

# Understanding Responsible Leadership: Role Identity and Motivational Drivers

Nicola M. Pless

*The Case of Dame Anita Roddick, Founder of The Body Shop*

**ABSTRACT.** This article contributes to the emerging discussion on responsible leadership by providing an analysis of the *inner theatre* of a responsible leader. I use a narrative approach for analyzing the biography of Anita Roddick as a widely acknowledged prototype of a responsible leader. With clinical and normative lenses I explore the relationship between responsible leadership behavior and the underlying motivational systems. I begin the article with an introduction outlining the current state of responsible leadership research and explaining the kind of magnifying glasses used to examine the case. I continue with a brief summary of Anita Roddick's development from childhood to adulthood, which provides the biographical background for exploring her motivational systems as a leader. Against this backdrop, I analyze the relationship between motivational drivers and a responsible leadership identity as revealed by Roddick in different behavioral leadership roles. I conclude the article by providing a number of lessons learned for responsible leadership and the development of future global leaders.

**KEY WORDS:** responsible leadership, corporate social responsibility, citizenship, clinical psychology, narrative analysis, moral development, female principles

## Introduction

Since recent business scandals such as Enron, WorldCom, and Parmalat more and more researchers are looking into the phenomenon of irresponsible leadership. Barbara Kellerman (2004) asks for instance, "What is bad leadership, how does it happen, why does it matter?," Manfred Kets de Vries (2004a) draws "Lessons on leadership by terror" analysing the psyche of Shaka Zulu and Hamilton and Micklethwait (2006) draw lessons from recent disasters in their book on "Greed and corporate failure." While these analyses are important, it is of equal value to take a positive approach and study examples of leaders who can teach us a great deal about *responsible* leadership (see Van de Loo, 2006). Therefore, I apply in this article a "positive organizational scholarship" approach (Cameron et al., 2003) and examine the case of Anita Roddick as a widely acknowledged prototype of a responsible leader who has not only built a corporate responsible organization and influenced the academic discussion on CSR, ethics and business' role in society, but whose personal actions also had a sustainable impact on legislation (animal testing), standards in the business world (fair business practice, stakeholder engagement), community development (trade with disadvantaged communities) and consumer awareness regarding social, ecological, and human rights issues.

This article contributes to the emerging discussion on responsible leadership (Doh and Stumpf, 2005; EFMD, 2005; Maak and Pless, 2006a) and I use a narrative approach for analyzing the biography of Anita Roddick to better understand the phenomenon. I am specifically interested in the *inner theatre* of a responsible leader. I explore with clinical and

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normative lenses the relationship between responsible leadership behavior and the underlying motivational systems. I ask: What are the driving forces behind responsible leadership behavior? What role does childhood play in the development of a responsible leader? How do motivational drivers translate into responsible leadership behavior?

I begin the article with an introduction outlining the current state of responsible leadership research and explaining the kind of magnifying glasses used to examine the case. I continue with a brief summary of Anita Roddick's development from childhood to adulthood, which provides the biographical background for exploring her motivational system as a leader. Against this backdrop, I analyze the relationship between motivational drivers and a responsible leadership identity as revealed by Roddick in different behavioral leadership roles. I conclude the article by providing a number of lessons learned for responsible leadership and the development of future global leaders.

## Foundations of responsible leadership

### *What is responsible leadership?*

Responsible leadership is a social and moral phenomenon that was pushed onto the agenda not only by recent scandals and the pressing issues that affect life on our planet, but also by the realization that multinational corporations and their leaders have an enormous potential for contributing to the betterment of the world. Against this background I study leadership in the larger context of "leading business in society" making reference to the debates on CSR, sustainable development and corporate citizenship. Theoretically, responsible leadership draws from findings in leadership ethics, developmental psychology, psychoanalysis, stakeholder theory and systems theory and aims to examine and understand the dynamic processes between leaders and stakeholders (as followers) that lead to responsible leadership behavior and responsible action for social change.

The notion of responsible leadership reflects the fact that corporate responsibility is first and foremost a leadership challenge, which requires leaders who care, who are morally conscious, open towards the

diversity of stakeholders inside and outside the corporation and who are aware of and understand the responsibilities of business in society. Drawing on the work of Burns (1978, 2003), Ciulla (1995, 1998, 2006), Freeman et al., (2006), and Rost (1991). I understand responsible leadership as a values-based and through ethical principles driven relationship between leaders and stakeholders who are connected through a shared sense of meaning and purpose through which they raise one another to higher levels of motivation and commitment for achieving sustainable values creation and social change (Pless and Maak, 2006).

While traditional leadership research focuses on cognition and behavior and clinical psychologists add emotions to decode the leadership texts (Kets de Vries et al., 2004, 477), responsible leadership research examines the leadership dynamics in the context of stakeholder society and includes the ethical perspective – the norms, values, and principles.

### *Responsible leadership behavior*

In order to analyze the phenomenon of responsible leadership it is necessary to specify what exactly one is looking for. Maak and Pless have recently introduced a "roles model of responsible leadership" (2006a, 2006b), which helps understand responsible leadership behaviors vis-à-vis different stakeholders. They argue that people who lead businesses in society are embedded in a network of stakeholder relations with direct reports, customers, suppliers, peers, family, community, etc. To mobilize different stakeholders (with different backgrounds, values and sometimes conflicting interests) to collaborate and to work together for a commonly shared vision, leaders need to exercise certain roles. The roles model of responsible leadership is composed of nine roles which form a *gestalt* and describe different characteristics of a responsible leader: Maak and Pless (2006b) distinguish between values-based roles such as the leader as steward, as citizen, as servant, as visionary and the operational roles of the leader as coach, networker, storyteller, architect, and change agent (see Fig. 1). The model will help us later on to examine responsible leadership behavior in connection with underlying motivational driving forces.

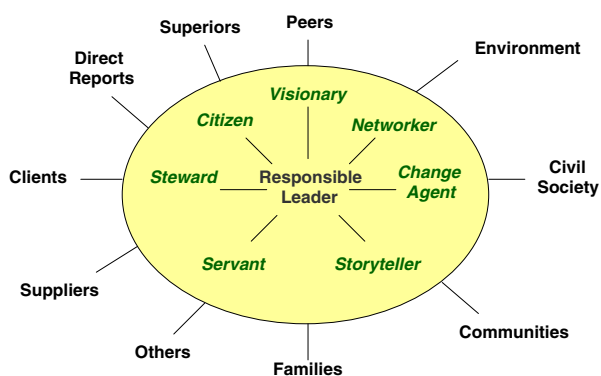


Figure 1. The roles model of responsible leadership.  
Source: Adapted from Maak and Pless (2006b).

### *Motivational drivers*

In order to explore the relationship between responsible leadership behavior and the underlying motivational driving forces (like emotions and values) we apply a clinical and normative perspective. As we know from research in developmental psychology (Erikson, 1963; Gilligan, 1982; Kohlberg, 1981; Piaget, 1932/1973) people develop over time with childhood as one important stage during which motivational drivers are formed. The assumption is that responsible leadership behavior is rooted in emotional and moral experiences in the past starting as early as childhood and then develops over time. Drawing on works in psychology and ethics we distinguish between two kinds of drivers that motivate behavior: intrapsychic drivers, also called motivational need systems (MNSs) (Kets de Vries, 2001a; Lichtenberg et al., 1992), and moral drivers.

