight of routine, demand and organizational impersonality. People management, in this new light, is not control, but cultivation — it is not standardization, but listening — it is not manipulation, but revelation of the being.

The mental health crisis pointed out in the data from the Ministry of Social Security is only the visible face of a much deeper crisis: that of man's alienation from himself. When individuals lose the link with their interiority, with the sense of what they do and with the community that surrounds them, the disease is not a private pathology, but an expression of a systemic evil. Novalis, by postulating that "the more our feelings are refined, the more apt they become to distinguish individuals," offers the foundation of a new organizational ethic: an ethic based on radical empathy, the recognition of otherness, and the appreciation of the essential.

Romanticism, far from being an aesthetic luxury or a naïve idealism, is therefore an anthropological and organizational imperative. It requires us to review not only administrative procedures, but the very image of human beings that sustains them. The collaborator is not a resource, but a presence; it is not a productive variable, but being-with-others. To ignore

this elementary truth is to reproduce an administration of death—of horrifying masks, of subjective oppression, and of existential silence.

It is concluded, therefore, that Novalis' philosophy, with its poetic beauty and metaphysical depth, offers contemporary Management not a finished model, but a horizon of meaning: an invitation to the qualitative transformation of organizational practices, through internalization, listening, imagination and recognition. Perhaps, as Novalis proposes, the world should be romanticized precisely so that companies can become human again. And if, at the end of it all, management still wants to be a science, let it be as a science of relationship, presence and life.

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