A MORAL BEING IS AN ACCOUNTABLE BEING:
ETHICAL LEADERSHIP AND ACCOUNTABILITY IN MONASTIC ORGANIZATIONS

Doctoral Thesis

to confer the academic degree of
Doktorin der Sozial- und Wirtschaftswissenschaften
in the Doctoral Program
Social and Economic Sciences
SWORN DECLARATION

I hereby declare under oath that the submitted Doctoral Thesis has been written solely by me without any third-party assistance, information other than provided sources or aids have not been used and those used have been fully documented. Sources for literal, paraphrased and cited quotes have been accurately credited.

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Linz, June 6, 2016

Signature
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Acknowledgements

This dissertation has been a long journey that is nearing its end. In this section, I would like to thank everyone who helped me not only to achieve my goal and finish the dissertation but also to enjoy the journey with all its up and downs. First, I am grateful to my supervisor, Prof. Dr. Birgit Feldbauer-Durstmüller, for offering me the opportunity to develop as a creative, independent, and determined researcher. I thank her for encouraging me to think critically, for helping me to shape and clarify my ideas, for giving constructive feedback, and for sometimes making me step out of my comfort zone. Her advice, encouragement, and trust have always been greatly appreciated. I would also like to thank Prof. Dr. René Andeßner for his encouragement, for discussing the ideas, for offering critical feedback, and for helping me to focus on the big picture. Ultimately, I would like to acknowledge Prof. Dr. Ewald Aschauer for being a part of the examination committee.

Furthermore, I owe my gratitude to the monks, non-monk employees and especially to the abbot of the Benedictine monastery under study, who opened their doors and participated in my research project. Special thanks go to Ellen Jackson-Mead, who spent countless hours reading through drafts of this dissertation, proofreading my publications, and providing suggestions for improvement. I am also grateful for all the administrative support I received from Martina Kragl. Lastly, I would like to thank anonymous reviewers for their valuable and constructive comments that significantly contributed to improving the quality of my publications.

This dissertation could not have been finished without the help and support from my family in Russia and in Austria. Here, the reader may excuse the change in language. Я очень благодарна моей маме и Николаю Павловичу за их постоянную поддержку, участие и веру в меня. С раннего детства мама была для меня примером стойкости и целостности и учила меня быть самостоятельной и не отступать перед трудностями. Также я хочу сказать большое спасибо моему папе и т. Маше за помощь всегда и во всем, безграничную любовь, теплоту, понимание и терпение. Папа всегда поддерживал мое желание учиться, давал мне свободу выбора и был готов вести философские разговоры. Слова благодарности хочется сказать моему брату Антону, который помогал мне искать литературу для диссертации и справляться со всеми техническими сложностями. Антон всегда умеет рассмеять меня и поднять мне настроение в тяжелые моменты.

Ich möchte mich bei meinen Schwiegereltern Claudia und Hermann von ganzem Herzen dafür bedanken, dass sie mich auf meinem Weg immer unterstützt und ermutigt haben. Darüber hinaus danke ich ihnen

Most of all I would like to thank my husband Christoph who helped me to find courage to start this journey and always believed in me, even when I did not believe in myself. Without his love, patience, optimism, and emotional support, I would not have been able to complete this dissertation and keep perspective on what is important in life. I would like to extend my thanks to my little daughter Nadja, who tolerated the lack of attention and showed a lot of patience especially during the last phase of the dissertation process.
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List of Abbreviations

% percent
& and
approx. approximately
AT Austria
AU Australia
CA Canada
CEO Chief Executive Officer
CH Switzerland
CZ Czech Republic
e.g. exempli gratia (for example)
Ed(s) Editor(s)
et al. et alii (and others)
etc. et cetera (and so forth)
FR France
GER Germany
hl. heilige
HRM Human Resources Management
Ibid. Ibidem (in the same source)
i.e. id est (that is)
IL Israel
incl. including
IR Ireland
IT Italy
NL Netherlands
No. number
OSB Order of St. Benedict
p. page
pp. pages
RB Rule of St. Benedict
SP Spain
UK United Kingdom
US United States of America
usw. und so weiter
Vol. volume
vs. versus
SUMMARY

Benedictine monasteries can be found on almost all continents and are considered to be economically successful, stable organizations that have existed for almost 1,500 years. The entrepreneurial activities of the Benedictines are manifold and include agriculture and silviculture, farming and fishing, tourism and handicraft, retail and service businesses, leasing, renting, and property administration. In addition, the Benedictines manage several publishing houses, schools, colleges, and other educational institutions. They also take care of cultural repositories, art collections, museums, and libraries. Having set an early example of the efficient management of commercial enterprises, the Benedictines were able to survive over centuries and withstand various periods of radical change. They made a solid contribution to the development of many European countries and had an essential impact on work morale, ethical leadership, and governance structures.

The Benedictine family, which includes approximately 8,000 monks and 16,000 nuns, is governed by the Rule of St. Benedict (RB). The RB was written by Benedict of Nursia (480–543) almost 1,500 years ago to provide a radical alternative to the chaos outside the monastery. St. Benedict successfully modeled ethical behavior in times of uncertainty and rapid change, and his teachings have withstood the test of time and crossed both geographical and cultural boundaries. Thus, the RB is now considered to be not only one of the most significant documents in Western civilization, but also one of the classic treatises on (ethical) leadership. Although the text of the RB has never been modified, it is designed in a very flexible way that allows individual monastic communities to quickly adjust it to specific conditions, such as local culture, climate, or community size. Offering guidance about both religious and organizational dimensions of monastic life, the RB thoroughly describes the attitudes, behaviors, and actions expected from community members in their daily lives.