### *Intrapsychic drivers*

Clinical leadership psychologists (e.g., Kets de Vries, 2004b) are interested in the “inner theatre” of leaders to explain leadership behavior and understand what makes them tick. The clinical view on leadership is based on four premises<sup>1</sup>: (1) behavior is caused by unconscious forces, (2) the past determines the present, (3) there is an internal structure of the mind consisting of irrational, rational, and moral parts, and (4) everything an individual thinks and does has a specific cause and can be explained, even so-called irrational behavior (Funder, 2004;

Zaleznik, 1990). Clinical psychologists postulate that the core of an individual’s inner theatre is formed around MNSs that drive people, for instance in making choices and decisions, in acting in a certain way. These need systems are established in infancy and influence behavior throughout the human life-cycle (Kets de Vries, 2001b; Lichtenberg et al., 1992). Lichtenberg et al. (1992, 1) discuss five MNS, the first being the most basic: the need for psychic regulation of physiological requirements; the need for attachment and later affiliation; the need for exploration and assertion; the need to react aver-sively through antagonism and withdrawal and the need for sensual enjoyment and sexual excitement. Kets de Vries (1994) has introduced MNS into leadership research and stresses that they play a crucial role in molding leadership behavior. Mostly discussed in leadership are the need for attachment and affiliation, the need for exploration and assertion and a sense of enjoyment.

### *Need for exploration and assertion*

The need for exploration is associated with cognitive processes that affect the ability to play, experiment, learn, and work. Experiments with infants show that the discovery of effects and results of certain actions can trigger pleasure that comes from the experience of competence and efficacy (Kets de Vries, 2004b; Lichtenberg et al., 1992). “Closely tied to the need for exploration is the need for self-assertion, the need to choose what one will do.” (Kets de Vries, 2004b, 186).

### *Need for attachment and affiliation*

The need for attachment can be understood as a fundamental human need for connectedness, for being close to others, engaged and embedded in relationships with others and experiencing the “pleasures of sharing and affirmation” (Kets de Vries, 2004b, 186). At a less intimate level and with regard to relationships in groups, organizations and/or institutions the need for engagement becomes a need for affiliation.

### *Sense of enjoyment*

Kets de Vries (2001b) stresses that the ability to experience joy, to have fun and to be playful is a crucial dimension of both organizational and individual mental health.

While MNS are useful to understand the inner theatre of leaders from a psychological perspective they are not sufficient to explain responsible leadership in its entirety, including the moral and interactive dimensions of the phenomenon. I postulate that the inner theatre and behavior of a leader is not only determined by intrapsychic drivers, but also by normative drivers, which are based on values and norms. In contrast to intrapsychic drivers, which are motivated by individual personal needs, normative drivers have an interpersonal dimension. They are rooted in value systems and social norms. Normative drivers are of particular interest with regard to responsible leadership and social interaction.

#### *Normative drivers*

Normative activation emerges in the interplay of values and emotions (Pless and Maak, 2005). The underlying normative dispositions evolve from early childhood during the child-primary caregiver interface and continue throughout life. They develop in interaction with different people and groups in the environment (peers, family, teachers, and other significant people) and the larger social system and are reinforced by maturation, experience, and learning. Research of developmental psychologists indicates that moral development occurs in different stages throughout the lifespan (Gilligan, 1982; Kohlberg, 1981, 2000). Neurobiological research shows that ethical and behavioral norms are located in the orbitofrontal cortex of the brain and that moral norms of behavior fully function only after adolescence (Roth, 2003).

We postulate that normative dispositions and drivers play an important role in understanding and developing responsible leadership behavior. On the basis of literature research we have identified three normative drivers: firstly, a need and sense for recognition (Honneth, 1997; Maak, 1999), secondly, a need and sense of justice (Kohlberg, 1981, 2000), and thirdly, a need and sense of care (Gilligan, 1982).

#### *Need for justice*

The need for justice can be understood as a fundamental human need for fairness and a moral framework as a basis for human interaction. Kohlberg

states that morality develops in different stages throughout life. He distinguishes three levels and six stages<sup>2</sup> with stage 6 as the highest level of moral maturity representing an orientation on universal ethical principles. If we take for instance human rights activists there seems to be a fundamental driving force related to aspects of justice.

#### *Need for recognition*

Apart from the need for attachment and affiliation there is a fundamental human need to be recognized, respected, and valued as a human being: "We want our loved ones to love us, our friends and colleagues to recognize us for what we are and what we do, our employer to honor our achievements and our governments and fellow citizens to respect us and our rights as free and equal citizens" (Pless and Maak, 2004, 131). Further developed through learning, maturation, interpersonal experiences, and moral development the need for receiving recognition can be broadened to giving recognition to others as well. Ideally a relationship is built on mutual recognition. Recognizing others for who they are and what they can do and contribute is an important quality for leaders when it comes to leading teams, motivating and developing people and creating inclusive work environments where people feel recognized and respected.

#### *Sense of care*

Experience of attachment in infancy coupled with moral development in adolescence and adulthood can result in a sense of care and responsibility. Carol Gilligan (1982) introduced in her book "In a different voice" an ethics of care, which is a developmental model of responsibility combining moral thinking, empathetic feeling, and social relating. She distinguishes three stages of moral development and two transitional phases: starting with *stage 1* as caring for the self in order to ensure survival, continuing with *stage 2* as caring for others and possibly leading to the highest developmental stage. At *stage 3* caring represents an interdependent principle. It remains psychological in its concern with relationships, becomes universal in its condemnation of exploitation and hurt and implies an increasing differentiation of self and other coupled with a growing comprehension of the dynamics of social interaction.

The ideal of care is thus an activity of relationship, of seeing and responding to need, taking care of the world by sustaining the web of connection so that no one is left alone. (Gilligan, 1982, 62).

In the context of the CSR discussion, caring becomes a central driver for responsible leaders in considering the needs and interests of others, in caring for the state of nature, the living conditions of people (e.g., in developing countries) and for future generations.

In the course of the article I will use both the role model of responsible leadership and the set of the six motivational drivers to analyze the leadership approach of Anita Roddick and get insights into her inner theatre as a responsible leader.

## Methodology

I use biographical analysis to understand the behavior and identity script of Anita Roddick, who is widely recognized as being a socially responsible leader. In order to do so I consider the whole life story of the person as a single case study (Yin, 2003). This study is based on multiple lines of biographical evidence including a personal narrative interview with Anita Roddick (conducted on February 11, 2002 in London); two autobiographical books (Roddick, 1991, 2000); autobiographical material published on her own website ([www.anitaroddick.com](http://www.anitaroddick.com)) and other information published on the website of The Body Shop ([www.thebodyshopinternational.com](http://www.thebodyshopinternational.com)); observations during a presentation she gave at The Smithsonian Association in 2001 in Washington, DC; and a biographical documentary from the German television channel WDR (Westdeutscher Rundfunk, July 24, 2004).

