



**Responsible Leadership Development in the context of Deep Ethics and
Theory U**

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Management Summary

Many scholars have pointed out that companies are struggling to succeed in a “VUCA” world – a world characterized by volatility, uncertainty, complexity and ambiguity. Global interconnectedness and an ever-increasing pace of new technological advances have many leaders blindly navigating in a highly competitive world. Companies are facing new challenges, which often cannot be solved with traditional leadership styles anymore. These harsh circumstances subsequently also influence the workforce. A toxic working environment, psychological complaints and tensions are just some stressors that might enforce unethical behavior. Additionally, rising suicide rates in the Western World imply a loss of norms and values and indicate a vacuum that searches for new answers within the conscious mind. In accordance, new approaches such as mindfulness and sustainable leadership are more and more recognized among current leaders and policy makers. One of which is Theory U by Otto Scharmer.

The aim of this thesis is to evaluate how Theory U impacts leadership behavior, with regards to the triple corporate responsibility model and deep ethics. Since Theory U is a change management method the emphasis, in this instance lays on the intrinsic motivation to become an ethical leader, rather than solely being compliant with corporate standards and ethical guidelines. Theory U has become a preferred tool for many around the world and provides guidance in reaching a more spiritual approach on leadership. Thus, it is to be evaluated, whether Theory U impacts responsible leadership, ethical behavior and if it is a suitable method to cultivate the two.

Findings show that Theory U impacts both responsible leadership and ethical behavior. By focusing the camera on oneself, the method is a suitable concept to increase empathy, self-awareness and mindfulness. Moreover, Theory U shifts the perspective to the collective body and therefore, enhances compassion among team members. Furthermore, by exploring the weaknesses and fears of oneself the harmful behavior can be left behind, and a new more ethical rooted approach can be taken on.

The thesis applies a qualitative method approach. It applies a non-probability approach, namely purposive sampling. Two interviews with experts in Theory U and ethics were carried out, designed as semi-structured interviews over Webex and telephone. In

addition, the thoughts of an on-going conversation with a further expert in Theory U were added. Data from the expert interviews were analysed by grouping the answers according to keywords.

To apply Theory U successfully and to get the most out of the process, it is recommended, that firstly, the top management not only fully supports the approach but exemplifies willingness and sincerity. Secondly, companies are advised to establish a culture that is based on trust and open communication. Only a secure environment ensures that everyone is willing to take part. Thirdly, participants should not enter the process with too high expectations in order to not be biased beforehand. Only this ensures that everyone involved can truly listen to that, which wants to emerge.

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1 Introduction

The following section provides an overview of the need for the research, the problem description of the thesis, the research objectives, as well as it covers the organization of the paper. Also, it shows for whom this thesis might be interesting with regards to a practical implementation.

1.1 Justification of Significance and Need for Research

“We are moving from a world of problems, which demand speed, analysis, and elimination of uncertainty to solve - to a world of dilemmas which demand patience, sense-making, and an engagement with uncertainty.” (Denise Caron, n.d.)

The world has always been changing and it comes to no surprise that it does so now. However, one might argue that the global interconnectedness and an ever-increasing pace of new technological advances leave many humans to be ever chasing the newest developments. For today’s managers and leaders’ additional stressors such as toxic working environments, team conflicts, work overload, organizational dysfunctions or development barriers all contain a strong likelihood of resulting in psychological complaints. This constant struggle of keeping up the pace does not only have the potential of wearing one down, but it correspondingly creates a vacuum with many open needs that conventional management theories do not seem to sufficiently satisfy anymore. In such circumstances involved humans often strive to find their remedies in approaches that might offer a new dimension of experiencing the inner self. Accordingly, the voices that call for a new understanding of the term leadership are growing in numbers. Supporting the impression of leaders having to deal with harsher working realities these days, many authors (e.g. Mack et al., 2015; Kinsinger & Walch, 2012; Horney, Pasmore & O’Shea, 2010; Johanson & Euchner, 2013) began to use the term VUCA to describe today’s perception of the managing environments and in a wider sense also the current state of the earth. The term originally introduced by the U.S. military, stands as an acronym for Volatility, Uncertainty, Complexity and Ambiguity. Having to face such operating surroundings can be quite frightening and might be too big of a dilemma for many, to successfully navigate a company to the promised lands.

1.2 Problem Description

The above described issues drag a long line of consequences behind them. Hence, a McKinsey report (Doheny et al., 2012) counted an additional three billion consumer that are becoming part of the middle class over the next two decades as a further pressure on resource supplies and therefore, create new challenges amongst leaders in planning and reacting accordingly. Additionally, the need for companies to remain competitive puts pressure on the workforce which can lead to being stressed out, burnouts and the feeling of being left out. In fact, a study by the American Psychological Association (Dokoupil, 2013) revealed that job pressure (including Co-worker tension, bosses and work overload) is the number one top cause of stress among American citizen. The study further concluded that the generations Millennials and Gen Xers show an above average stress level compared to the generation of Boomers and Matures (Dokoupil, 2013). A main reason for this divergence can be found in the news consumption nowadays and the new social media habits that are having a major impact on younger generations and are a breeding habitat of new stress sources (Dokoupil, 2013). The situation in Europe and Switzerland appears to be quite similar. According to a report by the EU, stress is one of the major challenges of the modern working environment (EU-OSHA, 2015). In Switzerland around every fourth (25.4%) experiences too much stress at the workplace (Gesundheitsförderung Schweiz, 2016). An opinion poll by the Berner Fachhochschule (BFH) and the union Travailsuisse even counted 38% as being stressed out at their workplace (Schöchli, 2016). It further quite interestingly revealed that psychological pressure is being experienced as a bigger issue than physical strains (Schöchli, 2016). The financial costs for the employed population that arise from stress in Switzerland amount to around CHF 4.2 billion, which makes up roughly 1.2% of the country's GDP (SECO, 2011). Moreover, many employees when questioned about if their work is adding an important contribution to the well-being of the society around 34% of the questioned in the banking and insurance industry denied such a positive input. The average among all different industries was 23% (SECO, 2011). Clearly there is still room for improvement.

Another quite shocking discovery is that throughout the developed world self-harm is the leading cause of death for people between the ages 15 to 49. In fact, since 1999 every year more Americans have killed themselves than in the previous year (Dokoupil, 2013).

Interestingly suicide is in many parts of the world amongst the only danger to life that has gotten drastically worse in this century than in the previous one. To give some perspective it is estimated that in a decade around 400'000 Americans have made suicide which is roughly the same number of American casualties in World War II and the Korean War combined (Dokoupil, 2013). In 2010 the number of worldwide suicides accounted to 883'715 which was more than deaths from war (17'670), natural disasters (196'018) and murder (456'268) combined (WHO, 2012). Somehow it seems that even though humans made many advances in fields like medicine, technology and inter-connectedness that there is something missing or an unhappy side which leads human to do self-harm. According to data of Global Burden of Disease (GBD) institute the years of life lost to clinical depression, anxiety, alcohol, drug abuse and other disorders of the mind have seen an increase of 37% over the last two decades (WHO, 2012).

This increase in complexity not only directly influences organizational performance but also, impacts leaders and forces them to take action. In order to deal with it accordingly, a concept more and more often discussed is the one of mindfulness. Developing and training your personality to being mindful should help leaders to navigate with more awareness through the jungle of organizational struggles. Called more and more attention upon by many publications (e.g. Scharmer, 2009; Dane, 2010; Dane & Brummel, 2013; Bishop et al., 2004; McCraty, Atkinson & Tomasino, 2003; Shapiro, Wang & Peltason) mindfulness has newly been linked with leadership performance. Mindfulness expresses a progression of bringing a much higher quality of attention to a moment-by-moment experience (Kabat-Zinn, 1990). In theory mindfulness should when adapted rightly increase one's awareness and increase the ability to respond more adeptly to "mental processes that contribute to emotional distress and maladaptive behavior" (Bishop et al., 2004).

1.3 Research Objectives and Research Questions

The overall aim of this thesis is to evaluate and further examine how mindfulness has an impact on leadership. Thereby, Theory U, a revolutionary approach towards leadership, developed by Otto Scharmer, senior lecturer at MIT, will be taken into consideration and serves as the fundament for the thesis. The impact is evaluated by combining Theory U

with the triple corporate responsibility model. The emphasis of the thesis is not to try to evaluate how leaders comply with certain corporate ethical standards but rather how intrinsically managing consciousness can improve a leader's decision process. Therefore, it is to demonstrate, which opportunities and limitations of Theory U are observed in business and to which extend it can be utilized with regards to a leadership approach that is grounded on more awareness.

It is to be assessed whether and to which extend Theory U can impact responsible leadership and a more ethical behavior of the involved decision makers. Additionally, it has to be evaluated if Theory U can contribute to an environment that cultivates ethical decision-making processes and promotes responsible leadership. Moreover, it is to be demonstrated how Theory U can be applied as a social science in management teams as well as a complementary method for consulting clients. And lastly, the question to further develop deep ethics in the context of Theory U needs to be answered and how it can be implemented on a corporate level. Consequently, having these particulars in mind, the following research questions arise:

RQ1 – What pre-conditions are needed in order for companies or individual leaders to successfully apply Theory U?

RQ2 – How can conflict management leaders be trained through mindfulness and the approach of Theory U to diagnose disturbing signals and therefore, understand the root causes more competently?

RQ3 – How can Theory U be applied on a corporate level to achieve more satisfactory leadership decisions with regards to the triple corporate responsibility model?

RQ4 – Is it advisable for companies to implement the teaching methods of Theory U?

1.4 Domain Limitations and Organization

This thesis strives to find out how Theory U impacts responsible leadership and transforms unethical behavior into ethical decision-making processes. Thus, in order to foster relevant results, the secondary data analysis is supported by two semi-structured interviews and one ongoing conversation over the course of this thesis, with professionals

such as experts in measuring stages of awareness and ethical behavior, individuals with experience of the U Case Clinics and managing directors of consulting companies.

In a first step, selected literature covering the relevant focus area is carried out by comprehensive secondary research and builds the basis for the empirical part of the research. In particular, the research has examined three main areas: Ethical and unethical behavior, deep ethics in combination with depth psychology and Theory U. Accordingly, different bodies of literature, such as books, articles, and scientific papers will be examined. All of which are dealing with these aforementioned key themes and will be utilized to gain a profound understanding of the latest up-to-date findings.

In order to detect the appropriate literature, different databases as for example NEBIS, ResearchGate as well as Google Scholar were inspected. To ensure topic-related findings several keywords were used. For instance, “Theory U”, “mindfulness”, “ethical leadership”, “mindful leadership”, “leadership qualities”, “listening”, “Psycho analysis”, were searched for. On top of that, Theory U case Clinic videos were watched and consulted, which were helpful in gaining a full picture of the topic at hand.

To find profound answers to the above-mentioned research questions, the literature review is supported by the two expert interviews in the empirical part. Based on combining these two elements a conclusion is drawn and it is hoped that possible recommendations can further contribute to the development of leadership practices that implement ethical and mindful decision-making processes.

1.5 Target Audience

This thesis is targeting companies, managers and leaders who are open to the idea of new leadership approaches that are concerned with mindful as well as ethical decision-making processes. Furthermore, the focus especially lays in the method of Theory U that includes many practices such as meditation and listening, which are concerned with helping managers to deal with complex situations more successfully. Moreover, the thesis provides guidelines to set up the right pre-conditions which interested leaders can set-up as the fundament for a more aware approach towards conflict management. These guidelines can also be used as a training method that have the end goal of detecting and understanding the root causes of a certain issue within a company, team or process. The

recommendations of the thesis will provide companies and its leaders with insight about a more ethical approach of leadership that transforms the Ego to the Eco or in other words to reach a state in which performance emerges from within and operates from the whole.

2 Focus Area

The primary emphasis of this thesis is to examine how Theory U with regards to the triple corporate responsibility model impacts ethical and mindful leadership behavior. It is important to notice that Theory U is driven by leaders to acquire intrinsic forces of requiring a new consciousness that leads to a greater awareness. The wish to act in an ethical way and become a mindful person therefore, has to come from the inner self rather than of solely being compliant with corporate standards. Further it is to be investigated if Theory U presents itself as a considerable alternative to common leadership theories and in what way it might be a revolutionary approach. And finally, it is to be shown if certain guidelines can be created on how to successfully and practically implement Theory U teaching and leading methods for those interested.

As mentioned in the introduction the fast-changing environment leaves its traces on human flourishing. Sociologist Julie Phillips found in one of her papers that the last decade was not just a simple outlier when it comes to self-harm but that its cause is indeed deeper rooted in today's society. According to her, reasons like a rise in people living alone, or people feeling alone for that matter, the rise of people living in sickness and pain and the raising costs in health-care combined with long-term unemployment contribute to the increase in suicide rates supports her findings by also stating that the "desire to die" starts when people experience loneliness and when they lack interpersonal connection (Dokoupil, 2013). Moreover, research suggests that a society robbing people of self-control or robbing one of its individual dignity leads to higher suicide rates (Dokoupil, 2013). Turkle (2011) after going through 450 interviews with people in their teens and 20s about how they behave online could identify a trend that people might prefer a mechanical company over human interaction in the future. However, when people sense themselves in roles as being providers for their families, as resources to their friends and to some degree also as positive contributors to the worlds' well-being the wish for self-harm clearly decreases (Joiner, 2007). Slowly but surely economists have detected such psychological impacts as well (Joiner, 2007). Income inequality and a workforce that has been transforming from brawn to more brain intense jobs, at least in the more developed countries, have contributed to depression and mental health issues (e.g. Joiner, 2007; Daly & Wilson, 2009).

On top of that organizations have to exist and compete successfully in a VUCA (Volatility, Uncertainty, Complexity and Ambiguity) world, which for many might seem overwhelming. For private companies' tremendous change has occurred in the past years of the financial crisis back in 2008-09. Companies and organizations suddenly were confronted with major commotions within their business environments and many traditional business models were up to question (Kinsinger & Walch, 2012). The term VUCA:

- **Volatility** – describes the nature, speed, volume, magnitude and dynamics of change
- **Uncertainty** – describes the lack of predictability of arising issues and events
- **Complexity** – stands for the confounding of issues and the chaos that surrounds companies and organizations
- **Ambiguity** – shows that companies are fenced by a certain haziness of reality and mixed meanings of conditions

stands as a synonym for the shifting boundaries around companies and for more and more complex stakeholder relationships (Horney et al., 2010) and has since been talked about more extensively. A simple Google search shows 1,260,000 search results in 2018 (Google, 08 August 2018). In order to compete successfully in this harsh business environments scholars have proposed new leadership practices. Horney et al. (2010) suggest a style, which they name leadership agility. The main goal thereby, is to “sense and respond to changes in the business environment with actions that are focused, fast and flexible” (p.33). Others such as Petrie (2014) from the Center for Creative Leadership talk about to put emphasize on a more vertical leadership development. Contrary to a horizontal development, which is concerned about adding more knowledge, skills and competencies and therefore, refers to what a leader knows, the vertical development refers to a higher level in a person's thinking capability. It is not about what a leader knows but rather how a leader thinks. The goal is to transform the mind to think in more complex, systemic, strategic and most importantly in interdependent ways. In other words, vertical development does not mean to add more knowledge to the (already full) cup but to grow the size of the cup itself:

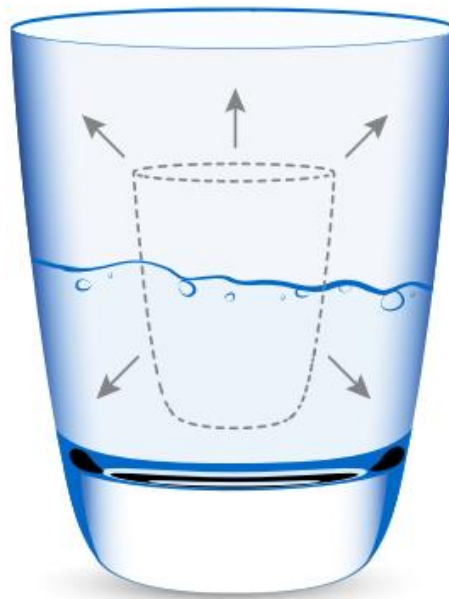


Figure 1: Vertical Leadership Development is about transforming the leader (Petrie, 2014)

Visionary thinkers such as Peter Drucker (2001, 2012) who explains that the world is in a transitioning phase on to a “next society” in which the importance of knowledge will become more relevant and argues that such will have a significant influence on organizations, are already calling for a transformation of leadership that allows to leave old thinking patterns behind. The German sociologist Dirk Baecker draws a rather negative picture in his 16 theses for the next society (Baecker, 2011). In his eyes the individual being in the next society is rather to be at a loss. For the individual he states: “It counts as in the tribal society, feels like in the antique, thinks like in the modern and yet has to participate in the society in the now and today. It makes sure of its group, dreams of its place, calculates its chances und experiences that even the next fulfillment it already overstrains” (Baecker, 2011, own translation).

Considering these described difficult circumstances for any organizations, two major questions arise. Firstly, how are companies able to create a working space that is satisfactory for its employees and does not overwhelm them so that mental health issues arise? And secondly, how do they ensure to maintain ethical decision-making processes? According to Reb & Coi (2014) an increasing number of companies are willing to integrate mindfulness training to improve the overall satisfaction level of its employees. Some of the objectives cover the likes of reducing stress, improving employee well-being, improving emotional intelligence and / or improving performance (Reb & Choi, 2014).

The question consequently to be answered is why suicides, stress and mental diseases are at an all-time high even-though many technological innovations, improved medical care and new leadership approaches have promised something different. There must be a missing link and a wish of a deeper transformation process that would enable many to answer some of their fears. Sharmer (2015) calls for a new social technology that would not only enable individuals but also groups, organizations and even whole societies to act from their “highest future potential”.

The following chapters provide a deepened overview of the most relevant subjects concerning the thesis. Before highlighting the underlying main topic of Theory U there is a need to establish a fundament of supporting fields. Namely, Ethics and Responsibility according to Mathias Schüz as well as Deep Ethics, Ethical Responsible Leadership and Mindful Leadership. The intention is to get to present the newest findings and the current state of knowledge in those subjects.

2.1 Ethical/Unethical Behavior

Before exploring ethical responsible leadership in more detail, it is important to get an understanding of what it means to act ethical or to display ethical behavior. Therefore, this section will provide an overview of what constitutes such behavior. Many scholars in our history have come up with definitions and philosophical deliberations about ethics. For simplicity reason, this thesis will stick to the definition by Mathias Schüz and uses his definition as the fundament. Schüz (1999) defines ethical behavior as follows: “ethics deals with getting along well with each other”. “Getting along well” hereby has three different meanings. Firstly, it is to get along well with a cause, secondly with a situation and thirdly, with a person (Schüz, 1999). More often than not all of those three, go hand in hand when displaying ethical behavior. However, one has to be quite careful when arguing and using the term ethic since there are dissimilar types of its definition. For example, there is the “bio central ethic”, which is concerned with all lifeforms on earth and is “life centered”. On the other hand, there is the more “human centered” ethics, which deals with the dignity of human beings and therefore is more a “anthropocentric ethic” (Schüz, 2017). Notably the dignity of humans plays a central role in ethical behavior. According to Kant each human has an autonomous rationality, which defines a

human and makes up its dignity or value (Schüz, 2017). Since value is described to all of us humans, a person should with regards to ethical behavior never be treated only as a mean but always as an end. This deciding recognition is also important for organizations and does not allow them to instrumentalize its employees. This view is needed to establish an enlightened and functionable society (Schüz, 2017).

Three traditional approaches are at hand to explain ethical behavior and ethical responsibility (Figure 2). These can be a helping hand for implementing a responsible business code of conduct and namely are the following: utilitarian ethics, deontological ethics and virtue ethics (Schüz, 2016b). Utilitarian ethics states that the party involved has to take all the consequences into account that can arise from its action. The utilitarian (from lat. *utilitas* = utility) deals with the question on how the consequences of one's actions can be classified as good. The goal in this case is to reach "the greatest happiness for the greatest number" (Schüz, 2017). Generally said, one's action is good as long as there is more utility than damage for all the parties involved. Nonetheless, such an approach evidently raises some questions. What can be beneficial for one party can be of damage for the other. Therefore, it is quite important for corporations to consider all possible points of interest of all the involved stakeholders. A decision should only be made after an all-inclusive analysis reveals that the overall benefits predominate. However, with regards to the utilitarian ethics there is always the likelihood that some minorities or individuals are damaged in order to satisfy the majority. To circumvent this threat a possible ethical committee could be of help, which is responsible of intervening in order to protect the weaker party (Schüz, 2017).

Deontological ethics (from lat. *deon* = duty) defines what one should do and what one should avoid doing (Schüz, 2017). Important to mention here is that for each existing duty a complementary right is existing as well. Both are derived from each other. For example, if one has the duty to not kill someone the other has the right to not be killed (Schüz, 2017). Probably the most important principle what tells people on how to behave is the Golden Rule. Part of many religions, societies and cultures the rule states to "treat others the same way as one would like to be treated" (Schüz, 2017). This rule is also part in many codes of conduct of companies. Nevertheless, many critiques argue that the rule is not complete enough and often not suitably for daily use. Within the Golden Rule the

following possible scenario would be acceptable: If one likes to have a bribe one should also grant the other party a bribe, which consequently supports unethical behavior. Therefore, Immanuel Kant calls the Golden Rule only a “hypothetical imperative”. According to him there needs to be a more absolute justification of ethics or a so called universally applied principle. Thus, he formulated the “categorical imperative” which states in its first principle:

“Act only according to that maxim whereby you can, at the same time, will that it should become a universal law” (Schüz, 2017, p.139)

For behavior to be classified as ethical it has to be able to become a general or universal law and it subsequently, gets declared as a duty for all mankind. But it has to be mentioned here that such a formulation is not enough. The reason for that are exceptions that might occur. For example, killing is unethical and therefore, should be avoided. However, if one is killing in self-defense the universal law cannot be applied. Hence, Kant formulated his second principle in his “categorical imperative”:

“Act in such a way that you treat humanity, whether in your own person or in the person of any other, never merely as a means to an end, but always at the same time as an end” (Schüz, 2017, p.141)

To see a human as an end is to not instrumentalize her or him but to give an absolute value and recognize its autonomy. According to Kant a person is free because it has reason, and this allows for an autonomous acting. As a result, Kant explained that this autonomous reason incites dignity to us humans, a dignity that must be protected. This dignity is nowadays protected in many codes of conduct or country laws.

Lastly, the third approach is virtue ethics. The main question of virtue ethics is to what degree a human can be conditioned to apply ethical behavior. Aristoteles shared the opinion that a person is able to transform its personality in a positive way when developing its inherent virtues. However, to what degree an individual is able to develop such a behavior mutually depends on its environment and its given personality. In summary the interaction of physical circumstances, as well as the psychological and mental state define the level of ethical behavior one can achieve. Clearly, mindfulness

and Theory U are designed to develop the psychological and mental traits as far as possible and should lead to a better ethical behavior in the end. What counts for an individual is also true for whole organizations. Depending on its environment and specific attributes a company is held to higher or lower ethical standards. For that reason, many scholars tried to determine, which business culture can lead to the most success. What evidently stands out in most findings is that leadership plays a major role in how responsibility is perceived and executed.

