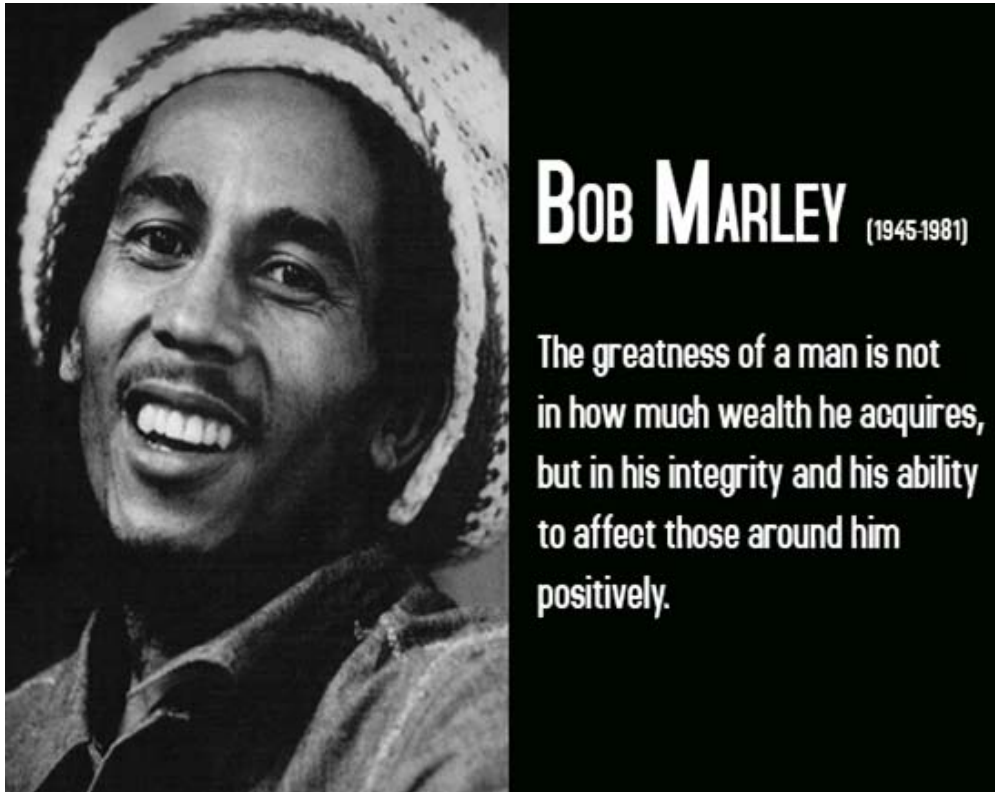


Personal leadership integrity; habit or value?



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Preface

This thesis is the conclusion of an unforgettable journey, a journey that started 25 years ago. 25 years ago I didn't had the motivation to use "my brains" in high school. When I came to realize that I didn't use my capabilities at a maximum the journey started. When I pronounce the words "I had a dream.." I don't want to refer to one of the greatest people (Martin Luther King) but to my own, more modest, dream. My dream which helped me to fulfil this 2 years "rollercoaster" master journey at the Erasmus University is; eventually becoming the first of my family with a master title and being a role model for our daughter and son. Today I can proudly say that this dream is fulfilled.

I'm very grateful that the One who creates me and gave me my capabilities, surrounded me with great people who made this journey possible, all these people provided me the indispensable support, without this support I never could reach this goal.

Therefore I want to thank my coach, prof. Muel Kaptein, in coaching me with this thesis. Prof. Muel Kaptein gave me the freedom to conduct this research in my way, but also providing me with feedback and directions thereby enabling me to present my thesis today. Muel thank you for your calm me down in times of stress, for the conversations we had about integrity and for making me more aware of the complicity and the unbelievable interesting topic of ethics. This same thankfulness goes out to Drs. Jan Sirks. You gave me very valuable insights that elevated my eventual thesis.

A special thanks goes out to Mr. Dick Kooijman, General Manager Astellas Pharma Netherlands. Dick, I want to thank you for believing in me, for giving me the opportunity to conduct this MSc Business Administration and supporting me internally. You are the starting point of the last chapter in this journey, you gave me the possibility to fulfil my dream.

Mom and dad; thank you for giving me a magnificent youth; you gave me the moral and personal values upon which I live day by day and which guides me through this world. Love you much.

I cannot find the words to express my unbelievable and enormous gratitude to the three persons I love most; Yvonne, Madelein and Arne. Yvonne your support was crucial, without your never ending support I couldn't realize my goal and dream, thanks for making this journey together. So much time I wasn't there for you and you never complained a second; I love you and thank you for all the sacrifices you made to facilitate me for my study. Madelein and Arne, the most breathtaking daughter and son in the world! You had to miss your father many times during evenings, during the weekends spending less time with you to laugh, to play a game, to sport, to fight hard before going to bed, to listen to your stories, to read a bedtime story. Believe me I will make this up with you, even when you 30 years old I will read you a bedtime story!

Executive Summary

The threat that unethical business practices can pose to both the business community, industry, and the everyday lives of millions of people, business leaders and academics alike have increased the sense of urgency to improve the ethical behaviour in order to exterminate such unethical business practices. All sections of an organization should be aware of the license to operate they held in their hands.

The pressure, to develop and market a new “miracle drug”, within the pharmaceutical industry is high. Several shareholders from several sides are demanding a lot of the pharmaceutical industry; at one side the world of healthcare and at the other side the world of international competition. This could end up in pharmaceutical dilemma like conducting a randomized controlled study in an underdeveloped country in order to save cost, like conducting a randomized controlled study with a placebo, like is it ethical to spend money on marketing instead putting this money in research and development. Employees of pharmaceutical organizations are facing lots of these dilemmas every day.

It is crucial that top management, the leaders of an organization, are taken up their responsibility in order to create an ethical culture within the organization. Ethical leadership is the fundament of an ethical culture within an organization.

A component of ethical leadership is integrity. According to Bauman (2013) a leader’s integrity is founded on identity-conferring commitments to values. In his research Bauman reviewed current leadership theories and derived from this research a definition of integrity as a moral concept. With this definition he explained how a leader’s integrity is founded on identity-conferring commitments to values. Three types of leadership integrity are distinguished by Bauman, in order to try to better understand these constructs; substantive, formal and personal integrity. Leaders can develop identity-conferring commitments to two types of values; personal and/ or moral. Bauman argues that to be a moral integer leader, this leader has to act upon morally justified values regardless the context. Personal values are best described as “those values that a person commits to for her own reasons and that the community has no general right to expect the person to actualize”. This all leads to three types of leadership integrity; substantive leadership integrity, formal leadership integrity and personal leadership integrity. To develop an ethical culture within an organization the integrity fundamentals of the leaders has to be known in order to optimize the ethical behaviour of these leaders; do they act upon moral values or personal values which results in ethical behaviour? My research handles about the question whether personal leadership integrity is anchored in values (value acting) or habits (habit acting). *Outcome of my research is that personal leadership integrity is not anchored in values like life projects (helping kids with a live threatening disease, become the first female vice president in a pharmaceutical company), personal lifestyle choices (using only “green” products, vegetarianism) and religious principles (live according the Bible, Kosher food, Halal principle).* Personal leadership integrity is more based upon habits like following up emails quickly, open communication (no hidden agenda), word-deed as habit, reflection, positive thinking (attitude) and to give trust to employees are the most important personal habits. To give up these habits is for most of the persons interviewed hard to do, reason for this is that they are used to work in this way; it’s efficient and satisfying to use these

habits. They think this is the best way. These personal habits are important for the persons because these personal habits are the “bricks” where part of their reputation is build on, and where the trust they earned is based on.

Although I know my research has several limitations, the outcomes could be useful for the daily practice within an organization. Organization could incorporate the information from my research within their hiring policy, in order to know what the ethical fundamentals of their future leaders are. As organization you can help your employees to be clear about the ethical value, integrity, of the organization in several situations; stand up and communicate them to all your employees. Not only the value of doing things or not but also the rationale behind this behaviour. Offer the employees the possibility to discuss these values with management of the organization.

The final objective of my research is to contribute into a better insight of the values a leader or employee could have. With this better insight organizations could improve the organizations ethical behaviour. This insight could also help a (future) leader to develop him into the leader that is needed by the organization, a leader that creates a culture where everybody wants to go that extra mile, that extra mile accompanied with ethical behaviour in order to safeguard the license to operate for the future.

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1. Introduction

Firms in the pharmaceutical industry depend very strong on the profits generated by the sales of their drug to fund the research and development of a new drug. Also the continuing increased expectations of investors demand a “never ending growth of profits”. To meet this expectations a pharmaceutical company needs to search for new “profit generators”; new drugs. The risk for a pharmaceutical company looks as follows; just one out of the 10.000 newly discovered molecules will become a new drug. To research and develop such a new drug will cost 12 years and \$1.5 billion, time left to commercialize this new drug is 8 years (Nefarma). This pressure to find and to market a new drug could induce questionable ethical behaviour.

Although the valuable contribution of pharmaceutical companies to the human society in the form of “miracle drugs” for diseases like cancer, diabetics, cardiovascular diseases, AIDS, neuropathic pain, there is an increasing discussion between industry and the public. One topic of this discussion is often how the industry should behave. Pharmaceutical companies are faced with several pharmaceutical ethical dilemmas. They are facing these dilemmas because pharmaceutical companies are operating on the dividing line of two worlds; the world of healthcare at one side and at the other side the world of a global competing industry. The connections between both worlds are the clinicians/ physicians who are committed to develop new “miracle drugs”. As you can imagine there is a tension between these worlds; competing for making more profit at one side against health for everybody at the other side. This tension could result in dilemmas faced by pharmaceutical companies. Thompson (1993) defines conflicts of interest as follows: ...a set of conditions in which professional judgment concerning a primary interest (such as a patient’s welfare or the validity of research) tends to be unduly influenced by a secondary interest (such as financial gain).

Dilemmas faced by pharmaceutical companies (Omar Sultan Hague, 2013);

Selling drug with (presumed) huge marketing budget.

Is it ethical to spend marketing budget instead of putting this money in research and development? Should drug companies have promotional encounters with physicians? (Marco, et al., 2006).

“Large sums of money in the hands of marketers and a receptive audience that has direct influence over the buyer market can often result in questionable ethical behaviour on both sides”.

To make physicians aware of new drugs, pharmaceutical companies are equipped with sales representatives. These sales representatives are selling the drug to the physician. The way of selling is under a huge pressure last decade. It is under pressure because of several reasons; sometimes companies did not inform the physician with all the relevant information, sometimes physicians received presents, sometimes physicians are invited by the company to join a scientific meeting abroad, pharmaceutical companies, commercial ties/ conflict of interest between a pharmaceutical company and a physician. Is it ethical for pharmaceutical companies

to network with doctors on medical networking sites, given that these marketers have a vested interest in profiting from what doctors prescribe?

Huge marketing budgets has to make sure that within the last 8 years of product patent the pharmaceutical company makes enough revenues to safe guard developments of new drugs. The pressure within the last 8 years of product patent is very high; this could lead to unethical behaviour. Also the pressure from stakeholders like investors, to increase the profits, could lead to such a high pressure that pharmaceutical companies are making mistakes in their ethical behaviour.

Another discussion about the presumed high marketing budgets of pharmaceutical companies is the public discussion of spending less on marketing and use this budget for research and development; every marketing euro could also be used for research and development with the end result a better quality of life or a cured patient.

Research in under develop countries.

Is it ethically responsible to do these studies in countries where legislation is less and were the costs are low?

Before a pharmaceutical company can bring a medicine to the market, it has to be tested very comprehensively. To conduct these researches it has to set up several studies in which the drug has to be tested within healthy and ill people. These studies do cost a huge amount. In their search for places were these studies could be done for less money, pharmaceutical companies are sometimes conducting these studies in under developed countries. In these under developed countries is less legislation from governmental institutions according the safety of people who wants to participate in such studies. This not only a business decision, it is not only about money, but also an ethical decision; is it ethical to pay people who live in under developed countries less money compared with people who live in developed countries while the risk is the same (Schoepff 1991).

Develop a drug or treatment for a commercial less attractive disease, for the patient it could be a difference of day and night.

Is it ethical not to develop a drug due to a lack of enough future revenues? As described above, the development of a new drug costs a lot of money and resources. In order to make a new drug profitable there should be a population which is big enough to ensure enough revenues to earn back all the investments. Take into account the pressure of the investors at one side and at the other side the public discussion to help sick people without looking at revenues. What would you do as pharmaceutical company, develop a drug from which you know you will never be able to earn all the invested money back but you are helping sick people and you satisfy the public discussion and earning good will from the public.

High drug prices.

Patent right versus patients' right.

Is it ethical to keep drug prices high and preserve a drug for only a small number of the global population?

High prices of drug places them beyond the reach of citizens in a great part of the world. In the developed world, treatment with a combination of drugs, which costs

about 10.000 euro a year, can change AIDS to a more chronic disease. In the under developing countries, where 95% of people infected with HIV are living, treatment even with a single drug is impossible because of its costs. As example; thirteen years after introduction of Zidovudine, the first anti-HIV drug, the drug is still very expensive for most patients (humanehealthcare.com). (Kirschner, K., L. 2013) argued that it is difficult to balance between the prescriptions of the drug in for its therapeutic indication or to also prescribe it off label, outside its therapeutic indication.

Is the use of a placebo group unethical?

This placebo effect brings us to the ethical question if researchers/ physicians should expose their patients to experimental drugs if patients also could be helped with just a placebo pill?

Most criticism about this dilemma is based on the Declaration of Helsinki, concerning the ethics of human experimentation. The Declaration demands that “in any clinical study, every patient, including those of a control group, if any- should be assured of the best diagnostic and therapeutic methods”, in the new Edinburgh version “the benefits, risks, burdens and effectiveness of the new methods should be tested against those of the best current prophylactic, diagnostics and therapeutic methods”. This means that placebo should be replaced by an active treatment if available. The placebo effect (the phenomenon of a patient’s medical improvement after taking an inert substance) has been both a blessing and a curse in medicine. On the one hand, it illustrates the power of the human body to heal itself, and on the other, it suggests that some of our own treatments are only a small improvement upon a sugar pill (Ethics of Pharmaceutical, Omar Sultan Haque, Julian De Freitas, Israel national commission for UNESCO, May 2013).

Sense of urgency

Because of the threat that unethical business practices can pose to both the business community, industry, and the everyday lives of millions of people, business leaders and academics alike have begun work to improve the ethical of members of organizations, both in terms of research examining the mechanisms surrounding ethical behaviour and decision-making, and exploring and designing training interventions aimed at improving ethical behaviour and decision-making (Verschoor, 2006; 2007b). Verschoor pointed out that behaviour of management and direct supervisors are the top two factors linked to promoting an ethical workplace environment. Hunter (2008) articulates the role of top management in promoting ethical conduct in organizations, he recommends that leaders take responsibility for promoting an ethical culture within an organization by being a role model; employees copy their leader’s behaviour. Taking responsibility by establishing ethical leadership.

Ethical leadership

Organizations should pay more attention to prevent, detect and respond to unethical behaviour in order to manage the financial, reputational and emotional costs of this unethical behaviour (Kaptein 2011). These recent ethical failures within organizations such as fraud, corruption and bribery highlight the need for ethical leadership.

Exposure of such immoral activities have not only severely shaken the trust that is the basis of capitalism, it has also narrowed public respect for business. Ethical standards are steadily being eroded with the dividing line between smart business practice and sharp practice becoming blurred to such an extent that ethical and moral principles become elastic (Finlay, 1990). It is an indication that businesses are neglecting their social responsibilities and moral duty towards stakeholders (Kolk and Pinske, 2006).

Ethical leadership focuses on leaders as guardians and communicators of ethical standards (Stouten, 2013). Ethical leadership represents an individual-level phenomenon (Brown and Trevino 2006; Trevino et al. 2003, 2000), defined as “the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement and decision making” (Brown et al. 2005, p. 120).

Why is that we all know how to behave moral but that some us choose to behave immoral? In his book with the title “Why do good people sometimes do bad things?” Kaptein (2011) stated some fascinating questions like; How do trusted people and organizations become cheats? Not just once, but repeatedly and systematically (Prentice, 2012).

