

# Globethics Repository



## MORALITY AS AN INDEX OF MENTAL HEALTH OF THE ORGANISATION

This page was generated automatically upon download from the Globethics Repository.  
More information on Globethics see <https://www.globethics.net>. Data and content policy  
of Globethics Repository see <https://repository.globethics.net/pages/policy>.

|               |                                                                                                   |
|---------------|---------------------------------------------------------------------------------------------------|
| Item Type     | Conference proceedings                                                                            |
| Authors       | Bulatova, Julia                                                                                   |
| Publisher     | ISBEE                                                                                             |
| Rights        | With permission of the license/copyright holder                                                   |
| Download date | 2026-07-15 17:19:08                                                                               |
| Link to Item  | <a href="http://hdl.handle.net/20.500.12424/188707">http://hdl.handle.net/20.500.12424/188707</a> |

# MORALITY AS AN INDEX OF MENTAL HEALTH OF THE ORGANISATION: BUILDING A MODEL OF HEALTHY LEADERSHIP

Julia Bulatova

Riga International School of Economics and Business Administration

## Summary:

This article offers to link such independently studied concepts as ethical leadership, creativity and culture, as a resource of the business and its aim. It is argued that linkage of these concepts in practice leads to normal, healthy, adaptive development of an organisation. Organisational health will be connected with healthy leadership and opposed to organisational 'psychopathy' with its narcissist leaders and their aloofness to ethics. Other aspect of organizational mental health will be observed in relation to health-integrated organizational culture, and thirdly, question of organisational responsibility towards culture in its search for creative solutions will be addressed as an important indicator of mental maturity; regulatory role of shame in the moral growth process is emphasised. The paper is a preliminary conceptual introduction to the work in progress dedicated to the different aspects of ethics and its links to the theory of creativity, psychiatry, psychophysiology, and economy, which needs to be investigated further.

**Key words:** morality, mental health, healthy leadership, healthy organization, shame, cultural awareness, creativity.

## Introduction

In this article parallel will be drawn between the organization and healthy, mature personality. The psyche is a self-regulating adaptive system. Evolutionary, psyche of the human was developed in the process of work and social life, and is a product of the brain activity. In order to be healthy it must reflect the real world adequately. In psychotic conditions determination of brain activity by the real world becomes deviated; mental disorders disrupt almost all cognitive and emotional sphere: e.g. learning skills, employment capabilities, abilities to sustain relationships, hygiene, etc. Human psyche abilities for moral comprehensions slow down due to inability to experience shame; primitive concerns gradually substitute highest human qualities, if such could be developed on the first place (Pavlov, 1955, 2001, Gannushkin, 1964, Gilchrist et al, 2012). As to McCuire et al. (1994), mental illnesses decrease moral virtues and tend to increase selfishness. This seems especially true for the severe psychopathologies, such as schizophrenia, and psychopathy (Nesse 2001; Shaner et al. 2004).

In order to function properly psyche needs certain conditions, which balance its work of arousal and inhibition (Pavlov, 1955). Selye (1974) studies of stress confirmed Pavlov statements of arousal of nervous system, linking that to the idea of homeostasis. It was proved that stress is needed for adaptive functioning (Aldwin, 1994, Selye, 1991), and is important to find its optimal level, individual one. Both, brain's activity under - stimulation (no problems to solve) and its over - stimulation (too many tasks, task diversity, time constraints, conflicting motives, lack of resources, etc...) in the long run lead to disruptive personality changes, and are therefore dangerous. The attention to the physiology of psyche is stressed here in order to underline that psyche is absolutely crucial and at the same time very vulnerable product of evolution. It requires careful and responsible attitude on the individual and societal levels.

Balancing different aspects of life and work/rest as well as work/play is emphasised in many schools of thought (e.g. Buddhism, and all the other religions, philosophy, starting from ancient times, medicine, psychoanalysis, classical psychophysiology), but some business environments continue to ignore this need for healthy brain work: the phrase 'no rest for the weary' (meaning there is no rest for the already over worked and tired because there is still work to be done) describes tragic reality and a certain ignorance of such organisations. The a-moral part appears in the negative impact of such business for society, as they are contributing to its psychopatisation. Recent studies of medical and management research (e.g. Amanzhol et al., 2011) concentrated on sleep and work balance, conclude that health and

mental health are in danger if organism does not receive sufficient rest. It was found (Christian, Ellis, 2011) that sleep deprivation correlates with reduced self-control (particularly of emotional sphere) and increased hostility. As pointed out (ibid.), this can have serious implications in terms of safety, anti-social behaviours, deviance and customer service.

According to WHO Ottawa Charter for Health Promotion, health “is a positive concept emphasizing social and personal resources, as well as physical capacities.”

(<http://www.who.int/healthpromotion/conferences/previous/ottawa/en/>). Health means not only being free from illness, injury or pain, but is “a state of complete physical, mental, and social well-being” (WHO, 2006). Mental health too, is understood as something more than the absence of mental illness: although population majority does not suffer from a diagnosable mental disorder, it is clear that some individuals are mentally healthier than others, and often mental health is meant as a synonym of psychological maturity.

Grimak (1987) concluding his studies of the human brain reserves, states that stability of the human psyche (in critical situations), depends on a person's awareness of directedness of life, its intentionality and will. Also other studies of psychological maturity include the concept of life purposefulness, awareness of moral duties (starting from Freud, 1937, Jung, 1991, and more contemporary studies of Taylor, 1977, Miller, 2007). It is in human abilities to predict the situations in a sequence and it has its moral implication: we are responsible for our actions (DeGeorge, 1999)<sup>1</sup>. Being able to respond for the consequences of the actions and choose tasks corresponding to our capacities, time constraints, context, etc. is therefore a sign of psychic maturity. Selye analysis of endocrine and nervous system activities ended up in his “Code of behaviour” which stresses the importance of enlightening for the human life - the search of the sense of life and a need for work. Emptiness of existence results in mental disaster, and together with other factors causes distress, which is toxic (Selye, 1991).

As to biological perspective, it is argued that moral traits are sexually attractive (Miller, 2007) and serve as indicators of mental fitness: they are judged as reliably revealing good mental health, brain efficiency, genetic quality, and capacity for sustaining cooperative sexual relationships as well as investing in children (e.g., Gurven et al. 2000). Social psychology study of moral virtues indicates the presence of Halo effect: information that a person is morally virtuous (e.g., honest) increases ratings of his/her mental health and physical attractiveness (Paunonen, 2006).

This article will argue that in order to make a human psyche to function in a healthy way business should not only try to balance stress, care for health, but also provide the environment for creativity, responsibility and moral growth to occur; it should also be open for collaboration with other partners of societal life. The concept of shame and its role in the moral growth will be addressed.