The principal purpose of this dissertation is to systematically expand the understanding of ethical leadership in the monastic context and to examine the meaning of accountability at the individual level. In addition, the dissertation aims to shed light on the relevance of
monastic leadership principles and accountability practices to modern organizations beyond the religious sector, in particular to family businesses. The cumulative dissertation consists of three research papers – a literature review, a conceptual paper, and a qualitative empirical paper – that help to address three research questions, derived from the principal purpose. The design of the dissertation being based on three publications helps not only to deal with the complexity of both phenomena studied but also to put emphasis on understanding the processes and relationships in their context.

In order to answer the first research question – “What are the principles of ethical leadership in monastic organizations?” – I conduct a systematic interdisciplinary literature review. Critically evaluating and integrating the findings of previous research about leadership in monastic organizations allows me to clarify the meaning of ethical leadership in the monastic context, to recognize gaps and inconsistencies in the literature, and to propose a direction for future research. To address the second research question – “What is the meaning of accountability in monastic organizations?” – I apply Schlenker’s model of accountability to the monastic context and conceptualize the accountability of a community member as an ongoing activity influenced by the interactions between the leader of the monastery (abbot or abbess) as the evaluating audience, the elements of the responsibility triangle (identity, tasks, and events), and the linkages between them. The case study of a Benedictine monastery in Austria serves as an empirical example of the application of this model to the monastic context and allows for a better understanding of the accountability phenomenon.

Remarkably, Benedictine organizations and family businesses have striking similarities (e.g., long-term orientation, (monastic) family influence, pursuit of non-economic goals, and altruism). To attend to the third research question – “What aspects of ethical leadership and accountability in the monastic context could be applied to modern organizations beyond the religious sector, in particular to family businesses?” – I perform a comparative analysis between Benedictine organizations and family businesses. In doing so, special attention is paid to the role of the CEO in a family business as compared to the role of the abbot/the abbess in a monastery. Both execute similar leadership functions, serve as a moral symbol of the organization’s standards and ethical values, and are the driving force in building an ethical work environment by “walking the talk”.

According to the results of the dissertation, ethical leadership involves leading in a manner that respects and trusts the members of the monastic community, encourages their personal development, and ensures economic sustainability of the monastery. In addition, an ethical leader develops and promotes a shared vision and ethical values, undertakes proactive efforts to influence the actions and beliefs of community members, uses reinforcement mechanisms (rewards and sanctions), and makes followers accountable for their actions and decisions. An ethical leader is expected to teach by example and serve the whole monastic community by being accessible to community members and actively seeking out those who need help.

According to the RB, life-long learning and self-reflection are necessary for the abbot/the abbess and other leaders of the monastic community to enhance their skills as ethical leaders. It also implies that all members of the monastic community should see learning as a never-ending process that is closely interwoven with working and teaching activities. The example of the Benedictines illustrates that ethical leadership practices paired with a committed workforce can sustain a high level of commercial success over long periods of time.

As for accountability in the monastic context, this phenomenon is conceptualized as a vital social process that encourages active listening, participation, and an open dialogue created and nurtured by trust, respect, and mutual care. Focusing on developing and enhancing trust relationships and mutual respect among the members of the monastic community, the Benedictines aim to reduce the need for formalized control mechanisms. The results of the dissertation also show that accountability in the monastic context is an inherently ethical process. In Benedictine organizations, strong commitment to ethical values, social consensus against unethical behavior, and attention from the community leaders to ethical issues are paired with the individual accountability of community members. This leads to the creation of an ethical framework that focuses on what is good for the whole community instead of mere compliance. Active involvement of monks in decision making and engaged participation in discussions about their own tasks and ethics-related issues also make a solid contribution to finding effective solutions of ethical dilemmas in a timely manner.
Using Schlenker’s accountability pyramid as a theoretical framework allows researchers to deal with the four main questions of accountability (who gives account to whom for what reason and by which means) and to translate the ambiguous concept of accountability to daily accountability practices. Thus, the most important practices in the monastic context include developing trust relationships among community members, giving informal reports grounded in the ethical values, encouraging active participation of community members in collaborative decision making, generating regular opportunities for critical reflection and open dialogue, and developing strong social consensus against unethical behavior. As members of a Benedictine organization with well-defined ethical values, beliefs, and attitudes, people are expected to take on responsibility for their own actions, disapprove of ethical misconduct, and engage in informal sanctions.

Having acted as the primary document for a significant number of organizations and communities for almost 1,500 years, the RB contains countless lessons and helpful insights about ethical leadership and accountability. Although the RB describes an unreachable ideal and is sometimes perceived as a voice from the distant past, some aspects of Benedictine accountability and ethical leadership might be useful for today’s organizations. Consequently, apart from the theoretical contributions described above, this dissertation strives to be of service to managers and leaders beyond the religious sector who desire to help their employees find meaning in their work. As people come to value a sense of community, want to see their ethical values reflected in their work, and seek a learning experience in their organization, effective leaders need to adjust to these changes.

For example, the Benedictines can offer ideas about how to slowly integrate new employees into a family business by organizing an effective socialization process, how to train people to implement ethical values, how to enhance a sense of community, and how to create an ethical work environment where people trust and respect each other, take pride in what they do, enjoy the meaning of their work, and are treated fairly. In addition, modern family businesses may benefit from implementing the proactive approach of the Benedictines to succession planning as well as from adapting the Benedictine model of
participative decision making to let employees influence the direction taken by their organization.