The article of Ghoshal (2005) “Bad management theories are destroying good management practices” articulates that business schools should stop developing new management theories, they also should stop teaching some old ones and focus on their role to own up to their role in creating the “new scandals”. Many of the worst excesses of recent years are the results of the ideas trained by business schools over the last 30 years. In corporate governance courses students were trained that managers cannot be trusted to do their jobs, “which of course is to maximize shareholder value”, that the remunerations of these managers should be aligned with that of shareholders by providing these managers stock options. In other courses students (the leaders/ managers of today) were trained that tight monitoring and controlling is the best way to prevent “opportunistic behaviour”. Many students, also many MBA students, were trained to think and act according to these theories. “Even those who never attended a business school have learned to think in these ways because these theories have been in the air, legitimizing some actions and behaviours of managers, delegitimizing others, and generally shaping the intellectual and normative order within which all day-to-day decisions were made”. In this case a lot of management behaviour is the result of business school training

which became at the end a habit and frees themselves of any sense of moral or ethical responsibility.

Does this all touches the moral concept of people, of leaders? If it all touches the moral concept of a human being, can we distinguish kinds of moral concepts/characters?

With this thesis I want to build on the work done by Bauman (2013). Any discussion of the moral character and behaviour of leaders must eventually discuss the concept of integrity. The 2005 New Oxford American Dictionary describes integrity as follows:
1.) The quality of being honest and having strong moral principles; moral uprightness.
2.) The state of being whole and undivided; the condition of being unified, unimpaired, or sound in construction.

Integrity shows some conceptual overlap with ethical leadership, yet is only one element of ethical behaviour (e.g., Palanski & Yammarino, 2007). Bauman argues that integrity is fundamentally, but not exclusively, a moral concept that supports the ethical claims of leadership theories. In his research Bauman reviewed current leadership theories and derived from this research a definition of integrity as a moral concept. With this definition he explained how a leader's integrity is founded on identity-conferring commitments to values. Three types of leadership integrity are distinguished by Bauman, in order to try to better understand these constructs; substantive, formal and personal integrity.

In his article several questions for further research are mentioned like, "do leaders who demonstrate personal leadership integrity identify specific values that produce behavioural integrity. Is personal leadership integrity anchored to values or is it a general habit of following through on promises and commitment to others?"

For my master thesis I want to dive into the main research question "is personal leadership integrity anchored to values" (value acting). A leader's unwillingness to compromise her values or statements, whether moral, non-moral or immoral, displays *personal integrity* (Bauman 2013). I conduct this empirical research within Astellas Pharma. This is an interesting question because it seeks to separate out acting from values and acting from habit, and what are the "grounded values" which could result in personal leadership integrity. The challenge is to determine the difference between values-based actions and mere habit. Habits are often repeated behaviour that started out as commitments to values, such as keeping promises.

Sub questions accomplish the main research question:

- 1.) "Is personal leadership integrity a general habit?" (habit acting).
- 2.) "What are the specific values which produce behavioural integrity?"
- 3.) "Is there a difference in value or habit acting per department?"

The interest of this topic for organizations lies in the benefits of ethical behaviour and the business practice to use the results for e.g. putting the organizations "license to operate" into the hands of trustful and ethical leaders, recruitment policy, training leaders, reputation management, the effect on the followers of the leader (Organizational Citizen Behaviour). It could also be useful to determine if there are

variances between departments in value or habit acting, and how these possible variances eventually reflects in the communication between different departments.

2. Literature research

2.1. *Exogenous & endogenous forces*

In this day and age organizations exist in a turbulent environment of changes filled with uncertainty, complexity, and volatility. Like Darwin entitled in *The Origin of the Species*, their survival depends very much on their ability to change. To survive in such environment it is for organizations essential to develop a variety of legitimating mechanisms to enhance their reputation as ethical organizations (Chua, 2011). Increasingly, there are more environmental forces bearing upon corporations to perform ethically. Chua (2011) labels them as exogenous (external) forces and endogenous (internal) forces. According to Chua exogenous forces manifest in “external shocks” such as major corporate scandals, the change in social expectations, the dependence of businesses on powerful stakeholders such as governments, regulatory agencies, special interest groups, the media, and consumers. Individually or in unison, these groups exert pressure on businesses to behave ethically and responsibly through their products and services, contractual relations, employee health and safety, environmental protection, use of natural resources and general posture in the community (Nicholson, 1994; Shepard et al., 1997). Endogenous forces are internally generated through introspection and interaction. The two forces are closely interrelated because the “internal forces, such as employee values or intergroup conflicts, may derive their impetus from wider social structures and norms, and to the degree that external forces, such as regulatory frameworks and institutional practices, reflect the felt concerns of organizational members” (Nicholson, 1994). Exogenous forces bearing on a corporation’s ethics reside in its dependence on powerful external stakeholders such as the government and influential special interest groups (Verbos et al., 2007). The impact of these groups on corporations is both direct and indirect. Direct effects arise from such activities as boycotts, demonstrations, lawsuits, and sponsored shareholder resolutions on various issues. Indirect effects come from stakeholders’ influence on public policy in the form of regulations in a wide range of areas such as fair trading, equal employment, environmental protection, and product safety. Increasingly, special interest groups employ political tactics such as lobbying, litigation, policy research, and coalition building to press for their causes (Shepard et al., 1997). The social contract is a hypothetical model of an ideal agreement that can constitute the criterion for assessing real economic institutions since the world of economic institutions (firms and markets) is imperfect and the firm is made up of incomplete contracts (Sacconi 1999). A social contract perspective is used to reflect the unspoken understanding within society that corporations, in the process of serving their own business interests, are obliged to take actions that also protect and enhance society’s interests (Chua, 2011).

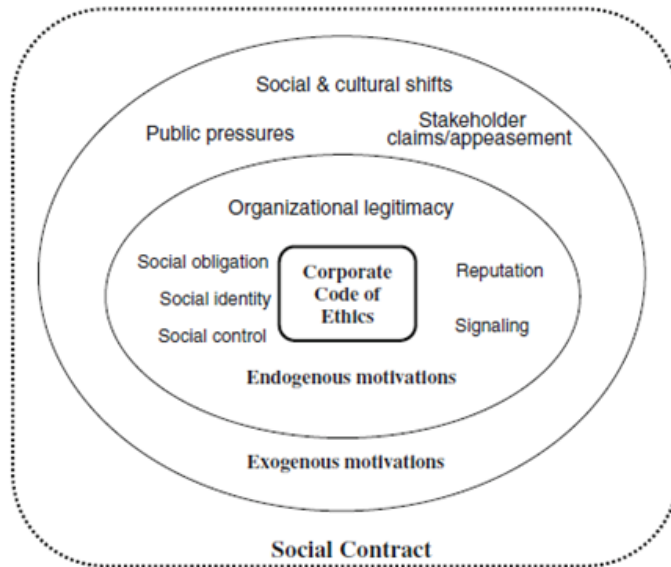


Figure 1. The unstated motives for code adoption, a social contract account (Chua 2011).

Also Trevino et al (2004) pointed out that the organizational context creates additional pressures and complexity which influence the relationship between ethical decision-making and ethical behaviour. Much research has been conducted on ethical leadership and how ethical leadership impacts employee and organizational outcomes, less attention has been paid to situational influences on leader ethical decision-making. Mumford's (2007b) research showed that situational influences have been demonstrated to predict ethical decision-making. Stenmark & Mumford (2011) described a number of situational variables influencing leader ethical decision-making. Specifically, their study examined the impact of six situational variables; performance pressure, interpersonal conflict, threats to self-efficacy, decision-making autonomy, type of ethical issue and level of authority of the people involved.

Performance pressure; the relationship between pressure and unethical behaviour has been demonstrated in a number of different settings (Baucus, 1994). Malhotra, Ku and Murnigan (2008) articulate in their research that when people in organizations are pressured to "win at all costs", it is likely that poor ethical decision-making will occur. *Interpersonal conflicts*; Baucus (1994) proposes that environmental complexity; stress, role ambiguity and role conflict, contributes to corporate corruption. Mumford, et al. (2007b) pointed out that interpersonal conflicts in the workplace negatively influence ethical decision-making. In fact, interpersonal conflicts, was the only climate dimension to have a strong, consistent and negative relationship with ethical decision-making. *Threats to self-efficacy*; Bandura (1986) described self-efficacy as "the assessment of one's capacity to perform a task". Situational variables that have a negative influence on self-efficacy will impact a leader ethical decision-making. Macnab & Worthley (2007) found that "self-efficacy is related to internal whistle blowing behaviours, which indicates that people with high self-efficacy are more likely to object vocally to perceived unethical behaviour. According to Maheshwari & Ganesh (2006), people with high levels of

self-efficacy will make more ethical decisions. Mumford et al. (1991) confirms these findings; people with less self-efficacy made poorer organizational decisions.

Type of ethical issue; Schminke et al. (1997) described three bases of ethicality; 1) using a fair procedure in making the decision, 2) making sure that the outcome of the decision is fair, 3) strictly following organizational rules to make the decision. Fair procedures is called procedural justice, fair outcomes is called distributive justice. For employees' motivation and for organizational performance it is important that employees have a positive perception of these types of justice (Colquitt et al. 2001). Brown et al (2007) pointed out that simply following the rules is not sufficient for ethical decision-making, due to the number of social and situational influences on ethical decision-making. They argue that ethical decision-making, organizational ethics, cannot be managed by formal ethics rules and codes, "without an ethical culture that demonstrates that ethical conduct is rewarded, while unethical conduct is punished, the ethics codes and rules can become excuses for people not to consider the full complexity of the situation in making decisions".

Although Brown et al (2007) pointed out that "simply following the rule is not sufficient for ethical decision-making", in a society that emphasizes accountability, the public have high expectations of business organizations to have ethical codes specifying the guiding principles and standards of behaviour required of their members. According to Kaptein (2004) a corporate code of ethics is a formal document consisting of moral standards used to guide employee or corporate behaviour. Although the individual provisions are different, all codes generally require that their respective members maintain a higher standard of conduct than that called for by law. Over the years, these codes have evolved, responding to forces that are exogenous and endogenous to the professions. Specifically, changes in the ethical codes are often due to economic and social events, governmental influence, and growth and change within the profession. This trend of codes of conduct has also become popular among other profit and non-profit organizations as an indication of good citizenship showing a concern for the public's trust in the institutions and in those who manage them (Chua 2011).

Authority of people involved in interaction; the Milgram (1965) paradigm showed that people are willing to behave unethical towards others, including harming them physically, simply because an authority person asked them to do so. Explanation of this behaviour is that individuals may use the higher authority of this person as an excuse for engaging in unethical behaviour. Also the perception of the authority figure as an expert has been suggested as a reason employees' unethical behaviour. Another explanation can be found in the models of corporate corruption (Baucus, 1994). This model suggests that employees who are highly committed to their organization, "they may actually be more likely to engage in corporate corruption. Their high level of commitment to the organization leads them to put the needs of the organization above their own ethical principles and/ or society's tenets".

Autonomy; motivation, satisfaction, performance and creativity are positively linked to autonomy; the higher the level of autonomy the higher motivation, satisfaction, performance and creativity. Stenmark & Mumberg (2011) articulates that individuals with greater levels of autonomy are better in ethical decision-making, because they have a greater desire to do the best for the organization and to see the organization succeed. Post et al. (2012) described that a high level of centralization is associated

with destructive leadership, when organizations are less centralized leaders are more autonomic which is associated with more ethical leadership.

Stenmark & Mumford (2011); showed that all the situational variables, such as pressure, interpersonal conflicts, autonomy, type of ethical issue, and the level of authority has a negative influence on leaders ethical decision-making.

2.2. *The three faces of Leadership*

Plato was one of the first who describes, in his book *Politeia*, forms of living with each other in an organization/ society and the several roles which could be distinguished. He described the roles as guardian, helpers and bourgeoisie; people should do where they are good in. In practice this means that only a select number of inhabitants could be a leader, only the people that understand his words (book) were in potential a responsible person, a leader.

Voegtlin (2011) resonates in his article that “the field of responsible leadership has made promising progress in closing the gap between the extended research on corporate social responsibility and the growing urge to address the responsibility of business leaders”. In line with the changing environment of organizations, leaders are also subject of change. This implies that responsibilities of leaders will increase. The actors, stakeholders, in this changing environment are more and more able to “withdraw the organizations license to operate”; these ‘new’ leaders should be able to guarantee the organizations’ license to operate. This license to operate is also under pressure from the leaders’ sense of responsibility, if a leader doesn’t live up to his own, or his organizations’, values/ responsibilities he could risk the existence of a whole organization.

In her book “the three faces of leadership; Manager, Artist and Priest” Mary Jo Hatch describes three roles within an organization, three types of leaders. Due to their competitive environment modern leaders needs to be a complete leader, probably gifted with more skills and traits than former leaders. To reach this status of “complete leader” leaders need more skills than the traditional control related skills, they also need to be talented with “less tangible” skills and attitudes. Morality plays are built around values and ideals. They are highly didactic; CEOs who perform in them often sound like preachers or evangelists. For instance, in the Harvard Business review interview, Stride Rite’s Arnold Hiatt moralized about his company’s obligation to society (Stone 1992; 103): *You can’t run a healthy company in an unhealthy society for long. The millions of Americans who live below poverty line deprive us of a market equal to the combined populations of Holland, Belgium, Denmark, Norway and Sweden. By failing to liberate the children who are imprisoned by poverty and inadequate education, we further compromise our future as well as theirs.* Mary Jo Hatch argued that when it comes to the morality play leaders often speak about their own moral motivation. All business needs creative and inspirational leaders in order to succeed. Without vision it is difficult for a leader to know the direction in which to apply his influence, and without creativity and inspiration it will be difficult to form this vision or to communicate its mobilizing force to other members of the

organization. To be effective, visionary business leaders must first and foremost make contact with the values shared by organizational members and other stakeholders. This is because it is employees and other stakeholders who realize the vision through their attitudes and behaviour, and it is their values that determine whose influence they will accept and act upon. Furthermore, once vision is connected to accepted values it will guide organizational members and other stakeholders in performing their roles and developing commitment to them. It is a spiralling process: values encourage vision that calls forth behaviour that expresses values that guide vision and so on (Hatch). This implies that behaviour which is induced from values could end up in a habit from where a new value and behaviour could start. Leaders with a well developed vision based on their internal values are also described as authentic or ethical leaders.

2.3. *Authentic / ethical leadership*

Previous research has confirmed that authentic leadership and behavioural integrity predict similar measures of follower performance through similar theoretical mechanisms. Authentic leadership has been demonstrated to drive follower affective organizational commitment, performance and organizational citizenship behaviours through trust in the leader and identification with the leader (Walumbwa et al. 2008, 2011). Similarly, behavioural integrity has been demonstrated to drive follower performance and organizational citizenship behaviours through perceived trust in and satisfaction with the leader, and follower affective organizational commitment (Dineen et al 2006; Palanski and Yammarino 2011). Despite these similarities, authentic leadership and behavioural integrity are not the same (Palanski and Yammarino 2007). Authentic functioning is primarily inward-focused reflecting behaviours that indicate whether one remains true to oneself (Kernis 2003; Jackson 2005), while behavioural integrity is primarily outward-focused, as others' perceptions of alignment between word and deed (Simons 2002). Affective organizational commitment helps us to understand how leader integrity drives follower work role performance. Employees who are personally identified with the organization are willing to work hard, take initiative and adapt to changes (Griffin et al 2007; Meyer et al 2004). Walumbwa et al (2008) identified and validated four components to describe authentic leadership: *self-awareness* refers to demonstrating behaviours that indicate those leaders are aware of personal needs, preferences, motivations and wants. *Balanced processing* refers to leader behaviour that shows that leaders try to analyze relevant data before coming to a decision and that leader are not afraid to solicit opposing views from followers. *Relational transparency* refers to presenting the leaders' authentic self, their true feelings and thoughts to followers. Internalized moral perspective refers to self-regulation that is guided by internal moral standards and values, and results in behaviour and decisions consistent with these internalized values. Simons (2002) describes leader behavioural integrity as the perceived pattern of alignment between the leader's words and deeds, or in other words, the extent that leaders are seen as practicing what they preach. An important determinant is the extent to which the leader does, in fact, keep promises and enact espoused values. The actual alignment between

words and deeds is argued to be an important driver of perceived alignment. This actual alignment is argued to be affected by the extent to which the leader is aware of personal values. A lack of self-awareness will result in the leader espousing values based on social pressure of practical exigencies, values that the leader might not deeply accept and so not fully enact. Simons (2008) also argues that some word-deed inconsistency will be inevitable. Managers need to satisfy diverse stakeholders. Diverse role expectations may lead to competing values and require the leader to occasionally renege on promises. If this will lead to a perceived lack of behavioural integrity depends partly how the leader communicates about the breaches. Simons suggest that the one of the best strategies to maintain perceptions of behavioural integrity is accepting the responsibility for the broken promise and being transparent about the decision. Walumbwa et al (2011) affirms that this transparency and also non-defensive communication is essential for behavioural integrity, leaders should present themselves as vulnerable to their followers. This reciprocal, trusting relation between leaders and followers sets the stage for personal and social identification between leader and follower. This identification will impact follower's affection for the organization. The combination of direct and sincere communication of values and follow-up on promises and behavioural consequences of these value-statements will lead the follower to identify with the leader and the values him or her, as the primary face of the organization stands for (Grojean et al 2004). Authentic leadership can be better understood by considering the concept of leadership integrity.