### *Psychological factors causing unhealthiness of the organization*

Among the factors contributing to un-healthiness “bad or poor” leadership should be mentioned on the first place. Several studies (e.g. Morris, et al, 2008) emphasise that the leader must be recognised as a ‘change agent’ that has a vision of what the future holds for the organisation. Transformational leadership approach (Bass et al, 1999, Burns, 2003) soon after its introduction had to be revised however, as it became clear that not all the transformations lead to positive changes and followers’ self-actualisations, but big amount of such ‘transformations’ cause withdrawals and emptiness due to short-term, selfish and manipulative character of some charismatic leaders, who initially attract followers with their visions and creativity; to distinguish among them “pseudo-transformational” concept of leadership has appeared (Barling et al., 2008). Howell and Avolio (1992) analysing charismatic leadership suggest separating ethical and unethical charismatic leaders.

Indeed, business scandals of such iconic companies as Enron, Bear Stearns, Allied Irish Bank, WorldCom, AIG, Parmalat and others practically demonstrate how charm, intelligence, abilities to motivate turn to be a singular focus on the generation of personal wealth. Boddy (2011) the problem of

---

<sup>1</sup> Antoine de Saint –Exupery in “The Little Prince” has formulated: “You become responsible, forever, for what you have tamed”

financial crisis observes in the light of leaders-psychopaths who continue to make decisions, which shake world financial stability and longevity. Psychopaths have no empathy to others, are prepared to lie and are very disorganised in their management (Boddy 2010). Allio (2007) calls this era 'a poor leadership epidemic'.

B. Kellerman (2004) uses the term "toxicity" and mentions seven different key points of toxic leaders: 1) Incompetence, 2) Rigidity, 3) Intemperance, 4) Callousness, 5) Corruption, 6) Insult, 7) Evil. "Corporate Narcissism" is another concept, which has psychoanalytical origins. Narcissists are able to make people fall in love with them, they manipulate in a charming manner, and followers who gradually become co-dependent are blind to notice that such leaders are driven by self-absorption, arrogance and need for admiration (Lubit 2004, Lipman-Blumen, 2005, Kets de Vries, 2009). Symington (2004) believes that pathological organisations are not able to differentiate narcissistic characters and instead of excluding them from key positions are promoting them. A success factor of 'good-enough organisations' is rooted in the ability to sense narcissistic personalities.

Lack of shame, low anxiety, lack of empathy, magnetic superficial charm, manipulateness are among the qualities of psychopathic leaders (Gannushkin, 1964, Lipman-Blumen, 2005, Lubit, 2004), their selfish leadership attract similar narcissist or dependent personalities (Lipman-Blumen, 2005, Allio, 2007 Kets de Vries, 2009) and ruin others around them by implementing mobbing, controlling, involving them in intrigues (Kellerman, 2004), which destroys organisation in a long run<sup>2</sup>.

Other factor is resistance to change, which is discussed broadly in managerial literature (e.g. (Schein, 2010, Strebel, 1998, Anderson et al, 2010). Fears of unknown, of losing the comfort zone, fears to be scorned, co-dependency and habits (Maurer, 1996) are factors, which are often mentioned in these regards.

Speaking of habits from physiological point of view, it is the neuron connection, distinguished by enhanced readiness to action (Grimak, 1987), an acquired pattern of behaviour that often occurs automatically (Pavlov, 2001). Automatic actions make it easier the work of the nervous system; it saves time (for other issues and learning, if the system is trained for so doing) (Grimak, 1987). Neuron connections are linked directly with ethics.

Stress is also a matter of habit; the stress tolerance level increases by training and time (Selye, 1974) and distress (negative stress) to a certain degree transforms itself into stress required for a 'normal' functioning (Bodrov, 2006). It seems, obsession with being stressed becomes a "useful habit" by those who constantly experience it, an "ego-protective": it permits a person to be aloof, evil, un-caring, un-patient, tough, tired, lonely. Stressing others also becomes a habit. Is a habitual self-permission to test other people psychological limits, play psychological games, use violence (Kantor, 2006, Kets de Vries, 2009). According to cognitive dissonance theory (Festinger, 1957) is enough person allows him/herself once to cross the border that the attitude towards this action starts to change. If repeated (Nebylitzyn, 1991, Pavlov, 1955), and especially if rewarded (Watson, Bandura In: Hayes, 2000) it leads to normalisation of such act of behaviour and to the habit.

Behaviour connects the organism to the environment in its three main ways - instinctively, habitually, and consciously (Hayes, 2000). In order to break the habits of unhealthy routines of working communication and build the platform for collaboration and trust, conscious control and moral strengths for so doing are required, as breaking the habit is enormous work for the system (for the individual psyche and group level).

That may explain the difficulties of introducing ethics in business environment: the habitual way of thinking about the organization is financial perspective with its efficiency maximization paradigm (profit gains, minimization of expenses, etc.), which automatically judges ethics from the prospects of numbers: will company have extra costs or will it gain, if gain - how much and in how short period? Business however is just a part of the societal system with its cultural traditions, education, art, religion, history, law, ethics, health care, communication system, etc... and not the centre, for which everything is a resource or context with threads and opportunities. Further study is needed to investigate the statement, but it seems

---

<sup>2</sup> It seems pathological process will continue until there will be admirers, co-dependents and money to share with those who help to build "the empire of lies."

business is moral in societies and in hands of leaders who do not pathologically exaggerate its self-worth in societal life (see also Collins, 2001).

Next argument is the role society plays in business 'unhealthiness problem'. Here three main questions can be addressed: values of consumerist society, extremes of values in business and lack of education. As to Lipman-Blumen (2005), toxic leadership is the fault of everybody; she discovered there is still a tendency among contemporary society to seek authoritative characteristics among corporate and political leaders, and she connects it with emotional weaknesses of the public and lack of education on regards of what leadership is (see also Lawrence, 2006).

To be healthy often means to be in harmony, to be able to balance different life aspects, psychological skills (Taylor, 1977), it means not to be 'either – or' on any of the scales (Leonhard, 1989, Eizenck, 1976, Cattell In: Tucker, 2009.). Plato shortly called it: "Avoid excesses".<sup>3</sup> Thus, if any end of a continuum is exaggeration, unhealthiness, but organization selects the profile of assertive, confident, task-oriented, extraverted, field – independent individuals, such organization becomes slightly pathological (see also Quinn et al., 2007). If these are the values of society after a while such society becomes sick. Image of success pressures and also standardizes individuals, causing depressions, fears, anxiety from one side (see Schwab, 1986) and simplification of motive system on the other (Saad, 2007).

