



UNIVERSIDADE  
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PORTUGUESA

THE IMPACT OF LEADERSHIP ON EMPLOYEE'S  
WELLBEING

Dissertation to Universidade Católica Portuguesa to  
obtain a Master's Degree in Communication Studies  
Specialization in Strategic Communication and  
Leadership

By

Manuel Maria Correia Louza Viana

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## **Abstract**

The work culture of the 21<sup>st</sup> century is getting more and more marked by employee's concerns regarding their health, especially mental health, work-life balance issues, a need for a sense of belonging and a need of professional and personal purpose. All of these issues need to be addressed by contemporary organization, and that starts with leadership.

This work shows what are the main problems, challenges and opportunities for leadership in the contemporary organizations. The main focus is on burnout, the most urgent challenge to address and solve. In this dissertation, we studied the relationship between leadership and wellbeing. For that purpose a study using quantitative methods was done, by having a survey being answered in a Portuguese affiliate of a multinational company.

This work also tries to propose a new way of looking at the concept of leadership, and organizational culture, based on the teachings and principles of the Society of Jesus, commonly known as Jesuits.

**Keywords:** *Leadership; Wellbeing; Burnout; Organizational Culture; Jesuits*

## **Resumo**

A cultura de trabalho do século XXI está a ficar cada vez mais marcada pelas preocupações dos trabalhadores em relação à sua saúde, especialmente à saúde mental, às questões de equilíbrio entre a vida profissional e pessoal, à necessidade de um sentimento de pertença e à necessidade de um propósito profissional e pessoal. Todas estas questões precisam de ser abordadas pelas organizações contemporâneas, e isso começa com a liderança.

Este trabalho mostra quais são os principais problemas, desafios e oportunidades para a liderança nas organizações contemporâneas. O foco principal é o burnout, o desafio mais urgente a ser abordado e resolvido. Nesta dissertação, estudámos a relação entre a liderança e o bem-estar. Para o efeito, foi realizado um estudo com recurso a métodos quantitativos, através da resposta a um inquérito numa afiliada portuguesa de uma empresa multinacional.

Este trabalho procura ainda propor uma nova forma de olhar para o conceito de liderança e cultura organizacional, com base nos ensinamentos e princípios da Companhia de Jesus, conhecidos vulgarmente como jesuítas.

**Palavras-chave:** *Liderança; Bem-estar; Burnout; Cultura Organizacional; Jesuítas*

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**AMDG**

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# **Introduction**

In the rapidly evolving landscape of the 21st century, organizations are confronted with unprecedented challenges that stem from globalization, technological advancements, and the intricate dynamics of human behavior within the workplace. The complexities of these challenges necessitate innovative and holistic approaches to leadership, management, and organizational psychology. This dissertation posits a new perspective, drawing inspiration from the time-tested principles and approaches of the Jesuits, aiming to offer viable solutions to the contemporary issues plaguing contemporary organizations.

The Jesuits, a Catholic religious order, have been renowned for their distinctive approach to education, leadership, and social service. Their principles, rooted in spirituality, ethics, and a profound understanding of the human psyche, have transcended centuries and continue to influence various spheres of life. This study explores the applicability and adaptability of these principles in addressing the multifaceted problems identified in today's organizations.

The current organizational landscape is characterized by a myriad of problems including, but not limited to, ethical dilemmas, leadership crises, and issues related to organizational culture and psychology. These problems, often exacerbated by rapid technological and societal changes, have prompted a re-evaluation of conventional management and leadership paradigms.

## **1. 21st-century organizations and their problems**

Each organization is unique. Each has its mission, values, and people, and each one has its very own way of working. However, there are similarities when it comes to organizational problems. Therefore, it is possible to highlight those problems and address them, without specifying the type of organization, in a way that we can better understand, prevent, and deal with these problems.

For that reason, this chapter pretends to clarify what is the organization of the 21<sup>st</sup> century like, and identify some of the problems of these contemporary organizations, their roots, and their consequences.

### **1.1 The work culture of the 21<sup>st</sup> century**

Each organization has its own culture, depending on its vision, mission, and the people that make part of that organization. Despite being different, they all have one thing in common: they are all dependent on the cultural context of their society.

The 21st century's society is deeply marked by “Neurological illnesses such as depression, attention deficit hyperactivity disorder (ADHD), borderline personality disorder (BPD), and burnout syndrome” (Han, 2015). Therefore, it is necessary to take into consideration that the organizational problems we are going to identify, affect the 21st-century employee, the product of the culture described above.

A 21st-century organization demands managers and leaders who can decide in a fast and effective manner, and that can harness the power of social media and

emerging technology to effectively communicate and coordinate operations. (Dike et al., 2015; Drucker, 2001, 2006; Trilling & Fadel, 2009)

This was caused by the new challenges that suddenly appeared in the 21<sup>st</sup> century, changing the way we work and communicate with each other. “It is a period of technological revolution that focuses on computers, information, and communication as well as multimedia technologies. It is interpreted as the age of knowledge or information age that has come with tremendous challenges” (Dike et al., 2015)

To face these new challenges, the literature is quite clear in indicating that there is a need for a new way of working, a new way of dealing with problems, and a new way of designing our organizations: not only by adapting to this technological revolution but also by investing in future leaders “to acquire the essential practical skills and knowledge to thrive in the knowledge-driven 21st-century global economy.” (Dike et al., 2015)

Sadmann and Vandenberg (1995) and Dike et al. (2015) describe some of the characteristics of the 21st-century leader that we will discuss ahead in a different chapter.

In our “achievement society” (Han, 2015) where money is an important criterion to compete, the companies and organizations that are part of it, are money-oriented and objective-oriented, in the sense that the organization’s goals will be a priority and when that happens without good leadership the problems appear.

## **1.2 Organizational Problems**

### **1.2.1 Abusive Supervision**

The first problem to address in this work is the abusive supervision problem. Abusive supervision is the “subordinates' perceptions of the extent to which leaders engage in the sustained display of hostile verbal and nonverbal behaviors, excluding physical contact” (Tepper, 2000) it can be expressed in “rudeness, tantrums, public criticism, and inconsiderate action” (Bies, 2001) and all of those create an uncomfortable work environment and a bad work culture where it is normal for a person to publicly criticize a colleague destructively.

The definition presented by Tepper (2000) is subjective, in the sense that it depends on the subordinate’s take on if it is or it is not abusive behavior. This means that one subordinate might feel abused by a certain behavior, and another might not.

However, every organizational problem only finds its peak when it directly affects the employees’ health (physical or psychological). (Carlson et al., 2012) indicate that abusive supervision contributes to work-life balance conflict and burnout, which can lead to loss of productivity at work (Johns, 2011), the conflict between romantic partners (Carlson et al., 2011), increased stress (Judge & Colquitt, 2004), and drinking more alcohol (Wang, Liu, Zhan, & Shi, 2010).

### **1.2.2 Time Poor Culture**

The second problem is related to organizations' perception and usage of time. Often, companies rely more on time spent working than on the output, which means that the quality of the employee is related to the time spent on work and not the results (Whillans, 2021a). That creates a culture of spending more time at work than what is necessary, and in some cases, it can “create miserable, overworked, and overburdened employees” (Whillans, 2021a).

Whillans (2021a) lists some of the causes of “time-poor” workplaces, beginning with digital transformation, the author states that in the past century with the rise of technology dependence, many jobs are at risk of being replaced by tech innovation which leads to a greater number of professionals being forced to learn new skills or change jobs completely while accumulating debt. Consequently, “working adults focus more on earning money at the expense of having more time.” (Whillans, 2021 a).

This also leads to the increment of one of the biggest problems of 21st century workers, which is work-life balance conflict. (Galinsky et al., 2009) This is also a direct consequence of digital innovation, more specifically of “technologies that allow workers to be accessible around the clock” (McNamara et al., 2013) leading to more time dedicated to work than to personal life.

### **1.2.3 Deadline Pressure**

Another problem related to time management, is the pressure that comes with deadlines. The problem isn't their existence, but the pressure imposed by the employee or employer to meet those deadlines. Unfeasible deadlines have a

“negative impact on creativity, effectiveness, and overall performance.” (Whillans, 2021b) and can also cause significant impact on the levels of stress (Margheim et al., 2005) and as we described before, increasement of stress can lead to less productivity, and can have a negative impact on the health of the employee (physically or psychologically).

Other authors do not focus so much on time but rather on the concept of energy. Schwartz & Mccarthy (2007) state that energy (as capacity to work) comes from “the body, emotions, mind and spirit” and that it can be expanded and renewed by specific behaviors. This means that organizations must change their focus from pushing their employees to invest in them and understand in what ways can each person be motivated and engaged. However, the authors also point out that one must be responsible to “recognize the costs of energy-depleting behaviors and then take responsibility for changing them” (Schwartz & Mccarthy, 2007).

Despite this difference between time and energy, both Whillans (2021a; 2021b) and Schwartz and Mccarthy (2007) indicate that the poor management of energy or time, can lead to the decrease of happiness, of productivity and to the increasement of stress.

#### **1.2.4 Incorrect way of motivating**

Rai (2012), also describes this time as being volatile, marked by abrupt technological progress and a significant change in distances<sup>1</sup>. For that reason, it is more and more important to engage with your employees beyond the workspace. (Rai, 2012) In addition to the engagement, organizations must find a way to invest in the personal development of their employees, they must know what motivates each one and they have to make them feel valued. (Lai, 2017)

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<sup>1</sup> In the sense that we easily connect with people physically distant

According to Lai (2017), “the carrot vs. the stick approach to motivate employees, where the carrot is a reward for compliance and the stick is a consequence for non-compliance” is behind the times. Instead, there is a need to be more and more transparent with your employees in order for them to fully grasp the importance of their role and there has to be a way of actively and openly talk about the challenges they are facing and try to help them.

### **1.2.5 Feedback Fallacy**

Buckingham and Goodal (2019), state that managers have long been urged to praise and constructively critique all of their employees' work but they are doing it in a wrong way, because the main goal was lost. According to Bregman & Jacobson (2021) feedback only makes sense when the purpose is to help the employee to reach his potential, and just telling them what they are doing wrong is not the same thing and can have the opposite outcome. It can make the employee lose engagement and it eliminates desires and goals.

What Bregman and Jacobson (2021) and Buckingham and Goodal (2019) show is that feedback has to be positive and negative. There is a need to normalize saying good things about someone's work and also critique when necessary. However, the most difficult part is to receive negative feedback but Bregman and Jacobson (2021) believe that once there is a “true process of growth and development”, feedback in general will be normalized.

## 1.3 Burnout

### 1.3.1 Definition

From all the problems listed above (abusive supervision, “time poor” culture, deadline pressure, wrong ways of motivating and feedback fallacy) there is a common outcome. When these problems take place in organizations, the consequences on the employees can be devastating in a personal and professional way, leading to the increase of stress and decrease of employee engagement, possibly leading to the problem that is the principal concern of this work: Burnout.

The definition of Burnout by González-Romá et al. (2006) is:

“a reaction to chronic occupational stress characterized by emotional exhaustion (i.e., the draining of emotional resources), cynicism (i.e., a negative, callous, and cynical attitude towards one’s job) and lack of professional efficacy (i.e., the tendency to evaluate ones work negatively).”

It shows the negativity around this phenomenon and the urge to decrease it in our organizations. For that reason, it is the definition we are going to use for this work.

According to González-Romá et al. (2006), most of the research on burnout was an attempt to understand its causes and consequences. However, Maslach et al. (2001) introduce the idea of work engagement vs. burnout, identifying these two concepts as opposites. Work engagement is “a positive, fulfilling, work-related state of mind that is characterized by vigor, dedication, and absorption.”(González-Romá et al., 2006).

Vigor is characterized by great levels of energy, mental fortitude, the will to be persistent at work even when there are challenges. (González-Romá et al., 2006) Dedication, can be characterized as “enthusiasm, inspiration, pride, and challenge” (González-Romá et al., 2006) and finally, absorption is a state where one is fully immersed and concentrated in his work, feeling that time passes quickly and it is hard to leave work. (González-Romá et al., 2006)

All the problems highlighted in the previous sub-chapter indicated a total or partial loss of these indicators of engagement. For that reason, we can affirm that those problems lead to a lack of engagement, contributing to a higher chance of having a burnout.

### **1.3.2 Organizations and Burnout**

As stated before, most of the research on burnout, focused on the causes and consequences of this phenomenon, but despite that, it is still a problem in the 21<sup>st</sup> century which shows that it is a major issue of the working life (Leiter et al., 2014) that can appear by the fact that it is not easy to simply forget the difficulties from one’s job or it can be caused by the organizations culture or working environment. (González-Romá et al., 2006; Leiter et al., 2014; Maslach et al., 2001)

For this work, one of the focuses will be put on burnouts caused by a poor organizational culture or lack of ability to engage employees which can be demonstrated by some examples:

“Some struggle to address intense demands with inadequate resources. Some feel alienated from their employers’ espousal of lofty values for which their employers evidence no meaningful

commitment. Some do tedious, joyless, meaningless work for meagre pay.” (Maslach et al., 2001)

As Maslach et al. (2001) put it, the efforts to alleviate this problem were not useless, but they didn't make a difference when it comes to putting a stop to the problem. For that reason, it is not easy to say what organizations can do, in order to deal with burnout when it has already been identified. However, organizations can improve on their effectiveness on increasing the levels of employee engagement, which will be addressed in another chapter.