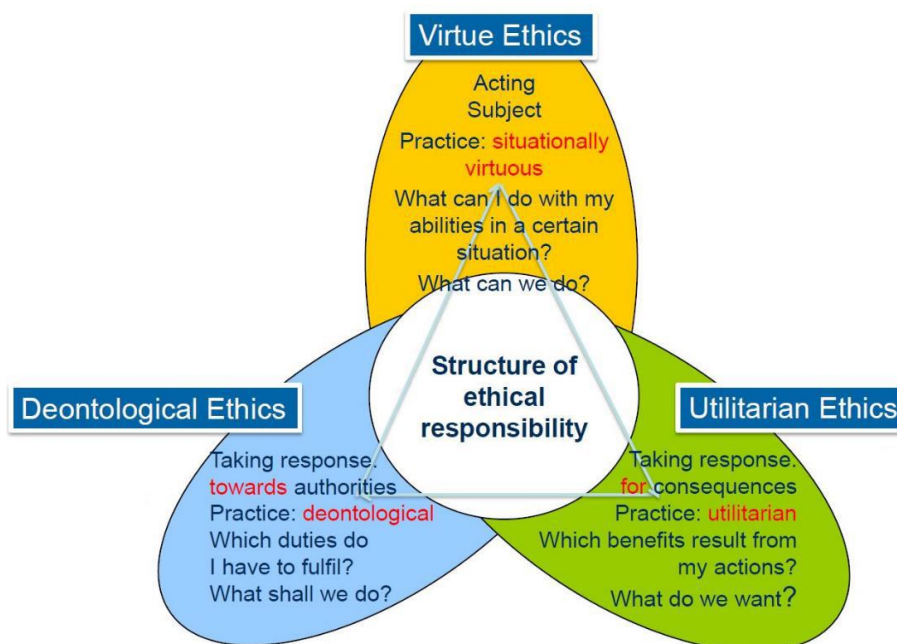


Figure 2: Structure of Responsibility and Ethical Approaches (Schüz, 2016b, p.82)

2.2 Ethics and Responsibility

Keeping the above described ethical approaches in mind this section focuses on its link with responsibility and ultimately, what it means for companies to act both ethical and responsible. Again, the used definitions and explanations are taken from Mathias Schüz.

To fully understand why ethical behavior is of high importance to organize a functioning society it first has to be highlighted what the core function of ethic is. Ethic was to be thought to ensure "a good life" within a society or a state (Schüz, 2017a p.79). Thereby, was acknowledged that Individuals are constraint by a lot of misbehaving features. Impulses such as egoism and desires put the individuals interest above or at the costs of other members of the society, which can disturb the inner peace of such. Ethics

responsibility therefore, is to tame such misbehaving of certain parties in order to create a greater good for everyone. Furthermore, by acting ethically the level of trustworthiness increases among others because it guarantees a predictable behavior pattern (Schüz, 2017a, pp.85-86). Further benefits of such ethical behavior and an increased level of trust is that it reduces complexity for the involved parties. Ultimately, the result of trustworthy social relationships are lower transactional costs, of which economic systems for all intents and purposes can profit from (Schüz, 2017a, pp.85). On the other hand, responsibility is the basis for a wishful action, non-action or omission. According to Georg Picht (1969) a German philosopher, responsibility deals with a subject (which can be an individual, group, or organization) that has to deal with all thinkable consequences (including side-, retroactive- and long-range effects) and has to answer to different instances (such as employees, customers, suppliers, NGO's, judges, one's own consciousness and many more).

An important change about the ultimate holder of responsibility in this world occurred around the 18th century. During the time of the enlightenment, people began to realize more and more that not God or Gods were responsible for the disasters in the world but forces of nature, which can be analyzed. This led to the conclusion that humans themselves are responsible for what will happen on planet earth. This secular process not only forces people to take responsibility for their actions but also and cannot shift the blame to a higher instance anymore (Schüz, 2017a, pp.44-50). As can be seen in later chapters models like Theory U attempt to train humans to better understand the origins and consequences of their actions. If applied to an organizational context the question arises what it all means for corporate responsibility.

Generally stated business ethics is dealing with three main actors which include all of the market participants, everyone else, which also includes future members of the society and nature as whole. Thereby, it has to ensure that the highest possible trade justice for all of the participants is guaranteed (Schüz, 2017a, pp.16-17). In this framework according to Schüz (2017a) there are three dimensions of corporate responsibility (Figure 3).

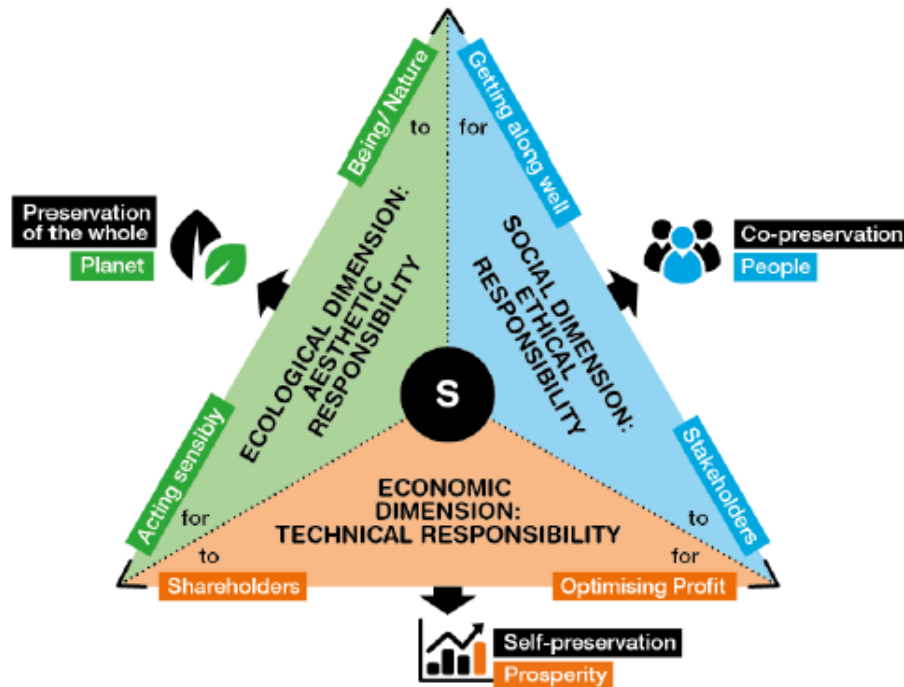


Figure 3: Triple Corporate Responsibility (Schüz, 2017b, p.34)

The economic dimension primarily is concerned about securing sufficient financials in order to achieve a balanced income statement. Therefore, it is all about self-preservation and prosperity. The social dimension already takes a broader view to heart by trying to achieve a fair and just exchange with all its stakeholders in mind. Thus, by scaring off stakeholders the first dimension and therefore, prosperity will suffer in the long run. Finally, the ecological dimension deals with the entirety of planet earth. Organizations that do not into account the preservation of natural resources and the conservation of nature as a whole will not be able to remain successful in the other two dimensions (Schüz, 2017a, pp.56-57). In all consequences, a holistic approach must take into account all three dimensions. Therefore, the aim of the triple corporate responsibility model is to contain the total amount of responsibility a corporation has to bear. However, which sounds noble is in reality not always as straightforward as it should be. Many organizations refuse or deny being responsible on such a universal level.

To develop the idea further in order to classify corporations and their level of responsibility it needs to be defined what scope they are covering. Some may stay on a purely short scope and therefore, take a rather egoistic stand. While others reach a

universal scope that takes the interest of not only directly influenced stakeholders in mind but also the whole nature itself. The spatial scope of responsibility nicely demonstrates where to categorize a corporation's interest (Figure 4).

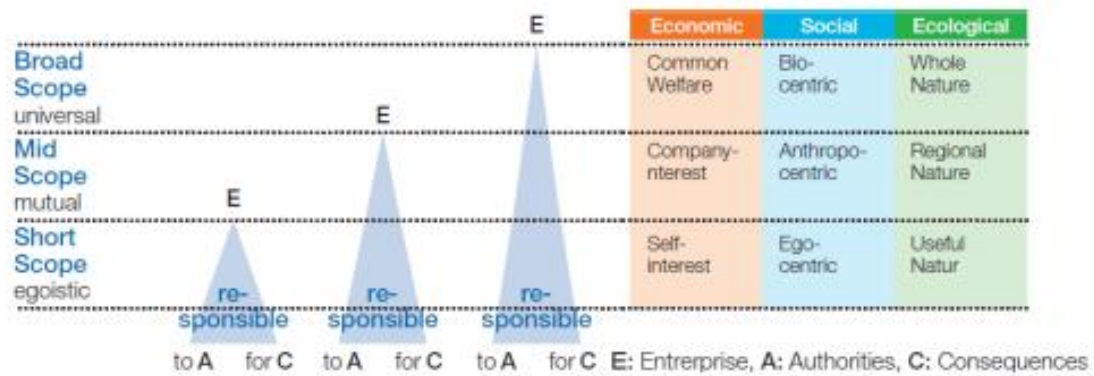


Figure 4: Scopes of Corporate Responsibility (Schüz, 2017b, p.37)

The reason for exactly three stages has its origins in John Piaget's and Lawrence Kohlberg's findings who defined different moral steps in one's personal growth. In the pre-conventional stage, the first stage, an individual is motivated by self-interest. Compliance is only pursuit in order to avoid penalties or reluctance. In other words, it can be defined as acting in an egoistic manner. The second stage, the conventional stage is expressed by mutual or reciprocal interests and the wish to reach a goal that serves the parties involved equally. Only on the last stage, the post-conventional stage one is motivated to act according to universal principles. People on this stage do not expect something in return for what they have done, and they are constantly reflecting about the consequences their actions might have on the whole (Schüz, 2017a, pp.58-59) (Figure 5) When combining these stages of responsibilities with ethical behavior there is one interesting point worth highlighting. The so-called golden rule of ethics ("treat others the same way as one would like to be treated") has to be described to the second stage. The reason behind is that reciprocal interests are followed. In other words, through one's acceptance of the other party's interest it is expected that one's own interest are respected as well. In order to reach the post-conventional stage, one has to act according to the categorical imperative by Kant. Only in this case one does something good for the sake of being good and to expect nothing in return (Schüz, 2017a, p.59).

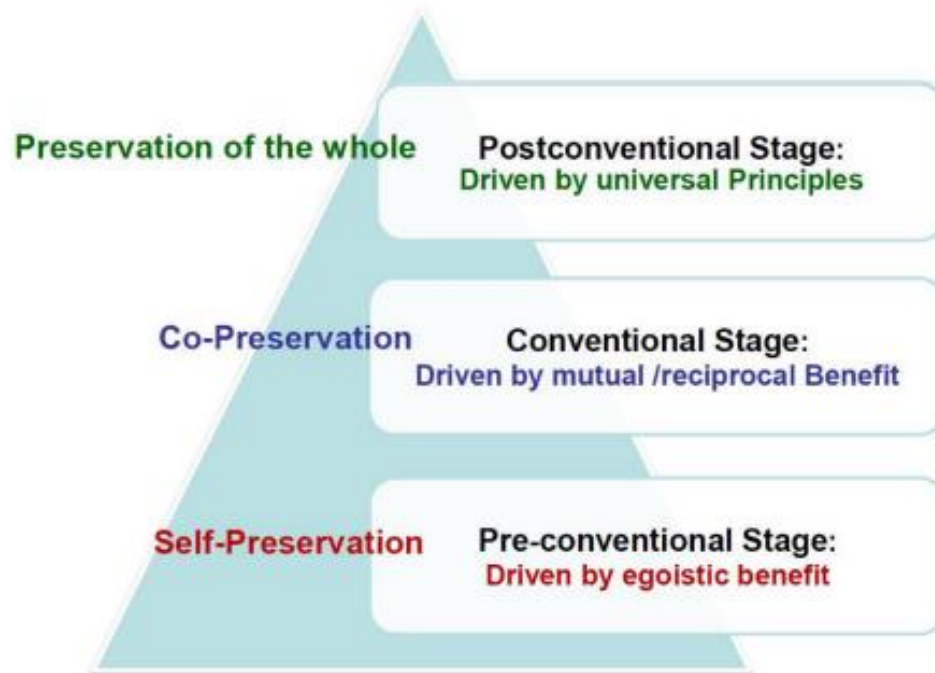


Figure 5: Stages of Moral Development according to Lawrence Kohlberg (Schüz, 2016b, p.59)

Lastly, to get a complete picture of the sustainable corporate responsibility model the temporal dimension of it needs to be investigated. A responsible leader has to weigh up what happened in the past, which is irreversible, and need to shape present decisions in a way so that the future can be formed in a responsible manner. Or in Schüz words, developments are only then sustainable, if the satisfaction of present needs not disadvantages the satisfaction of the needs for future generations (Schüz, 2017a, p.61). What is missed or done wrong today could have a heavy impact on future generations and could diminish human flourishing. Consequently, a responsible leader or sustainable corporate responsibility has to find an answer to the following four questions:

1. Are my actions economically useful?
2. Are my actions socially acceptable?
3. Are my actions ecologically reasonable?
4. Are my actions compatible with future generations? (Schüz, 2017a, p.62)

These questions should ensure that besides including the spatial dimension also the temporal dimension finds consideration. Schüz derives the following definition for social corporate responsibility (SCR) from it: “A manager or company acts sustainably

responsible if he or it is able to answer to accepted instances about the consequences of his actions, according to four aspects:

1. In front of shareholders for profitability and prosperity respectively (= economic responsibility – focus is on self-preservation)
2. In front of all stakeholders for “getting along well with them” (= social responsibility – focus is on co-preservation)
3. In front of nature, the being as a whole for his “reasonable acting” (= ecological responsibility – focus is on preservation of the whole)
4. In front of future generations for “temporal foresight” (= sustainable responsibility – focus is on long-term compatibleness) (Schüz, 2017a, p.62)

In order to illustrate the three spatial dimensions of responsibility with its different longitude, in combination with the temporal dimensions of responsibility with its dissimilar degree of sustainability, Mathias Schüz created a model for SCR. Built like a clock the model distinguishes between the economic, social and ecological responsibility and the clock-hand indicates the scope of responsibility for the subject, consequences and authorities (see figure 6) (Schüz, 2014, pp.640-641).

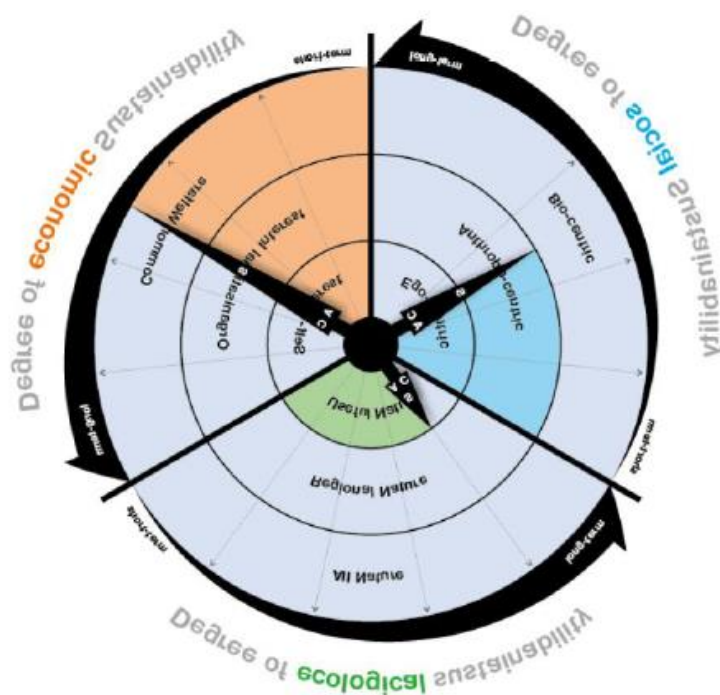


Figure 6: The Model of Sustainable Corporate Responsibility (SCR) (Schüz, 2017b, p.38)

The tool is helpful in demonstrating the different profiles of responsibility of companies. Thereby, it is quite straightforward to classify if a company puts more emphasis on the economic, social or ecological sphere. Furthermore, it allows to identify which fields are inferior in order to generate progress. Most importantly it is hoped that the market participants and players are being sensitized to being more mindful towards the greater whole. And additionally, to take into consideration all the consequences of their actions to justify themselves in front of the being as a whole (Schüz, 2017a, p.69).

2.3 Deep Ethics

Before identifying of what an ethical leader is made out of, an excursion into deeper fields of evil behavior and the “darker side” within humans is necessary. Being evil can refer to four fields:

1. Actions and their consequences
2. The intention and aim of a person
3. The person themselves
4. The circumstances that made the person do what they did (Schüz, 2017a, p.292)

Based on the prefix that ethics is encouraging good behavior it needs on the other hand to be defined what is considered as evil or bad. Hence, it has to be asked if evil truly is an integral part of nature or if it is human culture and their psyche which constitute evil behavior? (Schüz, 2017a, p.293). This question, even though touched upon by many intellectuals, religions, philosophy and sciences, could not have been answered to this day. Ultimately, the subject deals with the decisions made by humans and how they can arrive at doing the right thing. The main disturbance to effectively do the right thing are subconscious forces that heavily influence human reasoning. Deep ethics should teach one to be aware of such subconscious forces that can gain the upper hand at any time and often trump over reason by creating a disconnection between what one believes and how one acts. Therefore, in order for ethics to be efficient it must somehow provide guidance on how people should handle and manage these subconscious forces that are hidden deep inside us (Schüz, 2017a, p.294).

Friedrich Nietzsche was the first one who identified these struggles within the human psyche. He detected impulses and desires as an expression of each human's drive for a "will to power", which is an own form of energy. Nietzsche came to the conclusion that not our desires are evil but the attempt to suppress or get rid of them. So that it becomes our duty to learn to live with them and try to control them in a responsible manner. In his aphorism 109 with the Title *Self-control and moderation, and their final motive* he also presented six methods to contesting the vehemence of an impulse (see Table 1) Nietzsche's essential message was that we cannot work against our nature but need to work with it for the benefit of all (Schüz, 2017a, pp.298-299).

| | |
|---|--|
| 1 | Avoid the occasion for satisfying the impulse |
| 2 | Impose a severe and regular order upon ourselves in regard to satisfying of our appetites |
| 3 | Deliberately give us over and to an unstrained and unbounded gratification of the impulse in order that we may become disgusted with it |
| 4 | Associating the idea of the gratification so firmly with some painful thought, that after a little practice the thought of gratification is itself immediately felt as a very painful one (...) to bring about |
| 5 | A dislocation of our powers |
| 6 | General debility and exhaustion |

Table 1: six methods to contesting the vehemence of an impulse according to Friedrich Nietzsche (Schüz, 2017a, p.296)

One of the worst forms of evil behavior is to brand someone else as a scapegoat. The scapegoat psychology deals with repressed drives and impulses that are seen as evil and are projected on to others. As history shows, scapegoating has had a severe impact on many humans. Murdered in wars or being blamed for having the wrong race, scapegoat victims often had to deal with harsh consequences (Schüz, 2017a, pp.299-300). These projections do not make halt from business leaders and managers. As studies have shown, in bad times leaders often shift the blame on others and try to hold exterior causes accountable for bad business outcomes. A study by Pratley (1995) found that a notably low number of only three percent admit that one of their business decision is the root for

the bad company results (p.85). On the other hand, they do not shy away from receiving compliments in good times. In his mirror and window metaphor for level five leaders, Jim Collin, stated that the successful leaders among us look out the window in order to give praise to everyone who has contributed to the good times and looks into the mirror to blame himself in bad times. Bad leaders on the other hand, behave in the exact opposite way. Moreover, the self-perception of many leaders is often far off as opposed to how they are seen by others (Schüz, 2017a, p.301). New leadership approaches as for example Theory U show ways on how to close that gap by being more mindful and developing greater awareness as can be observed in later chapters.

A corresponding crucial understanding of deep ethics that needs to be mentioned is the divergence of creating a “perfect” individual and a “complete” individual. Whereas, traditional approaches in ethics try to shape a perfect human being, deep ethics shifted the focus on a rather more complete picture of us humans by including “complementary aspects of consciousness and the subconscious together” (Schüz, 2017a, pp.305-308). Evidently, the subconscious has a vast influence on an individual’s ways of thinking and acting. Sigmund Freud, a pioneer in attributing the subconsciousness an immense role on human behavior, reasoned, that subconscious issues can through methods such as psychoanalysis be brought to awareness. Since our subconsciousness heavily influences our conscious life, deep ethics suggest becoming aware of one’s tabooed shadows and not fight against it. This should help to heighten their awareness of how to behave and handle situations, which would consequently contribute considerably to an individual’s realization of itself.

Lastly, the question remains how such knowledge can help business leaders to get to decision-making processes that are ethical. Additionally, it is to be highlighted how leaders are able to profit from deep ethics approaches. When observing business negotiations, the results usually either reveal one winner and one loser or a compromise that is not really satisfactory to either party. Deep ethics suggests that complementary thinking would elevate one’s position and propose new opportunities for both sides. Known as the dialectic synthesis a third way as opposed to the initial two positions of both parties should be found. In order to reach this higher level (as seen in figure 7) both sides are asked to free themselves from their initial position and not perceive it as the

absolute truth. New insights can only appear by discovering what the collective subconscious has to offer (Schüz, 2017a, pp.308-309). To understand this more profoundly it is worthwhile to describe Hegel's dialectic (Schüz, 2017a, p.309). His approach consists of a thesis, antithesis and synthesis. According to Hegel the thesis as it stands alone is imperfect and therefore, needs the antithesis to complete the picture. Through negotiation, elevation and preservation, conflicts can be overcome by fusing different truths from each side into a higher truth, which would mark the synthesis. This reached synthesis is then labelled as a thesis again that looks for a new antithesis in order to reach an even higher level. For it to work in real business negotiations one important condition is that the parties involved demonstrate willingness and are open to undergo such a transformation. Only by showing empathy the differences can be resolved.

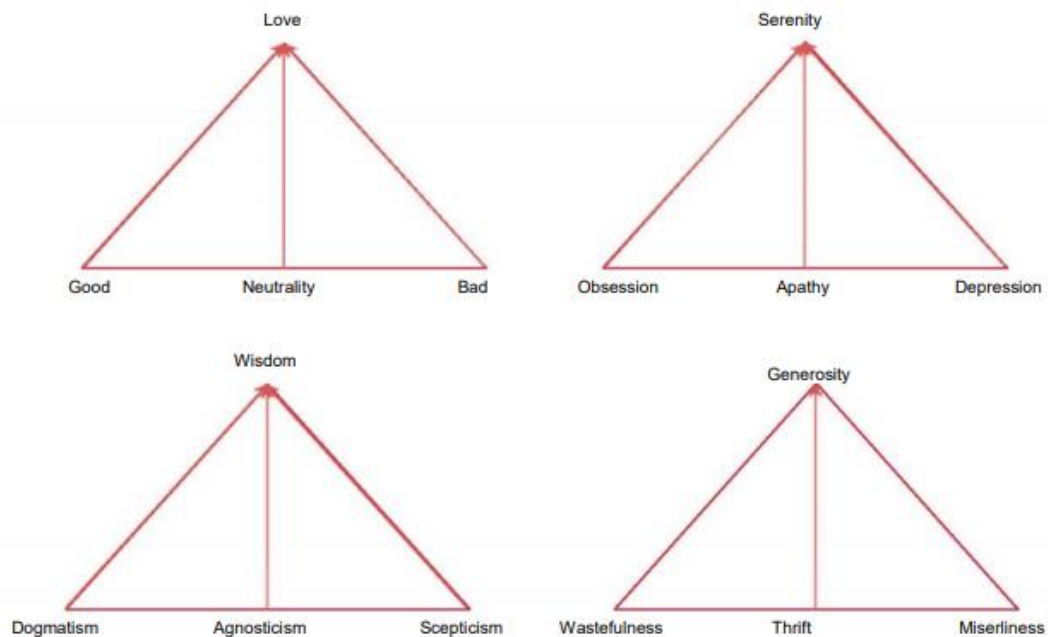


Figure 7: Complementary suspension of contrary positions according to Hegel (Schüz, 2017a, p.309)

2.4 Ethical Leadership

As it has been demonstrated in previous chapters ethics surely influences leadership behavior. Even-though some examples were provided that demonstrated what it means to lead ethically, it is now examined what is understood under the term ethical leadership. With this intention in mind mainly two questions need to be resolved. Firstly, to whom or to what should leaders be ethical responsibly? And secondly, how will such a responsibility be demonstrated?

