

ABSTRACT

Changing values in Western society indicate that the context of human experience is changing into a more spiritual quest for wholeness, meaning, identity, and happiness. Hence, we appear to be in the midst of a transition period to a more spiritual and holistic era. This new era is characterised by a calling to find a balance between - and ultimately an integration of - science and spirituality into a greater whole.

As a result, there is a need to re-define the purpose of businesses: Profit can no longer be the only purpose. Future organisations must be *both* morally and socially responsible *and* profitable. You could say that we have entered an era of ‘compassionate capitalism’. This in turn affects the leadership role and tasks. Indeed, the philosophical foundations of the 21st century leadership tasks are found in a number of contemporary spiritual leadership theories.

The objective of this dissertation is therefore to guide and inspire (Danish) organisations and their leaders by introducing them to possible alternatives to currently realised organisational norms and leadership models, and at the same time provide a review of the broader context as to why and how the concepts of spirituality in the workplace and holistic/spiritually-based leadership have emerged in recent years.

The dissertation also includes a survey study on whether there is a potential of practicing the concepts of spirituality in the workplace and holistic/spiritually-based leadership in Danish organisations by enquiring about Danish leaders’ own behaviours, values, beliefs in and attitudes to the concepts, as well as by trying to find indications of their own spiritual development.

The overall conclusion is that Danish leaders are interested in bringing meaning into work and in creating a culture based on higher values, and they acknowledge how important it is for the workplace. At present they do, however, not know enough about the principles of holistic/spiritually-based leadership. But the stage of their own spiritual development means that they are open to finding meaning and to learning more about both themselves and their surroundings.

Hence, there seems to be an opening for a gradual leadership paradigm shift.

THE ERA OF COMPASSIONATE CAPITALISM

A VISION OF HOLISTIC
LEADERSHIP DEVELOPMENT
IN THE 21ST CENTURY

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1. INTRODUCTION

1.1. Reasons for choice of topic

Intellectual and human capital is widely recognised as the basis of economics and as the foundation of competitive advantage in the 21st century (e.g. Gibson, 1997; Handy, 1997; Thurow, 1997; Salmon, 1996; Burack, 1999; De Geus, 1999; Thurow, 1997).

At the same time, it is claimed that the **critical success factor** of survival and profitability for a business is when it contributes to the betterment of society and the environment as well as creating a culture that emphasizes teamwork, customer focus, innovation, care and fair treatment of employees - not to mention an understanding that human motivation is mainly intrinsic (e.g. Fairholm, 1997; Salmon, 1996; Tischler, 1999; Børsen Image 2002¹; Børsens Nyhedsmagasin No. 16², 2002).

This means that organisations and their leaders need to secure employee **commitment** rather than loyalty, since factors such as innovation, creativity, customer focus etc. require the dedication and involvement of the **whole person**.

However, **demographic changes** have resulted in an increasingly scarce work force³, which is viewed as a significant problem by an increasing number of Danish companies (Mandag Morgen, 2001). In addition to this, the young generations are also claimed to be the most well-educated to date (Mandag Morgen, 2001; Böttger-Rasmussen *et al.*, 1997), which in turn means that they are also becoming more critical and selective.

¹ Survey on the most important success parameters based on questionnaire response from 700 business leaders in Danish organisations with min. 50 mill. kr. turnaround or more than 35 employees, interview of 50 business analytics and inter-view of 693 student subscribers of Børsen [Danish trade paper].

² Survey on most important success parameters among 1.450 Danish business leaders.

³ The number of births in Denmark is decreasing - from 85,796 in 1965 to 53,749 in 1985 (Statistics Denmark, 2001)

Furthermore, the many downsizings, delayings of organisations due to recessions, reengineering, and restructuring in the past decades in the Western world (Naisbitt, 1997; Higgs, 2002; Makin *et al.*, 1996; Cooper, 1999; Kriger and Hanson, 1999; Sparks *et al.*, 2001) has meant that the **old psychological contract**, which offered job security in return for **loyalty**, is changing (Higgs, 2002; Davidson, 1998; DeMeuse *et al.*, 2001; Kriger and Hanson, 1999; Fairholm, 1997; Fairholm, 1998).

Hence, the best source of security for an employee is a guarantee not of a specific job or a specific employer, but of **employability** (Jones, 2000).

For an industrialised country like Denmark with a very **knowledge intensive industry** and a highly-developed service sector, which occupies 70% of the labour force (Schramm-Nielsen and Lawrence, 1998) this is therefore a highly relevant issue⁴. The fact that 97% of Danish businesses consist of organisations with less than 50 employees (Statistics Denmark, 2001) also means that the loss of just a small number of employees can have large economic consequences for a company (Hjalager, 2001; Højen, 2001).

The greatest challenge for businesses now and in the future is thus regarded to be to **attract, retain, and motivate employees** in order to stay in business (e.g. Jespersen *et al.*, 2001; Patterson, 2001; Jones, 2000).

Employee commitment can, however, no longer be taken for granted – it must be earned. And the basis for earning employee commitment is rooted in a far more **spiritual quest for meaning and fulfilment** than before (Baum, 1990; Fairholm, 1998; Noon and Blyton, 1997; Brejnrod, 2001; Pruzan, 2001; Poulsen, 1999).

⁴ Hence, in a survey conducted in 1999 among 515 Danish organisations 32% of them identified recruitment and retainment to be their biggest challenge in the coming years as opposed to 8% and 12% in respectively 1992 and 1995 (Jespersen *et al.*, 2001).

Hence, **spirituality in the workplace** is by a number of authors (e.g. Butts, 1999; Tischler *et al.*, 2002; Korac-Kakabadse *et al.*, 2002; Krishnakumar and Neck, 2002) being identified to be the **overriding success factor** for ensuring not only the commitment of employees but also the **long-term profitability and survival of businesses**.

This assertion is supplemented well by Barrett's (1998) findings. He found that three key studies⁵ of longlived business organisations with superior financial performance had the following characteristics in common:

1. A strong, positive, values-driven culture, incl. articulation of **core values** as guiding principles
2. A lasting commitment to **continuous learning and self-renewal**
3. **Flexibility** to ensure adaptation to changes in internal and external environments
4. **Strategic alliances** with internal and external partners (customers, suppliers)
5. Willingness to **take risks and to experiment**, incl. tolerance to new ideas
6. A **balanced approach to measuring performance** factors such as financial results, efficiency, quality, collaboration with suppliers and customers, learning, corporate **contribution to the local community and society**, organisational cohesion and **employee fulfilment**

The ability to return investment to shareholders thus seems to have nothing to do with longevity and profitability. Rather, it seems that if these factors are fulfilled, the success criteria under the economic definition⁶ will automatically be fulfilled. An important point is, however, that one cannot “get spiritual” in order to be more profitable. The **material gains come as a side effect of spirituality** (Marcic, 1997).

The concept of spirituality in the workplace is thus expected to require a **new mindset** of organisations, which consequently will affect the leadership role and leadership development in the 21st century.

⁵ (1) Collins and Porras (1997): *Built to Last: Successful Habits of Visionary Companies*; (2) De Geus (1999): *The Living Company*; Fitz-Enz (1997): *The 8 Exceptional Practices of Exceptional Companies*.

⁶ Such as to have the highest return on capital employed, the highest turnover etc.

1.2. Objectives of the study

From a personal angle my attitude has been – and still is – that if we are to spend so many hours of our lives at work, why not make the most of it while we are there? My ideas of *how* to do this have, however, changed in later years. Hence, I have experienced a gradual change in my own attitude to leadership and what I want from work. My **personal objective** is thus to investigate whether there is a way of building a bridge between my working life and personal life. Hence, it is of both personal and professional interest that I have chosen to look into the conceptual aspect of spirituality in business management.

Leaders define business and its practice, determine the character of society, and set and administer government policy. Success in the 21st century, as in the past, will therefore depend on how well leaders understand their roles, the leadership process and their own values and vision as well as those of their employees.

A sample of Danish top leaders thus acknowledge that one of their greatest concerns in meeting the demands of their surroundings is indeed to ensure that they themselves are sufficiently good leaders⁷. If it is true that the concept of spirituality will affect the leadership role and tasks the question is, however, whether they will be willing to accept - or ready for - a transformation of this kind⁸? In many ways it is a radical notion, and will therefore presumably require a **leadership paradigm shift**:

For a long time our understanding has been based on the Newtonian physics model, which postulates that the past causes the present (Lippitt, 1998). However, the world of complexity and interdependence, which characterizes the 21st century, means that change is becoming increasingly non-linear, discontinuous and unpredictable (Gibson, 1997; Brejnrod, 2001).

Therefore, the Newtonian model is being replaced increasingly by the quantum physics notion,

⁷ 95,5% of 100 top leaders in some of Denmark's 500 largest private companies acknowledged this in a survey conducted by the Danish trade journal, Børsens Nyhedsmagasin No. 17, 2002)

⁸ In a recent survey conducted among 518 Danish leaders by the Danish Association of Managers and Executives (Ledernes Hovedorganisation), 71% of the respondents said that they would be willing to change their leadership style if that would attract more young people to their company. 83% of the 18-31 year olds replied 'yes', whereas only 61% of the leaders over 60 years old were positive towards a change of this kind (Berlingske Tidende, 21.08.2002).

which postulates that the **effects of the envisioned future** (expectations) **cause the present** (actions), i.e. that our external reality is merely a reflection of our internal reality (Lippitt, 1998). Hence, we have the choice of either creating a reality that is an extension of our past, or we can change our beliefs and intentions and **create a transformative future reality**.

But how can this be done? Prahalad (1997) and Gibson (1997) suggest that we have to **let go of the past** in order to grab hold of the future. Handy (1997) agrees by stating that the way we make sense of the future, in organisations, in societies, and in our own life is by **taking charge of the future** - not by responding to it.

According to Fairholm (1998), a leadership paradigm consists of the rules and standards as well as the accepted examples of leadership practice, theories, applications and work relationships in an organisation. Part of the required **mind-set change** (as mentioned on p. 10) is thus to **view business in a new and broader context** by **challenging** and possibly **unlearning** the old models, the old paradigms, the old strategies, the old assumptions and the old success recipes.

Thus, the **professional objective** of this dissertation is to guide and inspire Danish organisations and their leaders by introducing them to possible alternatives to their currently realised organisational norms and leadership models through a review of current literature.

When people are in the process of shifting from one paradigm to another, their ideas, values and beliefs as well as their actions and practices will gradually change (Fairholm, 1998). A **second objective** of this dissertation is therefore also to find out whether there is a potential of practicing the concepts of spirituality in the workplace and holistic/spiritually-based leadership in Danish organisations. This is done by inquiring about Danish leaders' own behaviours, values, and beliefs in/attitudes to the concepts, as well as by trying to find indications of their own spiritual development through a fieldwork study.

This study will thus try to find answers to the following questions:

- Have we entered an era of spirituality – and if so, what are the characteristics?
- What are the drivers behind the new era?
- How is spirituality affecting the purpose of businesses?
- What is spirituality?
- How is the concept of spirituality influencing the leadership role & tasks?
- How is the concept of spirituality reflected in contemporary leadership theory?
- How well-known is the concept of holistic/spiritually-based leadership and what attitudes do Danish leaders have to the concept?
- Is there a potential to practice the concept of spirituality in the workplace in Danish organisations?

1.3. Scope of the study

I have chosen a broad-based scope of the study in order to **elucidate** the nature of the concepts of holistic/spiritually-based leadership and spirituality in the workplace. Emphasis will thus be on providing a **context** for the reasons for the emergence of spirituality and how this is expected to **affect** leadership as well as the purpose of businesses as a whole.

Hence, this study will investigate the definitions, findings, and views of contemporary authors on the concepts. Due to word count limitations the study will not go into details as to *how* the concepts can be practiced in organisations. Instead, the study is intended to provide a basis for possible future research into the subject.

1.4. Dissertation structure

The dissertation is divided into three overall parts:

1. A literature review
2. A fieldwork study
3. An overall conclusion and afterword

Chapter 1 has already provided an **introduction** to why the dissertation subject has been chosen.

Chapter 2.1. gives the **broader context** as to why and how the concepts of spirituality in the workplace and holistic/spiritually-based leadership have emerged in recent years, including the social forces which will affect – and already are affecting – the workplace and the purpose of businesses.

Chapter 2.2. provides **definitions of the concepts of spirituality**, as well as an outline of the benefits and challenges connected with its practice in the workplace, and then describes how this affects the **leadership role and tasks**. Chapter 2.3. reviews key contemporary holistic/spiritually-based **leadership theories** and shows how the theories are linked and how they support the leadership challenges of the 21st century. The **interim conclusion** in Chapter 2.4. summarises the central issues derived from the literature review, which are to be tested in the fieldwork study.

Chapter 3.1. provides the background and objectives of the study, and chapter 3.2. covers the **research methodology** and techniques employed, including composition, sample size, handling procedure, and survey deficiencies. Chapter 3.3. contains an analysis of the **survey results**, incl. background data, knowledge rate of holistic/spiritually-based leadership theories, attitudes to spirituality in the workplace and the new leadership role & tasks, as well as the respondents' view on their own personal development and values. The conclusion in Chapter 3.4. provides a summary of the results as well as ideas and recommendations for further **future research**.

Finally, the dissertation ends with an **overall conclusion, closing comments** and recommendations in chapter 4.

1.5. Definitions of key terms

In the dissertation there are a number of key terms which are defined in **Table 1**:

Table 1. Definitions of Key Terms

Key words	Definitions
Work	Paid employment
Leadership	Leadership is not exclusively related to a particular organisational level. It is rather a mix of management and leadership skills.
Commitment	Whereas 'loyalty' is interpreted as a mechanical quality of being true and faithful in the support of the company, commitment is defined as something more heartfelt in terms of a " <i>strong belief in and acceptance of the organization's goals and values, a willingness to exert considerable effort on behalf of the organization, and a definite desire to maintain organizational membership</i> " (Finegan, 2000, p. 604).
21 st century	Main focus is on the first half of the 21 st century
Organisations	For-profit/business organisations
Business	<i>"The activity of making, buying, selling or supplying things for money"</i> (Oxford Advanced Learner's Dictionary, 1995)
Company	<i>"A group of people working together for business or commercial purposes; a business organization"</i> (Oxford Advanced Learner's Dictionary, 1995)
Employee	A non-leader, a follower, or <i>"A person who works for somebody or for a company in return for wages"</i> (Oxford Advanced Learner's Dictionary, 1995).

2. LITERATURE REVIEW

I believe that if someone really wants a happy life then it is very important to pursue both internal and external means; in other words, mental development and material development. One could also say 'spiritual development', but when I say 'spiritual' I do not necessarily mean any kind of religious faith. When I use the word 'spiritual' I mean basic human good qualities. These are: human affection, a sense of involvement, honesty, discipline and human intelligence properly guided by good motivation... It is my belief that the human brain and basic human compassion are by nature in some kind of balance. Sometimes, when we grow up, we may neglect human affection and simply concentrate on the human brain, thus losing the balance. It is then that disasters and unwelcome things happen.

(Dalai Lama, 1995)

2.1. Background

2.1.1. The emerge of a holistic and spiritual era

Science has been separated from the spiritual for the past hundred years (Canfield and Miller, 1996; Cacioppe, 1999a; Fairholm, 1998). Hence, we have been used to finding rational explanations and solutions for everything.

The 21st century has, however, opened up for a new order: we are facing a world of chaos, uncertainty, and accelerating change (Gibson, 1997; Handy, 1995; Covey, 1997). Science can thus no longer provide us with answers to all our questions (James, 1996). As a result, we are entering an era where both the **scientific** and rational are being **merged with the spiritual** (Lippitt, 1998).

Table 2. The Development of Western Society

Eras	Up to 18 th century	Second half of 18 th century – 19 th century	Second half of 20 th century	21 st century
Toffler, 1997 / Wagner-Marsh and Conley, 1999	First Wave: Invention of agriculture (Toffler)	Second Wave: Industrial Revolution (Toffler)	Third Wave: Knowledge Revolution (Toffler)	Fourth Wave: Spiritual Revolution (Wagner-Marsh)
Jensen, 1999	2 nd Society: Farmers (1 st Society: Hunters)	3 rd Society: Production Society	4 th Society: Information Society	5 th Society: Dream Society
Higgs, 2002	Renaissance	Industrial	Modern	-
Tischler, 1999	Agrarian Society	Industrial Society	Post-Industrial Society	
Marquardt & Reynolds, 1994	Age of producing		Age of thinking	<i>[Age of feeling]</i>
Hakim, 2000	-	Modernisation or materialist phase		Postmodernisation or postmaterialist phase

Model source: own creation

Hence, some authors say that we have evolved into a ‘post-industrial society’⁹, an ‘information’ or ‘knowledge’ age, cf. **Table 2**. Other authors claim that we have entered a ‘holistic era’ (Böttger-Rasmussen *et al.*, 1997) or a ‘spiritual era’ (e.g. Wagner-Marsh and Conley, 1999; Lippitt, 1998).

⁹ Indeed, Tischler (1999, p. 276) defines the ‘post-industrial society’ with the same key words associated with spirituality: “*focus on individual achievement, self-actualization, growth for as many people as possible in a socially, economically, and environmentally sustainable and responsible manner*”.

And Jensen (1999) goes as far as to characterize it as the 5th and **final phase of the development of human society**. Indeed, Zohar and Marshall (2000) argue that a further evolution of society depends on individuals **developing their spiritual intelligence**.

The increased pressures of technological developments, globalisation, demographic transition and social changes have by a number of authors (e.g. Senge, 1997; Olsen *et al.*, 1999; Brejnrod, 2001; Mercer, 1998; Korac-Kakabadse *et al.*, 2002) been identified to be the cause of this paradigm shift, which they predict will change the future of business management as well as the leadership role.

Table 3 provides an overview of the key words on this gradual paradigm shift, derived from the reviewed contemporary literature and research reports.

Table 3. The Paradigm Shift

20 th Century	21 st Century
Reaction	Proaction
Scientific	Value-based, holistic
Rational	Rational <i>and</i> spiritual
Land, money, raw material	Intellectual capital
Newtonian physics	Quantum physics
Outer orientated	Inner orientated
Stability, predictability	Change, uncertainty, chaos
Survival	Well-being
Collectivism	Communitarianism
Egoism	Individualism, self-realisation
Knowledge	Learning
Loyalty	Commitment
Organisation in focus	Individual in focus
Safety/security	Experience/adventure
Competition	Cooperation
Either/or	Both/and
Career dependence	Career self-reliance
Local	Global

Source: Own creation based on literature review

The shape of the new era is, however, not yet discernible, although there seem to be elements of it in, for example, new forms of community, alternative economies, and other social innovations which embody values and principles related to a new, more holistic – or even spiritual – paradigm. Or as Canfield and Miller (1996, p. xii) call it: **“a revolutionary reconception of what the corporation, the economy, and society are really for”**. These conceptions will be reviewed in the following chapters.

2.1.2. Changing work-life values: the drivers of the new era

Over the last fifty years society's values in the Western world have gradually changed (Fineman, 2000; Higgs, 2002; Van Deth and Scarbrough, 1995).

A number of surveys and reports in recent years (e.g. Van Deth and Scarbrough, 1995; Inglehart, 1997; Hakim, 2000; Brejnrod, 2001; Mercer, 1998; Olsen *et al.*, 1999) are thus showing a generational change of Western values orientations, characterised by a transition - a 'Silent Revolution' - from outer-orientated materialist values (e.g. power, wealth, prestige) to self-centered/inner-orientated and postmaterialist values, such as **autonomy, self-actualisation, individualism, reflexion and self-esteem**.

Ultimately it is an issue of a **spiritual quest** for **wholeness, meaning, identity** and of creating own **happiness** (Brejnrod, 2001; Tischler, 1999).

Although it at first glance may seem contradictory to these self-centered values, the sense of **belonging** and **connectedness to others** as well as **contribution to community** are seen as essential supplementary components for happiness and self-esteem (Bellah *et al.*, 1985; Van Deth and Scarbrough, 1995; Olsen *et al.*, 1999). The self-centered values should therefore not be mistaken for egoism at the expense of group cohesiveness, but rather be regarded in terms of the individual's **basic right to fulfil his or her full potential** (Mercer, 1998).

As a result, we are experiencing the entrance of a work force which is becoming not only selective and critical, but also a workforce with changing attitudes towards both work and life as a whole. This is in turn reflected in a demand for a more holistic life in terms of both personal and professional fulfilment in the workplace (Fairholm, 1997; Mandag Morgen, 2001).

Therefore, leaders must not only focus on the **right mix of terms and benefits** for the employee to ensure employee commitment, but most importantly focus on the qualitative (non-financial)

interests through **alignment between organisational values and individual values**¹⁰ (e.g. Hogan and Hogan, 2001; Finegan, 2000; Osborn-Jones, 2001).

Abramson and Inglehart (1995, cited in Hakim, 2000) predict that the postmaterialist values will not become the majority value-system in Western Europe until well after the year 2020¹¹. Therefore, Western society is at present presumably in a **period of transition** (Canfield and Miller, 1996; Fairholm, 1997) – or as the Financial Times (18.09.2001) put it: “*a spiritually muddled era*”.

The above-mentioned social changes thus seem to indicate that the context of human experience is changing, which will require not only a new definition of the leadership role but also of the **purpose of businesses** (Cacioppe, 1999b; Fairholm, 1998).

¹⁰ A study on the relationship between value congruency and commitment provided evidence that a value fit between the person and the organisation is related to commitment (Finegan, 2000).

¹¹ This prediction is based on current birthrates and population replacement, and does not take account of the impact of immigration – typically from societies with a materialist culture – and other unforeseeable major events, e.g. wars.

2.1.3. A new purpose of business: the advent of compassionate capitalism

The dominant ideology that drives global capitalism has to be corrected, enriched, and in a number of instances replaced by a modern humanist political philosophy centered on the person and the common good of humanity....A humane global market economy, shaped not only by competition and the drive for growth and expansion but also ...Compassion, generosity and hospitality, currently considered as “soft” and relevant only to the private realm, are to be emphasized...To call for compassion and love for fellow human beings is not to indulge in sentimentality. It is to stress that egoism, personal or collective, is not a virtue and cannot be the founding value of a viable world community.