In order to fight this issue, organizations need to know how burned out are their employees and what are the reasons. That is why some organizations tend to conduct surveys that are flawed most of times (Cullen, 2017).

The first problem identified by Cullen (2017) is the “Social Desirability Bias” that occurs when an employee answers what he thinks his bosses want him to answer, in order for their managers to think well of him. This can also lead to questions being formulated in a way that employees do not actually have space to say what they truly believe.

The second problem identified by Cullen (2017) is the “Acquiescence bias”, that occurs when “we agree as a default response to survey statements, particularly when our knowledge is limited or none of the available answers fit”.

The third problem is the “double-barrel questions”, that occur when you try to join to statements that are not necessarily connected or related, and the fourth one is “ambiguousness”, which consists of making questions that can have more than one interpretation, therefore it can also have many responses. (Cullen, 2017)

We can state that organizational problems lead to a decrease of employee engagement, and consequentially, burnouts and we can also state that in order to fight burnout, organizations need to be constantly trying to analyze how burned

out are their employees and why, in order to be able to support them and correct what is wrong. In all of these processes, leaders take on a very important role in the ability to effectively change organizational behavior and culture.

### **1.3.3 Relevant Data**

In May of 2019, the World Health Organization included Burnout in the ICD 11 – International Classification of Diseases, defining it as an occupational phenomenon and not as a disease (Moss, 2019; World Health Organization, 2019b), in contrast with ICD 10’s definition – “State of vital exhaustion” (World Health Organization, 2019a)<sup>2</sup>.

The ICD 11’s definition, used since January of 2022, defines burnout as “a syndrome conceptualized as resulting from chronic workplace stress that has not been successfully managed. (...) Burnout refers specifically to phenomena in the occupational context...” (World Health Organization, 2019b).), This led to a transformation on the solution to manage the problem: “the responsibility for managing it has shifted away from the individual and towards the organization.” (Moss, 2019, pp. 2 - 3). Showing, not only that it is not a question of practical things one must do to solve the problem but also, that there is a need of rethinking organizations’ work cultures and starting to implement strategies to respond and avoid burnouts. However, Moss (2019) adds that since it was not considered a medical condition, more importance was given to the impact it has on employee satisfaction and the high expense for organizations, rather than the employers’ accountability.

In addition to the negative consequences the employee faces when burned out, the organization also suffers, financially and in terms of productivity. In 2020, 25.2% of the Portuguese population presented symptoms of burnout (Almeida et al.,

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<sup>2</sup> The version used is the updated one from 2019, prior to ICD 11.

2020) and the tendency is for this percentage to increase. According to the World Health Organization (2016):

“Common mental disorders are increasing worldwide. Between 1990 and 2013, the number of people suffering from depression and/or anxiety increased by nearly 50%, from 416 million to 615 million. Close to 10% of the world’s population is affected, and mental disorders account for 30% of the global non-fatal disease burden. Humanitarian emergencies and ongoing conflict add further to the need for scale-up of treatment options. WHO estimates that, during emergencies, as many as 1 in 5 people are affected by depression and anxiety.”

In 2016, a study from the University of Stanford concluded that workplace stress represented approximately 120,000 deaths per year and \$190 billion (8%) of healthcare spending in the United States of America (Goh et al., 2016). Another research, conducted by the World Health Organization shows that mental health issues represent a loss of US\$1 trillion in productivity (Chisholm et al., 2016). It makes good sense that investment in the treatment of these issues is good in health and well-being terms, however, this study shows that it also a good economic decision, since that for “every US\$ 1 invested in scaling up treatment for depression and anxiety leads to a return of US\$ 4” (World Health Organization, 2016). It is also proven that “companies without systems to support the well-being of their employees have higher turnover, lower productivity, and higher healthcare costs” (American Psychological Association, 2015).

Moss (2019) states that it is imperative for organizations to adopt strategies against burnout, but the author also rises an important question: “When experts still struggle to define burnout, how can we ask our managers to actually prevent it?” (Moss, 2019, p. 3)

However, by knowing the causes of burnout, it is possible to prevent it. According to Maslach & Leiter (2016), work overload, deadline pressure, absence of support, unclear responsibilities and unfair conduct at work are the main problems that cause burnouts, and they also state that it is possible to prevent them and define strategies to tackle this issue.

There are emotional intelligence skills that individuals can develop in order to be successful in their work, such as “optimism, gratitude and hope” (Moss, 2019, p.4). However, when an employee is burned out, it is necessary to stop asking why and focus on what is possible to do (Moss, 2019). There are several authors that point out that this is a problem caused by organizations (American Psychological Association, 2015; Goh et al., 2016; Maslach & Leiter, 2016; Moss, 2019, 2021; Renaud & Lacroix, 2022; *WHO Guidelines on Mental Health at Work*, 2022) and not a flaw of the employee or a lack practice of certain activities - “We should never suggest that if they'd just practiced more grit or joined another yoga class or taken a mindfulness course, their burnout would have been avoided.” (Moss, 2019, p.4) This suggests that there are things that organizations can do to prevent or deal with this issue, starting with leaders and the way they guide an organization (Maslach & Leiter, 2016; Moss, 2019, 2021).

Herzberg et al. (2017) dual factor, Motivation-Hygiene theory suggests that job satisfaction and dissatisfaction are not opposite ends of a spectrum and that addressing both is important for effective management. Herzberg’s theory identifies motivating factors for employees, such as opportunities for growth, recognition for their contributions, and the opportunity to take on meaningful tasks. On the other hand, "hygiene" factors, such as salary and working conditions, are important for maintaining a positive work environment but may not necessarily increase motivation. A lack of attention to these factors can lead to burnout and negatively impact employee morale. This theory also contributes to the idea that the professional dimension of life takes a major role on one’s self-realization, seen as the primary objective of every person: “The concept of self-actualization, or self-realization, as a man's ultimate goal has been focal to the thought of many personality theorists.” (Herzberg et al., 2017, p.113). This shows

that organizations have the purpose to help in this self-realization and to avoid contributing to the diseases and issues already mentioned in this work.

The WHO Guidelines on Mental Health at Work (2022) suggest twelve recommendations for organizations, divided in six groups, depending on to whom they are destined. From these, it is important to highlight the ones identified as strongly recommended such as: “Training managers to support their workers’ mental health should be delivered to improve managers’ knowledge, attitudes and behaviours for mental health and to improve workers’ help-seeking behaviours.”(WHO Guidelines on Mental Health at Work, 2022, p.26) and

“Recovery-oriented strategies enhancing vocational and economic inclusion – such as (augmented) supported employment – should be made available for people with severe mental health conditions, including psychosocial disabilities, to obtain and maintain employment” (WHO Guidelines on Mental Health at Work, 2022, p.64)

According to Maslach & Leiter (2016), interventions may occur at three distinct levels: individual, workgroup or the entire organization. The one that occurs the most is at the individual level. The most common recommendations are: altering work patterns such as working fewer hours or taking more breaks, using coping skills such as conflict resolution or time management, seeking support from colleagues or family members, practicing relaxation techniques, maintaining good physical health and fitness, and gaining a better understanding of oneself through self-analysis, counselling, or therapy.(Maslach & Leiter, 2016).

## **2. Contemporary Theories of leadership and its role on organizational culture**

In the last chapter, we focused on some recurring problems of the 21<sup>st</sup> century organizations, in order to better understand what causes them and what are the consequences. Despite being just some of the problems an organization can face, the ones we identified, follow a pattern of employees losing engagement and a disorder on the relationship between employer and employee, that could ultimately lead to the burnout of employees, having consequences on their personal and professional life.

For that reason, it is crucial to deepen our understanding of the employer and employee relationship, as leader and follower relationship. Consequently, in this chapter, we are going to focus on some of the definitions, as well as some of the contemporary theories of leadership.

### **2.1 Definition of Leadership**

According to Kreitner and Kinicki (2010), the lack of consensus on the definition of leadership has to do with the fact that “it involves a complex interaction among the leader, the followers, and the situation” and for that reason, the definitions focus on different things such as personality and physical traits or specific behaviors of the leader, while others focus on relationship established between leaders and followers. (Kreitner & Kinicki, 2010). From the different views on what leadership is, emerged several theories on what a good leader is, on how it should act and how to behave with its followers.

Etymologically, the word “leadership” is formed by “leader” and the suffix “ship”. “Leader” comes from Old English *lædere*, that refers to someone that leads, the first or most important. It is an agent noun from *lædan*, to guide or conduct. The suffix “ship” can also be traced back to Old English, meaning a state of being something. In that sense, leadership means literally the state of being a leader, or guide. In the 20<sup>th</sup> century the word in other languages was used to refer to the head of an authoritarian state (“Führer” or “Duce”). One could argue that this usage of the word leader is completely disconnected of its moral and ethical sense, “allowing” to describe both someone with good and bad intentions as a successful leader.

Kreitner and Kinicki, (2010) define leadership as a process where someone influences others to pursue a common goal. This definition emerges from the 4 characteristics that are common to many definitions of leadership:

“(1) leadership is a process between a leader and followers, (2) leadership involves social influence, (3) leadership occurs at multiple levels in an organization (at the individual level, for example, leadership involves mentoring, coaching, inspiring, and motivating; leaders also build teams, generate cohesion, and resolve conflicts at the group level; finally, leaders build culture and generate change at the organizational level ,and (4) leadership focuses on goal accomplishment.”

The concepts of “goal” or “objective” are strongly related to both management and leadership. However, Kotter (2001) alerts for the fact that these last two concepts are not the same, stating that management “is about coping with complexity” and leadership “is about coping with change.” Robbins and Judge (2013) add that

“Organizations need strong leadership and strong management for optimal effectiveness. We need leaders today to challenge the status quo, create visions of the future, and inspire organizational members to want to achieve the visions. We also need managers to formulate detailed plans, create efficient organizational structures, and oversee day-to-day operations.”

## **2.2 Theories of Leadership**

### **2.2.1 Traits theories of leadership**

In the early stages of leadership research, the attempt to identify what were the physical, social, personality or intellectual attributes of a good leader, was common. However, in mid-20<sup>th</sup> century, a review identified 80 traits of leadership but only 5 were common to 4 or more investigations. The investigation only improved when researchers started using the Big Five personality framework to organize traits.(Robbins & Judge, 2013)

The Big Five personality traits are: extroversion (comfort in relationships), agreeableness (ability to defer to others), conscientiousness (reliability), emotional stability (ability to cope with stress) and openness to experience (range of interests). (Robbins & Judge, 2013)

However, research soon showed that not every leader had these five traits and that not every individual that had these five characteristics was a leader. Consequently, we can affirm that this Theory of the personality traits doesn't help to differentiate what a “good” or a “bad” leader is, but it helps in predicting the emergence of a leader (Robbins & Judge, 2013).

Therefore, the concept of leadership as something that was innate, started to be perceived as something that was possible to learn. “The failures of early trait studies led researchers in the late 1940s through the 1960s to wonder whether there was something unique in the way effective leaders behave.”(Robbins & Judge, 2013) Consequentially, behavioural theories of leadership started to appear.

### **2.2.2 Behavioural Theories of Leadership**

The study of leader’s behaviours also started in mid-20<sup>th</sup> century, with the attempt to show that one’s actions are the factor to differentiate leaders from non-leaders. Initially, researchers focused on more than a thousand dimensions, lowering it to two main dimensions: initiating structure and consideration. (Robbins & Judge, 2013)

Robbins and Judge (2013) define Initiating structure as “The extent to which a leader is likely to define and structure his or her role and those of subordinates in the search for goal attainment.” and Consideration as “The extent to which a leader is likely to have job relationships characterized by mutual trust, respect for subordinates’ ideas, and regard for their feelings.” Being the first one more production oriented and task oriented and the last, more focused on people and relations.

A leader strong in Initiating structure is likely to give very much importance to deadlines or assigning tasks and a leader high in consideration is more focused on the relations with its employees, how they are feeling and is very supportive.

Robbins and Judge (2013) explain that the investigation of these behaviours was rather disappointing until a review of 160 studies showed that “the followers of leaders high in consideration were more satisfied with their jobs, were more motivated, and had more respect for their leader.” This means that employees are

more satisfied and engaged when perceive their leader as someone approachable, friendly, and capable of understanding their feelings.

