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Should Leaders be Benevolent?

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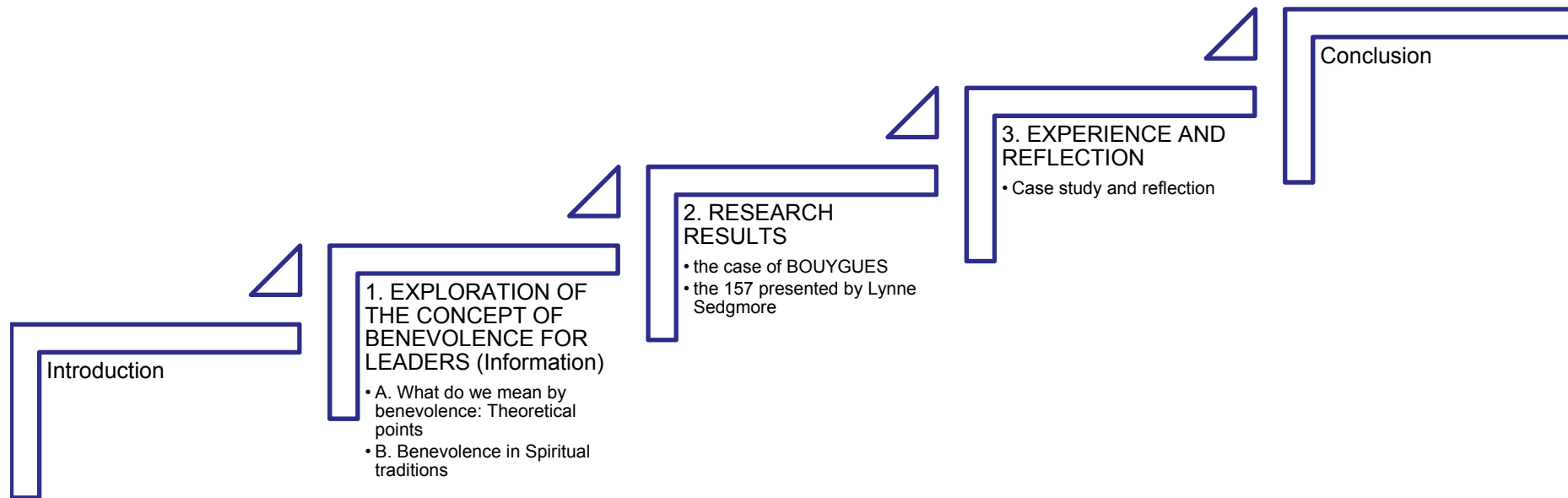


Lenette Schuijt; Crystal River Consultancy

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Crystal River Consultancy

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Structure and aim of the presentation

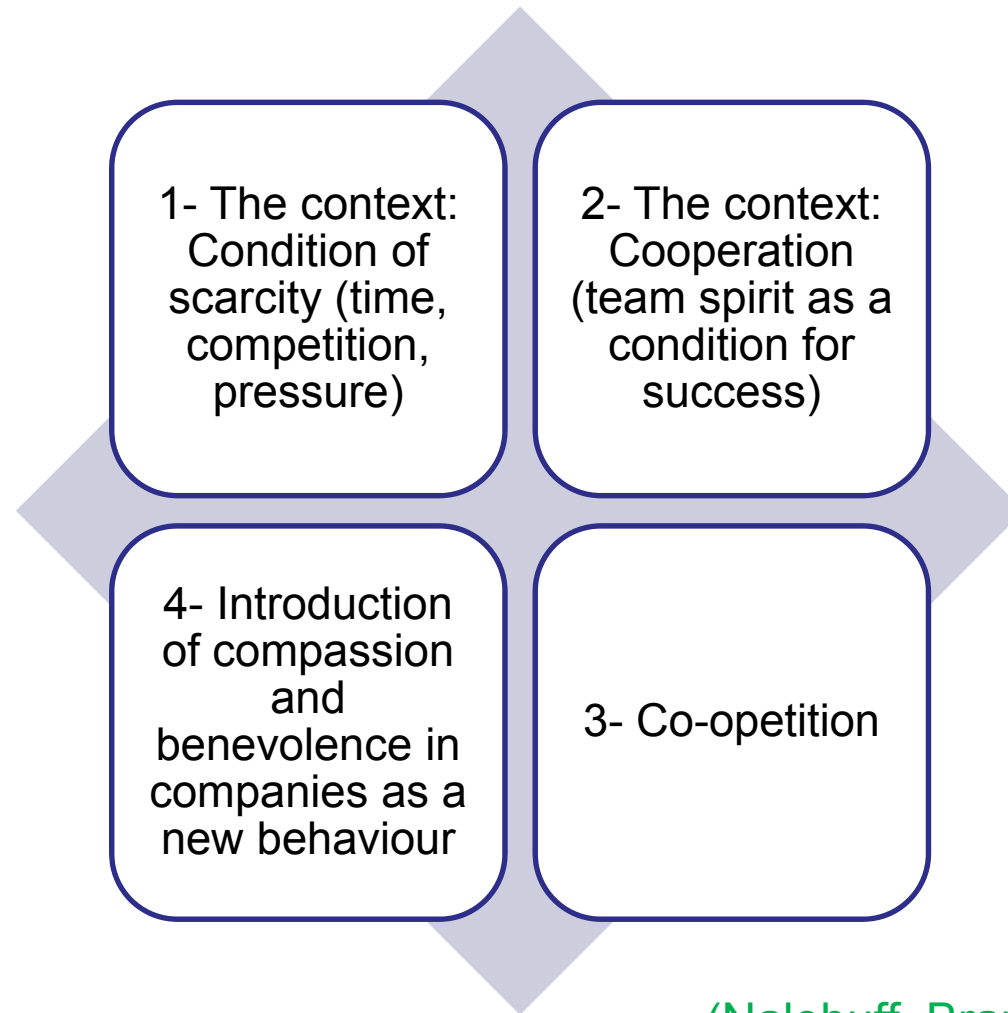


PART1 –EXPLORATION OF THE CONCEPT OF BENEVOLENCE FOR LEADERS

a- What do we mean
by benevolence and how
is this concept related to
spirituality?

b- The different
expressions of
(developing) benevolence
in spiritual traditions
(Chinese and Western)

Managing contradictions



(Nalebuff, Brandenburger 1996)

A- WHAT DO WE MEAN BY BENEVOLENCE?

