New situations demand new leaders. The new leader should acknowledge that the assumption that a company operates independently from society is outmoded (Grant, 1991) and that shareholders are not the owners of a company (e.g., Ghoshal, 2005; Heath, 2006). The new leader takes a broader approach to the management of the company and creates constructive dialogues with important stakeholders. The relations to other parties, as the government and civil society, are intended to last for the long-term. With sustainability as a major trend, it is necessary that short-term incentives are put in perspective with the long-term effects. Unilever for instance has even abolished quarter year results to overcome short-term pressure and wants to cut their ecological footprint in half by 2020. The leader is essentially there to guide the dialogue and improve society. To think that the profit motive is the purpose of business belongs to the old school. Peter Drucker has perfectly expressed this: “The concept of profit maximization is in fact meaningless. Profitability is not the purpose of, but the limiting factor on, business enterprise. Profit is not the explanation, cause or rationale on business decisions, but a test of their validity. The purpose of business must lie outside the business itself. In fact, it must lie in society, since business is an organ of society.” Or as the Dalai Lama has put it: “To state that the role of business is to make profit makes as much sense as to say that the role of a person to eat or breathe” (Dalai Lama & van den Muyzenberg, 2009, p. 93). My interviews with prof. dr. ir. Munnik (UvT Theology), prof. Cobben (UvT Philosophy) and Ruud Lubbers will bring some nice insights in this discussion.

Still, I have not given you the answer to all the requirements that were posed earlier in this issue of Asset Magazine. It has happened quite often in the history of philosophy that philosophers take refuge in the notion...
of God, religion, or spirituality and this is exactly what I am going to do too in order to satisfy the insane requirements. Now, before you turn the page because philosophy, religion, and spirituality are boring or cannot provide you with sensible information, please think of the great leaders in history: Gandhi, the Dalai Lama, Martin Luther King, and Mandela. Don’t they have all these factors in common? They were able to transcend their situation and their personal pleasures for the higher good: the eventual bonum commune. These leaders have profoundly changed the world by creating and living by their ideas. Apparently, ideas can be more influential than the BMW on your driveway. Prof. Cobben emphasized that in the contemporary process of globalization abstract vision, as an understanding of the comprehensive whole, is an imperative; how abstract it may be. Perhaps spirituality makes the uncompromising complexity of this world just a little more comprehensible by providing focus, guidelines, and values. I am going to show you that the refuge in spirituality is going to be beneficial for the new leader.

In order to illustrate this thought I will give you a crash course in spirituality. Spirituality can lead people to a higher self consciousness and self awareness; it is a quest for the self and the search for the genuine values of the self. The self is essentially different from the ego, your emotions, and even your thoughts. The self is the element in you that is fundamentally independent of these direct influences. A person’s spirit is the vital principle or animating force traditionally believed to be the intangible, life affirming force in the self and all human beings (Fry, 2003). Spirituality then is the intimate relationship with the inner self of higher values and morality, as well as the recognition of the truth of the inner nature of people (ibid.). Prof. Dr. Ir. Munnik taught me about the way of spirituality:

- Purification through asceticism: confrontation with the self, learning the illusion of the ‘I’, overcoming destructive emotions and thoughts such as fear, anger, senses of failure, or pride (selfishness);
- Intrinsic unification with virtues (empathy, justice, humility, clarity, and veracity) become commonsensical after purification and are hence able to transcend;
- Complete tranquility and returning to ‘normal life’ with the attained values.

There is a great difference between what Prof. Dr. Ir. Munnik called ‘feel good spiritualism’ and traditional spirituality, i.e. ethical forming of the self. One develops one’s vision and its inherent values through spirituality and has learned to live by them (essential!). Buddhism (my personal favourite in spirituality) teaches its followers three major truths:

- Impermanence: everything always changes;
- Interdependence: everything is connected to everything else;
- Cause and effect; or Karma.

It continuous to be striking to see how these abstract notions currently are becoming materialized: they are becoming our practical reality.

Ethics has indeed finally become pragmatic (HANS JONAS, 1984)

To state that the role of business is to make profit makes as much sense as to say that the role of a person to eat or breathe”

(DALAI LAMA & VAN DEN MUYZENBERG, 2009, P. 93)
Remember the radical transparency, the ability to connect (and being connected, e.g. in sustainability paradigm), and the perpetual change in every aspect of life?