Consumerism helps in this direction; it inspires short-term ego-gratifications for those who can afford the luxury and creates frustrations for those who cannot.

Buying and owning commodities substitute happiness and self-worth, relationships with a product or brand substitute lacking healthy human relationships<sup>4</sup>. Homo consumericus (Saad, 2007) having all the choices and possibilities the market provides in reality has restricted freedom and is controlled by the market.

The role of psychology and ethics in consumerist society is a search of maximisation of psychological comfort, similar to that friendship and marriage services offered in Internet - the efforts of the person become minimal: all you need to do is to provide a 'desired' profile of the person by clicking the options, and continue to work for the corporation. After electronic digestion takes place one can be connected with other profiles: depending on the payment agreement the contact information is provided with the suggested phrases for starting the conversation, leading to desired 100 % happy life! One does not need sleepless nights, deep thoughts and doubts, one needs simplicity and more time for corporation, because time is money, which allows 'to buy' happiness/freedom: another, more modern washing machine, an exclusive rest, etc... Consumerist society cares for the circulation of money, taxes implied, and not for the ethical doubts in the individual level, which are needed for the healthy personal growth.

The highest aim in consumerist society – to achieve condition when one does not need to work, and money starts working 'by itself'. This causes an internal conflict on the individual level of the middle class: the will towards work is dictated by motive of hate of this very work. According to Jung and other psychotherapists schisms and splits form complexes and maladaptations (Jung, 1991). In order to exit the healthy situation must be provided. Education of society could be the solution in the process of recovery (Krzmaric 2008, Lawrence, 2006), here the role of state and collaboration between different societal institutions and business becomes crucial (Iarskaia-Smirnova, et al 1999, The Economist Intelligence Unit, 2007).

### *Mental health and moral concerns of organisations*

As argued by Lawrence (2006) the leaders' ineffectiveness, un-ethicity, autocratic tendencies, and hubris of leadership are rooted in the lack of humility (see also Collins, 2001). Greenleaf (1997) has proposed the servant leadership principal, according to which a leader must serve others so that they can perform at their highest potentials. Idea of servant-ship and altruism is expressed in Kanungo and

---

<sup>3</sup> His classical four virtues - Wisdom - ability to judge between actions with regard to appropriate actions at a given context, Justice - proper moderation between self-interest and the rights and needs of others, Temperance - practicing self-control, abstention, and moderation and Courage - endurance and ability to confront fear and uncertainty (Platon Protagoras In: Lombardo et al, 1992) – explain the formula.

<sup>4</sup> There is an argument that in locations where consumer products are difficult to acquire the struggle of social distinction creates hostility between individuals, which can be criminogenic (Hall et al., 2008).

Mendonca works, who state that ‘...organizational leaders are truly effective only when they are motivated by a concern for others, when their actions are invariably guided primarily by the criteria of the benefit to others even if it results in some cost to oneself’ (Kanungo, et al, 1996:35).

Although already Nietzsche has called it a ‘comic idea’ to put happiness of others before the own interests (1998, orig. 1887), and these days Locke (Avolio and Locke, 2002) states the question of ‘who would wish to be a leader under such circumstances?’ and ‘whether we would follow such a leader’, the practice shows that without balancing the dimension of ‘selfishness-altruism’ or ‘loud heroism’ – humility’ business becomes pathological and risks to cause dangers for society (see also Badaracco, 2002).

The internal mechanism for being balanced should be connected with self-control, as external controls dictated by compliance to law, fashion [for CSR], creation of good image, are diminishing the value of personal choice and moral maturity (Kohlberg, 1973, Nesse, 2001). Such self-control is realized by self-gratification and shame. Freudian Super ego is adjusting individual to culture through shame, guilt and feelings of pride and satisfaction. Shame however is not mentioned in the lists of values and virtues for the leadership(e.g. Kirkpatrick et al, 1991); it is not at all mentioned as an operational category for the business.

From antropological point of view (Benedict, 1934, Fessler, 2004), feelings of shame permit to sustain culture. The concept of shame in psychiatry is not so straightforward; pathological shame and complexes of guilt block personality from being open and free. On the other extreme is a lack of shame or a fake shame (Freud, 1937), which is also a sign of deviated psyche (Gannushkin, 1964). If shame is connected with a self-conscious state in which the self is imagining itself in the eyes of the others (Lewis, 1992), then the lack of shame means either inability to be self-conscious or to be self-critical (Kerbikov, et al, 1968) or directs on un-willingness to use the same ethical standards as those existing for ‘others’ (Marx, In: McLellan ed. 2000, DeGeorge, 1999, Price, 2005). In all cases it does not lead to healthy communication and positive dialogue.

If business creates its strategies being not embarrassed for the complications they bring to society and culture, this is a signal of degeneration. Below some fields are mentioned, where business sometimes is aloof for expressing shame:

- Shame for not admitting limitations: Is known that some companies claim themselves professionals in the sphere, whereas they are lacking competence and skills needed. Quality of their product does not correspond to the advertised statements, they promise more than they actually can. Some companies are constantly unable to produce or deliver service or product in time, etc. This happens because of over-estimation of capacities or just due to deliberate lies, on the personal level is associated with self-esteem problems;
- Shame for polluting the environment: Not mentioning the US story in the Kyoto protocol, many businesses do not consider as their responsibility to care for the ecology and planet, they continue to produce toxic pollutions and just leave them for others to worry about. On the individual level can be compared with person living in a dirty, anti-hygienic conditions, with many things kept in disorder, which is a symptom for psychiatrist<sup>5</sup>;
- Shame for using cultural resources and being unpatriotic, disrespectful to this culture and its inhabitants: This arrogance is compared with selling members of own family, only degenerated mind can do it;
- Shame for losing common sense: When company is guilty it continues to fight in courts and demonstrates condition similar to the lost of orientation (Ford Motor with their Pinto model, Enron scandal, etc...);

---

<sup>5</sup> A recent on-line poll among young employers in Canada has demonstrated the tendency that “most would consider leaving their current job for a more environmentally friendly employer”. The site argues that “it is time to expand the triple bottom-line view of “people, planet, profits” by including how organizations can renew their human systems” and succeed in optimisation of solutions satisfying all stakeholders. (<http://creatinghealthyorganizations.ca/blog/2010/06/>)

- Shame for ignoring the golden rule: on individual level it is ego-centrism, which according to Piaget (1969), must go to the end by the age of 7 – 8.
- Shame for using own cultural filters and belief system when doing business in other cultures: There is no goal to overcome ethnocentric biases, however learning other culture peculiarities instead of trying to change them is in the core of cross-cultural ethics; applying own standards of thinking is just a behaviour of arrogant and limited mind;
- Shame for being too far from the needs of the rest of the population or the world poverty: Scandal of Abramovich and Berezovsky for example, is a humiliation of ethics per se, taking into account poverty problem.