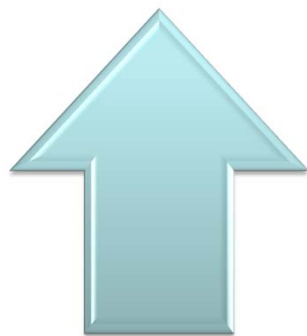
7 theoretical
points

Benevolence in
spiritual traditions

1- Benevolence is a value

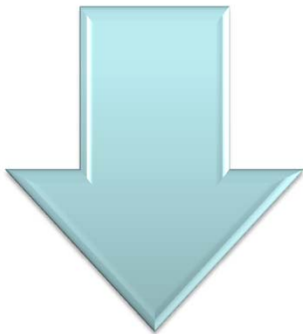
The Schwartz Value Survey

Schwartz, S. H. (1992). Universals in the content and structure of values: Theoretical advances and empirical tests in 20 countries. In M. Zanna (Ed.), *Advances in experimental social psychology* (Vol. 25, pp. 1–65). New York: Academic Press.



Self-transcendence values

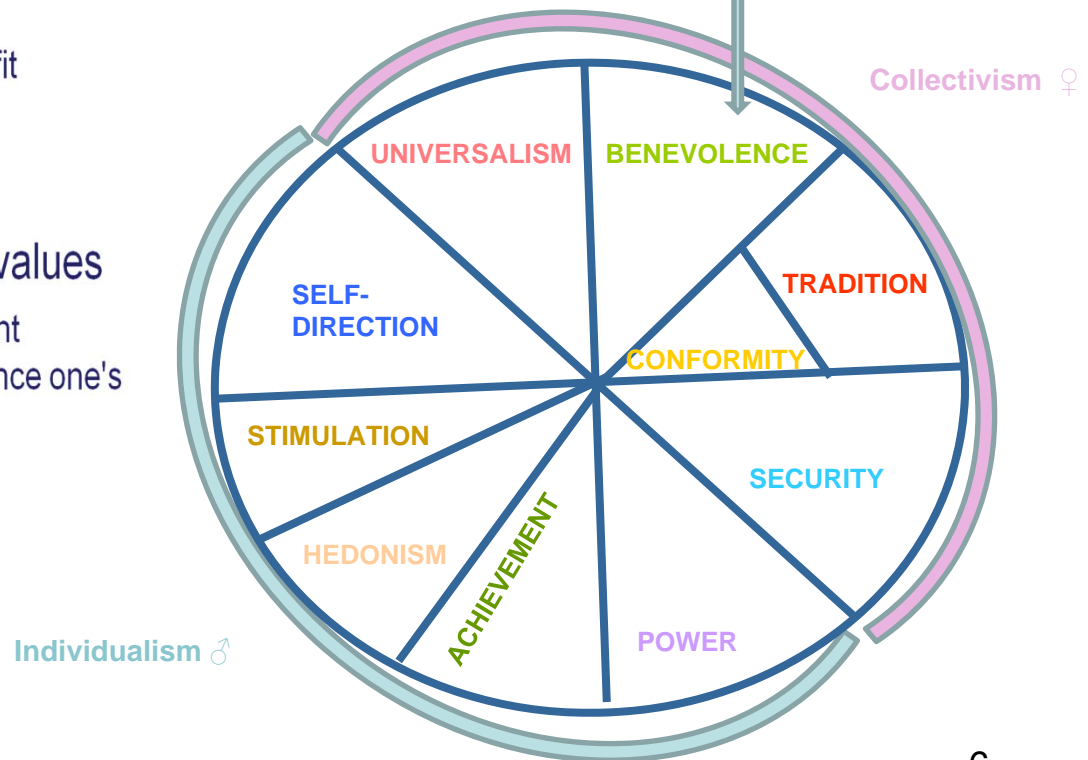
- Values of universalism and benevolence
- the willingness to transcend selfish concerns for the benefit of others



Self-enhancement values

- Power and achievement
- the motivation to enhance one's personal interests

To show our concern for the well-being of others



2- Benevolence & ethical work climates

- Benevolence is an attitude observed at different levels: individual, organizational, societal
- 3 orientations: 1- Self, 2- Benevolence 3-Principles
- Benevolent climates linked with cooperation.
- organizations can have combinations of ethical climates.
- The propensity of companies to call on consultants who demonstrate an attitude of benevolence rather than arrogance or superiority could show the degree to which benevolence is considered as useful for the climate.