(Royal Danish Ministry of Foreign Affairs, 2000, pp. 15-29¹²)

Business organisations are by many considered the most powerful force in society today, replacing and receiving the credit once given to other types of community such as the family, the village community, government, and religion (Fairholm, 1997; Handy, 1995; Salmon, 1996; Butts, 1999; Royal Danish Ministry of Foreign Affairs, 2000; Waddock, 1999).

This fact, along with the changing values in society, means that a very different form of capitalism is expected: where businesses are more in the service of society rather than a mere economic instrument (Thurow, 1997; Jensen, 1999; Handy, 1995; Salmon, 1996).

Business organisations are therefore by many contemporary authors perceived as **platforms for individuals and instrumental to their own economic bottom line** - something more like a community with a purpose - rather than individuals being instruments of the owners to make them

¹² The quote is from a report from the Copenhagen Seminars for Social Progress on Building a World Community. The summit brought together over a hundred political leaders and several thousand activists from non-governmental organisations, parliaments, trade unions, cooperatives and business enterprises worldwide with the purpose of seeking to move economic policy beyond the objectives of growth and stability towards a concern for equity, social cohesion and solidarity.

rich (e.g. Burack, 1999; Handy, 1995; Patterson, 2001; Fairholm, 1997; Marcic, 1997; Wagner-Marsh and Conley, 1999).

Hence, business organisations are increasingly being forced to take on a larger social responsibility in terms of serving both the organisation and society as a whole (Larsen, 2001b; Böttger-Rasmussen *et al.*, 1997; Børsens Nyhedsmagasin No. 16, 2002; Butts, 1999). As a result, profit goals must thus be partners with spiritual goals, such as (1) Contributing to community/society, (2) Developing employees, (3) Creating community within the organisation (Marcic, 1997). In other words, profit can no longer be the only purpose of a business. In the future organisations must be **both morally and socially responsible and profitable** (Tischler, 1999; Butts, 1999). You could say that we have entered an era of ‘compassionate capitalism’.

The advent of this kind of capitalism where values and economics are merged is defined as “*the second curve of capitalism*” (Handy, 1995), “*warm capitalism*” (Jensen, 1999), or “*Third Wave economics*” (Toffler, 1997).

Nevertheless, according to Toffler (1997) this kind of economics is – at least in the Western world¹³ - still in its pre-natal stage, and the **intellectual framework** that might unify management theory and economics is not yet in place. Maybe the notion of including spirituality in analysis and practice of business management could be the framework that is required?

As Korac-Kakabadse *et al.* (2002, p. 165) point out:

Spirituality and consciousness are not irrational, “far out” beliefs but, rather, the core of dynamic evolutionary systems and, thus, must be included in analysis and practice of organizational design, change and management.

¹³ To a wide extent this kind of economics already exists in the Japanese/Asian variant of capitalism: They give greater importance to the long term than to the short term, think globally, rather than locally, prefer gaining market share to maximising profits, and know better than Westerners how to cooperate (Salmon, 1996). Handy (1995), on the other hand, mentions that both the Japanese *and* Europeans have a form of ‘hexagon contract’ with their six different stakeholders: the financiers, employees, suppliers, customers, environment, and society as a whole.

A number of factors indicate that this *could* be the case. For example, the fact that the many books on **personal, individual growth** in later years have changed focus to bringing this growth **into the workplace** using similar approaches or principles (e.g. Bolman and Deal, 1995; Renesch and Defoore, 1996; Wheatley, 1992; Tischler, 1999), which again are reflected in the increasing **integration of spirituality into leadership theory and practice.**

2.2. The concepts of spirituality

2.2.1. Definitions of spirituality

There are many different views and definitions on the meaning of spirituality¹⁴. Hence, **Table 4** is provided to show the variety and breadth of definitions in contemporary literature.

A number of authors (e.g. Fairholm, 1997; Korac-Kakabadse *et al.*, 2002; Krishnakumar and Neck, 2002) do, however, distinguish between spirituality as something either tied to one's religious affiliation (**the religious view**) or as something originating from the inside of the individual (**the intrinsic-original view**) – and Krishnakumar and Neck (2002) have also added **the existentialist perspective**¹⁵.

While the religious view is an externally imposed set of rules and beliefs, inherited from priests and holy books, spirituality in the intrinsic-original and existentialist view is the **internal ability of the human brain and psyche** to draw its deepest resources from the heart and the universe itself, which allows the brain to find and use meaning in the solution of problems. As Zohar and Marshall (2000, pp. 9-10) explain: “*Spirituality makes religion possible, but does not depend upon religion*”. Hence, spirituality in this definition is regarded as the goal, and religion as a possible path.

This dissertation focuses on spirituality as defined in **Table 4**, i.e. from the intrinsic-original view and existentialist perspective. The aspect that these definitions have in common is the **inter-connection and integration** between **inner and outer** experience for the purpose of finding **wholeness**.

¹⁴ For example, in response to the rising interest in the concept of spirituality in the workplace Freshman (1999) conducted an exploratory analysis of text samples from e-mail, survey responses and literature search of the topic. The results showed that there was not any one, two or even three things that could be said about the concept.

¹⁵ I.e. where individuals ask themselves questions like ‘Why am I doing this work?’, ‘What is the meaning of the work I am doing?’, ‘Where does this lead me?’.

Table 4. Definitions of Spirituality

Definitions of spirituality	Sources
An inner conviction of a higher, more intelligent force	Fairholm, 1997
Values that humans rely upon for comfort, strength, happiness	Fairholm, 1997
The part of us searching for meaning, values, life purposes	Fairholm, 1997
Our means of connecting with the non-material world	Marcic, 1997
The intangible, life-giving force, intimate relationship with the inner world of higher values and morality	Fairholm, 1998
An inner search for meaning or fulfilment that may be undertaken by anyone regardless of religion, the basic feeling of being connected with one's complete self, others and the entire universe.	Krishnakumar and Neck, 2002
Unique and personal inner experience of and search for the fullest personal development through participation into the transcendent mystery; involves a sense of belonging to a greater whole	Delbecq, 1999
Experience wholeness	Kruger and Hanson, 1999
Defines our inner self, separate from the purely physical, but including the physical and intellectual self	Fairholm, 1997; Fairholm, 1998
A sense of wholeness, a oneness with who we are and an awareness of how we fit with our external environment	Korac-Kakabadse <i>et al.</i> , 2002
Basic desire to find ultimate meaning and purpose in one's life and to live an integrated life.	Cacioppe, 1999a
A source guide for personal values and meaningmaking, an inner awareness, a means of integration of the self and the world.	Fairholm, 1997
An inner certainty; The essence of self/inner awareness; The basis of comfort, strength, happiness; source of personal meaning, values, life purposes; a personal belief system; an emotional level, a feeling; the experience of the transcendent in life	Fairholm, 1997 ¹
Involves growth – about becoming a person in the fullest sense. It involves relationships...It embraces a person's intellect, emotions and their soul, and it animates a person's attitudes, beliefs, behaviour and practices.	Financial Times, 21.09.2001
The lived transformation of self and community	Briskin, 1998
An awareness within individuals of a sense of connectedness that exists with their inner selves and the world (other people and the environment)	Korac-Kakabadse <i>et al.</i> , 2002

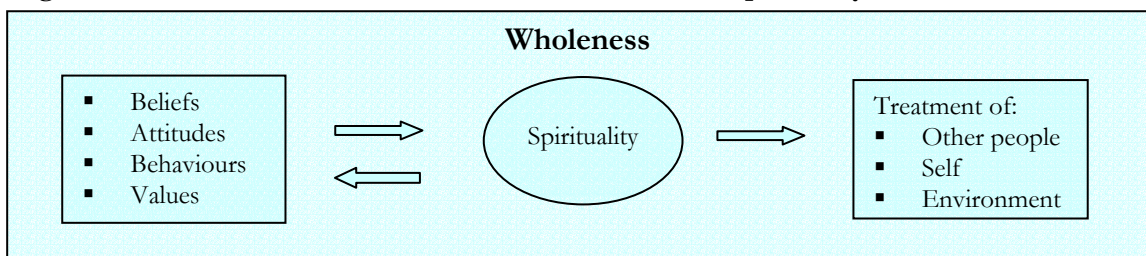
¹ As defined by surveyed managers in describing their conceptions of spirituality.

2.2.2. Spiritual values

According to Marcic (1997), spirituality is fostered by certain beliefs, attitudes, and behaviours.

Zohar and Marshall (2000), on the other hand, argue that spirituality does not follow *from* existing values but rather *creates* the very possibility of having values in the first place. Hence, our spirituality provides us with a value system (Fairholm, 1997; 1998). Indeed, **indications of our spiritual development are visible in our social, emotional and intellectual activities** in the material world, e.g. in the way we treat other people, ourselves, the environment, as well as our attitude toward work (Fairholm, 1997; 1998; Marcic, 1997):

Fig. 1 The Interaction between Attitudes/Behaviours and Spirituality - and the Outcome



Model source: own creation

Delbecq (1999) says that spirituality manifests itself in **loving and compassionate service**, and

Fairholm (1997) goes even further by saying that spirituality made manifest is in fact the **essence of leadership**.

The new order of chaos, uncertainty, and accelerating change means that values rather than rules¹⁶ are increasingly being used as basis for directing behaviour in- and outside organisations (Poulsen, 1997). **Values thus guide and act as glue**, holding leader and empowered employees together (Fairholm, 1998; Mandag Morgen, 2001; Butts, 1999).

The values outlined in below **Table 5** are argued to be essential to **enable both economic and spiritual growth** in modern organisations (e.g. Krishnakumar and Neck, 2002; Butts, 1999; Kriger and Hanson, 1999), and **directly support business values** like service, communications, creativity, responsibility, and excellence (Fairholm, 1997).

¹⁶ "Working by the rules" is no longer perceived as a promise - but rather as a threat!

Table 5. Values That Enable Both Economic and Spiritual Growth

Spiritual values	Sources
Truth, honesty	Kruger and Hanson, 1999; Butts, 1999; Fairholm, 1997; Barrett, 1998
Integrity, being true to oneself	Fairholm, 1997, 1998; Canfield and Miller, 1996; Briskin, 1998; Barrett, 1998
Freedom and fairness/justice	Fairholm, 1997; 1998; Butts, 1999; Mercer, 1999; Marcic, 1997
Service to others	Fairholm, 1997; Kriger and Hanson, 1999
Personal growth & development	Fairholm, 1997
Self-esteem, self-acceptance	Canfield and Miller, 1996; Fairholm, 1997
Love ¹ , caring	Canfield and Miller, 1996; Marcic, 1997; Fairholm, 1997; Fairholm, 1998
Respect	Canfield and Miller, 1996
Commitment	Canfield and Miller, 1996
Courage	Canfield and Miller, 1996
Trust	Kruger and Hanson, 1999; Butts, 1999; Barrett, 1998
Humility	Kruger and Hanson, 1999
Forgiveness	Kruger and Hanson, 1999
Compassion	Kruger and Hanson, 1999; Barrett, 1998
Thankfulness	Kruger and Hanson, 1999
Stillness and (inner) peace	Kruger and Hanson, 1999; Fairholm, 1997
Creativity, innovation	Butts, 1999
Collective harmony, synergy, wholeness	Butts, 1999
Deeper meaning, higher purpose	Butts, 1999; Canfield and Miller, 1996
Ethics, morality	Butts, 1999; Marcic, 1997; Mercer, 1999; Fairholm, 1997
Empathy, sympathy	Mercer, 1999; Tischler <i>et al.</i> , 2002

¹ Love can be of different types. Marcic (1997) mentions e.g. natural Need-love vs. the selfless Gift-love (Charity), and Romantic love, or Eros. In this dissertation love is operationalised as community-building in organisations and the deed of doing good without intention of reward or recognition.

Getting in touch with our inner self thus lets us use positive qualities such as those described in the above table. An important point made by Fairholm (1997) is, however, that **spirituality contains everything** in our character, i.e. **both what we try to express and what we want to suppress**. This means that spirit can also be expressed with less positive traits, e.g. workaholism, foolhardiness, control, resistance to change, narrow focus, inflexibility, and manipulation. Thinking about our **negative inclinations and forming strategies to counter them** is thus also an important issue for organisations and their leaders to keep in mind when developing a spiritually-based organisation.

2.2.3. Spiritual intelligence

Reason and logical analysis limits our thinking. It leaves us aware only of the known, the understood, and the controllable. It suffocates fresh perceptions. We need a new vision of intelligence, one that integrates the right brain of images and creativity with the left brain of words and

Zohar and Marshall (2000) say that it is spirituality that unifies and facilitates the dialogue between reason and emotion, and allows us to integrate the intrapersonal and the inter-personal and transcend the gap between *self* and *other*.

Indeed, they present evidence of a **spiritual intelligence (SQ)** from psychology, neurology, anthropology and cognitive science. Among other things, they introduce scientific findings of neural foundations of SQ in the brain¹⁷, which provide the individual with a unifying, and meaning-giving centre, and thus a fulcrum for growth and transformation. The inquired “*middle brain intelligence*” that is referred to by James (1996) in the above quote could thus possibly be the spiritual intelligence as defined by Zohar and Marshall (2000).

The main difference between SQ and **emotional intelligence (EI)** (Goleman, 1998) is allegedly that whilst EI works *within* the boundaries, thus allowing the situation guide the individual, SQ ensures the ability to ask *why* and work *with* the boundaries, thus allowing the individual to guide the situation. Consequently, Zohar and Marshall (2000) argue, SQ can further the evolution of the human potential, cf. chapter 2.1.1.

However, Tischler *et al.* (2002) have explored the impacts of EI and SQ on workplace performance and effectiveness by reviewing contemporary research and literature. They conclude that **both EI**

¹⁷ According to Zohar and Marshall (2000) research conducted throughout the 1990s by a number of neuropsychologists and neurologists show that a spiritual center is located among neural connections in the brain. On scans these neural areas light up whenever research subjects are exposed to discussion of spiritual or religious topics. Furthermore, that there is a third neural process in the brain devoted to unifying and giving meaning to our experience – a neural process that literally ‘binds’ our experience together (before these findings only two forms of brain neural organisation were known).

and SQ appear to lead to **similar** attitudes, behaviours, and skills (competencies), which in turn **lead to greater work success**. A summary of their findings on the link between EQ, SQ, and work performance is provided in **Appendix 1**.

Another important point in their research is that although it is still unclear whether development of EI is possible, they have found many studies that show positively that **development of people's spirituality is indeed possible**.

2.2.4. Spirituality in the workplace – the benefits & challenges

The concept of **spirituality in the workplace** comprises business organisations that are committed and structured to support the holistic development of their employees. I.e. by going far beyond just their professional development by, for example, helping their employees reflect on possible next steps in their own self-development, instead of merely focusing on using their current talents and strengths (Wagner-Marsh and Conley, 1999; Kriger and Hanson, 1999; Cacioppe, 1999a).

A conscious and spiritually-based organisation thus acknowledges each individual and enhances his/her creativity, innovation and willingness to take risks by offering **education, training, performance reviews, coaching and mentorship** in order to promote both the personal and professional development of each individual (Davidson, 1998).

The **results** of practicing the concept of spirituality in the workplace show **in the long term**¹⁸ in terms of **increased**:

- Honesty and trust within the organisation (Barrett, 1998; Wagner-Marsh and Conley, 1999; Krishnakumar and Neck, 2002)
- Employee commitment and personal fulfilment (Barrett, 1998; Krishnakumar and Neck, 2002; Wagner-Marsh and Conley, 1999; Burack, 1999)
- Responsibility and accountability (Barrett, 1998)
- Productivity¹⁹ (Barrett, 1998; Kriger and Hanson, 1999; Krishnakumar and Neck, 2002)
- Innovation and creativity (Barrett, 1998; Kriger and Hanson, 1999; Krishnakumar and Neck, 2002; Freshman, 1999)
- Knowledge transfer and decision making (Kriger and Hanson, 1999)
- Focus on and service to customers (Kriger and Hanson, 1999; Krishnakumar and Neck, 2002)
- Problem-solving capabilities (Burack, 1999; Krishnakumar and Neck, 2002)

Hence, the spiritual enrichment of the workplace appears to bring **substantial – and relevant – benefits for organisational performance and financial success**. **Appendix 2** provides a list of references to literature with concrete examples of organisations that have benefitted from this approach.

Despite the immediate appeal of the concept there is, however, some **scepticism** about the new emphasis on this concept. Not about the accuracy of the observation, but about its desirability. Peters (1994, quoted in Fairholm, 1997) sees it as a dangerous intrusion on employee privacy and an erosion of individual freedom and emphasizes that **to be left alone** is an important and cardinal human right. Indeed, the flipside is that the quest for community values **may enhance intolerance** and block acceptance of alternative cultures (Fairholm, 1998; Bolman and Deal, 1995) as well as risks of dependence and exploitation (Bolman and Deal, 1995).

¹⁸ Marcic (1997, p. 16) warns that breaking spiritual laws will *over time* show negative effects. Hence, non-spiritually based organisations may initially be successful, even for quite a while if they have clever managers or little competition. However, in the long run the lack of practice of spiritual values will eventually make the organisation less productive, and in the long run it will experience alienation of employees, disenfranchisement of customers, loss of community respect, and so on.

¹⁹ Cf. Krishnakumar and Neck (2002) research studies on “spirited companies” have shown that some of them outperformed other companies by **400-500 percent**, in terms of net earnings, return-on-investment and shareholder value.

Nevertheless, personal fulfilment is by a number of authors considered to be found at work (e.g. Fairholm, 1998; Noon and Blyton, 1997; Brejnrod, 2001; Baum, 1990), since this for most people is the centre of their lives²⁰. In fact, it is argued that we would continue to work even if there was no economic compulsion to do so because it mediates between individual and community (Briskin, 1998; Fox, 1994).

This suggests that work may also be fulfilling other **needs of a more intrinsic character**²¹. Hence, a number of work-life surveys show that **preferences and values** are increasingly becoming more important than economic necessity for **employment decisions** on both managerial and non-managerial levels (e.g. Fairholm, 1997; Hakim, 2000; Cacioppe, 1999a; Mandag Morgen, 2001; Osborn-Jones, 2000; Noon and Blyton, 1997; Pruzan, 2001; Berlingske Tidende, Annoncecentret, 2002).

However, an important point to keep in mind when considering adaption of the concept is the fact that **work experience is paradoxical**. As both Noon and Blyton (1997) and Briskin (1998) point out, there is a need to acknowledge that employees experience, in varying degrees, both satisfaction *and* alienation, demonstrate both cooperation *and* resistance, display both common interests *and* opposing ones, and perceive their distinct interests in both individual *and* collective terms.

Indeed, **work can be viewed and experienced at different levels**, depending on age and work ambitions. Noon and Blyton (1997) outline four key themes: (1) Work as a duty, (2) Work as a central life activity, (3) Work as conscientious endeavour, and (4) Work as disciplined compliance, whereas Bellah *et al.* (1986) describe three subjective experiences of work:

²⁰ There are, however, others who claim that work is no longer the prime focus of most individuals' lives, and that the ways of finding achievement and self-expression are being achieved within non-work areas (e.g. Mercer, 1998; Hakim, 2000; Cacioppe, 1999).

²¹ This links to Herzberg's 'two factor' theory of job satisfaction/dissatisfaction, where the so-called motivators are e.g. 'a sense of achievement', 'an opportunity for personal growth' etc. (Makin *et al.*, 1996).

- A “job” (work as a way of making money and making a living)
- A “career” (search for self-esteem through advancement and prestige)
- A “calling” (work is morally inseparable from the individual’s life)

As a result, there is a need for leaders to **adapt their leadership style** in compliance with the effect that age, ambition, and work experience may have on the employees’ particular needs, values, and aspirations.

Both Briskin (1998) and Butts (1999) agree on another point: the danger that an organisation may avoid conflict in the name of keeping people happy, or conversely throw away any pretence of caring for people when times get rough (e.g. in connection with downsizings, reengineering, and restructurings). Just as managers hope to create the perception that they care and invite participation, workers too can create the perception that they want to change and welcome the opportunity to participate.

Both parties may be sincere, but underlying the good intent is fear and suspicion, as well as ambiguity about the value of the change. The danger to the organisation is that the very methods used to get employees to “buy in” can create a superficial acceptance of change. The real reasons, including the employee’s recognition that there is no alternative, go unnoticed and remain unspoken.

And finally, Briskin (1998) also makes an important point in terms of the **sustainability** of spirituality in the workplace:

The call for a new spirit in the workplace carries the same danger that accompanied the adoption of human relations as the language of personnel departments, academics, and inspirational corporate speeches. The danger is that spirit and soul will be talked about but split off from the actual conditions of the workplace.

(Briskin, 1998, p. 186)

Therefore, a key element to the successful transformation or development of a spiritually-based organisation is **how the leaders view themselves and their leadership role**²², and how this is reflected in their **daily conduct** in the workplace.

A **first step** is thus for leaders to connect with their spiritual intelligence in order to relate personal values with work values, as well as to achieve an understanding and knowledge of the new leadership theories, which will be described in the following chapters.

²² Leaders of spiritually-based firms tend to know their personal mission before they engage others in pursuing the organisation's mission (Wagner-Marsh and Conley, 1999).

2.3. Spirituality in leadership theory

2.3.1. The leadership role and tasks in the 21st century

As mentioned in chapter 2.1.1., science has been separated from the spiritual the past hundred years, which in turn has been reflected in traditional leadership theory, where the classic model of the business form is highly structured with focus on planning, organising, and in particular the control of tangible objects, incl. people. In response to the changing business climate (as described in the previous chapters) the traditional concept of leadership is, however, changing:

The importance of knowledge and knowledge work (cf. chapter 1.1.) means that **management can no longer be about monitoring and control** because knowledge is an invisible asset that resides largely in the minds of human beings (Bennis *et al.*, 1999). Instead, it's now more a matter of controlling *results* rather than people (Marcic, 1997).

Hence, Senge (1997, p. 140) characterizes planning, organising and controlling as “*the holy trinity of traditional authoritarian management*” and argues that this is now changing because it is no longer possible to figure it all out - and even if it were, top management's insights and decisions would probably be obsolete by the time they reached the front line staff.

Instead, tomorrow's successful leaders will be “**leaders of leaders**” (Gibson, 1997, p. 11). For in effect it demands that each knowledge worker *thinks* and behaves as a *Chief Executive Officer* (Drucker, 1999).