Before I will discuss why the transcendent leader is the ultimate leader for our era, I will first give you a preliminary definition of this leadership and I want to ask you to view the table below in order to give you some idea how this translates to management. The definition: transcendent leadership comprises the values, attitudes, and behaviours necessary to intrinsically motivate oneself and others, and provide a sense of spiritual survival through providing vision and a sense of membership (Fry, 2003).

The spiritual leader:
• Creates a vision wherein organization members experience a sense of calling in such way that their life has meaning and makes a difference;
• Establishes a social/organizational culture based on altruistic love whereby leaders and followers have genuine care, concern, and appreciation for both self and others, thereby producing a sense of membership and feel understood and appreciated.

### Table: Differences Traditional and Spiritual Management (Steingard, 2005)

<table>
<thead>
<tr>
<th>Management Knowledge</th>
<th>Traditional Management Theory (worldly knowledge)</th>
<th>Spiritually-Informed Management (spiritual wisdom)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ontological (search for the essence of being)</td>
<td>Reality is primarily material: physical, Newtonian billiard ball of things; immortal phenomena not ‘real’</td>
<td>Reality is primarily spiritual: God, Consciousness; the realm of spirit is the ground of being for material and spiritual</td>
</tr>
<tr>
<td>Epistemological (where does knowledge come from)</td>
<td>Reality is reductionistically and objectively perceived by the five senses; separateness of knower from reality</td>
<td>Reality is holistically (subjectively and objectively) knowable; sacred interconnectedness of knower with reality</td>
</tr>
<tr>
<td>Teleological (goal)</td>
<td>Prediction, control, rationalization, material progress, ego development of self</td>
<td>Enlightenment, ego transcendence to self, peace, sustainability, positive evolution</td>
</tr>
</tbody>
</table>

In this ever accelerating pace of life, there is an increasing call for holistic leadership that defines the essence of human existence: body, mind, heart, and spirit. This last component has been overlooked by leadership theories as charismatic or transformational leadership (Fry, 2003). On the workplace, spirituality translates itself in the organizational values evidenced in the culture that promotes employees’ experience of transcendence through the work process, facilitating their sense of being connected in a way that provides feelings of compassion and joy (ibid.). Another important difference with traditional management is that spiritual management has a perennial instead of a temporal focus. Additionally, spiritual management is process-based instead of result-based. As we have seen, everything is in constant flux according to Buddhism (but also if you look around), so goals are also relentlessly changing.

Instead of discarding the concept of the spiritual leader to Hobbes’ “Kingdom of Fairies” I wish to operationalize this in our present business world. Why is it that we need this type of leader? In my interview with Ruud Lubbers, I discovered the conception of the fourth P: People, Planet, Profit, and Pneuma (or: spirit). Apparently, there is another validity test on business. Mittroff and Denton even note that spirituality is the ultimate form of competitive advantage. How can leaders influence this?

Ultimately, confidence is the greatest treasures human beings can possess according to the Buddha (Dalai Lama & van den Muyzenberg, 2009, p. 33). So before you lead others, you should be able to lead yourself (self-consciousness & self-awareness). Thereafter there only is ‘noblesse oblige’…

Converging the findings of the first article in the previous issue of this magazine with the notion of spiritual leadership should yield some interesting results (see Figure 2).

From the figure we can derive that actually all the trends are to some extent answered by the notion of spirituality. Take for instance the exponentially changing environment. Spirituality accepts the constant flux and thus focuses on the process and not on the constantly shifting results (quarterly results). Impermanence also paradoxically lies close to the perennial focus. Since the world is perpetually changing, it is impossible to focus on results, but rather transcendent values: guidelines for a good process. According to Buddhism, good results will be an imminent consequence of a healthy process. These values should guide the process (e.g. veracity). If leaders (intentionally) follow these values, the leader does not have to worry about his high exposure due to the increasing transpar-
that we have grown up with the idea that leadership is some individual position everyone should aspire to be in, while it is being forgotten that leading is essentially about ‘the others’ and their environment. It should be understood that while the leadership position is privileged, it is essentially there for the others. Leading is about others. The recognition of the own self and the true nature of all people is crucial in spirituality. Think of Kant’s element in his categorical imperative: also regard human beings as ends in themselves (Van Erp, 2000, p. 152) and this is exactly what spirituality does. When people spend most of their active hours in organizations, social reality will be constructed in and by the organization, which results in a strong need for more than a financial compensation. Going beyond the quid pro quo relationship with your employer and colleagues. Unlocking this intrinsic spirit means unlocking a vast potential of resources whilst regarding the person as an end in itself. John Ruskin expresses this as follows: “Treat the servant kindly, with the idea of turning his gratitude into account and you will get, as you deserve, no gratitude, nor any value for your kindness; but treat him kindly without economic purpose and all economical purposes will be answered; in this, as in all matters, whosoever will save his life will lose it, whoso loses it small find it” (1862, pp. 9-10).