Individual self interests

- (1) egoistic, or individual self-interest
- (2) caring, friendship, or individual benevolence
- (3) personal morality, or principled individual

Local (organizational or subunit) self interests

- (4) company profit, or organizational (or subunit) self-interest
- (5) team interest, or organizational (or subunit) benevolence
- (6) rules, or principled organizational (or subunit)

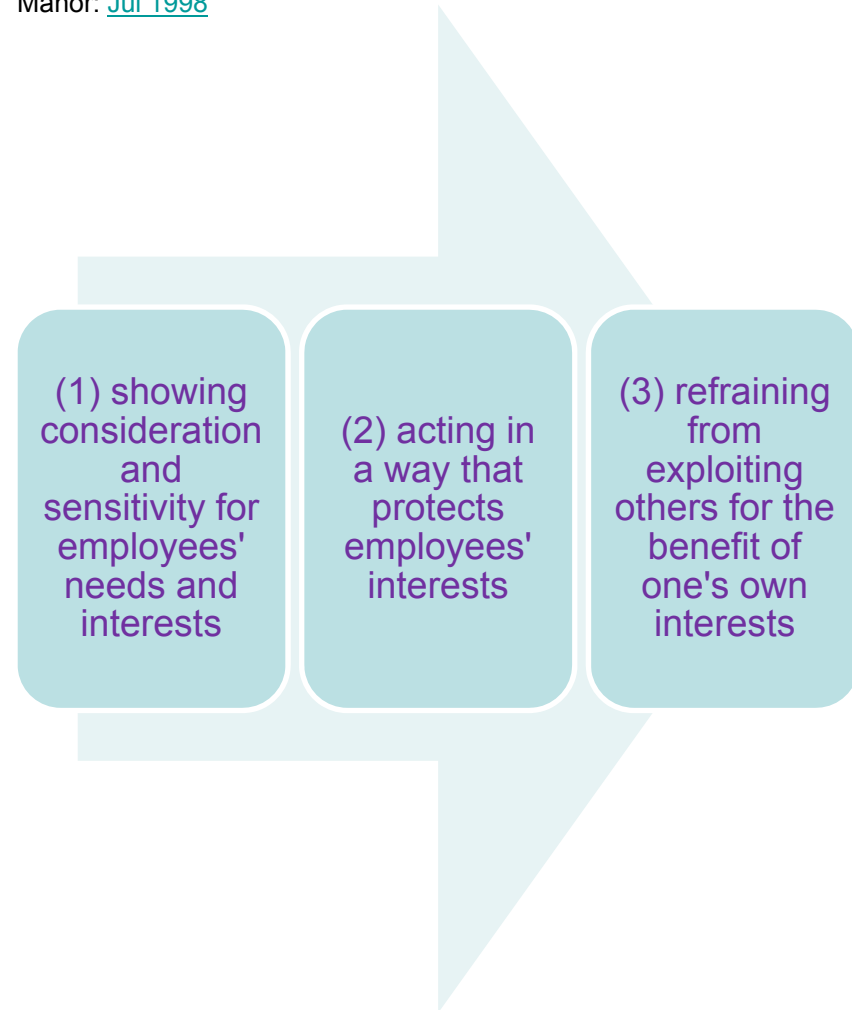
Cosmopolitan self interests

- (7) cosmopolitan efficiency or self-interest
- (8) social responsibility, or cosmopolitan benevolence
- (9) laws and professional codes, or principled cosmopolitan.

3- Benevolence: a condition of trust

- Benevolence (Mayer et al., 1995)-demonstrating concern for the welfare of others (McAllister, 1995; Mishra, 1996)-is part of **trustworthy behavior** and consists of three actions:
- Competence, Benevolence, and Integrity
 - appear to be critical conditions for trust
- Important condition that leads to trust between mentors and proteges

Managers as initiators of trust: An exchange relationship framework for understanding managerial trustworthy behavior
Ellen M Whitener, Susan E Brodt, M Audrey Korsgaard, Jon M Werner.
[Academy of Management. The Academy of Management Review.](#) Briarcliff Manor: Jul 1998



4- Temperament, Character, and Personality are configured

- we are predisposed to develop certain attitudes and not others, certain actions and not others
- these actions and attitudes are unified—they hang together.
 - the SAs base their self-image on artistic action, audacity, and adaptability to circumstances
 - the NFs base their self-image on empathy, benevolence, and authenticity,
 - the SZs base their self-image on reliability, service, and respectability
 - the NTs base their self-image on ingenuity, autonomy, and willpower.

The NFs
 the Idealist
[PLATO]

humane
 sympathetic,
 enthusiastic,
 religious,
 creative,
 intuitive,
 insightful,
 subjective.

