



Heart leadership

A value-led approach



Carine Dartiguepeyrou

Doctor in Political Science, Senior associate of Kairios (<https://www.kairios.com/>)
President of the association Observatoire des valeurs.

**RESEARCH
REPORT**

June 2021

|
**TABLE
OF CONTENTS**
|

INTRODUCTION 1
1. THE ATTRIBUTES OF LEADERSHIP 2
2. THE QUALITIES OF HEART INTELLIGENCE 4
3. THE CHALLENGES FACING HEART LEADERSHIP 7
CONCLUSION 11

INTRODUCTION

The industrial revolution gave rise to endless musings and a raft of publications on what made a “good” leader and the character required to preside over the working man. But it was above all in the second half of the twentieth century that the practice developed considerably and leadership studies were carried out in increasing numbers, mainly thanks to the field of management science and the increasing popularity of business schools. Tens of thousands of books have been published on the subject of leadership, demonstrating that there is no single way of defining the term. Any definition must consider the influences of schools of thought and research in disciplines as varied as economics, politics, sociology, philosophy, psychology and anthropology.

Here we shall focus on the leader in business, in an attempt to shed light on the personal and interpersonal qualities required of the leader in an organizational context. The work of Daniel Goleman has sought to demonstrate quantitatively that what constitutes the added value of a leader is their emotional intelligence. Similarly, David McClelland, a professor of psychology at Harvard University, demonstrated some years before the connection between a leader’s emotional intelligence and their economic and financial performance.

The notion of leadership is not necessarily endowed through a title, and a title does not make a leader. One can hold the title of a company CEO or a team leader but is not recognized in terms of legitimacy in the eyes of the people managed. Moreover, “You can be a leader one day and not one the next;” it’s situational intelligence that makes a leader, says Dorothée Burkel, former human resources director at Google France¹. The size and status of the organization, be it a start-up, a family business or a big corporation, have a bearing on the way leadership is expressed but do not determine the qualities of the leader.

The famous Gallup study of thousands of leaders over several decades shows that the best teams of leaders are characterized by their talent for execution and influence and their ability to build quality relationships and to think strategically². They stand out because they strengthen the employees’ commitment to creating a climate of trust, compassion, stability and hope.

In this paper we discuss heart leadership and the qualities, values and behaviors that characterize a person who leads by the heart. We start with a brief overview of some of the attributes of a leader, before going on to focus on the personal and relational qualities of the leader. The purpose of this paper is to answer the following questions: What qualities are required of a leader in terms of heart intelligence? How do we define these qualities? And what are the challenges facing heart leadership?

¹ What is leadership? Carine Dartiguepeyrou’s interview with Dorothée Burkel for the Institut Mines-Télécom and Fondation Mines-Télécom. See also Carine Dartiguepeyrou (ed.), “Leadership et nouvelles expressions de pouvoir dans l’entreprise numérique”, *Cahier de prospective*, 2014, Institut Mines-Télécom Think Tank Futur Numérique and Fondation Mines-Télécom.

² <https://www.gallup.com>

1. THE ATTRIBUTES OF LEADERSHIP

If we accept the idea that different human societies can have attributes in common, the same must apply to the values that characterize leaders. We can define the leader as the actor of their destiny who engages in a conscious action and pays attention to their actions. They are recognized as a leader by others through the vision they bring, one which elicits or echoes human values. We will return to this suggested definition later.

The leader has natural authority, a form of power and legitimacy. According to Jean-Luc Obin, who wrote a thesis on the foundations of leadership, it can be defined as a combination of power and authority: “power without authority is not leadership any more than authority without effective power is³.”

A leader can have different personality traits. On the one hand there is the extrovert leader, happy addressing shareholders and employees, someone who never fails to win the argument and who thrives on their relationships with others. This kind of leader is typically a good communicator and who manages to convince their interlocutor, getting them onboard. This type of leader also includes influencers, social media players who showcase their image sometimes outrageously and cultivate their e-reputation. On the other hand, there is the more introverted leader, less polarized towards themselves and their power of attraction. This kind of leader is more attentive to others, more sensitive to harmony than success; a leader who attaches importance to the consistency and authenticity of their actions. This is the Quiet⁴ phenomenon put forward in the best-selling book by Susan Cain, who explains why we need to look again at our formative and educational methods and recognize more discreet personalities that are less flamboyant and perhaps wiser. This kind of leader is led more by their heart and recognizes and accepts the emotional side of their personality. Furthermore, even if this leader is not necessarily a great orator, this in no way means that they have no talent for communication; on the contrary. They may simply express themselves in a different way. This applies for example to Mark Zuckerberg, the founder of Facebook, and to the late founder of Apple, Steve Jobs, preferring to appear seldom in public but delivering a carefully constructed and inspiring message when doing so.