The noise among the public that call for leaders with an “ethical consciousness” is fueled by an exceptionally low trust in corporate governance and a questioned leadership legitimacy (Fulmer, 2005). Therefore, the importance to have leaders that exemplify ethical behavior has risen, especially, considering the background of many corporate failures and scandals such as the ones from Enron, Lehman Brothers WorldCom, AIG (e.g. Colvin, 2003; Al Halbusie et al., 2017) or the VW emission scandal (Hotten, 2015). Since leaders are naturally in a position of power, as Gini (1997) states, ethical leadership emphasizes on how these leaders make use of their social power in the decision they make, actions they engage in, and ways they influence others. Ciulla (2003b), recognizes that the weight ascribed to moral triumphs and failures of leaders is considerably greater than those of nonleaders. According to her, the study of ethics is about human relationships. One part of this study includes the domain of leadership, which is a specific kind of human relationship. Correspondingly, this clarification explains why the study of ethics makes up a fundamental part of our understanding of leadership (Ciulla, 2004). Treviño et al. (2000, 2003) likewise highlight the importance of ethical role modeling among leaders. Accordingly, their ethical or in bad cases unethical behavior has a big influence on their followers. Furnham (2011) for example, remarks that leaders with an unethical compass are perceived as bad role models among their subordinates and can influence them in a bad way by portraying unethical behavior. The consequence is mistrust, which negatively influences the attitude of followers and their performance. Furthermore, the findings showed that even though the organizational surrounding might be ethically neutral at best, leaders have the opportunity to build a social salient culture by communicating an ethics and values message. Furthermore, ethical leadership is perceived positive among subordinates. By portraying an ethical behavior followers see the leader as more effective, show willingness to exert extra effort on the job and are more cooperative to report problems to the management (Brown & Treviño, 2006).

With many conducted interviews Treviño et al. (2000, 2003) could underline some main personal characteristics of an ethical leader such as, being honest and trustworthy, making fair and principled decisions by caring about people and the broader society and by having a high ethical compass in their personal and professional lives. Thomas (2001) brought the perspective of adhering “to a more universal standard of moral behavior” to ethical leadership. And Kouzes & Posner (1992) were among the first to bring a more intangible

connection between leadership and love up to discussion by stating that “ethical leadership accesses the healing and energizing powers of love, recognizing foremost that leadership is a reciprocal relationship with constituents. Secondly, that the leader’s passion comes from compassion and, third, that ultimately leaders serve and support” (p.481). Therefore, besides the need for the mentioned personal characteristics it goes beyond by opening the field to a more universal approach. Thus, Yukl (2006) identified ethical leadership as an ambiguous leadership style that includes numerous diverse elements. To make sure that ethical leadership works well within a business context, ethical leaders must promote a working environment that endorses a two-way communication system (Brown, Treviño, & Harrison, 2005). The suggestion is for ethical leaders to not only talk to followers about ethics and thereby, draw attention to it, but also ensure to provide their subordinates with a voice and procedurally processes (e.g. Bass & Steidlmeier, 1999; Howell & Avolio, 1992). In order for the ethical standards to be followed, ethical leaders use a reward and discipline method, which has similarities with a transactional form of leadership (Treviño et al., 2003; Gini, 1998). Subsequently, ethical leadership is concerned about the ethical consequences of their decisions and always should find principled and fair judgment calls that can be noticed and followed by others (Howell & Avolio, 1992; Bass & Avolio, 2000). In order for a business to be led as ethical as possible, Freeman & Stewart (2006) defined ten essentials about how an ethical leader should manage the company and its stakeholders. The pointers are derived from observations and conversations with executives and students over the past 25 years and are outlined as follows:

1. Articulate and embody the purpose and values of the organization
2. Focus on organizational success rather than on personal ego
3. Find the best people and develop them
4. Create a living conversation about ethics, values and the creation of value for stakeholders
5. Create mechanism of dissent
6. Take a charitable understanding of other’s values
7. Make tough calls while being imaginative
8. Know the limits of the values and ethical principles they live
9. Frame actions in ethical terms

10. Connect the basic value proposition to stakeholder support and societal legitimacy (Freeman & Stewart, 2006).

To conclude, an ethical leader needs to bring a profound and deep sense of ethical principles, values and character to the table. At the core of their leading style is the wish to make everyone around them better and help them by providing a platform that allows followers to pursue their own hopes and dreams. Above all stands an ethical core that deals and cares with the ethical consequences of their decisions and at the same time accepts the responsibility for the outcomes (Freeman & Stewart, 2006).

Before digging deeper into ethical responsible leadership that builds on the initial approaches of ethical leadership it makes sense to have a short historical timeline about how leadership approaches developed over time. Interestingly, Rost (1991) argued in his book that there has been little progress in leadership studies between the 1920s to the 1990s. Having conducted 221 definitions of leadership within this timeframe the conclusion showed that all of them basically say the same thing – leadership is about a person (or persons) who through some method move other people to do something. Nevertheless, there are mainly four areas in which there are distinctions. Firstly, in how leaders motivate their employees, secondly, how they define the relationships with their followers, thirdly, who as they say in the goals of the group or organization and fourthly, what abilities leaders need to bring to the table (Rost, 1991). Based on this assertion and the accumulation of further sources (all of those are American sources) which were taken into consideration Ciulla (2004) came up with definitions of prominent leadership styles for each decade between 1920 and 1990 (see Table 2). The common ground is that all these definitions focus on the leader/subordinate relationship. Nonetheless, Ciulla (2004) further argues that leadership studies have changed since the 1990s. One of the reasons is that scholars from the humanities have begun studying and contributing to new leadership approaches. On the other hand, leadership scholars have started to acquire relevant knowledge from other fields by doing interdisciplinary work. Bringing together humanities with its larger context and social sciences ultimately, marks today's main challenge when developing new leadership approaches.

| Decade | Leadership Definition | Way of leading |
|--------|-----------------------|----------------|
|--------|-----------------------|----------------|

| | | |
|-------|---|---|
| 1920s | Leadership is the ability to impress the will of the leader on those led and induce obedience, respect, loyalty, and cooperation. | <i>Impressing</i> the will on those lead |
| 1930s | Leadership is a process in which the activities of many are organized to move in a specific direction by one. | |
| 1940s | Leadership is the result of an ability to persuade or direct men, apart from the prestige or power that comes from the office or external circumstance. | <i>Persuading</i> the followers |
| 1950s | Leadership is what leaders do in groups. The leader's authority is spontaneously accorded him by his fellow group members. | |
| 1960s | Leadership is an act by a person which influence other persons in a shared direction. | <i>Influencing</i> the followers |
| 1970s | Leadership is defined in terms of discretionary influence. Discretionary influence refers to those leader behaviors under control of the leader which he may vary from individual to individual. | |
| 1980s | Regardless of the complexities involved in the study of leadership, its meaning is relatively simple. Leadership means to inspire others to undertake some form of purposeful action as determined by the leader. | |
| 1990s | Leadership is an influence relationship between leaders and followers who intend real changes that reflect their mutual purposes. | <i>Mutual influence</i> by the leader and followers |

Table 2: Prominent leadership styles for each decade between 1920 and 1990 (Ciulla, 2004, p.306)

Moreover, since the 1990s the “full-range leadership theory” has become more and more important. Such an approach combines research from different leadership approaches such as transformational and charismatic leadership theories and empirical findings on leadership behavior (Antonakis & House, 2002). During this time responsible leadership

and ethical leadership were given more emphasize. Because of reasons such as globalization and the described corporate scandals, failures and misbehaving, many new leadership approaches with ethical and moral implications have been developed (Voegtlin, et al., 2012). Among these are the well-known transformational leadership (Bass & Steidlmeier, 1999) and other new approaches that are looking at the connection between corporate social responsibility (CSR) and transformational leadership (Waldmann, et al., 2006). Others are the *authentic* leadership approach (e.g. Avolio & Gardner, 2005; Avolio, et al., 2004a; Ilies, et al., 2005; Walumbwa, et al.2008) which is understood to display leader behavior that is true to the inherent moral values of the leader or *servant* leadership, which understands leaders as “servants” among its subordinates (e.g. Greenleaf, 1977 and Liden, et al., 2008). More recently new approaches suggest a *spiritual* leadership style (e.g. Fry, 2003; Reave, 2005; Fry et al., 2005). And lastly, the concept of *ethical* leadership has been introduced, which for the first time tries to measure empirically what ethical leadership means (e.g. Brown & Treviño, 2006; Treviño, et al., 2000, 2003; Brown, 2007).

In comparison with ethical leadership there are three other leadership styles that overlap with its domain the most, as suggested by Brown & Treviño (2006). Namely, transformational, authentic and spiritual leadership. To be able to highlight the key similarities and differences the three theories of leadership are briefly introduced.

Transformational leadership: Burns (1978) was the first to label transformational leadership as a moral leadership style since this approach proposes that employees should look beyond their self-interest and by working together create a collective purpose. However, his statement was not free of criticism. According to Bass (1985), the motivations of a transformational leader determine if his behavior is ethical or unethical. Later on, this position has been taken further and under more scrutiny (Bass & Steidlmeier, 1999). They began to make a distinction between an authentic and pseudo transformational leader. Whereas, authentic transformational leaders could be named moral leaders due to legitimacy of the leader’s moral values, such as honesty and fairness for example, the leader’s social motivation, and the avoidance of coercion and manipulative influence. Quite the contrary, so called pseudo transformational leaders would show more selfish and politically motivated behavior (Bass & Steidlmeier, 1999).

Similarly, Howell (1988) made a distinction between a personalized and socialized charismatic leadership. Whereas, the socialized charismatic leaders showed stronger ethical behavior. Considering such dissimilarities within transformational leadership approaches Bass & Avolio (2000) still describe and name a transformational leader as one with an ethical orientation. Moreover, several studies demonstrated that transformational leadership is positively related to a perceived leader integrity (e.g. Parry & Proctor-Thomson, 2002; Tracey & Hinkin, 1994). Thus, ethical and transformational leadership are related with regards to their focus on personal characteristics. Such is expressed by caring for others, acting on moral principles (such as integrity), considering the ethical consequences of their decisions and acting as a role model for others (Brown & Treviño, 2006). However, on the other hand, Brown & Treviño (2006) claim that the moral management aspect of ethical leadership is more consistent with a transactional approach rather than a transformational. The main argument hereby is that ethical leaders try to guide subordinates' ethical compass by setting ethical standards and also hold them responsible by using rewards and discipline system. Lastly, ethical leadership is less focused to stimulate visionary and intellectual leadership, which is ascribed to transformational leadership (Brown & Treviño, 2006).

Authentic leadership: To be an authentic leader, characteristics such as self-awareness, openness, transparency and consistency are crucial to display (Brown & Treviño, 2006). Thus, an authentic leader should not only be completely aware of how they think and behave but also, about how they are perceived by their peers. The context in which they operate must be fully understood by also showing a strong moral personality (e.g. Avolio, Luthans, & Walumbwa, 2004; Luthans & Avolio, 2003). The overlap between authentic leadership and ethical leadership can be primarily detected in the individual characteristics a leader needs to bring to the table. High ethical principles and being aware of the ethical consequences combined with a social motivation thereby play a crucial role (Brown & Treviño, 2006). Nevertheless, there are also some differences between the two approaches. Treviño et al. (2000) found in their interviews that “authenticity or being true to oneself” was barely brought up in relation with ethical leadership. Additionally, in ethical leadership care and concern for others is central, while for authentic leaders it is rather authenticity and self-awareness.

Spiritual leadership: Fry (2003) defines that spiritual leaders should be comprised by: “the values, attitudes, and behaviors that are necessary to intrinsically motivate one’s self and others so that they have a sense of spiritual survival through calling and membership” (p.711). In order to measure spiritual leadership Fry et al. (2005) originated a tool that represents three dimensions:

1. Vision, which describes an organization’s vision and identity
2. Hope/faith, which reflects confidence that the vision will be realized
3. Altruistic love which results from the caring work environment

These three dimensions demonstrate well the integrity, altruism and consideration needed by a spiritual leader and are also shared by the ethical leadership approach. In contrary to ethical leaders, the spiritual approach is more driven by a visionary motivation to service humanity and by seeing their work as a leader as “calling”. Even-though spiritual leadership might influence someone to become ethical it is not operated from the same source. (Brown & Treviño, 2006). The reason is because ethical leadership on the other hand, can also be driven by pragmatic concerns and the understanding of the wish to sometimes influence followers in their ethical views.

Built on this comparison Brown & Treviño (2006) constructed a table that highlights the main differences and similarities (Figure 8). The main similarity between the four is clearly that they are all altruistically motivated in the sense for a genuine care and concern for everyone within the organization. Especially, an integral personality that looks for ethical outcomes and functions as a role model is crucial among the different approaches. What makes ethical leadership stand out is the fact that nowhere else does the leader proactively influence the ethical or unethical conduct of its subordinates in the context of work processes (Brown & Treviño, 2006). Communicating ethical standards and at the same time being hold accountable for unethical behavior is labeled as a more transactional aspect of leadership and therefore, distinct from transformational, authentic and spiritual leadership.

| Similarities with and differences between ethical, spiritual, authentic and transformational theories of leadership | | |
|---|---|---|
| | Similarities with ethical leadership | Differences from ethical leadership |
| Authentic leadership | Key similarities: – Concern for others (Altruism) – Ethical decision-making – Integrity – Role modeling | Key differences: – Ethical leaders emphasize moral management (more transactional) and “other” awareness – Authentic leaders emphasize authenticity and self-awareness |
| Spiritual leadership | Key similarities: – Concern for others (Altruism) – Integrity – Role modeling | Key differences: – Ethical leaders emphasize moral management – Spiritual leaders emphasize visioning, hope/faith; work as vocation |
| Transformational leadership | Key similarities: – Concern for others (Altruism) – Ethical decision-making – Integrity – Role modeling | Key differences: – Ethical leaders emphasize ethical standards, and moral management (more transactional) – Transformational leaders emphasize vision, values, and intellectual stimulation |

Figure 8: Similarities with and differences between ethical, spiritual, authentic and transformational theories of leadership (Brown & Trevino, 2006, p.598)

2.5 Ethical Responsible Leadership

The previous chapter examined in more detail how ethical leadership had developed over time and how it is related with other leadership approaches. This ensured to highlight the key similarities and differences among the different styles and could demonstrate the distinctiveness of an ethical leader. Nonetheless, as mentioned, many of these leadership approaches, including the ethical leadership approach, are mainly concerned with the leader follower relationship and interaction. Many scholars at the present time are not entirely convinced by such a definition anymore and are broadening the narrative by shifting the focus on all the stakeholders, which are involved with a company.

Maak (2007) argues that with recent corporate scandals in mind “businesses and their leaders are increasingly held accountable for what they do – and fail to do by multiple stakeholders and society at large” (p.329). Including the fact that (large) corporations are becoming more and more powerful it is expected that “leaders take a more active role and thus acknowledge their co-responsibility vis-à-vis the pressing problems in the world” (p.329) which includes fields such as the protection of human rights, ensuring sustainability and making a contribution to the lessening of poverty (Maak, Responsible leadership, stakeholder engagement, and the emergence of social capital, 2007). Maak (2007) proceeds by admitting that we “still have little knowledge about responsible leadership and even less about how develop responsibility in leaders to prepare them for the challenges of a global and interconnected stakeholder society” (p.330). Waldman &

Galvin (2008) claim that leaders “often view responsibility in a narrow or incomplete manner, and accordingly, might not meet a comprehensive definition of responsible leadership, at least in the minds of some people” (p.327). This shift towards a stakeholder-oriented society clearly increases the complexity of decision-making processes. Such stakeholders can range from employees, clients and customers, business partners and shareholders to more broader fields such as the social and natural environment. When before a leader was primarily concerned about leading its followers he now “becomes a coordinator and a cultivator of relationships towards different stakeholder groups” (Maak & Pless, 2006, p.100). Noticeably, the company’s network complexity increases by dealing with many dissimilar demands and interests. Consequently, what is demanded from leaders is to adapt to relational leadership approach based on inclusion, collaboration and co-operation with different stakeholder groups (Wicks et al., 1994). John Mackey founder and CEO of Whole Foods Market puts it as follows: “From an investor’s perspective, the purpose of the business is to maximize profits. But that is not the purpose for other stakeholders – for customers, employees, suppliers, and the community. Each of those groups will define the purpose of the business in terms of its own needs and desires and each perspective is valid and legitimate” (Waldman & Galvin, 2008, p.330).

As mentioned in the introduction, the current VUCA environment makes it tough on business leaders to navigate a company with great success for everyone involved. Hence, Schüz (2017a) raises the question about what kind of abilities a leader should bring along in order to meet all the demands of such a complex environment. The search for such a “super-leader” might be rather difficult. Therefore, the focus should rather be on hiring people that are aware of their triple corporate responsibility and are able to meet challenges in a responsible manner (Schüz, *Angewandte Unternehmensethik: Grundlagen für Studium und Praxis*, 2017a). As Schüz (2016a) frames it: “responsible leadership is linked to the dimensions of sustainable corporate responsibility” (p.634). The core responsibilities thus, change depending on the dimension. In the economic dimension Schüz (2017a) mentions the importance of having enough technical knowledge in order to run the business. This marks the traditional know-how as it is expected to be taught in business schools. In the social dimension a leader needs to have great ethical responsibility in order to deal with all the stakeholders involved. In this dimension a leader should be able to inspire and excite people. Lastly, in the ecological dimension a

leader should develop a certain sensitivity for the whole. Such an “aesthetic responsibility” should include a respectful interaction with nature to ensure longevity of current as well as future generations (p.331). The different leadership types for each of the dimensions are namely, the doer, the coordinator and the visionary (Schütz, 2016a, p.634). For each type a different kind of knowledge is needed. “Knowing-how” is ascribed to the doer, “knowing-whom” to the coordinator and “knowing-why” to the visionary (Schütz, 2017a, p.332). These on the other hand, are then linked with different types of intelligence and skills. Cognitive intelligence (IQ) and “managerial skills” resonate with the doer, emotional (also ethical or social) intelligence (EQ) and “interpersonal skills” for the coordinator and spiritual (also aesthetic or intuitive) intelligence (SQ) and “reflective skills” for the visionary (p.332) (see TABLE 3).

| Leadership type | Form of knowledge | Kind of intelligence | Kind of skill |
|------------------------|--------------------------|-----------------------------|----------------------|
| Doer | Knowing-how | Cognitive intelligence (IQ) | Managerial skills |
| Coordinator | Knowing-whom | Emotional intelligence (EQ) | Interpersonal skills |
| Visionary | Knowing-why | Spiritual intelligence (SQ) | Reflective skills |

Table 3: Leadership styles according to the triple corporate responsibility (Schütz, 2017a, p.332)

The doer: Described as a transactional leader he makes sure that everyone within the organization reaches the targets set. This more traditional approach applies knowledge applied through studies or on-the-job training and is able to successfully transform theory into a practical setting to manage the daily business.

The coordinator: Described as a transformational leadership style the coordinator has to make sure to build trustworthy relationships with the individual stakeholders. Despite cultivating and coordinating the different stakeholders a coordinator also needs to demonstrate ethical behavior. In order to follow an ethical leadership, approach the coordinator must find a harmony between his ego and everyone else. The emotional

intelligence thereby, has to be well developed. Furthermore, the dignity of all stakeholders involved must be respected and a sense of purpose must be established.

The visionary: Lastly, the third and ecological dimension calls for a responsible and sustainable leader that through his visions is fostering a future that enhances the livelihood opportunity of everyone involved. In order to accomplish such a difficult task a visionary leader needs a well-developed spiritual intelligence, which serves as an inspirational resource. The spiritual approach allows for an insight of our subconscious forces and allows through aesthetic and intuitive competencies to handle business activities responsibly. Schüz (2017a) refers to Zohar and Marshall (2010) who summarized twelve attributes of spiritual intelligence. Namely, self-awareness, spontaneity, being vision and value led, holism, compassion, celebration of diversity, field independence, humility, tendency to ask why, ability to reframe, positive use of adversity and sense of vocation (p.134). However, Schüz (2017a) further explains that one crucial component of spiritual intelligence is missing. For that he mentions Drath (2014) who states that through spiritual intelligence one should be able to recognize windows of opportunities in an instant in order to develop personally and professionally (p.82). Or in other words, to be able to grasp the opportunity by the forlock.

At this point it is wise to mention that a such a leader who is able to perfectly demonstrate all of these different dimensions, probably does not exist in pure form. Nonetheless, one could expect a certain kind of hybrid that combines some of the aspects of each leadership style. Schüz (2016a) explains that the important aspect is not to have one leader who presents all three dimensions but that all three dimensions are balanced. Thereby, it can also be split between different people, which through cooperation have the ability to complement each other and bring the pieces into a whole. The capabilities of Sustainably Responsible Leaders by Schüz (2017a) are highlighted in FIGURE 9. Evidently, Schüz (2017a) states, it is not possible for a sustainable and responsible lead corporation to miss out on any one of the three dimensions. In best practice it would make sense to fill the different positions in a company such as CEO; COO, CPO with different people, which through complementing each other are able to close the circulatory system of sustainably responsible leaders.