Summing up, this dissertation is a significant endeavor in understanding and implementing the principles of ethical leadership as well as in providing insight into the nature of accountability in uncommon organizations, such as Benedictine monasteries. The importance of ethics and individual accountability in leadership roles cannot be underestimated. Most recent ethical scandals (i.e., Volkswagen’s emission tests, Toshiba’s accounting fraud, ExxonMobil’s climate change scandal, etc.) illustrate very clearly that our society is in desperate need of re-instilling ethical leadership and enhancing accountability at the individual level. Although the Benedictines face many difficulties in the modern era (work overload, aging of monks and nuns, etc.), they continue to maintain a flourishing ethical and accountable organization, and their success is a model to be emulated.
ZUSAMMENFASSUNG


Zusammenfassung


Um die erste Forschungsfrage „Was sind die Prinzipien der ethischen Führung in monastischen Organisationen?“ zu beantworten, wird ein systematischer, interdisziplinärer Literature Review durchgeführt. Eine kritische Bewertung und Integration der bisherigen Forschungsergebnisse über (ethische) Führungsgrundsätze in monastischen Organisationen ermöglichen es, die Bedeutung der ethischen Führung im monastischen Kontext zu klären, die Lücken und Unstimmigkeiten in der Forschungsliteratur zu erkennen und Vorschläge für zukünftige Forschung zu machen.


Der RB zufolge sind das lebenslange Lernen und die Selbstreflexion für den Abt/die Äbtissin in monastischen Organisationen notwendig, um ihre Fähigkeiten als ethische Führungskräfte zu verbessern. Es bedeutet auch, dass alle Gemeinschaftsmitglieder das Lernen als einen ewigen Prozess sehen sollten, der eng mit ihren Arbeits- und Lehrtätigkeiten verwoben ist. Das Beispiel von BenediktinerInnen zeigt, dass ethische Führungsgrundsätze gepaart mit engagierten MitarbeiterInnen wirtschaftlichen Erfolg über einen langen Zeitraum ermöglichen.

Die Pyramide der Verantwortlichkeit nach Schlenker ermöglicht den ForscherInnen, sich mit den wichtigsten Fragen der Verantwortlichkeit zu beschäftigen (wer ist verantwortlich vor wem, aus welchem Grund und mit welchen Mitteln) und das dehnbare Konzept der Verantwortlichkeit für die tägliche Praxis greifbar zu machen. Um individuelle Verantwortlichkeit der Gemeinschaftsmitglieder zu fördern, werden interpersonelle Vertrauensbeziehungen entwickelt; informelle Berichte, die auf ethischen Werten basieren, vorbereitet; aktive Beteiligung von Gemeinschaftsmitgliedern in der gemeinsamen Entscheidungsfindung gefördert; regelmäßige Möglichkeiten zur kritischen Reflexion und zum offenen Dialog angeboten und ein starker sozialer Konsens gegen unethisches Verhalten entwickelt. Von Personen, die Mitglieder einer monastischen Organisation mit klar definierten ethischen Werten und Vorstellungen sind, wird erwartet, dass sie die Verantwortung für das eigene Handeln übernehmen, ethisches Fehlverhalten missbilligen und informelle Sanktionen verwenden.
In einer fast 1.500-jährigen Geschichte wurde die RB als primäres Dokument für die Führung einer beträchtlichen Anzahl von Organisationen verwendet. Somit enthält die RB hilfreiche Einblicke und unzählige Ratschläge über die Grundsätze ethischer Führung und die Verantwortlichkeit individueller Gemeinschaftsmitglieder. Obwohl die RB ein eher unerreichtes Modell beschreibt und aufgrund von veränderten wirtschaftlichen, politischen und sozialen Rahmenbedingungen manchmal als veraltet bezeichnet wird, können einige Aspekte ethischer Führung und Verantwortlichkeit im monastischen Kontext auch für moderne Organisationen nützlich sein. Abgesehen vom bereits beschriebenen theoretischen Beitrag soll die vorliegende Dissertation nicht monastischen Führungskräften helfen, Möglichkeiten zu finden, wie sie ihre MitarbeiterInnen bei der Sinnfindung in ihrer Arbeit unterstützen können. Da die Menschen das Gemeinschaftsgefühl schätzen, die Reflexion ihrer ethischen Werte in der Arbeit sehen möchten und persönliche Weiterentwicklung suchen, müssen effektive Führungskräfte sich auf diese Veränderungen einstellen.

Beispielsweise können die BenediktinerInnen Ideen anbieten, wie man etwa einen effektiven Sozialisationsprozess organisiert, um neue MitarbeiterInnen in ein Familienunternehmen langsam zu integrieren; wie man die Menschen trainiert, ethische Werte zu implementieren; wie man das Gemeinschaftsgefühl in einem Familienunternehmen verbessert und fördert; wie man ein ethisches Arbeitsumfeld schafft, in dem die Menschen sich gegenseitig vertrauen und respektieren, stolz auf ihre Arbeit sind und fair behandelt werden; etc. Darüber hinaus können moderne Familienunternehmen aus dem proaktiven Ansatz der BenediktinerInnen zur Nachfolgeplanung sowie aus dem benediktinischen Modell der partizipativen Entscheidungsfindung Nutzen ziehen, um die MitarbeiterInnen stärker in die Weiterentwicklung des Familienunternehmens zu integrieren.