With the digital metamorphosis transforming our relationship with creative endeavor and passing on information, leadership now has a new imperative: the need for authenticity, or more accurately, sincerity. In an information-led society characterized by permanent information overload, attention has become the key to performance. The ability to attract the attention of colleagues, associates, customers and stakeholders. Acting with sincerity is about measuring the quality of our communication and of the way we establish our relationships. It is about finding congruence between our values and our behaviors.

A value-led approach offers an illuminating take on the subject. Richard Barrett defines leadership as having three components: a leader has a vision, this vision resonates with people, and they will stop at nothing to realize this vision: “‘Leader’ is a label we give to an individual who holds a vision and courageously pursues that vision in such a way that it resonates with the psyche of people⁵.” This definition applies both to Jesus Christ and to Adolf Hitler. The difference is that in the former case this vision has is based on love and in the latter, it is based on fear. Barrett suggests that Hitler was a leader whose message was echoed by the concerns of the egos of the people of

³ Jean-Luc Obin, *Nouveaux fondements du leadership*, Volume 1 Philosophie pour le leadership, not commercially available, 2017, based on his doctoral thesis “Questions philosophiques sur le leadership”.

⁴ Susan Cain, *Quiet: The Power of Introverts in a World That Can't Stop Talking*, Penguin Books, 2012.

⁵ Richard Barrett, *Liberating the Corporate Soul*, Routledge, 1st edition, 1998, p. xx.

Germany, while Jesus Christ's teachings found an echo in the psyches of the first Christians.

Consequently, the more a leader develops their consciousness, the more they can expect to benefit their organization in terms of integrity, honesty, trust, dedication, responsibility, productivity, innovation and creativity and to gain intuition and enjoy the loyalty and benevolence of their employees, and so on.

A leader can be belligerent (Julius Caesar, Alexander the Great, Napoleon, Hitler), spiritual (Jesus Christ, Buddha), or political (Gandhi, Martin Luther King, Mandela). They can be good or not, domineering or conciliatory. One of the most important attributes is therefore knowing which values this leadership embraces, in the sense of energy, *valor* in Latin; in other words, life force⁶.

In the corporate world, this means that the leader serves a purpose and a cause that go beyond simply the organization's strategy. Ensuring that the company is on a secure financial footing is one of the key roles of the leader, but when it comes to leadership, is that enough? Going by the many surveys undertaken, employees want their job to involve making a contribution and finding fulfillment within the organization and want their contribution to be fully recognized. Playing their part in the functioning and long-term economic future of the organization is not enough. Employees want their jobs to have meaning by making a contribution to a wider mission, a cause, something more broadly beneficial that connects them to societal issues: promoting more environmental awareness, acting in support of the energy transition, helping to educate people and improve their health, defending the values of inclusiveness and respect for diversity, serving citizens to improve their well-being, etc. The company inevitably becomes political in the best sense of the word, as Pascal Demurger, CEO of the insurance company MAIF and actively involved with the organization Communauté des Entreprises à Mission [community of mission-led companies], explains in his book *L'entreprise du XXI^e siècle sera politique ou ne sera plus*. By this definition, the executive leader is a person who successfully espouses a vision.

A leader's legitimacy also stems from their ability to communicate this vision and to inspire others in a more general sense. Soft power, a concept that has been around since the second half of the 20th century, has become the most effective way of achieving one's aims in today's complex world of endless uncertainties and permanent tension; a situation that the US military establishment uses the acronym VUCA (volatility, uncertainty, complexity, ambiguity) to describe. In our nuclear world, resorting to force is no longer an option, although conventional warfare and genocide regrettably do of course continue to rage all over the world, destroying countless lives. Soft skills are replacing hard skills, as defined by the founder of the concept of soft power, Joseph Nye⁷, namely that governments have to use every influence they can, such as economic attractiveness, attracting talent, cultural influence, etc. Similarly, a leader no longer has legitimacy if they act by force; they must win over, persuade and "onboard" their people. This is particularly apparent in the younger generations, who have eschewed the traditional forms of leadership such as authoritarianism, paternalism and "mediocre" management.

