Creating Value

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Key Questions

> Is "good" leadership too often focused solely on private benefit for the organization, or should good leaders focus first and foremost on public value?
>
> What approaches to understanding and acquiring knowledge about value have you been exposed to as a leader?
>
> How might Christian ethical thought and spiritual reflection help leaders to gain insight and understanding of value?

1. Introduction

Contemporary leaders want to lead well, but are often unclear or conflicted about whether their leadership practice is creating something of value. Indeed, the word value itself can be both controversial and yet interpreted so widely as to be almost devoid of meaning. Value can be whatever one wants it to be. Nevertheless, well-intentioned leaders will often say that they want their efforts to be recognized as valuable. For many leaders and organizations value is framed in terms of economic or financial performance, or consumer satisfaction. However, a wider, non-material understanding of value might include human flourishing and fulfilment. In this chapter, I explore these issues, and their implications for a more reflective perspective on leadership. This is a perspective that will encompass a wider sense of value beyond "objective" conceptions of material gain, to address the important questions of leadership for what purpose and for whom.

As James McGregor Burns observes, leadership is one of the most misunderstood concepts in the language.[i] While research may seek to identify the character and charismatic qualities of successful leaders, practice often becomes harnessed to the transformation of the fortunes of a particular organization, set in a particular economic or social context, rather than in transformation for the wider common good. There is something of a parallel here with the myth, central to traditional economics, of an invisible hand guiding markets towards the greatest good for the greatest number. Why should we assume that, if individual business leaders pursue narrow self-interested private objectives, then the greatest common good will follow? And yet there is a taken-for-granted assumption in much that is said and written about leadership that economic value takes primacy. Consequently, when things do go wrong such as they did in the 2008 global financial crisis,[ii] attention turns to what leaders and managers have been taught about value on business school programs.[iii]

Therefore, the experience for many in leadership is fraught with a level of nagging insecurity. When we look under the surface of leadership experience, particularly in smaller entrepreneurial organizations, we often find a lack of clarity and consistency about objectives and intentions, a preoccupation with process and compliance, and a potentially unhealthy level of self-doubt. There is also a struggle for space to reflect on these concerns about purpose and whether it is legitimate to expect that purpose to be shared. Is the idea of leading to achieve value an illusion? Or is it possible for a leader to find settled leadership with a sense of self-ease that one is genuinely achieving something of value? For many leaders, one route towards this place of personal equilibrium is through the application of spiritual practice.

The lens here through which I frame this spiritual context is one informed by Christian theology. This is the perspective that has informed and supported my own experience, as both an academic, a facilitator of leadership development and as a leader myself. The Christian biblical accounts comprise a narrative through which humankind are able to understand at a deep level that a selfish, ego-driven perspective is at odds with divine value and purpose, expressed in the person of Christ. This is often expressed in the

Christian tradition through the notion of the common good. However, I am not seeking to exclude the relevance of the argument here for those who prefer to follow other religious or philosophical approaches.

2. The Taken-for-Grantedness That Economic Value Is Supreme

To state that leadership should have purpose or an over-arching teleology (to use the philosophical term) might seem obvious, especially in the world of for-profit business activity. However, it is worth considering the dominant narratives on what organizations are for, beyond simplistic notions of economic value. Business organizations can of course differ in the purpose for which they were established and that purpose may adapt and change over time. Economists and others have debated for many years whether shareholder-owned businesses in fact do pursue the highest possible returns for those shareholders. And taking the view that economic value is all that matters is not the same as subscribing to a neo-liberal view of economic policy; economic value may be adopted as the primary objective[iv] for businesses even by those who still believe that there is a legitimate role for the state and other regulatory institutions. But discussion amonst economists has not fundamentally challenged the materialist conception of human activity and value inherited from the origins of modern economics in 17th- and 18th-century Enlightenment thinking, and which still finds moral expression and refinement in the utilitarian paradigm of 19th-century neoclassical economic methods.[v]

Nevertheless, deeper critiques from a moral or theological perspective are emerging of the perceived supremacy of economic conceptions of value. Eve Poole highlights a list of questionable taken-for-granted assumptions underpinning materialist economic analysis that have arguably lasted beyond their usefulness. [vi] These include, for example, the universal virtue of competition, the usefulness of utilitarianism (that is the philosophical idea of pursuing "the greatest good for the greatest number") and the efficacy of the invisible hand which is alleged to make markets work.