Blake and Mouton (1964) developed “The managerial Grid”<sup>3</sup> where it is possible to define each leader through two axes, based on Consideration and Initiating Structure: “Concern for People” (vertical) and “Concern for Production” (horizontal), respectively. Each axis has 9 different positions, combining in 81 different types of leaders. Their goal was to evaluate: “how a supervisor is concerned about production and how he concerns himself about people, and how these concerns intertwine.”(Blake & Mouton, 1964)

### **2.2.3 Contingency Theories of Leadership**

After the theories around traits and behaviour, the reality that some leaders had the right traits and behaviours but still failed, led to the appearance of the Contingency theories of leadership (Robbins & Judge, 2013), which takes context in consideration too. These theories make a connection between situation and leadership styles, so that for each situation there is a more appropriate leadership style.

The first contingency model for leadership was created by Fred Fiedler – Fiedler Contingency Model. This model “proposes that effective group performance depends on the proper match between the leader’s style and the degree to which the situation gives the leader control.” (Robbins & Judge, 2013)

Fiedler’s model is a follow-up of the behavioural theories of leadership, in the sense that it established two types of leaders: task-oriented and relations-oriented. Fiedler’s model defines someone’s style of leadership by performing the Least

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<sup>3</sup> Annex A

preferred co-worker (LPC) questionnaire. When answering this questionnaire, the respondents must remember all the individuals they ever worked with and describe the one they enjoyed the less, by attributing a number from 1 to 8 for all the 16 pair of contrasting adjectives (like tense-relaxed or boring-interesting). If the score is high, it means the respondent described its least preferred co-worker in a positive way, and for that reason, the respondent is relationship oriented. One is task oriented when describes its co-worker in a negative way, meaning that the score is low.

However, Robbins and Judge (2013) tell us that 16 percent of the respondents score in the middle and for that reason they are not in accordance with the theory's predictions and do not take part in the discussion. Nevertheless, the other 84 percent score high or low and for that reason, they are associated with a leadership style, which is fixed. Consequentially, Fiedler states that if a situation requires a type of leadership different from the leader's one, there are two possible solutions: the first is to modify the situation and the other is to change the leader, in a way that it is possible to achieve maximum efficiency.(Robbins & Judge, 2013)

Fiedler's Contingency model proposes that there is a need to pair a specific situation with the leader most capable of leading with that situation. Thus, it is necessary to define the situation as one of the three contingency dimensions identified by Fred Fiedler: Leader-member relations, task structure and Position power (Robbins & Judge, 2013).

The first is the level of trust that the subordinates have in their leader, the second as to do with the degree to which jobs are structured and organized and finally, the third as to do with the amount of power that the leader accumulates: the power to hire and fire people, to promote, discipline or increase/decrease salaries.

After defining these three dimensions it is possible to state that the most favourable situation for a leader happens when there are good leader-member

relations, when the jobs are well defined and clear for everyone and finally, when the leader has the power to deal directly with its employees (in the matters of discipline or salary, for example).

Fiedler's three contingency dimensions, when combined, result in 8 possible situations for leaders, and that the most effective leadership happens when the LPC score is rightly matched with the situation (Kreitner & Kinicki, 2010; Robbins & Judge, 2013). Fiedler came to the conclusion that task-oriented leaders perform better in both highly favourable and highly unfavourable situations. In the table presented by Robbins and Judge (2013)<sup>4</sup> we can see that task-oriented leaders do better in situations that fall under categories I, II, III, VII, or VIII. However, relationship-focused leaders perform better in conditions that are moderately favourable—categories IV, V, and VI.

Unlike Fiedler, Robert House states that leaders are flexible, and that the same leader can adopt different behaviours according to the situation – and it is with this assumption that the path-goal theory is developed. This theory is based on the assumption that the leader's mission is to provide employees with information and support for each one to understand the “path” they have to go through to achieve their “goals”. In accordance with each specific situation and each collaborator that the leader is faced with. House identifies four possible behaviours for the leader. The directive leader defines exactly what he wants from each employee, outlines the path he must follow, establishes schedules and calendars for the phases of work and gives other specific guidelines. The supportive leader seeks to follow the activity of his followers and the participative leader seeks to integrate the recommendations of the collaborators in the decisions that he comes to take. The success-oriented leader sets ambitious goals and expects employees to position themselves at their highest level.

Besides Fiedler's Contingency Model and Robert House's path-goal theory, there two more contingency theories that are relevant for this work. The Situational

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<sup>4</sup> Annex B

Leadership Theory (SLT) and the Leader-Participation Model. The first focuses more on the follower's "readiness, or the extent to which they are willing and able to accomplish a specific task." (Robbins & Judge, 2013, p.376) and the ability to pair the followers with the right style of leadership. The second, the Leader-Participation Model, focuses not only on what decisions the leader makes, but also on the way he or she makes them.

According to the Situational Leadership Theory, the leader has four different possible behaviours depending on the followers' readiness. A leader must be specific and clear when giving orientations to followers who are unable and unwilling to perform a task. If the followers are unable but willing, the leader should be task oriented to compensate the lack of ability but also relationship oriented in order to persuade them in doing what is desired. If followers are both able and unwilling, the leader must adopt a supportive and participatory style. In the best case, where the followers are able and willing, it doesn't take much effort from the leader. (Robbins & Judge, 2013)

Phillip Yetton and Victor Vroom's Leader-Participation model, just like the path-goal theory, it suggests that a leader should adjust their actions in accordance with the task structure presented to them. This model is normative because it provides a decision tree of seven contingencies and five leadership styles for determining the form and amount of participation in decision making. (Robbins & Judge, 2013, p.377)

However, there are authors that consider contingency theories as harmful for the relationship between leaders and followers, such as Rego and Pina e Cunha (2007) that believe that there is a need for a leadership based on values.

#### 2.2.4 Neo-charismatic theories of leadership

After these contingency theories, we must look at the other theories that are based on the capability to adapt to situations. Neo-charismatic theories emerged in the 1980s and are based on the Theory of Personality Traits, refocusing attention on those people who initially have favourable characteristics for the exercise of leadership, such as emotionally compelling behaviours, high levels of group performance and a leadership that tries to be close to their employees. Among these neo-charismatic theories, we find the tendency to attribute leadership to those who have the characteristics considered in the Theory of Personality Traits (leadership attribution theory), and we also find those who take risks, seek to be innovative in solutions and the unconventional ones (Charismatic leadership). On the other hand, in these neo-charismatic theories, we also find transactional leadership and transformational leadership.

In the end of the 20<sup>th</sup> century and beginning of the 21<sup>st</sup> century, the study of leadership changed its focus from the characteristics, behaviours and situations to values and ethics. The theories already named in this work show that in fact different situations require different styles of leadership, different characteristics and actions (Goleman, 1998) but with the turn of the century, another concept that obtains importance is emotional intelligence:

“a type of intelligence that involves the ability to process emotional information and use it in reasoning and other cognitive activities (...) it comprises four abilities: to perceive and appraise emotions accurately; to access and evoke emotions when they facilitate cognition; to comprehend emotional language and make use of emotional information; and to regulate one’s own and others’ emotions to promote growth and well-being.”(American Psychological Association, n.d.)

Therefore, one who is able to perceive and understand the emotions of others and it is able to discern what is the best way to respond to those emotions, is the most effective leader. Goleman (1998) states that the common characteristic of all effective leaders is the high level of emotional intelligence, adding that it is an essential condition for leadership – “Without it, a person can have the best training in the world, an incisive, analytical mind, and an endless supply of smart ideas, but he still won’t make a great leader.” (Goleman, 1998, p.3)

According to Goleman (1998), there are five dimensions of emotional intelligence

– self-awareness, self-regulation, motivation, empathy and social skill. Self-awareness is the knowledge of one’s own feelings and character. Self-regulation refers to the ability to control impulses and decisions, presupposing emotional balance. Motivation refers to the perseverance to keep pursuing the accomplishment of the defined goals, regardless of the obstacles that arise, using enthusiasm and tenacity. Empathy and soft skills, unlike the three previous dimensions, do not depend on the relationship that the individual has with himself, but on the relationship with others. Empathy is the ability to understand and share what others feel, and social skill is the ability to interact competently and appropriately in a particular social setting.

Another theory focused on interpersonal relations and of major importance for this work is Jim Collins’s Level 5 Leadership. Collins (2001, 2011) wanted to find what were the structural factors that made a company exceptional, focusing on leadership.

There are 5 levels in Collins’ theory. Level 1 is the “Highly capable individual” that makes his contribution through his skills, work ethic, talent, and know-how. Level 2 is the “Contributing Team Member” – helps in the achievement of defined group goals and works well in the context of group work. Level 3 is the “Competent Manager” which is able to guide people and manage resources in order to complete objectives. Level 4 is the Effective Leader that is able to

motivates other to pursue a common and clear vision and stimulates them to perform well. Finally, level 5 is the Executive that creates greatness in the long-term through a combination of humility and professional determination (Collins, 2001).

Collins' greatest contributions for the field was the introduction of humility as a key factor for effective leadership and consequentially, achieving an exceptional company. According to Collins, if a company wants to go from good to great, it needs a level 5 leader - "Good-to-great transformations don't happen without Level 5 leaders at the helm. They just don't." (Collins, 2001, p.3). The author adds that there is no level 5 leader without humility and professional determination – "an individual who blends extreme personal humility with intense professional will." (Collins, 2001, p.2).

Rego and Pina e Cunha (2007), believe that this type of leader does not look for glorification and that whenever there is a need to point out the responsible for failures, they point at themselves, and on the other hand, they attribute success to their followers, focusing on long-term success.

### **2.2.5 Servant Leadership theory**

All the theories presented so far, place the leader as a figure of command, as a classic figure of authority. However, in 1970 Robert Greenleaf introduces the Servant Leadership Theory, where the good leader is the one who wants to serve others, that puts collaborators, clients, and society first. The servant-leader is "is servant first (...) It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead." (Greenleaf, 1977, p. 6) According to Kreitner and Kinicki (2010, p.494), this style of leadership "was

found to be positively associated with employees' performance, organizational commitment, job satisfaction, creativity, helping behaviours, and perceptions of justice." But it also showed signs of counterproductive behaviours related to work. (Liden et al., 2008)

The servant-leadership theory, in contrast to some of the others that were already approached, defines what a good leader is by listing the servant-leader appropriate line of action, personality and characteristics. Kreitner and Kinicki (2010) list those characteristics - Listening, Empathy, Healing, Awareness, Persuasion, Conceptualization, Foresight, Stewardship, Commitment to the growth of people, Building community.

#### **2.2.6 Shared Leadership theory**

The last theory addressed is the Shared Leadership theory, defined as:

“a dynamic, interactive influence process among individuals in groups for which the objective is to lead one another to the achievement of group or organizational goals or both. This influence process often involves peer, or lateral, influence and at other times involves upward or downward hierarchical influence.” (*Pearce & Conger, 2003, p.1*)

It is the first theory that contradicts the idea that leadership is a vertical and top-down process, based on the fact that everyone has to share information, collaborate, and make decisions to work effectively and efficiently. (House & Aditya, 1997; Kreitner & Kinicki, 2010; Pearce & Conger, 2003; Robbins & Judge, 2013) Shared Leadership is most likely required when people work in teams, when they are involved in complex projects, and when they are performing knowledge work, which calls for the voluntarily giving of professional intellectual capital. When people are working on tasks or projects that call for collaboration and creativity, shared leadership is also advantageous (Kreitner & Kinicki, 2010).

Robbins and Judge (2013, p.314) also add that “Teams that establish shared leadership by effectively delegating it are more effective than teams with a traditional single-leader structure.” This idea was also presented by House and Aditya (1997, p. 457):

“There is some speculation, and some preliminary evidence, to suggest that concentration of leadership in a single chain of command may be less optimal than shared leadership responsibility among two or more individuals in certain task environments.”

Despite some research pointing to shared leadership as more effective than single-leader structures, Kreitner and Kinicki (2010, p.491) believe that the effectiveness can vary from a certain culture to another and present the results of a study conducted in Portugal where “many employees preferred a directive rather than collaborative approach toward decision making and leadership.”

### **2.2.7 Leadership in the 21<sup>st</sup> century**

All the theories presented in this chapter, surfaced in the 20<sup>th</sup> century, and still have an impact in today’s organizations and in the academic debate. However, the 21<sup>st</sup> century brought new challenges for employees, employers, and organizations in general, with “the globalization of markets and the rapid diffusion of information and communications technologies have transformed the economies of the developed countries of the world.” (Dess & Picken, 2000, p.1) That leads us to believe that the concept of leadership changes with time, as Ayub et al. (2014, p.502) put it: “As time and people progress, the definition of leadership also changes to adjust with latest trend in human relationship and how they manage the members.”