It does not mean however that business in order to be healthy should experience constant shame or remorse. What it means is that business should be self-critical and responsible towards the culture and should collaborate with other culture agents in order to have healthy communication with society, healthy development, and avoid shame pressures. Lack of shame on the level of organization finds itself in habits of permitting intrigues, mobbing, prejudiced attitude, arrogance, ignorance, creation of distrust, dishonesty, over-using natural and human resources, in other words, low organizational morale.

Ability to experience remorse of conscience or simply, shame is crucial in personal and organisational growth. Taylor et al (1988) study suggests that exaggerated perceptions of control of own mastery together with optimism are indicators of healthy mind. Roberto (2005) states that often leaders are trying to deny negative emotions caused by guilt, but they continue to take their personal decisions, and to keep all the answers, instead the environment where 'these threads' (of self-awareness) are turned into strengths can be created, by facilitating good decision-making of bright minds in the company.

The study of Sauer and Ropo (2006) of the theatrical setting prove that shame can be used as a leadership tool for enhancing professional and personal development and organizational performance. The study of leadership shame has to take place to test further its connection with responsibility, trust creation, and effectiveness.

To build an ethical culture usually means to balance business desires for profit with ethical responsibilities towards employees and customers. Good example is the study of Keller and Price (2011) on 'Organisational Health,' which argues that focusing on the health of employees is a crucial competitive advantage of the company. After the decade of studies authors (ibid.) found out that companies caring for organizational health are 2.2 times more likely than lower-quartile companies to have an above-median EBITDA margin, and they have two times more likely to have above-median growth in enterprise value to book value. Authors claim that 50 percent of any organization's long-term success is driven by its health.

There appeared a formulation of health integrated organisation: "is [such] an organization that strategically integrates employee health and well-being into its culture and business objectives through collaborative and comprehensive initiatives, policies and practices to achieve positive organizational and employee outcomes."<sup>6</sup> Although the focus is on creating a *culture of health*, which would minimise risk factors and encourage employees to be aware of health and make regular medical controls and not on the developing *the morally healthy culture*, which should stimulate members of the organisation to have habits of 'bringing out the best' in each other, this is an important step forward for the business. *Culture of health* stimulates employees to realise their self-worth, and experience that they and their health is an asset for the company.

Speaking of mental health, Taylor (1977) on the base of his 25 years of experience as clinical psychologist, distinguishes the following aspects: the ability to enjoy life; resilience – ability to bounce back from adversity or coping well with stress; balance – of time spent socially and alone, work and play, sleep and wakefulness, time spent indoors and outdoors; flexibility; and self- actualisation.

Among the other indicators of mental health, humour (Martin, 2006), ability to form relationships (Gannushkin, 1998, McGuire, 1994, Kets de Vries, 2009), and empathy (e.g. Decety 2007) are often mentioned in the literature. The model of Witmer, Sweeny (1992), and Myers (Myers et al, 2000) links Adlerian individualistic psychology of its five major life tasks - work, friendship, love, self and spirit – with

<sup>6</sup> (<http://creatinghealthyorganizations.ca/index.php>).

wellness in contemporary society. Authors (*ibid*) argue that realisation of subtasks, such as: sense of worth, sense of control, realistic beliefs, emotional awareness, problem solving, creativity, sense of humour, coping, nutrition, exercise, self-care, stress management and cultural identity, lead to healthy functioning. Big amount of research is dedicated to the importance of balancing the work of two brain hemispheres and by involving employees in different activities (business and art, for example), which would actualise rational and irrational, logical and emotional modes of perceiving and processing the information and by so doing enhance psychic abilities and develop opportunities for learning, which is in the core of mental health (e.g. McCarthy, 1996). Some studies concentrate on mixing people with different professional skills (Kakko et al. 2009) and demonstrate successful implementation of this approach and its impact on creativity, self-worth, humour, general well-being and enjoyment of life.

In order to have a *morally healthy culture*, the question of purpose and moral aim of business should be also addressed: what is the meaning of its life? The leader should also pose the question – is the organisation with its morale contributing towards societal health or does it cause psychopatisation and degradation of society?

The utmost importance of a vision is emphasized in managerial literature (e.g. Kottler, 1998). Statement of mission, basic beliefs and values of leaders (Shein, 2010), the mechanism of transmission of these beliefs are discussed; concept of trust as a fundamental component of any successful organization is underlined (Hart et al, 1986; McAlister, 1995, Kaptein, 2008). Creativity is understood as another strong factor for the organisational success (Amabile, 1998) and even its major survival skill (Porter, 1991, DeMiranda, et al 2009). It is argued that in order creativity to occur environment should be intellectually stimulating and emotionally warm (Whitebread, 2000, Mayer, 1999) Studies of creation of the atmosphere of challenge (Zhou, 2003, Heller, 2004) and acceptance and involvement (Mayer et al, 1995, Jones, 2006) demonstrate that these factors are important in employee job satisfaction and their self-reported well being. As was mentioned, studies on well-being observe health as an organizational asset (Keller et al, 2001). Mutual recognition of the intrinsic worth, sincerity and respect (Clampitt, 2001) is another important element, which actualises the Kantian perspective of treating other as an aim and not (merely) as a means for realisation of own goals. It is argued that transformational leadership (Bass et al, 1999, Burns, 2003) and 'responsible leadership' models correspond to the major parts of these demands towards organisational setting (Pless, 2007, Groves, La Rocca, 2011).

The literature however did not link directly three components: ethics, creativity and culture, in one united block of thinking. CSR, for example, with its responsibility towards culture and its relation with the sustainability of organisation is another focus of attention of the scholars, but being not tied with creative drives and fundamental beliefs, it is not really incorporated in the strategy; organisation does not know (as I see in Latvian reality) as to when, how and for how long should it be socially responsible. Literature on cultural studies is concerned with creativity and innovation (e.g. Trompenaars & Hamphden–Turner, 2010, Livermore, 2010, and ethical aspects of business are observed separately (e.g. Hofstede, 1983).

The model of leadership, which is illustrated in the next paragraph, is an attempt to say that culture, creativity and ethics are the main pillars for healthy organisational development, and altogether they form a basis for a healthy and strong psychological functioning.