I want to highlight two assumptions in particular. The first is that the *relentless pursuit of shareholder value* is a good thing. This focuses on ownership interests that in modern financial markets last on average for only a few seconds. Poole argues that shareholder value is a convenient device conveniently embodied in company law and promulgated by business leaders to align the activities of internal stakeholders, particularly employees and lower level managers. This links to the second assumption that *agency theory* functions as a useful device for realigning the incentives of employees with owners. The importance of agency follows from the separation between ownership and control which began to emerge in the 19th century with the growth of limited liability companies. It implies a taken-for granted assumption that realignment can be achieved through narrow individualistic approaches to human resource management focused on financial performance, reinforced by a range of financial instruments. Ultimately agency theory suggests, I would argue, a very pessimistic view of human nature and, implicitly, a functionalist view of leadership which confirms that pessimism.

Why does this have spiritual relevance? Because it sees the individual in purely materialist, productive and ultimately de-humanizing terms, rather than as a created person with intrinsic value beyond mere physical or intellectual capability. Leadership which values the led as anything less than fully human stands in stark contrast to the Christian position that all are created in the image of the divine. Of course this critique of economic value is not in any sense unique to a Christian perspective; we also find it, for example, in the work of an author such as E.F. Schumacher.[vii]

3. Exploring a Wider Sense of *Telos*

3.1 Public Value and Common Good

As a leader is it possible to escape from the clutches of a materialist *telos*? The pursuit of financial performance, dressed up in a range of indicators depending on organizational context, seems to be all-pervasive. Some would argue that economic performance is so hollow that it would be more honest to abandon any sense of *telos* altogether, and reject what is seen as a "myth of certainty".[viii] Coordinated methods at the level of society as a whole, such as regulatory institutions or corporate social responsibility initiatives, might aim to constrain individual expressions of materialist ego. But these are often unlikely to lead to more moral outcomes. Religious expressions of individual morality, as prominent American theologian and social ethicist Reinhold Neibuhr argues, may even lead to individual otherworldliness and disinterest in wider society.[ix] Those who worry about the moral purpose of the business world sometimes prefer to withdraw from it altogether. Each of these positions seems unduly pessimistic, even though there is a strong tradition in Christian thought and practice which advocates monastic seclusion.

I would like to highlight the recent attention paid by social science researchers to the idea of public value proposed by John Brewer.[x] He draws, in particular, on Michael Burawoy's work on conceptualizing different forms of knowledge.[xi] This highlights a key distinction between the value of merely instrumental knowledge and the value of knowledge that is reflexive. While instrumental knowledge will tell us about means (how to achieve a particular stated objective), reflexive knowledge is knowledge applied in a critical fashion to the question of ends (what the objective ought to be). Reflexivity implies dialogue and reciprocity, or, in Habermas's terminology, communicative action.[xii] In pursuit of the instrumental, organizations find themselves pressured to harness a wide range of managerialist tactics, often thinly veiled as expressions of the leader's own ego. These forms of management for material gain have the potential to co-opt not just physical resource, but also psychological and even spiritual resource dimensions.[xiii] Leading on the basis of such instrumental knowledge, with a given objective in view, may seem uncontroversial. But once logically developed, these forms of leadership have huge potential to become narrow and stultifying, precisely because they treat the led simply as human resource[xiv]—as means towards end.