Zusammengefasst ist die vorliegende Dissertation ein umfassendes Werk, das die Grundsätze ethischer Führung analysiert und ein tieferes Verständnis des Phänomens der Verantwortlichkeit in einem ungewöhnlichen Kontext ermöglicht. Heutzutage darf die Bedeutung der Ethik und individueller Verantwortlichkeit in Führungspositionen nicht unterschätzt werden. Die ethischen Skandale in jüngster Vergangenheit (z. B. VW-Emissionsskandal, Bilanzbetrug bei Toshiba, Klimawandelskandal bei ExxonMobil,
usw.) zeigen sehr deutlich, dass die Implementierung ethischer Führungsgrundsätze und die Verstärkung der Verantwortlichkeit auf individueller Ebene in unserer Gesellschaft dringend benötigt werden. Obwohl die BenediktinerInnen momentan mit vielen Problemen (rückläufige Eintrittszahlen, Arbeitsüberlastung, Altern von Mönchen und Nonnen, usw.) konfrontiert sind, sind sie trotzdem in der Lage, ethische und verantwortliche Organisationen erfolgreich zu führen. Klarerweise verbergen die jahrhundertelange Geschichte und die bewährten Führungsprinzipien der BenediktInnen einen reichen Erfahrungsschatz, aus dem moderne Unternehmen schöpfen können.
1. INTRODUCTION

1.1 Problem Statement

The Order of St. Benedict (OSB) is a Roman Catholic order that is a community of monks and nuns who formally dedicate their life to God by binding themselves with temporary or solemn vows to a life of obedience, stability, and conversion. The members of a Benedictine community live and work in a monastery for a lifetime in most cases (called stabilitas loci) and follow a perfectly organized daily routine involving times of work, study, prayer, and rest. Together with the Cistercians, Cistercians of the strict observance (“Trappists”), and other communities, the Benedictines form the largest monastic group within the Catholic Church. Having established basic leadership and governance structures very early, Benedictine monasteries were able to survive over centuries and withstand various periods of radical change. They made a solid contribution to the growth of the economy in many European countries, and they prepared the ground for the technological era by developing wind and water mills and converting their agricultural products into manufactured goods. Moreover, they had an essential impact on the development of work morale, ethical leadership, and governance structures.

In contrast to other religious orders (e.g., Franciscan, Dominican), which refuse to strive for ownership and earnings, the Benedictines pursue not only spiritual but also economic goals. Benedictine organizations are represented on almost all continents and are regarded as long-living, economically successful, stable institutions. The entrepreneurial activities of Benedictines are manifold and include agriculture and silviculture, farming and fishing, tourism and handicraft, retail and service businesses, leasing, renting, and property administration. In addition, the Benedictines manage several publishing houses, schools, colleges, and other educational institutions and take care of cultural repositories, art collections, museums, and libraries. This dissertation is focused on male Benedictine

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3 See Kleymann/Malloch (2010).
4 See Feldbauer-Durstmüller/Sandberger/Neulinger (2012); Inauen et al. (2010a).
7 See Feldbauer-Durstmüller/Sandberger/Neulinger (2012).
monasteries located in Western Europe. With the diverging leadership and governance structures, female monastic communities are without doubt a fascinating research object, but they go beyond the scope of this research project.

The Benedictine family includes 300 male communities with approx. 8,000 monks and 840 female communities with approx. 16,000 nuns\(^9\) and is governed by the Rule of St. Benedict (RB). In addition, there are several Anglican and Lutheran Benedictine communities as well as a number of lay groups, all of which use the RB as their constituting rule\(^10\). The RB was written by Benedict of Nursia (480–543) almost 1,500 years ago to provide a radical alternative to the chaos outside the monastery\(^11\). St. Benedict successfully modeled ethical behavior in times of uncertainty and rapid change, and his teachings have withstood the test of time and crossed both geographical and cultural boundaries\(^12\). Thus, the RB is now considered to be not only one of the most significant documents in Western civilization\(^13\) but also one of the classic treatises on (ethical) leadership\(^14\). Although the text of the RB has never been modified\(^15\), it is designed in a very flexible way that allows individual monastic communities to quickly adjust it to the specific conditions, such as local culture, climate, or community size\(^16\).

By specifying the attitudes, behavior, and actions expected from a monk in his daily life, the RB offers spiritual and administrative guidance for the Benedictine way of living. The main postulate of the RB is “ora et labora et lege” (pray, work, and study), which makes the OSB unique in its features. Alongside the work of God, each member of a community is expected to perform manual work, earn his or her living, and thus contribute to the long-term sustainable development of a monastery\(^17\). Consequently, the RB combines spiritual activities with economic tasks and offers insights into how the tension between the spiritual mission and economic results can be overcome\(^18\). It inspires a type of communal organization that is both democratic and hierarchic, as each monk or nun has

\(^9\) See OSB (2016a).
\(^10\) See Wright (2007).
\(^12\) See Garcia (2013).
\(^14\) See Schütz (2009).
\(^15\) See Kennedy (1999).
\(^16\) See Kleymann/Malloch (2010).
\(^17\) See Kleymann/Malloch (2010); Tredget (2002).
\(^18\) See Payer-Langthaler/Feldbauer-Durstmüller (2012).
rights to shape the monastic community but also has to accept a certain place in the social order. To sum it up, the RB paints a portrait of a community that has an intimate knowledge of human behavior and organizational structure.

Benedictine monasteries are expressive organizations that tend to focus on articulating and practicing common values and ethical standards rather than taking calculus on benefits and costs. At the same time, there is evidence that the Benedictines developed and implemented a sophisticated accounting system pretty early because accounting and accountability practices have historically played a major role in the daily activities of monasteries and mediated the sacred aspects of these organizations. Considering the remarkable success story of Benedictine organizations, their long-lasting existence as well as their number and variety, ethical leadership and accountability practices in the monastic context are a subject worthy of closer examination. Focusing on the phenomenon of ethical leadership and the meaning of accountability in such an unconventional context as monasteries may help scholars to “engage in double-side looping and question the fundamental societal assumptions with which most of us unwittingly constrain our inquiries.” Thus, the commitment of Benedictine monks to ethical values and their time-tested accountability practices might offer helpful insights on implementing values, encouraging ethical behavior in today’s organizations, and fostering the individual accountability of organizational members.

It should be pointed out that this dissertation describes Benedictine monasteries from a business perspective and cannot take into full account the spiritual, historical, and political aspects due to space restrictions. This approach allows an examination of monastic leadership and accountability from an unusual point of view and discover interesting ideas that can possibly be implemented in modern companies. However, this dissertation by no means implies that Benedictine monasteries should be reduced to pure business organizations.