You could argue that this means the abolishment of the CEO role, but as Hammer (1997, p. 100) points out, there will rather be **three kinds of “leaders”** in the future business organisation:

1. An overwhelming majority of value-added performers, the people who do the real work – whether it is routine or highly creative work
2. A small cadre of coaches to facilitate and enable them
3. A handful of leaders, who are the people who direct the organization

He defines the last category as “*leaders who have the wisdom, talent and insight to determine the direction of the organisation, and to create the environment in which everyone else can operate*”.

21st century leaders will thus not only have the task of learning the corporate business, have a knowledge about system, process and procedures, stay current with contemporary managerial technique, as well as ensure that rules and procedures are carried out efficiently. As the **foundation of their leadership** they must also get in touch with their core values and communicate them to employees through **vision statements, values and personal actions** (Fairholm, 1997; 1998; Senge, 1990), cf. chapter 2.2.2..

In my review of **key leadership tasks** in the 21st century, I have found the following common denominators:

1. Establishment and communication of vision, values, and mental models
2. Understanding and meeting others' needs to develop
3. Ensuring adequate rewards, incentives, recognition
4. Facilitation of learning/being a teacher/coach
5. Empowerment of workforce
6. Building culture, community
7. Creating a climate of morality and ethics
8. Showing the way through personal actions
9. Continuous improvement (of system, process, procedures, management techniques)

A further elaboration of the tasks, including quotations and sources can be found in **Appendix 3**.

A number of authors and researchers identify certain **leadership attributes** to enhance spiritually-based organisations and to fulfil these key leadership tasks. **Table 6** provides an overview of these attributes as opposed to the values identified as essential to both economic and spiritual growth (as reviewed in **Table 5** in chapter 2.2.2.).

In fact, the philosophical and spiritual foundations of these tasks and attributes are found in many of the spiritual leadership theories²³. I have chosen to review the following contemporary leadership concepts, which are indeed spiritually-based, although they are presented in varying “packages”:

- Servant Leadership (Greenleaf, 1977; 1993; 1998)
- Spiritual Leadership (Fairholm, 1997; 1998)
- Principle-Centered Leadership (Covey, 1990; 1997; 1999)
- Values-Based Transformational Leadership (Barrett, 1998)
- The Learning Organisation (Senge, 1990)

²³ E.g. Greenleaf, 1977; Senge, 1990; Vaill 1989; Covey 1990; DePree 1993; Bracey *et al.*, 1990; Bolman and Deal, 1995; Renesch and DeFoore, 1996; Collins and Porras, 1997; Conger, 1994; Chappell, 1999; Wheatley, 1992; Marcic, 1997.

Table 6. 21st Century Leadership Attributes

Spiritual values (as identified in Table 5)	Leadership attributes	Source
Truth, honesty	Honesty with self and others	Wagner-Marsh and Conley, 1999 ¹
	Honesty	Fairholm, 1998 ³
Integrity, being true to oneself	<i>Live</i> the vision, day in day out	Bennis, 1997
	Reveal differences – capitalise on what is unique about themselves	Goffee and Jones, 2000 ²
Freedom and fairness/justice	Justice	Marcic, 1997
Service to others	Service, reference to servant leadership	Marcic, 1997
	Doing good for people, expecting nothing in return	Fairholm, 1998 ³
	Commitment to quality and service	Wagner-Marsh and Conley, 1999 ¹
	Encouragement of true service to customers, employees, and community	Fairholm, 1998 ³ ; Cacioppe, 1999
Personal growth & development	Emotional transformation	Butts, 1999
Self-esteem, self-acceptance	Knowing one's emotions (self-awareness)	Butts, 1999
	Inner reflection and self-awareness enables leaders to examine their paradigms	Covey, 1997
Love, caring	Tough empathy – genuine but realistic caring	Goffee and Jones, 2000 ²
	Caring without bias	Fairholm, 1998 ³
Respect	Respect and dignity	Marcic, 1997
	Refusing to impose their will on others	Fairholm, 1998 ³
Commitment	Commitment leadership	Marcic, 1997
	Commitment to employees	Wagner-Marsh and Conley, 1999 ¹
	Commitment to quality and service	Wagner-Marsh and Conley, 1999 ¹
Courage	Must be willing to risk making mistakes	Bennis, 1997
	Have courage to align with chosen principles	Covey, 1997
Trust	Trustworthiness	Marcic, 1997
	Generating trust	Bennis, 1997
	Mutual trust with others	Wagner-Marsh and Conley, 1999
Humility	The highest quality of a leader is humility	Covey, 1997
	Humility in terms of sharing power	Marcic, 1997
	Approachability and vulnerability	Goffee and Jones, 2000 ²
Forgiveness	-	-
Compassion	Compassion	Fairholm, 1998 ³
Thankfulness	-	-
Stillness and (inner) peace	Development of concentration	Butts, 1999
Creativity, innovation	Innovation	Fairholm, 1998 ³
Collective harmony, synergy, wholeness	Awareness of the family of things, context	James, 1996
	Unity, creating shared vision	Marcic, 1997
	A new awareness of ourselves and others	James, 1996
Deeper meaning, higher purpose	A strongly defined sense of purpose	Bennis, 1997
	Capacity to clearly articulate a vision	Bennis, 1997
	Leaders will have a vision, a passion, an exciting aspiration	Gibson, 1997
	Ability to influence & develop people, teams and organisations to achieve worthwhile purpose	Fairholm, 1998 ³ ; Cacioppe, 1999b
Ethics, morality	Focus on core ethical values	Fairholm, 1998 ³
Empathy, sympathy	Tough empathy	Goffee and Jones, 2000 ²
	Empathy for people	Marcic, 1997
	Intuitive in dealing with 'soft' data	Goffee and Jones, 2000 ²

¹ Wagner-Marsh and Conley (1999) selected six key concepts based on their review of literature, professional observations, and in-depth interviews with leaders of spiritually-based firms.

² Goffee & Jones, 2000 (cited in Higgs, 2002) conducted a study a number of 'effective' leaders seen from the employees' perspective.

³ Values/attributes identified by 19 surveyed spiritual leaders (Fairholm, 1998)

2.3.2. Servant leadership (Greenleaf)

The servant-leader is servant first. It begins with the natural feeling that one wants to serve. Then conscious choice brings one to aspire to lead. The best test is: do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?

(Greenleaf, 1998, p. xx)

Servant-leadership is regarded as a **holistic** approach to **work, personal development and shared decision making** (Korac-Kakabadse *et al.*, 2002). The concept is the oldest of the five chosen spiritual leadership theories (Greenleaf's first publications on the subject came out in 1977), and is regarded as a conceptual cornerstone to the emerging leadership theories in the last part of the 20th and beginning of the 21st century.

The concept of the servant leader brings together service and meaning – the leader is attuned to the basic life forces of the universe and, in serving them, naturally serves his/her colleagues, company, and society (Zohar and Marshall, 2000). The concept should, however, not be mistaken as service being a special case of leadership, but rather as leadership being a special kind of service.

Servant-leadership holds that the primary purpose of a business should be to create a positive impact on its employees and community, rather than using profit as the sole motive (Greenleaf, 1998). Wagner-Marsh and Conley (1999) thus interpret Greenleaf's view in terms of a business existing as much to provide meaningful work to the person as it exists to provide a product or service to the customer, cf. the key points made in chapter 2.1.3.

Korac-Kakabadse *et al.* (2002) point out that the notion of servant-leadership is actually based on Quaker theology, and Zohar and Marshall (2000) provide an explicit link between spiritual intelligence (SQ) and the concept of servant-leadership: They claim that a person high in SQ is also

likely to be a servant leader - in their terms someone who is responsible for bringing higher vision and value to others and showing them how to use it, in other words a person who inspires others.

Table 7 provides an overview of the characteristics of a servant-leader, as defined by Greenleaf himself:

Table 7. Ten Characteristics of the Servant-Leader

Characteristics	Elaborations
1. Listening	Listening to others and to own inner voice in order to understand what own body, spirit, and mind are communicating. Listening, coupled with regular periods of reflection, are essential to the growth of the leader.
2. Empathy	People need to be accepted and recognised for their special and unique spirits. The most successful servant-leaders are those who have become skilled empathetic listeners.
3. Healing	Many people have broken spirits and have suffered from a variety of emotional hurts [in the workplace]. The healing of relationships is a powerful force for transformation and integration.
4. Awareness	General awareness, and especially self-awareness, helps to understand issues involving ethics and values. Enables a more integrated, holistic view.
5. Persuasion	Persuasion rather than positional authority. Convince others, rather than coerce compliance, build consensus.
6. Conceptualisation	A conceptualising perspective is broader-based, i.e. to think beyond day-to-day realities, long-term.
7. Foresight	Ability to foresee the likely outcome of a situation; to understand the lessons from the past, the realities of the present, and the likely consequence of a decision for the future. Deeply rooted within the intuitive mind.
8. Stewardship	Assumes first and foremost a commitment to serving the needs of others. Emphasizes the use of openness and persuasion, rather than control.
9. Commitment to growth of people	Taking responsibility to do everything possible to nurture the personal, professional, and spiritual growth of employees, e.g. making funds available for personal and professional development; taking a personal interest in the ideas and suggestions from everyone; encouraging worker involvement in decision making.
10. Building community	Building true community among those who work within a given institution. The leader shows the way by demonstrating his/her own unlimited liability.

Source: Greenleaf (1998)

2.3.3. Spiritual leadership (Fairholm)

Fairholm (1998) presents **five mental models**, which mark the 100-year progress of intellectual thought to full understanding of leadership:

- Leadership as management
- Leadership as excellent management with pure focus on quality
- Values (transformational) leadership
- Trust cultural leadership
- Spiritual leadership

Each model represents some part of the leadership task, and lays out a pattern of leader action, ranked hierarchically in a kind of evolutionary order from managerial control to spiritual holism.

For details see [Appendix 4](#).

Hence, the process of growth is a continual evolution into progressively higher levels of psychological existence. Fairholm (1998), therefore, concludes that the **level of existence we are in determines our values and therefore our actions** (cf. Fig. 1 in chapter 2.2.2.), our relationships and our measures of success for self and for others. It is, however, important to note that spiritual leaders will **vary their responses** and **use different values** according to the person and the situation (cf. chapter 2.2.4).

These kinds of leaders believe that their real success is in the successes of the people they lead.

Hence, as in the case of Greenleaf's concept (cf. previous chapter), Fairholm's concept of **spiritual leadership** comprises a **holistic** approach that considers the full capacities, needs, and interests of **both the leader and employees** beyond the narrow confines of job needs, as well as the goals of the **organisation**.

Consequently, the concept also includes a **holistic conception of the corporation** both as an **economic enterprise**, which is committed to contributing to society, as well as a **human system** where all participants want to grow and help others in their self-development activities (Fairholm, 1997; 1998).

As Fairholm (1997, p. 74) elaborates:

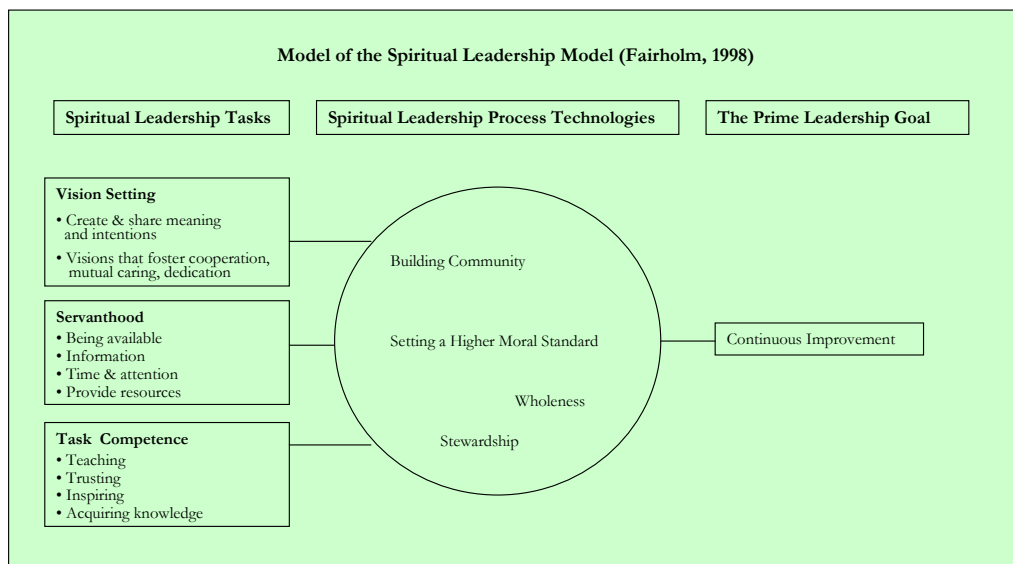
Whether we call it spirituality or good management, the challenge to the leader is to help people come to realize that their work is a path to personal self-development as well as high productivity for the corporation.

Therefore, he argues, leadership must include ideas and the ideals of:

- Teaching correct principles
- Applying the techniques that encourage follower self-governance
- Creating a situation where followers can function freely with the leader within their delegations subject to broad accountability
- Defining the leader in a servant-steward role
- Acknowledging the whole person, not just the specific skills useful to the current work being done

The key principles and definitional characteristics of the **spiritual leader** are outlined in below figure:

Fig. 2 The Spiritual Leadership Model



Source: Fairholm (1998)

2.3.4. Principle-Centered Leadership (Covey)

Like Greenleaf's servant-leaders, Covey's principle-centered leaders willingly submit to higher powers and try to live in harmony with natural laws and universal principles (Covey, 1997). Hence, principle-centered leadership is a **holistic ideal** with focus on the whole person of the leader.

Covey (1999) presents seven habits of principle-centered leaders, cf. **Table 8**, which he suggests embody many of the key principles of human effectiveness. These principles are really, according to Lippitt (1998), basic Mormon spiritual principles translated into everyday business terms.

Table 8. The Seven Habits of Principle-Centered Leaders

Covey's 7 Habits	Elaborations
Habit 1: Be proactive (being the creative force in your own life)	Accepting responsibility for own behaviour and actions (past, present, future). Making choices based on principles and values rather than moods or circumstances. Taking Inside-Out approach to creating change.
Habit 2: Begin with the end in mind (mental creation)	Shaping future by creating a mental vision and purpose for any project. Commitment to principles, values, relationships and purposes that matter most to them. A mission statement is the highest form of mental creation for an individual or organisation. Hence, they begin with a clear understanding of the desired direction and destination they wish to take their organisation and individual members.
Habit 3: Put first things first (physical creation)	Organising and executing around the mental creation (the purpose, vision, values etc.)
Habit 4: Think win-win (seeking mutual benefit)	Seek mutual benefit, based on mutual respect in all interactions. It involves sharing information, power, recognition, and rewards.
Habit 5: Seek first to understand, then to be understood	When we listen with the intent to understand others, rather than with the intent to reply, we begin true communication and relationship building. Seeking to understand takes kindness; seeking to be understood takes courage.
Habit 6: Synergize (seizing opportunities)	Thriving on individual strengths so that the whole becomes greater than the sum of the parts i.e. looking for ways to take advantage of the synergy possible through creative cooperation and teamwork.
Habit 7: Sharpen the saw (constant renewal)	Constant renewal in the four basic areas of life: physical, social/emotional, mental, and spiritual. For an organisation, Habit 7 promotes vision, renewal.

Source: Covey, 1999

The purpose of these habits is to find a way of keeping all aspects of life (e.g. work and family, personal and professional areas) in a **renewing balance**, in spite of the constant changes and pressures from the outside.

Covey (1990) regards **self-awareness** as the key to effectiveness, and that the adaptation of the seven habits will enable leaders to **examine their paradigms** and to take responsibility for reprogramming themselves out of the stimulus-response mode.

2.3.5. The Learning Organisation (Senge)

Similarly to Fairholm (1997), who identifies ‘continuous improvement’ to be the prime leadership goal (cf. Fig. 2, p. 41), Senge (1990) puts learning at the centre of leadership and introduces a model that enables the cultivation of soul and spiritual values: The Learning Organisation.

The model consists of five learning disciplines for creating a highly effective organisation. He believes that these disciplines span the range of conceptual, interpersonal, and creative capacities vital to leadership, which is the reason why he claims that the learning disciplines might as well be called **leadership disciplines**, cf. **Table 9**.

All the disciplines are concerned with a **shift of mind** from seeing parts to seeing wholes, seeing people as active participants in shaping their reality, **from reacting to the present to creating the future** (cf. chapter 1.2.). Hence, a learning organisation is a place where people are continually discovering how they create their reality. And how they can change it.

Indeed, Cacioppe (1999a) argues that the process of each individual’s spiritual journey at work is an important part of both individual and organisational learning and development.

Table 9. Leadership Disciplines in the Learning Organisation

5 learning/leadership disciplines	Elaborations
1. Building shared vision	A shared vision is built from personal visions. Hence, the discipline of encouraging organisation members to develop their personal visions by communicating own vision in such a way that others are encouraged to share their visions. Also to hold “creative tension”, i.e. remain clear on the vision and continue to enquire into current reality.
2. Personal mastery <ul style="list-style-type: none"> ▪ Personal vision ▪ Holding creative tension¹ ▪ Commitment to the truth ▪ Using the subconscious 	The discipline of continually clarifying and deepening our personal vision, of focusing our energies, of developing patience, and of seeing reality objectively. Personal growth. Continually broadening our awareness.
3. Mental models <ul style="list-style-type: none"> ▪ Images ▪ Assumptions ▪ Stories 	Managing mental models requires surfacing, testing, and improving our internal pictures of how the world works. E.g. use of scenario planning in pursuit of (new) mental models to find new ways of thinking and acting.
4. Team learning	Involves mastering the practices of dialogue and discussion, dealing with conflict and defensive routines, as well as practice. Critical dimensions: to think about complex issues, need for innovative, coordinated action, inculcating the practices and skills of team learning more broadly.
5. Systems thinking <ul style="list-style-type: none"> ▪ Integrating reason and intuition ▪ Seeing our connectedness to the world ▪ Compassion, empathy ▪ Commitment to the whole 	A shift of mind – from seeing ourselves as separate from the world to connected to the world, from seeing problems as caused by someone or something “out there” to seeing how our own actions create the problems we experience.

¹ I.e. being acutely aware of the gaps between our vision and reality

Source: Senge (1990)

The two conceptual cornerstones of the learning organisation are personal mastery and systems thinking (also called ‘the fifth discipline’). The roots of personal mastery lie in both Eastern and Western spiritual traditions as well as in secular traditions (Senge, 1990). Hence, leaders committed to continually developing personal mastery **integrate reason and intuition** as a natural by-product of their commitment to use all resources at their disposal. Therefore, they usually practice some form of **“meditation”** in order to develop a rapport between their normal awareness and subconscious²⁴ (Senge, 1990).

²⁴ In the absence of knowing what truly matters to you, the specific practices and methods of working with the subconscious run the risk of becoming mechanical techniques – simply a new way of manipulating yourself into being more productive. Almost all spiritual traditions warn against adopting the techniques of

Leaders with a high level of personal mastery are **very aware of their ignorance, their incompetence, their growth areas**, but are at the same time deeply self-confident. The leader's own personal development and **self-awareness** are thus keys to the organisation's success. As Schein (1992, p. 392) puts it:

The more turbulent, ambiguous, and out of control the world becomes, the more the learning process will have to be shared by all the members of the social unit doing the learning. If the leaders of today want to create organizational cultures that will themselves be more amenable to learning they will have to set the example by becoming learners themselves and involving others in the learning process.Ultimately, we cannot achieve the cultural humility required to live in a turbulent culturally diverse world unless we can see cultural assumptions within ourselves. In the end, cultural understanding and cultural learning start with self-insight.

(Schein, 1992, p. 392)

Consequently, Senge believes that talking about personal mastery may open people's minds somewhat, but that actions speak louder than words - i.e. **the leader must be a model**. Thus, he regards the key leadership task to be the responsibility for learning, and defines the **leadership role** in terms of:

- Leaders as designers
- Leaders as stewards
- Leaders as teachers

An elaboration of the notion of leaders as designers, stewards, and teachers is provided in

Table 10.

increased mental powers without diligently continuing to refine one's sense of genuine aspiration. Ultimately, what matters most in developing the subconscious rapport characteristic of masters is the genuine caring for a desired outcome, the deep feeling of it being the "right" goal toward which to aspire (Senge, 1990, pp. 162-166).

Table 10. Leadership Roles in the Learning Organisation

Leadership roles	Characteristics
Steward	Being a steward of the vision through “purpose story telling”: to teach lessons or transmit bits of wisdom, to provide an overarching explanation of why they do what they do, how their organisation needs to evolve, and how that evolution is part of something larger.
Designer	The functions of design are rarely visible. Those who aspire to lead out of desire to control, or gain fame, or simply to be “at the center of the action” will find little to attract them to the quiet design work of leadership. The design work of leaders includes designing an organization’s policies, strategies, and “systems”, incl. the integration of vision, values, and purpose, systems thinking, and mental models.
Teacher	Defining reality. Leaders can influence people to view reality at four distinct levels: events, patterns of behavior, systemic structures, and a “purpose story”. Leaders in learning organizations pay attention to all four levels, but focus predominantly on purpose and systemic structure (i.e. systems thinking and mental models), and “teach” people throughout the organization to do likewise.

Source: Senge (1990)

2.3.6. Values-based (transformational) leadership (Barrett)

The shift in Western society to inner-orientated, postmaterial values (cf. chapter 2.1.2.) indicate that emphasis is no longer on physical and security needs for survival but are instead moving in the direction of focus on the higher – spiritual – needs. Hence, there seems to be a link to Maslow's (1943) hierarchy of **needs at the higher order level**²⁵.

Hence, similar to Fairholm's five mental models (cf. chapter 2.3.3.), Barrett (1998) has developed a set of Corporate Transformation Models and Tools for assessing individual, team, and leadership values, and corporate culture, as well as a Balanced Needs Scorecard²⁶.