Knowledge in support of public value needs to be normative, in the sense that it will require us to give careful consideration to ethical, moral and even spiritual dimensions. This has direct relevance for thinking about leadership because it focuses attention towards the question of what we might need to know as leaders in order to engage in a reflective, critical evaluation in search of reflexive understanding of those objectives we have chosen to achieve. By reflexive I mean that we gain an understanding that any objective or purpose is actively shaped by our experience and dialogue with others rather than taken for granted.[xv] That process of evaluation might lead us to a conclusion that the leadership task be focused on far more than a set of narrow indicators of economic or material value. There is a further dimension here. Most leaders lead from a position where objectives are proposed, implicitly or explicitly, by others. Those goals may be derived from one's position in a hierarchical management structure. They may be determined by agency relationships, or may arise from how, as individual leaders, we perceive external economic and societal demands; pressures which might be difficult to challenge or confront.

3.2. Reflexive Knowledge

Brewer directs our attention away from instrumental knowledge for inward self-referential purposes towards reflexive knowledge for the public arena. For example:

- The idea of public value asks important questions concerning purpose and direction. It requires me to reflect on why am I engaged in a given course of action, and the value of this for others (considered as ends rather than means).
- This, then, prompts me to find out and understand how to support others in the achievement of a shared or public sense of value or common good.

Box 10.1

The industrial base of the UK economy remains populated by significant numbers of medium-sized family owned companies (what in German would be termed "mittelstand"). Despite the challenges faced by family-owner companies, as that capital base becomes more and more diffused across second and later generation leaders, many of these companies have inherited a strong values base derived from the religious (often Christian non-conformist) faith of their 19th- and early 20th-century founders. Modern competitive pressures (as well as equal opportunities principles) often require such family owners to recruit the best available professional executive leadership regardless of strong commitment to the original faith positions of their founders. Re-intrepretation of these values for a less paternalist, multicultural or secular society in the early 21st century has required a reflexive process to align "good" professional leadership values and virtues with that faith legacy. So, for example, a common theme has been the re-examination of contemporary commitment to environmental sustainability as mere regulatory compliance into one that reflects a Christian faith-based perspective of "good stewardship".

- This approach leads naturally to public conversation both within and beyond the formal boundaries of the organization in question, to determine what kind of leadership is desirable (for example, emotionally connected, morally aware, even spiritually centered) and to what end (to pursue normative value rather than a narrative of instrumental, economic teleology).

Business history provides many examples of the latter. For example, leadership decisions to withdraw profitable investment from locations in order to accelerate political and social change, such as in apartheid

South Africa, or where 19th-century Quaker business leaders in Britain preferred to divert funds into social projects such as improved housing rather than into private business investment[xvi] (see also Box 10.1).

Any discussion about leadership, once it extends into the public arena, has to be reinvigorated with an open conversation about spirituality, virtue and morality. A Christian perspective has to turn its attention to the moral, as well as physical order embodied in the created world and to the hope that Christians place in the future physical and moral restoration of the universe.[xvii] This creates a sense of development, which is expressed in Christian thought in the idea of the "kingdom of God"—moral and spiritual authority instituted in the model of Jesus Christ and yet at the same time to be fulfilled in the future when he returns. Moral order is directed teleologically towards leadership for the purpose of establishing justice in the present for people as ends in themselves, as well as furthering progression towards the belief in the possibility of an ultimately fully just future.

In my experience some leaders, when embarking on leadership development activity, appear to place significance in explaining their religious or philosophical frameworks to their peers.[xviii] This suggests that normative moral and spiritual frameworks, and the opportunity that these provide for acquiring reflexive knowledge about their leadership position and activity, are also very important.[xix] However, for others, an important aspect of leadership development work is in the opportunity it provides to acquire a more reflexive understanding. This understanding can help us to acquire clarity about meaning and purpose. When thinking about public value and common good, spiritual reflection and practice encompass both the private personal world and the shared public world in which, as leaders, we engage. This also means that what is valuable extends beyond our private spiritual formation as individual leaders towards the well-being and flourishing of those we lead.