2.4. Leadership integrity

Discussing integrity confronts us with several different definitions of integrity and especially the lack on an agreement of a definition which could be used in the field of research. Searching for one clear definition ends up in a long list of all plausible various definitions. Complicated factor by constructing a definition is that some researchers describe integrity as “an ethical neutral term that can refer to a tyrant as well an ethical leader” (Audi & Murphy 2006, Palanski & Yammarino 2009). George and Sims (2007) argue that ethical traits could never be an attribute of a tyrant.

Rand (1997) wrote “Integrity –the first, greatest and noblest of all virtues – is a synonym for independence. Integrity is that quality in man which gives him the courage to hold his own convictions against all influences, against the opinions and desires of other men; the courage to remain whole, unbroken, untouched, to remain true to himself”. According to the description of Rand a tyrant could also have the integrity virtue, like the ethical leader, called personal integrity. On the other side of this integrity research field, researchers argues that integrity is a fundamentally moral concept; moral integrity (Bauman 2013). They argue that an integer leader is a leader who lives out his deep commitment to ethical values.

Bill George, Harvard Business School professor, defines in his book “Authentic Leadership” (2003) two different definitions of integrity. The first one is to be honest, not lying and actively telling the truth. The second one is “to act on one's deepest commitment to fulfilling one's obligation to others even when tempted to compromise”. George and Simons (2007) defines three definitions in their book “True North”; “What does it mean to live your life with integrity?” According to

George and Simons real integrity is the art of integrating all aspects of your life so that you are true to yourselves in all situations. "When you act the same in each setting, you are well on your way to living your life with genuine integrity". Summarized, George resonates three definitions of integrity: honesty, commitment to ethical standards, and wholeness. Many more researchers have struggled to define integrity, Plato and Aristotle didn't mention integrity as virtue, other researchers define integrity from moral courage (Solomon, 1992) to being whole and complete (Trevino & Nelson, 1999). Following information above you can say "a researcher a definition"; every researcher has his own definition, which makes it complicated to do proper research.

According to Bauman, there are three reasons why we shouldn't abandon the moral form of integrity. First reason is the usage in daily practice. Like business leader Warren Buffet explained; "In looking for people to hire, you look for three qualities; integrity, intelligence and energy. And if they don't have the first, the other two will kill you". Second reason is that literatures consistently "rely on its ethical meaning". Many prominent researchers found that the use of integrity holds some moral components, moral virtues, and moral commitments (Palanski & Yammarino, 2007, Brown & Trevino, 2006). Walker and Henning (2004) found in their research a strong tendency that integrity is associated with also just people and not only with whole people. The third reason is that "moral integrity is used in important research about ethical commitments", "research is being conducted to find out how a persons' moral commitment determine their personal and moral identity".

Bauman articulate in his research that any type of integrity (moral integrity, personal integrity) needs some "identity-conferring" commitments to values; the values differ from person to person. This strong commitment to values has to result in reliable and consistent actions "in accordance with values across situations". This construct ensures that a leader is in every situation reliable.

In his research Bauman (2013) defines two types of cognitive integrity; moral integrity and personal integrity. These different types of integrity are the result of the combination of identity-conferring commitments and different values.

Leaders do have personal values and moral values. **Personal values are best described as "those values that a person commits to for her own reasons and that the community has no general right to expect the person to actualize". These values are reasonable by personal reasons, needs and expectations.**

Bauman (2013) defines moral values as "those values that the human community in general has a right to expect its members to practice". Examples are; honesty, fidelity, justice, respect and keeping one's word. Justification is the difference between personal and moral values; personal values are justified by personal needs, reasons and expectations. Moral values are justified "by both instrumental and moral values" with the goal to maintain the interpersonal trust within an organization. Examples of moral values are don't lie and help each other. These moral values contribute to a healthy organization/ society. Members of an organization or society expect from each other to actualize these positive (help each other) and negative (don't lie) moral values.

It's becoming clear that leaders can develop identity-conferring commitments to two types of values; personal and/ or moral. Bauman argues that to be a moral integer leader, this leader has to act upon morally justified values regardless the context.

Besides the description of the two types of cognitive integrity, personal and moral integrity, Bauman explored also three types of leadership integrity; “the three faces of leadership integrity”. These three types of leadership integrity are; substantive leadership integrity, formal leadership integrity and personal leadership integrity.

Substantive leadership integrity is best described as “a leader who will not compromise the values of honesty, respect, fairness and trust”. This leader will stand by his moral values even when different behaviour will provide him a bigger gain. It a kind of baseline, a lower limit of having identity-conferring commitments to values.

Substantive leadership integrity means that a leader will not “violate his moral values lest he is unfaithful to his deepest commitments and thereby corrupt himself” (Bauman, 2013).

Formal leadership integrity is best described by following example. Amon Goeth was a commander in the army of Hitler. Goeth had identity-conferring commitments to murder Jews and saw this as a form of “political, racial and moral justice”.

It is astonishing to call Goeth a “leader of integrity” in a moral sense. He is a monster “and we do not usually attribute traits to such leaders”. According to the definitions of integrity of Palanski and Yammarino (2007), Goeth is a person who has behavioural integrity, his word-deed actions. This shows that there are leaders with identity-conferring commitments to immoral values. Immoral values are the opposite of moral values; they violate the moral values, these moral values are important for the interpersonal relations within organizations or society. An example to clarify; a moral value is not to harm innocent people while immoral values justify harming innocent people. It should be clear that a leader with substantive leadership integrity could not be wrong about what is moral and what is immoral. That is one of the differences with formal leadership integrity.

The different values to which leaders commit are the basis for their form of leadership integrity. It is important to understand these different kinds of values because then we can understand the different types of leadership integrity.

These leaders with formal leadership integrity “have a form and a shadow of substantive leadership integrity, but there is no moral substance linked to their deepest (and darkest) commitments (Bauman, 2013).

Personal leadership integrity; this type of integrity acknowledge to a leader’s identity-conferring commitments to personal values. Personal values can take many forms and may include life projects (helping kids with a live threatening disease, become the first female vice president in a pharmaceutical company), personal lifestyle choices (using only “green” products, vegetarianism) and religious principles (live according the Bible, Kosher food, Halal principle). These personal values don’t bring with them the obligation to the moral community to live out these personal values. It is important for leaders with personal leadership integrity to monitor their personal values, their identity-conferring commitments to personal values, so that their personal values do not violate the moral values.

Leaders can demonstrate identity-conferring commitments to various values; this doesn’t mean that they are automatically leaders with strict moral integrity.

In terms of different leaderships theory, is only a leader who is committed to moral values a candidate for authentic transformational leadership. Bauman (2013).

Outcomes of the leader's behavioural integrity

Brown and Trevino (2006); Ethical leadership is thought to also be important because of the outcomes it is to influence. Consistent with a social learning perspective, followers emulate ethical leaders' behaviour because such leaders are attractive and credible models who model normatively appropriate behaviour. In addition, ethical leaders communicate the importance of ethical standards and use the performance management system to hold employees accountable for their conduct. Ethical leaders will influence ethics-related conduct such as employee decision-making and counterproductive behaviours primarily through modelling and vicarious learning processes. Ethical leaders should influence employee positive and negative behaviour because employees will view their relationships with ethical leaders in terms of social exchange. Ethical leadership is positively related to pro-social, organizational citizen behaviour. Ethical leaders are more likely to perceive themselves as being in social exchange relationship with their leaders because of the fair and caring treatment they receive and because of the trust they feel, this results in behaviour that go above and beyond the call of duty for these leaders (Dirks & Ferrin, 2002). Fair treatment of employees and socialized charismatic leadership (Brown & Trevino, 2006a) have been found to reduce counterproductive employee behaviour, employees who have a high quality exchange relationship with their managers are less likely to engage in negative behaviours. Follower work attitudes; Lowe, Kroeck & Sivasubramaniam (1996) described that when leaders have high ratings on transformational leadership, they are associated with followers' satisfaction, commitment and motivation. Also Brown et al (2005) articulates that ethical leadership is associated with satisfaction with the leader and with job dedication.

2.5. Conceptual model

There is existing literature about lots of leadership, ethical leadership, and integrity subjects. Nevertheless less data is available about where integrity is based upon. Is it based upon moral values or personal habits? Bauman articulates in his research that the three types of integrity; formal, substantive, and personal leadership integrity has not been researched before. With this in mind I designed the conceptual framework as shown in figure 1. As shown in this framework I will research one of the types of leaderships integrity Bauman described in his research; personal leadership integrity (green lined box). Personal Leadership Integrity will reflect in a leaders' "Behavioural Integrity" (light blue box). In the red box the moderating factors on this "Behavioural Integrity", which are subject of my research.

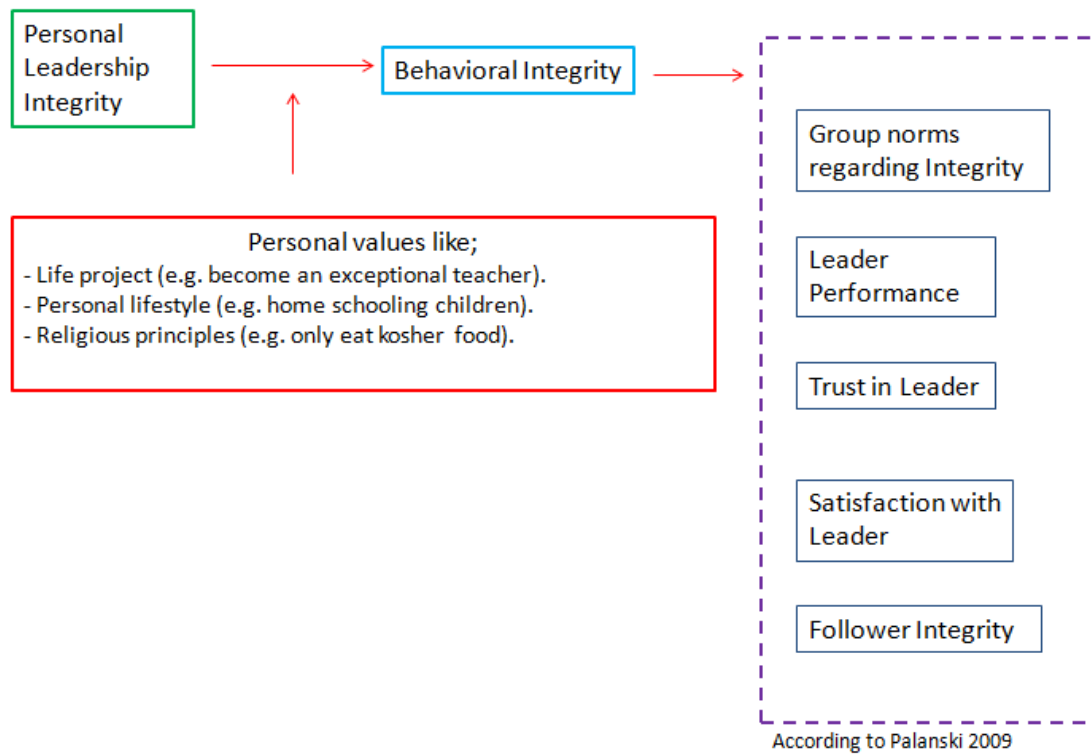


Figure 1: Conceptual framework

3. Methodology

In order to support my research base I continue to outline my research methodology and criteria. This is followed by an introduction of the company in my research. This will provide a context for my research.

3.1. Research methodology

3.1.1. Method & data collection

This research is built on two components: 1.) desk research: literature research and 2.) Field research: empirical research. The desk research contains; analyzing literature on following key words: ethical leadership, moral and immoral behaviour, code of ethics, code of conducts, endogenous and exogenous pressures, business ethics, responsible leadership, integrity, personal leadership. Also the annual report of Astellas Pharma will be part of the desk research. In the empirical research I will interview at least 8 employees; directors and middle management.

One of the conclusions of Bauman's research is that the three types of integrity he has distinguished have not been researched before. This means that my research approach is explorative. To respond to this gap and to make a first attempt of building a framework, I am consistent with the prevailing thought in literature by using the method described by Eisenhardt (1989) using multiple cases, "this research approach is especially appropriate in new topic areas".

For my empirical research I commit myself to the grounded analysis approach, because I was not able to find a proven method for research. Easterby-Smith (2012) argued that this method is a valid way of comparing the defined topics in various situations. With this approach I want to make relations and patterns visible.

In order to collect data that can be compared but has enough variance to provide new insights I use in-depth interviews with employees from different kind of departments within one company. Set up of these interviews is as followed: give a questionnaire to the executives to determine the importance of keeping promises and living according to their values (moral and non-moral), interview them and ask them how they acted in variable scenarios, and ask them why they acted in that way. In their answers do they mention personal or corporate values (personal integrity) or say things like "That's just how I do things" or "I always meet my commitments" (habit). All interviews will be recorded, if the participant agrees. To structure the data collection, I use a similar approach for any selected department. All interviews are recorded and written down on paper on a structured way. The data will be collected at one moment in time. Next to in-depth interviews I collected information from the annual Corporate Social Responsibility report in order to make my results and conclusions more robust (Eisenhardt 1989 / Eisenhardt and Graebner 2007). This Corporate Social Responsibility report could inform me about corporate values, about the *raison d'être*, mission, beliefs. Within the selected departments I applied the selective approach for data sampling (Easterby-Smit, 2012).

The interviews are processed in a structured way and all recorded interviews are written down on paper. Data is structured according overarching findings, structures following the empirical research model.

In the overview below I described some characteristics of the persons interviewed.

	Gender	Age (range)	Department	Management level	Duration of interview	Time of employment
# 1	Male	60-65	Regional Operations	Senior Vice President	67 minutes	35 year
# 2	Male	55-60	General Management	General Manager	65 minutes	15 year
# 3	Male	55-60	Financial Department	Finance Director	58 minutes	6 year
# 4	Male	45-50	Human Resource	Associate HR Director	96 minutes	2,5 year
# 5	Female	40-45	Research	Country Research Manager	73 minutes	12,5 year
# 6	Female	40-45	Compliance	Associate Director Compliance	62 minutes	3 year
# 7	Female	45-50	Logistics	Logistics Manager	76 minutes	9 years
# 8	Male	50-55	Marketing	Product Manager	47 minutes	3 years

It is my ambition to contribute to the knowledge of ethical leadership in order to help organization avoiding scandals, bribery and other “bad things”.

3.1.2. Reliability

The interviews were held by one person and with one person at one time. In addition the interview was recorded and notes were made during the interview. The recorded interviews were written down in a transcript by a certified organization.

Based on existing literature, information from prof. Braun and prof. Kaptein I created a questionnaire. Because of the explorative character of my research I had to develop a new questionnaire. Existing questionnaires didn’t meet the requirements for my research interviews. This new developed questionnaire was used during the in depth interviews, all interviewees received this questionnaire in advance on the interview. During the interview I explored any other topic that rose during the interviews. The questionnaire is attached in Appendix A.

3.1.3. Approach for defining participating departments

I have chosen to focus my research on one pharmaceutical organization because of the explorative nature of my research. My aim is to provide more insights into the background of personal leadership integrity via the outcomes of the in-depth interviews of executives and middle management within one company but from different departments. This structure will deliver to my opinion a good starting point

for other research methods like using questionnaires and interviews within other pharmaceutical organizations.

I have also chosen to do my research within a pharmaceutical organization because these kinds of organizations are for decades under discussion of their perceived integrity by the public opinion. This perceived integrity by the public opinion results in very stringent integrity culture within pharmaceutical organization, these organizations paying lots of attention (time, training, money) to prevent integrity mistakes. Maybe more than other business sectors the pharmaceutical sector has to deal every day with integrity because they are operating on the line of public health and commercial operations.

I selected the pharmaceutical organization I work for to conduct my research. Next selection criteria were that in order to be able to acquire relevant information within a limited time span the people to be interviewed had to be located at one side; Leiden the Netherlands. I continued my research only with people with a high level, executive or middle management position; they are a great resource of information because these people are facing integrity questions day by day in their role to manage the organization and because of their role as role models. These people are working at different departments; to generate an overview as complete as possible I selected the finance, logistics, compliance, medical, sales and marketing department as well as the general manager and the senior vice president regional operations Europe. This multiple department approach will help me build a multiple case study. To optimize the interview selection I selected people from different age, with a different scientific background, with experiences within several other pharmaceutical organizations. Interview candidates received an invitation letter to participate in this interview. Attached in Appendix B an example of the invitation send to the interview candidates. 11 colleagues were invited with a 100% response. After reaching the number of 11 interview participants I did not actively search for more interview participants. Time was here the limiting factor, due to this time constraints I was able to interview 8 colleagues. With my qualitative research approach I require a sufficient amount of time to perform a thorough data analysis in the data collected.