In Richard Barrett's view, unlike the manager, the leader is necessarily someone who is not guided by their conscious or unconscious fears, is not bound by their ego, does not do things to please others and who is not afraid to take risks. The new leaders, according to Barrett, adopting the theories of Brian Hall, Robert Quinn and Robert Greenleaf, are those who are more focused on the common good, who concentrate on growing internal communities, develop alliances with stakeholders and actively

⁶ Patrick Viveret, "Mutation de notre monde et évolution du rapport au pouvoir", *Cahier des Entretiens Albert-Kahn* issue 5, "L'ADN des leaders de demain : quelles valeurs, quels comportements ?", 2013.

⁷ Joseph Nye, *Soft Power, The Means to Success in World Politics*, pub. Public Affairs, 2005.

support important causes (supporting education, fighting inequality and hunger, championing human rights, etc.). The leader is necessarily more altruistic than the manager. Their consciousness is necessarily broader, which implies a form of transcendence.

These various attributes coincide to some extent with the analyses made during our work on the leader of the third millennium, which we conducted in the early 2000s⁸. What distinguishes a leader from a manager is their ability to pay more attention to governance with respect to both shareholders and stakeholders, to bring environmental considerations and innovation into the heart of their company's economic model (and not just into the periphery as is most often the case), to draw even more on collective intelligence and forward-looking management in their organizational transformation, to anticipate ethical problems arising from the development of new technology, etc. Another attribute of the leader is therefore their ability to anticipate.

In this context, what role can heart intelligence play? What are the personal and relational qualities required to instill these attributes in tomorrow's leaders?

2. THE QUALITIES OF HEART INTELLIGENCE

Given that there is a host of theories and that these ideologies and the different versions of them expounded by consultants are even more numerous, any study of this field is beset by complexity. Several theories have attempted to clarify the debate on the attributes of the leader: the theory of traits or personalities; charismatic leadership and biological/genetic theories; the power theory; situational leadership; transformational leadership; servant leadership; cognitive theories; psychoanalytical theories; and more. These have often resulted in the emergence of leader typologies extolling the virtues of specific qualities of intelligence. For example, cultural intelligence in a leader involves adapting to others not psychologically but socially and culturally. Situational intelligence shows that the best leaders can adapt their behavior to the demands of the situation. The psychosociologist and behaviorist Kurt Lewin (1890-1947) was the first person to demonstrate that a leader does not respond to a given reality but to their perception of that reality. Our values systems influence how we see the world. The situational leadership theory developed by Paul Hersey and Ken Blanchard (1971) argues that we all have one predominant leadership style and that to be a "good" leader, one must adapt to each colleague and their level of maturity with respect to the task in hand while determining which one of four styles of leadership to adopt: telling, selling, participating or delegating⁹. In this we can see the beginnings of heart leadership.

But it was really with the work on emotional intelligence, and in particular that of the psychologist and science journalist Daniel Goleman, that the subject of emotional intelligence gained popularity in the late 1990s. Goleman defines emotional intelligence as the ability to recognize one's own and others' sentiments, to distinguish one's own emotions and to be able to manage them in one's relationships. He describes an emotion as "a feeling and its distinctive thoughts, psychological and biological states [...]." There are hundreds of emotions, existing in different combinations and variations. Not all academics define emotions in the same way. We propose to adopt the families of emotions suggested by Goleman: anger, sadness, fear, enjoyment, love, surprise, disgust and shame¹⁰.

⁸ Michel Saloff-Coste, Carine Dartiguepeyrou, Wilfrid Raffard, *Le dirigeant du 3^e millénaire*, Éditions d'Organisation, 2006.

⁹ <https://www.editions-tissot.fr/actualite/droit-du-travail/le-leadership-situationnel-qu-est-ce-qu-un-bon-manager>

¹⁰ Daniel Goleman, *Emotional Intelligence*, Bloomsbury Publishing, 2020, p.358.

Emotional intelligence complements rational intelligence (the intellectual quotient): “It’s not that we want to do away with emotion and put reason in its place, as Erasmus had it, but instead find the intelligent balance of the two. The old paradigm held an ideal of reason freed of the pull of emotion. The new paradigm urges us to harmonize head and heart¹¹.” It is based on five dimensions¹²: self-awareness, self-control, self-motivation, empathy and social aptitude. Emotional intelligence is learned, and the leader is the person who can develop their abilities in this respect. In addition to the values of self-control, self-confidence, initiative and empathy, the leader needs to acquire social skills such as visionary leadership and skill in influencing and developing others, communicating, catalyzing change, managing conflict, creating synergies and working with collective intelligence.