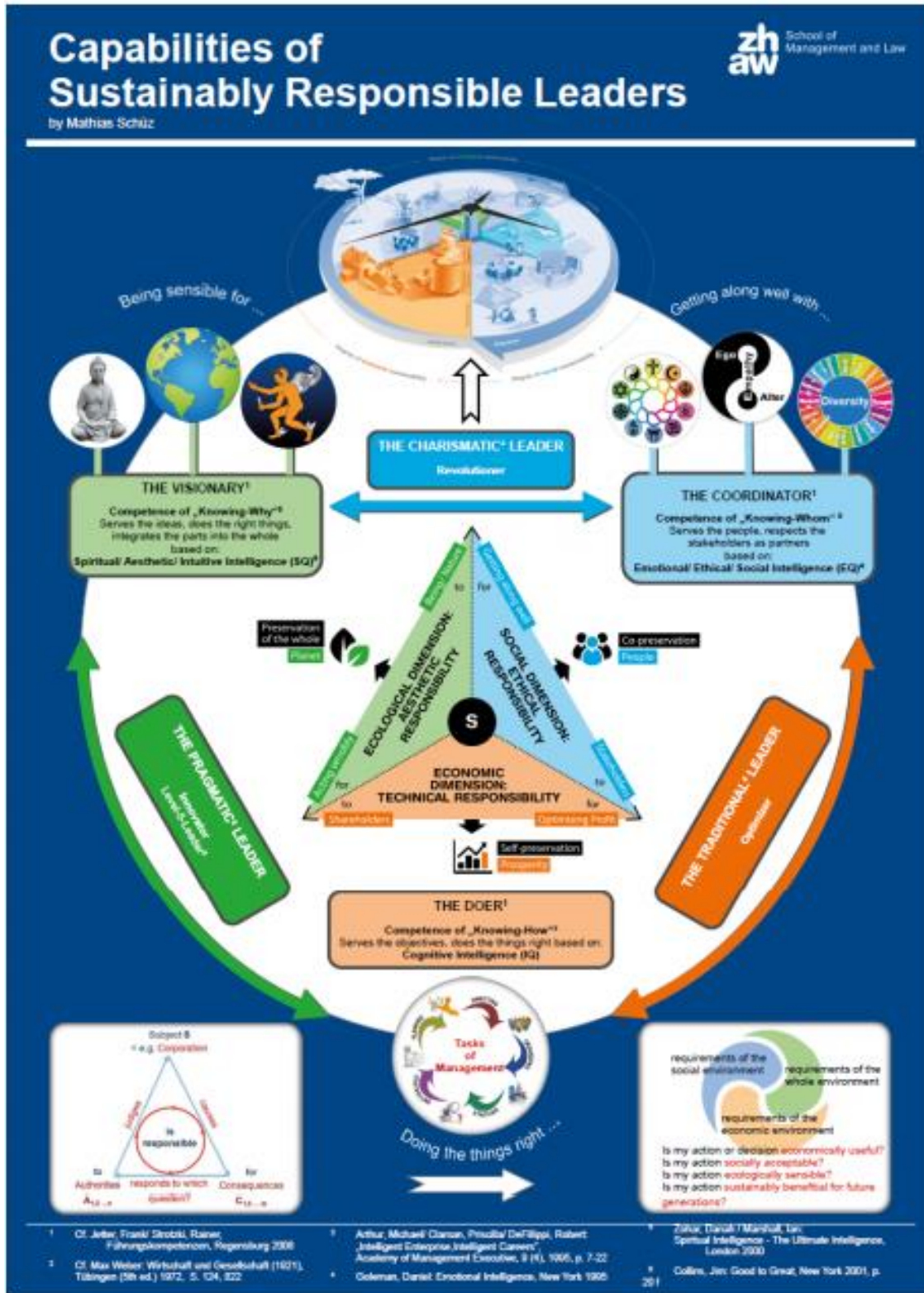


Figure 9: Capabilities of Sustainably Responsible Leaders (English Version provided by M. Schütz) (German Version: Schütz, 2017a, p.339)

2.6 Theory U

Having gained a detailed overview about different ethical and leadership approaches and their advancement over time in the previous chapters, the focus is now being shifted to Theory U. Theory U is a change management method developed by Dr. C. Otto Scharmer, a Senior Lecturer at the Massachusetts Institute of technology (MIT), and founding chair of the Presencing Institute. Scharmer is the author of the book *Theory U: Leading from the Future as It Emerges (second edition)* of which most of the Literature review is based on (Scharmer C. O., 2009). His intention to write the book mainly came for several, similar reasons already stated in the introduction. Scharmer (2009) calls it to “face the crisis and call of our time” (p.1). He further elaborates by stating that the crisis “isn’t just a crisis of a single leader, organization, country or conflict. The crisis manifests across all countries in the form of three major divides: the ecological divide – that is, the disconnect between self and nature; the social divide – that is, the disconnect between self and other; and the spiritual divide – that is, the disconnect between self and self” (pp.1-2) and continues to elaborate “the crisis reveals that the older underlying social structure and way of thinking, the old way of institutionalizing and enactive collective social forms, are dying” (pp.1-2).

2.6.1 Introduction and Illuminating the Blind Spot

The current loss of norms (anomie) and the breakdown of social structure (atomie) (Galtung, 1995) are according to Scharmer (2009) at the root for many of the issues today. Scharmer (2009) adds that “we haven’t learned to mold, bend, and transform our centuries-old collective patterns of thinking, conversing, and institutionalizing to fit the realities of today (p.3). This circumstance leaves many leaders in a vacuum and state of uncertainty. Cole et al. (2005) therefore, reason that by building a sense of purpose and a guiding vision within the organization energy can be bundled to contest complexity and uncertainty on an individual as well as on an organizational level. Voegtlin et al. (2012) mention the rising importance of ethical and moral behavior as a sign of the increasing challenges for global business. Evidently, the question remains on how the issue can be addressed in a most profound way. For this question Theory U tries to give an answer and simultaneously offers a new way on how leaders, individually as well as collectively, are able to find a profound approach and energy on how to deal with new problems that arise.

The Introduction of Scharmer’s (2009) book ends with quite an appalling statement by arguing that “our old leadership is crumbling, just as the Berlin wall crumbled in 1989. What’s necessary today is not only a new approach to leadership. We need to go beyond the concept of leadership. We must discover a more profound and practical integration of the head, heart and hand – of the intelligences of the open mind, open heart, and open will – at both an individual and a collective level” (p.20). Simon and CONECTA (1998) doubt that solutions for current problems can be solved solely with our knowledge acquired from past events. Rather they encourage one to think independently from a deeper, to this time unknown source. Scharmer (2009) identifies this as our blind spot, a place from which our attention and intention originates. The reason he names it a blind spot is because it is an “invisible dimension” of what we experience every day, of how we interact in a social setting and of our habitual social field. Such a blind spot does not only appear in individuals, but they also exist in groups and institutions and even in in whole societies and systems. Applied to leadership it means observing it from a point of view that yet has not been analyzed. Scharmer proceeds by explaining that we have great knowledge about what (results they produce) a leader does and how (processes they use) he does it, but what is left is answer to the question: “What sources are leaders actually operating from?” (p.6) (see TABLE 4). Mainly, before going into detail, the key is to learn from the future as it emerges. Learning from the future as it emerges is a core process that can pull one into future possibilities, which marks one’s “highest future potential”. Sharmer (2009) names this process “presencing” a blending of the words “presence” and “sensing” (p.7).

| | |
|---|-----------------|
| Results leaders produce (What) | Well documented |
| Processes leaders us (How) | Well documented |
| Sources from which leaders operate (Blank Canvas) | Blind Spot |

Table 4: Three perspectives on a leader's work (Scharmer, 2009, p.6)

The moment of presencing gives an explanation to why do people, or leaders for that matter, act the way they act? And to where the origin of our attention and intention lies? Subsequently, these two represent the main questions Scharmer would like to give perspective to in his book about Theory U.

2.6.2 Shifting the Structure of our Attention

As mentioned above, the very essence of successful leadership is to become aware of one's blind spot. By detecting the blind spot, one is able to "shift the inner place from which we operate both individually and collectively" (Scharmer, 2009, p.10). The field structure of attention is an interaction between the observer and the observed. Thereby, is the place or position from which our attention originates decisive for the quality of the attendance. For Scharmer (2009) there are four different places:

1. *I-in-me*: describes what one is perceiving based on the habitual way of seeing and thinking
2. *I-in-it*: describes what one is perceiving with one's senses and a mind wide open
3. *I-in-you*: describes what one tunes into and senses from within one's mind and heart wide open
4. *I-in-we and I-in-now*: describes the final stage. What one understands from the source of that which wants to emerge, that emerges through attendance of one's open mind, heart, and will (p.11).

As revealed, the outcome of the quality of the structure of attention depends on which level an individual, leader, group, organization or community is situated. In other words, the interior condition plays a crucial part. Essential to notice is that the result will only be a true transformation of oneself if one is operating from the fourth. Only there one is able to connect to a deeper source, "a connection that links you with a profound field of coming into being, with your emerging authentic Self" (Scharmer, 2009, pp. 11-13). Argyris and Schoen (1974; 1996) highlight a comparable pattern in their theory of organizational learning. Similarly, they found that the deeper the intention to look at current patterns distinctively the more profound and sustainable will be the results. The intention of their books was to give guidance to create a system that is more sensitive to its changing surroundings. Clearly, in today's VUCA world an important contributor to remain successful.

2.6.3 Theory U

Chlopzcik (2013) explains that the whole process of Theory U is to enable the individual or also a larger society to explore deeper sources of knowledge which for the downloading

mind are not reachable and therefore, unconscious. For Scharmer (2009) there are three levels of knowledge. Firstly, the explicit knowledge. Occupying the surface of our conscious mind, explicit knowledge often deals with measuring outcomes of production processes and can be voiced through spreadsheets or e-mails for example. The second level of knowledge is tacit knowledge. This form of knowledge even though already embodied lies beneath the surface. Knowledge beneath the surface is situated in a realm of the mind which is not yet conscious. We just “know” about and carry it out but it is not quite sure where it comes from. Lastly, the third level is concerned with self-transcending knowledge. At this stage the knowledge is neither embodied and lies beneath the surface in the depth of our unconscious. This is the knowledge that appears when a new innovation was made. A comparison would be an artist standing in front of a blank canvas. Before they are able to draw their first streak they first must sense and see it in their mind. In other words, Theory U is a method to unveil the blind spot, the very inner source we operate from. To understand Theory U in the best way possible it is important to point out that the theory does not function as a linear or mechanical process but the opposite. It works as a matrix, which is to say as an integral whole. One has to dance to all three movements of the U simultaneously, not sequentially and follow the holographic theory in which each component reflects the whole, yet in a very specific and particular way (Scharmer C. O., 2009).

The five overall movements along the U can be seen in FIGURE 10 and are briefly outlined.



Figure 10: Five Movement of the U Process (Scharmer, 2009, p.19)

- *Co-initiating*: Describes to act on the call of life and connect with people and contexts in order to co-inspire common intention.
- *Co-sensing*: To be enabled to go to the place of most potential one must; observe, observe, observe; by listening with your mind and heart wide open.
- *Presencing*: This is the “magic moment” in which one need to go to the place of individual and collective stillness. By opening up to the deeper source of knowing one can *connect to the future that wants to emerge through you*
- *Co-creating*: In this phase, the future is explored by doing and by building landing strips of the future while prototyping a microcosm of the new.
- *Co-evolving*: To act from the whole a co-development of a larger innovation ecosystem needs to be made. At this stage the place that connects people across boundaries should be hold. This can be done by *seeing and acting from the whole* (Scharmer, 2009, pp.18-19).

The diagram is approached by moving down the left side of the U. At this first steps one is connecting to the world outside of one’s institutional bubble. When having reached the bottom of the U the *presencing* connects one to the world that emerges from within. Finally, one moves up the U on the right side by bringing the new acquired knowledge forth to the world.

The whole process of accessing the deeper levels within us and for leadership, which can be called the deeper levels of leading, basically involves three movements (see figure 11). Observing is about opening up and connect to what is going on outside. Most importantly in this stage is the concept of listening. Jeffrey Hollender, founder and former CEO of Seventh Generation claims that “Leadership is about being better able to listen to the whole than anyone else can” (Scharmer, 2009, p.19). At the bottom of the U the retreating and reflecting should give rise to the inner knowing in order to emerge. Finally, one can act in an instant by brining the new into reality.



Figure 11: three movements of the U (Scharmer, 2009, p.33)

The developmental process of the theory does not stop here. Scharmer (2009) introduces seven steps that represent the very fundament of Theory U and lets one understand in more detail how one can create a “magic moment”. Figure 12 shows the complete U whereas the seven steps are related to the three core movements described above. The seven steps could also be described as cognitive spaces each of them representing a space of attention. Only if the whole U is being taken into account and leveraged on a transformation is possible. Scharmer (2009) argues that many organizations and institutions do only inherit some or few of these spaces (usually the ones in the upper half of the figure) and the other ones (bottom half of the figure) are not observed or being taken into account.

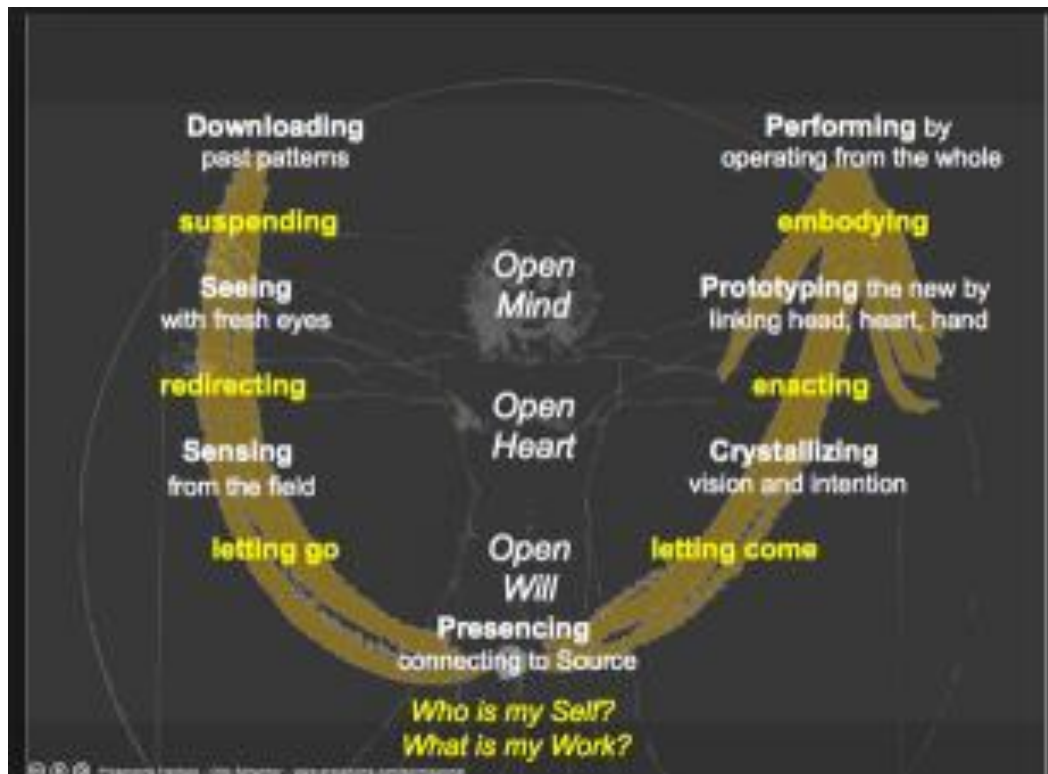


Figure 12: Three Instruments: Open mind, open heart, open will (Scharmer, 2009, p.41)

- *Downloading*: In the beginning its about becoming aware. The awareness that we see the world through the lens, and its limitations, of our old habits of thought. At this point nothing new enter our minds and therefore, we must move beyond the continued downloading.
- *Seeing*: At this point we were able to able to suspend our old habitual judgement and see reality with fresh eyes. Two things happen. Firstly, we see the world with an open mind and the observed seems to be separate from us.
- *Sensing*: At this stage our awareness rises further. Here we redirect our perception toward sensing the whole field. This allows for the dissolving of the boundary between observer and the observed and ultimately, opens up a cognitive space that allows the system to see itself.
- *Presencing*: At this crucial point at the bottom of the U we let go of the old and connect to the sources of our being. We connect to that which wants to emerge. The participant and the system sense and see itself in form of the current reality and the future that wants to emerge.
- *Crystallizing*: Already located at the right side of the U the vision and intention is being made clear. We let come the future that wants to emerge, and our awareness

manifests itself. It is not the observer that crystallizes the vision and intention, but it is the work of the inversion itself.

- *Prototyping*: Here prototypes are getting enacted in order to explore the future by doing. The relationship between the system and self continues its inversion since the prototyping process is guided by the context. Scharmer calls this “being in dialogue with the universe” instead of being guided by the observing self.
- *Performing and embodying*: Lastly, new practices and infrastructure manifest itself. By embedding and performing the larger ego-system (as opposed to the from the observing self) the inversion gets completed (Scharmer, 2009, pp.35-40).

2.6.4 Social Technology

This chapter further explains how the most can be extracted from going along the U. Scharmer (2009) proposes a new social leadership technology. He argues that many organizations, institutions and larger systems are stuck on level one and two of the Theory U. To really be able to reach the bottom of the U there is a need for a new social technology that is based on three instruments. Everyone already owns these three instruments but often does not cultivate the capabilities enough. However, these instruments cannot be accessed without facing three according enemies. The following table 5 illustrates the confrontation:

| | Instrument (capacity) | Type of intelligence | Enemy |
|-----------|------------------------------|-----------------------------|-------------------------|
| 1. | Open mind | IQ | Voice of Judgment (VoJ) |
| 2. | Open heart | EQ | Voice of Cynicism (VoC) |
| 3. | Open will | SQ | Voice of Fear (VoF) |

Table 5: Three instruments: Open mind, open heart, open will (Scharmer, 2009, p.40-41)

The open mind is concerned with our ability to access our intellectual intelligence. This type of intelligence allows us to deal with the objective figures and facts around us. Nonetheless, if we cannot shut down our voice of judgment, we are not able to access our real creativity and presence. The second instrument the open heart relates to the ability of accessing our EQ. The capacity to empathize with others, or to tune in to different contexts is dependent of our level of our emotional intelligence. However, our emotional

acts of distancing or in other words our voice of cynicism hinders us to access our heart completely. Only by putting us first in a position of vulnerability we can reach our real source of creativity. On the third level stands for our ability to access our authentic purpose and self. Open will refers to our SQ. Here we deal with the fundamental actions of letting go and letting come. At this stage we have to deal with the enemy of the voice of fear. Letting go of what we have and of who we are is often overshadowed by big fear. For example, the fear of being ridiculed, or of being ostracized or the fear of losing economic security often blocks the door to this third level. Hence, it is crucial to let go in order to step into another world that can only take shape if we overcome the fear of stepping into the unknown (Scharmer, 2009, pp.40-44). Including these three instruments and fears gives us a more complete picture of Theory U as seen in figure 13.

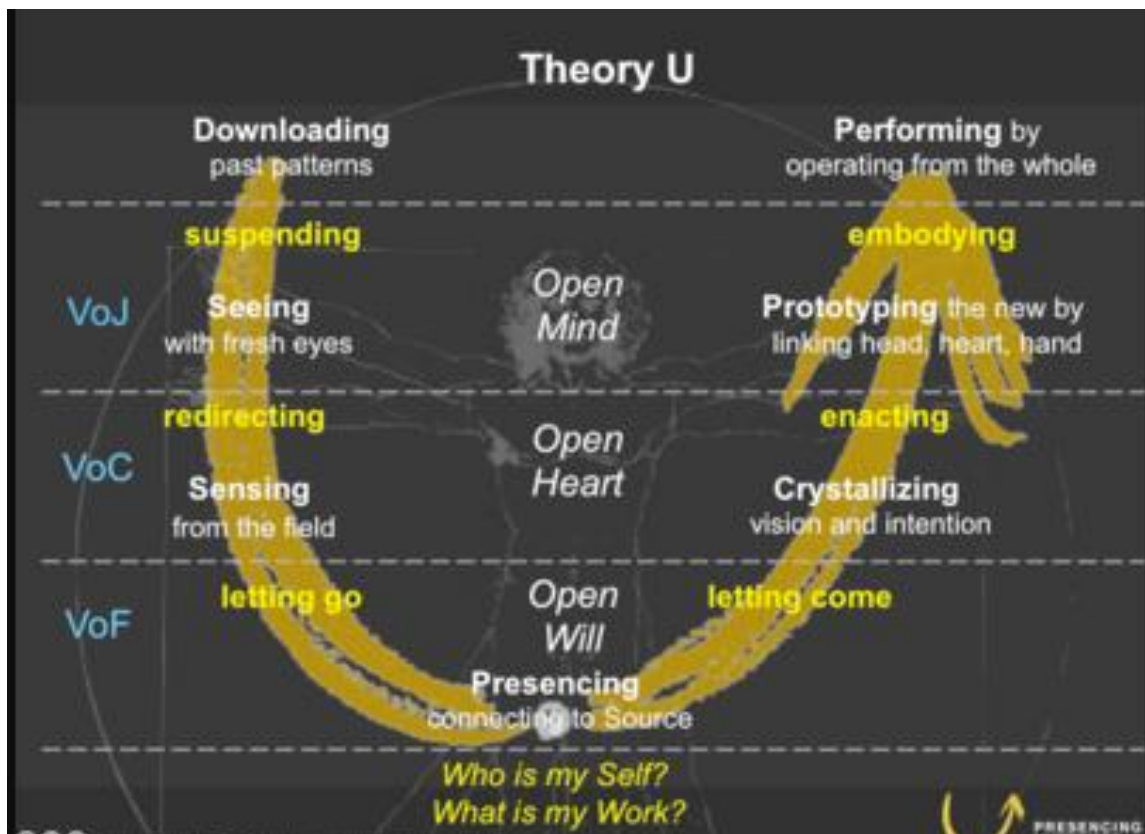


Figure 13: Facing three enemies: VoJ, VoC, VoF (Scharmer, 2009, p.43)

There is another realm that is mentioned. Scharmer (2009) talks about recognizing that we are not "one" but "two". One self is the outcome of a person he has become of the journey that took place in his life so far. The other self deals with what a person can become in his journey into the future. The first self is written with a lowercase "s" and

the second self with a capital “S”. This is the reason for the question at the bottom of the U to be written with a capital “S”. Ideally, our “self” and our “Self” begin by communicating to establish a link to our highest future possibility and create a “magic moment”.

2.6.5 Theory U in the Field of Practice

The theoretical framework of Theory U has been drawn in the previous chapters. In this section, an overview of the practical implications of Theory U are outlined and some critical responses are examined.

Chlopchik (2014), highlights that the methodology of Theory U guides the person or the social field through the activities and stages that are necessary in order to act and interact in a profound and genuine way. When a person is able to overcome its three fears - VoJ, VoC and VoF – one is able to train two core features of the human mind. On one hand, mindfulness and the ability to rest the mind at a certain place and on the other hand, awareness, which describes the ability of the mind to connect to and explore its surrounding social and natural field (p. 275). Undoubtedly, these two features need to be cultivated at an already high level in order to meet the challenge. Theory U can then assist in further exploring and facilitating creative learning processes and sustainable change processes. Furthermore, Reams (2007) highlights Theory U as coherent work that hangs well together. The figures can at any point repeat and add different aspects of the process in order to demonstrate how the meta-process manifests in numerous forms. Additionally, Chlopchik (2013) supports the steps of the U process by claiming their importance for leaders and change management to keep a positive attitude towards the learning and letting come of the new instead of being defeated by existential fear. It helps leaders to raise their tolerance for uncertainty of being in a state of incompetence during a transformation. Chlopchik (2014) further states that Theory U is of an eclectic origin. That is to say that the phenomena observed in isolation are not completely new but Scharmer was able to construct many different concepts into an emergent whole. Finally, Theory U is not solely helpful change processes but also is a tool for self-reflection (p.70).

In contrary, some scholars exercise some critic of Theory U. Kühl (2016) disapproves of the claim by Theory U to have the ability to change whole societies and systems. There are two main reasons for his claim. Firstly, he states that the central message of the

systems theory is that social systems function completely different on distinct levels. According to users working on case studies of Theory U it becomes quite evident that Theory U primarily deals with the clarification of positions of individuals in teams or groups. Secondly, Kühl (2016) continues to elaborate that Scharmer lacks to give enough explanations and examples on how the larger claim of changing societies and systems can be transformed with Theory U. It mainly remains on the hope that people around the globe take part in the online-courses and meet in real life in an attempt to transform society. A further critic by Reams (2017) states that the left side of the U is described with far more detail and descriptions than the right side of the U. How the consciousness of presencing at the bottom of the U can be embodied and engaged with is not as clear. Reams speculates that there is simply less known to this point in time about how to operationalize the findings in the world. Another point of criticism comes from Chlopczyk (2014), who does not find enough encouragement coming from Theory U for the subject of change to review their past and then “root their present and future strengths in their success and good feelings of the past (p.275). Lastly, Wyrsh (2013), analyzed the social media sites and came to a sobering balance about the usage. Internet platforms such as Xing, the German Community of the Presencing Institute Community and the Presencing Institute Website show less activities of members and basically show no detailed information about the procedures. In the Xing group the last contributions were over nine months old and in the German community they were over two months old. Wyrsh (2013) counts three requirements that are necessary in order for online communities to work. The members know and trust each other, the platform is being moderated and news are posted regularly, which are published by generally accepted experts. All of these three requirements are missing.