3.1.4. Data analysis

After conduction of the interviews, all the interviews were written down in a transcript. To anonyms all the interviews, names of employees or others were removed. An example of an interview which is written down in a transcript is attached in Appendix C. Interviews were written down in a transcript according the exact wordings used in the interview; see Appendix D for an example of an interview which is written down in a transcript. Writing it down in the exact words enables me to better understand the discussion, as well as capture clear proof of the findings. All the information gattered from the interviews are under a confidentiality statement; see Appendix E. After all interviews were written down in transcripts all data was categorized; all data related to the variables derived from my conceptual model was broken down and listed per variables. Any data that could not be categorized was assessed separately. In case new categories were found, data then again was stored. When data was applicable for more than one category, it was allocated for all

relevant categories Bogdan R. B. & Biklin, S. K. (1998). The list of categories and an example of categorized data is attached in Appendix A.

3.2. Company profile

I conduct this research within Astellas Pharma (www.astellas.com), the company I'm currently working for. Astellas Pharma is a Japanese pharmaceutical company with worldwide 16,000 employees and a turnover of 7 billion euro. Astellas Pharma is focusing on the following therapeutic areas; Urology, Oncology, Neuroscience, Immunology (transplantation and infectious diseases) Diabetic Mellitus complications and Kidney diseases. According to Astellas' Annual report 2013: Astellas has established five fields of Corporate Social Responsible-based management; the economy, employees, society, environment, and compliance. They consider compliance to be the foundation for the other four fields. In all five fields, they want to act with integrity as they continuously fulfil their social responsibilities. Astellas *raison d'être* is to "contribute toward improving the health of people around the world through the provision of innovative and reliable pharmaceutical products". Their *mission* sounds like; "sustainable enhancement of enterprise value"; Astellas will seek to enhance its enterprise value in a sustainable manner, and Astellas will seek to be the company of choice among all its stakeholders, including its customers, shareholders, employees, and the global community. Astellas will strive to gain the trust of all stakeholders and thereby enhance its enterprise value (Astellas annual report 2013). Astellas described in their annual report of 2013 some *beliefs*; "our beliefs provide the code of conduct we prize at all times. Astellas will always be a group of people who act upon these beliefs. There are four beliefs: 1) high sense of ethics; Astellas will always manage their business with the highest sense of ethics. 2) Customer focus; they will always seek to understand customer needs and our focus will always be on achieving customer satisfaction. 3) Creativity; they will not be complacent and will always seek to innovate to create new value. 4) Competitive focus; their eyes will always be directed to the outside world, and they will continue to create better value faster.

Astellas Pharma has head quarters all over the world; Japan (Tokyo), The United Kingdom (London), the Netherlands (Leiden) and the Unites States (Northbrook). Within Astellas Pharma several departments can be distinguished like; Global Development, Marketing & Sales, Global Project Management, Global Planning & Administration, Global Clinical Pharmacology, Global Medical Science, Global Clinical and Research Quality Assurance and Global Pharmacovigilance.

4. Empirical results

After categorization of the data I found some similarities with the existing literature. In addition, I found some emerging outcomes during the interviews and categorization. First I describe the results on the basis of the existing literature and in the last paragraph I describe the founded emerging results. To be complete I will describe briefly per question the outcomes of my research, my interviews.

Based upon Bauman's article (2013) and Palanski (2009) literature defined some moderators for ethical behaviour and for personal leadership integrity. This ethical behaviour and personal leadership integrity could be value or habit based. With my main research question, Personal Leadership Integrity; habit or value? I'm diving into the moderators of personal leadership integrity.

Below you will find the general outcomes of the interviews, after this I will show the outcomes per question.

Without a doubt integrity is important for all the persons interviewed. All respondents argued that it is important to stimulate the discussion about integrity among employees. It is important to them because integrity is one of the grounded values how to behave and to cooperate with each other within a society/ organization in order to develop a context where everybody "feels at home and can excel". According to the persons interviewed integrity contains; respect, remain true to yourself, be honest, justice and reliability, to do good for others, these values determine if a person is perceived as integer or not. Of big importance for the persons interviewed is that a leader has to be integer otherwise it is very hard for them to follow him, the so called role model. The difference between value and habit is that values are more intrinsic; the persons interviewed do have a kind of faith in it and stick to it. According to the persons interviewed are habits easier to change compared with values. Some persons stated that a personal value could turn into a habit. When it comes to personal values people have to think about it, when it is about habits it goes without thinking (it starts with the value of not stealing which in the end turns into the habit of not stealing; you don't have to think about it, you just don't do it). The personal values are developed by education; parents, brothers and sisters. Also the social context plays a role within the development of personal values; if you grow up in a neighborhood where it is "normal" to fight or to steal this is of influence on the development of your personal values. Country culture influences the moral values over time, according to the persons interviewed it is moving from "some tighter rules/ moral values to less tighter rules and back again". The moral values of the sixties were "not done" in the eighties but nowadays they perceive that these "sixties" moral values are of increasing interest. Just one person mentioned the influence of his/her partner as source development of your values. In this case the partner is from a different culture than the Dutch, so it is a combination of partner and country culture. Unique experiences are also a source for moral values development. During the interviews the persons declared that even when their leader puts extreme pressure on them, they would not compromise their ethical value. When this eventually happens it is a reason to leave the organization. One person interviewed declared that when he had the experience of these days he would not act in the same way when they put him under pressure those days (**quote**: "I was too young to make the best decision"). The ethical behaviour of all the persons interviewed will be influenced by their ethical values, it is like a guide. Also all respondents mentioned that they use their ethical values to make business decisions. For almost all persons interviewed their ethical values don't conflict with the organization's strategy or the behaviour of the organization.

By the development of personal habits is it important for the persons interviewed that this habit must be of benefit for themselves, this is the biggest motivation to continue them. The source for these habits are oftenly education, like with the moral values, but for the development of habits colleagues a also important. Some personal habits related to work are; returning calls quickly, following up e-mails in time, open communication, word deed as habit, reflection (**quote**: "Continuously asking yourself is it possible to things better"), and to give people trust (allow them to make mistakes in order to grow), doing things in time, doing things directly. All respondents uses these habits to make business decisions. Answers at the question "Does your personal habits conflict with your company's behaviour?" are scattered from "strongly disagree" to "agree". The balance between value acting and habit acting is in favour of value acting, although there is not a big difference (**quote**; "about 60/40 in favour of value acting"). What would you do in this case: "In my immediate working environment, I am sometimes asked to do things that conflict with my conscience" (**quote**: "I don't do things that are in conflict with my conscience"), non of the persons who answered this question would handle that is in conflict with his conscience. To make a decision about an ethical issue, most respondents answered that the will base their decision about such an ethical issue upon; personal values, after the personal values information is the of second importance.

Outcomes per question:

Question 1: What is to your opinion integrity?

Literature shows a list of several descriptions, like: be honest, not lying and actively telling the truth, word-deed, respectful, trust, independence, to remain whole/unbroken, remain true to yourself, act the same in each setting, commitment to ethical values; this list is an ample overview of what is articulated in literature. Main outcome of my research is that there is no universal description of integrity among the persons I interviewed. All the answers given were different; there was not one description/ term which were dominant within all persons interviewed. Another outcome of my research is that none of the persons interviewed answered this question with the answers trust, independence and respectful. These answers where, based upon literature, to be expected. Answers most given were be honest (**quote**: "this means to me that you are honest and not corruptible"), remain true to yourself (**quote**: "you are searching for your deeper intrinsic person, if your motives are crystal clear, to my opinion an integer person lives according to his own ethical values but these personal ethical values has to be examined externally to known these values are still applicable" / **quote**: "don't sell your personal ethical values for lousy dollars"). Emerging outcomes for this question: it is a personal treat, learn by doing, think about your actions, humanity, adequate and secure (**quote**: "you are executing your job in a perfect way!" reliability (**quote**: "Besides all the things mentioned also reliability is to my opinion a part of integrity").

Question 2: Is integrity important to you?

All the persons interviewed answered this questions with "strongly agree". Overall reactions upon this question were astonishing; none of the persons interviewed could believe that a person would answer this question with "no".

Question 3: Why is integrity important to you / why is integrity not important to you?

Common topic in the answers given are: *trust* (**quote**: “I always try to work with others based upon mutual respect, trust and integrity”, “when you are integer followers will trust you”), *leading principle* (**quote**: “just do what you promised and don’t screw another”), *nature of doing so* (**quote**: “It is impossible to act against your own intrinsic behaviour, that doesn’t feel good”). Other valuable quotes: “Integrity consists of integrity bricks, you can place more bricks upon each other to grow your overall integrity”, “I follow the guiding intrinsic principles from my mother...”. Main outcome of my research is that all the persons interviewed gave answers which were very much in common; they all argued that it is about trust and to give trust you gain trust and integrity and that is a nature which you partly can develop/improve.

Question 4: What are to your opinion the drivers and outcomes of leader integrity?

From literature following answers were derived: OCB (Organizational Citizenship behaviour) (**quote**: “without integrity you are not walking the extra mile, infect you will do the opposite”, “it will guide an organization”, “one of the outcomes is that there will be a positive atmosphere within the organization”), reputation (**quote**: “I think they will display ethical behaviour because it sells”), social identity; none of the persons interviewed articulated this answer, public pressure (**quote**: “the norms of good ethical behaviour a moving”), shareholder pressure (**quote**: “if you raise the ethical bars to high it could cost you turnover”), social obligation, none of the persons interviewed articulated this answer. Emerging outcomes were: humanity & want to do good for others, compensating (**quote**: “when a leader isn’t integer, I think I would overcompensate that”), role model (**quote**: “I think when you are showing behavioural integrity people will follow you, will like you more when you don’t show it”, “people will work harder for leaders with integrity”), loyalty, changing environment, transparency & authenticity (**quote**: “I think the world is depending more and more on people who are transparent and authentic, they show us integrity. This is the most important leadership tool!)).

Question 5: What is to your opinion the difference between habit acting and personal value acting?

The literature used for this thesis didn’t articulate particular differences between habit acting and personal value acting. From my research following emerging outcomes are derived: Learning to act in particular situation (habit); 3 out of 8 person answered this, (**quote**: “Habit acting is an overall umbrella under which values are placed”, “American colleagues are used to eat with a spoon, we are used to eat with knife and fork”). Personal intrinsic motivations (values); 3 out of 8 persons answered this (**quote**: “I think you are more aware personal value acting, maybe it is also more professional”). A value can transfer into a habit; 4 out of 8 persons answered this. Easiness of adaption; 1 out of 8. Doing things without thinking about it; 3 out of 8 (**quote**: “habits are there all the time, you don’t have to think about is, they are just there”. Habit acting is faster; 1 out of 8 (**quote**: “is more a less routine based”).

Question 6: is there a difference between ethical behaviour based on personal ethical values and/or personal habits?

Emerging outcomes from my research: habits as nutrition for ethical behaviour; 1 out of 8. Value based behaviour is "stronger"; 2 out of 8 (**quote:** "behaviour based on ethical values is stronger, you are not behaving against these values", "It is not a simple trick, and you cannot learn is easily"). Habit is easier to discuss; 1 out of 8. Small difference; ethical behaviour is the result of your acting, regardless if this is routine or value; 2 out of 8 (**quote:** "it is all personal, it is pretty similar behaviour, I think habits are the results of values", "it is very hard to distinguish this! Very hard").

Question 7: How are your personal ethical values developed?

From literature are derived: education; 6 out of 8. Religion; 0 out of 8. Country culture; 6 out of 8. Social influence; 2 out of 8.

Emerging from my research: unique experiences; 2 out of 8 (**quote:** "you have a basis which is developing during your career"). Company culture; 3 out of 8 (**quote:** "when I started working in a group I develop more and other values"). Nature; 2 out of 8 (**quote:** "therefore I tell you, this is something you can't learn, your basis you can develop but if you don't have the basis you will never get it"). Partner; 1 out of 8.

Question 8: How are your personal habits / your second nature developed?

From literature: education; 2 out of 8 (**quote:** "it is all about how you were raised!", "habits taken from home". Religion; 0 out of 8. Cultural; 2 out of 8 (**quote:** "you take all the good things from a particular culture, look at others, you are copying the habits of others". Social influence; 0 out of 8.

Emerging from my research: Search for what suits you best; 2 out of 8 (**quote:** "continue search for what suits you best, mostly not heavy things but more the easy things"). Here and today; 1 out of 8 (**quote:** "I think habits are developed by the context; here and today I can start late working because they allow me").

Question 9: Could you please list some of your ethical values?

From literature: honest; 5 out of 8 (**quote:** "this is sometimes difficult because you know sometimes more than others"). To do good for others; 2 out of 8. Reliable; 3 out of 8. Responsible; 1 out of 8.

Emerging from my research: altruism; 2 out of 8. Empathic; 2 out of 8. Open, no hidden agenda; 2 out of 8 (**quote:** "important; when you are keep talking with each other openly you will always find a solution", "transparency is a core value!"). Loyal; 1 out of 8. Respect; 3 out of 8. No discrimination; 1 out of 8 (**quote:** "Equality! respect everybody from assistance till CEO").

Question 10: Could you please explain how you developed your ethical values and what motivates you to continue acting on them?

Emerging from my research:

Unique experiences; 4 out of 8 (**quote:** "...when you are young it is very hard to deal with the pressure of shareholders, but when you are older it is easier to say that they have to find someone else to do the job", "when someone put the shame on your trust, then it is finished").

Reflecting; 3 out of 8 (**quote**: “by asking yourself every time the question is this what I want, is it good, always asking yourself..”).

Education; 1 out of 8. Religion; 1 out of 8. Country culture; 1 out of 8. Company culture; 1 out of 8. Belief that it is good; 1 out of 8 (**quote**: “I think it is good for everybody, not only for yourself!”, “there is no real urgency to try something else”). Loyalty; 1 out of 8 (**quote**: “I work for appreciation!”). Trust; 1 out of 8 (**quote**: “the basis is trust, everybody working for me I trust from day one”). Motivation; it is intrinsic; 1 out of 8.

Question 11: Could you please tell a story about when you were pressured to compromise your ethical values but you did not.

In the answers given are some similarities: pressure based upon commercial topics (more turnover, pricing) and the acknowledgement of everybody that this are things you really shouldn't do, not in the grey area but in the dark black area (**quote**: “I can recall some situation where I had to make a decision, I was only 23 or 24 years old, coming in such a situation again, I will not make the same decision again”).

Question 12: Does your personal ethical values influences your ethical behaviour?

2 persons out 8 answered with “agree” and 6 persons out of 8 answered with “strongly agree”.

Question 13: Do you use personal ethical values to make business decisions?

1 person out of 8 answered “agree” and 7 persons out of 8 answered “strongly agree”.

Question 14: How often?

This question was for every person to hard to answer. After a long discussion the persons were unable to answer this question.

Question 15: What kind of ethical values?

From literature derived values: don't lie; 4 out of 8. Help each other; 2 out of 8. Keep promise; 1 out of 8. Respect; 4 out of 8. Word-deed; 2 out of 8. Social responsibility; 1 out of 8. Unbroken independence; 0 out of 8. True to yourself; 1 out of 8. Emerging outcomes: emphatic; 1 out of 8. Open-no hidden agenda; 2 out of 8. Loyal; 3 out of 8. Trust; 3 out of 8.

Question 16: Does your personal ethical values conflict with your company's strategy?

The answers provided by the persons interviewed are not congruent. It differs from “strongly disagree” to “agree”. Strongly disagree; 5 out of 8. Disagree; 2 out of 8. Neither agree nor disagree; 0 out of 8. Agree; 1 out of 8. Strongly agree; 0 out of 8.

Question 17: Does your personal ethical values conflict with your company's behaviour?

All the answers given refer to “strongly disagree” and “disagree”. It is a more congruent view within the respondents group. Strongly disagree; 6 out of 8. Disagree; 2 out of 8. The others possible answers were not given by the persons interviewed.

Question 18: Does your personal habits influences your ethical behaviour?

Strongly disagree; 0 out of 8. Disagree; 1 out of 8. Neither agrees nor disagree; 1 out of 8. Agree; 4 out of 8. Strongly agree; 2 out of 8.

Question 19: Could you please list some of your personal habits related to working with others, like returning calls quickly or following through on their commitments.