4. The Uncertain Contributions of Business Ethics, Institutions and Spirituality at Work

Proposed solutions to the problem of value that we find within the mainstream management curriculum are ones based around ideas of socially responsible leadership and ethical discourse. Studying business ethics or corporate social responsibility allows us to become familiar with management practices such as the use of codes of conduct, programmes for raising ethical awareness, policy statements which set out corporate values, and training frameworks for ethical reporting such as the triple bottom line approach. Their intended purpose is to direct our attention as leaders, or perhaps as members of another group of business stakeholders, towards the achievement of ethical outcomes or the acquisition of economic value through the pursuit of ethical strategies. But do companies use these tools to reframe their corporate objectives, or to support and strengthen existing economic value objectives by using them instrumentally to make the organization appear more attractive to stakeholders? Undoubtedly many companies take corporate social responsibility seriously for its own sake, but for others it may merely be a means to an end.

These approaches may also identify the significance of compliance with institutional demands or norms. Institutions can be both formal and informal. In his influential work on new institutional theory Richard Scott observes that the impact of institutions on human behavior extends well beyond the merely economic function of regulating or restricting behavior.[xx] Their impact extends into the realms of the normative and social-cognitive, since the social function of institutions, particularly informal ones, is to articulate and clarify taken for granted assumptions about appropriate behavior. Sometimes, but not always, it might be possible for social institutions to fix what is wrong with the taken-for-grantedness of individualistic ideas of economic value. These social institutions may help leaders to appreciate and realize the benefits for wider common good to be derived from social organization and interaction.[xxi] But pessimistically, we might conclude that social institutions often merely reinforce the *status quo*.

The growing level of interest in what has come to be termed "spirituality at work" (SaW) or "spiritual leadership theory" (SLT) is also relevant here.[xxii] Many organizations, including a number of prominent global businesses, have sought to leverage the interests of employees and managers in spiritual practice in order to pursue a less ego-centric leadership approach for the benefit of the organization, or seek to stimulate new interests because of the perceived benefits for employees. There is no doubt that many leaders find the ideas here and the practices that proponents espouse as helpful. It is hard, however, to know whether SaW and SLT practices are able to equip leaders to challenge the dominant narrative of value, or whether they have become tools through which organizations engage in the appropriation of the spiritual in an instrumental fashion, as as well as the intellectual and emotional resources of their employees. SaW and SLT activity thus risk becoming a functional part of the internal institutional landscape, or a social technology within the organization,[xxiii] that supports rather than challenges dominant narratives about value.

5. Christian Spirituality in Support of Creating Value

The approach I have taken to understanding value has focused on the nature of the knowledge that underpins how value is framed and understood; knowledge that can be merely instrumental and therefore focused on objective questions, or knowledge that is reflexive and therefore normative. If we want to acquire reflexive knowledge, then we will need to engage in reflective practice. Such practice need not be predominantly spiritual or religious in nature, but it can be. We acquire knowledge and learn in a variety of different ways, depending on our personality, cognitive characteristics and learning style. However, we might, as others do, conclude that spiritual reflection is helpful in supporting and enriching a leader's understanding of purpose and value.

My aim in this final section is to explore briefly how a Christian perspective of intentional spiritual practice has the potential to reconnect the leader to an appropriate *telos*. At this point, agnostic or non-theist readers may come to a halt, but I would encourage you to persist, because it is important to be able to appreciate the breadth and range of spirituality you may encounter in others. Spiritual practice for leaders ought to be directed towards a particular end, but normative in that it challenges the dominance of economic value, rather than harnessing spirituality for the taken-for-granted purposes of the organization.