From a narrative perspective identity and autobiographic self-narrations are inseparably interwoven (Vaassen, 1996). They represent “common forms in which we see our lives” (Gergen, 1991, 162). Polkinghorne states “We make our existence into a whole by understanding it as an expression of a single and developing story” (1988, 150). Autobiographic narratives have a retrospective sense-making function and are important for identity construction (Harvey, 2006) and maintenance over time (Andrews et al., 2004). From a clinical perspective

these narratives have the potential to open up insights into individual reflection processes on conscious and unconscious aspects during life development. The autobiographical material selected for this analysis displays a high degree of self-knowledge and self reflection. I suggest that it can help understand and explain why and how a person (in this case Anita Roddick) has developed into the leader she has become.

The limitations of autobiographical material are obvious. They lay in the tendency to reinterpret facts and romanticize certain situations and events. Since the purpose of this analysis is not to draw a positivist picture of a person, but to use a hermeneutic approach to get clinical and normative insights into the inner theatre and the self-concept of a person in order to understand responsible leadership behavior these *irrational* aspects become part of the sense-making process and can even be understood as reinforcing factors that contribute to the maintenance of a certain identity script.

## Analysis of a responsible leadership narrative

### *Journey of a responsible leader – from childhood to adulthood*

Anita Roddick was born in 1942 in Littlehampton (U.K.) into a poor Italian Catholic immigrant family with a younger brother and two older sisters. At the age of eight, her parents got divorced and her mother married her great love, her first husband's cousin, Henry. The family life was closely intertwined with the family business, the Clifton Café. Her mother followed an intense work ethics keeping the café open all hours, also at weekends with no holidays; recycling and re-using everything was a key housekeeping principle; and the children were expected to help at Clifton's after school and at weekends. (Roddick, 1991).

During her first year at Catherine's Convent, a Roman Catholic primary school, Anita Roddick learned how to trade. With the collection of American comics from Henry she had “the monopoly on American comics and bubble gum in Littlehampton” and as she states “I knew how to use it. Boys were nice to me for the first time, instead of pulling my hair and calling me ‘Bubbles’; even ‘big’

boys of 12 or 13 deigned to talk to me. I had the leverage and power to swap my precious commodities for whole collections of cigarette cards and movie albums” (Rodnick, 1991, 37).

After secondary school she trained as a teacher and in 1962 got a scholarship to work in a kibbutz in Israel. Afterwards she embarked on an extended working trip around the world. Back in England, her mother introduced her to a young Scotsman named Gordon Rodnick. They bonded immediately and soon opened a restaurant together and then a hotel in Littlehampton. In 1970, when Anita Rodnick was already pregnant with their second child, they got married. (Rodnick, 1991, 2005).

When her husband decided to trek across the Americas, Anita Rodnick started The Body Shop to create a livelihood for herself and her two daughters. After convincing a bank manager to authorize a loan – the initial capital of £4,000 – she opened the first shop on March 26, 1976 in Brighton, offering 25 products in different bottles and sizes. Anita Rodnick specifies:

It wasn't only economic necessity that inspired the birth of The Body Shop. My early travels had given me a wealth of experience. I had spent time in farming and fishing communities with pre-industrial peoples, and been exposed to body rituals of women from all over the world. Also the frugality that my mother exercised during the war years made me question retail conventions. Why waste a container when you can refill it? And why buy more of something than you can use? We behaved as she did in the Second World War, we reused everything, we refilled everything and we recycled all we could. The foundation of The Body Shop's environmental activism was born out of ideas like these. (Rodnick, 2005, 1).

In 1984, only eight years after the first shop opened The Body Shop went public at the London stock exchange. Simultaneously a new mission was introduced, which *dedicated the business to the pursuit of social and environmental change*, which is still the firm's mission statement (see Appendix 1). What started as one-woman business in 1976 has grown into a global retail network with over 1,900 outlets operating in 50 countries with 5,000 employees serving over 77 million customers. Today, The Body Shop<sup>3</sup> is an international brand recognized for its social responsibility, which is based on cam-

paigning, volunteering and community trade partnerships. The Body Shop is seen as a positive example for combining profits and principles. Activities and key achievements in the area of human and animal rights, environmental protection and education resulted not only in raising awareness for social and ecological problems in society, but also in a number of awards (Rodnick, 2005) and political achievements like the ban on cosmetics animal testing by the U.K. government in 1998. The Body Shop International website (2004f, g, h, i) provides a comprehensive list of campaigns and achievements and illustrates that *businesses can have the power to do good*.

In 2002, Anita Rodnick stepped back from her official executive duties at The Body Shop to start her communications company called Anita Rodnick Publications, which aims at raising awareness and mobilizing action for topics she has always cared about: human rights, the environment, and creative dissent. Her mission for the future is clear:

With The Body Shop and Anita Rodnick Publications, I will continue fighting for human-rights and against economic initiatives and structures that abuse and ignore them. That's a tall enough order to keep me busy for the next 30 years. (Rodnick, 2005, 4).

The portrait of Anita Rodnick provided a brief overview of her life story and gave an idea of her achievements as a responsible leader. To better understand her as a responsible leader I try to find answers to the question of “What are her motivational driving forces and how did she translate them into responsible leadership behavior?”

#### *The inner theatre of a responsible leader*

Kets de Vries et al. point out that the view into the *inner theatre* of a leader “helps illuminate the major themes that drive behavior” (2004, 477). The different sources I used for this analysis draw a picture of a self-aware and self-reflective person who did some deep thinking with regard to her own development as a person and a leader. She describes herself, for instance as being driven by passion, by values which are deeply ingrained in the DNA of the firm, by a sense of family and community, a thrill of the unexpected and a passionate belief “that business

can be fun, it can be conducted with love and be a powerful force for good” (Roddick, 1991, 7).

#### *Tales of exploration and assertion*

Anita Roddick is aware of her need of exploration: “I need ... to feel constantly the thrill of the unexpected.” (Roddick, 2001, 7). In her autobiography she gives examples of her need to explore and learn. For instance, after some teachers at the secondary school recognized her as being different, captured her imagination, encouraged her in her talents and individuality and thereby responded to her need for recognition she became very fond of learning: “I was so much in love with learning. I can remember leaving school every Friday absolutely exulting in all that I had learned during the week. The burden of it was so fabulous, I felt so powerful knowing so much more each week.” (Roddick, 1991, 39). She also describes herself during her teenage years as being “hungry for mentors,” “as a sponge for experience,” “as being driven by an immense curiosity about the lives of others” (Roddick, 1991, 40). She was also fond of acting and won the school talent competition. At the age of eighteen she won a scholarship to study for three months in Israel. She described her learning experience in the following way:

I felt a romantic empathy with Israel as a nation that had suffered, had faith in its history and had survived. I was an Israeli-Jewish groupie, wanting to learn more and understand more. The first thing I did was to work in a kibbutz on the shores of Lake Tiberias. We worked in the fields one week and with the fishing fleet the next. It was very physical, but there was a joy about getting up at three in the morning and working until eleven, when it was too hot to continue and you were completely exhausted anyway. (Roddick, 1991, 48).