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19 See Dubos (2006).
21 See Berry (2005); Cadge/Wuthnow (2006).
22 See Prieto/Mate/Trui (2006).
1.2 **Research Gap: Ethical Leadership and Accountability in Religious Organizations**

1.2.1 Ethical leadership in religious organizations

Although leadership has been a topic of scientific interest for many years, religious organizations have rarely been studied as a possible source of leadership ideas. However, a recent trend shows that researchers have started looking at religious traditions as a source of inspiration, turning to Eastern spirituality as well as Jewish and Christian sources, including monastic texts. For example, the research article of *Lewis* describes three examples of Judaism’s teachings that offer modern leaders a variety of sophisticated insights into effective leadership and might be relevant for contemporary companies.

Turning to Christian sources, *Canales* tries to find an appropriate definition for Christian leadership and highlights four leadership approaches found throughout Jesus’ life and public ministry (servant leadership, moral leadership, spiritual leadership, and transformational leadership). Similarly, *Scarborough* conducts a literature review to develop a comprehensive definition for a Christian leadership theory. By identifying similarities and differences in the implicit leadership models among the five major religion traditions (Islam, Christianity, Judaism, Hinduism, Buddhism), *Kriger/Seng* propose and create the foundation for a contingency theory of leadership based on the inner values and worldviews of these religions.

Due to the long-lasting existence of Benedictine organization, their presence in most countries, and an essential influence on the economic and political development in the Western world, the theological, scientific, artistic, and – to a lesser extent – economic achievements of monasteries have been comprehensively discussed. Although Benedict of Nursia is an excellent historical example of an ethical leader, and the RB is filled with wisdom about (ethical) leadership, scientific literature on leadership in the monastic

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25 See Banks/Ledbetter (2004); Canales (2014); Chan/McBey/Scott-Ladd (2011); Kleymann/Malloch (2010); Lewis (2007); Scarborough (2010).
26 See Lewis (2007).
29 See Kriger/Seng (2005).
30 See Kieser (1987); McGrath (2007).
context is still scarce. Remarkably, modern philosophers highly value the teachings of St. Benedict about ethics and leadership. For example, *MacIntyre* proposes St. Benedict as an ideal model of ethical leadership: “We are waiting not for Godot, but for another – doubtless very different – St. Benedict”\(^{32}\).

Leadership can be discussed from many points of view: as an individualized phenomenon, as a joint venture, or even as a representation of society and culture\(^{33}\). Because leading never occurs in isolation\(^{34}\), ethical leadership in this dissertation is conceptualized as a collective practice and placed in the framework of shared processes and participative decision making. Collective leadership involves putting the “we” in leadership structures, where individuals interact with each other and take on multiple leadership roles, both formally and informally, over time\(^{35}\). While the formal leadership roles are usually developed in formal areas of responsibility, the informal leadership roles contain personal relationships, networks, and contacts within and outside the organization\(^{36}\). Notably, these roles are rather dynamic, non-linear, and dependent on the needs of the organization and people\(^{37}\). Referring to ethical leadership as a practice, I focus on social interactions and cooperative efforts among the members of a monastic community rather than on the attributes of particular individuals. Put differently, ethical leadership in the monastic context is less about what one person thinks and does and more about what people can achieve together as a community\(^{38}\).

Ethical leadership in the monastic context is based on the RB, its sophisticated ethical standards, and the statutes of monastic communities. In other words, the RB can be seen as a time-tested code of ethics and leadership designed to guide behavior in an organization through the best and worst periods\(^{39}\). A considerable part of the RB describes leadership issues, such as employee involvement; job rotation; cultivating a consultative climate; and encouraging the virtues of humility, obedience, justice, discretion, prudence, and discernment\(^{40}\). In addition, the principles of monastic leadership offer a daily

\(^{32}\) MacIntyre (2007), p. 263.
\(^{33}\) See Whatley/Popa/Kliewer (2012).
\(^{34}\) Ibid.
\(^{35}\) See Yammarino et al. (2012).
\(^{36}\) Ibid.
\(^{37}\) Ibid.
\(^{38}\) See Raelin (2011).
\(^{39}\) See Galbraith/Galbraith (2004).
\(^{40}\) See Chan/McBey/Scott-Ladd (2011).
framework for practicing moral virtues and acquiring practical wisdom\textsuperscript{41}. In its turn, practical wisdom enables people to make prudent judgments and take actions guided by the ethical standards and shared values of a community\textsuperscript{42}.

To successfully cope with the complexity of today’s fast changing business environment, leaders should be able to make enlightened decisions within a short timeframe\textsuperscript{43}. Given the centrality of the leader’s role in shaping and influencing the ethical behavior of community members in both direct and indirect ways, it is critically important that modern leaders lead with the right values\textsuperscript{44} and live a morally good life in relationship to other individuals and stakeholders\textsuperscript{45}. Consequently, the ability to develop practical wisdom and to cultivate tacit knowledge is crucial for leading modern organizations, irrespective of their size and activity. Considering the experience of the Benedictines in applying practical wisdom and making informed ethical decisions, the principles of ethical leadership in the monastic context and their relevance to modern companies are worth studying. Based on the above reasoning, the following research gap has been identified:

\begin{center}
\textbf{The lack of a comprehensive analysis of ethical leadership in the monastic context}
\end{center}

\subsection*{1.2.2 Accountability in religious organizations}

Accountability can be defined as the ability to be answerable for following certain rules and fulfilling obligations, duties, and expectations\textsuperscript{46}. Although accountability is one of the oldest and most important concepts in social science\textsuperscript{47}, it has mostly been studied only at the organizational level. In other words, researchers have focused on the examination of formal accountability mechanisms (i.e., performance appraisal systems, accounting procedures, and internal audits)\textsuperscript{48} and have paid relatively little attention to the conceptual