After writing and re-reading this text I recalled a remark of a contemporary (yet deceased) philosopher Hans Jonas (1984), who described how ethics has indeed finally become pragmatic. Think of it. All the major contemporary (global) concerns are caused by unethical deeds. Most of the time this unethical behavior is unconsciously performed (due to the capitalist ideology) and sometimes these deeds were conscious (from Enron to BP). Either conscious or unconscious: we are now left with the accumulated filth and ignorance of these deeds and all because human values and virtues are degenerated by the distraction provided by the great wealth accumulation of rigid capitalism. The era of the spiritual leader has commenced. Prof. Dr. Ir. Munnik told me that the mystic aspires to transform the system from the inside and therefore shows solidarity with the system. Utopianism leads to violence and is just another illusion. Therefore, the conditions sine quibus non of the success of the spiritual leader are being knowledgeable about and showing solidarity with business and he/she will be utilizing all the trends, challenges, and means of our time to become the ultimately empowered spiritual leader. He/she will reestablish vision, vigorously reinvigorate the human spirit, moralize the market, and solve the contemporary crises. “No power on earth can stop an idea whose time has come” (Victor Hugo). Requiescat in pace uncompromising capitalism…

<table>
<thead>
<tr>
<th>Contemporary business (trends)</th>
<th>Organizational spiritualism</th>
</tr>
</thead>
<tbody>
<tr>
<td>New need for the broader perspective</td>
<td>Search for vision, purpose and meaning</td>
</tr>
<tr>
<td>Highly pressured and arrogant management</td>
<td>Establishes culture of genuine membership</td>
</tr>
<tr>
<td>Emerging economies</td>
<td>Impermanence, interdependence, and causality</td>
</tr>
<tr>
<td>High transparency (e.g. Internet)</td>
<td>Process-based</td>
</tr>
<tr>
<td>Sustainability</td>
<td>Perennial focus</td>
</tr>
<tr>
<td>Need for more than just a salary, purpose</td>
<td>Values, humility, clarity, and veracity</td>
</tr>
<tr>
<td>Imperative for diversity, creativity, and collaboration (competitive advantage)</td>
<td>Overcoming destructive emotions and thoughts, Returning to the self</td>
</tr>
</tbody>
</table>

The **mystic aspires to transform the system from the inside and therefore shows solidarity with the system**

(PROF. DR. IR. MUNNIK)

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**Tim’s set of articles for Asset Magazine**

- Article one: Where am I now (well, you know now that I am not content with it)?
- Article two: Where do I want to go to (what you have just read)?
- Article three: What am I going to do? How to structure my aca–demic sabbatical.
- Article four: My experience from my trip, if you’re not yet bored of me!
- Article three introduces the raison d’être for my writing: next year I will go on a voyage, seeking professional and personal enlightenment, wherever I will be. I aspire to make the most of it by writing a compre–hensive theme for this journey. I hope you will enjoy it as much as I do!

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**Notes**

1. It should be noted that spirituality is not necessarily religious: spirituality is broader than any single formal or organized religion with its prescribed tenets and doctrines. Spirituality is one’s own search for spiritual survival for the meaning of life and sense of interconnectedness (Fry, 2003).
2. Shamir (2008): Capitalism actually started with the separation of the business enterprise and the household. They became different social realities (that now are converging). Economy (oikonomos) actually means house or hearth in old Greek; yet again the business becomes one’s life, but is this (conditionally) a good development?