Dess and Picken (2000) alert that more skilled leadership at the top is not always the solution and that to succeed in the information age, organisations should rely more on the knowledge, skills, experience, and judgment of their (entire) workforce. In this type of changing environment, organizations must: stimulate innovation, keep learning on how to stay competitive and create new knowledge. (Dess & Picken, 2000)

Firstly, it is suggested that there is a need to define a strategic vision with a clear direction, as well as a communication and employee participation plan that empowers the members of the organization (Ayub et al., 2014) . Another structural component will be the development of a system of continuous learning for each individual contributing to the organization as a whole while motivating participation of each individual and the ability to challenge what is seen as established (status quo). (Dess & Picken, 2000; O’Connell, 2014)

Then, the evolution of leadership theories, or models, indicates that there has been a significant increase in the importance of the individuals that are led, their well-being and the way they are motivated by their leader:

“Leaders are responsible for creating the environment in which employees work. Align people with a strategy, create, innovate and continuously improve while maintaining the atmosphere of stability and security that people need. Maintain control, yet allow people the freedom to do what they need to be effective and satisfied in their work. Generate teamwork and collaboration among people who have been competing and in conflict.” (Harris, 1997, p.111)

Faced with the problems highlighted in the first chapter, one must ask if the contemporary theories of leadership, studied in the second chapter, are aligned with the needs of the 21<sup>st</sup> century leadership. The needs of this century ask for a leadership centred around each individual within the organization. There is a need for a leader who allows its employees to grow, to be focused in their personal and

professional development, in accordance with the vision of the organization, and a leader that knows how to deal with burnout – one of the biggest challenges faced by the organizations of the 21<sup>st</sup> century.

### **3. Society of Jesus: History, Structure and Characteristics**

The Society of Jesus, also known as Jesuits, is a religious Catholic order, founded in 1540 by Ignatius of Loyola. Despite being one of the many religious orders of the Catholic Church, the Jesuits have some characteristics that differentiate them from other priests. This religious order is known for its intent to propagate the teachings of Christ but also to promote education, intellectual pursuit, and service to others.

The Jesuit education tradition, as Martin (2022) puts it, “teaches them to direct their lives in service to others, no matter the field they choose. In essence, students who are Jesuit educated study the world around them and find ways to make it better.” That means that the goal is to educate people who will, in all types of jobs, try to leave a positive mark.

In order to better understand the structure and ways of proceeding of the Society of Jesus, one must observe the life of Ignatius of Loyola, his conversion, and the historical context.

#### **3.1 Ignatius of Loyola: Conversion and Quest**

Ignatius was born in Loyola on May 31, 1491, baptized as Iñigo de Oñaz y Loyola, from a family of gentry that tried to force him to an ecclesiastical life. However, Ignatius wanted to pursue glory through a military career, ultimately wanting wealth, a bohemian life, and fame. In 1506, Ignatius started a career of service to the treasurer of the court, Juan Velázquez del Cuéllar and started dressing in a certain way, talking, and treating others like a true member of the court. Some of those habits were never forgotten, as we will see in the way Ignatius “serves” God and writes about things related to faith. After the death of Juan Velázquez

Ignatius suffered a serious leg injury in 1521 while defending Pamplona against French forces when a cannonball struck him. His spiritual transformation began with this injury. During his recovery, he was confined to his bed, and as he had no other reading material at his disposal, he started reading religious writings. The "Lives of the Saints" and the "Life of Christ" were two of them (Loiola, 2019). His thoughts on life were profoundly inspired by these texts, and he changed his aspirations from obtaining earthly glory to serving God.

After his recovery, Ignatius visited the monastery of Our Lady of Montserrat. He spent over a year engaging in intense reflection and spiritual exercises near Manresa. His time spent in this location served as the inspiration for his later work, the "Spiritual Exercises" (Loiola, 2019), a collection of spiritual practices and meditations that are intended to help people develop their spiritual maturity, strengthen their relationship with God, and recognise the plan of God for their lives. These practises, which form the basis of Ignatian spirituality, are frequently employed during retreats, spiritual counselling, and private reflection. (Ponto SJ, 2018; Providência SJ, 2018).

Ignatius started his academic career after realizing he needed a formal education to serve the Church more effectively. There were difficulties in his studies in Barcelona, Alcalá, and Salamanca. His unconventional approaches and profound spirituality frequently inspired admiration from some and suspicion from others, which resulted in numerous conflicts with religious leaders. (Loiola, 2019)

Only in 1534 would Ignatius make his first vows, in the chapel of Montmartre in Paris, alongside his companions, Francis Xavier, Peter Faber, Diego Lainez, Simão Rodrigues, and others. There they promised to devote themselves to serving humanity in the manner of Christ, to make a journey to Jerusalem, and, if that were not feasible, to make themselves known to the Pope with the intention of making themselves available to the Pontiff. (Franguelli SJ, 2021; Loiola, 2019). Members of this organization became known as "Jesuits," and their method was

distinctive. They committed themselves to study, missionary work, and service while balancing a strong spirituality with academic rigor. The Jesuits flourished under Ignatius' direction, becoming a powerful force in the Catholic Reformation that had an impact on both the religious and secular spheres. (O'Malley, 1995)

Pope Paul III approved the Society of Jesus with the bull *Regimini militantis Ecclesiae*, on the 27<sup>th</sup> of September of 1540, thus officially marking the beginning of this religious order, when Ignatius was already 49 years old (Franguelli SJ, 2021; Loiola, 2019; O'Malley, 1995). Even before the papal bull, the Jesuits were already “working”, as missionaries, professors throughout all European Universities, managing schools and, theological counsellors at the Council of Trent

The transformation of Ignatius from a knight seeking glory to a man seeking God's will in his life allowed for the creation of the Society of Jesus and everything after, so this transformation is the basis of all the Society, and it is deeply marked in their way of doing things. His journey emphasizes the power of self-conciseness, redemption, and the route for a purpose, all to find God. However, what we will explore is not so much the quest to find God (or anything spiritual) but the characteristics of the Jesuits that have their origin in that quest.

### **3.2 The Society of Jesus: The beginning of a 450 year old company**

Few orders in the history of religion have attracted as much interest, appreciation, and occasionally controversy as the Society of Jesus. The Jesuits have been instrumental in influencing the development of the Catholic Church and, consequently, of world events, ever since its founding.

The sixteenth century saw a great deal of change. The Renaissance, a period of unmatched artistic and intellectual development, was in full swing across Europe. However, it was also a time of intense religious change. Martin Luther started the Protestant Reformation in 1517, which divided the formerly monolithic Catholic Church and resulted in decades of theological disagreements and, occasionally, violent clashes. The Society of Jesus arose against this backdrop of religious fervor and conflict.

The Jesuits were intended to be the forerunner of the Catholic Counter-Reformation, a direct reaction to the problems that Protestantism faced. Ignatius and a select number of like-minded companions set out to establish an order that was agile and fully dedicated to the service of the Pope. But the Jesuits did more than just uphold the faith. Additionally, they were innovators, teachers, scientists, and diplomats which led to a significant impact outside of the Church.

The Jesuits created a lasting impression everywhere they went, from the revered halls of European institutions to the far-off coastlines of Asia and the Americas. They engaged in intercultural communication, established schools, and universities, and contributed to scientific discoveries.

This chapter explores the rich history of the Jesuits, their diverse contributions, and the continuing impact they continue to have on society today.

The Protestant Reformation emerged as a strong religious movement that opposed the rule and practises of the Roman Catholic Church against the backdrop of cultural revival. The Reformation, which was started by Martin Luther's Ninety-Five Theses in 1517, resulted in the formation of numerous Protestant denominations and fundamentally changed Europe's religious landscape (Sheen, 2018).

In a world that was changing quickly, the Society of Jesus' founding and early years were marked by a passionate desire to serve God and the Church. The "Spiritual Exercises," a guide for spiritual reflection and discernment written by Ignatius of Loyola himself, served as the foundation of this new order. Ignatius created a month-long retreat to lead people through a number of meditations, prayers, and contemplative practises by drawing on his own transformative experiences. The objectives were to deepen one's relationship with God, discover one's divine calling, and develop a constant commitment to serving others (Bireley, 2023).

The "Spiritual Exercises" served as the foundation for the Jesuit order. In order to ensure that every Jesuit was rooted in the same spiritual practises and principles, novices, or new members of the order, underwent this intensive retreat as part of their learning. The Society's members developed a strong sense of unity and purpose as a result of their shared experience (Sheen, 2018).

Beyond the "Spiritual Exercises," the Jesuits placed a strong emphasis on obedience, education, and missionary work in their guiding principles. Ignatius envisioned a flexible, agile order that could quickly respond to the needs of both the Church and the outside world. Jesuits were to be "contemplatives in action" (Hechenberger, 1998) people who were firmly rooted in their faith while also actively contributing to the world. The Jesuits distinguished themselves from other religious orders of the era by combining contemplation and action in a distinctive way (Hechenberger, 1998)

One of the Jesuits' most distinctive and enduring legacies is their dedication to education. The Society of Jesus began an ambitious project to establish schools, colleges, and universities throughout Europe and later the world because they understood the value of education and the need to develop well-rounded individuals.

Jesuit educational institutions stood out from the start. They were intended to provide a thorough education rather than just serve as places of religious instruction. The Jesuit schools' core curriculum was established by the *Ratio Studiorum*, or Plan of Studies, which was created in the late 16th century. It placed an emphasis on a well-rounded strategy that combined the humanities, sciences, and religious studies. Students were encouraged to develop their critical thinking, eloquence, and moral discernment by studying classical languages, philosophy, and rhetoric.(Hechenberger, 1998)

Innovative teaching techniques were also introduced by Jesuit pedagogy. Students were urged to participate in debates, dramas, and public speaking exercises rather than mindless memorizing. For its time, this active learning technique was novel, and it helped Jesuit schools gain a reputation as top educational institutions (Sheen, 2018).

The Jesuits' aim to spread education outside Europe carried them to far-off places. They built colleges and institutions in nations like India, China, and the Americas, frequently serving as the first to provide Western education to those regions. Notably, they also participated in cross-cultural interactions, including local knowledge and traditions into their lessons. This syncretic strategy is demonstrated by Matteo Ricci's attempts to meld Christian theology with Confucian teachings in China (Bireley, 2023).

The Jesuits essentially saw education as a means to a higher goal. For them, education wasn't just about passing on knowledge; it was also about creating men and women who would be at the service of others—people who, armed with wisdom and virtue, would advance society and the Church.

The Jesuits' fervour for missions is evidence of their unwavering dedication to advancing the Catholic faith and participating in cross-cultural conversations. Jesuits have travelled to far-off and frequently dangerous places since the founding of the Society because they wanted to share the Gospel with people who had never heard it.

The Jesuit mission in Asia was distinguished by a distinctive method of evangelism. Jesuit missionaries like Matteo Ricci in China strove to comprehend and respect local cultures rather than imposing European norms and practises. For instance, Ricci dressed as a Confucian scholar and spoke with Chinese intellectuals while doing so. He thought he could explain Christianity to the Chinese in a way that was both familiar and appealing by seeing parallels between Christian and Confucian ideas (Bireley, 2023).

The Jesuit missionaries were also seen throughout Africa. Along with spreading the gospel, they fought against the slave trade and promoted the worth and rights of African people. However, they encountered obstacles in the form of both native authority structures and European colonisers (Hechenberger, 1998).

The problems and opportunities in the Americas were different. While others established "reductions" or settlements in nations like Paraguay, where indigenous communities could live, work, and practise their faith in some degree of autonomy from colonial powers, Jesuits like St Peter Claver in Colombia dedicated themselves to helping the enslaved Africans (Sheen, 2018).

The Jesuits frequently found themselves at the nexus of politics and religion over the course of their missionary work. For example, their attempts to defend indigenous populations from exploitation frequently brought them into conflict with colonial authorities. Nevertheless, in spite of the difficulties, they left behind a legacy of fortitude, adaptation, and a profound regard for the cultures and populaces they encountered. (Hechenberger, 1998).

The Jesuits' contributions to science are evidence of their broad educational philosophy and their conviction in the compatibility of faith and reason. Members of the Society of Jesus have long been at the forefront of many scientific fields, pushing the limits of knowledge and upending preconceived assumptions.

Jesuits were not passive observers but active participants during the Scientific Revolution, a time distinguished by significant developments in disciplines like astronomy, physics, and mathematics. The Roman College, which is now the Pontifical Gregorian University, was one of their educational institutions that evolved into hubs for debate and scientific study (Hechenberger, 1998).

Christopher Clavius, a Jesuit astronomer and mathematician, is one significant individual. Clavius was crucial in the reorganisation of the Julian calendar that resulted in the acceptance of the Gregorian calendar that is still in use today. Although the heliocentric paradigm eventually replaced the geocentric model, his astronomical studies and defence of it were important at the time (Bireley, 2023).