Christian belief has much to say about the nature of knowledge. Christian epistemology[xxiv] emphasizes the idea that knowledge is as much revealed as discovered through intellectual endeavor. This kind of knowledge emerges as our relationship with Jesus Christ develops, often in surprising and unanticipated ways and often not immediately apparent. Spiritual reality encompasses but extends beyond physical reality, and therefore has the capacity to impart knowledge beyond that which we can deduct from physical observation and experience. However, such knowledge can never be complete—it may be (in the words of the writer of the Book of Job) "too wonderful for me", or it may be obscured by the human ego. For Christians knowledge is embodied in the person and teaching Jesus Christ[xxv] and, in the Jewish (Old Testament) scriptures, is personified in the form of wisdom. This is both a challenge and an encouragement because it shows that we may not find engagement with reflexive knowledge easy. Trying to grasp a fully public- as distinct from private-centered understanding of what is valuable, will require personal reflection and introspection. We will need to clear out of the way our own ego-driven goals. It is an encouragement because the Christian faith emphasizes the role of the third person of the Godhead, the Holy Spirit, at work to support us through life. Fulfilment is not just in the achievement of ends, but in each moment of life itself. The form this fulfilment takes is in an appreciation that as leaders we have the opportunity to further the advancement of a more just world.

Christian spiritual practice encompasses a huge range of perspectives and approaches, developed and refined over two millennia. It is hardly possible in a few sentences to do this justice. Indeed, it is precisely the absence of formulaic patterns and the diversity of practice to be found in Christian heritage which makes this heritage so attractive. Thus, the Christian tradition actively avoids slavish adherence to a codified approach to good behavior. As American Franciscan writer, Richard Rohr, explains, there is a need to navigate beyond the futile contested terrain (or "boxing ring") between a false sense of personal fulfilment coming from obedience to those various rules and regulations imposed to provide limits to our natural egocentricity, and genuine fulfilment from finding our true selves in God by surrendering personal desires and ego.[xxvi]

Here is an implicit critique of Scott's new institutionalist schema: neither regulative nor normative/cognitive institutions, with their emphases on providing instrumental knowledge about how to do and not do business, are able to frame genuinely the purpose of leadership endeavor. For Richard Rohr, there exists a distinction between good power (or authority) and bad power. We are exercising bad power when our point of reference is our own ego, and when we seek to protect and promote those who through luck or judgment are already endowed with power. On the other hand, we are exercising good power when pursuing "growth hierarchies"[xxvii] with the intention of promoting and protecting the interests of others—in other words providing something of genuine value. Spiritually supported leadership can therefore be embodied and visible to others as an example of love in action.

There is an almost limitless range of spiritual practice or discipline to explore within the confines of Christian tradition before considering other faith or philosophical perspectives. This is not least because Christians believe in the limitless creativity of the Holy Spirit in human lives. Central is the practice of prayer, which might be characterized as a two-way conversation with the divine and around which there are many variations of practice, tradition and experience to explore.[xxviii] In my own experience, on many occasions as an academic leader, it is through spiritual reflection supported through the dialogue of prayer that I focus on God's perspective on others as people of infinite intrinsic value. This helps me to constrain inate human reactions based on tit-for-tat, pride or just disinterest, in favor of empathy, compassion and

wider reflection on the position of the other. However, rather than focus in detail on particular practices or techniques, I want to conclude by highlighting two particular themes.

- The first is that in Christian spiritual practice *there is always a balance between the social or corporate and the private or personal.* Spiritual practice undertaken with others and, importantly, for others, as opposed on one's own for private benefit, would seem to be an essential ingredient for a leader to create a shared understanding of what the common good or public value looks like. It might be more of a struggle to acquire this understanding in isolation.
- The second is that there is often, some might say always, a balance between the present moment (*kairos*) and movement. For any leader there will be such opportune moments along the way—these reflexive moments are ends in the themselves and they are to be enjoyed and celebrated.

Returning to a critique raised earlier, spiritual practice can be enjoyed as an end in itself and not merely as a means to some other objective. This notion is central to the Christian idea that there is a tension between the present kingdom of God and its future fulfilment. The physical presence of Jesus at a particular point in human history is, for Christians, the supreme *kairos* moment.[xxix] On the other hand my personal development as a leader is dynamic, and different aspects of value, beyond the purely economic, intrinsic to oneself as well as extrinsic and public for others will be created over time. Leadership therefore becomes a sequence of ends and not just a means to a single end. For those with no particular faith perspective, the central message here is that we can all seek to enjoy and celebrate those moment of leadership which are life-affirming for others and formative for ourselves.