The assessment tool consists of **seven levels of consciousness**, which are closely linked to **human needs** (cf. Maslow):

1. Survival consciousness (focus on physical survival)
2. Relationship consciousness (interpersonal relationships)
3. Self-esteem consciousness (need for recognition)
4. Transformation consciousness (focus on self-actualisation and personal growth)
5. Internal cohesion consciousness (search for meaning and community)
6. Inclusion consciousness (active involvement in local community)
7. Unity consciousness (internal and external connectedness)

Furthermore, Barrett has identified **specific values**, which reflect the particular consciousness level of an individual (or organisation), which again can be linked to a specific **leadership style**, cf.

Table 11.

²⁵ The five basic needs are at the lower levels: physical or survival needs, security needs; at the higher levels: social needs, achievement needs, and self-actualisation needs. The hierarchical part of the theory is that until an individual is freed from concern about a lower level of need, he cannot be effectively or consistently focused on a higher order need.

²⁶ A diagnostic tool to measure corporate fitness, corporate survival, client/supplier relations, corporate evolution, corporate culture, society community contribution.

Table 11 Values-Based Leadership: Consciousness Levels, Values, and Leadership Styles

Human needs	Category of values	Personal consciousness levels/Human motivations	Personal values	Leadership consciousness / Leadership styles
PHYSICAL	SELF-INTEREST / INTELLECTUAL INTELLIGENCE	Level 1: Survival Focus on physical survival	<u>Positive values:</u> <ul style="list-style-type: none"> Financial stability Wealth Safety Self-discipline Health <u>Limiting values:</u> <ul style="list-style-type: none"> Greed Control Caution 	Authoritarian: <ul style="list-style-type: none"> Good crisis director Willing to take charge Directive Over long-term: <ul style="list-style-type: none"> Dictatorial Controlling Exploitative
EMOTIONAL		Level 2: Relationships Quality of interpersonal relationships	<u>Positive values:</u> <ul style="list-style-type: none"> Open communication Family Friendship Conflict resolution Respect <u>Limiting values:</u> <ul style="list-style-type: none"> Rivalry Intolerance Being liked 	Paternalist: <ul style="list-style-type: none"> Promotes & develops positive healthy relationships internally and externally May be emotionally insecure with need to be liked Can be manipulative and pretentious
		Level 3: Self-Esteem Need for recognition	<u>Positive values:</u> <ul style="list-style-type: none"> Being the best Ambition Professional growth Reward <u>Limiting values:</u> <ul style="list-style-type: none"> Status Arrogance Image 	Manager: <ul style="list-style-type: none"> Regards management as science Efficient Ambitious Productive Prefers hierarchical structures May be status-seeking Possible problems with work/home balance and people skills Tendency to be bureaucratic
MENTAL	TRANSFORMATION	Level 4: Transformation Focus on self-actualisation and personal growth	<u>Values*:</u> <ul style="list-style-type: none"> Courage Responsibility Knowledge Personal development <u>Description:</u> <ul style="list-style-type: none"> Continuous questioning of beliefs and assumptions Begin to find balance in their lives 	Facilitator: <ul style="list-style-type: none"> Enabler of human interactions Invites participation Team member and builder Empowers others Promotes knowledge and innovation
SPIRITUAL	COMMON GOOD / EMOTIONAL INTELLIGENCE	Level 5: Meaning Search for meaning and community	<u>Values*:</u> <ul style="list-style-type: none"> Commitment Creativity Enthusiasm Humor/fun Excellence Generosity Honesty <u>Description:</u> <ul style="list-style-type: none"> Do not think in terms of job or career, but in terms of mission 	Coach: <ul style="list-style-type: none"> Develops employees Creates cohesion and community spirit Values-driven Displays integrity and emotional intelligence
		Level 6: Making a difference Active involvement in local community	<u>Values*:</u> <ul style="list-style-type: none"> Counselling Community work Empathy Environmental awareness <u>Description:</u> <ul style="list-style-type: none"> Honour intuition and contribution Concern about environment, local issues 	Partner/Servant: <ul style="list-style-type: none"> Mentor/coach Systems perspective Responsive member of local community Strategic alliances and partnerships with customers and suppliers
		Level 7: Service Highest order of internal and external connectedness	<u>Values*:</u> <ul style="list-style-type: none"> Display wisdom Compassion Forgiveness Global perspective Concerned with social justice Concerned with human rights Concerned with future generations <u>Description:</u> <ul style="list-style-type: none"> Focus on service to others and the planet Are at ease with uncertainty 	Wisdom/Visionary: <ul style="list-style-type: none"> Wants to be of service to the world Global vision Long-term perspective At ease with uncertainty Comfortable with solitude Concern for justice and future generations

* No potentially limiting values in levels 4 through 7

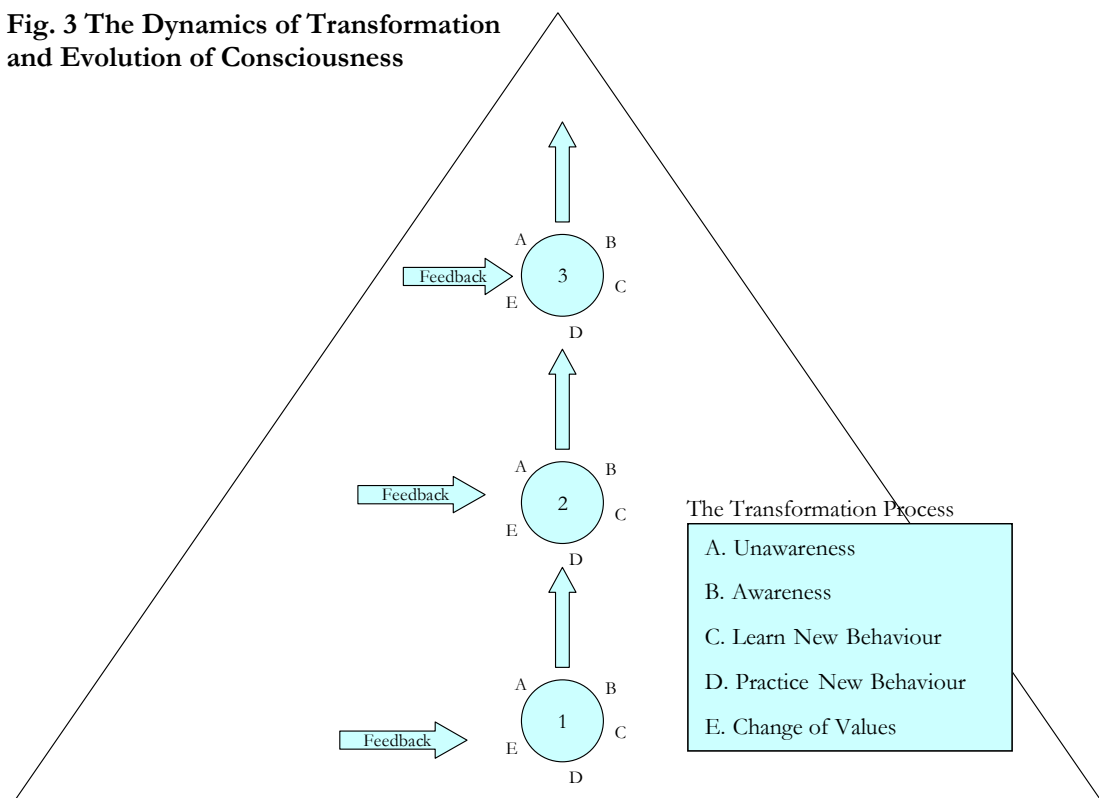
Model source: own creation. Content derived from Barrett (1998)

He claims that every individual ideally should have values distributed across the full spectrum of consciousness level with particular focus in the upper levels. If **value gaps** occur in the seven levels, it means that the level is either taken care of unconsciously or that it is a blind spot.

Barrett (1998, p. 161) explains that a person or an organisation will go through the same five stages in the process of transformation from one level to the next, cf. **Fig. 3**, and emphasizes the importance of “*liberating the corporate soul*”, i.e. **creating a corporate culture which reflects the values that correspond to the upper three consciousness levels**.

Such cultures can, however, only be created by leaders who have moved beyond the level of transformation (Level 4) to embrace the values of consciousness Levels 5-7, i.e. by finding a dynamic balance between the interest of the corporation, the employees, the local community, as well as the interest of society. And the only pathway to evolution into these upper levels is through **self-knowledge** (Barrett, 1998).

Fig. 3 The Dynamics of Transformation and Evolution of Consciousness



Model source: Own creation based on Barrett's Fig. 1-1 (Barrett, 1998, p. 15)

2.4. Summary and interim conclusion

A new perception of cause and effect (cf. chapter 1.2.) proposes that our external reality is merely a reflection of our internal reality. At the same time, changing values in Western society (cf. chapter 2.1.2.) indicate that the context of human experience is changing into a more spiritual quest for wholeness, meaning, identity, and happiness.

Hence, we appear to be in the midst of a transition period to a more spiritual and holistic era – the final phase of the development of human society. This new era is characterised by a calling for finding a balance between “the human brain and basic human compassion” (cf. the Dalai Lama quote on p. 16). Spirituality or spiritual intelligence appears to be the facilitator or “middle brain” required to achieve this balance.

These mentioned changes will require a new definition of the purpose of businesses as well as of the leadership role and tasks. As a result, the notion of spirituality is present in a number of contemporary leadership theories. Indeed, the identified 21st century leadership tasks find a close match with the philosophical foundations of the reviewed spiritual leadership theories. The linkage between the two is summarised in **Table 12**. And the required leadership attributes similarly find a match with the values essential to both spiritual and economic growth, cf. **Table 6**.

Key points of the reviewed leadership theories :

- All of the theories comprise a **holistic approach** to work, personal development, as well as a holistic conception of the business organisation as both an economic enterprise as well as a human system where people are acknowledged as *whole* persons (i.e. not just their specific skills required in the current job), and both individuals and the organisation are regarded as being part of a larger whole.
- The process of growth into the final phase of societal development is reflected in a continual **evolution into progressively higher levels of psychological existence** – the “end station” being the highest order of internal and external connectedness in terms of servant/spiritual leadership.

- The only pathway to evolution into the higher orders is through the **leader's self-knowledge**. A key element to the successful transformation or development of a spiritually-based organisation is thus how the leaders view themselves, and how this is reflected in their daily conduct in the workplace.
- Leaders of the future will have to be **perpetual learners**. This will, among other things, require **new levels of perception and insight** into the realities of the world and also into themselves, as well as the ability to learn the assumptions of a whole new organizational culture.

As a result, a first step is for leaders to **obtain an understanding and knowledge of the new leadership theories**. In addition to this, they must connect with their spiritual intelligence, i.e. obtain an **inner awareness** of who they are, what they want, and what they can, in order to relate personal values with work values and – ultimately – to practice holistic/spiritually-based leadership.

It is, however, important that their inner awareness is not directed by a desire to achieve recognition, accept, control, or material status, as this will not be in compliance with the concept of holistic/spiritually-based leadership (without purity of motive, a leader is likely to “try spirituality” but will quickly lose interest if the bottom line does not see quick improvement).

Bennis *et al.* (1999, pp. 87-90) summarise this quite well:

The Self-awareness is central to being a successful leader....Self-knowledge is an essential part of becoming a leader. To become a leader you must become yourself, and this prescription is one of life's most difficult...Most leadership development is still at stage one. It's still mostly about...copying other people's styles and trying to mimic great leaders. If we're to “level-up” and move beyond stage one, we need to enter the dark inner territory so that we can emerge from it into the light where we find our own true voice.

Table 12. The Link Between 21st Century Leadership Tasks and Contemporary Spiritual Leadership Theories

Leadership theories Tasks	Servant Leadership Cf. Table 7	Spiritual Leadership Cf. Fig. 2	Principle-Centered Leadership Cf. Table 8	The Learning Organisation Cf. Table 9 + 10	Values-Based Leadership Cf. Table 11
1. Establishment and communication of vision, values, mental models	<ul style="list-style-type: none"> ▪ Conceptualisation ▪ Foresight 	<ul style="list-style-type: none"> ▪ Vision setting 	<ul style="list-style-type: none"> ▪ Habit 1: Be proactive ▪ Habit 2: Begin with the end in mind 	<ul style="list-style-type: none"> ▪ Leader as designer ▪ Building shared vision ▪ Personal mastery ▪ Mental models ▪ Leader as steward 	<ul style="list-style-type: none"> ▪ Leader as wisdom/visionary
2. Understanding and meeting others' needs to develop	<ul style="list-style-type: none"> ▪ Listening ▪ Empathy ▪ Healing ▪ Stewardship ▪ Commitment to growth of people 	<ul style="list-style-type: none"> ▪ Servanthood ▪ Task competence ▪ Stewardship 	<ul style="list-style-type: none"> ▪ Habit 5: Seek first to understand, then to be understood 	<ul style="list-style-type: none"> ▪ Team learning 	<ul style="list-style-type: none"> ▪ Leader as coach ▪ Leader as partner/servant
3. Ensuring adequate rewards, incentives, recognition	<ul style="list-style-type: none"> ▪ Empathy 	<ul style="list-style-type: none"> ▪ (Servanthood) 	<ul style="list-style-type: none"> ▪ Habit 4: Think win-win 	<p>_____</p>	<p>_____</p>
4. Facilitation of learning, being a teacher/coach	<ul style="list-style-type: none"> ▪ Commitment to growth of people ▪ Stewardship 	<ul style="list-style-type: none"> ▪ Task competence ▪ Servanthood 	<ul style="list-style-type: none"> ▪ Habit 3: Put first things first ▪ Habit 4: Think win-win 	<ul style="list-style-type: none"> ▪ Team learning ▪ Leader as steward ▪ Leader as teacher 	<ul style="list-style-type: none"> ▪ Leader as partner/servant ▪ Leader as coach ▪ Leader as facilitator
5. Empowerment of workforce	<ul style="list-style-type: none"> ▪ Commitment to growth of people 	<ul style="list-style-type: none"> ▪ Task competence ▪ Servanthood 	<ul style="list-style-type: none"> ▪ Habit 4: Think win-win 	<ul style="list-style-type: none"> ▪ Leader as teacher 	<ul style="list-style-type: none"> ▪ Leader as facilitator

Table 12 (cont.). The Link Between 21st Century Leadership Tasks and Contemporary Spiritual Leadership Theories

Leadership theories Tasks	Servant Leadership Cf. Table 7	Spiritual Leadership Cf. Fig. 2	Principle-Centered Leadership Cf. Table 8	The Learning Organisation Cf. Table 9 + 10	Values-Based Leadership Cf. Table 11
6. Building culture, community	<ul style="list-style-type: none"> ▪ Persuasion ▪ Building community 	<ul style="list-style-type: none"> ▪ Vision setting ▪ Stewardship ▪ Building community 	<ul style="list-style-type: none"> ▪ Habit 3: Put first things first 	<ul style="list-style-type: none"> ▪ Leader as steward ▪ Leader as designer 	<ul style="list-style-type: none"> ▪ Leader as coach ▪ Leader as partner/servant ▪ Leader as facilitator
7. Creating a climate of morality and ethics	<ul style="list-style-type: none"> ▪ Awareness ▪ Building community 	<ul style="list-style-type: none"> ▪ Setting a higher moral standard 	—	—	<ul style="list-style-type: none"> ▪ Leader as wisdom/visionary
8. Showing the way through personal actions	<ul style="list-style-type: none"> ▪ Building community 	<ul style="list-style-type: none"> ▪ Setting a higher moral standard 	<ul style="list-style-type: none"> ▪ Habit 1: Be proactive 	<ul style="list-style-type: none"> ▪ Building shared visions ▪ Personal mastery 	<ul style="list-style-type: none"> ▪ Leader as partner/servant ▪ Leader as coach
9. Continuous improvement (of system, processes etc)	<ul style="list-style-type: none"> ▪ (Foresight) 	<ul style="list-style-type: none"> ▪ Continuous improvement 	<ul style="list-style-type: none"> ▪ Habit 6: Synergize (seizing opportunities) ▪ Habit 7: Sharpen the saw (constant renewal) 	<ul style="list-style-type: none"> ▪ Personal mastery ▪ Leader as designer 	—

3. RESEARCH

3.1. Background and objectives of the fieldwork study

Western society is presumably in a **period of transition** to a more spiritual and holistic era (cf. chapter 2.1.2.) - but how is this reflected in Denmark? A number of indicators on the macro-level seem to prove the validity of this assumed transition:

1. An emergence of a new kind of religiousness: The Danes are developing a “godless spirituality”, (Berlingske Tidende, 26.05.2002) in terms of exploring more inner-orientated spiritual paths such as yoga, meditation, and Buddhism²⁷. The seven official Buddhist centres in Denmark thus report of a more than double multiplication of participants (Berlingske Tidende, 26.05.2002). And a survey on 1.023 Danes’ values 1981-1999 shows an increase from 16 to 26% of Danes who say that God plays no role in their life, but who meditate or pray (Gundelach, 2002).
2. The Danish Ministry of Social Affairs has taken the initiative to encouraging the social responsibility of corporations with the purpose of developing the level of cooperation between stakeholders in- and outside the individual organisation. It is, however, not easy to get Danish business organisations to take on a social responsibility. It is easiest for them if it is responsibility for their own employees, but when it comes to taking responsibility for the outside world there is still some way (Hjalager, 2001).
3. CSR Europe (a European corporate network) and The Copenhagen Centre (TCC) have taken an initiative to establish a ‘European Academy of Business in Society’²⁸ with the purpose of researching on the social responsibility of corporations to ensure that future leaders lead their businesses in harmony with the surrounding society and environment (Berlingske Tidende, 06.07.2002).
4. An increasing use of knowledge, environmental, and ethical accounting as a supplement to traditional financial accounts for the purpose of ensuring benefit to not only shareholders, but to *all* stakeholders including society as a whole (Larsen, 2001b).

²⁷ Contrary to Christianity Buddhism is not focused on outer worship but is focused on developing an inner power and inner peace of each individual.

²⁸ The academy is supported by an alliance between some of Europe’s leading business schools and multinational companies such as Shell, Johnson & Johnson, and Levi’s.

5. Danish companies use the same Top 20 values to describe themselves, many of which are based on soft, 'spiritual' values, as well as 'hard' values²⁹, the latter however represented to a lesser extent and with a lower priority (Morsing, 2001).
6. The fact that a sample of future Danish leaders weight the 'soft' values higher than bottom-line results whereas current Danish leaders emphasize the importance of creating a profit³⁰ (Børsen, 05.02.02).
7. That Danish companies are increasing their spendings on employee development & training with emphasis on communication and personal development as opposed to the year before where IT and marketing were top priority³¹ (Børsen, 26.03.02).

In addition to these points, there is in Denmark, at least in rhetoric, a wide consensus about the vital importance of innovative, creative and competent human resources, and their corresponding work organisations and management systems (Fleming *et al.*, 1998). Nevertheless, a survey conducted in 2002 among 547 Danish top leaders on their opinion on development within the next 5-10 years reveals a **gap between intentions and practice**: Although they favour creativity, innovation and ethics, the work with these 'soft areas' has not yet been organised and put into system in the same degree as the old priority areas such as quality and efficiency (Børsens Nyhedsmagasin No. 21, 2002). The findings in the literature review do, however, suggest that to start with the **change will need to go deeper than technique**.

Furthermore, Schramm-Nielsen (1999, pp. 203-209) points out that **contemporary Danish managerial practice is quite distinct from the rest of Europe** - and indeed from the rest of the

²⁹ In an empiric study of written/explicit values in 301 Danish companies + case studies in 29 companies the following values were identified: Customer; Employee; Innovation; Openness; Quality; Working environment; Responsibility; Ethics; Knowledge; Knowledge sharing; Cooperation; Environment; Commitment; Trust; Respect; Results; Credibility; Unity; Diversity; Shareholders; Efficiency; Loyalty (Morsing, 2001).

³⁰ More than 50 percent of young student subscribers of 'Børsen' (the Danish equivalent to Financial Times) weight dialogue with employees, and making the organisation's core values and strategy known to employees as very important, as well as visible leadership and development of employee competencies. Profit was rated no. 4 of importance, whereas an equivalent survey among *current* Danish leaders showed that 52,2% of them had profit as their top priority (Børsen, Ung Karriere, 05.02.2002).

³¹ 40% of 365 members of the Danish Chamber of Commerce expect to spend more money on employee development than the year before, 41% expected to send their employees on leadership courses, and 25% on personal development as opposed to 7% the year before. (Børsen, 26.03.2002)

world - in terms of representing consistent values of pragmatism, outcome orientation, egalitarianism, an anti-hierarchical and anti-authoritarian attitude, delegation of authority, anti-competitive norms, consensus and cooperation, and a conviction that conflicts can be solved through discussion and negotiation. She goes on to conclude that in view of the endurance and stability of these fundamental cultural traits, **Danish leadership** is characterized by *slow*, yet **continuous adaption to external and internal changes**.

Hence, although the reviewed leadership models in the previous chapters were published some years ago, there is an **implied assumption** that the “*currently realised norms*” (cf. chapter 1.2.) in **Danish organisations are only half-way into becoming spiritually-based** - or maybe even not at all.

As a result, the **objective of the fieldwork research** is to investigate in the potential of practicing the concepts of spirituality in the workplace and spiritual leadership in Danish organisations by inquiring about Danish leaders’ own views, values and beliefs in the concepts, as well as by trying to find indications of their own spiritual development.

3.2. Methodology

3.2.1. Reason for choice of methodology

According to Babbie *et al.* (2001), **survey research** is an excellent vehicle for measuring attitudes and orientations in a population too large to observe directly. Furthermore, it is recommended that where possible, analysis should be made quantitative (cf. Henley's study guide for undertaking a research project, p. 16). Therefore, I have chosen a **standardized, self-administered questionnaire** in order to provide data in the same form from all respondents.

3.2.2. Questionnaire content

According to Babbie *et al.* (2001), the construction of specific, reliable measures often seems to diminish the richness of meaning that general concepts have. To counter this they suggest the use of **several different measures** to touch on the different aspects of the concept. Furthermore, the findings in the literature review (e.g. chapter 2.2.2., 2.3.3., 2.3.6) indicate that spiritual development is closely related to certain **beliefs/attitudes, behaviours, and values**.