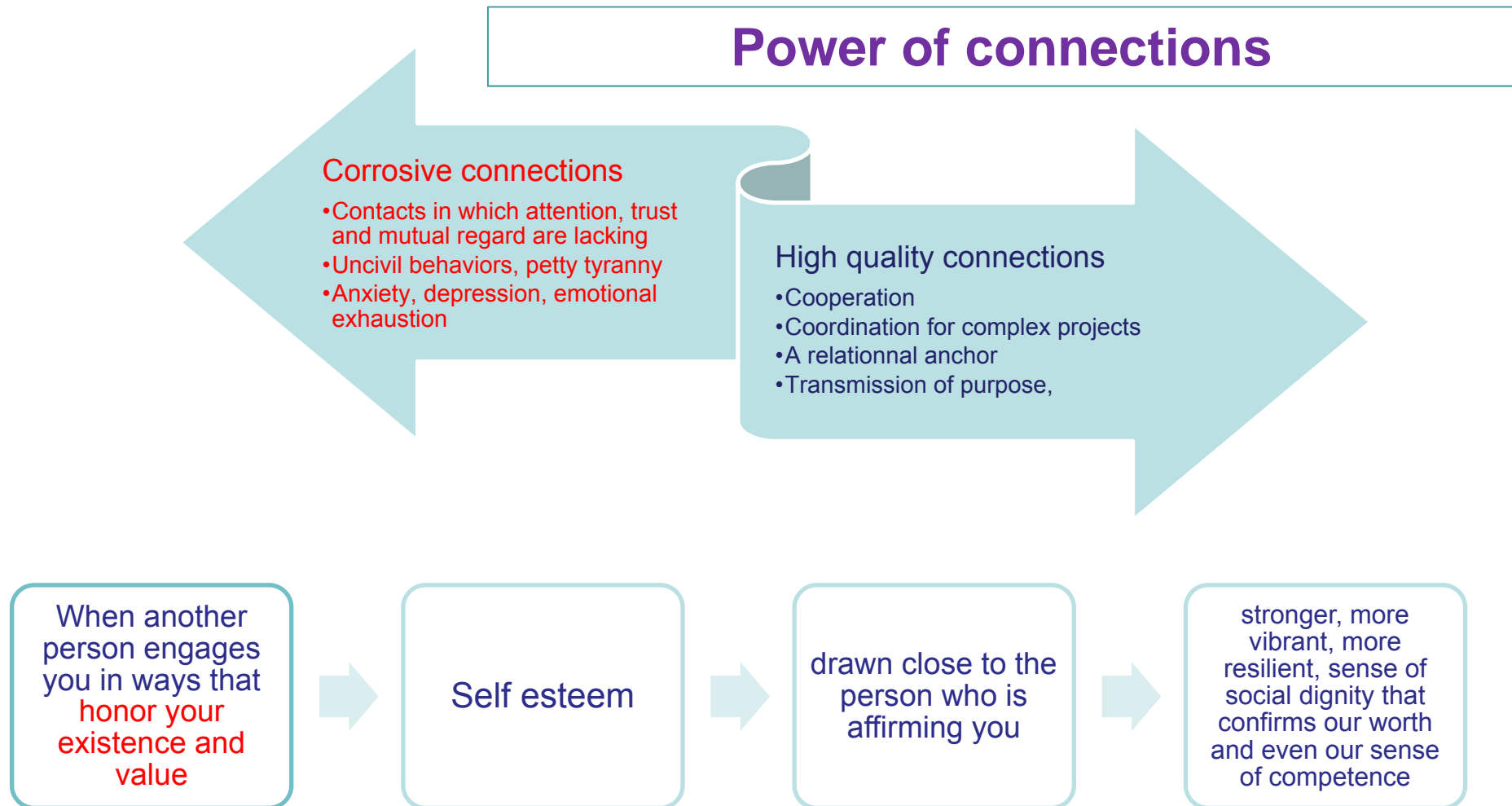
Historical overview

in D. Kersey 1998

Plato c340B,C.	Artisan	Guardian	Idealist	Rational
Aristotle c325	Hedonic	Proprietary	Ethical	Dialectical
Galen c190 AD.	Sanguine	Melancholic	Choleric	Phlegmatic
Paracelsus 1550	Changeable	Industrious	Inspired	Curious
Acidickes 1905	Innovative.	Traditional	Doctrinaire	Skeptical
Spränger 1914	Aesthetic	Economic	Religious	Theoretic
Kretschmer 1920	Hypomanic	Depressive	Hyperesthetic	Anesthetic
Fromm 1947	Exploitative	Hoarding	Receptive	Marketing
Myers 1958	Probing	Scheduling	Friendly	Tough-minded

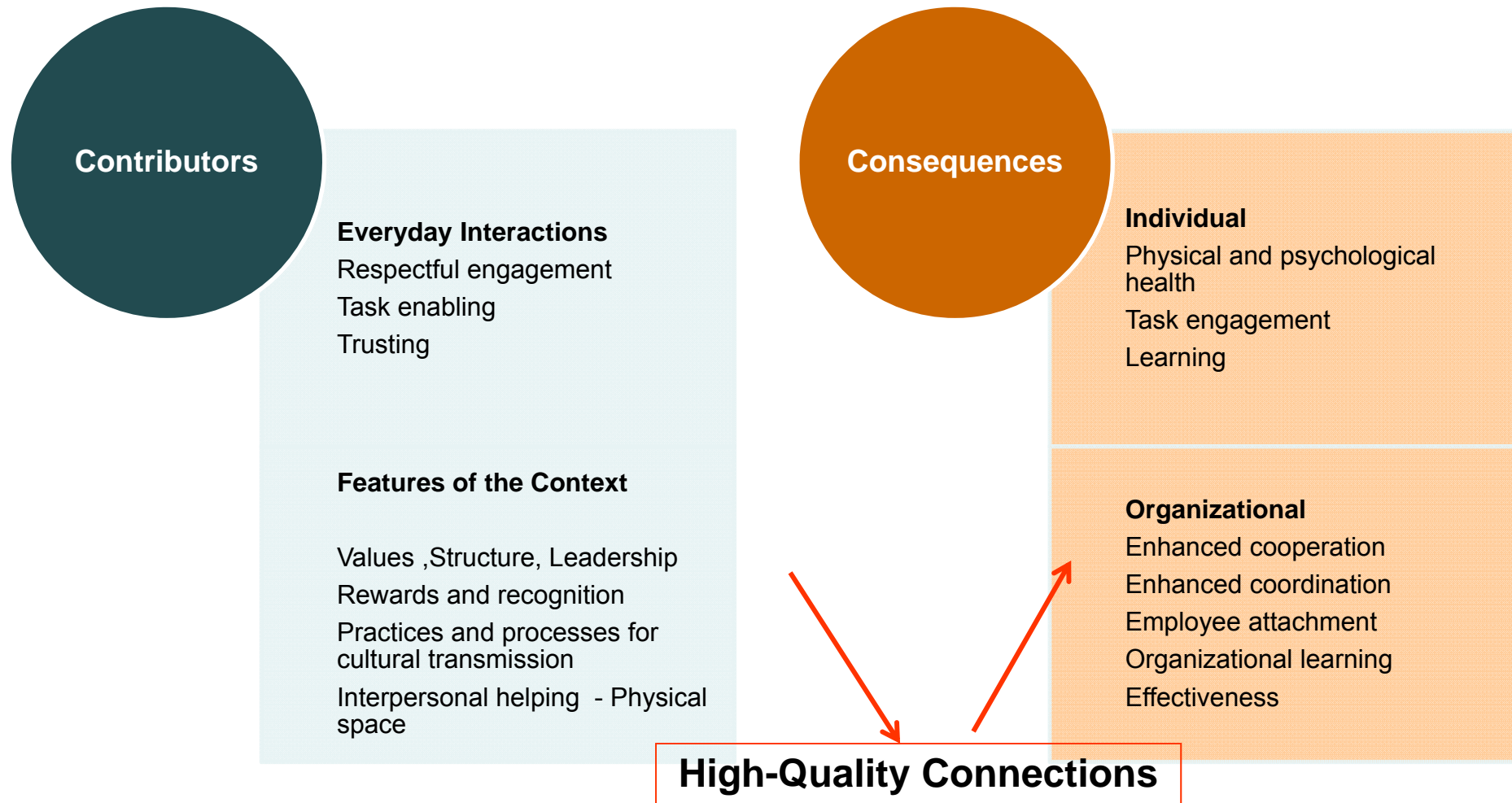
5- Benevolence and high quality connections