Emerging outcomes: following up emails or other activities quickly; 6 out of 8 (**quote**: “just speed up little, finish things quickly”, “Why should I do it tomorrow, I will do it today”). Friendly behaviour towards everybody; 2 out of 8. Confirmation of decisions confirmed on paper; 1 out of 8. Open communication; 2 out of 8. Word-deed (as habit); 5 out of 8. Reflection; 1 out of 8. Give trust; allow mistakes in order to grow; 1 out of 8. Positive thinking 1 out of 8 (**quote**: “think of what is possible, not about what is impossible”).

Question 20: Could you please explain how you developed your personal habits and what motivates you to continue them.

Developed:

Derived from literature; cultural; 0 out of 8. Education / parents; 5 out of 8. Learnt from colleague; 3 out of 8 (**quote**: “He was 61 years old, had seen and done everything. It helps to become older”). Experience in the past; 2 out of 8.

Emerging outcomes: active and positive working attitude; 1 out of 8.

Motivation:

Derived from literature; most efficient way of working; 3 out of 8 (**quote**: “turn the things into positive, energy providing situations”).

Emerging outcomes; satisfaction that it works; 4 out of 8 (**quote**: “...I feel terrible if I can't keep my promise”, “to build your reputation”, “to create a “we” feeling”).

Loyalty, trust and interest in people; 4 out of 8 (**quote**: “My motivation is loyalty, trust and interest in people!”).

Question 21: Could you please tell a story about when you acted on these personal habits?

None of the persons could tell a story about this (**quote**: “it is in your normal daily life, you don't think about it when everything is going well”).

Question 22: Could you please tell a story about when you DID NOT act on these personal habits.

Emerging from my research: in case of dishonest behaviour; 1 out of 8 (**quote**: “when I dislike a situation, sometimes I think...screw them...”. Impossible to act always 100% on personal habits (**quote**: “according to your values you are honest and respectful towards others, but sometimes in particular situations you cannot tell everything, for instance in case of a re-organization”).

Question 23: Do you use personal habits to make business decisions?

Most given answers are in the area of agree and strongly agree.

“Agree” 5 out of 8. “Strongly agree” 3 out of 8.

Question 24: How often?

For all the persons this question was hard to answer, 1 out of 8 could come up with an answer (**quote**: "I make a decision based upon what I hear and feel...").

Question 25: What kind of personal habits?

Derived from literature: punctual; 1 out of 8. Doing things on time; 5 out of 8. Doing things immediately; 5 out of 8. Helping each other; 3 out of 8.

Emerging outcomes: transparent; 3 out of 8. Reliable; 1 out of 8. Overview/ helicopter view; 2 out of 8 (**quote**: "learnt from the university is to separate the major from the minor issues"). Trust; 2 out of 8 (**quote**: "if someone played a game with me, then it is finished with my trust for this person").

Question 26: Does your personal habits conflict with your company's behaviour?

"Strongly disagree"; 2 out of 8. "Disagree"; 2 out of 8. "Neither agree nor disagree"; 0 out of 8. "Agree"; 3 out of 8. "Strongly agree"; 1 out of 8.

Question 27: Does your company ethical habits influences your ethical behaviour?

"Strongly disagree"; 2 out of 8. "Disagree"; 1 out of 8. "Neither agree nor disagree"; 0 out of 8. "Agree"; 2 out of 8. "Strongly agree"; 3 out of 8.

Question 28: Does your company ethical habits influences your personal habits?

"Strongly disagree"; 1 out of 8. "Disagree"; 1 out of 8. "Neither agree nor disagree"; 0 out of 8. "Agree"; 5 out of 8. "Strongly agree"; 1 out of 8.

Question 29: Could you please tell a story about when you fulfilled a commitment or promise and it may have compromised your ethical values.

1 out of 8 persons told a story about this subject (**quote**: "I set my ethical values above the wish of my executives at such a moment"). The others couldn't come up with one, maybe due to the time constraints of the interview which took more time than expected.

Question 30: What is the "balance" between your habit acting and value acting integrity behaviour?

All persons answered this with "more value acting than habit acting" (**quote**: "You do things largely from routine but that still may be based upon values"). A precise distinction was hard to make.

Question 31: What would you do in this case: "In my immediate working environment, I am sometimes asked to do things that conflict with my conscience"?

2 out of 8 persons told a story about this subject (**quote**: "That conflict...yeah, I guess if it really happens...than...you are not going to it!"). The others couldn't come up with one, maybe due to the time constraints of the interview which took more time than expected.

Question 32: Is it important to you to stimulate the discussion of integrity issues among your employees?

8 out of 8 people answered this with “strongly agree”, with one person supplemented the answer with that this should be initiated by management team.

Question 33: [ranking according to priority].

I will base a decision about an ethical issue upon personal values; 7 out of 8 ranked this as number 1.

I will base a decision about an ethical issue upon information; 5 out of 8 ranked this as number 2.

I will base a decision about an ethical issue upon personal habit; 4 out 8 ranked this as number 3 or 4.

I will base a decision about an ethical issue upon company habit (we are always doing business in this way); 4 out of 8 ranked this as number 3 or 4.

5. Discussions & conclusions

The purpose of this research was to shed more light on the fascinating topic of integrity within a business organization. More specifically I’m gripped by the different types of integrity and the underlying personal grounded values why people do make some decisions or actions. Many scandals about misbehaviour of organizations, in particular misbehaviour of the leaders of these organizations, are frequently in the daily press. Organizations should put the “license to operate” into the hands of trustful and integer leaders in order to safeguard the future of the organization.

When organizations really want to improve; the integrity of their leaders, the reputation of the organization and to safeguard the future of the organization, they have to start with getting more insight into the of “world integrity” and their many forms.

Bauman (2013) defined three types of leadership integrity;

1. Formal
2. Substantive
3. Personal leadership integrity.

A leader’s unwillingness to compromise her values or statements, whether moral, non-moral or immoral, displays *personal leadership integrity* (Bauman 2013).

Habits are often repeated behaviour that started out as commitments to values, such as keeping promises. As a reminder, personal values are those values that an individual determines are important for his or her own reasons, but the moral community does not require the leader or anyone else to abide by these values. A leader with personal leadership integrity may at times elevate a personal value to the status of a moral value (Bauman 2013). My research handles about the question whether this personal leadership integrity is based upon values or habits.

For my master thesis I researched the question “is personal leadership integrity anchored to values” (value acting).

Sub questions accomplish the main research question:

- 1.) "Is personal leadership integrity a general habit?" (habit acting).
- 2.) "What are the specific values which produce behavioural integrity?"
- 3.) "Is there a difference in value or habit acting per department?"

My empirical research was explorative and it mainly focused on semi-structured in depth interviews with a number of employees within pharmaceutical organization Astellas Pharma. Annual reports, including social responsibility reports were also analyzed in order to increase the robustness of the observations of my interviews. The outcomes of my research will be described per main research question and per sub question. Important outcomes of my research were:

Main research question is; "is personal leadership integrity anchored to values" (value acting). Personal leadership integrity handles about those values that an individual determines are important for his or her own reasons, but the moral community does not require the leader or anyone else to abide by these values. Examples of personal leadership integrity; personal life projects (e.g. become an exceptional teacher) or personal life style (e.g. home schooling children) or personal religious principles (eat only kosher food). Based upon my research I will argue that personal leadership integrity *is not anchored to personal values* like personal life project, personal life style or personal religious principles. None of the persons came up with an answer with a personal leadership integrity value component within it like described above. Discussing this type of integrity the persons couldn't recall that they have such personal values. This discussion always ended with the conclusion that moral values are the values that influence your behaviour and not the personal values. "You can have a personal value to become the best teacher, but if you are not honest, respectful you will never reach your goal of becoming the best teacher". These more moral values are, in according to the persons, much more important. They do understand that a personal value could have an influence on your behaviour but there is a deeper layer of value that influences your behaviour more, more fundamental.

Sub question 1: "is personal leadership integrity a general habit?" (habit acting).

Based upon the given information by the persons interviewed *I will argue that personal leadership integrity is indeed a general habit; habit acting*. As argued by my main research question, none of the persons came up with personal values like becoming the best teacher. As personal habits the persons articulate that following up emails, open communication (no hidden agenda), word-deed as habit, reflection, positive thinking (attitude) and to give trust to employees are the most important personal habits. To give up these habits is for most of the persons interviewed hard to do, reason for this is that they are used to work in this way; it's efficient and satisfying to use these habits. They think this is the best way. These personal habits are important for the persons because these personal habits are the "bricks" where part of their reputation is built on, and where the trust they earned is based on. These personal habits of a leader influence the perception of the follower positively. "When a leader is open in his communication, is a positive thinker and keeps his promise, which will influence my view on the integrity of that leader".

The information from my research articulates that these personal habits are developed by education, due to unique experiences, country culture, company culture and the search for suits you best and the situation now and here. 6 out of 8 persons confirmed that their personal habits influence their ethical behaviour.

The difference between habit acting and personal value acting founded in my research is that habit acting is more routine, doesn't cost a lot of time compared with personal value acting and that value acting handles about more difficult topics, not the daily work topics (it goes deeper than that). The habits are more or less the daily manners, which could start as a value, think of a manner like "ladies first". No differences have been found per department.

Sub question 2: "what are the specific values which produce behavioural integrity?"
Frequently mentioned more *moral* values which produce behavioural integrity are; respect, honesty, transparency, keep promise, unbroken independence, true to yourself, reliable, loyal, humanity, doing good for others. These values belong more to the substantive leadership integrity (Bauman 2013). These values are also more values towards others, like do not harm anyone. For the persons it was much easier to talk about these kinds of values, because these values are often the cornerstone of a culture, country culture as well company culture and department culture. Frequently mentioned more *personal* values are following up emails, open communication (no hidden agenda), word-deed as habit, reflection, positive thinking (attitude) and to give trust to employees are the most important personal habits. These values are more inwards orientated, it should have some benefit for your own, not in particular for someone else. These values have less impact on producing behavioural integrity; it's more a side effect of these values. The motivation for the persons to continue them is the fact that it is the most efficient way of working, the satisfaction that it works and the motivation of loyalty, interest and trust of employees.

Sub question 3: "is there a difference in value or habit acting per department?"
Based upon the outcomes of my research *I cannot argue to say that there are any differences per department*; too little persons included in my research are the main reason for this. It is impossible to say something about a department based upon the answers of one person from that department. This limitation could be the starting point for another research.

Other outcomes/ discussions:

All the persons do commit that leadership integrity is important to them, reasons are; walking the extra mile when a leader is integer, it gives you a good feeling, it provides guidelines how to handle, good for the reputation of the organization, it's good to have a role model to show you how to behave. All the persons argued that it is important to be aware of the integrity of the organization and that they want to be frequently informed and/ or trained.

The difference between habit acting and value acting; when it's about value acting its more about personal intrinsic motivations, when they talk about habits they articulate

that habits are more “open” for adoption/ for change compared with values, talking about habits the persons articulate that habits are “things” you don’t have to think about, habit acting is “faster”, habit acting is more routine. Ethical behaviour based upon personal ethical values is “stronger” than ethical behaviour based upon habits. It differs from person to person how they developed their values; from education by their parents, country culture, company culture, partner unique experiences till nature.

5.1 *Limitations*

This research, this model and the discovery of several new moderators for personal leadership integrity helped us to have more insights in the field of leadership and integrity. The outcomes of my research could help organizations to ensure a higher level of ethical leadership and minimizing the risk that “good people do sometimes bad things”.

Nevertheless my research has limitations, mainly in the field of the applied methodology. First; I was limited by focusing on one industry; the pharmaceutical industry. Within the pharmaceutical industry a discussion, movement is going on to improve the perception of their ethical behaviour, they are very eager to improve this perception. This all means that is not possible to generalize the outcomes of my research towards other industries.

Second: only one pharmaceutical organization is part of this research; Astellas Pharma. The outcomes of this research cannot automatically be seen as representative for the whole industry. This research doesn’t take into account any difference between organizations within the industry.

Third limitation; the selection and the number of the respondents. The chosen respondents are not randomly blinded chosen. This could imply that respondents from other levels, other departments, other age, other gender, etc. would provide different answers.

Fourth: bias of the interviewer. The type of research I used for this thesis is known for its potential hazard of interviewer bias.

Fifth; in my research I only focused on one part of Bauman’s three types of leadership integrity-conferring commitments to values; personal leadership integrity.

5.2 *Future academic research*

The limitations mentioned above could be the start of new research.

Further research to substantive and formal leadership integrity has to be conducted too, to get better insights of all the three elements of identity-conferring commitments to values.

5.3 *Recommendations for business practice*

How can organizations benefit from all the information in this field and from my research outcomes? What are the practical implications? I briefly describe some

practical implications topics, to trigger a discussion within organizations about ethics and how to incorporate this value more in the daily practice of the organization.

Awareness & Informing & Training

Having the right people working at the right place. Quoting Warren Buffet, billionaire and business leader; "In looking for people to hire, you look for three qualities: integrity, intelligence, and energy. And if they don't have the first, the other two will kill you". In all layers of the organization you should have people working with a high ethical behaviour. An organization should be aware of the risk of placing the license to operate in the hand of managers with less ethical behaviour. These people could be scattered within the organization, it is not only higher management which should be an ethical role model. The positive effects of these role models on their followers should not be underestimated. A positive opinion about a role model could result in a higher Organizational Citizenship Behaviour; walking the extra mile. Ethical behaviour of the persons with the license to operate could also increase the reputation of the organization and in the slipstream of this the turnover.

Ethical behaviour is not a one-time exercise of training or informing employees. All the persons interviewed within in my research called this a very important topic about which they want to be informed and trained continuously. Inform them what the organizations expects from them, what is allowed and what not. Is it allowed to accept a Christmas present from one of your suppliers, like a bottle of wine? Or how does the organization thinks about doing clinical trials in under developed countries, or about clinical trials with placebo controlled groups. Patent right versus patients' right dilemma. These entire dilemmas have a moral/ value component in it. These moral/ value parts are in many cases the source of interpersonal conflict, conflicts about integrity of the company and their leaders and followers. As organization you can help your employees to be clear about the ethical value, integrity, of the organization in several situations; stand up and communicate them to all your employees. Not only the value of doing things or not but also the rationale behind this behaviour. Offer the employees the possibility to discuss these values with management of the organization.

To my opinion people working within a pharmaceutical organization faces more ethical dilemmas. This could lead to more interpersonal conflicts. Pharmaceutical organizations should pay to my opinion more attention to this phenomenon by creating awareness about the existence of these interpersonal conflicts and to create an open setting to discuss this. Higher management should be trained to deal with this situation.

Training could also be focused upon getting a clear insight of the situational context, to behave ethical in all situations, under pressure.

Hiring

Another aspect to touch on is how to judge if a person you want to hire is ethical or not. This aspect should be incorporated within the process of hiring new employees. Test all the employees you want hire to minimize the change that employees will face interpersonal conflicts about the ethical values, integrity of the organization and its employees. It is not only testing people you want hire but also testing employees who are in the process of new, higher, role within the organization. As organization

you need to make sure that this person can deal with the integrity question he will be faced upon within his new role.

Allocating people with the same values but with different level of persistent to stick to these values. To clarify it with an example; placing a commercial orientated person within the R&D department could be wise because of this commercial view, the scope of bringing products to the market, but could also be a pitfall; maybe a commercial person will make the decision to go beyond the organization values, integrity, easier than a “standard” R&D employee. This example is also vice versa. To my opinion this is also part of the hiring process, hiring people from outside the organization or employees who are promoted to a higher level.