For these two reasons, and in order to meet the fieldwork study objective (cf. chapter 3.1.), the survey content is **based on the definitions and key points** made in the literature review in terms of six parts with different sets of questions, covering the subjects of:

- Background data (Part 1)
- Overall knowledge of holistic/spiritually-based leadership theories (Part 2)
- Spirituality in business (Part 3) => Beliefs/Attitudes
- Key leadership tasks and characteristics (Part 4) => Beliefs/Attitudes
- Personal development activities (Part 5) => Beliefs/Attitudes, Behaviours
- Personal values (Part 6) => Values

3.2.3. Questionnaire structure & design

Although routine questions on **background data** (age, gender etc.) are usually recommended to be placed at the end of the questionnaire in order to motivate the respondent with the more interesting questions up-front (e.g. Babbie *et al.*, 2001), I, due to the nature of the subject, chose to design the order of the questions so that the survey started with straightforward, **easy-to-complete** questions, then continued with the more **complex topics**, whereas the more **personal and sensitive issues** were covered in the last part of the questionnaire.

The questionnaire was sent to the respondents electronically (by e-mail) by including a link to a **web-page**, which enables anonymous response. Instead of including instructions to skip various irrelevant questions, the questionnaire was programmed so that respondents were only asked contingent on the responses of previous questions (routing).

The survey opened with an introduction to the **background** for the survey as well as **definitions** of the key concepts of holistic/spiritually-based leadership and spirituality in the workplace.

Furthermore, there was an invitation to sign-up for a possible **telephone interview** to follow-up on the survey in case of low response or if need for elaborations on the results. (It later turned out that the open questions in the survey provided some very useful comments, which I have found sufficient enough to comply with the objectives of this field study).

The actual questionnaire was arranged into content subsections with headings, and – if necessary - a short statement concerning its content as well as an **instruction** was included. The testing of key points from the literature review was done with the use of **brief statements or questions** that respondents needed to respond to. Using both questions and statements gives more flexibility in the design of items and prevents a monotonous questionnaire.

Close-ended questions (i.e. where the respondent is asked to select an answer to the question) were used in order to provide a greater uniformity of responses, and because they are more easily processed.

The responses to the close-ended questions consist of a mix of³²:

- Scale responses (e.g. from ‘strongly disagree’ up to ‘strongly agree’, cf. the Likert scale)
- Category responses (e.g. age categories)
- List responses (i.e. a list of likely responses that respondents can choose from)
- Grid responses (i.e. a table/grid to record answers to two or more questions at the same time)

In case respondents hadn’t given the issue a thought (or didn’t care about it) they had the possibility to reply **‘Do not know’**. Furthermore, to meet the possible shortcomings of list and category responses an **‘Other (please specify)’** option was also available.

And finally, to give respondents the opportunity to give their own views on the subject – or in case of lack of clarity - each part was ended with an **open question type** so that respondents could give their further views – or raise their grievances – on the questions.

The chosen **survey language** was English, which could potentially cause linguistic misunderstandings. However, the chosen sample (cf. next chapter) are all taught and write assignments in English, so it is a language they should be comfortable with. Hence, no major language barriers were expected.

The entire questionnaire is shown in **Appendix 5**, and **Table 13** provides an overview of the advantages and disadvantages of the chosen methodology.

³² Definitions as defined by Bell (1993).

Table 13. Methodology Advantages & Disadvantages

Categories	Advantages	Disadvantages
(Electronic) questionnaires	<ul style="list-style-type: none"> ▪ Saves the time of an interviewer ▪ Saves adm. work in connection with postal questionnaires ▪ Respondents automatically prompted through questionnaire – saves time and inconvenience ▪ Respondents can fill in the questionnaire when it suits them 	<ul style="list-style-type: none"> ▪ Risk of bias because attitudinal questions are not usually considered to be reliable in self-administered questionnaires (due to lack of possibility to elaborate questions when in doubt).
Scale responses	<ul style="list-style-type: none"> ▪ Enables a more nuanced response as opposed to Yes/No answers 	<ul style="list-style-type: none"> ▪ Response bias in terms of people's stronger tendency to agree than to disagree.
Grid responses	<ul style="list-style-type: none"> ▪ Enables collection of several questions into one single overall question – reduces the length of questionnaire. 	<ul style="list-style-type: none"> ▪ Risk of bias if there is a number of questions, which you are likely to tap 'agree' to. Becomes a habit.
List responses/Multiple answers	<ul style="list-style-type: none"> ▪ Enables fixed number of choices for answering as opposed to open question types. 	<ul style="list-style-type: none"> ▪ Creates difficulties/extra (manual) work with the later data processing and analysis.

Model source: own creation, based on review of Bell (1993), McCormack (1997), Sharp and Howard (1996)

3.2.4. The sample

There are no exact figures on how many leaders there currently are in Denmark.. A useful indicator of a realistic figure is, however, the number of members that The Danish Association of Managers and Executives (*Ledernes Hovedorganisation*) has: **82,000 leaders** (from both private and public sector).

Some of the leaders, who will determine how organisations will be managed in the 21st century are already active in the Danish working environment or currently in the process of preparing for their career. I, therefore, selected as representative a sample as possible within the given limitations of this dissertation³³ in terms of using a sample of 142 current Danish MBA students, since they are considered to meet the criteria of the target group in terms of being representative of both current and future Danish leaders.

³³ Given the time constraint on the dissertation and being an individual researcher working on my own small-scale study, it is difficult to achieve a true random sample.

3.2.5. Handling procedure, incl. test & method of analysis

The validity of the questionnaire was piloted successively by five persons, who are similar to the selected sample. Relevant suggested changes were implemented and then the new pilot was re-tested. The following features were tested and evaluated:

- Content relevance to the subject
- Questions (structure, ambiguity, language)
- Instructions (clarity, language)
- Response system (technicalities)
- Response timing
- Coding and analytical procedures (with pilot/test data)

Data was registered in the period 28 August 2002 – 13 September 2002 in a database, and then collected in an Excel document. The first questionnaire was distributed in an introductory e-mail and one week later in a reminder e-mail (see [Appendix 6](#)), both forwarded to 142 MBA students via Henley Management College in Denmark.

3.2.6. Survey deficiencies

To prevent default answers, the questionnaire was programmed so that respondents could not continue to the next pages in the questionnaire, until they had filled out their responses. Despite thorough testing this feature failed. Therefore, **four of the questionnaires were not fully filled out.**

Some of the comments to the open questions turned out to be much longer than had been tested in the pilot survey. Therefore, it has not been possible to recover the **full length** of some of the overall comments.

During the conduct of the survey I received Senge's "The Fifth Discipline" (1990), and found a number of very relevant parallels to the dissertation subject, and decided to include this as part of my review of leadership theories. Due to the late timing, it was therefore **not possible to include "The Learning Organisation" in Part 2 of the questionnaire** (test of respondent's overall knowledge of leadership concepts).

And finally, there may be a lack of sophistication in the analysis of data due to my own **lack of professional, in-depth knowledge** of analysis tools and techniques.

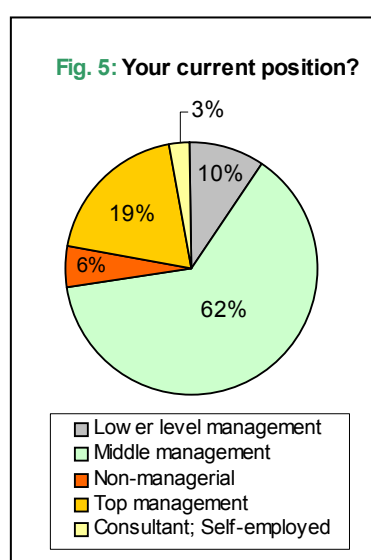
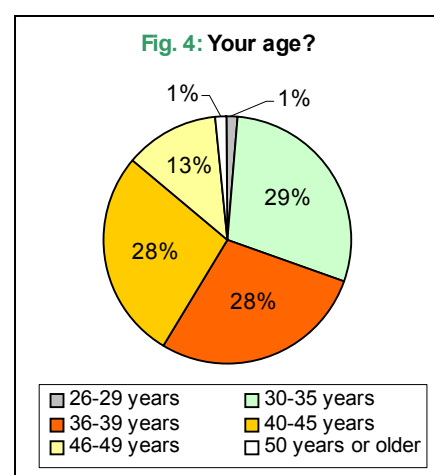
3.3. Survey results

3.3.1. Background data

63 students responded to the first introductory e-mail. After the following reminder e-mail another 9 students responded, i.e. 72 respondents in total: **51% response rate**. According to Babbie *et al.* (2001), consensus is that a response rate of 50% is adequate for analysis and reporting, which again means less risk of response bias, and that the respondents should be fairly representative of the total sample.

There is a **fairly equal dispersion** of 30-35, 36-39, and 40-45 year olds (28-29% per category, cf. **Fig. 4**), whereas the 46-49-year-olds constitute 13% of the respondents. The outer ages of 26-29 years and 50+ years are poorly represented with respectively 1 person within in each category.

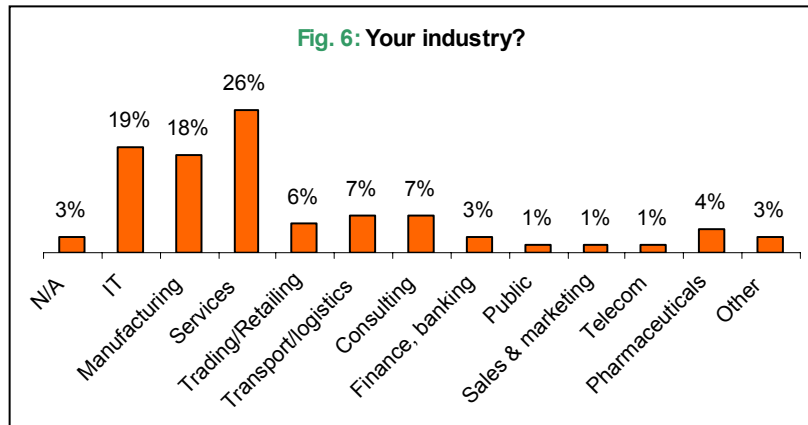
76% of the respondents are male, 21% female (3% default), which is quite **representative of the target group**³⁴.



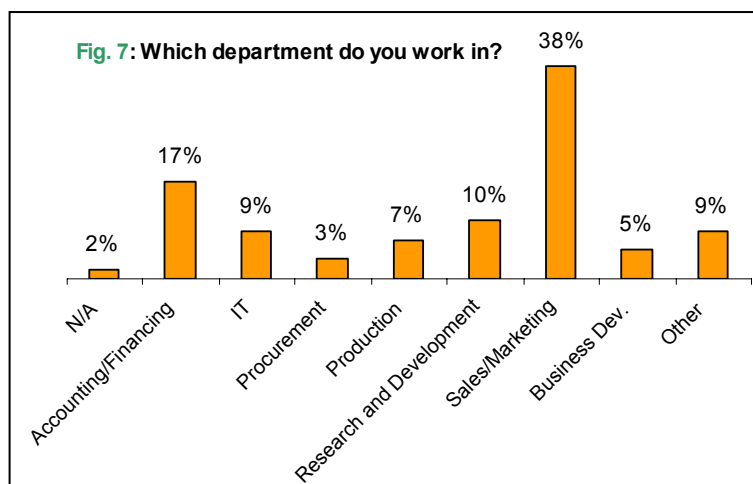
According to The Danish Association of Managers and Executives 31% of their members are middle managers (e.g. sales manager), 65% are lowest management level (e.g. supervisor), and 4% are top managers (e.g. CEO). In comparison with these figures the lowest management level in the survey sample is underrepresented, whereas the **middle and top management are overrepresented** (cf. **Fig. 5**). Nevertheless, considering the main objective of this dissertation, this is a **positive factor**, since the two latter categories are presumably those who could have the largest impact on a possible practice of spirituality in the workplace.

The majority of respondents work within the fields of IT, services, and manufacturing, cf. **Fig. 6**.

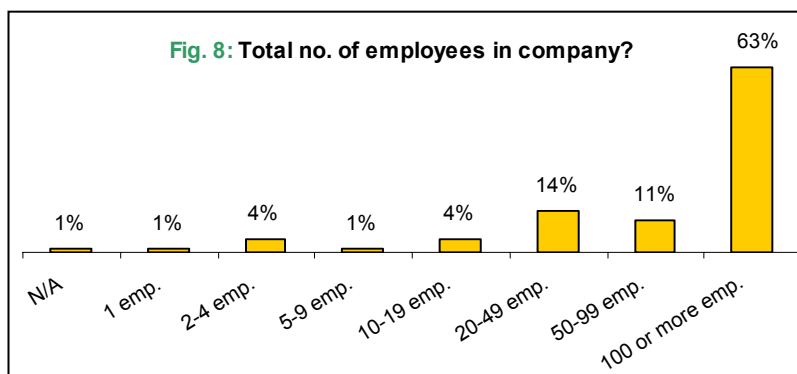
³⁴ 19% of the members of The Danish Association of Managers and Executives are female.



The majority of all respondents (except top managers) work in sales/marketing, research & development, or IT departments, cf. **Fig. 7**.

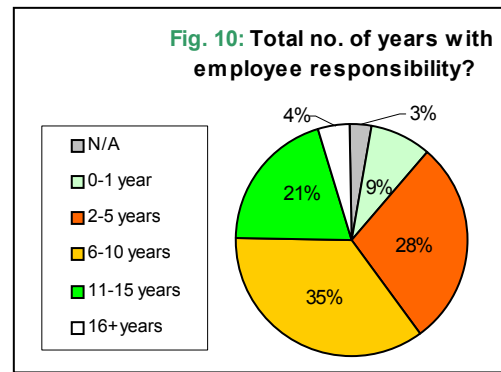
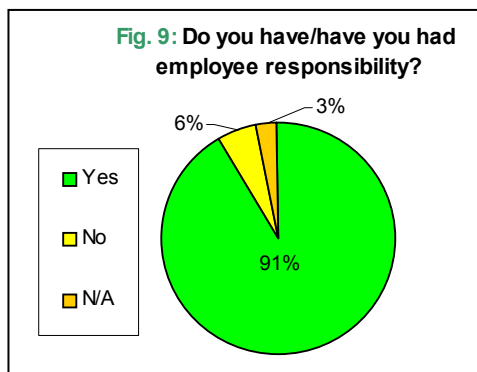


75% of the respondents work in companies with more than 50 employees (cf. **Fig 8**), which is not representative of Danish businesses³⁵. Nevertheless, there is some unreliability in how these figures are made up, and in any case this should not affect the usability of the survey results as such.



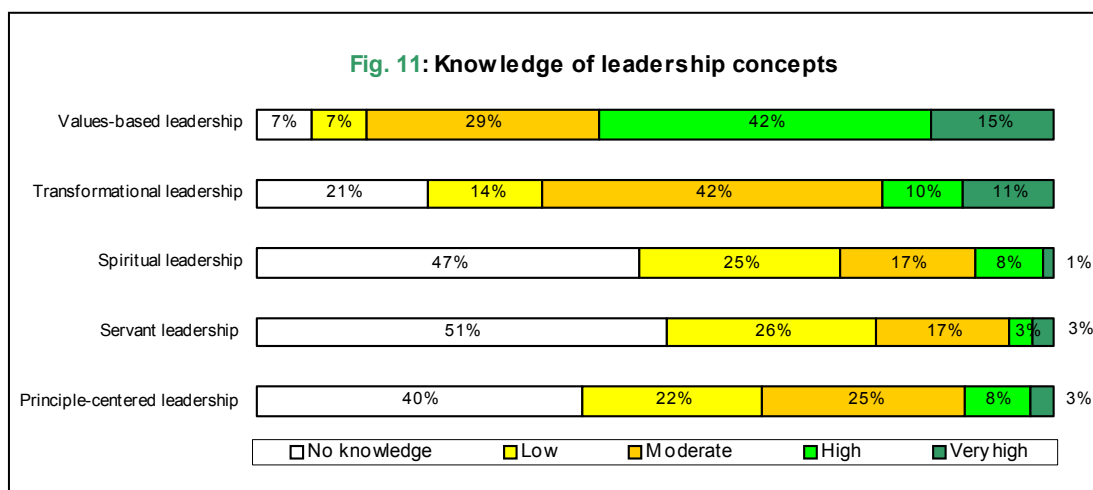
³⁵ 97% of Danish businesses have less than 50 employees, cf. chapter 1.1.

91% of the respondents currently have or have had employee responsibility, of which 88% have from 2-16+ years of experience, cf. **Fig. 9** & **Fig. 10**. This means that the respondents have made their own personal experiences with the issues that can arise in connection with leadership and daily personnel management.



3.3.2. Knowledge of (spiritual) leadership theories

Of the presented leadership theories 93% of the respondents had knowledge of values-based leadership and 77% of transformational leadership ranging from ‘low knowledge’ to ‘very high knowledge’, cf. **Fig. 11**.



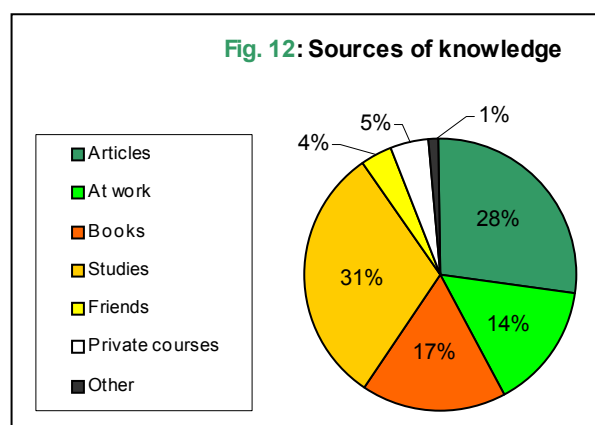
From the review of Barrett’s (1995; 1998) books it is a bit difficult to see exactly what he calls his theory – he presents both the Corporate Transformation Model (which I have interpreted as “transformational leadership”), but also talks about values-based leadership. Hence, both concept names were included in the survey.

However, the concepts of transformational and values-based leadership are also used as more generic terms like e.g. the “*ability to imbue employees with the desire to change the organisation and to be the best*” (Torrington and Hall, 1998, p. 290).

Therefore, I do not believe that it is specifically Barrett’s theory that the respondents have thought of, but rather the overall concept of transformational and values-based leadership as such. The fact that the knowledge of the other remaining spiritually-based leadership theories are rated considerably lower (40-47% have no knowledge at all of spiritual, servant, or principle-centered leadership) appears to support this assumption.

The major source of the respondents’ knowledge is books, articles in newspapers, magazines, journals, and their studies, cf. **Fig. 12**.

Friends and workplace rank low (respectively 4% and 14%), which *could* indicate that the subject of spiritual leadership or spirituality in general is not something that is of interest or acknowledged in these



particular spheres. Nevertheless, the fact that the respondents are all current MBA students could also be a valid explanation³⁶.

3.3.3. Attitudes to spirituality in the workplace

67-71% of the respondents agreed or strongly agreed with the three statements that businesses are obligated to serve society, and that ‘spirituality in the workplace’³⁷ both *should* and *can* be practiced in Danish organisations, cf. **Fig. 13**.

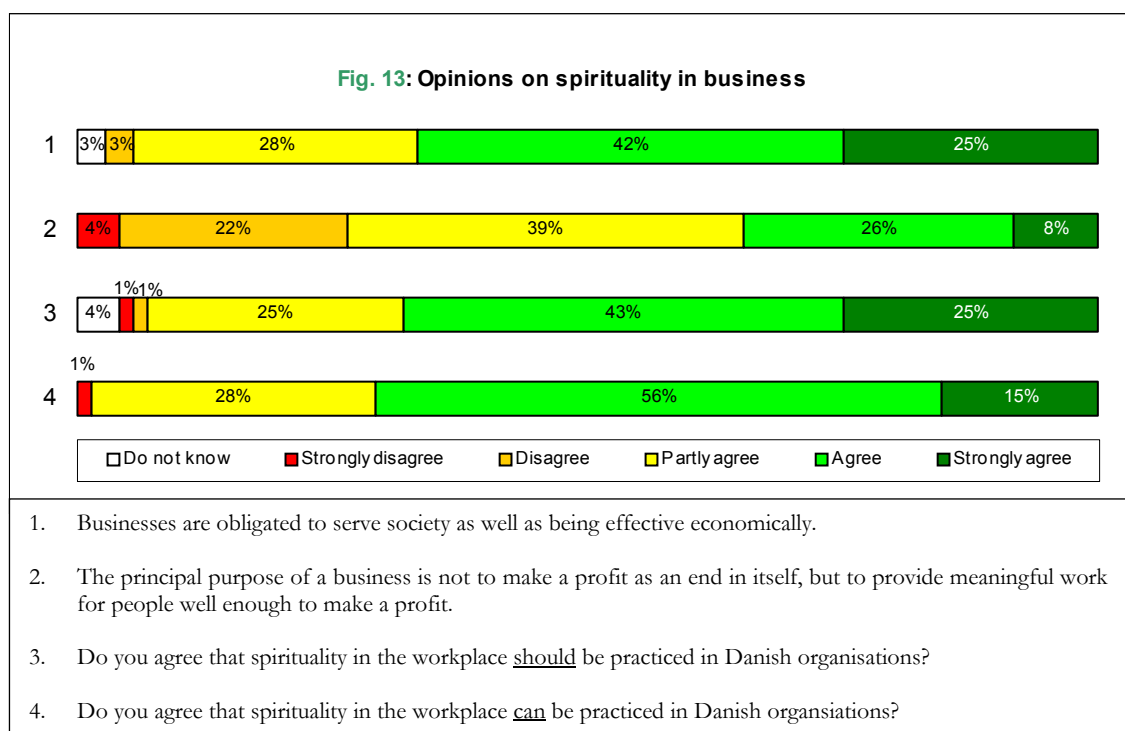
³⁶ I.e. they are stimulated through their studies and therefore do not have the need to discuss this in other spheres as well.

³⁷ In the questionnaire ‘spirituality in the workplace’ is defined as “Businesses that value their employees as individuals and are committed to a holistic development of their employees, i.e. by going far beyond just their professional development, for example, helping their employees reflect on possible next steps in their own self-development, instead of merely focusing on using their current talents and strengths”.

However, only 34% agreed or strongly agreed with the statement that the principal purpose of a business is not to make a profit as an end in itself, but to provide meaningful work for people well enough to make a profit.