She learned from this experience that love and work can go together and are important aspects in life (Roddick, 1991, 48). Her experience in Israel also contributed to her self-assertion and self-assertiveness teaching her “that I was brave and that I could travel alone anywhere I liked” (Roddick, 1991, 50). And that was what she did; she worked for nearly a year in the library of the International Herald Tribune in Paris, talked herself assertively into a year job in the

department of women’s rights at the International Labor Organization in Geneva and then traveled extensively through Asia-Pacific and southern Africa, where she learned from experience by interacting with different people she met, especially locals (Roddick, 1991, 53).

After returning back home, she met Gordon, her future husband, with whom she has two daughters. There came a point in her life when Gordon wanted to realize his dreams to ride a horse from Buenos Aires to New York and she had to be assertive about what she wanted in life. Having to decide whether to accompany him or to stay in England she made the deliberate decision to stay at home to “spend some time with the children” (Roddick, 1991, 68). However, the question was how to create a livelihood for herself and her kids, with almost no money. Her entrepreneurial background (starting in childhood), the indigenous cosmetics knowledge acquired during her travels and a dissatisfaction with the cosmetics industry led to the idea of starting her own cosmetic business with natural products based on previously unheard natural ingredients like aloe vera, jojoba oil and cocoa butter. That marked the start of The Body Shop in 1976.

Roddick’s story indicates that qualities such as self-assertion, curiosity, a willingness to learn and specifically an ability to learn from experience are important prerequisites to become a leader. The importance of these qualities is also supported by studies in the field of expatriate management and global leadership (e.g., Black et al., 1999; Hawes and Kealey, 1981; Spreitzer et al., 1997). We also learn from Roddick’s biography that teachers, mentors, and coaches can have a positive impact on the development of authenticity in individuals and leaders not only in childhood but throughout life.

#### *Tales of enjoyment: passion, fun, and love*

A recurrent theme in Anita Roddick’s self narrative is that of enjoyment. She identifies “passion” as being her driving force in life and her “passionate belief is that business can be fun, it can be conducted with love and a powerful force for good” (Roddick, 1991, 7). Texts of love and fun are interwoven into her life story: she enjoys what she does – attending school, being a student teacher, running the St. Winifred’s

Hotel in Littlehampton or traveling the world (Rodnick, 1991). Fun even becomes part of The Body Shop mission: “To tirelessly work to narrow the gap between principle and practice, while making fun, passion and care part of our daily lives.” (The Body Shop International, 2004a). Love is another important text: she talks about her childhood with her mother telling “stories of romantic love and deep feeling, stories of life on her farm in southern Italy, stories of how we were conceived and how we were supposed to relate to each other...” (Rodnick, 2000, 80). She stresses that her mother “taught me the incredible power of love as a life force.” (Rodnick, 1991, 43) The text of love is woven into the fabric of her language as an individual and a leader: “the twin ideals of love and care touch everything we do: how we view our responsibilities, how we treat our staff, how we educate and communicate, how we relate to the community and the environment” (Rodnick, 1991, 141). For Rodnick, texts of love and care form the basis of an “inclusive stakeholder approach” (Rodnick in Wheeler, 1997, viii). For Kets de Vries they are part of the creation of a healthy organization. He contends that love as a corporate value can imply the creation of a sense of belonging and a sense of community, which can become the basis for trust and mutual respect (Kets de Vries, 2001a, 109).

#### *Tales of attachment and differentiation*

Anita Rodnick states in the introduction of her autobiography that “In business, as in life, I need to be entertained, to have a sense of family, to be part of a community” (Rodnick, 1991, 7). The text of attachment and belonging to groups is an important piece in her identity script. In her biography she describes herself as being part of a vibrant and large Italian family with parents, siblings, grandmother, uncles and aunts, but also as being part of the small Italian immigrant community in Littlehampton. Being part of an immigrant family and community made her simultaneously “a natural outsider” (Rodnick, 2005, 1) in the English seaside town in which she grew up. So the flipside of the text of attachment and affiliation to one group is the text of differentiation from another group. This gives rise to the development of the identity text of “being different” (Rodnick, 1991) and of feeling “drawn to

other outsiders and rebels” with James Dean as her school idol (Rodnick, 2005). This dialectical theme of attachment and differentiation continues in her stories later on in life, for instance about the founding years of The Body Shop: there is on the one hand the text of differentiation from the outside – the mainstream cosmetics industry:

The first four or five years, when we were two or three, or five or ten shops, we never were interested in growth. We never were interested in being the biggest and largest numbers. We were always interested in being counterculture. That was our absolute determination – we wanted to go into the opposite direction of everybody else. So we looked at what we wanted to be – we didn’t want to be a giant organization dying of boredom, we didn’t want hierarchy, we didn’t want the language of difference, we didn’t want the language of financial science. (Rodnick, 2002, 1: 2–8).

On the other hand there are the texts of attachment and affiliation (Rodnick, 2002):

we gathered together people who were not good business people. They were teachers, they were activists, they were involved in the community [...]” (1, 26–28), “people [...] who were basically friends.” (1, 31) And we were a whole community, and thought it too. (2, 3–4).

The texts of affiliation and differentiation are a strong underlying and recurring motive. While the text of differentiation helped her and her followers to develop a vision and sense of purpose and create an organizational identity, the text of affiliation (“community”) and enjoyment (“fun”) helped her to create a healthy organizational culture.

#### *Tales of justice, care and responsibility*

Values such as care, honesty, fairness and respect are important to Anita Rodnick as a person and as a leader. There were some experiences and key people who played an important role in her social-moral development: there is for instance the recurring story of a Holocaust book (N. N., 2004; Rodnick, 2001, 2002, 2005) that she picked up at the age of 10 and that provoked a strong emotional-cognitive reaction, which “kick-started me into a sense of outrage or sense of empathy with the human condition.”



(N. N., 2004) Furthermore, there are some significant people in her life from whom she learned some key life lessons. Her mother taught her an entrepreneurial work ethics, relational qualities and also a certain irreverence with regard to authorities (Roddick, 2000, 80). Sister Immaculata, a nun at St Catherine's Convent, instilled a sense of care and respect in her for the underprivileged in the world:

Sister Immaculata always seemed to champion the underdog. She referred to tramps as 'Knights of the Road' and talked about the under-privileged in society and how they should be given more consideration. I was so carried away by her innate goodness that I gave my new school uniform to another girl from a very poor family whose own was very old and tattered. We changed in the cloakrooms; my mother was hopping mad when I got home but secretly proud of what I had done. (Roddick, 1991, 37).

Anita Roddick was open to learning from these experiences during childhood and adolescence, which contributed to the development of a sense of justice and care, which have become a strong driving force throughout her life. As a leader they have inspired her to initiate a community trade program for underprivileged communities at The Body Shop and to make fair trade a business principle. Today, she dedicates her life to mobilizing people via media and campaigning for social, environmental and human rights issues. The life of Anita Roddick gives evidence that a sense of responsibility is developed over time. It is rooted in values that are reinforced and further developed by life experiences and significant people and driven by passion, love and care. These motifs combined with a sense of purpose and vision are a promising basis for responsible leadership to emerge.