Jane Dutton
Energize your workplace



6- Contributors and Consequences of High-Quality Connections

Jane Dutton
Energize your workplace



7- Workplace spirituality

- Framework of organizational values evidenced in the culture that **promotes employees' experience of transcendence** through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy.” **Jurkiewicz and Giacalone (2004)**



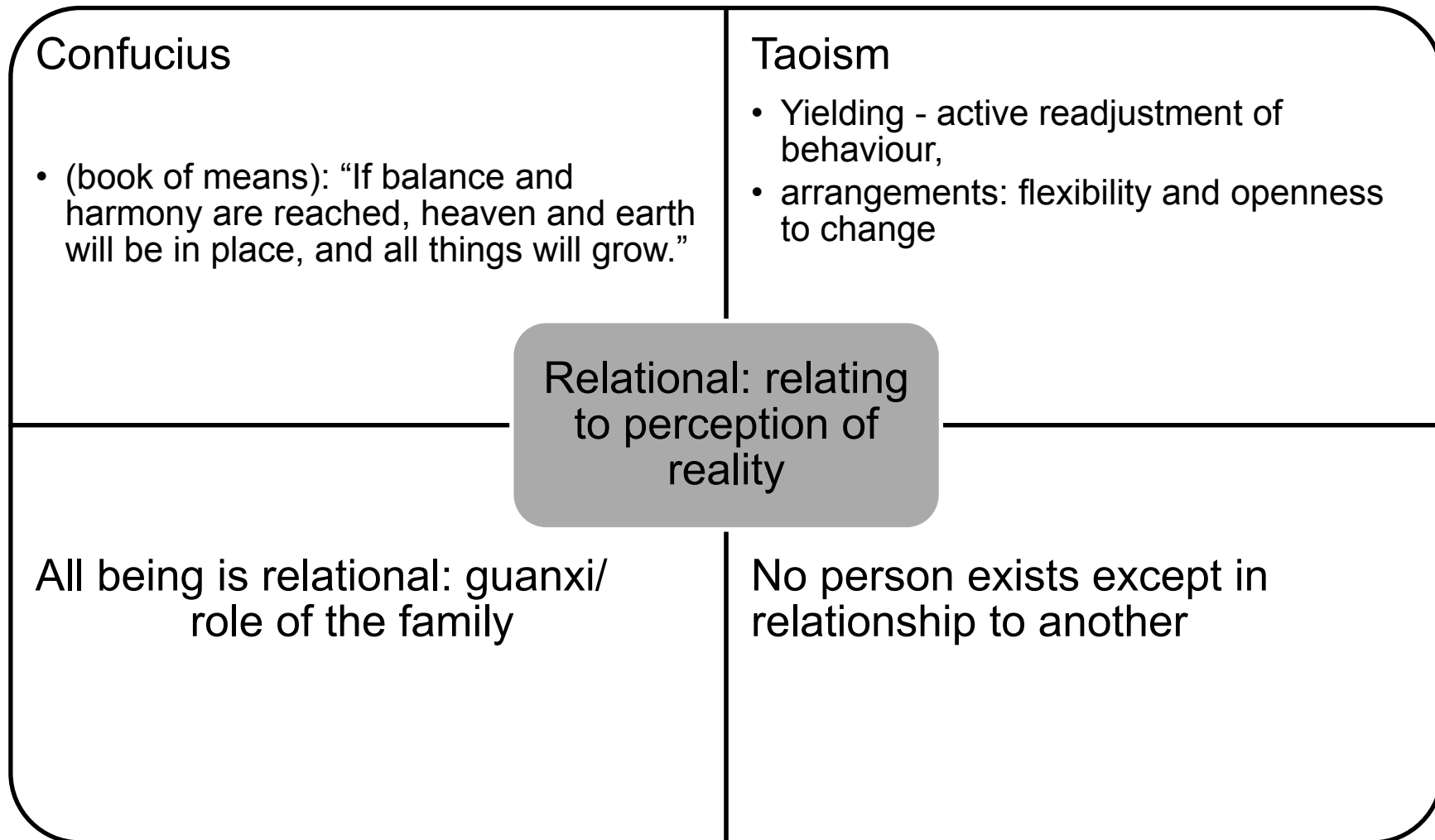
B- BENEVOLENCE IN SPIRITUAL TRADITIONS

**André Habisch; Catholic U. of
Eichstaett-Ingolstadt**

**EABIS The Academy of Business
in Society, Brussels**

Relational perspective in Chinese Philosophy

(Chen and Miller 2011)