2.7 Research Gaps

Although Theory U grew more popular among academics and business students over time, the whole process and its impact has not yet been examined by a large number of studies. This is especially true for the claim to be able to transform whole societies and systems. The time-horizon simply has not been long enough to conduct such studies and evaluations. However, the impacts Theory U can or might have on business teams or groups and whole companies needs to be analyzed more extensively. Moreover, the

connection between Theory U and ethical behavior or ethical responsible leadership should be further evaluated. And finally, this first approach to link Theory U with the triple corporate responsibility model undoubtedly, requires more in-depth studies in order to fully understand the scope.

3 Research Design and Methodology

The applied method approach of the thesis is of qualitative nature. Thereby, two extensive interviews with experts in Theory U and change management process have been conducted. To gain more detail of the research process the next paragraphs describe the approach in more detail.

3.1 Variable Identification and Operationalization

To be able to accurately create a linkage between Theory U and the triple corporate responsibility model supported upon the background of ethical behavior and ethical leadership, the results conducted are based on variables derived on one hand from the literature review and on the other hand from the Sustainably Responsible Leader Model by Mathias Schüz (2016). To identify the variables in the most accurate way all of them have been attributed certain keywords in order to provide an overview about the factors that were taken into consideration while evaluating the variable. It has to be mentioned that the lack of numerical data provided by the experts certainly influenced the evaluation. To circumvent this issue in the best means the replies given by the participants are compared by linking the impacts to the variables. Furthermore, in order to provide an impression of how impacts could be measured, some examples are outlined in the operationalization column.

| # | Variable | Operationalization | Keyword |
|---|------------------------|---|--|
| 1 | Responsible Leadership | <ul style="list-style-type: none"> High / Low impact on responsible leadership | <ul style="list-style-type: none"> Responsible leadership Empathy Authenticity Ethical Behavior Social Dimension Ecological Dimension VUCA Conscious state of mind Theory U |

| | | | |
|---|-----------------|--|---|
| 2 | Deep ethics | <ul style="list-style-type: none"> • High / neutral / low impact on ethical behavior of the leader • High / neutral / low impact on business culture | <ul style="list-style-type: none"> • Ethical / unethical behavior • Organizational culture • Bad and Evil • Shadow side • Circumstances • Consequences • Self-discipline • Perfect human • Complete human • State of mind • Subconscious • Awareness • Collective • Self-perception • Values • Bigger picture • judgment |
| 3 | Transformation | <ul style="list-style-type: none"> • Impact of transformation (big / small) • Inclusiveness of transformation (high / low) | <ul style="list-style-type: none"> • Change management • Pre-conditions • Intervention • Conflict • Positive change • Root causes • Sustainability • Intuition |
| 5 | Anomie / Atomie | <ul style="list-style-type: none"> • Happiness measurement scales • Number of absences • Dissatisfaction rate | <ul style="list-style-type: none"> • Uncertainty • Vacuum • Thinking • Conversing • Ethical behavior • Meaningfulness |

| | | | |
|---|-------------------|---|--|
| Table 6: Variable Identification and Operationalization | | | <ul style="list-style-type: none"> • Resilience • Challenge • Opportunity • Emotion regulation |
| 6 | Social Technology | <ul style="list-style-type: none"> • Impact on performance of company (high / low) | <ul style="list-style-type: none"> • Instruments • Transformation • Intelligence • Re-thinking • Open mind • Open heart • Open will • Creativity • Collective |

3.2 Sampling Approach

Having identified the field of research on the topic of Theory U and responsible leadership, a non-probability sampling approach, more precisely a purposive sampling approach, was applied. The interviewees were not randomly selected since they were chosen due to their experience and involvement of putting Theory U into practice. Consequently, the participants were selected on one hand by the recommendation of Mr. Enrico Bauer and Mr. Mathias Schüz and on the other hand according to criteria that were preselected. In this case the author of this paper investigated which institutions or individuals have integrated approaches of Theory U. The outcome were 2 interviews that were carried out. Additionally, Theory U case clinic videos have been watched and interacted with to gain a deeper insight view about the Theory U approach.

3.3 Data Collection and Sources

The ultimate objective is to enlighten the reader with a more thorough understanding of Theory U in an implemented business context, its correlation with ethical behavior and about responsible leadership according to the triple corporate responsibility model. A

special emphasize lies on the correlation between these three approaches. What is more, the insights gained of consultants contribute immensely to the understanding of the impact Theory U has on the respective companies and their employees. For this reason, interviews were held and will be explained in more detail over the next paragraphs.

3.3.1 Qualitative Research

The results of the thesis are solely based on a qualitative research design. This method was chosen since the underlying topic is primarily concerned with exploratory research. The thesis therefore, strives out to find reasons, opinions and motivations why companies are interested in implementing the Theory U approach. The smaller sample size is used to diver deeper into the matter and come up with new conclusions. It is hoped that the thesis can be used to develop hypothesis for further research in which a quantitative research method can be applied and statistical results could arise from.

3.3.2 Primary Data Collection: Expert Interviews

To fully understand the issue at hand and to be able to draw significant conclusions one Theory U expert answered a questionnaire as a semi-structured interview. The second interview was held with an expert in Ethic and Human Resource Management also in a semi-structured interview. The advantage of experts' interviews is that the extracted information, which was gained in an interactive discussion can be compared to other interviews. This allows to highlight similar statements and to investigate further certain differences. Furthermore, the possibility to engage more directly with the interview partner and being able to ask why and how questions allows for a more in-depth analysis. The interviews were held per telephone or via Webex. The following table gives an overview of the conducted interviews:

| # | Expert Information | Date of Interview | Type of Interview |
|---|--|-------------------|-------------------|
| 1 | Ms. Anke Gottschalk: Senior Consultant at Human Motion. | August 16, 2018 | Telephone |

| | | | |
|---|---|-----------------------|-------|
| | Expert in: human resource development and Theory U. | | |
| 2 | Ms. Eva Häuselmann: Expert in Ethics and Human Resource Management at despite-gmbh. Training and Coaching, Consultant | August 16, 2018 | Webex |
| 3 | Mr. Enrico Bauer Consultant and Founding Partner of Santis Expert: In Theory U | On-going conversation | |

Table 7: Overview Interview and Conversation Partners Experts

The questionnaire was designed dependent on the interview partner. In the case the interviewed person was familiar with the concept of Theory U the questions of the questionnaire were related to mindfulness in business, deep ethics, responsible leadership and in this case Theory U. Otherwise Theory U was not part of the questionnaire. It is to be examined whether leaders and therefore, all the other employees can profit from implementing ideas of Theory U and if it is practical to do so. Further what the opportunities and limitations of Theory U in business are and what impact Theory U might have on a business operation or unit. And lastly, if there are ways to measure these impacts. In addition, it is to be evaluated if Theory U is a suitable model to nurture ethical behavior and one that favors responsible leadership as according to the triple corporate responsibility model. To round it up opinions are given on why people act unethically, and the responses are compared.

3.4 Data Analysis Approach

The objective of the expert interviews is to get a better understanding of how Theory U is experienced from a practical perspective. Evidently, the responses are having a subjective component to it and therefore, the aim is not to find a universal conformity. However, the different viewpoints should provide valuable insights into the subject at

hand and are used to answer the research questions. In order to identify similarities and differences of the answers given by the experts the data was analyzed by grouping the answers to the keywords defined in the above chapter “Variable Identification and Operationalization”. Grouping the answers into separate categories makes sense to demonstrate in more detail how Theory U can have its impact on various aspects. Thereby, the keywords play a major role in filtering out the responses most valuable to the research questions. Furthermore, it helped identifying common patterns that allowed to come up with certain decisive conclusions. This process ensured that the most important and most relevant impacts of Theory U can be highlighted.

4 Research Findings

To keep a precise overview in the analysis of the interviews the interviewees will be labeled as follows:

- Miss Anke Gottschalk: Expert 1
- Miss Eva Häuselmann: Expert 2

Further evaluated are conversations with Enrico Bauer about Theory U and ethical behavior over the course of writing this thesis.

4.1 Analysis of Interviews

The interviews revealed that both experts agree on the given premise that we live in a VUCA world, in which especially the complexity has risen. Among their clients they often sense a feeling for a need of change and a different approach to the daily business they are used to. Anke Gottschalk who is applying the teaching methods of Theory U in her workshops especially notices a work overload among leaders in the Health Industry. An example is Spitex, where many heads of department experienced stress, psychological diseases and burnouts. It was so severe that the organizations started to implement new management models that should improve the working conditions for the leaders of all levels. A similar view shares Eva Häuselmann who states that there are indeed new management theories that entered the market. There are also business schools who shifted their attention to Far East philosophy. For example, Eva Häuselmann named the ZFU business school in Thalwil, which offers courses in Zen Buddhism since many years now. But also, other business schools try more and more to combine leadership and theories from here, the Western world, with new, especially, Far East spiritual initiatives. In one of the conversations with Enrico Bauer the conflict with the Western way of doing business, in which there cannot be a winner without a loser came up. In negotiations for example, it can be observed quite well, and he experienced that an approach, which would support complementary thinking, is not as widespread as he would wish for it to be. The very need to always find a contradiction in an opposite thought and therefore, mark it as unusable, is more and more questioned with approaches like the triple corporate responsibility model or the method of Theory U.

Another issue addressed was that the resistance to change can become a significant problem and eventually, can end in a situation in which an attempt for a possible transformation cannot be initiated. Reasons could either be a strict rejection of methods such as Theory U, miscommunication between the top management and managers, or the fact that people are not prepared enough to take full advantage of a Theory U workshop. Anke Gottschalk clarifies that this is even more true when working with the Theory U Case Clinic. Since the main purpose of the Case Clinic is to get to more profound and deep questions about a certain process or procedure it does not offer practical results right away. In her experience this could lead to bad outcomes if the involved people are not ready for it. One case almost ended in a fiasco. Several reasons can be pointed out here. On one hand, Anke Gottschalk who was carrying out the U Case Clinic could not work with the involved management board beforehand and therefore, did not have the chance to get to know them ahead of their meeting. On the other hand, it became quite clear that there was a certain fear in the room. Many of the managers were afraid to speak up in front of the leading management board. It even came to the point where some of the participants started to provoke each other in this particular incidence. In hindsight it was revealed that the leading heads of this organizations were standing under enormous pressure. Anke Gottschalk elaborated that in such a case, with such pre-conditions, the complexity and vulnerability rise enormously, and it becomes quite difficult to just start with the approach of the U Case Clinic without a proper preparation. Another example was told by Enrico Bauer. In his case it was an individual who just could not get in harmony with the ideas presented by Theory U and stormed out the room. In such a case it might be wise to just accept such a behavior in the very moment and not try to fight it with a confrontation based on moral superiority. The issue of approaching people with a moral superiority was stressed by Eva Häuselmann. She points out to try to accept the human condition of individuals rather than approaching them and declaring what is right and what is wrong. By telling people exactly how they should behave it might end up missing the mark completely. Eva Häuselmann criticizes that many business ethicists are too often in appeal modus which makes people defensive and consequently, they shut down not willing anymore to participate in a collective setting.

4.1.1 Impact of Anomie and Atomic

The literature review is coherent in pointing out that many corporate scandals have many people questioning the traditional leadership approaches and organizational structures. As Scharmer (2009) describes that the loss of norms (anomie) and social structures (atomic) is getting more severe among society. Many global unrests such as the growing gap between rich and poor, global warming, the refugee crisis in Europe and the rise of fundamentalist movements demonstrate that our current leaders and our current way of tackling the issues seems to be insufficient. Eva Häuselmann shares a similar point of view. She senses a battle of values within Switzerland and Europe and in a bigger picture also around the globe. This battle is of immense complexity and surely not an easy task for leaders to navigate through with the same approaches they are accustomed to. According to Eva Häuselmann it has much to do with people not being rooted in a spiritual foundation anymore. Through the process of globalization and its arising complexity leaders were sliding into a situation in which they realized that without such a normative basis they are at a loss. They do not know anymore how to decide in a complex world when new ethical challenges are presented in front of them. In such circumstances questions about the “meaning of life” or “who am I” all of a sudden gain in relevance again. Anke Gottschalk talked about a vacuum and the wish of leaders to try to fill this void. In such conditions, there is a sense of urgency to find common ground again. This often pulls through the whole organization from the top management all the way down to team leaders. In such business environments Theory U is a great tool to establish common goals and values again that are in line and in acceptance among the entire workforce.

However, on the other side it also needs to be mentioned that many organizations as well as individual leaders are simply not interested in either getting confronted with such profoundly deep questions or in rethinking their organizational structure. Anke Gottschalk can observe such an aversion within the Health Industry. Even though the Health Industry suffers to recruit new people the old-established hierarchical structures hinder the uprising of a new approach. Anke Gottschalk senses a big resistance to change. An exception is the company Spitex, which is starting to implement new models of hierarchies according to the book *Reinventing Organizations* by Laloux (2014). The book supports the claims by Anke Gottschalk that the way many organizations are matched is

out of date. What has begun in Spitex Netherlands has found its way to Switzerland, where the Spitex Schwammendingen and Limmattal have also started to flatten their hierarchical structures by giving more room for maneuver to the department heads. Such a paradigm shift helped the company and its employees to experience a higher perception of values within the social structure.

4.1.2 Impact on Ethical Responsible Leadership

There is a great agreement among all three dialogue partners about concepts such as mindfulness, awareness and change management methods such as Theory U and their positive impact on ethical responsible leadership. Whereas Anke Gottschalk and Enrico Bauer work with the methods of Theory U in their workshops, Eva Häuselmann uses methods such as ethical blindness and moral intelligence. Even though the approaches are not similar, the underlying goal to foster ethical behavior, awareness and a clear vision is an integral part of all the described methods. Fundamental thereby, is to create a context within the organization that allows the involved leaders to act ethically without having to outgrow one self. Anke Gottschalk mentioned that it becomes extremely difficult for individuals who carry around an average ethical compass to truly act ethical in an unethical environment. If leaders almost need to become heroes in order for them to portray ethical behavior it is a clear sign for an organizational culture to change. The key is to establish a secure working environment. Only when people feel safe to speak up and take decisions without the fear of retaliation it enables them to act in an ethical way. Eva Häuselmann gets to a similar conclusion. In a business culture, in which people are afraid to speak up or raise their voices and just getting told about how to do something, there cannot be expected that an ethical culture will flourish. For both experts an open communication, that nurtures honest discussions and also allows for criticism is a necessity for leaders and employees to act as ethical as possible.

A further point of agreement is that the change must come from the top management in order for it to be established in the long run. To profoundly change an organizational culture into an ethical and sustainable culture the input must come from the leaders in charge. Eva Häuselmann highlights that setting the tone of ethical behavior is therefore, not enough. A leader has to portray ethical behavior so that everyone within the company can really see it. Eva Häuselmann states that employees need to be able to say something

along the following lines about leaders: “Now, they have really taken our value system serious and they do not behave in such a disrespectful way as they did earlier”. Therefore, it has much to do with a feeling and it is not enough when leaders just talk about the need for ethical behavior. If they do not deeply represent such behavior it will not get accepted by subordinates. Moreover, Enrico Bauer mentioned the rising issue of the complexity of some organizations. The more complex the system is the more people have to work together in order to achieve satisfactory results. This calls for a more inclusive leadership style that not only cares about the leader-follower relationship but also about all the stakeholders- However, it is often the case that leaders and people within the organization are not ready for a transformational process on to a more ethical sustainable leadership style. If this is the case, people start to fight about values and ideas instead of pulling the same strings and trying to move in the same direction. Anke Gottschalk mentions the danger of ending up with a gratification crisis. The gratification crisis is a model developed by Johannes Siegrist¹, which describes disease developments such as stress and depression among subordinates or leaders who do not get the appreciation they think they deserve. The top management thus, has to put a system in place that appreciates the efforts and boosts the self-esteem of leaders and followers across all levels. The same accounts for the Stakeholders involved in the company. Thereby, it is not just about the monetary compensation but also about respect and attention. To prevent such conditions Anke Gottschalk mentioned the importance of mindfulness. In this context the Search Inside Yourself Program by Google² was brought up. The book combines many tools about increasing mindfulness and according to Anke Gottschalk it is well useable within business areas to train the involved people.

When asked about if Theory U is a helpful method to tackle the above-mentioned difficulties in the most profound way, Anke Gottschalk does clearly affirm it. First of all, in her workshops she takes the participants along the whole U by using the available tools given by Otto Scharmer. Secondly, this approach ensures that they real deep-rooted issues are being detected. Without getting to the issues that are situated at the bottom half of the

¹ (Siegrist, 2015)

² (Chad-Meng, 2012)

iceberg the whole effort will not result in an ethical transformation of the organization. And thirdly, it turned out that the bottom of Theory U, the presencing, can be assigned to the Visionary leader of the triple corporate responsibility model by Mathias Schüz. To really assess the roots of the issue one has to use spiritual intelligence. However, through the gained knowledge at the bottom of the U leaders then also understand how to handle the doer and the coordinator of the triple corporate responsibility model. By experience this “magic moment” at the bottom of the U and therefore, reaching the lower part of the iceberg, the awareness and vision crystallize themselves clearly and subsequently, leaders know what needs to be done. Anke Gottschalk concludes that by following the Theory U by constantly directing the consciousness to the deep rooting issues of the iceberg and by fostering ethical behavior along the way, it often results in an awakened conscious state of mind that does not need more words to overcome the issues. The assignments become self-evident.

4.1.3 Impact on Deep Ethics

Eva Häuselmann reveals the difficulty of finding “a way inside” a person within a business context if there is too much of a psychological approach in workshops. The resistance she experienced when trying to talk about feelings or about motives was often fierce. In her opinion workshop in organizations should always have a direct connection to the core business otherwise it would not be the right context to solely talk about personal issues. Therefore, can it not be the concept of a company to go with people into deep psychology. Also, in Anke Gottschalk’s experience it never came to a point where people were talking about their shadow side. Nonetheless, one of the tools of Theory U is to “focus the camera on yourself” which is essential in her workshops. The goal thereby, is not to put blame on someone but approach it from a neutral point of view. This tool is mainly used to analyze the actual state of an individual or the company. By precisely looking into the camera and feeling that what have to be let go an honest result can emerge. Or in other words, only if there is a clear picture about the current state one can let go and bring forth of the new that wants to emerge. Again, Anke Gottschalk emphasized that a secure environment is of utmost importance in order for such an experience to emerge.

Eva Häuselmann describes the human condition as self-conscious but often afraid of oneself. This state of mind needs to be accepted since only then can ethical behavior grow from it. She looks at an individual as someone who brings a set of moral values and competencies on how to live accordingly to these values. From this starting point she analyzes the competencies that are needed to acquire the correct set of moral values that are wanted to be successful in business. Often, she finds a tension between the what is and the what ought to be. There is a tension, or a gap in need to be resolved. Eva Häuselmann approaches it by comparing the sets of values of the individual with the values of the company and starts to build from there. In workshops, one need to find the dilemma that the people tackle with in their everyday life. If a leader gives an assignment for example, which is not ethical in a universal sense, but is in agreeance with compliance it is not always obvious how should one behave in such a situation. What should one do in such a situation and is it allowed to say no, or will an interesting task be lost then. The main question is what competencies are needed to fill the gap. Questions such as “where did you have good experiences in which you could live up to your values” or “what would you need to develop in order to do that more often” help along the way. Such a resource-based approach is used for personality development. The developed competencies are then used to go successfully through a moral dilemma and to present results that can be defended in an ethical way.

4.1.4 Impact on Transformation

Eva Häuselmann is convinced that organizations need to invest in ethical business behavior since it got a lot harder to do business in such a globalized world today. New (ethical) standards are needed with which we feel comfortable again. She experiences an on-going discussion in which people tackle profound questions about the optimal ethical behavior. However, the approach in Asia might differ than the one in Africa for example as Eva Häuselmann explains. Such a context does not always make it easy to find the right ought to be condition an organization should want to attain. Even though many companies have mission statements and code of ethics or other ethical guidelines they are usually far too removed from the everyday business decisions. In such a case Anke Gottschalk applies the four stages of listening (downloading, object-focused or factual listening, empathic listening and generative listening) by Otto Scharmer, which benefits of getting a more profound understanding about where the organization and all its leaders and

workforce would like transform into. In situations, in which the vision is not as a clear and the organization itself is not sure about the next steps Anke Gottschalk operates with the U Case Clinic. The tool is used to elaborate overarching questions and to get to the bottom of the iceberg. By exposing the unclarity and ambiguity of an organization the next steps for a successful transformation can be identified and implemented in accordance.

As mentioned in previous chapters Theory U can be a helpful tool to increase awareness, mindfulness and empower ethical behavior. However, the expert interviews explained that the success is not always of the same scale. Several pre-conditions need to be fulfilled in order to extract the most from going through the journey of the U and to become as an ethical leader as possible. Important to mention is that the top management must show clear signs of willingness to change. Enrico Bauer highlighted that leaders should have a wish to establish a culture in which they go beyond of just applying ethical reason given from the outside such as corporate ethical standards. The need to change and to do something different has to be felt among the whole workforce as Enrico Bauer and Anke Gottschalk state, in order for their workshops to be effective. However, it is often not enough if only the leaders would like to transform the organization. Anke Gottschalk gave two examples, in which the workforce was completely resistant to change. In this case the leaders resigned, and nothing was achieved in the end. Hence, even though the input has to come from the top it is not effective enough when employees do not pull on the same strings. Furthermore, if a transformation should run smoothly and a “magic moment” would like to be experienced, the business culture must be built on a profound foundation of trust and open communication as Eva Häuselmann suggests. Additionally, she strongly endorses businesses to select leaders who want to live up to the values set up in a company. By already hiring people with the right mindset in combination with the right competencies to act on the moral values, it is made sure that such leaders recognize what it needs to solve a moral dilemma. On top of that, by employing leaders with a great conscious awareness and maturity in ethical thinking patterns it ensures that ethical principles are not thrown out the window in a time of crisis.

To measure if a business transformation can be held up in the long-run or if they fall back in the same old habits after a short period of time is quite difficult as the expert interviews

showed. Nevertheless, there are some pointers which could help identify the success. One of it is the list of measures that were summarized after being in workshops. Anke Gottschalk clarifies that if she recognizes that only operational measurements were decided on that the bottom of the iceberg could not have been reached and a “magic moment” could not have been achieved. In such a case she doubts a long-term success. However, if the list of measures includes many more, such as an increase of awareness and mindfulness, changes in ethical behavior or a shift in culture it increases the chance of profoundly having transformed the organizations that can withstand crisis and other issues may they be internal or external. And lastly, leaders have to be willing to demonstrate what is considered to be ethical behavior. As the literature review revealed was also supported by the expert interviews. This more transactional leadership approach should not be carried out from a point of moral superiority but clear guidelines of what is ethical and unethical behavior does immensely help the workforce to have the right orientation and distinguish between good and evil.