### *Building the model of healthy leadership*

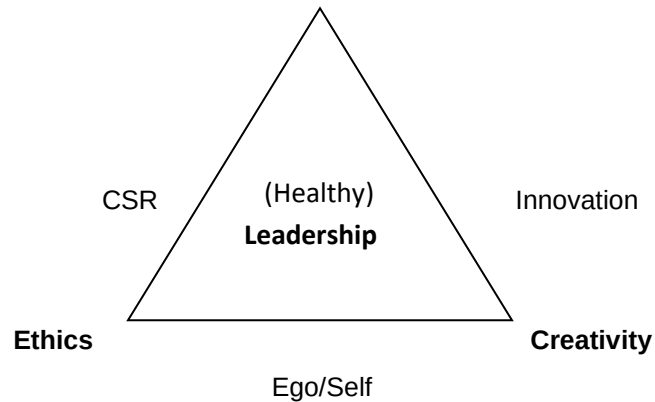
The model is a work in progress; it requires further studying and verifications. It is built upon the following main beliefs: 1) business exists in a cultural context and it has to be aimed towards culture; 2) business is a creative process and creativity is its survival skill; 3) business is a manifestation of ethics of all the parties involved and is therefore all about forming ethical relationships; 4) leadership is a constant work of mastering the skills and habits for bringing out the best in people and gaining profit for the company.

In other words, leadership of healthy organisation is culture-oriented, built upon creative solutions, which are ethical (please, see the Image 1 below).

### **Image 1 Healthy Leadership model**

**Culture**





“Healthy” leadership is a realisation of psychic maturity with its ability to be self-aware and self – conscious (meaning: to be able to judge own actions by using mechanisms for self-control); it is a balanced leadership in a sense that work stress permits individual and professional growth for those involved in organisation, and does not ruin people; it challenges with tasks and emotionally accepts individuals, it celebrates diversity and is not aimed on only one type of personalities, it provides environment where both brain hemispheres’ work can be actualised and thus new creative solutions necessary for healthy human functioning can be released; it is a hard and self-fulfilling process, which requires personal discoveries and does not search for easy and fast steps, ready to be implemented for any organisation; it is optimistic in its base.

How does it relate to the triangular with three corners – creativity, ethics and culture? The model argues that culture is an aim of the business and is not just its context, culture is a highest judge; it gives directedness for business, feeling of a sense of life. Willingness to contribute to culture in a positive way enlightens leadership and at the same time it requires to act in accordance to the moral rules - that’s where shame has to function.

Culture is a union of individuals with their personal problems, ideas, and goals; it is artefacts created by human activity; and it is a meeting point and time in the universe, which enables us to share similar beliefs and fears and exchange values (see e.g. Hofstede, 2001, Livermore, 2010, Macumoto 2002, Trompenaars & Hamphden–Turner, 2010). Culture has to be nurtured and loved as a highest treasure. The problem is that culture is not a static ideal, but it manifests itself in everyday context, with its market competitors, ‘limited resources’ and different obligations, and this hinders a challenge: how to love it then?

The decisions of how to manage the meeting of the highest aims (cultural responsibilities) and each day “fights” for the market share and profits have to be addressed on the ego level, which finds support in creativity and ethics. According to humanistic approach there is no conflict: creativity is ethical in its essence, and probably is possible to argue that ethics is a good creativity, an overwhelming condition of flow (described by Csikszentmihalyi, 2003), highest realisation of human capacities, eudemonic stage.

Creativity studies show however that in order to achieve this stage and to be creative one must create, must work and train (Cropley, 2005, 2006); also theories of ethics suggest that wisdom does not arrive by itself. To create (including also ethical solution) means to be involved in a risk-taking process (Christensen, 2001); to take a courage (May, 2001), to permit to look, think and act differently; is non-conformistic action (Sternberg, 2003), and is even destructive (Socrates In: Carey et al, 2004, Nitzsche, 1998, orig. 1887, Shumpeter In: Christensen, 2001) in its nature. But there is an internal barrier, which states how far ethics (in this case: settled way of living, common rules, tradition) can be ‘disrupted’. When this balance on the personal level is found then perspectives open up and creative potentials receive ‘highest power supports’ for realisation of ideas.

But creativity does not mean only revolutionary and heavy decision-making, the parallel between creativity, its playfulness and spontaneous and free flow with humour, stress release, self-worth, diversity, flexibility, adaptability, emotional intelligence is often mentioned (Freud, 1937, Goleman et al, 2002,

George, 2000, Bodrov, 2006 Amabile, 1998 Czikszentmihalyi, 2003, Sternberg, ), all of these components being important for mental health. Other aspects of the model involve meeting of internal creative resources with culture, which results in innovativeness, a driving force for the organisation (e.g. Christensen, et al, 2008), and concrete innovations (on the first place of the business model, Zott et al, 2010). Another strategic force is CSR, which 'organically' connects beliefs and values of those involved in organisation with organisational purpose of existence in this world (Bhattacharya et al, 2011). Respect, mutual acceptance, knowledge, and other organisational virtues (based upon 'cardinal' set of temperateness, courage, justice, and wisdom) refer to *ethics* (e.g. Moberg, 1999).

Studies on organisational health (e.g. NHS Institute for Innovation and Improvement<sup>7</sup>, Canadian National Quality Institute<sup>8</sup>) state that healthy organisational culture means trust, openness and engagement as well as enabling all the organisational members to be enrolled in continuous learning and improvement. Further research should take place to fully answer the implications for leadership (healthy leadership?), but it seems that the proposed model does not contradict the logic of these studies.

#### Afterword and further research

Although it is impossible in one article to bring into focus the aspects of psychiatry, physiology, anthropology, economics, ethics, psychology, and management, the attempt was made to address the issue of leadership from the perspective of its moral obligation towards health and societal life.

It was argued that in order to provide a healthy environment business should learn to see itself as a part of culture, as a partner among other societal pillars, and not as the main or the only possible 'end in itself'. Organisations should be aware of 'toxic' or narcissistic leadership phenomena and try to avoid promotion of false people. Developing the habits of thinking and behaviour from physiological point of view has its moral implications and leadership therefore should be cautious on the matter of choice of thoughts and actions. The article has also addressed the issue of stress and importance of balancing activities, as well as discussed a danger of selecting only a certain profile individuals. Diversity of tasks and ways of thinking has also been addressed in a light of healthy mental functioning.

The model of healthy leadership with focus on responsibility towards culture and leaders' self-awareness was proposed. It links creativity, ethics and culture in one united block of leadership directedness. By so doing, creative, ethical and cultural concerns naturally reinforce each other providing a platform for healthy development. Although mental health and maturity is a multidimensional phenomena and it demands for a diverse set of responsibilities on the part of organizations and its leaders, in the core of a healthy leadership is process, which empowers others to realise their sense of being and the power of their moral decisions.