This seems to confirm Schramm-Nielsen's (1999) findings on **contemporary Danish managerial practice** (cf. chapter 3.1.), i.e. that Danish leaders are pragmatic and outcome orientated, which conflicts with the more philosophical nature of the latter statement. Hence, this could indicate either a **cultural conflict** or simply that for Danish leaders this notion is a new and very radical way of thinking of business as opposed to the view displayed in the past century.

The other three above-mentioned statements, on the other hand, **support** the convictions of egalitarianism, consensus, and cooperation as key values in Danish managerial practice.



The respondents who partly agreed/disagreed/strongly disagreed with the statement that spirituality in the workplace should/can be practiced in Danish organisations were prompted to explain why. The strongest reasons were due to the belief that **self-development is a private matter** – not a leadership task. Furthermore, that practice will require a high level of awareness of both management and employees – an **awareness**, which is **not currently present**. See **Table 14** for details.

Table 14. Reasons Why Spirituality in the Workplace Cannot be Practiced in DK Org's

Why do you believe that spirituality in the workplace can <u>not</u> be practised? (max. 2 answers)	
Comments	Responses
It will require a high level of awareness of management, which is not currently present	48%
It will require a high level of awareness of employees, which is not currently present	33%
Top management/the owners would never accept the introduction of such a concept	24%
Focus on holistic employee development will conflict with profit and efficiency goals	19%
Danish culture does not match with that kind of practice	14%
Our business is not ready to restructure to accommodate to such changes	10%
Other: The new age and spirituality are more religious movements and in spite of nice words do not value individuals. The terms co-worker and counter-worker get a very specific meaning. If you are not a true believer, you are a counterworker....	-
Other: I believe that self-development is primarily a private matter	-

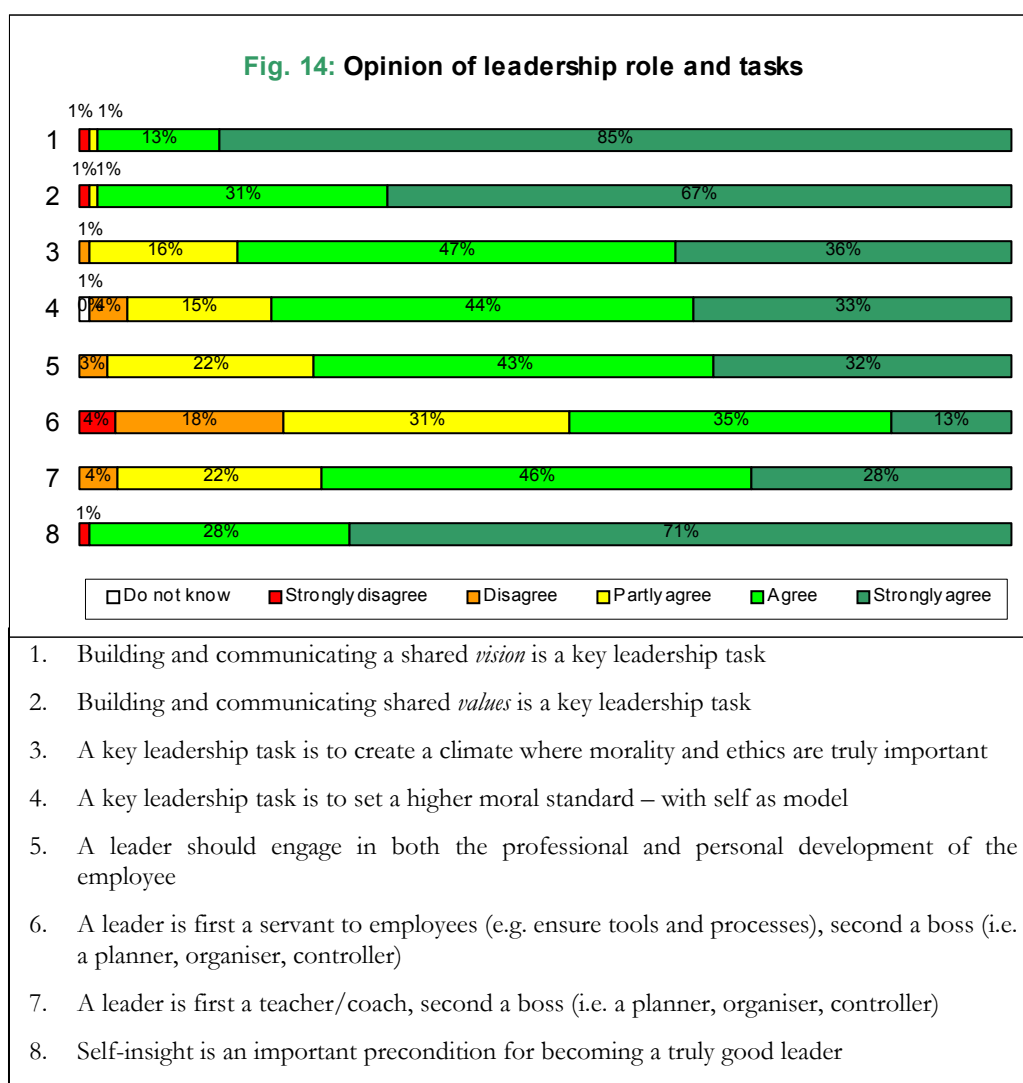
The overall comments made on the topic of spirituality in business summarize the responses quite well, and add **further perspective**:

Table 15. Overall Comments to Spirituality in Business

Overall comments to spirituality in business
An interesting and compelling concept; however my personal view is that self-development is really a private matter. This should not be confused with professional development, which is definitely a company task (and much more justifiable from an investment point of view).
For small and mid size businesses, which are the majority in DK, it can be difficult to practice, I believe.
I believe spirituality in business is a necessary next step for society to move forwards. The global community is facing a series of serious challenges - environmental challenges, health challenges, poverty - that cannot be met by governments alone.
I find that in theory it SHOULD be possible to implement the concept as a primary parameter of the corporate guiding star - however, I find that it will take a lot of efforts in firstly to cope with the current attitudes and habits.
I have many comments. I would like to draw your attention to research work done by Karen Lisa Salamon, talking about new age movement, consultant in spirituality. The terms co-worker and counter-worker are central terms. Either you are with us or you are against us....
I wondered whether a possible linkage between spirituality and Corporate Governance could be worth focusing on.
It is more and more important that there is a balance between job and family. Flexibility is the key word which benefits all parties
Sorry, but I do not know enough. I believe more information on spirituality would assist managers in general and perhaps through such information (articles in Børsen etc.) would raise the general interest.
Spiritual leadership seems to have a great deal in common with emotional leadership - maybe you can find more statements here to underpin your work.
Using spirituality and holistic HRD practices as a manager is needed if you want to go anywhere beyond mediocre or just above. I do not agree that business and profit is a way to make more happy people (or however it was phrased in the previous question).

3.3.4. Attitudes to the leadership role & tasks

When it comes to the leadership role and tasks **98%** of the respondents agree or strongly agree that building and communicating both **visions and values** is a key leadership task, cf. **Fig. 14**. This links very well together with the fact that 86% of the respondents had knowledge of the concept of **values-based leadership**, cf. **Fig. 11**.



75% of the respondents agree/strongly agree with the importance of engaging in both the professional and personal development of an employee, cf. **Fig. 14**. The response levels to this question and most of the other questions on leadership role/tasks correlate very well with the response rates of ‘spirituality should/can be practiced in Danish organisations’, cf. **Fig. 13** in the previous chapter. As a result, there are clear indications of a **wide support** to the concepts of spirituality in the workplace and holistic/spiritually-based leadership.

Hence, the notion of the leader as a teacher/coach also gains wide support (74% agree/strongly agree) – but when it comes to the notion of the **leader as servant**, this appears to be a bit **controversial** (even though it is elaborated in parenthesis as “*e.g. ensure tools and processes*”). Only 48% agree/strongly agree with this statement, and 31% partly agree, which indicates **scepticism** or an “it depends on...” – or simply because the respondents are not comfortable with the word “servant” because it **signals submissiveness and humility**, characteristics which **conflict with the traditional view of leadership** (cf. chapter 2.3.1.). There are, however, no clear links between the response to this question and the age categories or management levels.

99% of the respondents (of which 71% of the respondents *strongly* agreed) do, however, agree that **self-insight** is an important precondition for becoming a truly good leader. Hence, the attitude and belief in working with yourself as an important foundation for leadership (cf. chapter 2.4.) is there.

Table 16. Overall Comments to the Leadership Role & Tasks

Overall comments to leadership tasks
To set a higher moral standard. What is the meaning of this. I find it important to be of a high moral. Don't steal etc. The values that are valid in the environment where the company exists.
In Buddhism you will find statements that conclude; first you must be good to serve the people (team), then you gain respect and authority - never the opposite way.
The soft drives the hard. If people feel strongly about their workplace and their tasks and responsibilities, they will do them well and they will be dedicated. Most people are also capable of planning their own work. The leader/manager should primarily lay out the frames within which people can work - and they should coach and help based on their experience and insight.
This is especially true when thinking about corporate governance.
A leader takes all the blame, and gives all the credit. His employees are his competitive advantage He has visions and can communicate them to all employees
Values and mindset are key in my perspective (regardless of how they are defined as spiritual or as leadership tasks), but at the same time I realised that in other business it could be less important.
Again lack of focus in small and mid size businesses.
I believe that many leaders will agree with the idealistic characteristics presented. However, I've only met a few leaders - 2-3 - in my 30 years worklife that can be said to conduct leadership that way. How can that be? Leaders are only mere mortals sharing the fears as everybody else - might be the answer. I consider myself a very good leader trying to conduct leadership applying to the characteristics defined - however I have to admit that from time to time compromises occur due to organisational circumstances and because I'm only human as well and do make human mistakes!
I think the previous questions/answers very much depend on the situation the company is facing. For instance if the company faces a turn-around situation and employees were resisting change I would suspect that a more coercive approach would be required. Hence, this has to be taken into considerations.

3.3.5. Views on & activities for own personal development

Beliefs and values may be intangible, but people act on them. Therefore, the survey also probes into the respondents' **personal preferences and choices** because they can “*differ fundamentally from the support people offer for generalized abstract values*” (Hakim, 2000, p. 76). Nevertheless, there is **no great divergence** between the respondents' views on the spiritual leadership concepts and the attitude to their own development.

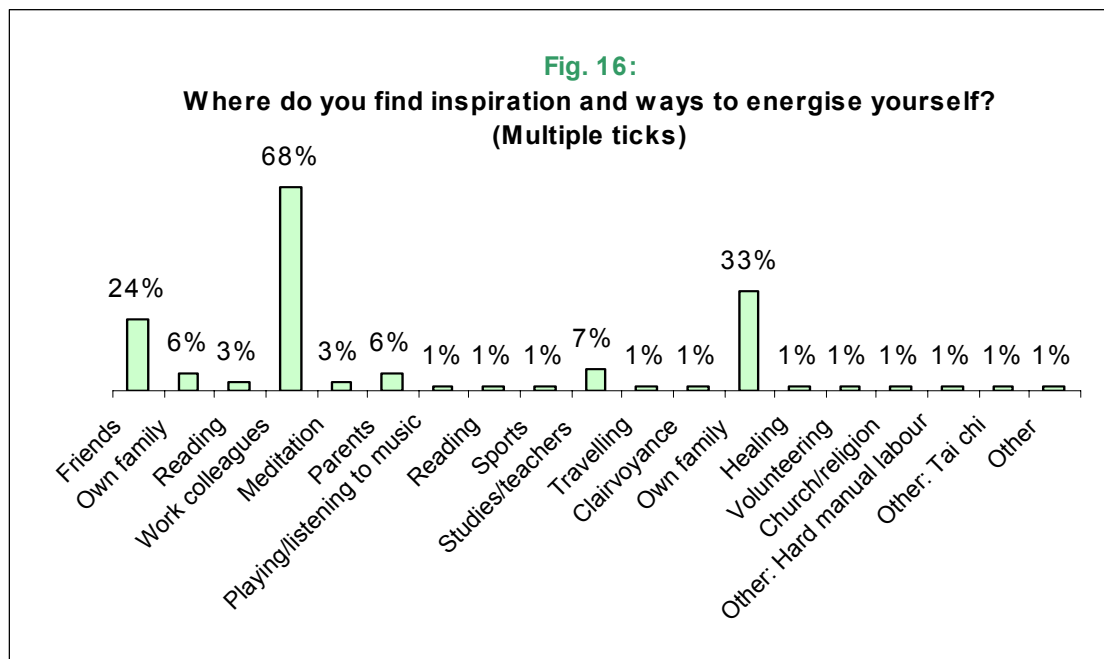
Hence, 86% of the respondents agree/strongly agree – and the remaining 14% partly agree - that they are willing to spend many years of their lives to gain insight and understanding of themselves and their surroundings – i.e. **all the respondents are committed to their own personal development** to a certain or full extent (in full accordance with the 99% agreement on self-insight being an important precondition for becoming a truly good leader, cf. previous chapter).

This commitment is **also reflected in their behaviour**: 93% thus state that they have read or discussed something to do with psychology, philosophy, ethics or similar subjects the past 12 months. It is, however, interesting to see that these subjects are primarily discussed **outside the workplace** (cf. Fig. 15). This could indicate that spiritual subjects are not natural subjects to talk about other places than in the private sphere, as indicated by some respondents earlier in the survey (cf. chapter. 3.1.3., p. 68).

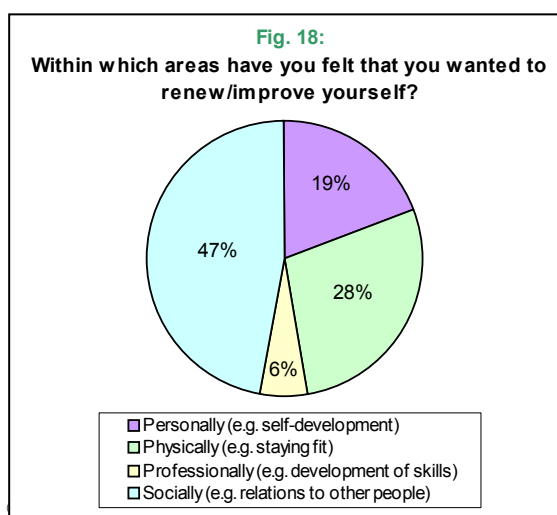
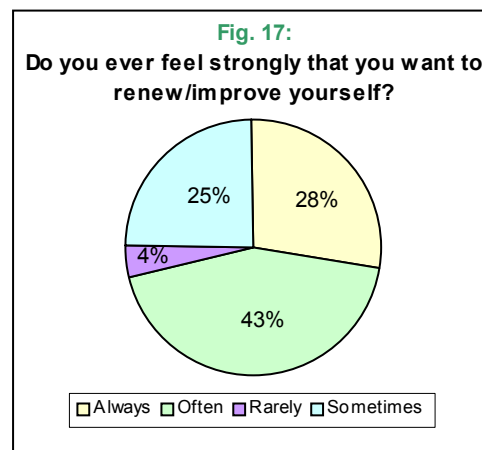
Fig. 15: Own activities for personal development & self-insight



Nevertheless, when it comes to find **inspiration** and ways to energise themselves, respondents primarily find this through their **work colleagues** (cf. **Fig. 16**), which indicates a **gap between personal development activities in the private and workplace sphere**.



The fact that 69% of the respondents often or always strongly feel that they want to renew/improve themselves (cf. **Fig. 17**) indicates that they are constantly “sharpening the saw” (cf. Covey’s Habits, chapter 2.3.4.), another important pre-condition for self-insight and personal development.



Interestingly, only 6% felt an urge to renew themselves professionally (cf. **Fig. 18**) – which could be due to the fact that they are all currently “renewing” themselves through their MBA studies!

3.3.6. Personal values

One of the conclusions of the literature review was (cf. chapter 2.4.) that the process of growth into the final phase of societal development is reflected in a continual **evolution into progressively higher levels of psychological existence**. The question is, however, whether it is true that leadership development is still at stage one, as Bennis *et al.* (1999) claim in chapter 2.4.?

Table 17. Optional Values in Questionnaire

Levels	Values
1	Caution
1	Control
1	Financial stability
1	Health
1	Safety
1	Self-discipline
1	Wealth
2	Being liked
2	Family
2	Friendship
2	Openness
2	Respect
3	Ambition
3	Being the best
3	Image/Reputation
3	Professional development
3	Status
4	Balance - home/work
4	Balance - physical/emotional/mental/spiritual
4	Knowledge
4	Personal development
4	Responsibility
5	Commitment
5	Creativity
5	Driven by a mission
5	Enthusiasm
5	Excellence
5	Generosity
5	Honesty/Truth
5	Humor/Fun
6	Counselling
6	Empathy
6	Environmental awareness
7	Compassion
7	Ethics/Moral principles
7	Forgiveness
7	Humility
7	Justice/Fairness
7	Wisdom
-	Other

Values in red = limiting values

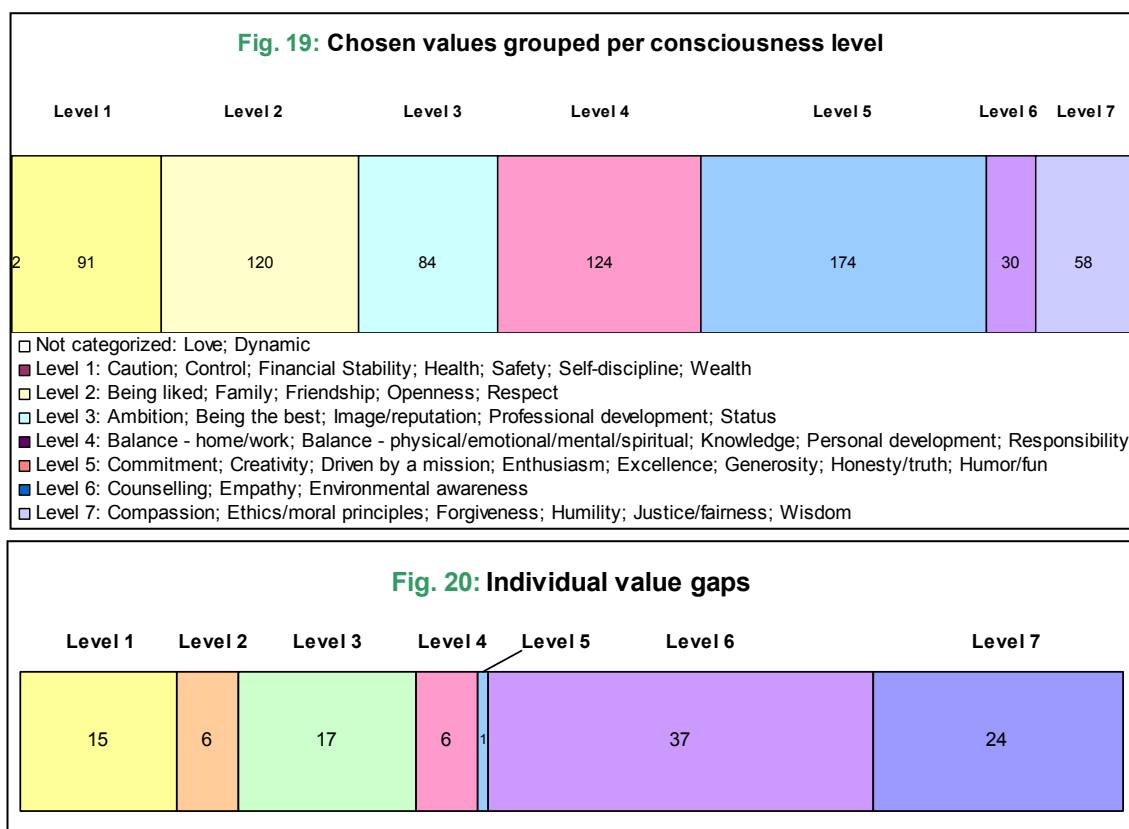
The last part of the survey was therefore constructed in order to find indications of the surveyed leaders' own spiritual development by mapping their values to find their level of personal transformation/consciousness.

Barrett (1998) uses 78 personal values (in a *manual* questionnaire) that allegedly represent the seven consciousness levels (cf. Table 11, p. 48) to map an individual. Nevertheless, to ensure adequate time consumption and user-friendliness on the *web-based* questionnaire, the 78 values were reduced to 40 representative values, cf. Table 17. To meet any possible

deficiencies, the respondents, however, had the possibility to add 'Other' values.

According to Barrett (1998) the chosen values should be across the *full* spectrum of consciousness levels, with emphasis on the three upper levels in order for leaders to be able to “*liberate the corporate soul*” (cf. chapter 2.3.6.).

The **overall** survey results in **Fig. 19** show that values at all consciousness levels have been chosen, however with **highest emphasis on the values on Level 5** (the consciousness level of “search for meaning and community”), where **leader is coach**. Lowest emphasis is on Level 6 (“active involvement in local community”, leader as servant) and Level 7 (“highest order of internal and external connectedness”, leader as wisdom/visionary).



When taking a look at the **individual level**, it shows that only 6% of the respondents had chosen values from all 7 consciousness levels, whereas 10% had gaps in a combination of either Level 1 and/or Level 2, but with values at the remaining 5 consciousness levels. However, assuming that the two lowest levels are unconsciously taken care of (cf. Barrett’s explanation in chapter 2.3.6.), it is in fact **16% of the respondents** who **have balanced values**. The remaining respondents had **value gaps** in varying combinations. The **overall** result (cf. **Fig. 20**), however, shows a predominant lack of values at the upper consciousness **levels 6 & 7**.

Whereas the high emphasis on/low value gap at Level 5 indicates the human need for spirituality and consequently the search for meaning and community (cf. **Table 11**, p. 48), the low emphasis on/value gaps at Levels 6 & 7 seems to confirm the assumption that we are currently in a **period of transition**, and thus haven't reached the highest order of internal and external connectedness. This also links well with the low degree of agreement with the statement that the leader is first a servant, and then a boss (cf. chapter 3.3.4.).

The reasons for the results *could*, however, also be due to the fact that there are eight values at Level 5 to choose between, whereas there are only three values to choose between at Level 6, and six values at Level 7. Nevertheless, if this were to be the case, more values at Level 1 should have been chosen (there are seven values to choose between at Level 1).