Another notable figure is Athanasius Kircher, who is frequently referred to as the "last Renaissance man." Kircher had a diverse range of interests, including languages, music theory, magnetism, and Egyptology. His works demonstrated an unquenchable curiosity and a drive to unravel the secrets of the natural world, even though they weren't always correct by today's standards (Sheen, 2018).

Additionally, through their missions abroad, scientific knowledge was exchanged between Europe and nations like China and India, resulting in a fuller, more linked understanding of the globe.

The Jesuits' commitment to the magis, or the search for the "greater" or the "more," is essentially reflected in their scientific endeavours. For them, science was a way to comprehend and be in admiration of the intricate details of God's creation rather than being in conflict with their religious beliefs.

Since their foundation, the Jesuits have had a significant impact on the political environments of the areas they served. Although primarily spiritual and educational, their influence frequently spread to political arenas, making them both admired allies and divisive personalities in European and other judicial systems.

Jesuits frequently functioned as confidants, counsellors, and instructors to monarchs and aristocracy in European courts. In areas where religion and politics interacted delicately, their thorough education and dedication to the Catholic faith made them useful assets. For instance, Jesuits were crucial to Catholic monarchs' Counter-Reformation activities, helping to fortify Catholicism in areas where Protestant influence was a threat (Hechenberger, 1998).

Their influence did not, however, go unopposed. The Jansenist conflict in France involved the Jesuits, who ran afoul of divisions within the Catholic Church. Due to their alleged participation in politics and uncompromising devotion to the Pope, they were frequently the object of mistrust and hostility. In the 18th century, this culminated in their deportation from a number of European nations, notably France, Spain, and Portugal (Bireley, 2023).

The Jesuits' suppression in 1773 was one of the biggest political disputes surrounding them. The Society of Jesus was abolished by the papal brief "*Dominus ac Redemptor*," which was published by Pope Clement XIV in response to pressure from European kings. This dramatic step was motivated by a variety of factors, from political machinations to sincere worries about the Jesuits' expanding influence. The Society was in a limbo for 41 years when Pope Pius VII restored it in 1814 (Sheen, 2018).

Beyond Europe, in regions like Latin America, Jesuits frequently encountered conflict with colonial authorities as a result of their support for indigenous rights. Their creation of "reductions" or settlements, where indigenous communities could practise their faith and live free of constraints by colonial exploitation, was a testament to their zealotry as missionaries and a protest against that practise.

In the end, the political activities and controversies of the Jesuits highlight how difficult it is to navigate the areas where politics, religion, and education collide. Their influence resulted in beneficial reforms and advocacy for marginalized

communities, but it also drew disapproval and opposition from a variety of sources. Despite all the controversy and opposition from both inside and outside the church, the Jesuits are still one of the biggest religious orders and “companies” in the world. (Hechenberger, 1998)

### **3.3 Structure and Characteristics of the Society of Jesus**

The Society has a distinctive organisational structure that has been meticulously developed over the centuries to address the varied challenges and needs of various epochs and areas. It is also well known for its global presence and multifaceted missions (O’Malley, 1995)

The General Congregation is the Jesuits' highest governing body. It meets primarily for two crucial purposes: choosing a new Superior General and discussing important issues that affect the entire order. The General Congregation, which is made up of representatives from Jesuit provinces around the world, is essential in ensuring that the trajectory of the Society jives with its founding ideals and with the needs of the modern world(Martin, 1987).

The Superior General, who oversees the Jesuit hierarchy, is frequently referred to as the "Black Pope" because of the enormous power he possesses within the order (Martin, 1987). The Superior General is in charge of directing the Society's worldwide activities and is elected for a lifetime position (though he retains the right to resign). His main responsibility is to make sure that the Society's various missions, educational initiatives, and a variety of other activities stay firmly rooted in Ignatian spirituality and follow the rules established by the General Congregation (O’Malley, 1995)

A Provincial is in charge of each Jesuit province, which may span several countries or even just one. The Provincial is in charge of overseeing the Jesuit communities, institutions, and missions under his purview and makes sure that all initiatives within the province are consistent with the Society's overarching goals(O'Malley, 1995). He is also charged with handling any urgent problems or difficulties.

Local Superiors are in charge of the day-to-day operations of the various Jesuit communities, whether they be educational institutions, missions, or retreat centres. In order to provide the Jesuits under their care with the support they require in their vocations, these leaders oversee the daily operations of their respective communities. Additionally, they make sure that the community's activities are in line with the fundamental Jesuit beliefs (Martin, 1987).

In essence, the Jesuits' organisational structure demonstrates their dedication to a successful fusion of central decision-making and localised autonomy. The Provincials and Local Superiors play a crucial role in adapting this direction to various contexts around the world while always keeping local needs and challenges in perspective (O'Malley, 1993). While the Superior General and the General Congregation set the overall course.

All of the structure of the Society, its principles and characteristics can be traced back to the Spiritual Exercises of Ignatius. In order to strengthen one's relationship with God and determine His will for their lives, these exercises are a collection of meditations, prayers, and contemplative practises(Salles, 2020). The exercises' structure was originally designed as a 30-day silent retreat, and it is broken up into four "weeks," each with a different theme and goal.

Self-awareness and coming to terms with one's sins are the main topics of the first week. This is a time to consider human weakness and the necessity of God's grace. The participant is urged to choose to follow Christ by delving into his or her life in the second week. We contemplate the mysteries of Christ's life, from His

conception to His ministry on earth. The third week is dedicated to the Passion of Christ, which inspires a sense of adoration and melancholy for Christ's suffering. The Resurrection, which marks the conclusion of the fourth and final week, emphasises the happiness and hope that result from Christ's triumph over death (Salles, 2020).

The Spiritual Exercises' underlying principles can provide profound insights when viewed in the context of the corporate world of the twenty-first century. For contemporary leaders, the emphasis on reflection, self-awareness, and discernment may prove invaluable. Particularly Ignatian discernment promotes decision-making that is not only logical but also profoundly reflective, seeking alignment with a higher purpose or calling (Nullens, 2019). More moral and mission-driven leadership, which is crucial in today's complex business environment, can result from this strategy.

The Spiritual Exercises can also be seen as a support for mental health. The regimented reflections and meditations can be used as a form of mental exercise to improve emotional intelligence, focus, and clarity, because they are so focused on self-awareness. Such characteristics can be particularly helpful in the high-stress settings of contemporary corporations, giving managers and staff members the means to control stress, make wiser choices, and promote a more positive workplace culture (Go, 2022).

Additionally, the Ignatian tenet of "finding God in all things" can be a paradigm-shifting viewpoint in the business world. It promotes a sense of purpose and fulfilment in people's professional lives by encouraging them to look for deeper meaning in their daily activities and interactions.

As we said earlier in this chapter, despite the fact that the Spiritual Exercises were created in a religious setting, their principles and practices are highly applicable to contemporary life, particularly in the areas of leadership and mental health, and not only for the ones who are Catholic or Spiritual. Modern leaders can navigate

the challenges of the 21st century with greater clarity, purpose, and resilience by incorporating these timeless teachings.

In the exercises, we can find another principle that can be a core value of each leader, or team member – the Principle and Foundation:

“Man is created to praise, reverence, and serve God our Lord, and by this means to save his soul. And the other things on the face of the earth are created for man and that they may help him in prosecuting the end for which he is created. From this it follows that man is to use them as much as they help him on to his end, and ought to rid himself of them so far as they hinder him as to it.

For this it is necessary to make ourselves indifferent to all created things in all that is allowed to the choice of our free will and is not prohibited to it; so that, on our part, we want not health rather than sickness, riches rather than poverty, honor rather than dishonor, long rather than short life, and so in all the rest; desiring and choosing only what is most conducive for us to the end for which we are created.” (Loyola, 1914)

It serves as the foundation for St. Ignatius of Loyola's Spiritual Exercises, establishing the tenor and course of the entire retreat experience. It offers a fundamental comprehension of the significance of human life in light of God (Sprutta, 2020) This principle expresses the fundamental idea that people were made to worship, honor, and serve God in order to obtain salvation for their souls. Everything else in the universe, including creation itself, exists to assist humans in achieving this goal. Humans are therefore commanded to use things insofar as they advance their ultimate goal and to let go of things insofar as they get in the way of that goal.

This Ignatian tenet highlights the value of separation or "indifference." In this context, being indifferent does not imply being apathetic or uncaring. Instead, it refers to a release from unhealthy attachments to material possessions that enables people to be more sensitive to God's will. People who practise this sense of

detachment are better able to make decisions that are guided by their long-term goals rather than passing whims or external pressures (Rocha, 2017).

The "Principle and Foundation" provides insightful advice that is relevant to the contemporary corporate world. For instance, corporate leaders can profit from having a clear sense of purpose for their organisations, just as the principle emphasises the ultimate purpose of human life. Such a mission-driven strategy can inspire workers, promote a sense of community, and direct decision-making. The imperative to use resources to serve one's ultimate goal can also be interpreted as a call to ethical business practises, which encourage organisations to assess their decisions in light of how well they benefit society and the environment. The focus on detachment can motivate professionals to maintain a healthy work-life balance by helping them to understand that, while work is important, it shouldn't take precedence over other important facets of life.

The Spiritual Exercises, which include the "Principle and Foundation," also call for extensive thought and judgement. Such reflective practises can promote thoughtful decision-making and a greater understanding of one's actions and their effects in the workplace.

The "Principle and Foundation" of Ignatian spirituality, which is based on religious tradition, offers timeless wisdom that can be applied to many facets of contemporary life, including the corporate world. It offers insightful guidance for people navigating the complexities of the 21st century with integrity and authenticity thanks to its focus on purpose, detachment, and discernment.

The Jesuits are based on a set of fundamental values and bylaws that direct the organization's mission and daily operations. As we have seen, to make sure that the Society stays true to its Ignatian roots while successfully addressing the changing challenges of the modern world, these principles and constitutions have been carefully crafted.

The Constitutions describe the organization's structure, purpose, and way of life. Created by St. Ignatius of Loyola, they offer a thorough framework for the organizational and spiritual life of the order. They place a strong emphasis on the value of obedience, discernment, and commitment to the Church's mission (Elorduy, 2017). A structured and coordinated approach to the Society's endeavours is ensured by the Constitutions, which also outline the roles and responsibilities of various members, from novices to the Superior General. (Elorduy, 2017)

The application of these Ignatian concepts in Jesuit business schools places a strong emphasis on the creation of ethical transformational leaders who strive for a just and compassionate world. To develop leaders who can successfully navigate the complexities of the contemporary corporate world, it is essential to incorporate the insights of reflection, empowerment, trust-building, and servant leadership. Leadership transparency is regarded as crucial, particularly in fields like social justice and sustainability. Jesuit education is uniquely positioned to fill the gap in effective leadership, particularly in fields like environmental sustainability because it is founded on these Ignatian principles (Arnesen, 2018)

Additionally, there is another principle we need to explain in order to get a complete overview of how Jesuits look at people and the world that surrounds them. It is the concept of *Cura personalis*, meaning to care for the entire person and for that, they look at each individual as unique, having unique value. Independently of background or any other characteristic, each person deserves to be cared for and has its own value. (Lowney, 2003; O'Malley, 1995).

### **3.4 Society of Jesus: Contemporary Jesuits**

The Society of Jesus is still a powerful and influential force in the Catholic Church and the larger global community today. The Jesuits of today navigate a world that is very different from that of Ignatius of Loyola and his companions, despite the fact that their core values remain the same.

The election of Pope Francis in 2013 is one of the most important events in recent Jesuit history. Pope Francis, who was born Jorge Mario Bergoglio in Argentina, is the first Jesuit to be elected pope. His leadership style, which emphasises humility, social justice, and environmental preservation, is a reflection of fundamental Jesuit principles. His papacy has renewed interest in issues like poverty, migration, and interfaith dialogue, demonstrating the Jesuits' dedication to tackling today's most pressing problems (Bireley, 2023).

Jesuit institutions remain hubs of excellence and innovation in the field of education. The Jesuits' unwavering dedication to a comprehensive education is demonstrated by institutions like Georgetown University in the United States, Sophia University in Japan, and Pontifical Javeriana in Colombia. These institutions emphasise the development of responsible global citizens who are equipped to deal with the complexities of the contemporary world in addition to the transmission of knowledge (Hechenberger, 1998)

The core of Jesuit endeavours continues to be social justice. For instance, Jesuit Refugee Service works in more than 50 nations and aids displaced people and refugees. Their work, which frequently takes place in difficult and hazardous situations, embodies the Jesuit motto of being "men and women for others" (Sheen, 2018).

The Jesuits have also actively participated in the discussion between science and religion. Jesuit institutions have encouraged discussions on subjects like

cosmology and bioethics, highlighting the complementarity of faith and reason, because they understand how important it is to keep up with scientific developments.

As result, the contemporary Jesuits are actively involved in addressing the many challenges of the 21st century while remaining grounded in their rich history. Their work continues to have a lasting impact on the world, whether it is done in the Vatican's corridors, university classrooms, or on the front lines of humanitarian crises.