#### *Responsible leadership behavior*

The analysis of Anita Roddick's autobiographic stories gave insights into her inner theatre and revealed the forces (exploration and assertion, attachment and differentiation, recognition and enjoyment, and justice and care) that have driven her as a responsible leader. In the following I will use the "roles model of responsible leadership" (Maak and Pless, 2006a, b) as a theoretical framework to

examine, based on selected roles (see Fig. 1), how these drivers translate into leadership behavior and contribute to an identity script as a responsible leader.

#### *The leader as steward*

The analysis of the motivational driving forces showed that principles and values (such as care, honesty, fairness, and respect) play an important role in the life of Anita Roddick and are interwoven throughout her life story. A strong values base is also a characteristic of the role of the steward. The metaphor of the leader as steward makes references both to being a custodian of values, a stronghold to protect professional and personal integrity, and to "steering a business responsibly and respectfully even through troubled waters, thus protecting and preserving what one is entrusted with" (Maak and Pless, 2006a, 46). It is especially in defining moments (Badaracco, 1997) that values as a basis for responsible leadership are tested. According to Anita Roddick such a critical moment occurred when the company went public in 1984:

A lot of people – those who did not know us very well – thought that after going public we would perhaps sell up and retire to a life of indolent luxury. Gordon and I never remotely considered doing such a thing. The Body Shop was too much our baby ever to let it go.

When we got home that night we sat in front of the fire and Gordon said, 'OK, what do we do now?' I knew he was not putting forward alternatives, like shall we sell up or shall we carry on. The unspoken implication of his question was crystal clear to me. We now had wealth and status in the business community. Wealth plus status equaled power. How were we going to use that power?

First, we both knew that the simple pursuit of ever-increasing profits was not going to be enough. We frankly were not that interested in money. However, we did recognize that a function of profits was to create jobs and provide security and prosperity for our employees. That was fine, but then what?

We accepted that it was our inherent responsibility to motivate and involve our staff and franchise holders, to

try and make the working week a pleasure instead of a living death. How could we do that? In all kinds of ways: by education, by stretching their abilities and their imaginations, and by involving them in issues of greater significance than selling a pot of skin cream.

And what were the social responsibilities of business? Should not a business that relied on the community for its success be prepared to give something back to the community? Should there not be a trade in goodwill as well as in commerce? All this, and much more, we talked about long into the night, and it began to dawn on us – no matter how trite it may now sound – that The Body Shop had both the potential, and the means at its disposal, to do good. (Roddick, 1991, 109).

So instead of falling for shareholder value and abandoning the organizational heritage the Roddicks made a principled decision to leverage their new business status and power as a force for common good. This led to the formulation of The Body Shop's mission: "To dedicate our business to the pursuit of social and environmental change." (The Body Shop International, 2004a) – a decision which was driven by an interplay of head, mind and heart, by critical thinking, passion and values:

We believed that it was possible to shift from a value system of ever-increasing profits to one in which core values were concerned with human and social issues and were founded on feminine values like love and care. (Roddick, 1991, 24).

Ultimately, they did not only preserve the core values of the firm but laid the foundation for a business model based on corporate responsibility. It consists of a values mission "Our reason for being" (see Appendix 1), a trading charter, a values strategy and the core principles, which are: "Protect our Planet," "Defend Human Rights," "Support Community Trade," "Activate Self-Esteem," and "Against Animal Testing" (The Body Shop International, 2004d). Through lobbying, campaigning, volunteering programs and fair trade, these principles are actively turned into responsible business practice.

The story of going public exemplifies how leaders as stewards maintain personal and professional integrity, protect what they are entrusted with and steer the company responsibly through defining moments of change, using values as a moral compass to further develop the organization.

### *The leader as visionary*

The story of The Body Shop is also a story about developing a sense of direction, knowing where one wants to go and connecting the minds – and hearts – of people with a view to a common future. While in the early years of The Body Shop the vision was rather vague, intuitive and dominated by the text of "being counterculture," this changed through the "defining moment" of going public with the vision of "making the world a better place" (Roddick, 1991, 141). In fact, for Anita Roddick leadership is about "having a dream and a vision and being able to develop a shared sense of destiny, showing others how they can realize their own hopes and desires within that vision." (Roddick, 2000, 93) Her moral and visionary claim for responsible leadership is that

Leaders in the business world should aspire to be true planetary citizens. They have global responsibilities since their decisions affect not just the world of business, but world problems of poverty, national security and the environment. Many, sad to say, duck these responsibilities, because their vision is material rather than moral. (Roddick, 1991, 226).

### *The leader as servant*

The metaphor of the leader as servant was conceived by Greenleaf (1977/2002). According to his concept, leadership is not about the grandiosity of a leader but about those he or she serves. This has profound implications for leadership. It implies that leaders need to serve followers to achieve a common and good purpose. They need to be able to recognize, respect and *care* for the needs of others. Key questions for the servant leader are "Do those served grow as persons? Do they, *while being served*, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society? Will they benefit or at least not be further deprived?" (Greenleaf, 2002, 27).

Care, justice, and responsibility are motivational texts that recur in different forms in Anita Roddick's biography. An anchor story in her childhood is certainly that about Sister Immaculata who had instilled a sense of care in her for the underprivileged. As a leader Roddick translates this drive into a caring

service idea which is not restricted to customer relationships, but is a fundamental attitude towards stakeholders: “the twin ideals of love and care touch everything we do: how we view our responsibilities, how we treat our staff, how we educate and communicate, how we relate to the community and the environment” (Roddick, 1991, 141). Servant leadership becomes visible in leaders’ actions with regard to serving and caring for the needs of different stakeholders. Under Anita Roddick’s leadership the service idea has been translated into a caring business practice vis-à-vis different stakeholders:

- *Caring for employees* means treating each individual with respect, providing a healthy and safe work environment, providing balanced working conditions and meaningful work. It has been a declared objective for Roddick to humanize the workplace (1991, 159) for instance by setting up a child development center and offering volunteering programs for employees that give them the chance to engage in campaigning and community service during work hours. (The Body Shop, 2004e).
- *Caring for customers* and their needs by selling fair products, declaring product ingredients and refraining from animal testing and by serving the psychological needs of customers through campaigns on activating self-esteem and raising awareness for topics like domestic violence.
- *Caring for communities* by giving something back. From the beginning Anita Roddick has followed a business in society approach based on the understanding “that wherever we traded we were an integral part of that community, with consequent responsibilities and duties that could not be ducked” (Roddick, 1991, 150).
- *Caring for the environment* by protecting resources (recycling principle), opposing animal testing, raising awareness in business and society for environmental protection.
- *Caring for suppliers* and offering fair business conditions. In 1989, Roddick started a community trade initiative that represents a landmark business-in-society innovation and is an example of how servant leadership can be applied.