\textsuperscript{41} See Melé (2010).
\textsuperscript{42} See Nonaka/Takeuchi (2011).
\textsuperscript{43} See Udani/Lorenzo-Molo (2013).
\textsuperscript{44} See Poff (2010).
\textsuperscript{45} See Tredget (2010).
\textsuperscript{47} Ibid.
\textsuperscript{48} See Hall/Ferris (2011).
and empirical research of accountability at the individual level. As for accountability in religious organizations, this area of study is growing rapidly and attracting increased attention from a number of scholars. However, most published studies deal either with the role of the accounting practices in different religious groups or with the “sacred-secular divide” paradigm identified by Laughlin and supported by Booth. Examples of research aiming to examine the sacred-secular divide include the studies of Bigoni and his colleagues, Cordery, Hardy and Ballis, Irvine, and Quattrone.

To date, the meaning of accountability and its translation into accountability practices in religious organizations has been thoroughly explored by only a few scholars. For instance, Berry, Jacobs and Walker, Kreander and his colleagues, and Joannidés focused on the concept of accountability in the Christian context, while Abdul-Rahman and Goddard as well as Jayasinghe and Soobaroyen concentrated on the meaning of accountability in non-Christian religious organizations. However, the phenomenon of accountability in the monastic context and corresponding accountability practices have been neglected by researchers. Based on these findings, the following research gap can be identified:

The lack of a comprehensive understanding of accountability in the monastic context

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49 See Ferris et al. (1997); Hall et al. (2004).
50 See Bigoni/Deidda/Funnell (2013).
51 See Aho (2005); Carmona/Ezzamel (2006); Quattrone (2009).
52 See Laughlin (1988).
53 See Booth (1993).
54 See Bigoni/Deidda/Funnell (2013); Cordery (2006); Hardy/Ballis (2005); Irvine (2005); Quattrone (2004).
55 See Abdul-Rahman/Goddard (1998); Berry (2005); Jacobs/Walker (2004); Jayasinghe/Soobaroyen (2009); Joannidés (2012); Kreander/McPhail/Molyneaux (2004).
1.3 Purpose and Significance of the Dissertation

This dissertation dives deeper into some of the least understood areas of human behavior to narrow the existing gaps in the literature described above. The principal purpose of this research project is to systematically expand our understanding of ethical leadership in the monastic context and to examine the meaning of accountability at the individual level by conducting a qualitative study in one Benedictine monastery in Austria. The results of the dissertation also shed light on the relevance of monastic leadership principles and accountability practices to modern organizations beyond the religious sector, in particular to family businesses.

This dissertation is a significant endeavor in understanding and implementing the principles of ethical leadership as well as in providing insight into the nature of accountability in uncommon organizations, such as Benedictine monasteries. The importance of ethics and individual accountability in leadership roles cannot be underestimated. Most recent ethical scandals (i.e., Volkswagen’s emission tests, Toshiba’s accounting fraud, ExxonMobil’s climate change scandal, etc.) illustrate very clearly that our society is in desperate need of re-instilling ethical leadership and enhancing accountability at the individual level. Although the Benedictines face many difficulties in the modern era (work overload, aging of monks and nuns, etc.), they still seem to be able to follow a path towards a flourishing ethical and accountable organization.

The dissertation is beneficial to scholars as they can view the phenomena of ethical leadership and individual accountability in a new light and thus make further contributions to the development of both fields. By providing the first interdisciplinary literature review about leadership in Benedictine organizations, this research advances the existing knowledge about the process of creating and promoting an ethical work environment where people trust and respect each other, take pride in what they do, enjoy the meaning of their work, and are treated fairly. In addition, the dissertation responds to

See Bamberger/Pratt (2010).
calls for more accountability research in religious organizations\textsuperscript{57} as well as to calls for further empirical research on the relationships between accountability and ethics\textsuperscript{58}.

Exploring the meaning of accountability in the monastic context and using Schlenker’s accountability pyramid\textsuperscript{59} to deal with the four main questions of accountability (who gives account to whom for what reason and by which means\textsuperscript{60}), I effectively describe how the “vulgate”\textsuperscript{61} and “elusive”\textsuperscript{62} concept of accountability can inform an array of daily experiences in an organization. The results of the dissertation also show that the strong commitment that members of a monastic community make to the core values, the members’ active participation in decision making, and the support with which community leaders treat ethical issues make accountability in the monastic context an inherently ethical process.

Several scholars believe that a monastic community and a modern business – monastic spirituality and business culture – have various points of contact and can benefit from each other’s wisdom and experience\textsuperscript{63}. Consequently, apart from the theoretical contributions described above, this dissertation strives to benefit managers and leaders beyond the religious sector who desire to help their employees find meaning in their work. As people come to value a sense of community, want to see their ethical values reflected in their work, and seek a learning experience in the organization, effective leaders need to adjust to these changes and implement the principles of ethical leadership to accommodate these needs.

The results of this dissertation show that Benedictine organizations bear some resemblance to family businesses, and thus several aspects of monastic leadership and accountability can also be applied to the family business context. For example, the Benedictines can offer ideas about how to slowly integrate new employees into a family business by organizing an effective socialization process, how to train people to implement ethical values, and how to enhance a sense of community. In addition, modern

\textsuperscript{57} See Carmona/Ezzamel (2006); Quattrone (2004).
\textsuperscript{58} See Hall/Frink/Buckley (2015).
\textsuperscript{59} See Schlenker et al. (1994).
\textsuperscript{60} See Joannidés (2012).
\textsuperscript{61} Cooper/Johnston (2012), p. 603.
\textsuperscript{63} See Schütz (2009).
family businesses may benefit from implementing the proactive approach of the Benedictines to succession planning as well as from adapting the Benedictine model of participative decision making to let employees influence the direction taken by their organization.