Personal Reflection

As I ponder the subject of "value", I am drawn into reflecting on my own experience over the past 15 years as a leader. Even though I am an academic, for most of the time through the second half of my career I have also found myself in positions of leadership. When I think back over the reasons why I chose higher education as a career, leadership was never part of the plan. Indeed, until my thirties it always seemed to be others who were chosen for leadership roles. Before that it was just a case of experiencing the privilege of being able to teach and research topics that I enjoyed, and the rewards of seeing students develop and mature and viewing my work eventually in print. The value of all of this was intrinsic and self-referential. Aside from occasional senior common room discussions about public policy and forays into the ethical implications of studying a subject that is framed uncritically in highly materialistic terms, that was enough.

I grew up in a strongly Christian educational context, and would perhaps identify a point in my late teens when that "received" faith became personal to me. But it wasn't really until I did find myself thrown into leadership that the transcendent nature of God became important to my sense of the value of what I did in the workplace and how I did it. As I became the head of a growing university business school, higher education in the UK was becoming rapidly more marketized and drenched in the language of private sector commercialism. We were "competing" for students, in the "market-place"; we had to be "differentiated" through research excellence and, slightly later, we had to become preoccupied with the "customer experience" and teaching quality.

At the time, I didn't find it easy to be locked into a relentless annual cycle of student recruitment, business planning and curriculum planning and delivery within budget. In fact, as international student numbers began to grow rapidly to meet the university-in-question's ambitions for growth and campus development, it became a continual game of catch-up. The game was one of fighting for resources to keep unmanageable pressure away from my generally hard-working and committed staff. It was hard to maintain a sense of value, and even harder to communicate this to a growing number of academic and professional support staff, rising in their scepticism about what "value" had become in higher education, and nervous that their value was no longer intrinsic but largely as an instrumental "human resource".

In all of this I had to find the means to keep a wider sense of perspective, and to find the space to meet my own desire for spiritual refreshment and re-centring. As someone with a "pragmatist" learning style[xxx] I had always found experiential and small group based activities a more rewarding way to explore my Christian faith. And yet, by contrast with traditional Sunday worship meetings, these were often ruled out by the demands of work. Two experiences came to my rescue, and I would recommend both to any emerging leader, regardless of whether or not they are a person of religious belief.

The first came as a result of my wife becoming tired of Friday evening "downloads" of my worries and anxieties. She advised me to start keeping a journal as an opportunity to reflect on events and activities. Reading back over the journal, which now covers a decade or more, much of it is full of the mundane and

the far from notable experiences. But the material which is about my professional life reveals the wax and wane of a process of finding value and purpose in what I am doing. It records a great deal of angst with other people, some those for whom I had line management responsibilities, but the majority were my co-leaders or seniors. As I read back, the words written in private and left unspoken are hard and sometimes harsh. But they also allow me to be thankful. One of the great joys of having a Christian faith is in a divine source of unconditional love to whom I can be thankful for what happened and for what did not.

By a serendipitous turn of events, the second was when someone from outside higher education, who shared my own faith perspective, approached me to volunteer her (free) services as a leadership coach. One of the first questions she asked me concerned how I knew whether I was authentic as a leader. I can recall vividly this question coming as a "sucker-punch", because I had no idea if I was authentic or a fraud. To be an authentic leader felt encouraging and attractive but also very courageous. As we worked together I realised that authenticity is what allows a leader to encourage and to be courageous. With her support I was able to take some courageous decisions because I had gained a secure sense of my own spiritual identity and grounding. One such decision eventually was to move on, and to explore new opportunities.