Goleman went on to develop six styles of leadership¹³: visionary leadership (inspiration, motivation, charisma), coaching leadership (autonomy performance, learning), democratic leadership (collectivity, innovation, creativity), affiliative leadership (cohesion, partnership, cooperation), pace-setting leadership (excellence, conscientiousness, drive), and commanding leadership (execution, authority, results). What makes a “good” leader is first and foremost one’s ability to master the first three dimensions: self-awareness, self-control and self-motivation. It could be said that it was from this point that the concept of heart leadership began to gain popularity in business.

In France, the psychotherapist Isabelle Filliozat made a significant contribution to the adoption of “heart intelligence” in parenting. This idea refers to emotional and relational intelligence, which includes self-confidence and the ability to assert oneself, listen, understand the reactions of others, empower oneself, resolve conflict and deal with aggressiveness. Other research has helped to refine our understanding of the concept of heart leadership. In the USA in the 1970s, Robert Greenleaf (1904–1990) developed the idea of the servant leader who cares about others and needs to develop qualities such as listening, empathy, awareness, stewardship, persuasion, foresight and a commitment to helping others grow. Robert Greenleaf founded the Center for Applied Ethics¹⁴. This altruistic aspect of the leader who takes care of others influenced the work of many authors in the late 20th century. Subsequently, a whole new field arose on the importance of relational qualities such as altruism and empathy, emerging from work in psychology and neuroscience and through the increasing popularity of Buddhism and other spiritual practices.

Éric-Jean Garcia states a good case for the need to consider the leader through their relationship with others and in context: “In fact, a person can demonstrate excellent leadership of a given group of people in a particular context and lose all or part of their natural influence over individuals within a different social and/or professional context. This is why the personal characteristics of a leader are always a *sine qua non*, but these characteristics alone fall far short of claiming that a person who demonstrated leadership on a particular day will always be able to do so¹⁵.” Garcia defines four types of leadership in which sources of influence combine with effects on the organization. He makes a distinction between leadership whose legitimacy stems more from the person (*intuitu personae*) from that whose legitimacy stems from collective power; and leadership which has a varying degree of impact on organizational culture (values, traditions, rules, attitudes, etc.). Thus, on the one hand, Garcia makes a distinction between, “entrepreneurial” leadership, which is based on a personality and has a big

¹¹ Daniel Goleman, *idem*, p.48.

¹² Daniel Goleman, *What makes a Leader*, Harvard Business Review, January 2004, p.6.

¹³ Daniel Goleman, *What makes a Leader*, Harvard Business Review, January 2004, p.60.

¹⁴ www.greenleaf.org

¹⁵ *Cahier des Entretien Albert-Kahn* issue 14, “Repenser l’action collective, Introduction au leadership de coopération”.

impact on organizational culture, from “expertise” leadership, which has a lesser impact on organizational culture. On the other hand, he distinguishes between “directorial” leadership, which draws on collective sources and has a big impact on organizational culture, and “managerial” leadership, which has less impact on the organization¹⁶.

This typology can of course apply to heart leadership, namely the leader’s intrinsic and extrinsic qualities, and their ability to act within their organization and change it. In his book *Reinventing Organizations*, Frédéric Laloux shows that the ability of the leader to lead others can give shape to different types of organization. By transforming themselves, the leader can also reinvent their company and instill in it a method of organization and corporate culture that chimes with its values. A leader who manages can of course inspire through their qualities of the heart.

In the last 50 years, various academic works on leadership styles have stressed the importance of heart intelligence. Some of these authors, such as Daniel Goleman, associate leaders who champion heart intelligence with particular behaviors and with the relationship that these leaders maintain with each other, but it is probably the value-led approach that best explains in any depth the attributes of this very particular kind of leadership. The concept of a value can be defined as “a human quality to which we attribute importance, which we express by means of what we think, say and do, and recognize in what others say and do¹⁷.”

Values, like virtues, are ideals that are an expression of priorities; they have a name and are reflected in our behavior. According to Brian Hall (1935-2013), one of the leading theoreticians of the value-led approach, virtues have a narrower scope than values in terms of their intent and purpose¹⁸. Values have a broader scope and can generate several types of behavior in people. Until the 20th century, virtues were perceived as external norms applicable above all to higher-born individuals, who had a duty to try to adopt them. They could be reinforced by discipline and education. For example, for knights in the Middle Ages, the virtues of chivalry were defined as loyalty, prowess, wisdom and moderation, charity and gallantry, justice, defense, courage, faith and candor. The values enshrined in the code of chivalry formed part of the established order and power of the day at a time when the Church and the feudal system were the dominant forces.