Relational ontology

In the relational perspective, opposites do not simply exist in relationship to one another; they are inseparable—they are bound together in a state of interdependence, uniting opposites in a “both/and” framework wherein two entities join to form an inclusive one (Chen, 2002)



Here, the juxtaposition of opposites does not denote the cancellation of possibility, but the creation of a new possibility. Thus, “socialist” plus “capitalist” yields “socialist market economy.”

Managerial consequences

- The Dalai Lama (Art of Happiness) says:
 - Be compassionate. Not just to your friends, but with everyone. Be compassionate.
- Compassion is
 - the sympathy for others, with a desire to help
- the Confucian perspective on compassion comes from the disposition of “the man of benevolence”
 - who understands his responsibility for promoting public morality and behaviour and in putting people first.

Western Christian tradition: A definition of the roots

- Paul Valery:
 - Europe: determined by the extraordinary wedding of Aristotle Plato, Jews testimony, Saint Paul during the Middle Age.
- Western has its roots in history (Nemo 2004):
 1. Greece (law/loi, city, politics, science)
 2. Rome (law/droit, personality and ego, private property)
 3. Ethics and the bible (love and compassion, progress, sensitivity to sufferance)
 4. Papal revolution (Gregoire VII: Relationship between state and Church, administration, Saint Anselme 1097 human action is valuable, aims at translating charity into action)
 5. Democracy (respect for the person as an ego, human rationality is unreliable not sacred, sense of accuracy, proof, taste for learning, rejection of authoritarianism)

The relational perspective in Christianity: Trinitarian Perichoresis

- Christianity teaches God as triune. The doctrine of the Trinity is that God is one being who exists eternally in three persons: Father, Son and Holy Spirit:
God is relational life
- In self-centeredness we demand that others orbit around us. We will give them affection as long as it helps us meet our personal goals and fulfils us. The inner life of the triune God, however, is utterly different.
- Each person of the Trinity loves, adores, defers to and rejoices in the others. That creates a dynamic, pulsating dance of joy and love. The early leaders of the Greek church had a word for this – Perichoresis. Perichoresis is originally the name for a dance: A dance around the other, who dances around the other one, and so everything flows together.



The relational perspective in Christianity: Trinitarian Perichoresis



- The mutual closeness and love between father and son, recognizable by the fact that the father is constantly with his son, and speaks and acts through him.
- This multifaceted mutual inwardness in his other is the move of God. I am that you are - and this is just my being. And so we may say: Trinitarian life means to us that the one spirit rises within us and comes to light - and just he will bring our unity and distinction to light. (Hemmerle 1976)
- Our personal existence is taken into the living and loving community of Father, Son and Spirit, so that I can no longer be myself and represent myself alone. I can live the Trinitarian existence only in co-existence. In this We, however, the ego and the you are not extinguished, but constituted
- D. Bonhoeffer/ K. Barth: *Analogia Relationalis*.

Business consequences

- Role of Benevolence and love in the development of Western Capitalism
 - Origins of financial institutions in Montes Pietatis in Italy
 - Early Industrialization: Benevolent Entrepreneurs and their social policies, which later inspired politicians
 - Benevolence as a driver of Innovation
 - Practical Wisdom in Management from Religious and Spiritual traditions
<http://www.eabis.org/index.php?id=111&uid=16>

PART2- RESEARCH RESULTS

A case by:

- **Catherine Voynnet
Fourboul**; U. of Paris
II *Panthéon Assas*

A witness:

- **Lynne Sedgmore**;
Centre for Excellence
in Leadership

1- Some facts about a case study



- A geocentric French company of 55000 employees, operating worldwide (30000 employees outside France) in the **building industry**.
- Providing training about **ethics and sustainable dev.** for their managers, insisting on the social part. A HR department very efficient. People get to know in physical presence (added with a face book with skills and competence)
- **Training** and networking, bringing out the best of people can be combined
- **Values** : respect, business ethics, exemplarity, courage (conviviality is now emerging) – encouraged by whistleblowing duty anonymously plus protection
- **Industrial relations**: devolved to the HRD, granting advantage exceeding the law requirements, managers are trained and encouraged to respect the unions (scenario « bad behaviour » and risk methods)

2-The HRD as a benevolent person



- Importance of values, honesty, servant
- Caring about the community, very dedicated, sense of transmission, make people learn
- Sharing truly and regularly information, brainstorming on a large basis, giving voice to people
- Considering not only what people deliver but also a person as a whole
 - Everything that happens outside work and that matters for the person is important. His/her interest focus helps to develop other qualities that impact his/her behaviour, that provides enrichment.

3- When confronted to bad behaviours...