The Jesuits have also taken a proactive approach to environmental advocacy in response to the escalating environmental crisis. The Jesuits support initiatives that emphasize the interconnectedness of all creation and the moral obligation to care for our common home, which are inspired by Pope Francis' encyclical *Laudato Si*, which calls for an integrated approach to combating environmental degradation and social injustice (Francis, 2015).

The Society of Jesus is in charge of an extensive worldwide network of educational institutions. There are more than 200 Jesuit colleges and universities worldwide, including 28 in the United States alone. These colleges and universities are well known for their demanding academic syllabuses, dedication to social justice, and focus on developing "men and women for others" (Braun & Borowiec, 2021).

While Jesuit institutions are still admired for their academic excellence, they must also navigate the challenges of the twenty-first century. Traditional Jesuit pedagogies need to be re-evaluated and modified considering the shifting socioeconomic landscape, technological developments, and shifting societal values. However, these difficulties also offer chances. For instance, in the information age we live in today, where discernment and the capacity to analyze enormous amounts of data are crucial, the emphasis on critical thinking in Jesuit education is more important than ever (Golich, 2018).

However, the Jesuits' adaptability is also demonstrated in their efforts in education. Every Jesuit institution in the world—from schools to universities—has consistently modified its curriculum and methods of instruction to meet the particular needs of its local populations. The approach to education is tailored to ensure relevance and effectiveness in a variety of cultural and socioeconomic contexts while maintaining the core Ignatian values (Bangert SJ, 1986).

The need for the Jesuits' adaptability has been further highlighted by the global issues of poverty, injustice, and environmental degradation in the modern era. The order has broadened its outreach to include social justice programmes, environmental conservation efforts, and interfaith discussions in response to these difficulties. The Jesuits' foresight and resiliency are demonstrated by their capacity to modify their mission in order to address modern issues while adhering to their core values (Kolvenbach, 2000)

Businesses must be adaptable in an era of quick globalisation and technological advancement to succeed. Modern corporations can be guided in their global endeavours by the Jesuit model, which emphasises having a thorough understanding of local cultures, being receptive to community needs, and upholding a clear overarching mission. Businesses can achieve sustainable growth and have a positive impact on society by embracing adaptability while adhering to core values.

All that has been stated in this chapter has shown that, in theory, a Jesuit-type of organization/structure would have the needed values and culture to succeed in the organizational world of the 21<sup>st</sup> century that, as shown in chapter 1, has serious issues mainly regarding mental and physical health issues for the people that compose organizations. However, we still need to make sure that this hypothesis is corroborated beyond theory.

#### **4. Heroic Leadership: The Jesuit's approach to what a Leader should be**

The concept of leadership has been explored and dissected from various angles, as we have seen in chapter 2, with numerous theories and models emerging over the years. An example of such an investigation is exemplified in the book "Heroic Leadership" authored by Lowney (2003), which extensively examines the principles of leadership as demonstrated by the Jesuits.

Lowney (2003) makes a considerable comparison between the leadership methodologies employed by the Jesuits and J.P. Morgan. Both institutions, while functioning in distinct fields, place significant emphasis on the significance of adaptation, ongoing learning, and the development of a robust organizational culture. The Jesuits, renowned for their rigorous training and unwavering dedication to personal growth, exhibit similarities to the thorough preparation and development programs implemented by J.P. Morgan. Both schools place importance on the holistic development of individuals, giving equal emphasis on not just technical capabilities but also character, ethics, and interpersonal qualities (Lowney, 2003)

He argues that leadership is not just determined by one's position or power, but rather by their ability to motivate and direct people towards common goals. The author's thesis revolves around four fundamental principles that serve as the defining characteristics of Jesuit leadership: self-awareness, creativity, love, and heroism (Lowney, 2003).

Self-awareness serves as the fundamental basis, compelling leaders to acknowledge their personal strengths, limitations, and underlying values that propel their actions. The practise of reflection enables leaders to demonstrate sincerity and maintain consistency in their actions. In contrast, ingenuity places significant emphasis on the significance of creativity, flexibility, and inventive approaches to problem-solving within a dynamically evolving global landscape. The concept of love is

shown in a manner that diverges from its conventional romantic connotation, instead emphasising a sincere concern for the wellbeing of others, which in turn cultivates an environment conducive to cooperation and mutual support. Finally, heroism may be defined as the embodiment of bravery necessary to confront difficult choices, undertake daring actions, and exhibit steadfast moral principles in leadership.

Lowney's ideas align with a wider scholarly conversation on leadership. For example, a conducted interview with Lowney underscored the aforementioned four pillars, with particular emphasis on their significance within diverse leadership settings, particularly within the domain of social justice (Winford & Cherney, 2015)

Moreover, previous researchers have examined the difficulties associated with leadership during periods of crisis. In a recent study, Bustamante (2021) examined the effects of the Covid-19 epidemic on academic leadership, highlighting the crucial need of stability, particularly during periods of upheaval and unpredictability. This is consistent with Lowney's focus on the quality of flexibility and the significance of a robust grounding in principles of leadership.

Furthermore, Foucault (Bustamante, 2019) has provided further insights into the ethical principles of leadership in times of crisis. He proposed the concept of the "care of the self" as a crucial element in the development and readiness of leaders to effectively navigate such challenging circumstances.

According to Bustamante(2023), effective leaders should not only possess a strong foundation of scientific and technical knowledge, but also actively develop their character, values, and moral conviction.

This shows us that what Lowney (2003) proposes can be a solution to the organizational problems highlighted in the first chapter of this dissertation. An empathic leader, able to deal with not only the day to day organizational and business's challenges but also able to deal with people, their insecurities, vulnerabilities. That is only possible in an environment where employees feel "safe" opening up to their leader, but at the same time a leader that manages to get everyone on the same page and working fully motivated towards the same goals.

# **Methodology**

## **5. Quantitative Method**

The primary objective of this chapter is to delineate and substantiate the selected methodology, elucidating the target population, sample size, and the manner in which the procedures were executed. The present study aims to analyze the relationship between the type of leadership, in an organizational context, the employee's perception of their leader, wellbeing, and mental health. To this end, a survey was conducted in a Portuguese affiliate of a multinational organization, in an attempt to analyze the various employee's wellbeing, engagement, and perception of leadership. For confidentiality purposes, the name of the organization will not be stated in the text, and we will refer to it as "Company X".

The main research question is "How does the type of leadership have an impact in an employee's wellbeing and mental health?". In order to be able to make an analysis of the answers to that question, we need the following secondary questions: "How do the employees perceive their manager (leader)?", "What type(s) of leadership can be identified in Company X?", and "How do employees rate their present wellbeing?".

Quantitative research techniques are fundamental to empirical research because they provide a methodical and impartial approach to comprehending and evaluating complex phenomena. These approaches, which have their roots in the positivist paradigm, promote the idea that knowledge is best obtained from observable and quantifiable facts. As a result, quantitative research places a strong emphasis on collecting and analyzing numerical data, frequently using statistical methods for interpretation (Creswell, 2009).

In order to minimize biases and ensure high levels of accuracy, quantitative methods offer a lens of objectivity and precision (Creswell, 2009). Because they frequently use large sample sizes, they are also strong at generalizing results to larger populations. Additionally, because quantitative research is structured, it can be replicated by other researchers, allowing them to confirm or refute the findings.

Quantitative methods, however, are not without difficulties. They might not be able to adequately capture the breadth and depth of participants' experiences as qualitative approaches can. Intricate problems run the risk of being oversimplified if they are reduced to numbers alone. The development of technology and data analytics tools, on the other hand, has increased the possibilities for quantitative research by enabling more intricate analyses and the integration of substantial datasets.

A common tool in quantitative research is surveys. They provide adaptability, efficiency, and accessibility to a worldwide audience (Basilio, 2022). To ensure clarity, prevent biases, and elicit meaningful responses, an effective survey must be carefully designed. Ensuring data privacy, addressing low response rates, and confirming the legitimacy of responses are difficulties.

## **5.1 Survey Design**

The population for this survey would be every person who works and has a supervisor, manager, boss, or leader – someone hierarchically superior. For that reason, it would be necessary to conduct many more studies throughout many companies, countries, and years to be able to generalize the results from our survey. However, the decision to do it in only one company allows us to check the hypothesis in this company, giving us the suggestion that it can be repeated in other contexts. Consequently, our chosen sample was all of the Company's X employees, a total of 1435 people, and from that sample, we have 1200 responses,

from people with different work realities that we will explore ahead. The survey was sent via company email to every employee, it took about 7-10 minutes to answer, so that it was not too time consuming, and it was made with Qualtrics. It was live from the 10<sup>th</sup> of April to 28<sup>th</sup> of April (2023).

The survey started by explaining the purpose of the questions, the fact that all answers were anonymous, and it could only be accessed if the employee signed in with the given company email. For that reason, all the personal data is taken automatically from the employee's human resources department's records, including Gender, age, Function, working pattern (remote, hybrid, or fully presential), Number of years in the company, and to whom they report - assuring full anonymity.

The survey had 25 questions<sup>5</sup> that can be divided into five groups, being: Wellbeing, Leadership, Role in the company, Work environment, and a final question regarding the probability of recommending the company to a friend or colleague (the NPS question).

All of the questions have the same type of answer, where people have to choose a number from a scale, that could be from 1 to 5 or 1 to 10, and depending on the question the numbers can mean different things. In 1 to 5, and 1 to 10 scales, there is a neutral response, where part of the answers are considered "promoters", others are "passive" or "neutral" and others are "detractors". All the questions have a score, achieved by subtracting the percentage of detractors to the percentage of promoters – an eNPS scale (Employee Net Promoter Score).

The NPS scale was created by Reichheld (2003) in an attempt to measure the loyalty of customers, in order to perceive what can be improved to increase that score. That is what we tried to do in Company X but with its employees and that is why it is called employee Net Promoter Score.

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<sup>5</sup> Annex C

The first group of questions (from 1 to 3) pretends to have an overview of the employee's wellbeing state, having a "key" question that will allow us to separate the groups of employees between "wellbeing promoters" and "wellbeing detractors". The second group (from 4 to 11) is the biggest and tries to understand the perception of the employee regarding a set of fundamental characteristics of their line manager/ leader. The third group of questions (from 12 to 17) is related to the way the employee feels regarding the role in the company and the fifth (from 18 to 24) is related to their work environment. The final question (25) is the eNPS question that measures employee loyalty. Again, each question has a score (%) and also each category. The score of the category will be the average of the scores within that category.

The company has a Leadership Model, where everyone from top management to the more "junior" positions should apply in their day-to-day in the company. Just this first principle, shows a different approach to the majority of the theories we approached in the second chapter – this one sets guiding principles for everyone, not just for the relationship between leader and follower.

This Leadership Model has 3 levels, depending on the salary grade of each "leader", but it contemplates all employees, including non-people managers. The model focuses on three dimensions: "Consumer First", "Forward-Looking", and "Empowering People".

"Consumer first" means that everything you do should have the consumer as a priority, which means that every action, process, and way of doing things must be based on an analysis of the customer's needs, feedback, and experience.

"Forward-Looking", means that the successful leader is the one that frames the right questions and then gets everyone working towards the same goal, finding answers, which leads to seeking new and different perspectives. Another characteristic that Company X associates with this dimension is the ability to

recognize that at times there is a need to change course to achieve the main goal. This is a perfect example of the Ignatian indifference we mentioned in Chapter 3.

The final dimension and most relevant to this work is “Empowering people”. It means that the company tries to get everything out of its people while engaging and empowering them, making clear what it wants from them, why it wants it and how. To be certain that this process is working properly there needs to be a constant feedback culture between employee and manager – another strong characteristic that we can find in the Jesuit approach (chapter 3).

## **5.2 Survey Results**

Starting this chapter, it is important to highlight the limitations of this survey, starting with the fact that the name of Company X cannot be disclosed. To guarantee the anonymity of the company and its people, we are not allowed to share all the information, regarding the reality of the company, the industry where they act, and some of the results.

However, the information resulting from this survey gives us a lot of insights into the possible correlations between leadership and the wellbeing of employees.

For a better understanding of this survey, it is important to give more details on the sample. From the 1435 employees, 1200 answered the survey; 743 were male (62%) and 457 were female (38%), where male respondents have an eNPS of 44 and the female respondents 55. For the other categories, the differences between genders are not so big but it shows clear “better” results in all categories for female respondents, as you can see in the chart below (chart 1). We do not have enough information on why there seems to be a better perception of the company among female respondents.