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APPENDIX A: Questionnaire & categorization

Answers in green are from literature, orange is emerging/ new as results from my research

1 What is to your opinion integrity

be honest, not lying and actively telling the truth
word-deed
respectful
trust
independence
to remain whole/ unbroken
remain true to yourself
act the same in each setting
commitment to ethical values

emerging

2 Is integrity important to you

strongly disagree: 1
disagree: 2
Neither agree nor disagree: 3
Agree: 4
Strongly agree: 5

3 Why is integrity important to you / why is integrity not important to you

4 What are to your opinion the drivers and outcomes of leader integrity

OCB
impact on follower affection for organization
Reputation
Social identity
Public pressure
Shareholder pressure
Social obligation

emerging

5 What is to your opinion the difference between habit acting and personal value acting

emerging

6 Is there a difference between ethical behaviour based on personal ethical values and/or personal habits

emerging

7 How are your personal ethical values developed

education

religion

country cultural

social influence

emerging

8 How are your personal habits / your second nature developed

education

religion

cultural

social influence

emerging

9 Could you please list some of your ethical values

Honest

To do good for others

Reliable

Responsible

emerging

10 Could you please explain how you developed your ethical values and what motivates you to continue acting on them.

emerging

Motivation: emerging

11 ***Could you please tell a story about when you were pressured to compromise your ethical values but you did not***

12 Do your personal ethical values influence your ethical behaviour, why?

strongly disagree: 1

disagree: 2

Neither agree nor disagree: 3

Agree: 4

Strongly agree: 5

13 Do you use personal ethical values to make business decisions, why?

strongly disagree: 1

disagree: 2

Neither agree nor disagree: 3

Agree: 4

Strongly agree: 5

14 How often?

15 What kind of ethical values

don't lie

help each other

keep promise

respect

word-deed

social responsible

unbroken independence

true to yourself

Reliable

emerging

16 Does your personal ethical values conflict with your company's strategy; why?

strongly disagree: 1

disagree: 2

Neither agree nor disagree: 3

Agree: 4

Strongly agree: 5

17 Does your personal ethical values conflict with your company's behaviour; why?

strongly disagree: 1

disagree: 2

Neither agree nor disagree: 3

Agree: 4

Strongly agree: 5

18 Does your personal habits influences your ethical behaviour; why?

strongly disagree: 1

disagree: 2

Neither agree nor disagree: 3

Agree: 4

Strongly agree: 5

19 Could you please list some of your personal habits related to working with others, like returning calls quickly or following through on their commitments

emerging
emerging
emerging
emerging

20 Could you please explain how you developed your personal habits and what motivates you to continue them.

Motivation

emerging
most efficient way of working

Developed

cultural
education / parents
learnt from colleague
positive experience in past
Negative experience in the past

emerging

21 *Could you please tell a story about when you acted on these personal habits*

emerging

22 *Could you please tell a story about when you DID NOT act on these personal habits*

emerging

23 Do you use personal habits to make business decisions; why

strongly disagree: 1
disagree: 2
Neither agree nor disagree: 3
Agree: 4
Strongly agree: 5

24 How often?

25 What kind of personal habits

punctual
doing things in time
doing things directly
helping each other

emerging

- 26 Does your personal habits conflict with your company's behaviour; why?
strongly disagree: 1
disagree: 2
Neither agree nor disagree: 3
Agree: 4
Strongly agree: 5

- 27 Does your company ethical habits influences your ethical behaviour; why?
strongly disagree: 1
disagree: 2
Neither agree nor disagree: 3
Agree: 4
Strongly agree: 5

- 28 Does your company ethical habits influences your personal habits; why?
strongly disagree: 1
disagree: 2
Neither agree nor disagree: 3
Agree: 4
Strongly agree: 5

- 29 ***Could you please tell a story about when you fulfilled a commitment or promise and it may have compromised your ethical values.***

emerging

- 30 What is the "balance" between your habit acting and value acting integrity behaviour
emerging

- 31 What would you do in this case: "In my immediate working environment, I am sometimes asked to do things that conflict with my conscience"

emerging

- 32 Is it important to you to stimulates the discussion of integrity issues among your employees
strongly disagree: 1
disagree: 2
Neither agree nor disagree: 3
Agree: 4
Strongly agree: 5

33 [ranking according to priority]

- 1 I will base a decision about an ethical issue upon information
- 2 I will base a decision about an ethical issue upon personal values
- 3 I will base a decision about an ethical issue upon personal habit
I will base a decision about an ethical issue upon company habit (we are always doing business
- 4 in this way)

APPENDIX B: Invitation letter



Dear Madam, Sir,

Please let me introduce myself to you; I'm your colleague from Astellas Pharma Netherlands, based in Leiden office. At the Rotterdam School of Management/ Erasmus University I'm completing a part time Master of Science in Business Administration.

I would ask your attention to the following;

As part of my master thesis I will conduct a survey titled "Personal leadership integrity; habit or value?"

I would greatly appreciate your cooperation in completing this survey. This will involve an interview with me, taking about 45 – 60 minutes of your time.

I would kindly ask you for a face to face meeting in the month May. If you are willing to help your enthusiastic colleague and MSc. Business Administration student please reply to this invitation to plan our interview. Also if you need more information you can contact me, I'm more than happy to provide you with more details.

All information will be handled with care and anonymously.

I'm looking forward to hearing from you.

Yours sincerely,

Mr. Arthur Korver

For more information about the Erasmus University and about my Master of Science in Business Administration course see:

http://www.eur.nl/english/master/programmes/business_administration/



APPENDIX C: A snapshot of the categorization with the results of one the persons interviewed

3	1	What is to your opinion integrity	
		be honest, not lying and actively telling the truth	Dat betekent voor mij dat je eerlijk en oprecht bent en niet omkoopbaar bent bijvoorbeeld. Bovendien houd ik niet van verborgen agenda's, daar komt de eerlijkheid weer in naar voren. Je kunt discussiëren over of het eerlijk is of niet, maar er kan wel eens een ander onderwerp van belang zijn dan dat ze geven. Sommige mensen doen wat dat betreft niet volledige opening van zaken.
4			
5		word-deed	Je doet wat je zegt of beloofd
6		respectful	
7		trust	
8		independence	
9		to remain whole/ unbroken	
10		remain true to yourself	
11		act the same in each setting	
12		commitment to ethical values	
13		<i>Personsal treat</i>	
14		<i>Learn by doing</i>	
15		<i>Think about your actions</i>	
16		<i>Hunanity</i>	
17		<i>Aduquate and secure</i>	Je oefent je job uit op een adequate en zorgvuldige manier
18		<i>Reliability</i>	Ook betrouwbaarheid is belangrijk
19		<i>Omgangsvormen</i>	

APPENDIX D; interview transcript

Memo (2 jun. 15-25).m4a.mp3	
Aantal minuten:	65
Aantal sprekers:	2
Taal:	Nederlands

SP1: Het is een uur. De bedoeling is om te kijken hoe ver we komen met 33 vragen. Er zitten veel vragen tussen waarbij kunt aangeven: strongly disagree of agree. Daar hoeft je wat minder lang bij stil te staan.

SP2: Dat moet je dan maar even aangeven.

SP1: Ja. Zullen we beginnen met de eerste vraag? Kijken hoever we komen, na een uur drukken we op stop.

SP2: Ja.

SP1: De eerste vraag is: 'What is to your opinion integrity?' We kunnen het interview in het Nederlands doen.

SP2: Integriteit is de manier waarop je je opstelt naar anderen, maar ook naar jezelf, wat de belangrijke vraagstukken van het leven betreft, zoals eerlijkheid en betrouwbaarheid. Dat zijn filosofisch belangrijke concepten van het leven.

SP1: Het is niet alleen voor jezelf belangrijk, maar je richt je met name tot een ander?

SP2: Ja, hoe stel je je op? Integriteit is bij vooral belangrijk vanuit jezelf naar anderen. Dit is met alles wat je als leidinggevende of manager doet. Het zit ingesloten in het leiderschap dat je laat zien wat je predikt.

SP1: Je doet wat je zegt?

SP2: Ja. Je kunt als manager alleen integriteit prediken als mensen het gevoel hebben dat je integer bent.

SP1: Klopt. Door naar de volgende vraag?

SP2: Prima.

SP1: Strongly disagree of strongly agree: 'Is integrity important to you?'

SP2: Ja, dat is heel belangrijk.

SP1: Derde vraag: 'Why is integrity (not) important to you?'

SP2: Ik denk dat het een leidend principe is in de verhoudingen in de maatschappij. Als je integer bent, dan hebben mensen vertrouwen in je en dan kunnen mensen op je bouwen. Je doet wat je zegt. Als iemand zegt: "Ik help jou," dan moeten ze erop kunnen bouwen dat je hen helpt en niet dat je hen op een andere manier probeert te naaien. Je moet gewoon doen wat je zegt. Het bedrijfsleven is een afspiegeling van de

maatschappij, met mensen in clubjes en in zowel afhankelijkheidsrelaties als in niet-afhankelijkheidsrelaties, ook daar is integriteit een leidend principe.

- SP1: Als je het niet doet ontstaan er ruzies of gaan de zaken niet goed?
- SP2: Ik geloof dat je geen goede leider of manager kan zijn als je niet integer bent. Mensen zien het ook als je niet integer bent. Ik denk dat dit afbreuk doet aan jou als persoon.
- SP1: En hoe hard ze voor je willen werken?
- SP2: Ja, absoluut.
- SP1: Als je nog iets wil toevoegen...?
- SP2: Integriteit heeft te maken met geloofwaardigheid.
- SP1: Doen wat je zegt?
- SP2: Ja.
- SP1: Het is lastig om niet mee te mogen discussiëren als interviewer. Mooi. Vierde vraag: 'What are to your opinion the drivers and outcomes of leader integrity?'
- SP2: De drijver is dat je op een open, eerlijke, transparante manier leiding wil geven. Dit niet alleen in je gedrag, maar ook in je communicatie naar anderen. Als uitkomst krijg je daar geloofwaardigheid, loyaliteit en gemotiveerde mensen voor terug. Zij zijn hoe het conceptueel wordt neergezet en uitgedragen en scharen zich erachter. Je zet een cultuur neer waarin mensen zich hopelijk prettig voelen. De mensen die dat doen zullen dit volgen. Mensen die dat niet kunnen of willen vallen door de mand. Als zij zich er niet in kunnen vinden, dan weten ze dat (...00:05:37) zijn.
- SP1: ...dat ze iets anders mogen zoeken.
- SP2: Ja, maar ook vanuit henzelf redenerend. Ik heb het nog niet meegemaakt. Wel dat iemand in een buitendienstpositie hard werkte en ervoor ging en er opeens achter kwam dat het farmaceutische gebeuren niets voor hem was.
- SP1: Vanwege dit soort waarden?
- SP2: Misschien wel. Hij zei dat hij dit niet op deze manier wilde doen. Hij is iets met kinderkleertjes gaan doen.
- SP1: Dat kan ook. Wel een wereld van verschil. Mooi dat je dit bij jezelf herkent en erkent. Dat je aangeeft dat je je niet op en top voelt bij deze normen en waarden. Knap om toe te geven.
- SP2: Ja.

- SP1: Je meest intrinsieke ik klopt aan de deur: "Ik voel me niet goed." Om dan te zeggen (....00:06:37)
- SP2: "Ik stop ermee."
- SP1: Dat is knap.
- SP2: Ja.
- SP1: Vraag 5: 'What is to your opinion the difference between habit acting and personal value acting?' Zit er überhaupt verschil tussen?
- SP2: Als je heel erg op values stuurt, zoals wij in de organisatie doen met de STAR Principles, onze leidprincipes, dan wil je je zo ook gedragen. Je wil dat de cultuur zo geleefd wordt binnen het bedrijf. Hoe meer het gewoonte wordt, hoe meer cultuur het wordt.
- SP1: Als je vanuit een value, een STAR Principle, vertrekt, dan wordt het op een gegeven moment een gewoonte. Dan hoef je er niet meer over na te denken.
- SP2: Dat is het mooie. Je moet je wel altijd bewust zijn van die waardes. Het komt niet allemaal automatisch. Je kun jezelf in bepaalde situaties afvragen: waarom doe ik bepaalde dingen wel en waarom doe ik andere dingen niet? Dat kan gedreven worden door dat soort principes. Vanuit de STAR Principles is de 'R' van Respect for people een belangrijke. Je komt altijd situaties tegen waarbij je soms denkt: even zo, kort door de bocht. Maar dan moet je toch even nadenken als je als core value Respect for people hebt. Je zult daarmee door moeten gaan.
- SP1: Wat denk je: een value bepaalt een gewoonte, je doet het gewoon en je leeft ernaar. Kan een gewoonte andersom ook een value beïnvloeden?
- SP2: Ik denk dat je integriteit niet kunt leren. Je kunt er wel mee geconfronteerd worden, je erachter scharen en het begrijpen. Maar als je wil maken dat het bij je past, dat het vanuit jezelf komt en anderen mensen het zien, dan moet het ook in je zitten. Het moet in je karakter en in je persoonlijkheid zitten.
- SP1: Dat denk ik ook.
- SP2: Zo is het nu eenmaal.
- SP1: Als je er andere culturen bij betreft, dan zie je wel verschillen. In een ander interview kwam naar voren dat het in een bepaalde cultuur normaal is om te liegen.
- SP2: Ja.
- SP1: Het is intrinsiek, je wordt met integriteit geboren, maar door de cultuur waarin je opgroeit wordt daar iets aan geschaafd. Hier is het niet gebruikelijk om te liegen. In andere landen mag je er best een beetje omheen draaien.

- SP2: Ja, ook je opvoeding en wat je mee krijgt in de maatschappij hebben invloed. Ik denk dat er culturen zijn waarbij dit soort dingen minder van belang zijn. In 'geloven' zitten ook veel dingen bij ingesloten. Ik denk dat het veel met je persoonlijkheid te maken heeft, dus vanuit jezelf, en vanuit hoe je bent opgevoed. Dat krijg je mee. Dan nog...
- SP1: Wat doe je ermee?
- SP2: Ja, het blijft altijd je persoonlijke keus.
- SP1: Het is best lastig als je erachter komt dat je niet tot die set normen en waarden behoort waar je nu inzit. Dan is het moeilijk om te zeggen dat je voor je eigen normen en waarden kiest.
- SP2: Ja, daar kun je alleen maar weer respect voor hebben. Ik heb er gesprekken over gehad. "Ik vind het knap. Goed dat je erachter bent gekomen." Dit geeft aan dat mensen ermee aan de slag gaan.
- SP1: Mooie dingen. Volgende vraag: 'Is there a difference between ethical behaviour based on personal ethical values and/or personal habits?'
- SP2: Ik denk niet dat er veel verschil tussen zit. Ethisch gedrag klinkt heel hoogdravend. Weer: het hangt van je persoonlijkheid en van je karakter af in hoeverre dat voor jou grondwaardes zijn. Als jij je normaal gesproken ethisch gedraagt, dan is dat een basispatroon voor jou. Dan is het ook een gewoonte. Wat dat aangaat is het ook belangrijk om dicht bij jezelf te blijven. Je moet je authenticiteit bewaren. Als het in je zit, dan zullen mensen dat als iets natuurlijks ervaren. Dan wordt het sneller geaccepteerd en ben je geloofwaardiger voor anderen. Als mensen zien dat het aangeleerd gedrag is en het ver van je afstaat en zich afvragen: "Meent hij wat hij zegt? Staat hij niet gewoon maar een verhaaltje te vertellen?"
- SP1: Als er een kunstje wordt gedaan?
- SP2: Ja, dat is allemaal aangeleerd.
- SP1: Aan het begin gaf je aan dat ethisch gedrag belangrijk is, omdat mensen dan voor je door het vuur gaan. Het is geen kunstje, je kunt niet zomaar even leren.
- SP2: Inderdaad.
- SP1: Je zou leidinggevenden er haast op selecteren, omdat dit misschien wel een van de belangrijkste dingen is om een team mee te krijgen.
- SP2: Ik denk wel dat dit gebeurt. Ik heb van dat soort assessments gedaan bij, waar vaak dingen laat doen voor mensen van wat hogere posities. Daarbij komen deze facetten denk ik wel aan de orde. Je wordt dan door twee mensen geïnterviewd, die meestal psycholoog zijn. Dan kom je wel over dingen te spreken die hier aan raken. Praktijksituaties in je werk komen aan de orde en hoe je dingen beleeft. Ik denk dat zij dat er wel uitpikken.
- SP1: Mooi om te doen. Goed dat het wordt gedaan.