4.1.5 Impact on Social Technology

Admitting and recognizing that the company is going down the wrong path is not always as straightforward as one might think. Not only does it take courage to be confronted with questions that cut deep into the issues of the culture of the organization, but it also needs an environment of trust and security in order for people to really speak their mind. Enrico Bauer therefore, always makes sure to profoundly listen without judging and then to have a creative dialogue with the people involved. Through managing the setting highly professional it is hoped to extract as much as possible from the workshops to identify the solutions to the problem. Eva Häuselmann adds, that the workforce really needs to feel that leaders take their matters seriously and act according to the values. Subsequently, the open mind is not enough but people need to feel the open heart as well with regards to Theory U. Both Anke Gottschalk and Enrico Bauer mention that if the setting in workshops is right most involved individuals are also willing to take part in mediation. Since Theory U offers quite a structured approach it allows to for a buildup instead of getting straight into meditation, which for scares many. Finally, all three experts emphasized the importance of people to listen to their intuition. In times of a transformation there are times of uncertainty. Theory U helps leaders to accept such a situation by trusting the process. Moreover, only by listening to the intuition it becomes

clear on what needs to let go and what wants to emerge within. This is the key to experience the “magic moment” in Theory U.

4.2 Discussion of Results

A short overview of the findings to the research questions is provided. Nevertheless, the results will be discussed more extensively in the chapters “Conclusion” and “Recommendations”.

RQ1 – What pre-conditions are needed in order for companies or individual leaders to successfully apply Theory U?

First of all, people need to demonstrate willingness and acceptance to admit that the current state of the organization is in need of a transformation. That there is a gap between what is and what ought to be. Secondly, to ensure an effective procedure with Theory U participants need a certain level of maturity with regards to a conscious state of mind, awareness, mindfulness and ethical behavior. If this is not the case it is worthwhile to either train people or to employ such that suit the ethical criteria wished to obtain by the company. In addition, the top management has to ensure that leaders across all levels are not afraid to speak their mind and are not judged while tackling the deep questions. A secure environment enables people to open themselves more profoundly, which consequently leads to better results. Moreover, Theory U is useful for leaders that intrinsically looking for a change and new answers. By using the methods of Theory U with individuals who just care for complying with corporate standards it will not generate an outcome that allows for a sincere transformation to establish an ethical working environment.

RQ2 – How can conflict management leaders be trained through mindfulness and the approach of Theory U to diagnose disturbing signals and therefore, understand the root causes more competently?

Leaders have to sense if they give their workforce enough appreciation and attention in order to not trigger a gratification crisis. To understand where the real problem lies and where conflicts are on the brink of erupting, leaders should in a first step focus the camera on themselves. Theory U workshops offer leaders a tool to follow the way of the U. By

getting to the bottom of it they are able to classify issues more precisely and sharpen their consciousness towards the needs of the workforce. Furthermore, the process of Theory U increases awareness about the on-going situation. By following the four steps of listening for example, are leaders able to place employees in the right setting and allocate them the right scope of work. Furthermore, leaders must create an environment based on trust and open communication. Especially, the possibility to communicate freely about problems, fears and moral dilemmas allows leaders to take the right measurements and solve the problem in accordance with the subordinates. Theory U is a suitable method to talk openly about pressuring issues and fears by allowing an open mind, open heart and open will.

RQ3 – How can Theory U be applied on a corporate level to achieve more satisfactory leadership decisions with regards to the triple corporate responsibility model?

Theory U improves the capability to understand the bigger picture. Therefore, challenges in daily business, uncertain and volatile times, the complex environment and ambiguity can be handled with higher awareness and a more conscious approach. Moreover, it strengthens peoples' ethical behavior, which ultimately results in taking responsibility for once actions and decreases harmful behavior. By getting a better understanding of the consequences of one's action employees, the company and all the involved stakeholders including the nature profit from an increased presence. On top of that, Theory U increases compassion towards others by reinforcing collective bonds and increasing compassion towards others, which makes it impossible for individuals to act in a harmful way that would hurt others. Leaders who make an example by leading ethically and consciously affect not only their own employees but also every other stakeholder and in the end society as a whole. Such an ethical responsible leadership approach also influences the decision-making process in a crisis. The increased awareness of the situation prohibits leaders of falling into unethical behavior and of getting trapped in fear. Consequently, it is of utmost importance that leaders acquire ethical behavior to positively transform an individual, a company, the organizational culture or the even the environment on a larger scale.

RQ4 – Is it advisable for companies to implement the teaching methods of Theory U?

If the above-mentioned pre-conditions are present and the willingness for a transformational process is existing Theory U can have a positive influence for an organization. The methods of Theory U particularly offer a tool for companies that are stuck in a crisis and do not have the answers on how to get out of it. In such a case Theory U can detect that what hinders the success and allow people to let go. By trusting the process, the new will emerge and direct the way to follow.

5 Conclusion

The research and analysis of the literature review revealed that the constructive method of Theory U increases awareness, mindfulness, meaning, compassion, appreciation, authenticity, empathy and builds trust, strengthens the collective, enhances ethical behavior and ethical decision-making and allows to deal with fear. It further positively influences conflict management, team effectiveness, responsible leadership, relations with stakeholders and raises the deep questions needed to let go of the old and let come forth of the new.

The current state of a VUCA world as many scholars have pointed out, has the traditional leadership styles deeply questioned. Many corporate scandals, health issues and a fast-changing world have raised the level of difficulty for leaders across the world. It is quite evident that such a state is not sustainable in the long run. For that matter the call for more ethical standards and leadership behavior is growing louder and louder. As the literature review revealed are concepts as mindfulness and awareness more and more discussed among scholars. One of the methods is Theory U by Otto Scharmer which offers a new approach on how to involve the subconsciousness in our daily business activities. An increasing number of leaders around the world are convinced that a leadership approach based on moral values and greater connection with the whole is the key to navigate a company through stormy waters. Another point raised is the shift from trying to solve everything on your own. Methods like Theory U are convinced that only by strengthening a collective approach the problems of today can be solved and overcome for the greater good.

Interviews and conversations with experts underline the findings of the literature review and further gave inputs about the method of Theory U and the importance of ethical behavior in a business context. In their workshops and meetings, a great sense of uncertainty was detected about how leaders should act in a complex globalized world. Leaders operating in such an environment not only just deal with their followers but must include all business-related stakeholders into account as well. This can be overwhelming for many. Theory U therefore, presents itself as a great tool to raise awareness and consciousness. By completing the process of the U, old thinking patterns, traditional

approaches and an unsatisfying business culture can be left behind. By trusting their intuition, the bottom of the U should be reached where leaders experience a “magic moment” in the “Presencing” stage. Through Theory U, leaders develop empathy and compassion, which will impact their ethical and sustainable leadership behavior. With the increased self-awareness and mindfulness about their own weaknesses, fears and wishes, leaders not only understand their own reactions but also gain a better understanding for the reactions of their followers. This allows for leaders to let go of the old and let come forth of the new by implementing and defining new values and initiating a transformational process of the organization. Another positive impact can be observed when leaders behave according to high ethical standards. The result is a top-down effect that supports followers in gaining more confidence and security within the organization. Moreover, it builds their trust in the leader and creates a working environment of authenticity.

Jeffrey Hollender former CEO of Seventh Generation quoted in Scharmer (2009) states that “Leadership is about being better able to listen to the whole than anyone else can” (p.19). As highlighted in the interviews and the literature review, the method of Theory U enables people to listen more carefully about what it is they want to achieve. Further it reveals how a switch from the current state to the ought to be state can be executed. The activation of the spiritual intelligence (SQ) that is necessary for a visionary leader (Schüz, 2017a) provides the leader with the capability of seeing the bigger picture. Based on that he can lead according to his triple corporate responsibility. Furthermore, by implementing ethical guidelines within an organization a leader can set clear standards and take responsibility for the consequences of the company’s action.

6 Limitations and Future Research

Due to the limited numbers of interviews that contributed to this thesis, it can be stated that the results are not representative and cannot be applied to every organizational structure. Additionally, due to the non-probability sampling approach, it is not feasible to make generalizations. Nonetheless, the results from the secondary data analysis are quite consistent with the statements of both experts even though they might vary in some aspect. Even though if the experts consult companies for different industries, it can be said that the existing pre-conditions and the embodied context a company is situated in play a crucial part in the success of a possible transformation process that would lead to more profound ethical behavior.

Due to the time constraints and the limited scope, it was not possible to provide a generalizable theory about the influence of Theory U on ethical responsible leadership. Thus, additional studies, especially more long-term studies as well as more expert interviews, would have to be conducted to generate more fundamental results. However, this thesis constitutes a part of an extensive study and can be sourced as a foundation for further research.

In addition, for future research, empirical studies need to be outlined in order to test hypotheses measuring the impact of Theory U and ethical responsibility. The reason is that there was almost no numerical data available from neither secondary research or experts. Although one interview revealed that companies comply with ethical standards in order to have less costs it not that what Theory U and ethical leadership approaches would like to see happening. Distinct evidence should be generated in terms of numbers by measuring how an intrinsic approach towards a more responsible leadership style and ethical behavior (e.g. increase in performance, output, financial figures and as well employee and leader satisfaction rates).

A final limitation is the lack of results and information about a possible negative flipside of the implementation of Theory U. Further studies should, therefore, evaluate if there are any negative consequences and how they impact ethical behavior and responsible leadership.

7 Recommendations

To get the best out of a Theory U or a U Case Clinic workshop in a company, a strong willingness is needed to profoundly deal with the issues at hand. A solid support of the top management with a convincing and passionate attitude must stand behind the approach. Additionally, the participants ought to have a preferably higher maturity level of ethical tendencies in their thinking patterns. By employing people with aware personalities and conscious mindsets, who have competencies to act on moral values, an organization is capable of already shifting the business culture into a broader ethical context. Theory U is applicable at all levels across the organization. However, one has to bear in mind that ethical behavior only truly gets implemented and accepted by everyone within an organization when top leaders exemplify such a behavior. Followers, stakeholders as well as society as a whole will react affirmatory by feeling the change in contrast to just hearing them talk about it.

Since Theory U is a personal endeavor, which exposes weakness, fears and personal information, companies are advised to establish a culture that is based on trust and open communication. Employees should not be afraid to speak up and point out where they perceive a lack of appreciation or attention. Organizations thus, should shape an environment of security. Theory U is only truly effective if people do not feel ashamed of speaking their mind. While going through the U it is important to follow a structured process and keep it close to business related issues. Otherwise, there is the danger that many participants are not responsive to the change management method. In such a case it could be considered to offer a complementary training such as mindfulness for example. Moreover, people should be encouraged to trust their intuition and believe that their subconsciousness will lead them on to the right path.

To uncover truths and new implications that allow for a sustainable transformation of the company it will be essential to examine the list of measures provided by the company. If the list only contains operational measurements, which represent the top of the iceberg, it can be concluded that the bottom of the U, the “Presencing” or in other words the “Magic Moment” did not occur. Therefore, it has to be made sure that the list includes measurements that deal with the deeply rooted issues within an organization. Lastly, it is

recommended that ethical leaders set the tone of what constitutes ethical behavior. By giving clear guidelines and instructions the workforce is able to understand and consequently, implement ethical behavior more profoundly.

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9 Appendices

Questionnaire:

Responsible Leadership Development in the context of deep ethics and Theory U

A thesis submitted to Zurich University of Applied Sciences
School of Management and Law, Department of International Business
in partial fulfilment of the requirements for the Degree of

Master of Science in International Business

By

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To

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Submission Date: 2018

Questionnaire

Introduction

Many scholars have pointed out that companies are struggling to succeed in a “VUCA” world – a world characterized by volatility, uncertainty, complexity and ambiguity. Global interconnectedness and an ever-increasing pace of new technological advances leave many humans to be ever chasing the newest developments. For today’s leaders’ additional stressors such as a toxic working environment, team conflicts, work overload or organizational dysfunctions all contain a strong likelihood of resulting in psychological complaints and might enforce unethical behavior. Correspondingly, these circumstances create a vacuum with many open needs that conventional management theories do not seem to sufficiently satisfy anymore. In such circumstances involved humans often strive to find their remedies in approaches that might offer a new dimension of experiencing the inner self.

Mathias Schüz (1999) defines ethics as “to get along well with each other” (p.156). Applied to a responsible leader it means being aware of the different relationships to all stakeholders and being able to evaluate their influence on the company. In addition, a responsible leader has to have awareness of the consequences if these stakeholder relationships become imbalanced or break off. Or as Nicola M. Pless (2007) puts it: “responsible leadership research examines the leadership dynamics in the context of stakeholder society and includes the ethical perspective – the norm, values and principles” (p.438).

The aim of this questionnaire is to evaluate how mindfulness (and Theory U) has an impact on how leaders perform. Furthermore, it is to be assessed how leaders can develop intrinsic forces to become an ethical and mindful person instead of just being compliant with corporate standards. Moreover, it is to be identified, how companies ensure to maintain ethical decision-making processes in a VUCA environment and it is to evaluate the reasons and benefits that can arise from it. Lastly, it is to be clarified how companies can successfully implement ethical guidelines (Theory U methods) in business.

Questions

1. In your judgement, with regards to a VUCA world, do you detect a similar vacuum that has leaders chasing for new answers, as described in the introduction? In which way does such a vacuum present itself?
2. Generally speaking: Would you advocate a greater awareness and conscious state of mind with regards to decision-making processes among business leaders and corporations to be more deeply rooted on ethical behavior?
3. What are according to you, the main cause(s) of unethical business decision(s) and behavior?

Deep ethics is concerned with the shadow side of us humans and instead of trying to form the *perfect* human it rather focuses on creating a *complete* individual that should help people to recognize their *universal* responsibility. Since our subconsciousness heavily influences our conscious life, deep ethics suggests becoming aware of one's tabooed shadows and not fight against it. This should help to heighten their awareness of how to behave and handle situations, which would consequently contribute considerably to an individual's realization of itself.

4. Does it in your eyes makes sense to apply such a concept to an organization? In other words, could through such an approach negative subconscious forces within companies be handled more successfully and lead to a more satisfiable outcome for all stakeholders involved?
5. Is it reasonable for companies to implement mindfulness (Theory U) in business? Which factors speak for and which against it?
6. To what extend is mindfulness (Theory U) a suitable concept to foster ethical behavior and responsible leadership?
7. What pre-conditions have to exist so that companies can successfully implement and support ethical behavior?
8. How can/should (conflict management) leaders be trained through mindfulness (and the approach of Theory U) to diagnose disturbing signals early enough and therefore, understand the root causes more competently?

9. What is needed so that a positive change towards a more ethically established business culture is long-lasting and sustainable?
10. To what do you pay attention among your clients – which observations are important to you by the choice of your intervention methods?
11. Would you mind sharing an example, which demonstrates a transformation on how personal selection has been changed for the better within a company?
12. Was there a crucial experience that made it clear on what has to be done?
13. How do you evaluate Theory U by Otto Sharmer?
14. Would you have a pointer about how the evil part within us can be controlled or developed to assist ethical behavior and therefore, society as a whole?
15. Do you have anything to add which has not been mentioned in this discussion that according to you would be important with regards to this conversation?

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Transcript Expert 1: Miss Anke Gottschalk

Anke Gottschalk is a Senior Consultant at human motion. The telephone Interview took place on August 16, 2018.

Interviewer Travis: Dann können wir loslegen.

Interviewee Gottschalk: Zu der ersten Frage. In Spitex Organisationen. There is sometimes and overload of work for the leaders. Abteilungsleiterinnen, die dann jeweils die Spitex leiten and this increases stress, psychological disease and burnout. And ist so profound that they really start to implement step by step new management models. Ich Weiss nicht ob Sie sich beschäftigt haben mit Reinventing Organizations von Lalou?

T: Nein.

G: Das ist so ein In-Buch mit neuen Managementmodellen und da gibt es eine Spitex in Holland, die haben dieses Model mit Hierarchie und und und, schon sehr gut implementiert in Holland und jetzt nach und nach beginnen Spitexorganisationen, Limmattal ist eine, Schwamendingen ist eine, nach und nach auch mehr in diese Selbstorganisation zu gehen und die Hierarchien abzubauen. Weil anderst die Arbeit nicht mehr zu schaffen ist, weil dann kommt alles auf die Schultern von den Leiterinnen.

T: Also, dass heisst, da suchten die Mitarbeiterinnen oder die Führungskräfte nach neuen Antworten wie Sie das in Begriff kriegen können?

G: Genau. Und dies entspricht dem was Sie vorher geschrieben haben mit Conventional Management Theories, das die nicht mehr so richtig greifen und da sind die Spitexorganisationen ein sehr gutes Beispiel dafür.

T: Vor allem geht es darum die Hierarchien flacher zu gestalten.

G: Genau, und eben mehr in die Selbstorganisation zu gehen. Weil Spitex Mitarbeiterinnen sind häufig sehr gut ausgebildet und sehr selbständig, da gibt es nicht ein wirkliches Team wie in anderen Organisationen, da die ja alle einzeln unterwegs sind und da kann man auch mehr Selbstverantwortung reingeben und es muss nicht alles über den Leader abgeklärt werden.

T: Ich weiss nicht ob Sie den Ansatz von Mindell kennen. Es geht hierbei um die Demokratisierung des Arbeitsplatzes...

G: Ja, das ist ja schon ein wenig älter.

T: Weil dort geht es ja ein wenig in die gleiche Richtung, dass die Hierarchien flacher werden und man organisiert sich mehr durch Selbstorganisation

G: Ja.. Da entsteht wirklich so ein Vakuum. Und da müssen die was tun ansonsten geht es in die Krankheit.

T. Abgesehen von Spitex, das ist etwas was sie sehen allgemein?

G: Nein. Das sehe ich jetzt speziell bei der Spitex. Ansonsten sehe ich, ich bin viel im Gesundheitswesen unterwegs, das ich sehr viele im Gesundheitswesen noch völlig in hierarchischen Strukturen befinden.

T: Aber eben, dort haben Sie nicht das Gefühl, das auch dort der stress grösser wird oder ist grösser geworden?

G: Doch. Das ist so, weil die finden ja keine Leute im Gesundheitswesen. Aber da tut sich nichts. Da sind alles so alt eingesessene Hierarchiestrukturen und gerade im Spital, Ärzte und Pflege und das ist alles dermassen durchstrukturiert da scheut man sich sehr. Wo ich es noch ein bisschen sehe ist in Alterszentren. Aber auch dort kommt es sehr drauf an wer gerade der Leiter ist. Nach und nach gibt es immer mehr Leiter, die aus dem Gesundheitswesen kommen, die öffnen dann etwas die Strukturen und dann wird etwas für die Kultur und Achtsamkeit getan. Ich begleite eines schon seit vier Jahren immer für die Kaderworkshops in Basel-Land. Dort ist das auch ein bisschen aufgeweicht. Also die Hierarchien sind noch da, aber vom Mindfulness her und von der Achtsamkeit ist es dort aufgeweicht.

T: Und da spüren Sie von den Leadern nicht wirklich einen Tatendrang etwas zu ändern?

G: Manchmal sind es wirklich die Leader, die etwas ändern wollen, also ich habe jetzt in zwei Institutionen, auch im Gesundheitswesen, gesehen, sind auch Alterszentren, die

Heimleiter was tun wollen. Aber die Belegschaft waren sehr veränderungsresistent. Da sind die Heimleiter wieder gegangen.

T: Sogar.

G: Weil dies nicht verhebt hat. Also es gibt beides. Die Spitex ist hier offener und die anderen Organisationen im Gesundheitswesen können es gut gebrauchen aber das ist sehr behäbig.

T: Die 2. Frage. Sie würden befürworten oder wären der Meinung das mit einer grösseren Aufmerksamkeit oder Mindfulness mehr ethisches Verhalten zu Tage kommt?

G: Ja das würde ich. Ich habe mir hierzu ein paar Notizen gemacht. Die laterale Kommunikation, die wird ja dann dadurch verbessert und dies wird immer mehr nötig. Ich habe dazu geschrieben: Heads communicate with different stakeholders and team members. Das ist ja wirklich etwas das durch Achtsamkeit, durch Awareness durch ein erweitertes consciousness besser möglich wird und laterale Kommunikation wird ja mehr und mehr ein Thema. Es geht ja viel darum mit unterschiedlichen Stakeholdern zusammen zu arbeiten, mit Mitarbeiter aus unterschiedlichen Kulturen zu arbeiten und da braucht man dies.

T: Genau das ist etwas von meinen Befunden, das neue Führungsansätze inklusiver werden. Das heisst, dass man wirklich viel mehr Stakeholders ansprechen muss heutzutage: Es geht nicht mehr einfach nur um das Leader-Follower Verhältnis, sondern das scope hat sich um einiges verändert und man könnte von einem all-inclusive Leadership sprechen. Und da kommen natürlich auch grössere Fragen auf. Gerade eben wenn es um ethisches Verhalten geht. Und da ist die Frage, macht es Sinn oder wäre es gut, wenn die Leader ethisches Verhalten trainieren oder zumindest versuchen es sich anzueignen.

G: Ja selbstverständlich. Also, wenn Sie ethisches Verhalten trainieren und dies geht ja immer einher. Also was heisst hier immer, dieses Wort immer ist ja so ein schreckliches Wort. Es geht ja meistens einher mit Achtsamkeit und wenn die Achtsamkeit da ist, dann ist auch die Kommunikation präsenter und achtsamer und man kommt zu besseren Ergebnissen.

T: Und dies ist etwas was Sie versuchen mit Ihren Klienten zu erarbeiten?

G: Ja und das wird teilweise auch wirklich gewollt. Noch vor drei Jahren war es so, da habe ich einfach gemacht, da habe ich ein Kommunikationstraining für Kaderleute gemacht und da habe ich dies einfach mithineingenommen. Aber heute wird dies richtig als Ziel vereinbart als Teil meines Auftrages. Das dies ein Thema ist.

G: Kommen wir zur dritten Frage. Auch hierzu habe ich mir ein paar Notizen gemacht. I think to behave ethical in a business the context and corporate culture and standards that's a reason its not only the leader himself but the context. Der Kontext indem ein Mensch steht, das ist total entscheidend. Da sind Ängste da, darf ich etwas tun, man muss Ergebnisse bringen und und und...

T: Dann müsste man einen Kontext schaffen, dass man in diesem ein ethisches Entscheidungsverhalten zeigen kann.

G: Ich denke das Head Management, also ganz oben, da muss etwas passieren, damit es unten leichter wird. Ansonsten hat man unten vielleicht einmal einen Helden. Aber so viele Helden habe ich jetzt nicht gesehen in der Wirtschaft. Die sind ja dann schnell weg vom Fenster.

T: ich habe dazu etwas Interessantes gefunden. Vor allem in der Deep ethic geht es ja darum, dass eigentlich alle Menschen nicht immer nur gut sind und dies sein können. Und wenn der Kontext schlecht ist um ethisches Verhalten zu zeigen, gibt es zwar Individuelle die ab und an über sich selber hinauswachsen, aber eben die müssen schon fast Helden sein, um in solch einem Umfeld ethisches Verhalten zu zeigen. Wenn aber der Kontext stimmt ist dies viel einfacher für die meisten.

G: Genau. Und was ich merke, ist was eine wichtige Grundlage ist Sicherheit. Wenn Menschen sich sicher fühlen, also einem nichts passiert und man darf Entscheidungen treffen, man darf handeln.. dann wenn die Sicherheit gegeben ist als Basis, ist es leichter. Also dann fällt es den Menschen leichter.

T: Sehen Sie hier auch noch andere Einflüsse? Z.B. Stress am Arbeitsplatz?

G: Also ich mache ja auch Gesundheitsberatungen und Gesundheitsförderung und -management. Ich sehe das der grösste Stress, der passiert, vorkommt wenn kein gescheites Konfliktmanagement da ist und wenn keine Wertschätzung vorhanden ist. Die Überstunden, die sind nicht grundsätzlich das Problem. Sondern es ist vorwiegend der Umgang miteinander.