The study is a work in progress, and it requires further elaboration and detailed observation of the components of the model proposed. Adaptive and healthy functioning from physiological and psychological perspectives needs to be addressed profoundly in order to verify all the major elements and validity for the model. Further studies are needed for understanding the meaning and the role of culture for the business leaders: how does it differ cross-culturally? This could also shed the light on the 'capitalism shift problem' and diversity of business ethics among cultures. Studies of the role of shame in leadership in different cultural contexts should take place to test the hypothesis of its connection with leaders' cultural awareness and responsibility of business as well as its impact on morale in organisations. This article did not dwell upon the theoretical foundations of the concepts of culture, ethics and creativity, as its aim was to draw the rationale for the future research as such.

#### Literature:

Aldwin, C. M. (1994). *Stress, Coping, and Development*. New York, London: Guilford Press.

Allio, R. J. (2007). "Bad leaders: how they get that way and what to do about them", *Strategy & Leadership*, Vol. 35 Iss: 3, pp.12 – 17

---

<sup>7</sup> <http://www.institute.nhs.uk>

<sup>8</sup> through this site: <http://www.peelregion.ca/health/workplace/employers/cwh/>

Amabile, T. (1998). "How to Kill Creativity." Harvard Business Review on Breakthrough Thinking.

Amanzhol, I.A., Onayev, S.T. Balayeva, E.A, Shadetova, A.G Kurmangaliyeva D.S (2011). "Health level of the Operators working in Shifts". Archive Euromedica. Vol.3.

Anderson, D., Ackerman-Anderson, L. (2010). Beyond Change Management: How to Achieve Breakthrough Results Through Conscious Change Leadership John Wiley & Sons.

Avolio, B.J. and Locke, E.E. 2002. 'Contrasting different philosophies of leader motivation: Altruism versus egoistic', *The Leadership Quarterly* 13:4.

Badaracco, J. 2002. Leading Quietly. Cambridge, MA: Harvard Business School Press.

Baldoni, John, 2004. "On Leadership Communication: Humility". Darwin Online, available at: [www.darwinmag.com/read/060104/baldoni.html](http://www.darwinmag.com/read/060104/baldoni.html)

Bandura, A. (1986), Social foundations of thought and action: A social cognitive theory, Englewood Cliffs, NJ: Prentice-Hall,

Barling, J., Christie, A., & Turner, N. (2008). "Pseudo-transformational leadership: Toward the development and test of a model. *Journal of Business Ethics*, Vol. 81, 851-861.

Bass, B. and Steidlmeier, P. 1999. 'Ethics, character, and authentic transformational leader behavior', *The Leadership Quarterly*, 10:2, 181-217.

Beckmann H, Lanczik M (1990). Preface. *Psychopathology* 1990; Vol. 23:191-192 (DOI: 10.1159/000284659)

Benedict, R. (1934). *Patterns of Culture*. New York: Houghton Mifflin.

Bhattacharya, CB, Sen S. Korschun D. (2011) Leveraging Corporate Social Responsibility: The Stakeholder Route to Business and Societal Value, Cambridge University Press, Cambridge: UK.

Boddy, C. R. (2010). 'Corporate Psychopaths and Productivity', *Management Services* Spring, 26-30.

Boddy, C.R. (2011). "The Corporate Psychopaths Theory of the Global Financial Crisis" *Journal of Business Ethics* 102:255-259

Bodrov, V.A. (2006). Psihologicheskij stress: razvitije i preodolenije. Orig: Бодров, В.А. Психологический стресс: развитие и преодоление. Москва: PerSe. [Psychological Stress: development and coping.]

Burns, J.M. 2003. Transforming Leadership: 8. New York: Atlantic Monthly Press.

Butler, G.; Hope, T.. *Managing Your Mind: The mental fitness guide*. Oxford Paperbacks, 1995

Carey, T.A., Mullan, R.J. (2004). "What is Socratic questioning?" *Psychotherapy: Theory, Research, Practice, Training*, Vol 41(3), 2004, 217-226.

Clampitt, Phillip G. *Communicating for Managerial Effectiveness*. Second edition. Thousand Oaks, CA: Sage, Publications, 2001.

Cropley, A. J. (2006). In praise of convergent thinking. *Creativity Research Journal*, 18,391-404.

Cropley, D. H. and Cropley, A. J. (2005). Engineering creativity: A systems concept of functional creativity. In J. C. Kaufman & J. Baer (Eds.), *Faces of the Muse: How People Think, Work and Act Creatively in Diverse Domains*, 169-185. Hillsdale, NJ: Lawrence Erlbaum.

Czikszentmihalyi, M. (2003). *Good Business. Leadership, Flow, and the Making of Meaning*. New York: Viking Press.

Christian M., Ellis, A., (2011). Examining the Effects of Sleep Deprivation on Workplace Deviance: A Self-Regulatory Perspective. *The Academy of management Journal.*, Vol. 54, Nr. 5, October. Pp. 913 – 934.

Christensen, C., M. (2001). *The Innovator's Dilemma*. Harper Business.

Christensen, C. Grossman, J., Hwang, J. (2008). *The Innovator's Prescription: A Disruptive Solution for Health Care*. McGraw Hill.

Collins, J. 2001b. Level 5 leadership: The Triumph of Humility and Fierce Resolve. *Harvard Business Review*, 79(1): 67-77.

De George, R. T. (1999). *Business Ethics* (5<sup>th</sup> Ed.) Prentice Hall.

Decety, J., & Moriguchi, Y. (2007). The empathic brain and its dysfunction in psychiatric populations: implications for intervention across different clinical conditions. *BioPsychoSocial Medicine*, 1, 22-65.

DeMiranda, P.C., Aranha J. A. S and Zardo J. (2009). "Creativity: people, environment and culture, the key elements in its understanding and interpretation". *Science and Public Policy*, 36(7), pages 523-535.

Eizenck H.J, (1976). "The Rearing Model Theory of Neurosis – a new approach". *Behavior research and therapy*. Vol.14 (4) 251 – 267.

Fessler, D. M.T. (2004): Shame in two cultures: Implications for evolutionary approaches, *Journal of Cognition and Culture*, Vol. 4(2), 207-262.

Festinger, L. (1957). A theory of cognitive dissonance. Evanston, IL: Row, Peterson.

Freud, A. (1937). *The Ego and the Mechanisms of Defense*, London: Hogarth Press and Institute of Psycho-Analysis.

Gannushkin, P.B (1964). *Izbrannyje trudy*. Orig: Ганнушкин П. Б. *Избранные труды*). Москва [Gannushkin, P.B. Selected Works, Moscow.]