The values theoreticians and practitioners Brian Hall and Richard Barrett both make a connection between values and levels of consciousness. For example, Barrett describes seven types of leadership, each of which corresponds to a level of consciousness of the leader. By becoming increasingly conscious, the leader embraces more altruistic and societal values. Empathy is a quality necessary to develop more altruistic societies. But it is probably Kenton Hyatt, another values theoretician and practitioner, who goes into most depth on the subject of the relational qualities of the leader.

He identifies four types of leadership¹⁹: individual-centered leadership, designated-authority leadership, relational leadership and systems leadership. In his view, relational leadership is the leadership style most useful to organizations because it attaches importance to listening, diversity and dialogue.

It is based on values such as respect and loyalty. Hyatt states that the relational intelligence leader is better able to create synergy between people and make even the

¹⁶ *Idem*, based on his book *Le Génie du leadership : mythes et défis de l'action managériale*, Dunod, 2013.

¹⁷ In our view, Kenton Hyatt and Cheryl de Ciantis provide the most accurate definition of the concept of value, in *What's Important, Understanding and Working with Values Perspectives*, Integral Publishers, 2014.

¹⁸ Brian Hall influenced Richard Barrett's cultural transformation model and Kenton Hyatt's and Cheryl de Ciantis's values perspectives theory. See Brian Hall's book *Values Shift, A Guide to Personal and Organizational Transformation*, Twin Lights Publishers, 1994. p.24.

¹⁹ Kenton Hyatt, “Values Driven Leadership”, <http://integralleadershipreview.com/7601-values-driven-leadership>

most diverse collective work.

The psychological and behavioral dimensions of the leader, those that rely on different forms of intelligence and in particular emotional intelligence, heart intelligence, are an essential condition in our society. They begin with the individual and are passed on to the collective, the organization and society. They are based on values which – providing they are experienced and personified – can contribute to the second dimension of the leader: the ethical dimension. It is at this point that the leader can tackle the following questions: how can I contribute to making the world a better place; what do I need to do to ensure that my company makes a real contribution? It is understood that these two dimensions are interdependent and mutually supportive but that self-awareness is a crucial element of heart leadership.

Is it thus not the case that making heart-led actions is about becoming conscious of one's values and better understanding the driving forces behind one's behavior? In other words, are our acts not the consequence of our needs and motivations? Are they not an expression of what a person really cares about? And in that case, is the heart-led leader not there precisely to stand for the importance of this reasoning and to drive this switching between theory and practice, reflection and action?

3. THE CHALLENGES FACING HEART LEADERSHIP

The approach developed here is one of human-centered leadership based on human values and their associated behaviors. This approach, for a long time limited to a minority of theoreticians and practitioners, is now being adopted in different guises in places of influence and power, not least by major international consulting and strategy companies, which have gained a reputation among blue chip companies in particular.

The consulting group BCG, which recently published a worldwide survey, has shown that leaders are neglecting the “heart” dimension which inspires and empowers people. They are instead focusing on the “head” (envisioning the future and setting priorities) and “hands” (executing actions and delivering results)²⁰. The Covid-19 crisis reinforced the need to master not only head and hands qualities but also heart qualities such as consideration, empathy, listening, team development and the ability to think. BCG maintains that there is therefore a gap between existing practice within organizations and what is perceived by people as essential to successfully bringing about transformation in business. Of course, the extent to which heart qualities are prioritized is not the same in all countries due to cultural differences, but certain values, such as adaptation, innovation, communication and transparency of information appear to be common to all.

A survey of 24,000 leaders carried out by Korn Ferry showed that inclusive leaders, ones who combine the qualities of head and heart, are rare²¹. Only a very small proportion of the leaders surveyed have both head and heart qualities. And the majority of these leaders come from not-for-profit or government organizations.

But, according to Korn Ferry, organizations are in desperate need of inclusive leaders who combine these two dimensions. The inclusive leader model developed by Korn Ferry was constructed on the basis of three million questionnaires. It describes five clusters of competencies (building interpersonal trust, integrating diverse perspectives, optimizing talent, applying an adaptive mindset and achieving transformation) and five trait clusters (authenticity, emotional resilience, self-

²⁰ BCG, “Human-Centered Leaders are the Future of Leadership”, 4 February 2021. Sample of 4,000 participants operating in the public and private sectors. This survey was conducted among members of the Association Francophone de Gestion des Ressources Humaines [Francophone association of human resources management]

²¹ Korn Ferry, “Head and Heart Inclusive Leaders, for an Equitable Future”, 2021.

assurance, flexibility and inquisitiveness), each of which is made up of a combination of several values. Korn Ferry's assertion is that an inclusive leader is one who incorporates all these dimensions and converts them into behaviors.