1.4 Research Questions

The purpose of this dissertation is translated into three specific research questions. The first two research questions, which are derived from the problem statement described in Sections 1.1 and 1.2, can be formulated the following way:

| What are the principles of ethical leadership in monastic organizations? |
| What is the meaning of accountability in monastic communities? |

To answer the first research question, I conduct a systematic interdisciplinary literature review of leadership in the monastic context, describe the development of this field from 1991 to 2014, and give a brief summary of the most important findings and intellectual contributions. The interdisciplinary approach plays a crucial role in understanding the meaning of ethical leadership in Benedictine organizations because it takes into consideration the historical, theological, and economic aspects of this phenomenon and helps to avoid misinterpretations of the Benedictine way of life.

To address the second research question, I use Schlenker’s model of accountability and conceptualize the accountability of a monastic community member as an ongoing activity influenced by the interactions between the leader of the monastery (abbot or abbess) as the evaluating audience, the elements of the responsibility triangle (identity, tasks, and events) and the linkages between them. The case study of a Benedictine monastery in Austria serves as an empirical example of the application of this model to the monastic context and allows for a better understanding of Benedictine accountability. In addition, the accountability pyramid translates the ambiguous concept of accountability into daily life.

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64 See Schlenker et al. (1994).
practices, such as developing trust relationships between community members, strengthening their sense of community, and developing strong social consensus against unethical behavior.

As already mentioned, entrepreneurial activities of Benedictine monasteries and family business activities have striking similarities. For example, the former are characterized by the long-term orientation, the influence of the monastic community, and altruism. The characteristics often considered unique to family business are the long-term orientation, the influence of the (extended) family, pursuit of non-economic goals, and altruism. Notably, family businesses are considered to be a major engine of entrepreneurship and a critical factor for the successful development of local economies. Given the importance of family business and the exceptional success story of Benedictine organizations, it seems promising to investigate the following research question:

What aspects of ethical leadership and accountability in the monastic context could be applied to modern organizations beyond the religious sector, in particular to family businesses?

To address this question, a comparative analysis between Benedictine organizations and family businesses is conducted. In doing so, special attention is devoted to the role of the CEO in a family business as compared to the role of the abbot/the abbess in a monastery. Both execute similar leadership functions, serve as a moral symbol of the organization’s standards and ethical values, and have to contend with “a difficult and demanding burden as more is expected of a man to whom more has been entrusted.” The Benedictine model of ethical leadership and time-tested accountability practices offer today’s leaders a daily framework for implementing their ethical values and thus acquiring practical wisdom.

By finding answers to the research questions defined in this section, I fulfill the main purpose of this dissertation and contribute to closing the existing gaps in knowledge described in Sections 1.2.1 and 1.2.2.

65 See Brigham et al. (2014); Guidice/Mero/Greene (2013); Hiebl (2012); Lubatkin et al. (2005); Lumpkin/Matin/Vaughn (2008).
67 See RB, Chapter 2 (2016a).
68 See Melé (2010).
69 See Leedy/Ormrod (2012).
1.5 Organization of the Dissertation

The starting point of this dissertation is the introduction, which contains background information about Benedictine organizations, the RB, principles of ethical leadership, and accountability practices in the monastic context (see Figure 1). This section not only presents the scope of research but also establishes the need for investigating the meaning of accountability and expanding the understanding of ethical leadership in uncommon organizations, such as Benedictine monasteries. In addition, the main purpose of this dissertation and its significance are described in detail. After introducing three research questions, I discuss the ways to address them and thus make a solid contribution to the existing theoretical knowledge as well as to the implementation of ethical leadership principles and accountability.

Chapter 2 describes the key concepts of ethical leadership and accountability used in this dissertation. Moreover, it touches upon the development of the OSB and the use of the RB as the main framework for the spiritual, economic, and ethical actions of the Benedictines. This chapter also discusses the theoretical frameworks that support and inform this research study. In this dissertation, accountability is conceptualized as “being answerable to audiences for performing up to certain prescribed standards, thereby fulfilling obligations, duties, expectations, and other charges”\(^{70}\) and operationalized with the help of the accountability pyramid, which consists of the triangle of responsibility and the evaluating audience. As for ethical leadership, the research study is based upon the recent conceptualization of this phenomenon by Brown, Treviño, and Harrison\(^{71}\) and operationalizes ethical leaders as individuals who not only demonstrate a “normatively appropriate conduct”\(^{72}\) and are perceived fair, just, ethically principled, caring, altruistic, honest, and trustworthy,\(^{73}\) but also promote ethical conduct by talking openly and explicitly about ethics and empowering employees to be just and seek justice\(^{74}\).

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\(^{70}\) Schlenker et al. (1994), p. 634.

\(^{71}\) See Brown/Treviño/Harrison (2005).

\(^{72}\) Brown/Treviño/Harrison (2005), p. 120.

\(^{73}\) See Toor/Ofori (2009).