Gannushkin, P.B. (1998), *Sladostrastije, zhestokostj i religija*. (Сладострастие, жестокость и религия) В: Ганнушкин П.Б. Избранные труды / Под ред. проф. О.В. Кербикова. Ростов-на-Дону: "Феникс". Orig. 1901: "La volupté, la cruauté et la religion" *Annales medico-psychologiques*, t. XIV, Novembre.

George, J. 2000. Emotions and leadership: The role of emotional intelligence. *Human Relations*, 53: 1027-55.

Gilchrist, G., Blázquez, A., Torrens, M. (2012). "Exploring the relationship between intimate partner violence, childhood abuse and psychiatric disorders among female drug users in Barcelona", *Advances in Dual Diagnosis*, Vol. 5 Iss: 2, pp.46 – 58

Goleman, D., Boyatzis, R. & McKee, A. (2002). *Primal Leadership: Realizing the power of emotional intelligence*. Boston, MA: Harvard Business School Press.

Greenleaf, R. K. (1997). *Servant leadership: A journey into the nature of legitimate greatness*. New York: Paulist Press

Grimak, L.P. (1987). *Rezervy chelovecheskoj psihi*. [Reserves of the Human Psyche] Orig: Гримак, Л.П. Резервы человеческой психики. Москва: Издательство политической литературы.

Groves, K.S., LaRocca, M.A. (2011). "Responsible Leadership Outcomes Via Stakeholder CSR Values: Testing a Values-Centered Model of Transformational Leadership". *Journal of Business Ethics* 98 :37–55.

Gurven M, Allen-Arave W, Hill K, Hurtado M. 2000. "It's a wonderful life:" signaling generosity among the Ache of Paraguay. *Evolution and Human Behavior* 21:263–282.

Heller, R. (2004). Balance discipline and creativity to make innovation work for you. *Business Source Premier: Computer weekly*; 10/19/2004.

Hayes, N. (2000). *Foundations of Psychology*. (3<sup>rd</sup> Ed.) Thompson Learning.

Hall, S., Winlow, S. and Ancrum, C. (2008). *Criminal Identities and Consumer Culture*. London: Routledge.

Hofstede, Geert (December 1983). "Culture's Consequences: International Differences in Work-Related Values". *Administrative Science Quarterly* (Johnson Graduate School of Management, Cornell University) 28 (4): 625–629

Hofstede, G. (2001). *Culture's Consequences: comparing values, behaviors, institutions, and organizations across nations* (2nd ed.). Thousand Oaks.

Howell, J.M. & Avolio, B.J. (1992). "The ethics of charismatic leadership: Submission of liberation?" *Academy of Management Executive*, 6, 43-54.

Iarskaia-Smirnova, E, Lesnik, B. "Social Work in Russia: Professional Identity, Culture and the State". Pavilion Publishing: Brighton

Jones, M.D. (2006). Which is a better predictor of job performance: Job satisfaction or life satisfaction. *Journal of Behavioral and Applied Management*, 15(6), 77-97.

Jung, C.G. (1991). *Psyche and Symbol*. Orig. 1958-1967 (R. F. C. Hull, Trans.). Princeton, New Jersey.

Kahneman, D., Deaton, A. (2010). "High income improves evaluation of life but not emotional well-being". *Proceedings of the National Academy of Sciences* Vol.107 (38): 16489–16493. DOI:10.1073/pnas.1011492107.

Kantor, Martin (2006). *The Psychopathology of Everyday Life*. London: Praeger.

Kanungo, R. and Mendonca, M. (1996). *Ethical Dimensions of Leadership*. Thousand Oaks, CA: Sage.

Kaptein, A. (2008). "Developing and testing a measure for the ethical culture of organizations: the corporate ethical virtues model". *Journal of Organizational Behaviour*, Nr 4.

Kellerman, B. (2004). *Bad Leadership: What It Is, How It Happens, Why It Matters*. Harvard Business School Press, Harvard, MA.

Kellen, S., Price, C. (2011). "Organizational health: The ultimate competitive advantage". *McKinsey Quarterly*. June 2011.

Kerbikov, O.V., Korkina, M.V., Nadzharov., Snezhnevsky, A.V. (1968). *Psychiatry*. Orig: Кербиков, О.В., Коркина, М.В., Наджаров, Р.А., Снежневский, А.В. Психиатрия. Москва: Медицина.

Kets de Vries, M.F.R. & D. Miller. 1985. "Narcissism and Leadership: An object relations perspective". *Human Relations*. 38(6): 583-601.

Kets de Vries, M. F.R. (2009). "The Shadow Side of Leadership." *Human Capital Review and Etdonline*, South Africa, September 2009.