The idea behind the initiative is to enable underprivileged communities like for instance Amazonian Indian tribes to trade their products in a fair way and to benefit from the knowledge and expertise of an international company. From Roddick’s perspective these community relationships are not just about business and trade, they are meaningful in themselves. “It is about exchange and value, trade and respect, friendship and trust” (The Body Shop International, 2004c). Over time this initiative has developed in the firm into an integrated Community Trade program with over 35 suppliers in 25 countries. Community trade can be understood as a practical example of servant leaders’ commitment to social change. Yet, it requires on the one hand a certain degree of humility, modesty and also moral imagination (Johnson, 1993) and on the other hand a willingness and desire to support others, specifically stakeholders, and to care for their interests and needs (Maak and Pless, 2006a, b).

#### *The leader as citizen and change agent*

The leader as citizen is concerned about civic health (Schudson, 1998) and shares an interest in producing public goods (Dagger, 1997, 100). A basis of citizenship is a sense of belonging to a certain community in which a person becomes active as a citizen. As discussed earlier, belonging as a need for attachment is an important tale in the biography of Anita Roddick. Citizenship engagement is also driven by a sense of responsibility, which develops throughout life. For Anita Roddick it manifested itself during her adolescence when she marched with the Campaign for Nuclear Disarmament and went on vigils in support of the Campaign for Freedom against Hunger. As a leader she used this citizenship spirit as a means of turning the “The Body Shop vision – of making the world a better place – into reality” (Roddick, 1991, 141).

In 1985, the first year as a public company, Anita Roddick and The Body Shop started their campaigning trail following the motto that “businesses have the power to do good” (Roddick, 2005). Since, they have conducted more than 30 campaigns against animal testing, for protecting the planet, for activating self-esteem and defending human rights. Many of the campaigns were carried out in

cross-sector cooperation with environmental and human rights organizations, among them Greenpeace, Amnesty International and Human Rights Watch. For Anita Roddick being a businesswoman and being an active political citizen are no opposites. On the contrary, "...political awareness and activism must be woven into the fabric of business. In a global world, there are no value-free or politically disentangled actions. The very act of organizing on a global basis is political because of culture, geography and differing value systems." (Roddick, 2000, 168).

Even though Anita Roddick has been personally involved in many of these campaigns they are always a collaborative endeavor of different stakeholders and need to be run by employees in the company. An important task for her as a leader has been to set an example for campaigning, to provide a campaigning platform ("We use our stores and our products" Roddick, 2005, 2), to create a culture of citizenship, to communicate that citizenship is an integral part of doing principled business and to use influence as a leader to mobilize different stakeholders to take coordinated action for the common good (e.g., gaining support from NGOs to become alliance partners, mobilizing staff to run the campaigns and inspire customers to support them by signing petitions, etc.; Roddick, 1991). Some of these campaigns have resulted in legislative actions like the ban on animal testing in the U.K., have set standards in the business world (fair trade business practice) and have contributed to awareness raising on social, environmental and human rights issues among consumers and in business, academia and society. In this sense campaigning can be understood as a form of "transforming leadership" (Burns, 1978, 2003) with the leader as an active citizen functioning as a change agent.

#### *The leader as networker*

As feminist leadership research shows the metaphor of the leader as networker is closely related to the female understanding of leadership and to the notion of the "web of inclusion" (Helgesen, 1990). Anita Roddick understands herself as a relationship builder and a networker: "the bliss of my job is networking – finding people with visions similar to mine, or even greater." (Roddick, 1991, 228).

Feminist researchers (Chodorow, 1978; Gilligan, 1982) understand the need for attachment and connectedness as a characteristic of a female identity concept<sup>4</sup>, which contributes to an understanding of "self-in-relations" (Gilligan, 1982). It prototypes what Sally Helgesen has called a *strategy of the web*, which "concentrates on drawing others closer, and by strengthening the lines and orbs that knit the fabric together. Empathizing interrelationships, working to tighten them, building up strength, knitting loose ends into the fabric, it is a strategy that honors the feminine principles of inclusion, connection, and what Carol Gilligan calls 'being responsible in the world.'" (Helgesen, 1990, 58). In line with this feminine relationship understanding, Roddick pictures herself as a leader in the middle of a web of relations. This image forms a sharp contrast to the traditional hierarchical understanding where the leader sits alone at the top, a place where others cannot get close. Instead of leading from the top her preferred style is leading from the middle by being connected with, and close to others, even physically and emotionally. Her leadership occurs in relationships with different stakeholders. It is experiential and tangible, it is practical not rhetorical and it integrates what feminist theorists call "hand, brain and heart" (Rose, 1983) as the following citation illustrates. It describes a situation during one of her networking trips to developing countries:

Living leadership, and leadership by experience and not by rhetoric. So like going to visit one of our community trade projects – no founder ever goes and sits in a bloody mud hut for three days holding babies, with flies or fleas. But that was the expectation of the people I work with, that I'd be doing that, that I'd be in the middle. They were absolutely and rightly expecting me to be right in the middle of Afghanistan to see if I could find a community trade project. (Roddick, 2002, 4, 24–29).

This understanding of leadership makes reference to some of the relationship texts of the female culture such as being caring (instead of indifferent), being close (instead of distant), being relationally connected (instead of relationally disconnected and independent), being cooperative (instead of overly competitive), being intuitive (instead of purely logical), being emotional and loving (instead of purely rational) and being empathetic (instead of exploitative) (see also

Morgan, 1997). According to Roddick this approach has also shaped the relationship culture within the organization: “the twin ideals of love and care touch everything we do: how we view our responsibilities, how we treat our staff, how we educate and communicate, how we relate to the community and the environment” (1991, 141). In fact, it forms the basis of an inclusive stakeholder network approach that not only embraces stakeholders from the business world (like employees, customers, suppliers, franchisees, and shareholders) but equally involves stakeholders that represent society and the environment and that sees “stakeholders as sources of strength rather than instability” (Roddick, in Wheeler and Sillanpää, 1997, vii).

In essence, leading as a principled and visionary networker is an activity of relating, of growing and sustaining the web of stakeholder connections and of caring for the network members. It implies a drive to realize the vision in and through stakeholder engagement.