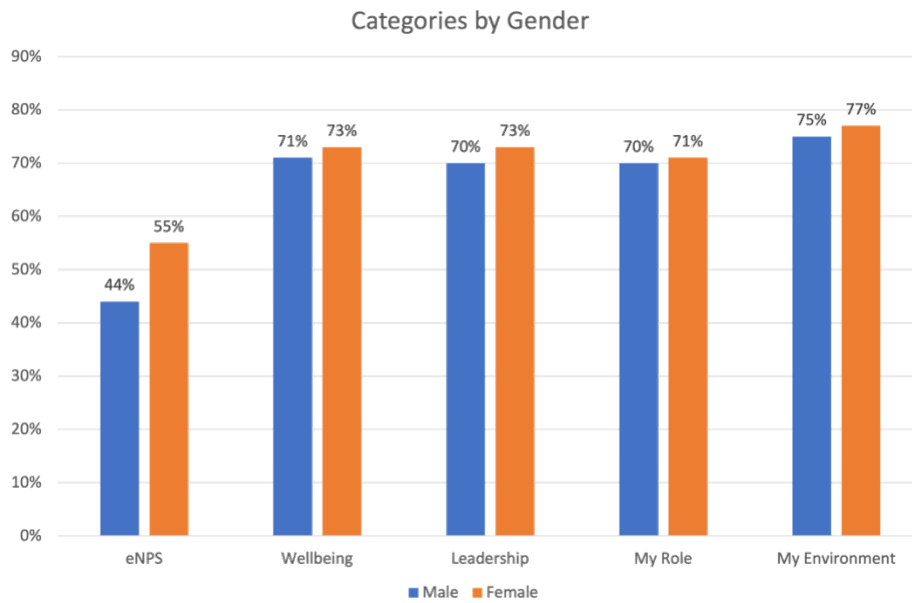


Chart 1 – Categories by gender

While in gender there are no major differences, in the other variables identified the scenario is different. When looking at the variable of time spent in the company (tenure) the results show an interesting pattern, as we can see in chart 2.

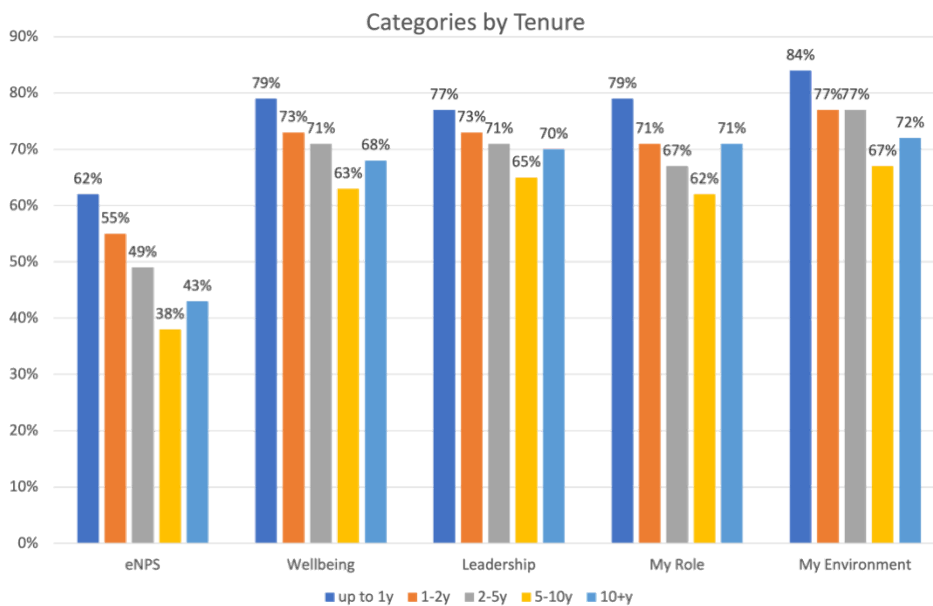


Chart 2 – Categories by Tenure

We can clearly see the same pattern in every category, with a slight difference in “My Environment”. The pattern shows a possible “path” in the company, where when arriving at the company everything seems positive, then employees start seeing some negative aspects and when reaching the 10 years in the company it gets “better” again.

Without surprise, the same pattern is noticed when dividing employees by generation. For this survey, we considered the generations grouped like shown in table 1, and used by Company X.

<b>Generation</b>	<b>Birth period</b>
Generation Z	1995 - 2012
Generation Y (Millenials)	1980 - 1994
Generation X	1965 - 1979
Boomers	1946 - 1964

*Table 1- Generation Classification*

The pattern can be explained by the fact that it is normal that the older employees have spent more time in the company. That is a possible explanation for the similar pattern and the results shown in chart 3. However, there is a slight difference in these results. We can see that here Boomers present higher results when comparing with Gen Z. The same does not apply for Tenure, where the employees with less than 1 year at the company show higher scores when compared to the employees with more than 10 years of service.

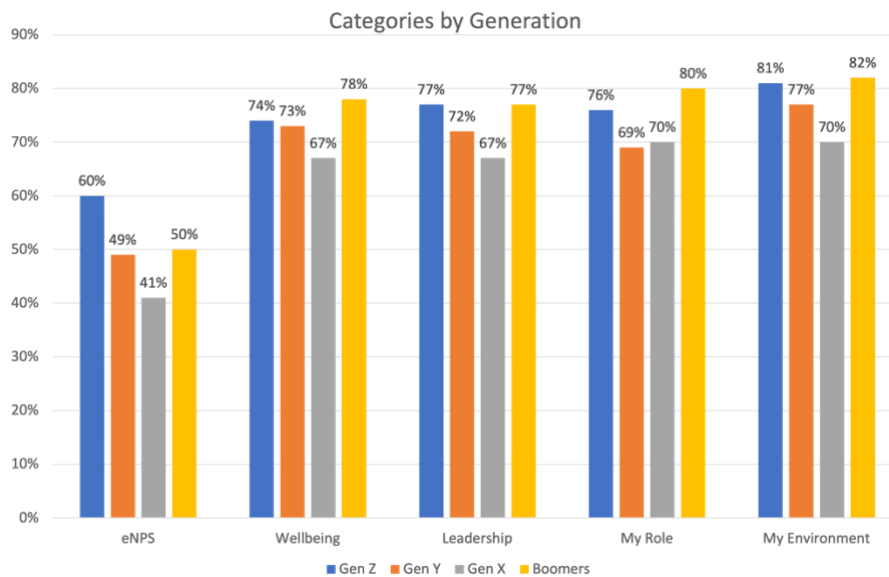


Chart 3 – Categories by generation

The differences shown in these charts are only for the average in each category, but as we can see in Table 2, there is no significant difference between the score of each question when compared to the average score of the respective categories.

Question/Dimension	Overall	Gender		Tenure				Generation				
		Fem	Mal	up to 1 y	1-2y	2-5y	5-10y	10+ y	Boomers	Gen x	Gen y	Gen z
<b>eNPS</b>	<b>49%</b>	<b>55%</b>	<b>44%</b>	<b>62%</b>	<b>47%</b>	<b>49%</b>	<b>38%</b>	<b>43%</b>	<b>50%</b>	<b>41%</b>	<b>49%</b>	<b>60%</b>
<b>Wellbeing</b>	<b>71%</b>	<b>73%</b>	<b>71%</b>	<b>79%</b>	<b>72%</b>	<b>71%</b>	<b>63%</b>	<b>68%</b>	<b>78%</b>	<b>67%</b>	<b>73%</b>	<b>74%</b>
How would you rate your psychological or emotional wellbeing at present?	69%	69%	69%	74%	71%	67%	67%	67%	69%	65%	71%	70%
I feel that the company cares about my wellbeing	68%	72%	66%	78%	68%	69%	57%	64%	75%	64%	69%	72%
I feel welcome to express my true feelings at work	77%	77%	77%	84%	77%	77%	65%	74%	90%	71%	78%	80%
<b>Leadership</b>	<b>71%</b>	<b>73%</b>	<b>70%</b>	<b>77%</b>	<b>72%</b>	<b>71%</b>	<b>65%</b>	<b>70%</b>	<b>77%</b>	<b>67%</b>	<b>72%</b>	<b>77%</b>
I feel my line manager demonstrates the behaviors of the Leadership Model	81%	84%	79%	87%	83%	81%	78%	77%	81%	76%	81%	88%
The feedback I receive is supported by a range of sources and examples	73%	75%	71%	80%	75%	71%	66%	70%	81%	68%	72%	81%
My manager shares important information in a timely manner	73%	72%	74%	82%	66%	75%	68%	71%	75%	70%	75%	75%
My manager supports with prioritising work in the immediate term	74%	77%	73%	80%	78%	74%	67%	72%	75%	69%	76%	78%
My manager helps with problem-solving when obstacles are hit	75%	77%	74%	83%	74%	75%	72%	72%	63%	71%	76%	83%
My manager provides regular feedback on how I am performing	67%	69%	66%	72%	67%	68%	66%	63%	81%	63%	68%	70%
There is effective decision making where I work	68%	69%	67%	78%	72%	65%	51%	68%	88%	64%	65%	81%
My line manager is taking action based on our previous feedback	59%	59%	59%	56%	57%	61%	54%	63%	69%	58%	59%	58%
<b>My Role</b>	<b>71%</b>	<b>71%</b>	<b>70%</b>	<b>79%</b>	<b>69%</b>	<b>67%</b>	<b>62%</b>	<b>71%</b>	<b>80%</b>	<b>70%</b>	<b>69%</b>	<b>76%</b>
I feel I work towards clear objectives/objectives	77%	77%	76%	82%	80%	74%	66%	78%	88%	75%	74%	86%
I have access to the right tools and technology to work effectively in my role	71%	68%	73%	82%	66%	67%	64%	71%	81%	72%	68%	78%
I believe that in my job I can make good use of my skillset	78%	78%	78%	84%	75%	78%	75%	78%	94%	79%	77%	80%
I feel rightly recognized for my performance	67%	71%	65%	73%	60%	67%	60%	69%	81%	66%	66%	71%
I feel appropriately rewarded for my contribution	47%	47%	46%	61%	46%	38%	28%	52%	56%	48%	44%	50%
Where I work, a culture of innovation and continuous improvement is encouraged	83%	85%	82%	93%	84%	80%	78%	80%	81%	78%	84%	90%
<b>My Work Environment</b>	<b>76%</b>	<b>77%</b>	<b>75%</b>	<b>84%</b>	<b>76%</b>	<b>77%</b>	<b>67%</b>	<b>72%</b>	<b>82%</b>	<b>70%</b>	<b>77%</b>	<b>81%</b>
I am satisfied with the learning and development opportunities available, which help me to build skills and knowledge to succeed	74%	75%	73%	84%	74%	74%	64%	69%	81%	70%	73%	80%
I am satisfied with the career opportunities available	53%	53%	53%	69%	49%	43%	45%	55%	50%	53%	50%	62%
I work in an environment which allows for flexibility	82%	85%	80%	88%	83%	85%	66%	80%	94%	78%	84%	82%
Members of my team give fair consideration to ideas and suggestions offered by other team members	89%	90%	88%	94%	91%	90%	87%	82%	100%	82%	90%	96%
Employees at my organization respect and value each other's opinions	84%	85%	83%	92%	83%	89%	76%	77%	90%	77%	86%	92%
I can make mistakes without fear that my colleagues will hold it against me	72%	73%	72%	77%	78%	79%	63%	64%	80%	63%	76%	78%
I feel safe to take a risk on this team	77%	76%	77%	85%	76%	76%	71%	74%	80%	69%	80%	80%

Table 2 – All results

## 6. Discussion

This chapter pretends to show the main results of our survey and the way they are related to the topics we have explored in the past chapters.

The “sequence” of this dissertation is quite evident. First, we tried to show, through chapter 1 of the literature review, that the organizations of the 21<sup>st</sup> century are facing many challenges that are undoubtedly leading to major problems. The one we highlight is Burnout and other problems related to the mental health of the people who are part of these organizations.

Secondly, we highlighted the main contemporary theories of leadership and their role on organizational culture, pointing out some characteristics that could lead to the problems we showed in Chapter 1. After that, we briefly described what is the approach of the Society of Jesus to leadership and to their own organizational culture.

Finally, we presented the survey conducted in Company X, where we asked the employees questions on their current perceptions of their wellbeing, leadership, role in the company and work environment, in order to study a possible relation between wellbeing and leadership and proposing a possible solution/ approach to leadership and organizational culture inspired on the experience of a 450-year-old multinational company (Lowney, 2003; Winford & Cherney, 2015). We still need investigate the possible relation between leadership and wellbeing, as well as how would the experience of the Society of Jesus be an inspiration to the organizations of the 21<sup>st</sup> century.

For the present study and with the results that we have access to, it was imperative that we looked at the results of the wellbeing and leadership categories. For that reason, we divided the respondents into 3 groups: “Wellbeing Promoters”,

“Wellbeing Detractors” and “Wellbeing Passives”, however we will not consider the last.

We analyzed the results from “Wellbeing Detractors” (Table 3) and the results from “Wellbeing Promoters” (Table 4).