What benefits can be attributed to heart leadership and more specifically to “relational leadership” as defined by the Kairos Values Perspectives approach? Relational leadership gives a specific attention to the quality of individually consciousness and inter-individual quality relationships. Emotional intelligence enables one to express, communicate and share information more easily. Some companies have at times become silent organizations where it is as if people are reluctant to communicate and true information does not circulate. This encourages insularity and prevents cooperation on a broader scale. And yet, information sharing is an essential part of the virtuous circle that creates trust. Relational leadership also allows differences of opinion to exist and enables criticism to be handled in a constructive way. We have seen previously that leaders often find criticism a difficult area to tackle, particularly in large corporations and in the administrative world. They are reluctant to face their colleagues and most of the time avoid dealing with labor relations issues, and this often has knock-on effects. They lack courage to a certain extent. By creating an atmosphere in which diversity of talents and skills are recognized, a company equips itself better to come up with solutions for the challenges of tomorrow. It reinforces its resilience and builds the conditions for innovation. Heart leadership arises not only from personal qualities but also from relational qualities, which allows a culture of trust. The challenge is properly understanding one's biases. Biases are the filter of your representation. They give a certain color to the way we understand others. Awareness of bias is of great importance with regard to heart leadership. It also overcoming prejudice. Prejudice is cultural and can have its roots as far back as childhood. Eliminating prejudice is about taking a step back and making an effort to be respectful and open, but also listening to others. Lastly, relational leadership makes it possible to forge more complex affinities and relationships and negotiate networks through communities of interest, which is of particular importance in this age of digital metamorphosis and complexity.

What are the challenges facing heart leadership? Heart intelligence has to be learned. It requires discipline to ensure that progress continues to be made. It places at its heart the values of adaptation, detachment and creativity. Is it compatible with the urgency felt by many leaders? This time factor is a challenge in a world where social acceleration, as described by Harmut Rosa, is a major challenge, if not the biggest challenge faced by leaders. We have shown that the leader is a person who successfully maintains a broad perspective and is able to manage this complexity and balance the demands of the short, medium and long term²².

The second challenge lies in the purpose of power. Pierre Moorkens, himself a company boss, stresses the importance of ethical practice in leadership. This must be able to rely on both emotional stability and motivational stability (intrinsic and extrinsic) and must involve adaptive intelligence²³. The challenge is to deconstruct the false beliefs, aversions and anti-values that are the cause of stress. For example, the anti-values of respect, intelligence and justice are disrespect, stupidity and injustice, and so on. Since stress inhibits the adaptive mode, the person trying to make sense of the situation has to develop a meta-competency. The challenge is not only asserting that one holds a particular value but also acting to free oneself from one's false beliefs through practice.

²² Pierre-Antoine Chardel and Carine Dartiguepeyrou, “Être, temps et différences : Pour une approche différentialiste du temps”, in Nicole Aubert, *@la recherche du temps*, Érès, 2018.

²³ This is based on the legacy of the French neurobiologist, ethologist and philosopher Henri Laborit, who established the neurocognitive and behavioral approach arising from the 30 years of basic, clinical and applied research carried out by Jacques Fradin and his team at the research center of France's Institute of Environmental Medicine. See his contribution to *Cahier des Entretiens Albert-Kahn*, issue 34, “Comment nourrir le sens de son engagement dans le temps?”. Moorkens is also the author of the preface of Richard Barrett's book *Liberating the Corporate Soul*.

Similarly, Richard Barrett contends that certain values can be limiting. For example, blame, jealousy and hatred are limiting values that are an expression of a person's ego and not of their psyche. In an organization, according to Barrett's cultural transformation model, power, bureaucracy, violence and manipulation are limiting values that are a function of a leader's out-of-date vision within their organization and are probably the consequence of ego-driven actions. A given value can have an opposite effect. This is what Pierre Moorkens calls an anti-value. For example, a strong commitment can result in an over-demanding attitude, the quest for knowledge can lead to controlling behavior, determination can result in an authoritarian attitude, a desire for results can lead to blame, a positive attitude can result in a person trying too hard to "be liked", continuous improvement can also turn into manipulation, etc.²⁴.