- Kirkpatrick & E.A. Locke. 1991. "Leadership: Do Traits Matter?" *Academy of Management Executive* 5(2): 48-60.
- Kakko, I., Inkinen, S. (2009). "Homo creativus: creativity and serendipity management in third generation science and technology parks." *Science and Public Policy*, 36(7), August 2009, pages 537–548
- Kohlberg, L. (1973). "The Claim to Moral Adequacy of a Highest Stage of Moral Judgment". *Journal of Philosophy* (The Journal of Philosophy, Vol. 70, No. 18).
- Kottler, J.P. (1998). "Leading Change: Why Transformation Efforts Fail". *Harvard Business Review on Change*.
- Krznaric R. (2008). *You Are Therefore I Am: How Empathy Education Can Create Social Change*. Oxfam GB Research Report, July
- Lawrence P.G. (2006). "Neo-humility and Business Leadership: do they belong together?" *Journal of Business and Leadership*, Volume 2, Number 1: 116-126
- Leonhard, K (1989). *Accentuated Personalities*, Translated: Леонгард, К. Акцентуированные личности. Москва: Феникс.
- Lewis, M. (1992). *Shame: The Exposed Self*. NY: The Free Press.
- Lipman-Blumen, J. 2005. *The Allure of Toxic Leaders: Why We Follow Destructive Bosses and Corrupt Politicians – and How We Can Survive Them*. New York: Oxford University Press.
- Livermore, D. (2010). *Leading with Cultural Intelligence*. American Management Association.
- Lubit, R. (2004), *Coping with Toxic Managers, Subordinates and Other Difficult People*, Prentice Hall Financial Times, Englewood Cliffs, NJ.
- Martin R.A. (2006). *The Psychology of Humor: An Integrative Approach*. Elsevier, London.
- Matsumoto, D. (2002). *Culture and Psychology*. Thomson Learning.
- May, R. (2001). *The Courage to Create*. Translated: Мэй, Р. Мужество творить. Львов: Инициатива.
- Mayer, R.E. (1999). "Fifty Years of Creativity Research". In: R.J. Sternberg (Ed.), *Handbook of Creativity*. Cambridge: Cambridge University Press.
- McCarthy, B. (1996). *About Learning*. Excel Inc, Illinois.
- McAlister, D.J. (1995). "Affect- and Condition-Based Trust as Foundations For Interpersonal Cooperation in Organisation". *Academy of Management Journal*. Vol. 38, No 1, 24 – 59.
- McLellan (Ed.) (2000). *Karl Marx: Selected Writings*, 2<sup>nd</sup> edition, Oxford: Oxford University Press.
- Maurer (1996) "Using resistance to build support for change", *Journal for Quality & Participation*, pp. 56-63.
- McGuire M T, Fawzy F I, Spar J E, Weigel R M, Troisi A. (1994). Altruism and mental disorders. *Ethology and Sociobiology* 15:299–321.
- Miller, G.G. (2007). "Sexual Selection for Moral Virtues." *The Quarterly Review of Biology*. Vol. 82, No 2.
- Moberg, D. J. (1999). *Business Ethics Quarterly* v. 9 no2 p. 245-72
- Morris, J., Hassard, J. and McCann, L. (2008), "The Resilience of 'Institutionalised Capitalism': Managing under 'Shareholder Capitalism' and 'Managerial Capitalism'" *Human Relations*, 61: 687-710.
- Myers, J. E., Sweeney, T. J., & Witmer, J. M. (2000). "The Wheel of Wellness counseling for wellness: A holistic model for treatment planning". *Journal of Counseling and Development*, 78(3), 251-266
- Nebylitzyn, V.D. (1991) – *Osnovnyje svojstva nervnoj sistemy*. Orig. Небылицын В.Д. Основные свойства нервной системы. [Main Principles of Nervous System] М.: Педагогика.
- Nesse R M, (2001). *Evolution and the Capacity for Commitment*. Editor. New York: Russell Sage Foundation.
- Nietzsche F. 1887. *Zur Genealogie der Moral: Eine Streitschrift*. Leipzig (Germany): G Navmann. [Translated and edited by M Clark and A Swensen as *On the Genealogy of Morals*. 1998. Indianapolis (IN): Hackett.]
- Paunonen S V. (2006). *You are honest, therefore I like you and find you attractive*. *Journal of Research in Personality*, Vol. 40:237–249.
- Pavlov, I. P. (1955). *Selected Works*. Moscow: Foreign Languages Publishing House.
- Pavlov, I.P. (2001). *The Freedom Reflex*. Orig: Павлов, И.П. Рефлекс свободы. Питер. []
- Piaget, J. (1969). *The Psychology of the Child*. New York: Basic Books.
- Plato *Protagoras* In: Lombardo, S. & Bell, K., (1992) *Plato Protagoras*, Hackett Publishing.
- Pless (2007). "Understanding responsible leadership: Role identity and motivational drivers". *Journal of Business Ethics*, 74, 437–456.
- Porter, M. (1991). "Towards a dynamic theory of strategy." *Strategic Management Journal*, Vol. 12, pp. 95-117.

Price, T.L. (2005). 'Abuse, privilege, and the conditions of responsibility for leaders'. In: Ciulla, J.B., Price, T.L. and Murphy, S.E. (Eds.), *The Quest for Moral Leaders: Essays in Leadership Ethics*. Cheltenham, UK and Northampton, MA: Edward Elgar Publishing, Ltd.

Quinn, R., S. Faerman, M. Thompson, M. McGrath & L. St. Clair. 2007. *Becoming a Master Manager: A Competing Values Approach*. 4<sup>th</sup> Ed. John Wiley & Sons, Inc., NJ.

Roberto, M. 2005. *Why Great Leaders Don't Take Yes for an Answer: Managing for Conflict and Consensus*. Wharton School Publishing, PA; Pearson Education Inc., NJ.

Saad, G. (2007). *The Evolutionary Bases of Consumption*. Routledge, UK.

Sauer, E., Ropo, A. (2006), "Chapter 3 Leadership and the Driving Force of Shame: A Social Constructionist Analysis of Narrative", In: W.J. Zerbe, N.M. Ashkanasy, C. E.J. Härtel (Ed.) *Individual and Organizational Perspectives on Emotion Management and Display (Research on Emotion in Organizations, Volume 2)*, Emerald Group Publishing Limited, pp.57-80

Schein, E. (2010). *Organisational Culture and Leadership*. Jossey –Bass Publisher.

Schwab, J. J. (1986), Stress from a psychiatric epidemiological perspective. *Stress Medicine*, 2: 211–220.

Selye, H. (1974). *Stress without distress*. Philadelphia: J. B. Lippincott Co.

Selye, H. (1991). Psihofiziologija stressa. (Селье Г. Психофизиология стресса, М., Медицина, 1991) [Psychophysiology of Stress]

Shaner A, Miller G, Mintz J. 2004. Schizophrenia as one extreme of a sexually selected fitness indicator. *Schizophrenia Research* 70:101–109.

Sternberg, R.J. "Creativity is a decision". American Psychological Association. November 2003, Vol 34, No. 10.

Strebel, P. (1998, orig.1996). "Why do Employees Resist Change?" *Harvard Business Review on Change*.

Symington, N. (2004). *Narcissism: A New Theory*. London.

Taylor, S. E. Brown, J.D. (1988). "Illusion and well-being: A social psychological perspective on mental health". *Psychological Bulletin*, Vol 103(2), 193-210.

Trompenaars, F., Hampden – Turner, C. (2010). *Riding the Waves of innovation*. McGraw Hill.

Tucker, W. H. (2009). *The Cattell Controversy: Race, Science, and Ideology*. Urbana, IL: University of Illinois Press.

Zhou, J. & George, J. 2003. "Awakening employee creativity: The role of the leader". *Leadership Quarterly*, 14: 545-60.

Zott, C. Amit, R. & Massa., L. 'The Business Model: Theoretical Roots, Recent Developments, and Future Research' IESE, June, 2010 - revised September 2010 [<http://www.iese.edu/research/pdfs/DI-0862-E.pdf>]

World Health Organization. 2006. [Constitution of the World Health Organization](#) - Basic Documents, Forty-fifth edition, Supplement.

Witmer, J. M., & Sweeney, T. J. (1992). A holistic model for wellness and prevention over the lifespan. *Journal of Counseling and Development* 71, 140-148.

<http://creatinghealthyorganizations.ca/index.php>

<http://www.institute.nhs.uk> NHS Institute for Innovation and Improvement