#### *The leader as storyteller*<sup>5</sup>

Anita Roddick knows that the people she works with are searching for something more than just doing a job – “they also want to learn and find meaning in their life. They are open to leadership that has a vision, but this vision has to be communicated clearly and persuasively, and always, always with passion.” (2000, 79) Robert McKee argues in exactly the same direction stressing that if CEOs want to inspire people they have to unite an idea with an emotion and the best way to achieve that is by telling a compelling story (2003, 6). Being brought up with fables and fairy tales herself Anita Roddick believes in the power of stories. Storytelling has become one of her leadership principles, which she has passionately practiced since the start of The Body Shop to motivate sales staff, but also to communicate The Body Shop idea convincingly to external stakeholders. For her “leadership is fundamentally about communication and dialogue” (Roddick, 2000, 93), “[c]ommunication is the single biggest word to leadership” (Roddick, 2002, 10: 34–35). “Wittgenstein said, words create the world. You’ve got to have a language of socially responsible business.” (Roddick, 2002, 1: 23–26) This language

helped her to create a culture of responsible business. Ultimately, storytelling served her as a form of leadership to achieve different objectives:

- to create a common values-based spirit as a basis for corporate identity: “We didn’t have a marketing department, we didn’t know the word brand. It was a ritual of teaching, every Friday [...], you had to teach rhetoric, persuasion, debate. And you’d have to finish the day with a story, maybe the legends of the native Americans... Storytelling became a moral tale, against good or bad.” (Roddick, 2002, 2: 26–30).
- to create a common glue in the vast growing global network of local shops and franchises: “We had a video production company that produced one video per week to every shop in the country, one video a month to every shop in the world, and mostly about the story of the product and how I found it – working with black farmers’ federation [...] And people love stories... (Roddick, 2002, 1: 18–24).
- to lead and manage change: “Whenever change comes up, I have to go back and tell the story. And the story is about a legend, what they did great, what inspired people... – Some great hand product, the fight with the DEA in America burning the crops... Those are the great anecdotes. And it’s all human scale. People do not care about market share, they don’t care about being big. They care about how you humanise that process – it’s the gatherer, the planter, the harvester, how do you make that become a story.” (Roddick, 2002, 1: 11–16).
- to foster a cooperative and human working environment: “And we formalised that story telling. We had a gathering of stories – which were people’s best memories, worst memories? And we had storytelling as a form of management, we went to storytelling conferences. It means getting a whole group of people together and managing together and telling the story. It humanized the process so managing had to be part of gathering a story.” (Roddick, 2002, 1: 31–35).

In order to sum up, Anita Roddick exemplifies the power of storytelling as a leadership method to connect to different stakeholders, to inspire people, to create a values-based sense of identity among followers, to foster a cooperative and humane working environment, to build common glue in a global network and to lead through times of change.

In order to conclude, our analysis of Anita Roddick's life, her achievements and behavior shows that as a leader she integrated different roles, which together form a consistent *identity script of responsible leadership*. The analysis also provides evidence that there are key forces that motivate responsible leadership, some of them are rooted in infancy such as the need for exploration and assertion, the need for attachment and affiliation, the need for recognition and a sense of enjoyment; others are developed during adolescence and in the course of life such as the need for justice and a sense of care and responsibility.

The case at hand also shows that business success and social responsibility are not opposites, but can be integrated in a way that responsibility becomes the essence of the culture and brand and that business itself becomes a force for social change. We also found indications for the responsibilities that a morally conscious business leader feels accountable for. There is the economic responsibility to create and sustain a viable and profitable business, to create jobs and pay taxes. Yet, the case of Anita Roddick shows that responsible leadership goes far beyond the responsibility of ensuring economic success. It requires the willingness to take over accountability for multiple responsibilities that include but are not restricted to the following:

- ecological responsibilities: protecting the environment and bio diversity (e.g., fight against global warming) and ensuring sustainable development;
- social responsibilities: caring for the needs of the underprivileged in the world (e.g., poverty alleviation, fight against AIDS);
- political responsibilities: acting as a good corporate citizen in the communities in which one operates; protecting indigenous heritage and cultural diversity in countries in which one is active; and
- human responsibilities: ensuring a safe, fair, equal and respectful working environment

for all employees regardless of background; defending human rights and caring about the needs of future generations.

The case of Anita Roddick underlines that *responsible leadership* can be understood as the art of building and sustaining social and moral relationships between business leaders and different stakeholders based on recognition, care and accountability.

### Lessons learned

I would like to conclude the article with a summary of key learnings from the analysis of Anita Roddick's biographical narratives:

- A responsible leader is driven by a values-based vision of the future that goes beyond business considerations and draws a broader picture of a desirable state that embraces economic, social, human, political and environmental aspects.
- Responsible leadership manifests itself in defining moments, in which leaders have to make fundamental decisions with a long-term effect on people, environment and/or the future of the organization. Such moments reveal the character and integrity of a leader. Responsible leaders reconnect in those "leadership moments" (Useem, 1998) to their fundamental values base, maintain personal and professional integrity and make principled decisions using values as a moral compass.
- A responsible leader reconciles the idea of effectiveness with the idea of corporate responsibility by being an active citizen and promoting active citizenship inside and outside the organization.
- Responsible leadership is rooted in an ethics of care driven by a desire to serve others. This implies on the one hand a certain degree of humility and modesty and on the other hand, an inclination to support others, specifically stakeholders, and to care for their interests and needs.
- This requires a leader to be connected and close to stakeholders. Metaphorically speaking they need to be in the middle of a web of

relations. Leading as a principled and visionary networker is an activity of relating, of growing and sustaining the web of stakeholder connections and of caring for the network members. It entails a drive to realize the vision in and through stakeholder engagement and requires relational skills such as being cooperative, being inclusive and being empathetic.

- Anita Roddick gives an example of using storytelling as a leadership method to connect to different stakeholders, to create a values-based sense of identity among followers, to foster a cooperative and human working environment in the company, to build common glue in a global network and to lead responsibly through times of change.
- Responsible leadership can be understood as the art of building and sustaining social and moral relationships between business leaders and different stakeholders (followers), based on a sense of justice, a sense of recognition, a sense of care and a sense of accountability for a wide range of economic, ecological, social, political and human responsibilities.
- The life of Anita Roddick gives evidence that a sense of responsibility is developed over time. It is rooted in values that are reinforced and further developed by life experiences and significant people. It is driven by passion, love and care. Values and motifs combined with a sense of purpose (a social vision) are a promising basis for responsible leadership to emerge.
- Anita Roddick's autobiography indicates that a strong moral values base coupled with self-assertion, curiosity and the ability and willingness to learn are an important prerequisite to become a leader. Teachers, mentors and coaches play an important role in the development of whole, authentic and responsible individuals and leaders, not only in childhood but throughout life. However, to become a responsible leader requires not only cognitive abilities, but a combination of cognitive, emotional, relational, and moral qualities.
- In order to take responsible leadership development seriously has fundamental implications

for education and curricula development. It means making ethics and responsibility part of the curriculum at all levels of the educational channel: starting with kindergarten, primary and secondary schools and continuing at all stages of adult education: colleges, universities, executive education and also in learning and development departments in organizations. It also requires rethinking and broadening the spectrum of educational methods and for instance including experiential learning approaches. Last but not least, it also requires making ethics an incremental part of the education of teachers and coaches in all domains and at all levels of education.

## Conclusion

In this article I used the case of Anita Roddick to reach a better understanding of the concept of responsible leadership. Her autobiographical material allowed me to get an idea of her identity script as a responsible leader. The life story material that she presents is highly consistent (e.g., consistency of substories and links between experiences in childhood and adulthood, between thinking and practice) and the identity script that she constructs "fits together as a coherent, virtuous whole" (Solomon, 1999, 97). Roddick's identity script comprises (1) wholeness of values and virtues; (2) wholeness in the sense of being part of something larger than the person (Solomon, 1999, 38) – being part of the family, the community, the organization, the social, natural and political system; and (3) wholeness as a person in the sense of aligning thinking, feeling and acting.