Another challenge is that posed by what Julie Chabaud calls "unvalues": "cynicism, condescension, misrepresentation and false consensus ("yes, of course we also think sustainable development is important" and then doing things that are not sustainable; "yes, of course we agree that participation is important" and doing things that are anything but participatory), the instrumentalization of innovation and sustainable development, the gadgetization of societal innovation, off-limits topics and pet subjects, entrenched attitudes, people who hide what they really think, habits, certainties, inconsistency, thoughtlessness and short-termism and lack of practicality²⁵." According to Chabaud, unvalues absorb true values and sap the energy from essential values, particularly with regard to the major transitions that are necessary. The challenge is to identify them so that they can be opposed.

Hence the importance of properly identifying values, not as an end in themselves but as characteristics that are expressed in behaviors and materialized through actions. The challenge comes when the leader attempts to align their values with their actions. It is at this point that the power of a congruent action comes to the fore and the resonance of values is felt.

The last challenge refers to leadership vs management. Employees tend to have many expectations of their managers: that they should be good listeners and open to others' opinions; that they should communicate their ideas and share information about the direction being taken; and that they should delegate and empower employees to give them the means to grow in their job. Numerous business surveys show that what employees themselves want is to be better informed about the organization's vision and strategy, they want to be inspired and led by the why. Managers are expected to develop more relational leadership qualities.

The survey *Culture d'entreprise, le vécu et l'aspiration des Français* [Corporate culture, the experience and aspirations of the French]²⁶ revealed that employees want their employer to show more recognition of their work and to give them more opportunities to grow in their job. For women, work-life balance and trust are two particularly important values. Throughout the four years of the survey, teamwork emerged as the number-one value to describe the experience of French company employees. By this number-one value is followed by two values that are seen as obstacles: the hierarchy and cost reduction. Other obstacles mentioned are having to work long hours, bureaucracy and internal competition.

The French often ascribe negative values to their country: unemployment, uncertainty about the future, wasted resources, insecurity, bureaucracy, poverty, pollution,

²⁴ Richard Barrett, *The New Leadership Paradigm*, self-published, 2010, p.304.

²⁵ Julie Chabaud, "Les valeurs et invaleurs des acteurs du Labo'M21", *Cahier des Entretiens Albert-Kahn*, "Quelles valeurs pour la transformation sociétale ?" in partnership with the Fondation des Transitions and the Observatoire des Valeurs, 2017.

²⁶ Survey conducted by Kea & Partners, Barrett Values Centre and OpinionWay from 2012 to 2016.

contempt and corruption; while business leaders have a more optimistic view.

This survey also shows that company bosses want more commitment from their employees and that they are more positive than the average French person in their perception of the business world. This is probably explained by the fact that leaders feel that they have the means to act and the ability to bring about the things they want to happen. Hence perhaps a leader's more natural propensity to look to values to bring about this alignment and to adopt a heart-led approach to their actions. The values of honesty, listening, autonomy, enthusiasm, commitment, assuming responsibility, cooperation with customers, trust and creativity are the ones most often cited by business bosses. It should however be noted that the rate of entropy, in other words energy lost or wasted by employees (a sign of dysfunction), is much lower in small companies than it is in large companies, mainly due to the burden of the hierarchy.

Lastly, the French aspire for the company that employs them to work more towards the common good, as can be deduced from their respective importance in the culture the company is striving to achieve. Family and honesty are the main values that most motivate French people individually. The value of respect is gaining importance, as are the values of humor/pleasure and good manners. In 2016, relational and social cohesion values such as friendship, listening and generosity were already very important to the French, which shows that cultural evolution has been under way for some time.

Has the current context, brought about by the Covid-19 crisis, changed the value priorities of the French and French business? Probably not when it comes to relational values; on the contrary, even. Moreover, a survey of values carried out by Barrett Values Centre during the Covid-19 crisis showed that values like family, listening, empathy and collaboration had gained more importance. Another survey, carried out by Icam, HEC Montréal and Synopia during the Covid-19 lockdown, confirmed that social bonding was important to the majority of interviewees. More than half of leaders and management staff thought that changes should be made in the workplace, explicitly with respect to the meaning of work (54%) and, for 51% of respondents, to the way people work²⁷. Sixty percent of leaders (and non-management) said they were prepared to take action with respect to new management practices²⁸. This shows that the aspiration to more relational qualities is part of a deep-rooted trend. It is also what we identified some years ago as the "French syndrome" in our sociocultural diagnosis of France as a country in need of a new social contract²⁹.

²⁷ Meaning and Work Chair of Icam, in partnership with HEC Montréal and Synopia. Survey: Transformation du travail et cohésion d'équipe. Quelles sont les attentes des dirigeants et des cadres après deux mois de confinement ? Transformation of work and team cohesion. What are the expectations of leaders and managers after two months of lockdown?], June 2020.