- SP2: Ja.
- SP1: Vraag 7: 'How are your personal ethical values developed?'
- SP2: Dat wordt denk ik voor een groot deel door ervaring bepaald. Je hebt een basiskader dat in je persoon zit ingesloten. Het is bepaald door karakter, persoonlijkheid en een groot deel door opvoeding, scholing en hoe je in de maatschappij staat. Toen ik leiding moest gaan geven aan teams vroeg ik me af of je in die rol wordt geaccepteerd, omdat ik zo werd voorgesteld, of omdat het vanuit mijzelf komt, waardoor mensen mij gingen volgen. Kun je mensen dit gevoel geven, niet omdat de hiërarchie jou gegeven wordt, maar door het zelf te bewerkstelligen vanuit je persoonlijkheid? Ik wilde weten hoe ik daarachter kon komen. Je hebt er cursussen voor, bijvoorbeeld in groepsdynamiek. Hierdoor ben ik eruit gekomen: "Ik weet precies hoe het zit." Daarom zeg ik dat je dit soort dingen niet kunt aanleren. Het zijn geen aangeleerde kunstjes. Je hebt een basispakket, dat ben jij, en gedurende je gehele leven wordt daar aan geschaafd. Dat doe je zelf, omdat je er continu over na blijft denken.
- SP1: Als je ervoor open staat.
- SP2: Ja, het zijn dingen die mij blijven interesseren. Zij blijven mij ook interesseren.
- SP1: Het stopt nooit.
- SP2: Het is niet: "Wij sluiten voor tiene." Er komen altijd weer elementen bij die leuk zijn om te ontdekken.
- SP1: Voor mijn scriptie heb ik veel studies moeten lezen. Hoe zorg je ervoor dat het geen routine wordt? Hoe kan het dat mensen die jaar in jaar uit ethisch handelen toch een keer voor de bijl gaan? Ze weten hoe het wel en hoe het niet moet en toch gaan ze een keer de fout in. De gedachte daarachter is dat je een innerlijke telraam hebt: "Ik heb het weer een jaar goed gedaan." De telruim schuift op. Op een gegeven moment moet die vrijgemaakt worden. Dat kun je doen door waardering uit te spreken voor het ethische handelen. Als dat niet wordt gedaan, dan is de kans groter dat je toch een keer voor de bijl gaat, ook al weet je dat je iets wel of niet zou moeten doen. Het wordt een gewoonte, maar niet op dezelfde manier waarop je weet hoe je je schoenen vast moet maken. Het is een gewoonte waarbij je frequent stil moet staan.
- SP2: Natuurlijk.
- SP1: Het zijn de basisdingen in het leven.
- SP2: Je komt altijd weer voor bepaalde situaties te staan.
- SP1: Dan is er een gewoonte, je weet hoe je het goede moet doen, en toch gaan er veel mensen voor de bijl. Dat vind ik een apart fenomeen.
- SP2: Het is nu erg aan de orde, als je dat hoort van de bestuursvoorzitters van

- SP1: Het zijn mensen met een gezond verstand die leiding geven en ongetwijfeld een opleiding en trainingen hebben gekregen, en toch gaat het niet goed.
- SP2: Hoe is het mogelijk, hè.
- SP1: Dat toont dat je er nooit klaar mee bent en dat je jezelf scherp moet houden. Je moet af en toe teruggepikt worden: "Dit kan niet."
- SP2: Ja.
- SP1: Volgende vraag: 'How are your personal habits, your second nature, developed?'
- SP2: Zoals wat?
- SP1: Net hadden we het over een ethische waarde die een gewoonte kan worden. Het is duidelijk dat je niet zomaar iemand op zijn neus stompt. Daar hoeft je niet meer over na te denken. Zijn er andere gewoontes, misschien met minder ethische waarde, bijvoorbeeld hoe je altijd de telefoon opneemt?
- SP2: Ik denk dat er simpele dingen zijn die routinematig zo vaak gebeuren met eenzelfde afloop, dat het gewoontes worden.
- SP1: Gebaseerd op waar je werkt?
- SP2: Ja, en op wat je doet. Maar het zijn de simpelere dingen. Niet de concepten die je met leidinggevendens bespreekt. Het zijn basale dingen waarbij je weet wat de afloop is. Doordat ze regelmatig op die manier aflopen, gebeuren dingen zo.
- SP1: Als jij zo'n gewoonte veranderd, dan schaadt het iemand anders niet. Als je je auto een keer ergens anders parkeert heeft niemand daar last van.
- SP2: Inderdaad.
- SP1: Negende vraag: 'Could you please list some of your ethical values?' Je gaf net al aan: eerlijkheid, respect...
- SP2: Ja, transparantie. Dat zijn core values. Je leidt er een hoop dingen uit af. Hoe gedraag je je wel en hoe niet? Respect voor anderen, openheid. Eerlijkheid is belangrijk: de waarheid. Dat is wel eens moeilijk, want je weet soms meer dan dat je op dat moment kunt delen.
- SP1: Wringt dat dan?
- SP2: Nee, want dat vraagt je rol. Daar moet je vrede mee hebben. Het is niet altijd makkelijk. Je doet het ook niet omdat je het leuk vindt. Andere mensen doen een beroep op je: "Dit speelt er, dat gaat er gebeuren en er ligt een embargo op."
- SP1: Dan kom je met je waarde voor respect en eerlijkheid. Het eerlijke antwoord voldoet niet meer (....00:21:55).
- SP2: Precies. Dat is de afweging.

- SP1: Lastig als je tussen meerdere lagen in zit.
- SP2: Ja, dat hou je. Hoe is het als je president van Amerika bent?
- SP1: Ja, dat maakt het ook weer interessant.
- SP2: Ja.
- SP1: Volgende vraag: 'Could you please explain how you developed your ethical values...' Die hebben we net aangegeven. '...and what motivates you to continue acting on them?' Er zitten checkvragen tussen. Wat motiveert jou?
- SP2: Dat zit in je.
- SP1: Als het in je zit en je krijgt er niets voor terug, doe je het dan ook?
- SP2: Het is altijd geven en nemen. Als je je op een bepaald moment vanuit je eigen waardes gedraagt, zoals bij vertrouwen geven en krijgen... Daar heb ik een anekdote over. Ik werd salesmanager in Ik was jaar. Ik kreeg als eerste een team artsenbezoekers. Zij waren bijna twee keer zo oud als ik en hadden zo'n dertig jaar ervaring. Ik wist zelf heel weinig, dus op kennis en kunde legde ik het af. Ik had voor mezelf wel helder hoe bepaalde dingen gedaan zouden kunnen worden. Dus dat wat eerlijk is, betrouwbaar, met respect voor anderen. Niet liegen en bedriegen. Dat heb ik gezegd. "Ik kom hier als jullie manager en samen gaan we de dingen zo goed mogelijk doen. Ik geef jullie honderd procent vertrouwen, dat stel ik vooruit. Aan jullie de opdracht om dat waar te maken en ons vooral niet te beschamen. Mocht je daartoe wel in de verleiding komen, want je stelt de grens met elkaar vast, dan is het ook einde liedje. Een tweede kans komt er niet. Dat is de afspraak die we met elkaar maken." Er was een doorgewinterde artsenbezoeker van jaar, die na twee jaar vreemde bezoeken in het systeem had ingevoerd. Bijvoorbeeld op de vrijdag tussendag en het weekend, wanneer er geen hond werkt. Ik vroeg: "Waarom heb jij gewerkt die dag." Hij zei dat hij een dag in moest halen en had een mooi verhaal eromheen. Toen zijn we wat dingen na gaan bellen. De helft van de praktijken die hij had ingevoerd waren niet eens open geweest op die dag. In wordtdag gevierd, dus die hadden een blokdag. Ik heb naar kantoor laten komen: "Moet je luisteren, we hebben toen een afspraak gemaakt en dat vertrouwen heb je nu ernstig beschaamd. Je hebt gelogen, bedrogen en dingen ingevoerd in het systeem waar het niet voor bedoeld is. Je hebt de boel voor de gek gehouden." Hij zegt: "Maar dat was een keer." Ik zeg: "Dit kun je me nu vertellen, maar hoe weet ik dat?"
- SP1: Hoe vertrouw je er weer op?
- SP2: "Buiten dat is het niet relevant, want we hadden een afspraak met elkaar. Die bestaat nu niet meer, want die heb jij geschonden. Weg."
- SP1: Je hebt de afspraak, je geeft het vertrouwen om met respect, eerlijk en open met elkaar om te gaan. Dat is het speelveld. Je kunt dan misschien wat naar links of naar rechts, maar als je over de lijn gaat is het klaar.

- SP2: Ja, over en uit. We hebben hem ontslagen.
- SP1: Het geeft een hoop duidelijkheid. Je weet waar je aan toe bent.
- SP2: Het is heel apart. Sommige mensen rekken het op, die vragen om nog een kans of zelfs een tweede kans. Je moet altijd een afweging maken. Ik heb ook situaties gehad waarin ik vond dat iemand een tweede kans verdiende. Dat is heel zelden en hangt van de omstandigheden af.
- SP1: Heeft degene die een tweede kans verdient niet je vertrouwen beschaamd in transparantie, respect of openheid?
- SP2: Niet in deze zin.
- SP1: Maar op andere punten?
- SP2: Ja, op een andere manier. Dit soort gevallen raakt aan de fundamenten van het werk. Als het vertrouwen dat je met elkaar kunt hebben er niet meer is... Het is raar dat mensen dit onderschatten. Ik heb in meerdere landen gezegd: "Dit is de manier waarop we met elkaar werken. Onderschat dit vooral niet." Het hangt soms van de cultuur af, dan zeggen mensen: "Ja, het zal wel, het is niet zo belangrijk." Die gaan ermee aan de haal en als je daar dan achter komt... Het is vervelend, een echte inbreuk op je vertrouwen. Dan is het klaar.
- SP1: Het is een inbreuk op jouw intrinsieke, persoonlijke waarden.
- SP2: Ja.
- SP1: Het maakt het moeilijk, omdat het je persoonlijke waardes treft. Is het in die zin makkelijker als je van te voren het speelveld en de spelregels hebt bepaald en iemand gaat dan over de schreef...?
- SP2: Dat denk ik wel.
- SP1: Dan heb je iets om op terug te vallen?
- SP2: Ja, dat maakt het verhaal van waarom het niet goed is heel simpel.
- SP1: Dan nog lijkt het me een lastige klus.
- SP2: Ja, dat blijft het altijd.
- SP1: Volgende vraag, strongly agree of strongly disagree: 'Do your personal ethical values influence your ethical behaviour?'
- SP2: Ja.
- SP1: Denk je dat het antwoord ook nee kan zijn? Dat je persoonlijke waardes hebt die je gedrag niet beïnvloeden?
- SP2: Nee.
- SP1: Dat vroeg ik me zelf af, omdat dit volgens mij zo tegen je natuur in gaat.

- SP2: Dan gedraag je je zoals je niet bent. Dat wil je ten eerste denk ik niet. Ten tweede hou je dat niet lang vol.
- SP1: Daar wordt je doodongelukkig van.
- SP2: Ja.
- SP1: Volgende vraag: 'Do you use personal ethical values to make business decisions?'
- SP2: Ja, dat denk ik wel.
- SP1: Agree of strongly agree?
- SP2: Strongly agree.
- SP1: De volgende vraag hebben we net ook al aangehaald: 'What kind of ethical values?' Respect, openheid, transparantie, eerlijkheid...
- SP2: Vertrouwen...
- SP1: Vraag 17, strongly disagree of strongly agree: 'Do your personal ethical values conflict with your company strategy?'
- SP2: Ja, er zijn grijze gebieden.
- SP1: Welke dan?
- SP2: Het is moeilijk. Aan de ene kant worden er dingen vanuit het bedrijf gevraagd. Een mens is een mens, die kun je in zijn ogen kijken. Maar een bedrijf heeft guiding principles, een code of conduct, we willen dat de werknemers zich zo gedragen... Met name de codes of conduct zijn belangrijk. Dit is het predikaat van het bedrijf: zo doen wij het. Het is soms zo dat dit niet helemaal strookt met de praktijk. Af en toe is het moeilijk om het in lijn te brengen met de praktijk. Er wordt vanuit de code of conduct iets aan jou gevraagd, waarvan je weet dat het niet honderd procent waar te maken is. Ik heb geleerd om me erover heen te zetten als manager, omdat ik moet proberen om in het rechte te komen met mezelf. Dit kan je best zorgen geven.
- SP1: Dan heb je grijze gebieden die niet helemaal in de code of conduct passen. Geef je dat aan?
- SP2: Ik krijg er problemen mee op het moment waarop ik denk dat er dingen in de code of conduct staan die niet kunnen stroken met de praktijk, en die erin gefietst zijn door een juridische afdeling die daarmee de verantwoordelijkheid van het bedrijf juridisch af wil kaderen. Je ziet het nu veel in de krant: als er problemen zijn met managers, dat staat er: 'die manager mocht dat niet, want hij is niet compliant met onze code of conduct.' Dan wordt de code of conduct gebruikt om de hond met de stok te slaan.
- SP1: Die grijze gebieden geven wel de ruimte om gedrag te vertonen die niet in de code of conduct staat.

- SP2: Als je de business niet kan doen op de manier waarop het in de code of conduct staat, dan moet je jezelf afvragen wat er prevaleert: de code of conduct of de business?
- SP1: Nou? Ha, ha. Zal ik hem even verstoppen? Ha, ha. Het is een moeilijke vraag.
- SP2: Ja. Als die code of conduct is opgesteld door juristen om het bedrijf ten alle tijde vrij te kunnen waren van lastige dingen, dan begrijp ik dat. Ik begrijp dat juridische afdelingen van bedrijven zo in elkaar zitten en dingen zo willen doen. Als manager moet je daar je rol in weten. Hoe ga ik dan met bepaalde dingen om? Ik denk dat je voor een groot gedeelte terugvalt op je eigen ethische waarden en veel minder op dingen die in zo'n code of conduct staan.
- SP1: Dat denk ik ook.
- SP2: Past het wel, past het niet?
- SP1: Moeilijke vraagstukken die we tegenkomen.
- SP2: Ja.
- SP1: Los je dat helemaal zelf op of bespreek je dat?
- SP2: In principe los je het zelf op. Het zijn lastige punten om over te praten. Bij directe leidinggevenden is het wel bespreekbaar, maar dan moet je honderd procent vertrouwen hebben dat ze er net zo in staan als jij. Je kunt het af en toe klankborden bij collega's en vragen stellen als: "Hoe sta jij erin? Heb je het wel eens meegemaakt? Wat is de praktijk bij jou?" Dit kunnen ook mensen in andere landen zijn. Zo probeer je een beeld te vormen en kom je er wel uit.
- SP1: Lijkt me een mooie klus, toch?
- SP2: Ja.
- SP1: Volgende vraag, strongly disagree of strongly agree: 'Do your personal ethical values conflict with your company's behaviour?'
- SP2: Volgens mij zit daar niet veel verschil tussen. Is dat dan strongly disagree?
- SP1: Ja, ze conflicteren niet. Volgende vraag: 'Do your personal habits influence your ethical behaviour?' Strongly disagree of strongly agree?
- SP2: Dat denk ik wel. Strongly agree.
- SP1: Vraag 19: 'Could you please list some of your personal habits related to working with others like returning calls quickly or following through on their commitments?'
- SP2: Ja, altijd de telefoon opnemen en je e-mails beantwoorden. Als je zegt dat je iemand terugbelt, bel hem dan ook terug. Hetzelfde geldt voor het

sturen van een bericht. Als je zegt dat je iets uitzoekt voor iemand, zoek het dan ook uit. Kom erop terug. Als je de commitments niet aan kan gaan, omdat je weet dat je geen tijd hebt, ga ze dan niet aan. Je kunt ook tegen iemand zeggen: "Ik kom er over een week bij je op terug." Maar doe het dan wel. Maak geen afstel van uitstel.

SP1: Daar zie je de values in terugkomen: als je het zegt, dan dat je het dan ook doet. Eerlijkheid, transparantie en voor mensen gaan zit erin.

SP2: Ja. Stel wat je vandaag kan doen niet uit tot morgen. Er zijn van die kleine dingetjes die je dan naar morgen wil schuiven. Dan denk ik bij mezelf: waarom zou ik dat doen? Ik doe het vandaag.

SP1: Morgen heb ik er ook geen zin in. Ha, ha.

SP2: Precies, dan schuif je het alleen maar voor je uit. Dat zijn persoonlijke gewoontes die het ethische gedrag sturen.

SP1: Vraag 20: 'Could you please explain how you've developed your personal habits and what motivates you to continue them?' Doe je dat puur voor jezelf?

SP2: Het is door ervaring. Je ontwikkelt ze vanuit je persoonlijkheid, je karakter en de omgang met mensen vroeger, bijvoorbeeld op school. Zit er een groot verschil in hoe je met je vrienden op school omging en met je collega's op het werk? Ik denk het niet. Je ontwikkelt ze dan en je ontwikkelt ze verder. En wat was de rest van de vraag?

SP1: 'What motivates you to continue them?'

SP2: Je voelt dat er een wederkerigheid in zit met andere mensen. Je voelt dat het werkt en dat je een goede klik hebt. Mensen spreken er elkaar op aan, worden geraakt, nemen dingen over en vertonen hetzelfde gedrag.

SP1: Niet goed of fout, maar in andere interviews krijg ik antwoorden terug als: "Dat vind ik prettig," of: "Dan ben ik er snel van af." Dit gaat meer richting de ander. Er ontstaat wederkerigheid, blijkbaar doordat je de ander een goed gevoel geeft met je gewoontes, waardoor het een keer terugkomt. Het is niet in eerste instantie een gewoonte voor jezelf, om er zelf beter en sneller van te worden?

SP2: Nee, de bevrediging van je werk en de omgang met andere mensen haal je daar toch uit? Je ziet dat het aanspreekt en dat het een gezamenlijke beleving wordt.

SP1: En dat het ooit een keer terugkomt, wel of niet, dat is niet de eerste insteek.