Category	Question	Unfavorable (%)	Favorable (%)
Wellbeing	How would you rate your psychological or emotional wellbeing at present?	100	0
	I feel that the company cares about my wellbeing	59	18
	I feel welcome to express my true feelings at work	43	41
Leadership	I feel my line manager demonstrates the behaviors of the Company's Leadership Model	36	44
	The feedback I receive is supported by a range of sources and examples	40	37
	My manager shares important information in a timely manner	59	41
	My manager supports with prioritising work in the immediate term	54	46
	My manager helps with problem-solving when obstacles are hit	52	48
	My manager provides regular feedback on how I am performing	58	42
	There is effective decision making where I work	41	37
	My line manager is taking action based on our previous feedback	37	28

Table 3 – Wellbeing Detractor

Category	Question	Unfavorable (%)	Favorable (%)
Wellbeing	How would you rate your psychological or emotional wellbeing at present?	0	100
	I feel that the company cares about my wellbeing	4	84
	I feel welcome to express my true feelings at work	5	86
Leadership	I feel my line manager demonstrates the behaviors of the Company's Leadership Model	2	90
	The feedback I receive is supported by a range of sources and examples	5	82
	My manager shares important information in a timely manner	21	79
	My manager supports with prioritising work in the immediate term	19	81
	My manager helps with problem-solving when obstacles are hit	18	82
	My manager provides regular feedback on how I am performing	27	73
	There is effective decision making where I work	7	79
	My line manager is taking action based on our previous feedback	4	68

Table 4 – Wellbeing Promoters

These 2 tables (Tables 3 and 4) show us the scores for each question of the Wellbeing and Leadership categories, using the answers to the question “How would you rate your psychological or emotional wellbeing at present?” as a filter. The employees had to answer this question on a scale of 1 to 5, being 1- Very bad, 2- Bad, 3 – Neither bad nor Good, 4 – Good and 5- Very Good. For the Detractors’ answers only 1 and 2 were accepted and for the Promoters’ only 4 and 5. This allows us to separate the answers to the leadership questions between the people that consider themselves to be in a good state of wellbeing and in a bad state of

wellbeing. Only after this separation can we study the correlation between the employees perception of their leader and their wellbeing, but so far we can tell that from the “Unfavorable data” a significant correlation was observed between employees' perceptions of their wellbeing and their views on leadership. Specifically, those employees who expressed unfavorable views about the company’s care for their wellbeing, which accounted for 59% of the respondents, also tended to have negative perceptions of leadership.

Among these respondents, 36% felt that their line managers did not demonstrate the behaviors consistent with the company’s Leadership Model. Additionally, 40% believed that the feedback they received was not supported by a diverse range of sources and examples, a clear example of the feedback problem we observed in chapter 1. When it came to leadership, the unfavorable perceptions were even more pronounced. For instance, 59% felt their manager did not share important information in a timely manner, 54% believed their manager did not support with prioritizing work in the immediate term, and 52% felt their manager did not assist with problem-solving when challenges arose.

This observed correlation suggests that leadership communication and feedback mechanisms might be areas of concern within the organization. The data indicates that there might be a gap in how leadership communicates with employees, especially in terms of providing timely and constructive feedback. Furthermore, the decision-making processes, as perceived by 41% of the employees, seem to be another area where improvements could be made.

Among the respondents who expressed a positive sentiment about their wellbeing at present, a significant 90% also felt that their line manager aptly demonstrated the behaviors of the Leadership Model. Additionally, 82% believed that the feedback they received was well-supported by a diverse range of sources and examples.

Delving further into the relationship between wellbeing and leadership behaviors, some intriguing patterns emerged. Of those who felt that the company cares about

their wellbeing, which constituted 84% of the respondents, a substantial 79% believed their manager was proactive in sharing crucial information in a timely manner. Similarly, 81% felt their manager was adept at supporting them in prioritizing work in the immediate term. Furthermore, 82% felt their manager was instrumental in assisting with problem-solving when challenges arose, and 73% believed they received regular and constructive feedback on their performance. Lastly, 79% of the respondents felt that effective decision-making was a hallmark of their work environment.

These findings suggest a relation between the 2 dimensions we are focusing on – Wellbeing and Leadership. We see that the employees who are in a bad wellbeing state also evaluate the leadership as bad and we also verify the exact opposite, that the ones that show positive wellbeing evaluate their leaders in a positive manner.

Finally, since our results suggest that there is a relation between wellbeing and leadership, we need to discuss and highlight how the experience from the Jesuits could be a powerful source of inspiration for organizations facing the problems shown in this dissertation, such as burnout.

Lowney (2003) suggests that there are more similarities between the Society of Jesus and companies, rather than differences and points out for the need of a compassionate leader who can handle not only the day-to-day problems that organizations and businesses face, but also the vulnerabilities and insecurities of individuals. That is only feasible when a leader succeeds to get everyone on the same page and totally motivated to work towards the same goals while also creating an atmosphere where employees feel "safe" speaking up to their boss.

As previously stated, the Jesuit tradition's emphasis on discernment and reflection is particularly pertinent in the corporate world of the twenty-first century, because of the Ignatian method of decision-making, which places a high value on in-depth

reflection and discernment, so it can be helpful as businesses deal with moral quandaries and societal issues. Modern corporations can make decisions that are not only profitable but also moral and in line with the greater good by incorporating these principles.

The Ignatian principle of the *Cura Personalis*, applied to companies shows us that independently of background of an employee or any other characteristic, each person deserves to be cared for and has its own value, even if at a first glance it seems like a bad employee for the company. The Jesuit perspective tries to “use” what everyone has that is good.(Lowney, 2003; O’Malley, 1995).

## **Conclusion**

This dissertation was meant to study the possibility of having the main principles and approach of the Jesuits as an inspiration to solve the identified problems in many organizations of the 21<sup>st</sup> century.

This was meant to be a contribution to the works on many fields, such as leadership, management and psychology in organizations. The dissertation was structured in a way that identified the problems of current organizations and some of the possible causes, recurring to the current literature on topics such as leadership and Organizational culture, psychology and the history of a religious catholic order.

In addition, a survey was made in a multinational company in order to better understand the possible correlation of the leadership in a company and the wellbeing of the employees and if the hypothesis was corroborated, we would try to elaborate a solution based on the experience of the Society of Jesus, has a theoretical approach that in fact needs to be put in practice to be studied in a more rigorous manner.

While conducting the study and writing this work many were the limitations that surfaced. The first one is the lack of recent academic work done in the study of burnout, mental illness and their connection to leadership in the fast-paced environment of the 21<sup>st</sup> century, where an article written 15 years ago cannot be truly accurate to what the organizational problems are, because the change almost every year.

Then, the topic of mental health or wellbeing is not subjective, but it really depends of each unique individual, so every generalization we can possibly make, it is only adequate for people and organizations similar to the ones studied.

Additionally, the literature review found on the Society of Jesus seems truly polarized, suggesting that can be a matter of opinion and subjectivity the relevant experience of the Jesuits. However, it is a fact that it is one of the first multinational organizations and that it is still active today. The relevant experience is only subjective when considering its relevance in nowadays scientific community, mainly in the not so studied topic approached in this dissertation.

Finally, the biggest limitation of this survey was the lack of information given by “Company X”, when it came to the data collected and personal data of respondents. It became an impossibility to better study the results without being able to work the data without restrictions.

For the future, it would be interesting to put in practice a Model of Ignatian Leadership in a for-profit organization, and do a case study, investigating the hypothesis of the impact on wellbeing of employees and on the results of the organization.

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# Annexes

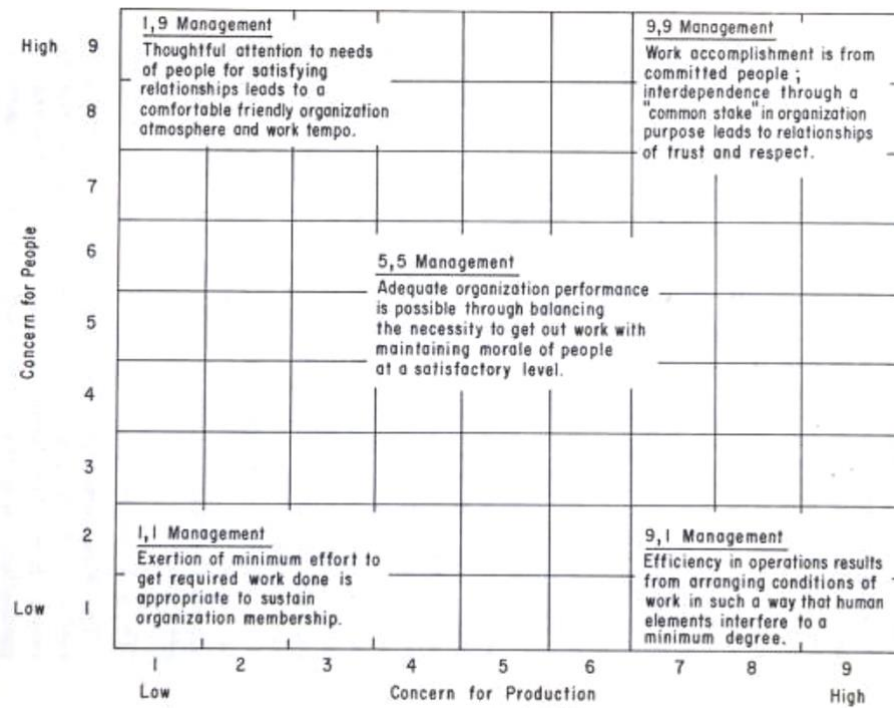
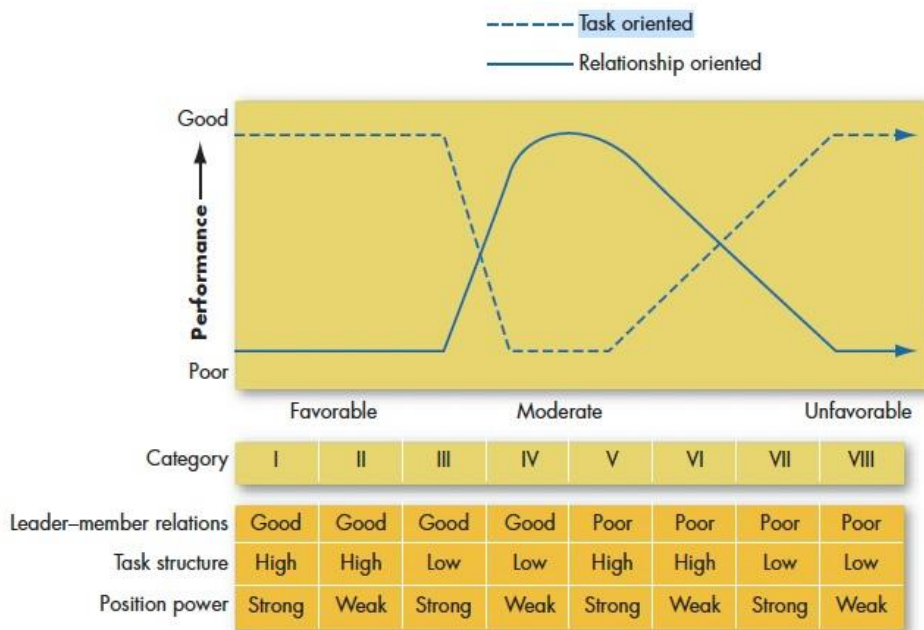


FIGURE 1. The Managerial Grid

Annex A (Blake & Mouton, 1964)



Annex B (Robbins & Judge, 2013)

## Survey Questions

1. How would you rate your psychological or emotional wellbeing at present?
2. I feel that the company cares about my wellbeing
3. I feel welcome to express my true feelings at work
4. I feel my line manager demonstrates the behaviors of the Leadership Model
5. The feedback I receive is supported by a range of sources and examples
6. My manager shares important information in a timely manner
7. My manager supports with prioritising work in the immediate term
8. My manager helps with problem-solving when obstacles are hit
9. My manager provides regular feedback on how I am performing
10. There is effective decision making where I work
11. My line manager is taking action based on our previous feedback
12. I feel I work towards clear objectives objectives
13. I have access to the right tools and technology to work effectively in my role
14. I believe that in my job I can make good use of my skillset
15. I feel rightly recognized for my performance
16. I feel appropriately rewarded for my contribution
17. Where I work, a culture of innovation and continuous improvement is encouraged
18. I am satisfied with the learning and development opportunities available, which help me to build skills and knowledge to succeed
19. I am satisfied with the career opportunities available
20. I work in an environment which allows for flexibility
21. Members of my team give fair consideration to ideas and suggestions offered by other team members
22. Employees at my organization respect and value each other's opinions
23. I can make mistakes without fear that my colleagues will hold it against me
24. I feel safe to take a risk on this team.
25. How likely is it that you would recommend this company to a friend or colleague?