T: Dies ist eine interessante Erkenntnis.

G: Also, ich würde einmal sagen 80% vom Stress wird durch diese zwei Faktoren ausgelöst.

T: Also, das heisst, wenn dieser Kontext stimmen würde, wäre man durchaus auch bereit Überstunden zu leisten?

G: Ja wenn Konflikte nicht gelöst werden, wenn es eine Gratifikationskrise gibt bei Menschen, also Gratifikationskrise ist ein spezieller Ausdruck, einen Schweizer hat den entworfen, der kommt von Siegrist. Gratifikationskrise ist, wenn Menschen sowohl finanziell als auch von der Wertschätzung und Achtung her, das Gefühl haben, Sie bekommen nicht zurück was Sie reingeben, also die Arbeit, die Sie hineinstecken, Sie bekommen nicht eine entsprechende Gratifikation zurück, Gehalt und Wertschätzung. Also beides, finanziell und immateriell. Dann geht es sehr schnell in Stresssymptome und Krisen. Das ist Achtsamkeit.

G: Dann haben Sie was geschrieben wo ich erstaunt war. Dies ist mir so noch nicht begegnet. Also es gibt ja die Schattenseiten der Menschen und wenn wir uns persönlich weiterentwickeln müssen wir schauen wie wir mit diesen Schatten umgehen und wir kriegen wir das hin etc. Das habe ich nie erlebt in einem beruflichen Umfeld, das man über die Schatten spricht. Was ich erlebe in einem guten Umfeld, wo Achtsamkeit und Wertschätzung da ist, da erlebe ich das parallel, wenn ein gutes Umfeld da ist, sich Menschen weiterentwickeln. Aber nicht, dass dies bewusst gesteuert wird über die Schattenseiten, sondern das da bewusst eine gute Unternehmenskultur da ist und man z.B. einen Verhaltenscodex hat. Oder man weiss in einer Unternehmung die offiziellen Spielregeln sind so und so im positiven Sinne. Dann entwickeln sich Menschen auch

weiter. Aber ich habe nie erlebt, dass man über die Schattenseiten spricht. Ich weiss jetzt nicht wie das von Ihnen gemeint ist mir Ihrem Einleitungstext für die vierte Frage.

T: Ich habe dies von Schüz's Kapitel über Deep Ethics. Es geht darum, dass man in früheren ethischen Ansätzen versucht hat einen perfekten Menschen zu formen. Sozusagen versucht hatte die schlechten Triebe oder Ansichten zu unterdrücken. Die neueren Ansätze wie z.B. deep ethics das dieses versuchte Unterdrücken nicht wirklich funktionieren kann. Mit dem neuen Ansatz geht es schon in die Richtung, die Sie erwähnt haben, dass man seinen Schattenseiten bewusst sein muss, aber eben dann einen Kontext etabliert, wo diese Schattenseiten nicht zu Trage kommen.

G: Ja, hier hilft die Theorie U sehr. Ich komme später noch darauf zurück. Ein Punkt ist dort ja die «Kamera» auf sich selbst zu richten. Und wenn man dies geschickt macht, kommt diese Schattenseite hoch ohne das diese dann gerade negativ bewertet wird. Da kann ich nacher noch etwas dazusagen. Was also sehr interessant ist im Buch, ist dort wird dies sehr gut bearbeitet. Das Search Inside Yourself Program von Google, und das ist ein Buch über Selbstmanagement. Aber Selbstmanagement etwas tiefer, über Meditation etc. Und dort wurden vorhandene Tools zusammengebracht im Buch. Dies könnte ich mir als sehr hilfreich vorstellen in Unternehmensumfelder, wenn die entsprechenden Personen dies umsetzen würden. Das würde da helfen. Aber dies sehe ich im Moment nicht, dass es gemacht wird.

T: Herr Enrico Bauer hat mir gesagt, dass er mit Konfliktsituationen zwischen Menschen arbeitet und in seinen Workshops wird auch meditiert zu weilen.

G: Ja, dies mache ich auch, aber gut ich habe das Thema Gesundheit, hier ist dies opportun dies zu tun. Wenn aber schon das Thema Gesundheit nicht fruchtet, da im es im Gesundheitswesen noch relativ häufig vorkommt das noch viel Handlungsbedarf besteht. durch die vielen Burnouts, die dort vorkommen, dann ist das erlaubt zu meditieren, weil schon ein gewisser Notstand herrscht. Aber ohne dass dieser Notstand gesehen wird, in Unternehmen drängt man dies ja oft weg, denke ich, dass man schauen muss in welchem Kontext man dies durchführt.

T: Also das heisst, dass die betroffenen Mitarbeiter schlicht nicht dazu bereit sind? Also dies gar nicht wollen? Herr Enrico Bauer hat auch schon erzählt das gewisse Leute Ihm schon aufgestanden sind während einem Workshop und hinausgegangen sind.

G: Ja genau. Ich habe später noch etwas was ich von einem meiner Workshops erzählen kann. Ich mache ja unterschiedliche Kaderworkshops und da mache ich das ab und zu. Ich gehe in den Workshop, dies kann ja auch schon an dieser Stelle einmal erzählen, welcher ein ganzer Tag geht und gehe wirklich durch das U. Beginne oben, mache einen Dialog und bearbeite dann die aktuellen Themen, was das Thema des Workshops dann ist, z.B. Schnittstellen zu Nahtstellen machen und dann gehe ich step-by-step da durch. Z.B. Kamera auf sich selbst richten ist ein ganz wichtiger Punkt und das läuft dann sehr neutral. Das findet also statt ohne das eine negative Bewertung gemacht wird. Also das heisst es wird geschaut wie der Ist Zustand ist und da hat Otto Scharmer ja alle möglichen Tools am ganzen U lang und wenn ich dann unten bin, da kurz vor dem Presencing, da mache ich auch Meditation oder schaffe analog mit Bildern. Und dann kommt dies an, wenn also diese Vorbereitung schon gewesen ist. Das heisst man ist das U schon hinuntergegangen.

T. Das heisst also es braucht diese Vorbereitung und Achtsamkeit um die Leute zum meditieren zu bewegen?

G: Also ich weiss nicht ob es das braucht. Ich mache es aber so. Wenn ich einen Kaderworkshop zu einem Thema habe dann könnte ich schon einmal mit meditieren anfangen. Aber ich finde es sehr hilfreich diese Struktur, die der U-Prozess vorgibt, also das man erst tiefer kommt nach und nach. Also die Kamera auf sich selbst richten finde ich einen ganz entscheidenden Punkt. Und hinzuschauen und spüren was man loslassen muss, wo gehen wir hin, und dann beim loslassen analoge Methoden einführt oder eben Meditation. Dann kommt dies an, auch bei 25 Kaderleuten. Also Menschen brauchen aus meiner Sicht Sicherheit um hier hineinzugehen im Unternehmenskontext und wenn man so eine Struktur hat mit welcher man vorgeht dann klappt das.

T: Und dann sind die auch bereit gegenüber Anderen sich zu öffnen?

G: Ja, weil dann machen es ja alle mit. Und im Kaderworkshop sitzt ja die Geschäftsleitung mit drin und wenn dann die das auch machen, denn ist es eigentlich klar das die anderen auch mitmachen werden.

T: Kommen wir zur Frage 4.

G: Ich habe mir hier geschrieben, Ja Theorie U, auf der linken Seite zu beginnen gibt dann eine Sicherheit im Prozess. Es geht Schritt für Schritt tiefer. Ich erwähne manchmal gar nicht das ich dem U folge, sondern ich mache einfach diese Tools.

T: Und dann bekommen Sie meistens ein positives Feedback?

G: Ja, also, ich werte nach einem Workshop aus vor allem aus was auf dem Massnahmenplan steht. Wenn ich sehe das sowohl Dinge vom oberen wie auch vom unteren «Eisberg» stehen, dann weiss ich das hat Erfolg. Weil ansonsten bleibt man häufig im oberen Eisberg hängen.

T: Sie würden also generell sagen das die Theorie U gut funktioniert in Workshops um die untere Seite des Eisberges anzusprechen?

G: Ja deutlich.

T: Wie würden Sie behaupten, dass dies funktioniert? Sind Sie auch der Meinung das nachher wirklich ethisches Verhalten zu Trage kommt?

G: Ich habe hier natürlich keine Messkriterien dazu. Aber diese Massnahmenpläne, die ja dann erarbeitet werden, wenn dort etwas vom unteren Eisberg drinsteht, dann wird das zum Trage kommen und meistens geht man ja auch raus aus so einem Workshop mit so einem bestimmten «groove», der wird so sicherlich nicht immer 100% so anhalten, aber ich habe z.B. dieses eine Unternehmen in welchem ich seit vier Jahren immer zwei Mal im Jahr solche Workshops halte. Dort habe ich wirklich eine Veränderung in der Unternehmenskultur festgestellt und der Heimleiter ist auch davon überzeugt. Aber da findet natürlich etwas regelmässig statt.

T: Eben aber damit dies längerfristig anhält. Begleiten Sie dann diese auf längere Zeit?

G: In diesem Fall ist es von der Geschäftsleitung so gewollt. Das ist natürlich entscheidend.

T: Sie bleiben dann also dabei über längere Zeit? Dies wird nicht an den Heimleiter übergeben?

G: Die machen natürlich schon auch Ihre eigenen Sachen. Aber diese Workshops haben jedes Male ein anderes Thema. Auch je nach dem welche Unternehmensebene daran teilnimmt. Letztes Jahr hatte ich einen Workshop mit den Teamleitern, also die unterste Führungsebene über No-Go's in der Führung. Da wusste ich auch selber zuerst nicht wie ich das angehen soll. Dann habe ich aber explizit Otto Scharmer's vier Stufen des zuhören angewendet und welche Haltungen sich im Verhalten zeigen, etc. Und dies hat dann auch wirklich gewirkt.

T: Gibt es da aber nicht auch manchmal Ablehnung? Z.B. von Leuten, die finden, es sei zu esoterisch?

G: Dadurch das dies alles relativ strukturiert abläuft im U und das Wording auch strukturiert ist, also Dialog, wir unterhalten uns jetzt oder Kamera auf sich selbst lenken. Es geht um den Ist Zustand und diesen genauer anzusehen, und diese Struktur und Dialog, welcher zweimal 20 Minuten dauert, kommt dies nicht so abgehoben hinüber, obwohl dies natürlich sehr, tief geht nachher. Aber die Struktur ist das was die Akzeptanz bringt, meine ich.

T: Manchmal sind die Leute aber schon auch ablehnend gegenüber solchen Ansätzen.

G: (Lacht). Ich hatte einmal eine Case Clinic gemacht, ich mache sonst Case Clinics erst wenn ich die Leute schon kenne und ein vertrauen da ist. Aber da wollte einmal eine Kadernmannschaft diese Case Clinic kennenlernen und wirklich die Case Clinic in Reinform. Weil ich mache manchmal eine Mischung aus kollegialer Fallberatung und Case Clinic dann hat dies manchmal ein bisschen mehr Struktur und kommt dann auch zu wirklichen Ergebnissen, bei der Case Clinic alleine kommt man ja nicht zwingend zu wirklichen Ergebnissen sondern zu weiterführenden Fragestellungen, was wertvoll ist aber da müssen die Leute erst einmal dazu bereit sein. Dann führte ich diese Case Clinic mit dieser Kadernmannschaft durch und stoss auf enormen Widerstand. Die hatten Angst,

die wussten nicht was Sie jetzt sagen sollen, die haben sich nicht getraut, auch war da noch die Leitung da. Ich kannte aber auch die Struktur dieses Unternehmen nicht. Ich bin da nur eingeflogen für die Case Clinic und weil der Leiter ja dann gemerkt hat, dass die Leute Angst hatten, bin ich dann mit gutem Kopf wieder hinaus und bin dann nicht irgendwie ausgebuht worden. Also dies habe ich aber nur einmal erlebt, würde es aber nicht wieder machen, weil es braucht einen gewissen Vorlauf. Da war ein Widerstand da und Leute haben sich gegenseitig noch provoziert indem Sie sagten Sie kennen alle Methoden der Intevision und ja es war unglaublich. Ich habe dann einfach nur noch Schritt für Schritt das U gemacht, habe mich davon nicht beeinflussen lassen, aber was da an diesen Zwischenbemerkungen kam war schon hart. Habe dies dann aber abgeschlossen und habe dann hinterher erfahren das der Heimleiter und die Heimleiterin dieser Organisation unter absolut schwierigen Prozessen und Druck gestanden hatten. Also dies war hier fehl am Platz.

T: Also dann gibt es aber durchaus Situationen, wenn diese Vorarbeit nicht statt findet und man einfach hineinfährt das dann Widerstand entsteht?

G: das kommt darauf an. Ich bin hier schon davon ausgegangen, das wenn die das schon wollen dann sind die offen dafür. Aber das war eine Voraussetzung, die der Gegebenheit dann dort nicht gerecht wurde. Und dann gibt es Widerstände, dann fühlen die sich nicht munter mit der Case Clinic. Weil dort geht es ja nicht um Ratschläge geben, sondern da geht es noch mal darum noch tiefer zu schauen, was liegt darunter, und welche Fragestellungen eröffnen sich dann noch wenn wir an der Stelle nicht weiterkommen. Und das war denen zu offen. Das war too much.

T: Aber normalerweise, weil Sie ja gesagt haben das Sie in diesem Fall die Firma, die Kultur nicht wirklich kennen lernen konnten, ist das etwas das Sie wirklich tun müssen bevor Sie einen Workshop starten, dass Sie versuchen die Kultur innerhalb einer Firma kennenzulernen?

G: Meistens habe ich ja ein Gespräch mit dem Leiter und dann weiss ich ja was er will und dann merke ich z.B. das etwas Ihm selber noch nicht ganz klar ist: Aber das ist normal, weil wir brauchen etwas zur Kommunikation oder die Mitarbeiter Gespräche sind zu komisch. Und dann frage ich vertieft nach. Neulich hatte ich etwas zur Thema

Motivation und ich habe gedacht Oh nein zum Thema Motivation kann ich Ihnen nicht einfach eine Präsentation zum Thema Motivation geben. Das funktioniert doch nicht. Und dann habe ich tiefer nachgefragt um was es geht und dann sind wir zu etwas gekommen was wir machen können und dies hat natürlich auch mit Achtsamkeit und dem U zu tun. Ich frage dann vertiefter nach und schaue dann passt das oder passt das nicht. Also die Kernthemen, die gewollt sind rauszufinden.

T: Und dies können Sie dann nachher alles eigentlich mit dem U angehen oder benutzen Sie dann da verschiedene Methoden?

G: Ich habe verschiedene, aber sehr häufig wenn es um einen Workshop geht, gehe ich durch dieses U. Weil wenn es um Kommunikation geht dann geht es ja meistens um den unteren Eisberg. Und dann sind wir ja schon sehr im U.

T: Dann kann man dies grundsätzlich immer anwenden mit vielleicht kleinen Anpassungen auf die spezifische Situation?

G: Ja, das denke ich.

T: Ist es sinnvoll die Theorie U durchzuführen in Firmen?

G: Ja natürlich ist es sinnvoll und wertvoll und eben mit dem U kommt man wirklich auf die Kernthemen zu sprechen wenn man durchs U geht. Und dies ist natürlich wertvoll für die Unternehmen weil sonst arbeiten die nur an der Oberfläche und wundern sich dann wieso sie nicht weiterkommen. Und mit dem U fokussieren sie dann wirklich auch das was wichtig ist, was sind die Kernthemen, was sind unsere Ziele? Wie müssen unsere Ziele aussehen wenn dies unsere Kernthemen sind oder umgekehrt. Weil häufig werden ja Ziele gemacht aber die treffen dann gar nicht die Kernthemen.

T: Dann schießt es vorbei. Weil grundsätzlich wird mit der Theorie U schon erhofft, dass man die Unterbewussten Probleme einer Organisation ansprechen kann. Das ist ja das Ziel.

G: Genau und das Tool, das dies tut ist diese Kamera auf sich selbst lenken. Aber die braucht ein bisschen Vorbereitung und meistens mache ich dann Dialoge Work davor. Und dies ist ja zu Zweit und zu Zweit getraut man sich. Und dann ist schon mal die Stimmung oder das Klima entsprechend vorhanden, dass man sich dann auch getraut die bei der Kamera auf sich selbst lenken, Dinge zu nennen. Und Kamera auf sich selbst lenken überlege ich mir natürlich, das ist von Situation zu Situation unterschiedlich, passende Interventionsfragen zu stellen.

T: Und da spüren Sie dann welche Fragen Sie dann stellen müssen?

G: Dies bereite ich schon vorher vor nach dem Vorgespräch und dann denke ich dann das und das könnte passen. Wenn man nur fragt wie sieht es dann bei Ihnen aus, da bekommt man nur das normale Geplänkel. Wenn man aber zum Beispiel bei den NO-GOs nachfragt. Woran erkennen wir NO-GOs und welche Bedingungen braucht es denn damit NO-GOs passieren? Und welche Bedingungen braucht es dann umgekehrt, so dass keine NO-GOs passieren? Da sind wir ja schon bei den Haltungen und Werten. Dann sind wir nicht bei den NO-GOs selber und geben jemandem die Schuld und mein Vorgesetzter hat dies und dies gemacht, sondern man fragt sich dann was es braucht damit dies überhaupt passiert weil keiner will es ja eigentlich.

T: Würden Sie bei Frage 6, Wenn man sich mit diesen Problemen beschäftigt hat, dass wenn man die Kamera auf sich selbst lenkt. Herr Bauer und Herr Schüz haben immer erwähnt das man was ehtisch richtig wäre zu tun, das sich das von sich selbst ergibt. Das man dann eifach weiss was man zu tun hat und das grundsätzlich auch schon ethisches Verhalten ist. Würden Sie das auch so sehen?

G: Schwierige Frage. Jein. Grundsätzlich ergibt es sich nicht. Es muss schon immer wieder das Bewusstsein dorthin gelenkt werden und dazu ist dieses U eben ein ganz gutes Tool. Wenn man die Struktur links heruntergeht und rechts wieder hoch. Und die Struktur ist ja suitable for das business. Das wording passt ja im business. Und dann kann ich sagen ja, weil dann ich diese unterste Zipfel erreicht habe und dann brauche ich nicht noch mehr explizite Worte. Aber diese «vabriation» muss ja erst einmal erreicht sein. Und das muss man schon irgendwie steuern. Das kommt nicht einfach so von alleine. Man kann nicht einfach gute Leute zusammen tun und dann ist das einfach so da.

T: Aber wenn dies einmal erreicht ist, denken Sie das es auch längerfristig gehalten werden kann?

G: Ich denke schwierig wird es immer dann wenn Unternehmen in eine Krise kommen und kein Geld mehr generiert. Aber dazu habe ich die Erfahrung nicht. Aber es ist gut vorstellbar das wenn die dann Stellen streichen müssen, etc. Dann weiss ich nicht wie gut die durchhalten.

T: das heisst also, es können dann wieder ältere Verhaltensmuster durchkommen?

G: Ja das denke ich. Wobei gerade das im Grunde genommen weniger passiert wenn da tief ethisches Verhalten da ist, aber ob das so 1:1 aufgeht oder ob dies ein Wachstumsprozess ist und da während des Wachstumsprozess eine Krise reinschneit, z.B. Währungsschwierigkeiten, was dann passiert weiss ich nicht, weil ich kein Beispiel dafür habe. Aber das frage ich mich ob man dies dann durchhalten kann.

T: Man müsste also Studien beginnen, die das auf längere Zeit begleiten würden.

G: Ja. Das ist so. Ich habe denn Glauben daran aber das nützt ja nicht viel. Also denn Glauben das je ethischer das verhebt umso besser funktioniert es im Aussen aber das kann ich nicht beweisen.

T: Noch zur Frage 7, sehen Sie da einen Zusammenhang mit pre-conditions, die existieren müssen?

G: ja da habe ich mir hingeschrieben wenn der Head of the Company, wenn die obersten zeigen in Ihrem Verhalten und nicht nur darüber sprechen, sondern dies wirklich auch tun, dann ist es leichter.

T: dann geht es vor Allem um die obere Führungselite.

G: Genau.

G: Bei der Frage 8 habe ich mir hingeschrieben. Konfliktmanagement. Was haben Sie hierbei genau gemeint?

T: Ich habe von Otto Scharmer gelesen. Das ein Problem von Konfliktmanagement ist, wenn man nicht genau versteht wo das Problem wirklich ist oder wo der Schuh drückt. Scharmer erwähnte das durch ein Prozess von Theorie U, man wirklich zur Ursache vom Problem kommt und dies dann auch früher erkennen kann. Und dann natürlich auch besser lösen kann.

G: Ah jetzt verstehe ich. Ja das denke ich au. Und was ich erlebe bei Führungstrainings, das die dann die Konflikte schon mitbekommen, aber die trauen sich nicht diese anzugehen weil Ihnen das Handwerk dazu fehlt um Konflikte anzugehen. Wie spreche ich es an? Was habe ich dafür für eine Struktur? Ganz normale Basics wie so ein Konfliktgespräch geführt werden soll, können die meisten nicht. Und dann drücken die sich.

T: Dann hat dies auch mit der Ausbildung zu tun, das die zu wenig ausgebildet sind in Bezug auf Konfliktlösung, aber auch das der Kontext, die Kultur der Firma es nicht zulässt es anzusprechen?

G: Ja gut da da gibt es manchmal Situationen da kann man Konflikte nicht lösen weil es im Unternehmen so gewollt ist. Also wenn der Nutzen grösser ist wenn dieser Konflikt besten soll, dann hat man sowieso keine Chance. Aber Theorie U hilft hier schon und je nach dem wie das Setting ist kann man dort auch gut eine Case Clinic einsetzen. Also wenn man gewillt ist herauszufinden wieso man Konflikte hat, wieso wird es an einer Stelle immer schwierig, dann kann man eine Case Clinic machen.

T: Ein gutes Tool also für eine Problemlösung?

G: Auf jeden Fall. Aber die Leute müssen es wollen nicht das es so endet wie im vorherigen Beispiel das ich erzählt habe. Da wäre das ein gutes Tool gewesen aber die Leute waren nicht reif dafür. Da braucht es schon eine gewisse Reife an Menschen um da hineinzugehen. Gerade auch wenn es dann um Konflikte geht. Man kann ein Sachthema ganz gut mit einer Case Clinic bearbeiten aber wenn es um Konflikte geht, benötigt es ja nochmals ein anderes Standing. Die Reife der Menschen, da muss schon einmal etwas passiert sein, das die bereit sind.

G: Frage 9 haben wir ja schon beantwortet. Make money.

T: Frage 10 ist persönlich an Sie gerichtet. Wie Sie vorgehen.

G: Wie ich oben schon erzählt habe. Mit meinen Fragen finde ich heraus, «What is really the question?» und «What is really the goal»? Also das die Kernthemen und goal frage, egal ob auf persönlicher Ebene oder auf Unternehmensebene und ich bei Observation, z.B. ein Auftragsgespräch und da frage ich eben genauer nach. Und ich benutze da sehr stark, es gib so Fragen aus der GFK (Gewaltfreie Kommunikation), da kommt man von den Themen auf die Gefühle und Bedürfnisse, wo sind wirklich die Bedürfnisse und man spricht nicht mehr einfach über irgendwas sondern fragt sich wo es hingehen soll, wo liegt der Hase im Pfeffer. Das ist jetzt nicht wirklich U aber es ist auch Mindfulness.