SP2: Als het niet terugkomt, dan weet je ook waar je aan toe bent.

SP1: Dan is het ook goed.

SP2: Ja.

- SP1: Strongly agree or disagree: 'Do you use personal habits to make business decisions?'
- SP2: Ik denk het wel.
- SP1: Welke gewoontes?
- SP2: Wat wil je horen?
- SP1: Je kunt bedenken om wie het gaat, maar het kan ook een beslissing zijn puur op basis van cijfers, de feiten. Misschien heb je andere gewoontes?
- SP2: Ik denk het niet. In mijn beleving kun je die dingen niet lostrekken van elkaar. Je hebt bepaalde gewoontes in je leven, je doet dingen omdat je zo bent. Het nemen van besluiten is daar een uitvloeisel van.
- SP1: Het kan een beslissing zijn die je gewoon baseert op feiten, of je denkt: ik slaap er nog een nacht over. Er zijn verschillende gewoontes.
- SP2: Ja. Vanuit mijn opleiding ben ik gewend onderscheid te maken tussen hoofd- en bijzaken bij een probleemanalyse. Eerst kijk je naar wat de feiten zijn. Het is ook belangrijk om te kijken naar verzachtende omstandigheden. Bij besluitvorming is het niet: iets is zo, omdat het zo is. Ik vraag mezelf of waarom iets zo is. Waarom gebeurt dit? De routine die je hebt om die vragen te stellen voordat je besluiten neemt heb je gewoon.
- SP1: Dat is de harde kant van de feiten en cijfers en de zachtere kant met waaromvragen.
- SP2: Bijvoorbeeld: Hoe kan dat? Hoe komt iemand daartoe? Juist die zachtere kant is erg belangrijk.
- SP1: Waarom?
- SP2: Feiten zeggen lang niet altijd alles. Je bent acht procent of drie procent over het budget, dat is een cijfer. Waarom is dat cijfer zo? Daar probeer je in de beoordeling rekening mee te houden. Degene die drie procent over budget is geweest kan veel innovatiever geweest zijn dan degene die acht procent over budget is. Het is niet goed als je dit meetvermogen niet hebt en het niet tegen elkaar af kan zetten en je je alleen maar laat leiden door feiten. Vandaar moet je alles erin betrekken.
- SP1: Zou het kunnen dat als je alleen maar naar de feiten kijkt, je in de knel kan komen met waarden als eerlijkheid, transparantie en openheid? Het doet namelijk niet recht aan het hele verhaal.
- SP2: Als je je alleen maar op de feiten richt, dan is er de dreiging dat je in bepaalde situaties mensen tekort doet.
- SP1: Dat kruist dan met je values?
- SP2: Ja, want dat zit je niet lekker. De feiten waren wel zo, maar er zit ook een andere kant aan het verhaal. Ik probeer die balans te vinden.

- SP1: Knap. Stel dat je drie procent over je budget bent, dan wordt dat ook door de bazen boven jou gesignaleerd. Staan die dan ook open voor het verhaal eromheen?
- SP2: In sommige situaties wel, maar in andere niet. Ik denk dat ik vaak andere maatstaven vastleg en situaties anders beoordeel, dan dat je van bovenaf meemaakt.
- SP1: Dat lijkt me moeilijk. Het is makkelijk om iemand af te rekenen op de cijfers.
- SP2: Precies. Ik wordt wel eens teleurgesteld door anderen, maar ik weet dat ik de anderen op wie ik invloed kan uitoefenen niet teleurstel. Daar haal ik dan weer mijn positieve energie weer uit. Dan denk ik: jammer dat mensen boven mij dat op een andere manier doen, maar dat kan ik niet beïnvloeden. Ik kan alleen maar zeggen wat ik ervan vind, als de gelegenheid daar is. Je moet afwachten of dat geaccepteerd wordt. Dit is het verschil tussen leiden en geleid worden. Je kunt zelf leiden en invloed uitoefenen. Je moet proberen je in je leven te laten leiden door de dingen die je kunt beïnvloeden. Het is moeilijk, maar dingen die je niet kunt beïnvloeden en de processen die daaraan vasthangen, die moeten van je afglijden. Dat is allemaal negatieve energie.
- SP1: Doe je dat door ervaring?
- SP2: Ja, dat moet je leren. Het ene moment is dat makkelijker dan het andere moment. Het hangt ook af van hoe vatbaar je bent op een bepaald moment, hoe je je voelt en nog van een heleboel andere factoren. Je moet wel een besef hebben. Ik zat ooit in een cursus, waar iemand zei: "Een hoop dingen in je leven zijn een piramide." Aan de bovenkant van de piramide zitten dingen die je niet kunt beïnvloeden, maar richt je op de dingen die je wel kunt beïnvloeden. De piramide wordt steeds breder. Het heeft helemaal geen zin om je op te winden over de dingen waar je echt niets aan kan doen. Laat het gaan en verspil daar geen negatieve energie aan. Hou je vooral bezig met de dingen die je wel kunt beïnvloeden. Of voor jezelf of voor anderen. Ga ermee aan de slag zoals je bent.
- SP1: Dan moet je vaak je neus stoten om erachter te komen? Ik proef dat het in je zit om dingen te willen beïnvloeden en veranderen.
- SP2: Ja, natuurlijk.
- SP1: Door die drive denk je misschien: dat steentje bovenin de piramide lukt me ook nog wel.
- SP2: Ja.
- SP1: Dat is de ervaring?
- SP2: Ja, zo gaat het ook bij mensen in de organisatie: bij de een heb je de opening niet en bij de ander wel. Je moet er altijd mee aan de gang blijven. Het is een flexibel concept.

- SP1: Dat is een wijze les. 'Do your company's ethical habits influence your ethical behaviour?'
- SP2: Nee.
- SP1: Nieuwe vraag: 'Do your company's ethical habits influence your personal habits?'
- SP2: Nee, het loopt parallel. Als het dat niet zou doen, en het bedrijf zou bepaalde dingen insisteren die niet stroken met je eigen waarden en geloof, dan ben je niet op de goede plek.
- SP1: Dat is op waarden. Maar qua gewoonten?
- SP2: Dat zal ook uit elkaar lopen. Als je gewoon bent om dingen op een bepaalde manier te doen en dat wordt vanuit het bedrijf op een ander niveau anders verwacht, dan strookt dat niet. Je kunt dan niet meer bij jezelf blijven en verlies je je authenticiteit.
- SP1: Er zit wel rek in gewoonten. Maar wat als die rek er helemaal uit is?
- SP2: Dit is toch de vraag: als het bedrijf bepaalde gewoontes heeft, dus een afloop van bepaalde processen, die niet stroken met jouw eigen gewoontes, dan kun je wel een tijd lang conformeren aan wat het bedrijf van je vraagt, maar dat hou je niet eeuwig vol, omdat je je authenticiteit verliest. Je bent niet meer trouw aan jezelf.
- SP1: Dan kom je weer terecht bij je values eerlijkheid, transparantie en respect. Die loop zit erin.
- SP2: Ja, dat komt iedere keer terug.
- SP1: Volgende vraag: 'What is the balance between your habit acting and your value acting integrity behaviour?' Wat voert de boventoon in je dagelijks werk?
- SP2: Je bent je niet continue bewust van value acting. Je handelt ernaar, omdat het in je zit. Je doet grotendeels dingen vanuit routine, maar dat kan wel value acting zijn. Soms kom je op punten van confrontatie. Dan is het niet meer routine, maar denk je: zo gaat het niet.
- SP1: Komt dat vaker voor?
- SP2: Het zijn alarmbellen. Het zijn dingen waarvan je zegt: "Zo gaat het niet. Daar moet ik wat langer over nadenken."
- SP1: Het is meer gewoonte en af en toe een alarmbel die rinkelt? De gewoonte is gebaseerd op values.
- SP2: Ja, precies.
- SP1: Een-na-laatste vraag: 'Is it important to you to stimulate the discussion of integrity issues among your employees?'

- SP2: Ja, dat vind ik wel. We hebben die normen en waarden binnen het bedrijf, in de STAR Principles en de code of conduct. Ik denk dat het belangrijk is dat je die waarden gezamenlijk deelt. Voor werknemers is het belangrijk dat ze de code of conduct kennen en dat ze zich daar zoveel mogelijk aan conformeren. Ik vind het belangrijk dat als mensen een probleem hebben, dat ze het bespreekbaar maken. Daar spoor ik in aan. Ik heb liever dat hij het bespreekbaar maakt, dan dat hij denkt dat het op een bepaalde manier moet, die achter de foute blijkt te zijn. Dus ik denk dat het belangrijk is om die discussie altijd gaande te houden. We hebben hier intern de discussie wel eens gehad. Je ziet een verschuivend vlak. Vijftien jaar geleden was het de normaalste zaak van de wereld als je door mensen met wie je zaken deed werd gevraagd: "We doen zaken en het gaat goed. We hebben kaarten voor Roland Garros, een leuke kwartfinalewedstrijd. Vind je dat leuk? Dan doen we er een etentje bij. Neem vooral iemand mee." Dat soort dingen werden aangeboden. Ook kleinere dingen als een dagje zeilen met het reclamebureau. Ik heb altijd al gezegd dat je zulke dingen niet moet doen, of het nu wel of niet in de code of conduct staat. Je maakt het jezelf moeilijk, want hiermee kom je in de problemen. Zij vragen je niet omdat je zo'n aardige vent bent. Het heeft alles te maken met dingen als zakelijke belangen, geld... Als je dan een zakelijke beslissing moet maken en je wil dat doen bij een ander bureau, omdat dat beter is voor het bedrijf, en je gaat praten met de club waarmee je drie jaar achter elkaar naar Roland Garros bent geweest, dan heb je een ander verhaal.
- SP1: Je zit met een issue.
- SP2: Zeker als iemand dan op je afkomt en zegt: "Weet je nog hoe leuk het was in Parijs? Denk je daar nog wel eens aan?" Dat soort dingen moet je niet willen. Dat was een aantal jaar geleden (...00:56:25), tegenwoordig is dat al veel minder. Maar het komt nog steeds voor. Als je het ziet moet je het bespreekbaar maken.
- SP1: De boel op scherp zetten.
- SP2: "Jongens, luister, het lijken kleine dingen, maar doe het niet." Ik kreeg laatst een mailtje van een afdeling binnen het bedrijf: 'Er zijn kaarten voor de KLM Open golfwedstrijden. Wie wil daar naartoe?' Ik heb een mailtje teruggestuurd: 'De vraag is verkeerd. Niemand wil daar naartoe. In de code of conduct van dit bedrijf staat dat je dit soort dingen niet moet willen met elkaar. Ik zou zeggen tegen degene die de uitnodiging heeft gedaan: "Hartelijk dank, maar dit past niet in onze code of conduct. Zo doen wij geen zaken met elkaar."'
- SP1: Het verschuift dus, maar af en toe komt er opeens iets naar boven. Het is zaak om te blijven stimuleren en onder de aandacht te brengen.
- SP2: Ja.
- SP1: Dat is ook een grijs gebied: zeiltocht, tenniswedstrijd, fles wijn aan het eind van het jaar...
- SP2: Fles wijn is best. Het zijn allemaal kleine dingen.
- SP1: Maar het doel is hetzelfde.

- SP2: Ja. Bedrijven die vroeger standaard wijn gaven doen het nu niet meer, omdat ze vaak hun neus stoten en het teruggestuurd krijgen. Mensen zeggen dat ze het niet meer mogen aannemen, omdat het niet meer past. Ik vind het een goede ontwikkeling.
- SP1: Ik vind het ook prima, het houdt alles zuiver en open. De andere kant is dat het leuk is om te krijgen, maar een fles wijn kan ik zelf ook kopen. De relatie blijft open en fris. Als je een keer afscheid wil nemen of als je een rottige boodschap moet brengen, dan is dat makkelijker te doen, ook al is het nog steeds niet leuk.
- SP2: Soms ontkom je er niet aan. Als iemand een fles wijn naar je privé-adres stuurt, ga je zo'n fles dan nog terugsturen? Dan denk ik laat maar. Je kunt ook zeggen: "Bedankt voor de wijn, maar volgend jaar hoeft het niet." Een fles wijn kun je ook van iemand op je verjaardag krijgen, dat zijn de onschuldigere dingen. Maar waar trek je de grens? Je kunt zeggen: "Ik ben er niet ontvankelijk voor. Punt. Het strookt niet met de policy." Duidelijk. Alleen als je een open cultuur hebt, dan kun je het erover hebben. Als iemand twijfels heeft als hij uitgenodigd is voor een bepaalde activiteit, dan kun je het altijd bespreken. Dan kun je zeggen: "Wat denk je zelf?"
- SP1: Het refereert terug aan je normen en waarden. Eerlijkheid, openheid en respect in de relatie naar elkaar en met een externe partij.
- SP2: Ja, precies.
- SP1: Dat komt iedere keer weer terug.
- SP2: Ja.
- SP1: Mooi. We redden het toch in een uur. De laatste vraag is of je een raambeschikking wil maken van 1 tot en met 4, waarbij 1 het belangrijkste is. Het gaat om de volgende zinnen: 'I will base a decision about an ethical issue upon information, personal values, personal habit or company habit.'
- SP2: De eerste is personal values.
- SP1: En de tweede?
- SP2: Ik denk dat personal habit voor company habit gaat. Hoewel, je moet je natuurlijk wel conformeren aan het...
- SP1: Informatie heb je ook nog.
- SP2: Voor mezelf moeten de values bovenaan staan. Het is een beslissing, toch?
- SP1: Ja.
- SP2: Het is niet alleen informatie. Er komen veel meer facetten kijken bij personal habits. Company habit is belangrijk als het om een business decision gaat, maar daar ben je zelf ook bij. Ik zou zeggen: personal values, personal habit, company habit en information. Ik ga ervan uit dat

de informatievoorziening in personal habit en company habit zit en dat het niet losgekoppeld van elkaar. Om een beslissing te kunnen nemen heb je überhaupt informatie nodig. Die informatie laat je langs een bepaald traject verlopen. Dat kan via personal values of habit zijn. Stel er worden kortingen gegeven in de markt. Dat is de informatie die je hebt. Hoe weeg je dat dan af? Een korting is heel feitelijk, maar je bekijkt het vanuit je persoonlijke overwegingen. Dan heb je een bepaalde bedrijfscultuur. Ik kan het er als persoon niet mee eens zijn dat er kortingen worden gegeven, maar als een bedrijf het normaal vindt dat er kortingen worden gegeven, dan prevaleert dat. Dit kan per situatie verschillen. Nu staat de company habit bijna onderaan.

- SP1: Ja, op drie. Het gaat over een ethical issue, hè.
- SP2: Ja, bij kortingen zit een duidelijk verschil. Bij een ethical issue staan je persoonlijke waarden en normen voorop. Dat kan niet anders.
- SP1: Gevolgd door je gewoontes, die gevoed worden door je normen en waarden.
- SP2: Precies.
- SP1: Als je persoonlijke gewoontes schuren met je company habit, dan had je daar al niet gezeten.
- SP2: Precies.
- SP1: Informatie heb je sowieso altijd nodig.
- SP2: Ja. Zo is het goed.
- SP1: Dit was het interview.
- SP2: Goed jongen.
- SP1: Erg leuk, dankjewel.

APPENDIX E; confidentiality statement

Vertrouwelijkheidsverklaring audio opnamen Mijntranscript.nl

Ondergetekende verklaart dat Mijntranscript.nl, onderdeel van MSdV Services B.V., gevestigd aan Zandkreek 20, 4797 EN te Willemstad (NB), ter deze rechtsgeldig vertegenwoordigd door Ruud Sneep, op de volgende wijze omgaat met de audio opnamen aangeleverd door **Dhr. A. Korver**, hierna te noemen Opdrachtgever, gevestigd aan de **Aldert van der Zwaardhof 40, 1435 DH te Rijsenhout** (adresgegevens):

1. Geheimhouding en vertrouwelijkheid

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2. Omgang opnamen en documenten na transcriptie

Na het verzenden van de transcriptie naar Opdrachtgever zal Mijntranscript twee weken de betreffende opname en het document in bewaring houden voor het geval er aanpassingen dienen te geschieden. Indien Opdrachtgever aangeeft dat aanpassingen niet nodig zijn zullen het document en de opname vernietigd worden. Automatisch zullen na uiterlijk twee weken zowel de typist als de contactpersoon bij Mijntranscript enige documenten of opnamen afkomstig van Opdrachtgever vernietigen.

Deze verklaring heeft betrekking op alle interviews aangeleverd door Opdrachtgever na 7 juni 2014 en heeft een geldigheid van een jaar – 7 juni 2015.

Datum: 25 juni 2014


Ruud Sneep