- As an HR I am particularly sensitive to bad behaviours
- Benevolence and courage
 - I don't accept it
 - I tell it firmly to the person
 - I inform the leaders
 - I threat to fire the person
 - I write to him/her confirming what has just been said (hoping s/he could react and change her/his behaviour)

4- Example of an HRD of a French MNC confronted to a bad situation



The situation

- One Manager (purchase manager) was discovered to have a bad behaviour toward a colleague (HR manager); both are members of a steering committee. The purchase manager asked their team members during a meeting of the committee to make a judgment on the HR manager. Two persons of the team disclosed this information to the HR Director thanks to the whistleblowing process.
- Moreover while his colleagues were travelling together, he easily negotiated special upgrading only for himself for a flight. This is respectful of the equality's norm.

What the HR Director did

- "I convoked him, he was accusing my HR colleague. I explained to him that his behaviour was not conformed to the company's values and that he had to stop immediately to do so."

Explanation

- He was a mercenary unable to digest his social and upward mobility, stemming from suburban place, he considered that the fact that life has been hard for him could explain his propensity to be the same with other people in his new situation.
- He has also a conception and a stereotypical vision of the manager's behaviour: he considers that benevolence is a weakness, is not appropriate for his authoritarian and dominating attitude toward coworkers.

5- Effect of individual benevolence



A new way for HR to promote a social part compared to the traditional Career and CompenBen part

Taken into account by the community

- The beneficiary of benevolence communicates about the positive effect throughout the company
- Positive effect on the manager's image

A mean to bring out the best in others

- to help others realize their potential
- To increase people's motivation and engagement

A possibility

- to be aware of people needs concerning their work/life balance
- To reduce their stress and improve their well-being

6- Future progress to be done at the organizational level

Communication by managers is restricted

Managers don't cascade information spontaneously

An egoistic behaviour

- Power and domination

Questions :

- Is it a matter of time ? Of little interest for them? Of a lack of willingness ? Of bad routine ?

7- Measuring benevolence in management

Benevolence	Benevolence (deficient)
<p>The manager has a positive attitude towards the person, is concerned with the well-being of the person, investigates to get information about the person to know the person better</p> <p>The manager is concerned with the well-being of people in general (workforce) and with a LT perspective</p> <p>The manager demonstrates great loyalty to the person</p> <p>Willingness to accommodate needs (schedule changes) going well above and beyond the call of duty to look out for people interests</p> <p>Going well beyond any contractual obligations to protect people interests</p> <p>Offer help whenever possible</p> <p>Major concern is balancing different interests in a prudent way (in the sense of prudentia) : the other(s) the self other stakeholders</p> <p>The manager uses empathy as a tool to expand his or her benevolence</p> <p>The manager creates benevolent oriented tools that respect people in companies, is concern about making people learn and progress</p>	<p>The manager is indifferent and does not consider the categorical imperative, (the person not only as a means but always also not as an end)</p> <p>The manager is opportunistic and has a strong ego, focused on his or her career only</p> <p>Fulfills contractual obligations but does not go beyond the strictly defined scope of the contract for the person</p> <p>Demonstrate arrogance, rivalry or disrespect towards workforce</p> <p>Does not care about people (indifference and cynism towards unethical situations)</p> <p>Does not give appropriate time to the person</p> <p>Unability to cultivate close ties with the person</p> <p>The manager uses empathy in a malicious way, without connecting it to benevolence</p> <p>The manager does not include benevolence when creating tools and processes</p>

PART3- EXPERIENCE AND REFLECTION

A case study presented
by **Lenette Schuijt**;
Crystal River
Consultancy;