²⁸ *Idem*, Icam survey, June 2020.

²⁹ Carine Dartiguepeyrou, *Le futur est déjà là*, Le Bord de l'eau, 2017.

CONCLUSION

The individual and collective dimensions of heart leadership are closely connected and interwoven. The leader's task is to find coherence between vision and action, values and behaviors, the heart and acts. A value-led approach provides a way to work out what motivates the leader both intrinsically and extrinsically and to restore energy and vitality which, in times of crisis, are even more precious. It helps the leader to define the scope of their responsibility within their organization and also in society.

Our hypothesis is that a heart-led leader will be conscious of this equation and will practice this permanent iteration and draw energy from it. Relational intelligence, which comes from the heart, can help enormously in this because it makes it possible to embrace the complex field of human psychology and to decode and bring together the paradigms which were for a long time – and in some cases are still – kept separate: the leader in their individuality and the leader in their context (with others and with the rest of the living world).

Because isn't that precisely what a leader is? A person steadfast in their values who is capable of bringing everything together in harmony, who allows their environment to become part of who they are, who adapts to it and finds within themselves the means to incorporate this complexity? The social sciences have been debating this subject for some time. But the Covid crisis only heightened the need for more respectful and more empathetic leaders to accompany the move towards a more altruistic society. What is new, and where there has been a change, is that the elite, the big consulting firms, the business schools and senior management in business, are now adopting this approach.

Heart leadership is neither a new ideology, in that it is not outmoded, nor a utopia, in that it is not premature³⁰.

³⁰ We are referring here to Karl Mannheim, *Ideology & Utopia*, Routledge, 2003.

ABOUT US



Founded by 15 business leaders, Heart Leadership University is an educational and scientific non-profit organization.

Our mission is to revolutionize the education of business leaders, renew the imaginaries of leadership, and bring to the fore a movement of leaders who will lead, innovate, and make decisions from the heart (with intuition, courage, and empathy) to preserve our humanity and overcome the challenges of the 21st century (misuse of AI systems, ecological collapses, rampant inequalities).

Our activities: a transformation pathway for company managers, spaces for information and debates, and research activities.

Guided by its Scientific Advisory Board, HLU conducts independent, interdisciplinary research work in a singular field: that of relations (inter-human relations, relations with other living creatures, with machines). Largely unexplored, this field is nonetheless fundamental, insofar as relations are at the heart of what makes us human beings. Our current programs are focused on leaders and the exercise of leadership. How, as sensitive human beings, do leaders relate with their living environment, with their field of operation? Can leaders really transform their companies by making strategic decisions driven from the heart? What are the imaginaries of leadership of yesterday and of today, and what kind of leaders do we want for the 21st century? What are the consequences of deploying artificial intelligence systems on the quality of human relations, and on the capacity of leaders to make decisions in total freedom? These are some of the questions that our work aims to document, disseminate and debate.

To find out more, visit our website. <https://www.heartleadershipuniversity.org/en>

OUR PARTNER

OBSERVATOIRE DES VALEURS

Carine Dartiguepeyrou is a political scientist and strategic futurist. She studied in Paris and London. Her thesis focused on European policy on information society, and she did a post-doctorate at Orange Lab. For the past 20 years, she has been working with major groups and public institutions on foresight projects. She has been General Secretary of Entretiens Albert-Kahn, the Hauts-de-Seine department's public innovation laboratory, since 2012.

She cofounded the Observatoire des valeurs and has been a senior associate of Kairios, Values Perspectives for the last 15 years. She has written or edited books on foresight, including Futures in action (ISTE Editions 2024/Wiley), Futures, the Great Turn (ISTE Editions 2022/Wiley 2023), Le futur est déjà là (Le Bord de l'eau, 2017) and Prospective d'un monde en mutation (L'Harmattan Coll. Prospective, 2010). She contributed and edited books on ethics : Prospective et éthique en entreprise (Revue (Im)Pertinences, mars 2024), Transition industrielle et organisations émergents : l'éthique en question (Presses des mines, 2019) and on leadership (Le DRH du 3ème millénaire (2009), Le dirigeant du 3ème millénaire (2006)). Since its creation in 2011, she teaches at the Institut des Futurs souhaitables (IFs).

She has been a research associate at the Université Catholique de Lille since 2023, but has collaborated with the Université Catholique de Lille's foresight department from the very beginning. She has been elected president of the Société Française de Prospective and Vice-President of the International Foresight Research Network in september 2024.



Find us
on social media



www.heartleadershipuniversity.org