Table 18 shows the most popular values chosen. Family ranks no. 1, Humor/fun as no. 2, whilst **Professional and Personal development** rank 3rd and 4th. That the two latter values rank that high **cor-relates very well** with the responses on the other parts of the survey, i.e. that self-insight is an important precondition for good leadership, as well as the strong feeling of renewal that practically all respondents had (cf. chapters 3.3.4 - 5).

It is also interesting to see that

Table 18. Values “Hit List”

Top list	Values	No. of hits
1	Family (2)	41
2	Humor/Fun (5)	39
3	Professional development (3)	38
4	Personal development (4)	37
5	Health (1); Honesty/Truth (5)	31
6	Responsibility (4)	30
7	Friendship (2); Respect (2); Commitment (5)	29
8	Financial stability (1); Balance – home/work (4)	26
9	Creativity (5)	25
10	Empathy (6)	23
11	Self-discipline (1)	22
12	Enthusiasm (5)	21
13	Openness (2); Ambition (3)	20
14	Excellence (5); Justice (7)	19
15	Balance – physical, emotional, mental, spiritual (4)	18
16	Ethics/Moral principles (7)	15
17	Knowledge (4)	13
18	Wisdom (7)	12
19	Being the best (3)	11
20	Image/reputation (3)	10
21	Driven by a mission (5)	8
22	Compassion (7)	7
23	Control (1)	6
24	Status (3)	5
25	Environmental awareness (6)	4
26	Wealth (1); Counselling (6); Forgiveness (7)	3
27	Safety (1); Generosity (5); Humility (7); Other (0)	2
28	Caution (1); Being liked (2)	1

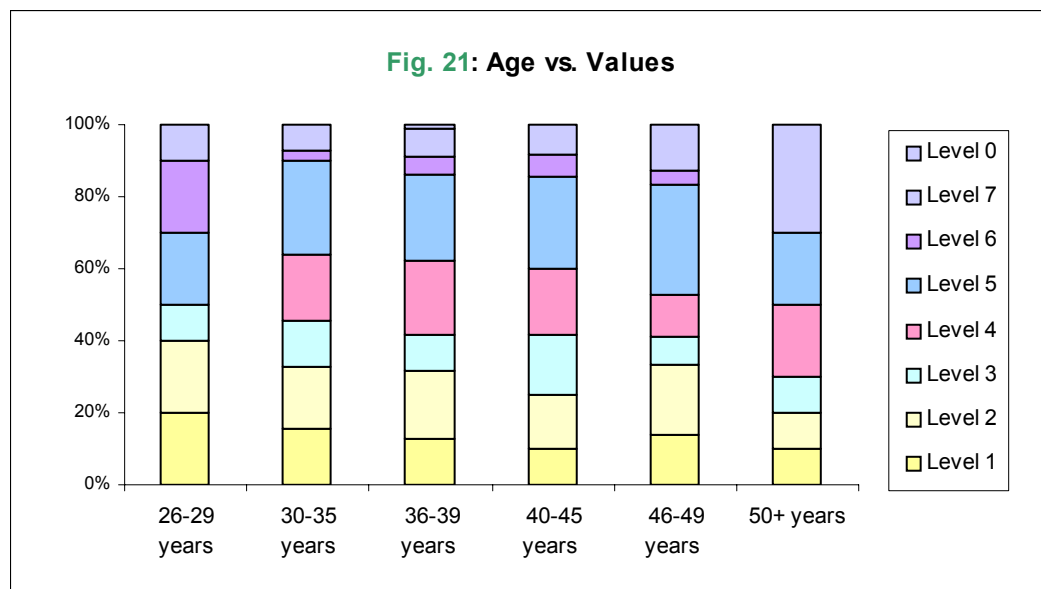
Values in red = limiting values

Note: Consciousness level in parenthesis

the **limiting values** (indicated with red) to spiritual development rank at the **bottom of the hit list**.

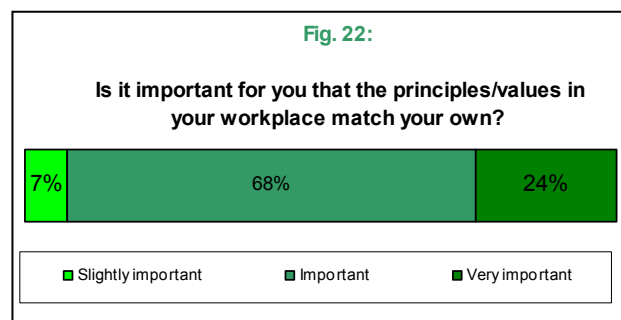
Zohar and Marshall (2000) explain that in the course of a lifetime an individual's main **spiritual path frequently changes**. It may do so gradually, or abruptly at the **mid-life crisis of our forties** or even a decade or so later. Hence, an individual's spiritual development may be closely connected to his/her age (life experience, life stage).

I, therefore, tried to correlate age data with the values data (cf. **Fig. 21**) to see if there were any clear trends. This does, however, not seem to be the case. Presumably, a larger sample size is required to be able to detect such possible differences to ensure a higher statistical significance. This could possibly also be the reason why **no significant divergence** was found either when crossing with respectively management experience and management level.

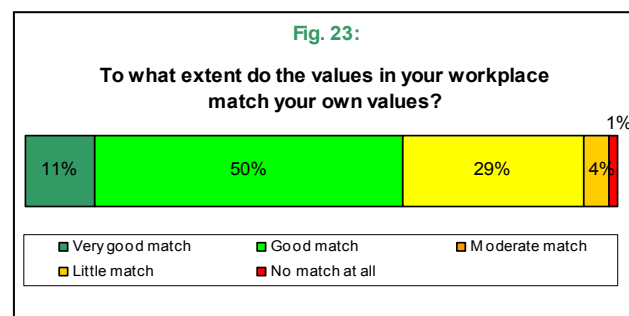


Before the respondents were asked to choose their personal values, they were first asked whether they had a **set of principles/values that guide their lives**. 99% of the respondents confirmed this positively, **65%** of them said that they were **very consistent** about them in everything they do, and **32%** admitted that they were **not always consistent** about them (only 1 person claimed to have no values).

Furthermore, ***all*** of the respondents found a **match between own values and workplace values** as **important** in varying degrees (**Fig. 22**), and only 5% stated that there was either no or little match at present in their workplace (**Fig. 23**).



If this is indeed the case, this means that not only **Danish leaders as private individuals** are in a **period of transition** – but that this is **also the case for Danish organisations**.



3.4. Survey conclusion

3.4.1. Interim conclusion & summary

The objective of the survey was to investigate the potential of practicing the concepts of spirituality in the workplace and holistic/spiritually-based leadership in Danish organisations by inquiring about Danish leaders' own knowledge of and views on the concepts, as well as by trying to find indications of their own spiritual development.

The survey shows that there are a number of key trends and links between the results of the various parts of the survey, in summarised form:

- In general the **knowledge** of spiritual leadership concepts is **low** (cf. [Fig 11](#))
- Despite a low in-depth knowledge of the concepts, the respondents are very **positive**: 68% of the respondents believe that the concept of spirituality in the workplace *should* be practiced, and 71% agree that it *can* be practiced in Danish organisations (cf. [Fig. 13](#)). And when it comes to the concept of holistic/spiritually-based leadership in terms of leadership roles and tasks, the degree of agreement is even higher (cf. [Fig. 14](#)).
- The degree of agreement to the concepts do, however, **differ** on two statements:
 - 1) Only 34% agree that the principal **purpose of a business** is not to make a profit as an end in itself, but to provide meaningful work for people well enough to make a profit (cf. [Fig. 13](#)).
 - 2) Only 48% agree, whereas 52% disagree or partly agree that the leader is first a **servant**, and then a boss (cf. [Fig. 14](#)). This links well with the low volume of chosen values in consciousness Level 6 (leader as servant), cf. [Fig. 19 & 20](#).
- 99% of the respondents agree that **self-insight** is an important precondition for truly good **leadership**. This is **consistent with** their commitment and attitude to their **own development** (cf. [Fig. 15](#), [Table 18](#)), as well as their strong wish on-going or periodically to renew themselves (cf. [Fig. 17 & 18](#)).
- **Personal development** activities do, however, still take place **outside the workplace** (cf. [Fig. 15](#)). For those who do have some knowledge of the spiritual leadership concepts, their source is thus mainly also found outside the workplace (cf. [Fig. 12](#)).

- However, interestingly enough, when it comes to finding inspiration and ways to energise themselves, this is found mainly through work colleagues (cf. **Fig. 16**). This could indicate a **gap between personal development in the private and workplace sphere**, although they believe in and support the concept of spirituality in the workplace, i.e. a **gap between intentions and practice**.
- A high volume of chosen values at consciousness Level 5 and low choice/value gap at Level 6 and Level 7 (cf. **Fig. 19 & 20**) reflect the current societal values of **search for meaning and community**, and that we haven't yet reached the highest order of internal and external connectedness.
- Since 61% of the respondents state that there is a good/very good match between their own values and those of their workplace (cf. **Fig. 23**), this would then mean that **Danish organisations** too are currently in a **period of transition** in the search for meaning and community.

The conclusion to the literature review was that a first step to practicing spirituality in the workplace is for leaders to obtain an understanding and knowledge of the new leadership theories.

Assuming that the sample of 72 MBA students is representative of the target group, the survey results suggest that Danish leaders do not know enough about the principles of holistic/spiritually-based leadership, but that they to a wide extent agree with the basic characteristics. A careful conclusion could therefore be that there is an **emerging leadership paradigm shift in Denmark**.

The other conclusion to the literature review was that leaders must also connect with their spiritual intelligence, i.e. obtain an inner awareness, in order to practice holistic/spiritually-based leadership. The many indicators described above show that leadership development has indeed moved from stage one, but that Danish leaders are still on their way to reaching the ultimate goal of internal and external connectedness.

As a result, it can be concluded that there is a potential for practicing the concept of spirituality in the workplace in Danish organisations - but that there still is some way to go.

3.4.2. Future research

In a small-scale project of this character, generalisation is unlikely, but *reliability* is possible. Hence, the study can be used as a basis for further research, e.g.:

1. Use the same survey on a larger sample size in order to:

- substantiate the **reliability** of the current survey results
- see whether there are indeed any **links** between a leader's age/management level/management experience and his/her values, consciousness level, and leadership style
- test the choice of values with *all* of Barrett's **78 values** (and if possible with an **equal number** of values per consciousness level)

Samples could, for example, be found among members of The Danish Association of Managers and Executives (who publish a yearly "barometer" on Danish leadership based on a sample of 1,000 leaders from both the private and public sector), at large leadership training centres, or on a broader sample of MBA students during and after their course of studies.

2. Follow a specific number of Danish leaders in a 5-10 year period in order to:

- see how or if a leadership paradigm shift is in progress by testing how their **attitudes/beliefs, values, and private and professional actions change over time** and thus
- find evidence of the proclaimed **evolution** into progressively higher levels of psychological existence (chapter 2.4.)

According to Korac-Kakabadse *et al.*, 2002, there is an increased availability of instruments, constructs and measures in the area of psychometric testing related to spirituality and trans-personal psychology which could be worthwhile looking into³⁸.

³⁸ There exists an Index of Core Spiritual Experience (Kass *et al.*, 1991), a Personal Philosophy Inventory (Persinger and Richards, 1991), and a Spiritual Well-Being Scale (Paloutzian and Ellison, 1982), to mention a few. A survey completed by MacDonald *et al.* (1995, 1999a, b), shows that more than 20 different instruments exist that measure individual spirituality of a kind (Korac-Kakabadse *et al.*, 2002, p. 171).

4. CONCLUSIONS & AFTERWORD

4.1. Overall conclusion

The overall objective of this dissertation has been to guide and inspire Danish organisations and their leaders by introducing them to possible alternatives to their currently realised organisational norms and leadership models.

As mentioned in chapter 3.1., there appears to be a gap between intentions and practice of Danish top leaders: Although they favour creativity, innovation, and ethics, the work with these ‘soft’ areas has not yet been adequately organised and put into system. This indicates a need for an overall framework of understanding as well as a practical guide as to how organisations can be changed in order to meet these requirements.

The scope of this dissertation has been to investigate the definitions, findings, and views of contemporary authors on the concepts of spirituality in the workplace and holistic/spiritually-based leadership.

Hence, the dissertation has introduced and reviewed a sample of contemporary holistic/spiritually-based leadership models. At the same time a review of the broader context has been provided as to why and how the concepts of spirituality in the workplace and spiritual leadership have emerged in recent years.

It is therefore my hope that my dissertation can be used by leaders and organisations as a source of inspiration to new ways of viewing the purpose of business as well as the leadership role.

As mentioned in the introduction to this dissertation, the effects of the envisioned future (expectations) cause the present (actions), i.e. our external reality is merely a reflection of our internal reality. Thus, if we want to succeed in finding wholeness, meaning, identity, and happiness³⁹

³⁹ As described in the review of changing societal values in chapter 2.1.2.

both as individuals - and ultimately as society - the many key points in the literature review lead to the fact that we need to change our beliefs and intentions if we want to create a *transformative* future reality.

A second objective of this dissertation has therefore been to find out whether there indeed is a potential of practicing the concepts of spirituality in the workplace and holistic/spiritually-based leadership in Danish organisations.

Hence, the dissertation includes a survey study of the beliefs/attitudes, behaviours, and values of a sample of Danish leaders.

The overall conclusion is that Danish leaders are interested in bringing different meaning into work and in creating a culture based on higher values, and acknowledge how important it is for the workplace. At present they do, however, not know enough about the principles of holistic/spiritually-based leadership. But the stage of their own spiritual development means that they are open to finding meaning and learning more about both themselves and their surroundings. Hence, there seems to be an opening for a gradual leadership paradigm shift.

My personal objective has been to investigate whether there is a way of building a bridge between my working life and personal life in order to meet the change in my own attitude to work and leadership as well as my growing interest in the spiritual aspects of life.

It has been a very inspiring process to write this dissertation, and I have achieved a much wider understanding of *why* my attitudes to leadership and what I want from work have changed in later years.

The direct result is a number of ideas that I have decided to pursue after the completion of my MBA studies.

4.2. Closing comments and recommendations

The openness toward the concept of spirituality in the workplace and holistic/spiritually-based leadership coupled with the pragmatism and anti-authoritarian attitude that characterizes Danish leadership (cf. chapter 3.1.) will presumably mean that both concepts will be received - and presumably later practiced - with a healthy dose of common sense. This combination is a very important quality. Briskin (1998, pp. 186-187) explains why:

The promise is of a workplace in which personal meaning and corporate purpose are fused together, a place in which everyone gladly plays their part in concert with a “master script”. The workplace is presented as a setting for spiritual journey....[M]otivating workers to see meaning and purpose in their work comes at the same instant that work itself is becoming murkier, fraught with anxiety, and physically more demanding....managers must ensure that the effects of downsizing, reorganizing, and reengineering work processes somehow do not cripple, they must motivate their employees to do more, adapt to change faster, and work with each other better....The split between work as a spiritual journey and work as a Darwinian struggle for survival does not suggest that one vision must necessarily negate the other. However, it does pose a challenge to hold both these “realities” in tension with each other.

To start with there will be a need to draw attention to and spread knowledge about both the philosophy behind the concepts as well as the concepts themselves. This should take place both in the **higher educational system** and in the **work sphere** of leaders so that both current and future leaders achieve a knowledge and understanding of the basic principles and philosophical foundations. As Burack (1999, p. 290) points out:

The critical ingredients for accelerating and sustaining change are now in place: a critical mass of solid scholarship and research; widespread, numerous and growing writings well divided among scholarly and popular publications; expressed needs by individuals; numerous and successful organizations for brushmaking; and last but not least, an even widening proof of top executives and owners who are convinced of the merits of these approaches.

However, the purpose of spreading this knowledge should not be to convince leaders that they *should* practice the concepts. Rather, it should be introduced on equal terms with other concepts as a *possibility* – just so they can see that there indeed is an alternative to the traditional concepts of leadership and business management. In the end the choice will, naturally, be their own.

If, however, a leader does choose to follow that road, there will then be a need to start a dialogue in the workplace on more philosophical and spiritual issues such as what is the *real* purpose of our business (not just to make a profit), and what is the role of each individual. Furthermore, to include not only the light side of spirituality but also an openness about the “dark sides” (cf. chapter 2.2.2.) in terms of the weaknesses that the organisation displays. Thereby, it may be possible to avoid over-romantization of the subject and thereby to ensure an adequate balance between ideal and realities.

Practical advice and practical examples to find inspiration from are, however, also required in order to operationalise the concepts so that the critical factors and desired elements of teamwork, customer focus, innovation, care and fair treatment of employees (cf. chapter 1.1.) can be promoted with success⁴⁰.

Practicing concepts of this character requires a transformational approach to life and work – in essence it is a way of being. Bringing in this new and different way of thinking and being is thus a long-term effort and a process that takes a great deal of patience, because not only leaders but every individual in the organisation must work at it from the inside out.

Marcic (1997) thus points to four key findings made by a consultant after twenty years of work in the field of managing spiritually-based organisations:

⁴⁰ To go into further detail with this has, however, not been within the scope of this dissertation, cf. chapter 1.3.

1. Organisational transformation is in reality human transformation in the workplace, for the company is really a group of people
2. The success of the process depends on the top leader's transformation
3. A process such as this shouldn't be done in less than two years, with three years preferable
4. At the end, about 30 percent of the participants will be transformed to some degree, 50 percent will be open to future experiences but not yet transformed, and about 20 percent will be against the transformation process or simply will not care

It can, therefore, not be practiced as a response to a crisis – but on the other hand ultimately has the potential for creating positive change throughout our society. Drucker (1999, pp. xi-xii) puts it in another way:

...the new social, demographic and economic realities, are not issues that government can successfully deal with....They are issues that only management and the individual knowledge worker, professional or executive can tackle and resolve. They are surely going to be *debated* in the domestic politics of every developed and every emerging country. But their resolution will have to take place within the individual organization and will have to be worked out by the individual organization's management – and by every single individual knowledge worker (and especially by every single executive) within the organization.

It is, however, the leaders who are obligated to show the way – they just need to find the inspiration, patience, and not least courage to take the first step..... !

5. APPENDICES

Appendix 1 - Linking EQ, SQ and Workplace Performance

<i>Linking emotional intelligence, spirituality and workplace performance</i>	AWARENESS		SKILLS	
	Emotional Intelligence	Spiritual Intelligence	Emotional Intelligence	Spiritual Intelligence
PERSONAL COMPETENCE (how we manage ourselves)	<ul style="list-style-type: none"> Self-awareness Emotional self-awareness Accurate self-assessment Self-confidence 	<ul style="list-style-type: none"> Self-awareness Emotional self-awareness Accurate self-assessment Self-esteem Independence, self-supportiveness Time competence 	<ul style="list-style-type: none"> Self-management Adaptability Self-control Conscientiousness Initiative Achievement Trustworthiness 	<ul style="list-style-type: none"> Independence Adaptability/flexibility Less impulsiveness, neuroticism Work performance
SOCIAL COMPETENCE (how we handle relationships)	<ul style="list-style-type: none"> Social awareness Empathy Service orientation Organisational awareness 	<ul style="list-style-type: none"> Positive social attitudes Empathy Altruism 	<ul style="list-style-type: none"> Social skills Leadership Influence Developing others Change catalyst Communication Conflict management Building bonds Teamwork and collaboration 	<ul style="list-style-type: none"> Good relations with co-workers Good relations with supervisors Social extroversion Collaborative, developmental Orientation towards positive values Less sensitivity to criticism

Source: Tischler, Biberman and McKeage (2002)

Appendix 2 – References to Case Examples of “Spiritual” Organisations

Company	Issues addressed (incl. end results)	Source
TDI Industries	TDIndustries is a Dallas-based heating and plumbing contracting firm. The company practices servant-leadership, and was named “one of the ten best companies to work for,” in the January 12, 1998 issue of <i>Fortune</i> magazine. Any TDPartner who supervises at least one person must go through training in servant-leadership. All new employees continue to receive a copy of “The Servant as Leader” essay, and are then invited into groups to discuss the content.	Greenleaf, 1998, p. 9
Hanover	Hanover was at the rock bottom of the property and liability industry in 1969 when it began reconstruction around a core set of values and beliefs about people. Today, the company stands consistently in the upper quarter of its industry in profits and has grown 50 percent faster than the industry over the past years.	Senge, 1990, p. 140
Amoco	Since beginning a program of “New Management Virtues” in 1988, Amoco’s financial situation has greatly improved. Return on equity has increased, stock price has improved by about 34 percent in five years, and net profit went up 25 percent from 1994 to 1995.	Marcic, 1997, p. 128
Hampton Inns	To increase customer satisfaction to 100%, Hampton Inns implemented empowerment through respecting and trusting employees, giving them authority to act on customer needs, including the ability to grant a free overnight stay. As a result of this new program, employee turnover decreased by 20 percent, while revenues increased dramatically, by an estimated \$12 million.	Marcic, 1997, p. 129
Embracson	A highly successful management consulting firm in Brazil began. After application of the concepts to engineering projects, the company has saved clients about 40 percent of their preconstruction estimated costs, which now total over \$600 million	Marcic, 1997, p. 115
Delta Airlines	Reduction of erosion of trust during major restructure, incl. effect in figures	Marcic, 1997, pp. 128
Hewlett Packard	How to operationalise justice and trustworthiness, incl. effect in figures	Marcic, 1997, pp. 98-101
Texas Instruments	Proactive approach to ethics and morality	Marcic, 1997, p. 91-
Hewlett Packard	General guidelines, management style, worklife policies etc. HP’s corporate culture – a foundation for workplace spirituality	Burack, 1999, pp. 286-287
Tom’s of Maine	Operates on purely spiritual principles. A good example of living values and being successful financially. From 1985 to 1993 they experienced consistent annual growth in sales and profits of 25%. Includes outline of their core beliefs and values.	Burack, 1999, pp. 288-9 Chappell, 1994 Marcic, 1997, p. 43
Wetherill Associates	Example of putting service and quality ahead of profits	Wagner-Marsh and Conley, 1999, p. 296
Medtronic	Example of putting service and quality ahead of profits	Wagner-Marsh and Conley, 1999, pp. 296-7
Schmidt Associates Architects, Inc.	Example of putting service and quality ahead of profits	Wagner-Marsh and Conley, 1999, p. 297
Lancaster Laboratories	Example of putting service and quality ahead of profits	Wagner-Marsh and Conley, 1999, p. 297
Body Shop, Harley Davidson, Huntsman Chemical Corp., Xerox etc.	Examples of successful combination of profit motive with values of social responsibility and meaningful work	Cacioppe, 1999a pp. 50-51