Facilitated by all the
team members

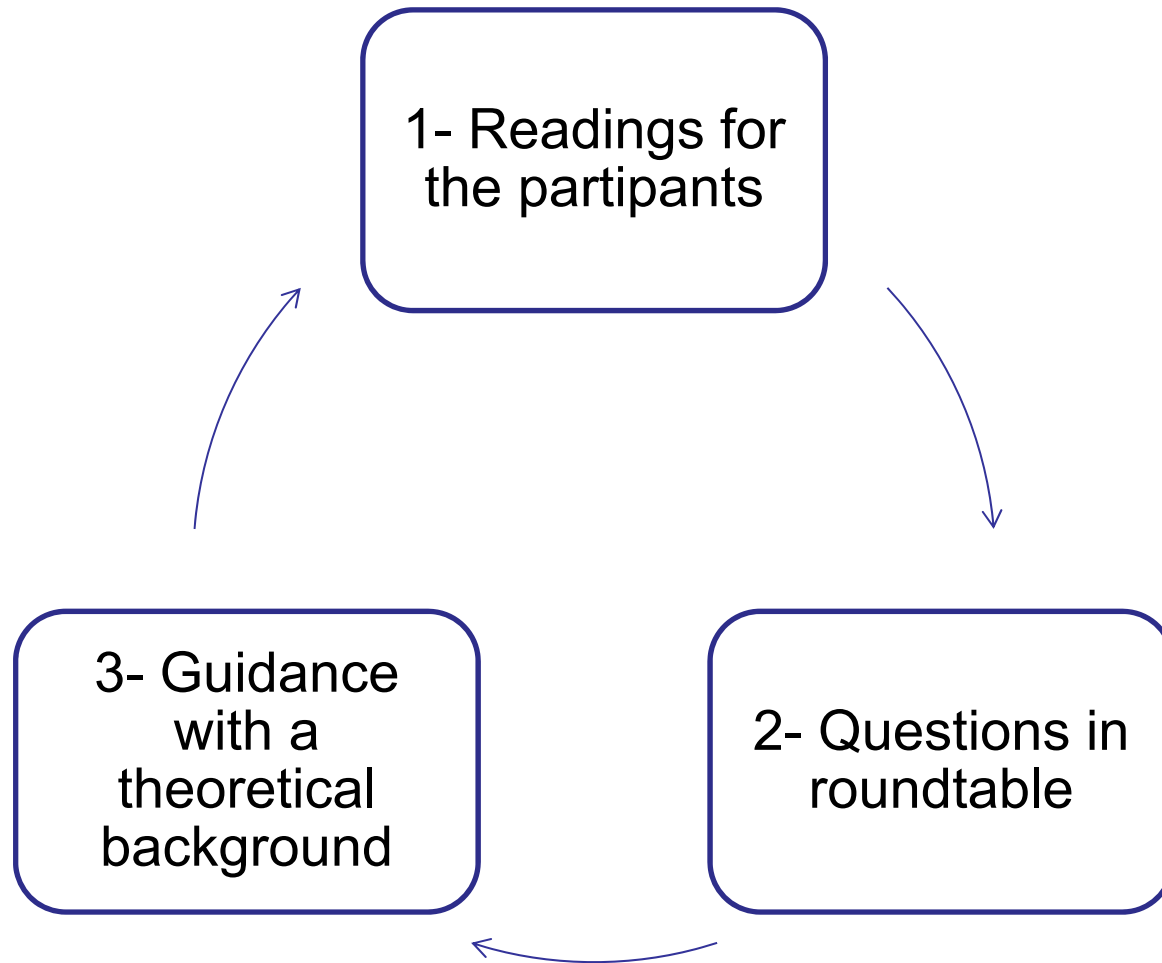
1- HOPPENBROUWERS

- The development of a company leader towards a more benevolent attitude and behavior

2- DEVELOPING BENEVOLENCE

- What contributed to the more benevolent attitude of this manager?
- Which practices did this manager develop?
- How to open leaders to more benevolent attitude and behavior?

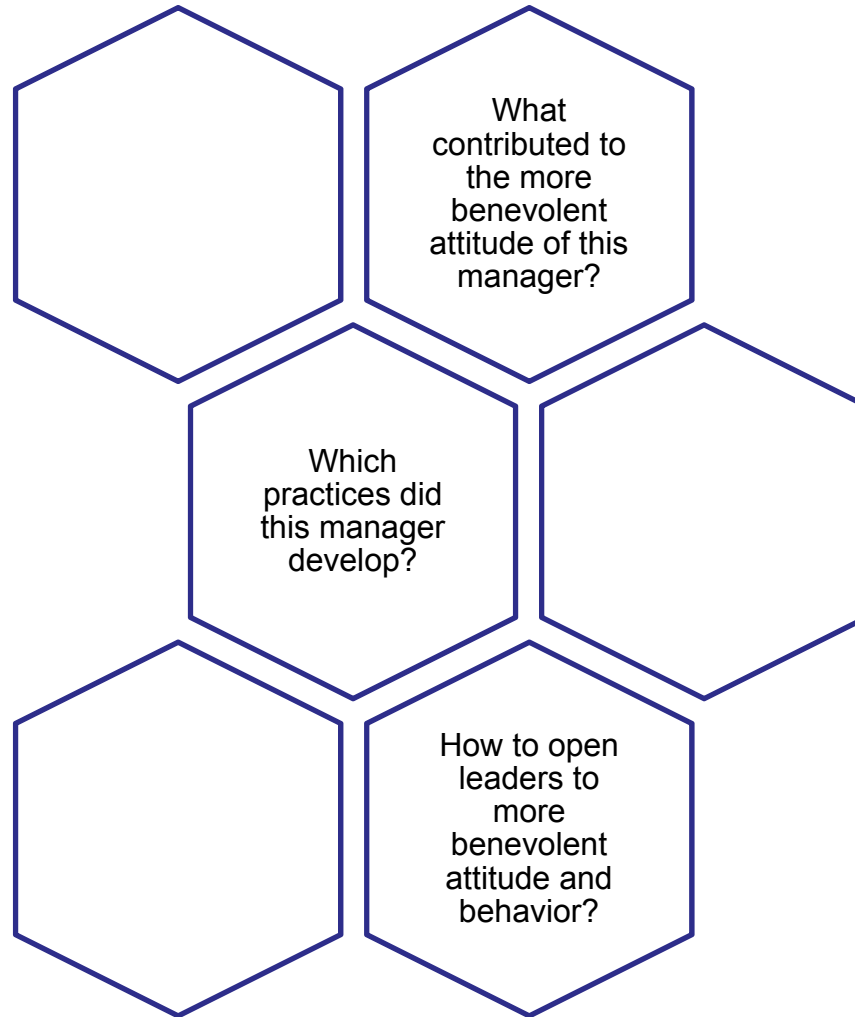
3- Case study



HOPPENBROUWERS (teaching note)

The development of a company leader towards a more benevolent attitude and behavior

1- Analysing the development of benevolence



2- Discussion

- What can a benevolent leader do when confronted to typical dilemmas?
 - Underperforming employees
 - Financial crisis, loss of clients
 - Unacceptable behavior
 - Succession and continuity
 - Critical incidents

3- Personal reflection

- exchange of experiences based on a case study
- an experience of benevolence with each other.
 - What can leaders do to develop more benevolent behavior?
 - What kind of argument, action, attitude can help leaders to create kindness in the workplace?
 - To conclude we will exchange participants' experiences with benevolence in the workplace. Some typical dilemmas that top managers face in reconciling business results and benevolence will be examined.
 - The aim is to bring the theoretical concept closer to participants and to draw conclusions on how to nourish benevolent behaviour.

4- FACING PERSONAL UPHEAVAL

Noel, J.L., Dotlich, D. L., Walker, N. (2004) *Leadership Passages: The Personal and Professional Transitions That Make or Break a Leader*. Jossey-Bass.