G: Was ist gemeint mit personal selection? Das Unternehmen in Ihrer Personal Auswahl darauf achten, das Sie ethische Menschen einstellen?

T: ja es geht darum wie man durch die Auswahl die richtigen Personen an die richtigen Stellen zu platzieren.

G: In der Personalauswahl habe ich nicht wirklich Erfahrung.

T: Ich frage dies, weil eine andere Expertin sehr auf das H&R schaut, dass man versucht im Eintrittsgespräch Menschen zu finden die ethische grössere Reife zeigen und dann versucht eine Position zu finden wo Sie durch dies der Firma wirklich helfen können.

G: Also ich habe eine Kollegin, mit der ich zusammen arbeite, die macht ethical Interview Assessments Online und wertet dies dann aus. Und da weiss ich aber nicht genau wie das von Unternehmen gemacht wird, weil das macht Sie. Ich weiss nur Sie bietet das an.

T: Bei Frage 12. Hatten Sie einmal so ein zentrales Erlebnis?

G: Ja da kann ich was dazu sagen. Fokussiert auf Leadership und was Leadership enthält. Was ich merke, wenn ich in Unternehmen in die Leadership trainings in-house mache, jetzt nicht an einer Fachhochschule, wo ich das auch mache, aber wenn ich in-house bin, kriege ich ja dann auch ein bisschen die Ergebnisse mit, Wenn ich dort mit diesen Führungskräften diese ganz einfachen Sachen mache, die von der Forschung her, die Gesundheit der Mitarbeiter unterstützt. Das ist das Konfliktmanagement, das ist die Gratifikation, das ist dieser Handlungsspielraum, den Mitarbeiter brauchen, das sind so

Forschungen, die klar sagen, dass wenn Mitarbeiter entsprechend Ihrer Ausbildung und Ihrer Erfahrung einen genug grossen handlungsspielraum haben, dann werden die weniger krank. Aber wenn die kontrolliert werden, und obwohl Sie eine grosse Verantwortung haben, aber keinen Handlungsspielraum, das funktioniert nicht. Und wenn dies vermittelt wird dann kommen so AHA Erlebnisse bei den Führungspersonen und dies hat wirklich eine Auswirkung. Das habe ich auch in einem Heim gesehen. Und da habe ich auch schon einen Vortrag gehalten bei einer Unternehmensbegleitung zu Personalthemen, ich bin anschliessend dann in mehrere Unternehmen eingeladen worden um dies mit Führungskräften zu machen. Und das wirkt. Das sind Dinge, die wissen die meisten nicht, wenn Sie es aber wissen ist es relativ leicht umsetzbar. Das ist Achtsamkeit. Also Leadership enthält wenn Führungspersonen wissen wie kriege ich das gut hin, Staff care und self care, das hat schon einen deutlichen Einfluss.

T: Und da also, wenn Leader die Verantwortung tragen aber keinen Handlungsspielraum haben und man gibt Ihnen dann diesen, hat es da nicht auch Gründe warum man es nicht tat? Z.B. weil man Angst hatte, das die unethisch handeln würden dann?

G: das sehe ich nicht. Zumindest sehe ich es in Versicherungen nicht. Bei Banken könnte dies eventuell anders aussehen. Hier ist es so das, das Bewusstsein und die Reife der Führungspersonen, nicht da ist, weil die vielleicht dann die Kontrolle verlieren, also so control freaks. In einer solchen Situation könnte ich es mir vorstellen.

T: haben Sie noch etwas allgemeiner etwas über die Theorie U zu berichten? Wie Sie dies evaluieren oder bewerten.

G: Also woran ich das sehe und bewerte ist in Workshops, das ist das was ich vorher erwähnt habe, dass die Massnahmen dann nicht nur im oberen Eisberg sind also nicht nur Sachmassnahmen sind, sondern wenn da auch an der Kommunikation und wer muss mit wem sprechen Massnahmen sind. Also wenn oberer und unterer Eisberg als Ergebnis rauskommt. Und ansonsten finde ich weil es eine Struktur dahinter hat, hinter Theorie U, das finde ich sehr wichtig und die Haltung kommt ja rüber, also bevor ich Scharmer kennenlernte, habe ich meine Erstausbildung mit gruppodynamischen Prozesse, da habe ich eine TCD Ausbildung gemacht, aber dies ist schon lange her und da war es auch so da hatte es eine klare Methode aber auch eine klare Haltung dahinter. Das war die Haltung

dahinter und auch die Tools berufen sich auf die Haltung und so ist es bei Scharmer auch mit dem U. Die Tools, die man anwendet, die implizieren ja schon diese Haltung dahinter. Und dann ist das so ein hin und her Spiel. Man hat beides, man hat ein Tool und eine Haltung, aber auch mit diesen ausgewählten Tools ist diese Haltung immer implizit oder auch explizit da.

T: Sehen Sie auch gewisse Schwächen oder etwas beobachtet wo Sie einen anderen Weg gehen als von der Theorie U vorgeschrieben?

G: Die Case Clinic finde ich manchmal zu offen. Ich mache da manchmal eine Mischung zwischen kollegialer Fallberatung und Case Clinic. Das ist jetzt aber ein kleinerer Teil. Was ich halt manchmal als Externe nicht mitbekomme, ist wie schnell die dann in dem Prototyping weitergehen. Das kriege ich nicht immer mit. Da müsste jemanden internes sagen ob dies verhebt. Weil man muss ja da Schlaufen gehen und dann sind wir in einer agilen Geschichte. Was Leuten ja oft auch Angst macht wenn es zu schnell geht. Wenn da z.B. Fehler auftreten. Aber das sind dann oft Perfektionisten, die etwas noch gar nicht ins Laufen bringen wollen. Da weiss ich dann aber nicht mehr als Externe, weil ich gehe ja nur bis zur Planung. Und die Umsetzung passiert ja dann im Unternehmen und da bin ich selten dabei. Das kriege ich vielleicht einmal nach einem halben Jahr mal mit, das hat wohl sehr gut funktioniert. Aber konkret ob die dann wirklich gut im Prototyping unterwegs sind, dass weiss ich dann nicht.

T: Zur Frage 14. Zum Abschluss haben Sie noch etwas persönlich oder aus Ihrer Erfahrung mitzuteilen?

G: Ja da habe ich mir Sicherheit hingeschrieben. Also wenn die Leute in Sicherheit sind, also Wissen das wird akzeptiert auch von der oberen Führung und von der Kultur, ist es natürlich leicht. Aber wenn die in einem Kontext stecken dann wird es schwierig.

T: Also sehen Sie hier auch wieder denn Kontext wo hier entscheiden ist?

G: Ja auf jeden Fall. Ängste. Wenn Sicherheit da ist, ist gut, wenn Ängste da sind wird es schwierig. Angst ist kein guter Ratgeber.

G: Zu 15. Mein Eindruck, aber denn kann ich nicht wirklich belegen, aber mein Eindruck ist man kommt in diesem U, wenn man das wirklich in Reinform anwenden kann, mit diesen gewissen Tools, kommt man besser vom Ist zum Soll, weil man das wirkliche Ist und das wirkliche Soll, wo wollen wir hin, besser aufarbeiten kann. Als wenn man das mit anderen, mit herkömmlichen Methoden macht.

T: Also das die Theorie U wirklich hilft..

G: ... ein klareres Ist zu haben, weil manchmal ist das ja gar nicht klar. Menschen denken ja oft das ist so und so, aber wenn man dann besser nachfraget, ist die Antwort oft aha nein das ist ja doch so und so, dann kommt man zu einem besseren Soll. Dann kommt man dahin zur Frage was wollen wir dann wirklich und ist es wirklich dort wo wir hinwollen oder müssen wir nochmals darüber nachdenken und da hilft das U. ich denke wirklich, das beste ist die Kamera auf sich selbst zu lenken, die Struktur durchzugehen. Und da sind die Leute dann auch offen um unten ins Presencing zu kommen.

T: Genau dies ist ja dann das Entscheidende.

G: Der Schritt des öffnen ist ja dann schon passiert. Der Rest ist ja dann nur noch Tools.

T: Dieses letting go und letting come.

G: Spannend.

T: Vielen Dank.

G: Vielen Dank.

Transcript Expert 2: Miss Eva Häuselmann

Eva Häuselmann is an expert in the field of Ethics and Human Resource Management at despite gmbh The Webex interview took place on August 16, 2018

Interviewer: Okay. I hope you have read the introduction a little bit, and then we could jump right into the first question with--In your judgement with regards to this VUCA world. Have you in your experience detect the similar vacuum that has lead the chasing for new answers that they're not satisfied with the current leadership theories anymore, and how would you see how this outcome is perceived?

Interviewee: I do perceive that there are new management theories in the market and I briefly looked at ZFU business school. This is business school here in Thalwil. They offer, for many years now, they have offered some courses in Far East philosophy. They talk about Samurai, about Shaolin, about Zen, about Buddhism and so on. I see other business schools which are so often some-- How shall I say? They try to combine leadership and theories, from here with new especially far East spiritual initiatives.

For me this is a sign that here in our country or in Europe maybe, there is somehow a battle, also spiritually, in values and some of the leaders are looking for ways to fill that.

Interviewer: Is that mainly because too much stress or too complex environment, or is it really to get to more ethical decision-making processes, or is it maybe both? What would you see is the reason behind?

Interviewee: There might be many or different reasons. First of all, I would say, in our society, many people are not rooted anymore in a spiritual-- What shall I say? In a spiritual foundation, through globalization, they are more aware that they don't have normative basis. They don't know how to think, to decide in a complex world when new ethical challenges are coming up and they look for a new foundation. Though, it is not only the question about ethics, it's about being a person about what "Der Sinn meines Lebens ist".

Interviewer: Yes, so, who am I?

Interviewee: Yes, who am I?

Interviewer: What is my goal. You personally what you have seen in your experience working with companies, would you think?-- The second question, do you think there is a need for greater awareness, for greater conscious state of one's mind? You have to enforce ethical behavior or that people found it more in an environment that they're comfortable with, is that?

Interviewee: I think, it is a very tough question because it all depends on my perception. Do I mostly see the people who are interested in these questions? Or do I mostly see all the people who are totally resistant against it? In my experience I always find a very small minority of leaders who are really interested in these questions. A very small group, but now the other side, you can look at the fraud survey of Ernst Yong from July this year. They suddenly tell us that integrity now is on the agenda of the companies, that ethics and integrity reintegrated and why? It is not because people think that we should be more ethically, but because is just too costly or this cannot which-- -companies have to pay because they have unethical behavior.

Interviewer: This would rather mean they are more interested to show ethical behavior so that they can comply to the standards but not that they have an intrinsic ways to deal wish to deal with the issues as far as I understand?

Interviewee: This is extremely controversial. I find many people who intrinsically want to behave ethically but I meet so many people who just talk about it because they think they can't afford this [unintelligible 00:05:42] anymore. That's what I mean. Do you see a half full or a half empty glass? My motivation for my work of course is that I believe that there are many people out there who are intrinsically motivate you see.

Interviewer: Is it because they don't have the right context within the company or they don't have the right tools or why can't they not show this behavior or?

Interviewee: Where are we now? Do we follow all the questions or is this just-

Interviewer: No, this was just-- We can answer maybe it's part of question three that-

Interviewee: Yes, it's part of question three.

Interviewer: Why you think there is the causes, why there is unethical business decision made and unethical behavior? Do you see a certain cause that is responsible for that?

Interviewee: I am not a person who would say, "Well, today I our world is so bad, there are the days everything was better." I don't believe that but our world is very complex. We have globalization, we have pluralism, we have many ideologies who enrich each other we have a huge technological development, we have no clear values anymore or we believe we don't have any clear values anymore. It is and it's high pressure, high competition. In Germany you would say [foreign language].

Interviewer: Yes, [unintelligible 00:07:39].

Interviewee: I believe that we are just in a situation also where we know everything. Every scandal goes around the world within five minutes, in the olden days we also had scandals but maybe we had more social control because everything was smaller. For me there is

[unintelligible 00:08:09] we need to invest in more ethical business behavior. No question but that's also because it be so complex today. It's not only because p

people are so greedy, yes, some are but they always have been.

Interviewer: Yes, I agree.

Interviewee: We need to invest in ethical business behavior because it's very tough to do business today and we need to find new standards in a globalized world where we feel comfortable in.

Interviewer: Then it's an ongoing discussion, basically all of the world has to do at the moment because of globalization.

Interviewee: Exactly. Yes and I have discussions with people from Asia who tackle with ethics. In a different way in Africa in a different way, I would say it's an ongoing human task.

Interviewer: Okay. Now as you told me with deep ethics you are not, how should I say, not always in agreeance with as far as I know. If we have a look at questions four could you maybe answer this not with regards to deep ethics but just do you also see that through being, for example being more mindful through being more aware that the subconscious negative -forces within companies can be handled or detected more successfully. Is that something you would advocate? [clears throat]

Interviewee: I am critical towards a too psychological approach which wants to go into the personality of individuals. This is very important but for me, it's not the context of the business. I meet so much resistance. When you want to talk let's say about feelings or about your childhood or about your motives, there is so much resistance. If you really want to look at yourself, at your shadow, you need to be willing to expose yourself. I just believe it's not the context, it's not the business context to do that.

It's a small minority of leaders who-- I believe that this is great, I need people like that in [unintelligible 00:11:16]. It's not something you can do on a larger scale in a company.

Interviewer: This is something that people would have to outside of the business context.

Interviewee: They would do it, how call it, privately. It can't be the concept of a company to go with people into [laughs] deep psychology.

Interviewer: Workshops that would promote such, would that be an idea, or you would also say this is going already too far? Workshops that would enhance ethical behavior?

Interviewee: No. I am completely for such workshops, but I would not choose that psychological approach when you want to talk about your shadow, when you talk too much about personality development.

Interviewer: Okay. I understand you.

Interviewee: This is the point. I can just continue here. In my work, we use concepts from behavior ethics. You might have heard about ethical blindness, this is one of the concepts and another concept is moral intelligence. Moral intelligence for me is the model of an ethical person who has a set of competencies. She has or he has values, moral values. Also, she has competencies to live according to these values. That's where I start. I talk about the competencies we need when we want to have moral values and at the same time, we want to be successful in business.

There is a tension. How can I find a way, how can I balance this tension? I need my fullness to realize but then, I need to have creativity, innovation, to find solutions which answer both the moral values and the business acumen. Then also, I need to be bold, I need to be able to communicate, to find people who want to act in this way and so on. These are competencies.

Interviewer: Okay. Do you usually start with the top leaders, managers, and if it's easier than to establish this among all the subordinates? Does this depend on the person? Does it have to come from above, that something changes?

Interviewee: If we really want to change a culture into an ethical culture, into an integrity culture, then it needs to come from the top and not only the tone of the top but the behavior of the top. People in the company need to see, "Now, they really took our value, aspect serious and they do not behave in such a disrespectful way as they did earlier." For instance. -instance, you need to feel it, it's not only how you talk but it's how you feel. If you have a company and you would need a culture change. It has to start from the top but also you can start with management teams, with teams and they will contribute a little bit. They can't change the whole world, but nobody can change the whole world. I would never say don't start. Just start where you get the opportunity.

Interviewer: They can have a small influence and then go from there.

Interviewee: Exactly. Even if the board starts, also the board has restrictions, has a context. We can't change the world just we ourselves but we can contribute.

Interviewer: Of course they should live this new behavior or-- Does it also make sense to create certain guidelines? This is maybe question number five or question number six. You have to create guidelines that also can foster ethical behavior.

Interviewee: Sure, of course. Companies they do have mission statements, they have a code of ethics maybe. They have already guidelines. To my experience, usually it is far too removed from the everyday business decisions. In trainings, you need to find the dilemma that the people tackle with in their everyday life. My boss tells me to do something which is not ethical, it's okay with compliance but it's not ethical. How do I behave now? What can I do? Do I dare to say no, I might lose an interesting task afterwards? I'm the one. These practical situations, we need to work through those.

Interviewer: I've read in literature especially, I don't know if you know about the concept of transformational leadership-

Interviewee: Yes, I have heard that.

Interviewer: -which is about values, about mission. Ethical leadership is going in the same direction but it has also some parts of transactional leadership which is to really tell the followers or the subordinates this is ethical behavior and one should comply or enhance this behavior. It's probably even going further as just having values because the values as you said it's often really broad and it's not with everyday business. Maybe it's not always much in common.

Interviewee: That's interesting what you said. An ethical leader as you described it now, he also has normative messages. He would say, "This is right." "This is not right." I believe we need those leaders. Today we have much insecurity, what is right and what is wrong? We need to have [foreign language], I just forgot the word.

Interviewer: Yes, people we look up to.

Interviewee: Exactly. Who are really willing to expand themselves to say, "No we don't want that." or "Yes we do that." Bold people.

Interviewer: Yes, I see. Question number seven. When you work together with companies, I'm sure with some of them it's more difficult to establish, do you see certain preconditions that have to exist or you tell them something which they have to do in advance to get to more ethical behavior?

Interviewee: Difficult question. There are so many components. If in a company it is valued if people speak up, if they raise their voices, this is one of the prerequisites. If there is a boss who just tells you how to do, and he is not open for critics, he's not open for discussion, this will not help. People are afraid to raise their voices. This is certainly one of the prerequisites. Communication, open communication. Of course, one of the main part also is to hold performance management system. If you are working as a salesman and you just have goals which are not to reach, unless you are just a little bit lousy. How can you expect to be ethical?

Interviewer: Exactly. This will foster unethical behavior.

Interviewee: Exactly, and they're many performance management systems out there which enforce unethical behavior. Also stress-- If I don't know with [unintelligible 00:21:07] VW maybe they had business goals, they had to come out with engines and if there are problems, we don't have time to solve these problems. Stress, pressure, this is very negative impact on an ethical culture.

Interviewer: Yes. It may be more than to question 10 or maybe 11. This is something you tell your clients, this is something you tackle. You have to talk what you just have explained about the pressure and stress, does this have to change as well?

Interviewee: In our training sessions we do role-plays which mirror pressures in these situations. When people are in the pressure and these role plays they just demonstrate how the impact is. That people say yes, even so, they know I should say, no.

Interviewer: They just can't somehow.

Interviewee: Yes, exactly. Then we just talk through these situations. I am not coming and saying you should not have stress. We experience the stress in different situations together and then we find out, oh my goodness, this stress is so destructive.

Interviewer: Okay. Then you can work and build from there.

Interviewee: Exactly. They take that with them. They take it home, "Oh my goodness, this stress has caused unethical behavior." They realize in such role-plays, "I do not tend to say no, I'm just too much afraid." Then we can talk about that and we can train, we can develop strategies. How can I be more bold? Of course I talk with individuals, if you can't change it here maybe you need to think about a change of yourself. You see, nobody usually is forced. People are afraid but if they're not necessarily forced and some people tell me, "Oh I can't find anything else." I ask, "Have you already tried? Many people have excuses for their unethical behavior.

Interviewer: Yes. I sometimes notice that with myself or everyone I ask to do something for-

Interviewee: This is human. It is human.

Interviewer: Exactly, yes.

Interviewee: Exactly that's what I said, I am not here to say, "Oh we people are so bad." Everybody is so bad nowadays. This is human, I better talk about it. Let's find out ways that we can live a life which we feel I can be responsible for that.

Interviewer: Yes. How you ensure-- This is question number nine that the change you or that your conversations and your trainings, you're long lasting or sustainable. Do you personally have tools to measure or do you go with the client for a certain period of time? How is it made sure that it's sustainable?

Interviewee: I don't have any experiences in measuring like you ask now but what I believe, what is the most sustainable way is that you select people who want to live the values you set up in your businesses.

-I am Specialist for assessment, leadership assessment and leadership development. We support companies to find leaders who are able to build an integrity culture and I believe this is the main point.

Interviewer: You already make sure before they even attend the job that they bring the right tools and have the right mindset.

Interviewee: Exactly, that's the point and not only do they have the right mindset, that's the first point, but they need to have the right competencies.

Interviewer: Yes, as well. [crosstalk] The moral competencies-

Interviewee: The competencies you need in order to go through a moral dilemma and have a result which you can defend in an ethical way.

Interviewer: Yes, question 13 we leave out.

Interviewee: I can't say it.

Interviewer: Yes. Question 14 is more maybe a little bit personal question or what you have experienced. We already have talked about it a little bit, is there something you would like to add or to say about how-- It goes a little bit into the direction of [unintelligible 00:26:33] of course with this but-

Interviewee: My world is based on the assumption that we should strengthen our resources. We should strengthen the positive which we already have, though if I work with people, I start to find out what are your values. I hardly ever find anybody who does not have any moral values and then we start talking about, to live up to these moral values which are also part of your company's values what competencies would you need? Where did you have experiences, good experiences when you could live up to your values? What would you need to develop to do that more often? You see that's the approach I take and this is a resource-based approach to personality development.

Interviewer: It's really also a focus on the positive traits everyone has developed them further and try to enforce them, right?

Interviewee: Exactly, yes. Also I accept that we are and if we are in a group, we are not independent. We are all self-conscious and afraid about ourselves, though I try to accept the human condition, and then we just [laughs] do the best out of that. I hope I am not working with, thinking like that, like a moral-- You know what I want to say. [laughs]

Interviewer: Yes, of course, don't tell them, "You have to do exactly this, everything else is wrong and this is--" Then, probably people will also start to shut themselves down, right?

Interviewee: Exactly.

Interviewer: They're not accepting--

Interviewee: That's exactly the point and that's exactly what I experience too often when I talk with business ethicists, they are in a very appeal modus. They tell people how they should behave, what is not good and this only makes people defensive.

Interviewer They already [crosstalk]

Interviewee: [unintelligible 00:29:04].

Interviewer: They come with a moral superiority already into the conversation and then-

Interviewee: Yes.

Interviewer: Okay. I don't know for question number 15 if you have-- It can also be a certain kind of criticism maybe that you have towards the [unintelligible 00:29:27] ethics or anything that you would like to add.

Interviewee: I could just share a brief experience in March, I was in a two-day seminar on [unintelligible 00:29:39] and it was a very good seminar which was very positive for me personally but it was a business seminar and we never breached the values we would like to leave with which what business asks from us. It was such a huge gap, that more at first I would like to be but here is the business world which is tough, there is competition, I have employees, I have to be successful and so on. We never bridge this and I believe that then it's not helpful. These are two different worlds. We need to make a bridge, we need to talk about the values in the business world, in my daily business decisions.

Interviewer: What I'm understanding correctly that the focus is too much really on a psychological conversation and finding out. The reality is just different than-

Interviewee: That is right. I left that seminar and I thought, "Okay, now I go back to work." It was wonderful, it was a good atmosphere but now I go back to the world. How can I [unintelligible 00:31:02]?

Interviewer: You cannot take it with you what you have.

Interviewee: I cant take it with me. Exactly, I would like to do that. I would like to work on this transfer. To transfer what I-- You understand.

Interviewer: Okay. I think we have gone through all the questions. Even though maybe not so much about theory, it was really helpful because there's always-- When you can include certain criticism or a different point of view, I think it's always contributing in many sense. I don't think I have any further questions.

Interviewee: Okay. Can I switch off the microphone?

Interviewer: Exactly.

Interviewee: Thank you

Interviewer: Thank you.

Declaration of truth:

“I hereby declare that I have independently written this thesis. I declare that I have not used any sources other than those specified. All segments which were taken from sources either verbatim or by analogy (including paraphrasing), I have identified and referenced as such. I understand that failure to do so could lead to (and, possibly, even at some future point) legal and / or disciplinary action being taken.”