It is often only when you move on from a role that people will tell you that you did a good job. In fact, to have a good chance of maintaining a sense of humility, it is no bad thing that people usually only highlight your virtues at your leaving party! But watching what happens afterwards can be hard for a leader. My journal entries over this time reflect this. It was important to be able to let go of success, and in particular to let go of people for whom you have had responsibility. In due course, the university employed an individual in my former role who turned out to be highly controversial, some might say "toxic". Because of particular events and actions, the story of this played out in the pages of the local and higher education media. A significant proportion of my former team, over a short period of time, moved on or retired early. When I saw what happened to the people in which I had invested, it would have been easy to be consumed by a sense of remorse, or at least doubt that I had made the right decision. What many organizations "value" can in fact turn out to be ephemeral. The integrity and professionalism of my former staff at the time appeared to count for little. However, as long as those individuals continue to flourish as human beings (and I know that nearly all are) then the value that I encouraged as a leader was not transitory.

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[i] Burns (1978).

[ii] For many commentators, it is clear that subsequent additional regulation has failed to make much difference, see Knights (2016).

[iii] See, for example, Rubin and Dierdorff (2013) and Mabey and Mayrhofer (2015).

[iv] Because the pursuit of profit is embedded in the legal constitutions of capitalist organizations, some important critiques question the extent to which it is in practice possible to reconcile this primary objective with other notions of value.

[v] Sedlacek (2011), among many others, makes this point.

[vi] Poole (2015). See also Kidwell and Doherty (2015) for a recent dialogue between economists and theologians.

[vii] Schumacher's approach derives from Buddhist thinking (Schumacher, 1973). Other authors, such as Wilson (1997), compare and contrast different positions in Christianity, Judaism and Islam.

[viii] Knights (this volume).

[ix] Niebuhr (1934).

[x] Brewer (2013).

[xi] Burawoy (2004).

[xii] Habermas (1984).

[xiii] See, for example, Tourish and Tourish (2010).

[xiv] And therefore justifying the transformation of what was in the past termed "personnel management" into modern human resource management practice.

[xv] This implies an openness to a wider range of post-secular perspectives than often implied by propenents of secular rationalism and offers the potential of fresh validity to religious and spiritual values in a Habermasian communicative rationality.

[xvi] One such Quaker business leader, George Cadbury, went as far as to question the value of personal wealth, by stating before a committee of the Church of England that: "I have seen families ruined by it, morally and spiritually" (quoted in Cadbury, 2011, p. 179).

[xvii] O'Donovan (1994).

[xviii] It is worth pointing out that this is unusual more generally in British culture where there is an unwritten social and cultural convention that religious views remain private.

[xix] For an overview of alternative bases to leadership development, particularly in the context of moral and spiritual development, see Mabey (this volume).

[xx] The most recent edition of this is Scott (2013). The classic statement of institutions as devices for the regulation of undesirable economic activity and behaviour is found in North (1990).

[xxi] The seminal academic statement on this is Granovetter (1973).

[xxii] A wide range of literature could be cited here. See Mabey et al. (2016) for an extensive bibliography.

[xxiii] Case and Gosling (2010) adopt this description.

[xxiv] For an accessible introduction, see Plantinga (2015).

[xxv] Perhaps the most commonly cited statement to this effect in the Bible is found in John, Chapter 1, verse 14, in which the writer explores the notion of the word of God as the creative force in the cosmos and then goes on to draw the conclusion that physical incarnation of Jesus is the presence of the word of God among humankind.

[xxvi] Rohr (2016).

[xxvii] Wilber (1995).

[xxviii] For further discussion and development, see Mabey (this volume).

[xxix] The is the underlying Greek usage, translated as "time" or "moment" in Romans, Chapter 5, verse 6, where the author of one of the New Testament epistles describes Christ as arriving at the right time. The idea in Christianity that God's presence can be in the moment stands throughout Christian tradition and teaching as complementary to the belief that faith in based on historical accounts of Jesus's life and teaching, validated by other non-Christian accounts.

[xxx] P. Honey and A. Mumford (2006), Learning Styles Questionnaire, Maidenhead, Peter Honey Publications Ltd.