Appendix 3 - 21st Century Leadership Tasks

1. Establishment and communication of vision, values, and mental models	
Encouraging the heart	Kouzes and Posner, 1998 (in Higgs, 2002)
Affirm company identity and ethical values to members and to public opinion	Salmon, 1996
Inspiring shared vision	Kouzes and Posner, 1998 (in Higgs, 2002)
Set direction	Böttger-Rasmussen <i>et al.</i> , 1997
Relate followers to organisation goals	Fairholm, 1997
Creating a common sense of meaning and vision, around a value system that is principle based	Covey, 1997
Communicate values	Böttger-Rasmussen <i>et al.</i> , 1997
Facilitation of wisdom and spirituality	Fairholm, 1998; Cacioppe, 1999a; Burack, 1999
Selection of personnel to match the corporation's spiritually-based philosophy	Wagner-Marsh and Conley, 1999

2. Understanding and meeting others' needs to develop	
Creating organisational processes that develop the whole person – not just exploiting current talents and strengths	Kruger and Hanson, 1999
Helping people find meaning and fulfilment	Covey, 1997
Applying the techniques that encourage follower self-governance/autonomy in their lives	Fairholm, 1997; Salmon, 1996
Developing employees' sensitivity and spirituality	Salmon, 1996
Coaching (because creativity is not a management process, but a learning process)	Salmon, 1996
Ensure the welfare and commitment of employees	Svabo, 2001
Create conditions that enable people to grow and have happy and productive lives	Senge, 1990
Enabling others to act	Kouzes and Posner, 1998 (in Higgs, 2002)
Motivation of employees	Böttger-Rasmussen <i>et al.</i> , 1997
Ensuring that people are challenged to find their own answers and that they are supported in doing this.	Higgs and Rowland, 2001 (in Higgs, 2002)

3. Ensuring rewards, incentives, recognition	
Structure of rewards and incentives	Fairholm, 1997
Empowering employees and then rewarding and appreciating their efforts = show respect	Marcic, 1997
Acknowledgement of the efforts and accomplishments of others	Kruger and Hanson, 1999
Recognition	Canfield and Miller, 1996

4. Facilitation of learning, being a teacher/coach	
Foster individual and group learning	Burack, 1999
Give impulse to group learning	Salmon, 1996
Education, inspiration, development of others	Fairholm, 1998
Leader in a servant-steward role	Svabo, 2001
Facilitating and developing capability	Higgs and Rowland, 2001 (in Higgs, 2002)

5. Empowerment of workforce	
Create a function where followers can function freely with the leader within their delegations subject to broad accountability	Fairholm, 1997
Creating empowered workforce	Covey, 1997
Empowerment through e.g. self-managed teams	Marcic, 1997

6. Building culture, community	
Encourage true service to the customer, employees and the community	Fairholm, 1998; Cacioppe, 1999b
Create work environments that encourage openness, fairness, individuality, and creativity as the pillars of trust	Fairholm, 1997
Create (unifying) culture	Fairholm, 1997; Fairholm, 1998; Covey, 1999
Build community	Fairholm, 1997
Transform work organisations into attractive communities for workers with skills & talents	Fairholm, 1998
Legitimizing differing viewpoints, values, and beliefs	Kruger and Hanson, 1999
Developing imagination, inspiration, and mindfulness	Kruger and Hanson, 1999

7. Creating a climate of morality, ethics	
Creating a climate where morality and ethics are truly important	Kruger and Hanson, 1999
Ethical training	Butts, 1999
Lay down ethical standards	Salmon, 1996

8. Showing the way through personal actions	
Behavior consistent with values	Kruger and Hanson, 1999
Modeling the way	Kouzes and Posner, 1998 (in Higgs, 2002)
Show the way, but stay in the background	Svabo, 2001
Be the facilitator of others' ideas – asking the right questions, not knowing the answers	Svabo, 2001
Maintain the coherence of communication	Salmon, 1996
Basing standards for followers on personal example	Fairholm, 1998
Embody the collective vision	Salmon, 1996

9. Continuous improvement (of system, process, procedures etc.)	
Build the organisation's capability to constantly identify the need for, and implement, change	Higgs, 2002
Creating structural change – ensuring support with tools and processes	Higgs and Rowland, 2001 (in Higgs, 2002)
Engaging others in the whole change process and building commitment	Higgs and Rowland, 2001 (in Higgs, 2002)
Challenging the process	Kouzes and Posner, 1998 (in Higgs, 2002)
Simple and flexible structure and systems and a process emphasizing cont. evaluation of progress	Fairholm, 1997
Evaluation of processes/products for continuous learning	Svabo, 2001
Ensure physical work flow and management systems work flow processes	Fairholm, 1997
Implementing and sustaining changes. Developing effective plans and ensuring good monitoring and review practices are developed	Higgs and Rowland, 2001 (in Higgs, 2002)

Appendix 4 – Fairholm’s Mental Models

Mental models/virtual environments	Leadership role/tasks	Key words/Values
Leadership as Management	Leadership as science: Planning; Setting objectives; Organising; Staffing; Direction; Coordination; Reporting; Budgeting; Controlling.	<ul style="list-style-type: none"> Control Direction Prediction Timing
Leadership as Excellent (Good) Management	<p>Emphasis on high-quality, excellent management, stakeholder development, productivity improvement.</p> <p>Coaching; Empowerment; Culture setting; Strategic planning; Standard setting; Vision setting.</p>	<ul style="list-style-type: none"> Quality Excellence Integrity Caring Creativity Service Vision Innovation
Values (Transformational) Leadership	Leadership moves beyond science to philosophy: Setting, enforcing, and teaching values to followers; Team building; Vision setting; Individual development; Stakeholder development; Creation of culture supportive of core values.	<ul style="list-style-type: none"> Creativity Intelligence Integrity Sobriety Teaching Counseling Autonomy Productivity
Trust Cultural Leadership	Leadership as a sharing, not a starring, role. Building a high-trust culture with shared visions, values, behaviour patterns to strengthen results of the whole; Development of trust through: Participation; Helping relationship; Active listening; Consistent leadership style.	<ul style="list-style-type: none"> Trust Team building Empowerment Inspiration Quality Innovation Ownership
Spiritual (Whole-Soul) Leadership	<p>Leader’s role as servant, teacher, steward with continuous improvement toward increased quality as ultimate goal:</p> <p>Teaching; Inspiring; Development of others; Visioning; Servanthood; Encourage personal wholeness; Building community; Setting a higher moral standard</p>	<ul style="list-style-type: none"> Trust Faith Honesty Justice Freedom Caring Spontaneity Compassion Openness Receptivity to new ideas Dignity Respect for people Awareness of inner core self Optimism Balance, wholeness

Model source: own creation. Content source: Fairholm, 1998, pp. xix-xxiii.

Appendix 5 – Screen dumps of Webbased Questionnaire

Survey on holistic/spiritual leadership

Background

A number of authors have identified spirituality in the workplace to be an increasingly significant success factor for ensuring the commitment of employees as well as the profitability and survival of businesses.

The aim of the survey is therefore to inquire about the knowledge of and attitudes to the concepts of spiritual leadership and spirituality in the workplace.

Definitions

"Spiritual leadership" is a holistic approach that considers the full capacities, needs, and interests of both the leader and employees, as well as the goals of the organisation. Spiritual leadership thus includes a holistic conception of the corporation both as (1) an economic enterprise, which is committed to contributing to society, as well as (2) a human system where all participants want to grow and help others in their self-development activities.

"Spirituality in the workplace" means that businesses value their employees as individuals and are committed to a holistic development of their employees. I.e. by going far beyond just their professional development by, for example, helping their employees reflect on possible next steps in their own self-development, instead of merely focusing on using their current talents and strengths.


Survey follow-up

If you don't mind being contacted at a later stage for a short telephone interview on the overall survey results, you can confirm this at the end of the questionnaire.

All information will be treated in strictest confidence, and no interviewee names will be reflected in the dissertation.

If you want to just receive the results of the survey, you can also confirm this at the end of the questionnaire.

[Start the survey >](#)



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Part 1: Background information

Your age?

☐ 25 years or younger
 ☐ 36-39 years
 ☐ 50 years or older

☐ 26-29 years
 ☐ 40-45 years

☐ 30-35 years
 ☐ 46-49 years


Your gender?

☐ Male
 ☐ Female

What is your current position?

☐ Non-managerial
 ☐ Lower level management (e.g. Supervisor, Team Coordinator)
 ☐ Middle management (e.g. Sales Manager, HR Manager)
 ☐ Top management (e.g. CEO, Managing Director)
 ☐ Other (please specify)

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If “Non-managerial”, “Lower level management”, “Middle management”, “Other”:

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Part 1: Background information

Which department do you work in?

☐ Accounting/Financing
 ☐ Human Resources


☐ Research and Development
 ☐ Procurement

☐ Sales/Marketing
 ☐ IT

☐ Production
 ☐ Other (please specify)

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Part 1: Background information

In which main business category does your company operate?

☐ Services
 ☐ IT

☐ Manufacturing
 ☐ Transport/logistics

☐ Trading/Retailing
 ☐ Research

☐ Other (please specify):

How many people in total are employed in your company?

☐ 1 employee
 ☐ 10-19 employees
 ☐ 100 or more employees


☐ 2-4 employees
 ☐ 20-49 employees

☐ 5-9 employees
 ☐ 50-99 employees

Do you have employee responsibility in your present position?

☐ Yes
 ☐ No

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If “No” to employee responsibility in present position:


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Part 1: Background information

Have you had employee responsibility in previous positions?

☐ Yes
 ☐ No

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If “Yes” to employee responsibility in present position:

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Part 1: Background information

How many employees refer directly to you?

☐ 1 employee
 ☐ 10-19 employees
 ☐ 100 or more employees

☐ 2-4 employees
 ☐ 20-49 employees

☐ 5-9 employees
 ☐ 50-99 employees

How many employees do you have both direct and indirect responsibility for?

☐ 1 employee
 ☐ 10-19 employees
 ☐ 100 or more employees


☐ 2-4 employees
 ☐ 20-49 employees

☐ 5-9 employees
 ☐ 50-99 employees

For how many years in total have you had employee responsibility?

☐ 0-1 year
 ☐ 2-5 years
 ☐ 6-10 years
 ☐ 11-15 years
 ☐ 16 or more years

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If “Yes” to employee responsibility in previous positions:

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Part 1: Background information

How many employees have referred directly to you?
(Fill out with the highest number of employees if you have had more than one position with employee responsibility)

☐ 1 employee
 ☐ 10-19 employees
 ☐ 100 or more employees

☐ 2-4 employees
 ☐ 20-49 employees

☐ 5-9 employees
 ☐ 50-99 employees

How many employees have you had both direct and indirect responsibility for?

☐ 1 employee
 ☐ 10-19 employees
 ☐ 100 or more employees


☐ 2-4 employees
 ☐ 20-49 employees

☐ 5-9 employees
 ☐ 50-99 employees

For how many years in total have you had employee responsibility?

☐ 0-1 year
 ☐ 2-5 years
 ☐ 6-10 years
 ☐ 11-15 years
 ☐ 16 or more years

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Part 2: Knowledge of holistic/spiritual leadership concepts

How do you rate your knowledge of the following leadership concepts/theories?

	Very high	High	Moderate	Low	No knowledge
Principle-centered leadership (S. Covey)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Servant leadership (R. Greenleaf)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Spiritual leadership	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Transformational leadership	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Values-based leadership	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

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If “Very high”, “High”, “Moderate”, or “Low” knowledge of concepts:

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Part 2: Knowledge of holistic/spiritual leadership concepts

How did you get to know of the above leadership concepts/theories?
(You may set multiple ticks)

<input type="checkbox"/> Studies	<input type="checkbox"/> Articles in newspapers, magazines, journals
<input type="checkbox"/> Atwork	<input type="checkbox"/> Private courses
<input type="checkbox"/> Friends	<input type="checkbox"/> Other (please specify) <input type="text"/>
<input type="checkbox"/> Books	

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Survey on holistic/spiritual leadership

Part 3: Spirituality in business

Do you agree that businesses are obligated to serve society as well as being effective economically?

☐ Strongly agree

☐ Agree

☐ Partly agree

☐ Disagree

☐ Strongly disagree

☐ Do not know

Do you agree with the statement that: "The principal purpose of a business is not to make a profit as an end in itself, but to provide meaningful work for people well enough to make a profit?"

☐ Strongly agree

☐ Agree


☐ Partly agree

☐ Disagree

☐ Strongly disagree

☐ Do not know

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Survey on holistic/spiritual leadership


Part 3: Spirituality in business

"Spirituality in the workplace" means businesses that value their employees as individuals and are committed to a holistic development of their employees, i.e. by going far beyond just their professional development by, for example, helping their employees reflect on possible next steps in their own self-development, instead of merely focusing on using their current talents and strengths.

Do you agree that spirituality in the workplace (cf. above definition) should be practiced in Danish organisations?

☐ Strongly agree
 ☐ Agree
 ☐ Partly agree
 ☒ Disagree
 ☐ Strongly disagree
 ☐ Do not know

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If "Partly agree", "Disagree", "Strongly disagree" to whether it should be practiced:


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Part 3: Spirituality in business

Why do you believe that spirituality in the workplace should not be practiced?
(You may tick max. 2 answers)

☐ I believe that self-development is a private matter, and should not be mixed with work-life
 ☐ I do not see personal development of employees as a leadership task
 ☐ The concept of spirituality in the workplace would not fit into my type of business
 ☐ Other (please specify)

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Part 3: Spirituality in business

"Spirituality in the workplace" means businesses that value their employees as individuals and are committed to a holistic development of their employees, i.e. by going far beyond just their professional development by, for example, helping their employees reflect on possible next steps in their own self-development, instead of merely focusing on using their current talents and strengths.

Do you agree that spirituality in the workplace (cf. above definition) can be practiced in Danish organisations?

☐ Strongly agree
☐ Agree
☒ Partly agree
☐ Disagree
☐ Strongly disagree
☐ Do not know

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If "Partly agree", "Disagree", "Strongly disagree" to whether it can be practiced:


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Part 3: Spirituality in business

Why do you believe that spirituality in the workplace cannot be practiced?
(You may tick max. 2 answers)

☐ Focus on holistic employee development will conflict with profit and efficiency goals
☐ It will require a high level of awareness of management, which is not currently present
☐ It will require a high level of awareness of employees, which is not currently present
☐ Top management/the owners would never accept the introduction of such a concept
☐ Our business is not ready to restructure to accommodate to such changes
☐ Danish culture does not match with that kind of practice
☐ Other (please specify)

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Part 3: Spirituality in business

If you have any comments to the concept of spirituality in business, you can add them here:

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Part 4: Leadership characteristics and tasks

How do you agree with the following statements about leadership characteristics & tasks?

1: Strongly agree, 2: Agree, 3: Partly agree, 4: Disagree, 5: Strongly disagree

	1	2	3	4	5	Do not know
Building and communicating a shared <i>vision</i> is a key leadership task	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Building and communicating shared <i>values</i> is a key leadership task	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A key leadership task is to create a climate where morality and ethics are truly important	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A key leadership task is to set a higher moral standard – with self as model	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A leader should engage in both the professional and personal development of the employee	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A leader is first a servant to employees (e.g. ensure tools and processes), second a boss (i.e. a planner, organiser, controller)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A leader is first a teacher/coach, second a boss (i.e. a planner, organiser, controller)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Self-insight is an important precondition for becoming a truly good leader	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

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Part 4: Leadership characteristics and tasks

If you have any comments to leadership characteristics and tasks, you can add them here:

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Part 5: Personal development


The following statements and questions are about your views on personal development. Please note that your answers are anonymous.

I am willing to spend many years of my life to gain insight and understanding of myself and my surroundings

☐ Strongly agree
☐ Agree
☐ Partly agree
☐ Disagree
☐ Strongly disagree
☐ Do not know

Have you the past 12 months read or discussed anything to do with psychology, philosophy, ethics or similar subjects?

☐ Yes
☐ No



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If “Yes” to having read or discussed anything to do with psychology etc.:

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Part 5: Personal development

Where did you read or discuss these subjects? (You may set multiple ticks)

☐ Outside the workplace (e.g. with friends, family)
☐ Inside the workplace (e.g. with colleagues)
☐ Other (please specify)



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Part 5: Personal development



Do you have a set of principles/values that guide your life?

- ☐ Yes, and I am very consistent about them in everything I do
- ☐ Yes, but I am not always consistent about them
- ☐ No, none that I am aware of

Is it important for you that the principles/values in your workplace match your own principles/values?

- ☐ Very important
- ☐ Important
- ☐ Slightly important
- ☐ Unimportant
- ☐ Very unimportant
- ☐ Do not know

Where do you find inspiration and ways to energise yourself?

(You may set multiple ticks)

- | | | |
|---|---|--|
| <input type="checkbox"/> Work colleagues | <input type="checkbox"/> Playing/listening to music | <input type="checkbox"/> Volunteering (e.g. non-profit organisations, social work) |
| <input type="checkbox"/> Friends | <input type="checkbox"/> Reading | <input type="checkbox"/> Meditation |
| <input type="checkbox"/> Parents | <input type="checkbox"/> Travelling | <input type="checkbox"/> Healing |
| <input type="checkbox"/> Own family | <input type="checkbox"/> Sports | <input type="checkbox"/> Clairvoyance |
| <input type="checkbox"/> Studies/teachers | <input type="checkbox"/> Church/religion | <input type="checkbox"/> Other (please specify) <input type="text"/> |

Do you ever feel strongly that you want to renew/improve yourself?

- ☐ Always
- ☐ Often
- ☒ Sometimes
- ☐ Rarely
- ☐ Never

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If “Always”, “Often”, “Sometimes”, “Rarely” strong feeling of renewal:

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Part 5: Personal development

Within which areas have you felt that you wanted to renew/improve yourself?
(You may set multiple ticks)

- ☐ Socially (e.g. relations to other people)
- ☐ Physically (e.g. staying fit)
- ☐ Personally (e.g. self-development)
- ☐ Professionally (e.g. development of skills)

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Part 5: Personal development

If you have any comments additional to the questions about personal development, you are welcome to add them here:

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Part 6: Personal values

Below you will find a list of 40 values. Please read the whole list through and then select the 10 most important values that reflect who you are now - not who you want to be.

Please select your 10 most important personal values

- | | | |
|--|--|--|
| <input type="checkbox"/> Financial stability | <input type="checkbox"/> Being the best | <input type="checkbox"/> Honesty/truth |
| <input type="checkbox"/> Caution | <input type="checkbox"/> Image/reputation | <input type="checkbox"/> Humor /fun |
| <input type="checkbox"/> Control | <input type="checkbox"/> Professional development | <input type="checkbox"/> Counselling |
| <input type="checkbox"/> Health | <input type="checkbox"/> Balance - home/work | <input type="checkbox"/> Community work |
| <input type="checkbox"/> Safety | <input type="checkbox"/> Balance - physical/emotional/mental/spiritual | <input type="checkbox"/> Empathy |
| <input type="checkbox"/> Self-discipline | <input type="checkbox"/> Knowledge | <input type="checkbox"/> Environmental awareness |
| <input type="checkbox"/> Wealth | <input type="checkbox"/> Personal development | <input type="checkbox"/> Ethics/moral principles |
| <input type="checkbox"/> Being liked | <input type="checkbox"/> Responsibility | <input type="checkbox"/> Humility |
| <input type="checkbox"/> Family | <input type="checkbox"/> Commitment | <input type="checkbox"/> Compassion |
| <input type="checkbox"/> Friendship | <input type="checkbox"/> Creativity | <input type="checkbox"/> Forgiveness |
| <input type="checkbox"/> Openness | <input type="checkbox"/> Driven by a mission | <input type="checkbox"/> Justice/fairness |
| <input type="checkbox"/> Respect | <input type="checkbox"/> Enthusiasm | <input type="checkbox"/> Wisdom |
| <input type="checkbox"/> Ambition | <input type="checkbox"/> Excellence | <input type="checkbox"/> Other (please specify) |
| <input type="checkbox"/> Status | <input type="checkbox"/> Generosity | <input type="text"/> |

To what extent do the values in your workplace match your own above chosen values?

- ☐ Very good match
☐ Good match
☐ Moderate match
☐ Little match
☐ No match at all
☐ Do not know

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Survey on holistic/spiritual leadership


Part 6: Personal values

If you have any comments to the personal values rating, you are welcome to add them here:

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Part 7: Survey follow-up

If you don't mind being contacted for a possible **short telephone interview**, please write your name and daytime telephone number here:

Name	E-mail address	Daytime phone number

Please note that all information will be treated in strictest confidence, and no respondent names will be reflected in the dissertation.

If you want a **summary of the survey findings**, please write your e-mail address here:


E-mail address

Thank you very much for taking the time to complete this questionnaire!

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Finish

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Appendix 6 – Introduction and Reminder E-mails

FIRST INTRODUCTION E-MAIL, 28.08.2002

Dear Henley MBA student,

I am currently writing on my Henley MBA dissertation on holistic/spiritually-based leadership. In this connection I need your assistance for a survey on the degree of knowledge of and attitudes to this concept.

For this purpose I have designed a questionnaire, which will take no longer than 10 minutes to fill out. The answers are anonymous.

I am very grateful, if you could answer the questionnaire by latest Monday, 9th September.

Please use below link to enter the questionnaire form:

http://inquisite.starcommedia.dk/ellis_mba_survey/

Thank you very much in advance for your help.

Tania Ellis

REMINDER E-MAIL, 10.09.2002

Dear Henley MBA student

I have previously sent a link to a questionnaire as part of my Henley MBA dissertation on holistic/spiritually-based leadership. In this connection I would like to thank for the responses that have received so far.

If you haven't responded yet, but still have the possibility to participate, I would be very grateful if you could answer the questionnaire by latest Friday, 13th September, where the survey will be closed.

Please use below link to enter the questionnaire form:

http://inquisite.starcommedia.dk/ellis_mba_survey/

Once again thank you very much in advance for your help!

Tania Ellis

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