Her life story is insofar a convincing example of responsible leadership as there is firstly a reliable alignment between words and deeds, between values, thinking and acting; and secondly a coupling of character and leadership responsibility which is displayed at different levels – responsibility for herself, for others and for issues in the economic, social, natural and political environment. Last but not least, it is substantial and rich in moral lessons learned as we saw in the last section.

Life stories also serve image impression management (Goffman, 1959) and reveal “the ways in which leaders can project preferred and socially desirable images of their identity” (Harvey, 2006, 12). Den Hartog and Verburg (1997) classify Anita Roddick’s communicative style as a charismatic rhetoric. This served her on the one hand as a leadership device to inspire followers and evoke personal and moral commitment (Shamir et al., 1994); on the other hand it served her as a means of dispersing her spiritual, moral and cultural message among different stakeholders and of creating a personal identity script and an external image of a responsible leader which is, as one feedback giver pointed out, nearly “saint-like.” This is also a limitation of this analysis, which highlights the positive leadership sides. Simultaneously, the biographical material available only allowed insights into those aspects of the “inner theatre” that served the socially desirable image of the protagonist. From a clinical perspective this can be read as an indication for a certain narcissistic tendency (Maccoby, 2004), especially since little is directly told by herself about the “dark sides” of her character. Yet, as stated in the beginning, the purpose of the article was not to search for clinical or moral pathologies, but to apply a positive scholarship approach and learn from best practice narratives.

In this article I used a single case approach following clinical tradition to undertake an explorative search into the inner theatre of a responsible leader. The result is a qualitative and rich analysis, which deepens the understanding of responsible leadership. Future research could take the lessons learned in this article as a starting for a multi-case approach to generate more generalizable findings through cross case analysis. I hope that this article inspires further research in this area.

## Appendix

### *Appendix 1: Mission*

The Body Shop “Our reason for being”

- To dedicate our business to the pursuit of social and environmental change.
- To creatively balance the financial and human needs of our stakeholders: employees, customers, franchisees, suppliers, and shareholders.
- To courageously ensure that our business is ecologically sustainable: meeting the needs of the present without compromising the future.
- To meaningfully contribute to local, national, and international communities in which we trade, by adopting a code of conduct, which ensures care, honesty, fairness, and respect.
- To passionately campaign for the protection of the environment, human and civil rights, and against animal testing within the cosmetics and toiletries industry.
- To tirelessly work to narrow the gap between principle and practice, while making fun, passion and care part of our daily lives.

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## Notes

<sup>1</sup> The clinical perspective was introduced into management and leadership studies by Abraham Zaleznik (1966, 1990) and further developed by his collaborators Manfred Kets de Vries and Danny Miller (1984, 1988). In accordance with psychoanalytical theory they made the inner world of the leader the locus of investigation (Zaleznik, 1990, 6). The clinical view on leadership is based on four premises: *Psychic Determinism*: A key assumption underlying the clinical approach is that everything an individual thinks and does has a specific cause and can be explained, even so-called irrational behavior. Psychoanalysts locate the reason somewhere in the structure and dynamics of personality (Funder, 2004). Against this backdrop Kets de Vries (2001a) has identified a number of neurotic leadership styles (e.g., dramatic, suspicious, detached, depressive, and compul-



sive personality). *Unconscious Motivation*: Behavior is understood as a result of a variety of forces, which are “not necessarily within the individual’s awareness, let alone control.” (Zaleznik, 1990, 3). The underlying assumption is that behavior is caused by unconscious motives (ibid. 1990, 5). Thus, unconscious mental activities and conflicting motives are of special interest for clinical psychoanalysts. With regard to leadership they explain for instance how unconscious psychodynamic processes such as neuroses, defense mechanisms, and emotional impulses like greed, envy and fear, influence leadership behavior, effect the relationship between leader and followers and have an impact on the effectiveness and success of leadership. *The past determines the present*: A third key assumption is that present behavior is determined by past experience. To understand the motivational forces that drive leadership behavior it is not enough to look at current stimuli that act upon an individual in a given situation: one also needs to consider the residue of the past (Zaleznik, 1990, 6). *Internal structure of the mind*: Funder (2004, 284) points out that a further key assumption of psychoanalysis is that the mind has an internal structure. According to Freud’s theory (1955) the mind can be divided into three parts: id, ego, and superego (Es, Ich and Über-Ich). The id represents the irrational and emotional part of the mind; the ego stands for the rational part and the superego characterizes the moral part (Funder, 2004, 285). The clinical approach on leadership focuses predominantly on the id and the ego. Zaleznik, for instance, understands the inner reality of the individual as an “aggregate of all the sensations connected with the stimulation that arises within the mind and the body of the individual. The most important aspect of inner stimulation occurs in connection with bodily need and impulses” (1990, 6). Therefore, not much attention is paid to the questions of values and norms as motivational drivers in leadership; topics regarding the superego are relegated to the domain of business ethics. Since, our research interest is to understand responsible leadership behavior we try to overcome the divide between psychoanalysis and ethics by referring back to Freud’s holistic personality theory.

<sup>2</sup> According to Kohlberg *level A* is a premoral level consisting of *stage 1* – “punishment and obedience orientation” and *stage 2* – “naïve instrumental hedonism.” Morality at *level B* stands for conventional role conformity comprising *stage 3* as “good-boy morality of maintaining good relations, approval by others” and *stage 4* as “authority-maintaining morality.” The post-conventional *level C* based on self-accepted moral principles embraces *stage 5* as a morality of contracts, individual rights and democratically accepted laws and the highest

*stage 6* as “morality of individual principles of conscience.” (Kohlberg, 1984: xxix).

<sup>3</sup> In March 2006 The Body Shop agreed to be taken over by the French cosmetics company L’Oréal. The future will show if it is possible for The Body Shop to maintain its cultural identity and its values altogether. BBC News reports that “L’Oreal said the Body Shop brand would be kept and the company would continue to be based in and run independently from its head office in Littelhampton, West Sussex.” (Available: <http://newsvote.bbc.co.uk/mpapps/pagetools/print/news.bbc.co.uk/2/hi/business/4815776.stm> (published 17 March 2006).

<sup>4</sup> From a psychoanalytical perspective Nancy Chodorow (1978) explains differences in gender identity formation through social processes of upbringing: In a social environment where women are largely responsible for early child care “mothers tend to experience their daughters as more like, and continuous with, themselves.” On the other hand, “mothers experience their sons as a male opposite.” For girls this means that they experience themselves as like their mothers, identify themselves as female and through a continuous “sense of empathic tie” develop a female identity, which is defined through attachment. In contrast, boys experience themselves as being different from their mother and develop a masculine identity by differentiating themselves from her and curtailing “their primary love and sense of empathic tie” (Chodorow, 1978, 150, 166–167, cit. in Gilligan, 1982, 7–8). Thus, while masculinity is defined through separation femininity is defined through attachment (Gilligan, 1982, 8).

<sup>5</sup> Bennis (1996) published an article in the Harvard Business Review entitled “The leader as storyteller.”

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