\(^{74}\) See Brown/Treviño/Harrison (2005).
### Chapter 1: INTRODUCTION
- 1.1 Problem Statement
- 1.2 Research Gaps
- 1.3 Purpose and Significance
- 1.4 Research Questions
- 1.5 Organization of the Dissertation

### Chapter 2: THEORETICAL FRAMEWORK
- 2.1 Key Concepts
- 2.2 Theories of Ethical Leadership
- 2.3 Accountability Theories

### Chapter 3: RESEARCH DESIGN AND METHODOLOGY
- 3.1 Research Design
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### Chapter 4: PAPER 1
- Monastic approach to governance and leadership: A literature review

### Chapter 5: PAPER 2
- Entrepreneurial activities of Benedictine monasteries – a special form of family business?

### Chapter 6: PAPER 3
- A moral being is an accountable being: Accountability and ethics in monastic organizations

### Chapter 7: CONCLUSION
- 7.1 Overall Discussion
- 7.2 Theoretical Implications
- 7.3 Practical Implications
- 7.4 Limitations of the Study
- 7.5 Outlook for Future Research

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**Figure 1: Structure of the cumulative dissertation**

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75 Source: Own illustration
The next chapter clarifies and explains in depth how this dissertation was designed; how data was collected, organized, and analyzed; and why the research methods used are proper tools for answering the research questions proposed in Section 1.4 (See Figure 1). The cumulative dissertation is based on three research papers – a literature review, a conceptual paper, and a qualitative empirical paper – that are closely linked and tightly aligned. As for the main data collection methods, they include conducting personal in-depth interviews, direct observations of the case monastery, and using secondary data (i.e., the RB, the statutes of monastery, and the research articles about leadership issues in monastic organizations published in peer-reviewed journals between 1991 and 2014). To carry out a thorough data analysis, I employed a qualitative content analysis, a citation analysis, and a comparative analysis.

The first paper entitled “Monastic approach to governance and leadership: A literature review” is presented in Chapter 4. This chapter offers a comprehensive summary of the main principles of ethical leadership in the monastic context by providing a systematic interdisciplinary review of leadership and governance research from the monastic perspective, identifying gaps within existing research, and outlining areas for further investigation. As not every detail of Benedictine organizations can be a part of this dissertation, Chapter 4 is based on the author’s best knowledge and does not make claims about completeness. The main focus of this chapter rather lies on identifying the most important principles of ethical leadership and the ways of its implementation in Benedictine organizations.

Chapter 5 is devoted to the development of a robust theoretical framework for studying accountability in monastic organizations and contains the second paper, titled “Entrepreneurial activities of Benedictine monasteries – a special form of family business?”. In this chapter, the accountability theory developed by *Schlenker* and his colleagues is applied to the monastic context. In addition, the relevance of monastic leadership and accountability to modern organizations, in particular to family businesses, is discussed. For example, monastic organizations could teach family businesses how to effectively integrate new employees into a business by organizing an effective

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76 See Schlenker et al. (1994).
socialization process, how to train people to implement the shared values, and how to enhance a sense of community.

Chapter 6 analyzes the meaning of accountability and accountability practices in monastic organizations by utilizing the example of a Benedictine monastery in Austria. Being based on a single case study and employing various data sources (i.e., personal interviews, direct observations, documents of the monastery), this chapter incorporates the third publication, “A moral being is an accountable being: Accountability and ethics in monastic organizations”, which underlies the present dissertation. The final part of the dissertation – Chapter 7 – contains a brief summary of the main findings, a discussion about the theoretical and practical implications of the dissertation, and presents a short overview of ideas for future research (see Figure 1).

To provide the reader with the crucial points and main results of each publication, the abstracts of all three articles are presented below. Earlier versions of Paper 1, “Monastic approach to governance and leadership: A literature review”, were presented at the 10th International Conference of the International Society for Third-Sector Research (theme: “Democratization, Marketization, and the Third Sector”) in July 2012 in Siena, Italy, and at the 73rd Annual Meeting of the Academy of Management (theme: “Capitalism in Question”) in August 2013 in Lake Buena Vista, USA. The contribution is published in the International Journal of Strategic Management. As for the second paper, “Entrepreneurial activities of Benedictine monasteries – a special form of family business?”, it was presented at the 59th Annual Conference of the International Council for Small Business (theme: “Entrepreneurship and Sustainability”) in June 2014 in Dublin, Ireland, and accepted for publication in the International Journal of Entrepreneurial Venturing.

An earlier version of the third paper, “A moral being is an accountable being: Accountability and ethics in monastic organizations”, was presented at the 52nd Annual Meeting of the Eastern Academy of Management (theme: “Authenticity for the Future”) in May 2015 in Philadelphia, USA. After a thorough revision, this paper was submitted for publication in the Accounting, Auditing & Accountability Journal and is currently in revision. In addition, it is scheduled for presentation at the 76th Annual Meeting of the
Introduction

Academy of Management (theme: “Making Organizations Meaningful”) in August 2016 in Anaheim, USA. Remarkably, this paper has been chosen by anonymous reviewers to be one of the best accepted papers in the Conference program and will be published in the Proceedings of the 2016 Academy of Management Meeting.

- Abstract Paper 1

The financial crisis, recent ethical scandals, and inflated manager compensation demonstrate that current leadership and corporate governance practices fail at preventing the abuse of power and excessive risk taking. This situation provides an invitation to explore an alternative model of leadership and governance: Benedictine monasteries. Having established basic governance and leadership instruments very early, monasteries were able to survive over centuries and had an essential impact on the economic development in Europe. The wide variety of Benedictine organizations and the 1,500-year legacy of their main guideline – Regula Benedicti – illustrate the relevance of this model to many types of organizations even today. In this paper, we conduct a content and citation analysis of 44 articles that deal with governance and leadership from a monastic perspective. Our study provides the first interdisciplinary literature overview about monastic leadership and governance, describes the development of this field from 1991 till 2014, raises awareness of the international audience for the topic, and presents promising areas for future research.

- Abstract Paper 2

This paper develops a robust theoretical framework for studying accountability in the monastic context. We conceptualize a monk’s accountability as an ongoing activity influenced by the interactions between the abbot as the evaluating audience and the elements of the responsibility triangle. Additionally, we conduct a comparative analysis of the entrepreneurial activities of Benedictine monasteries and family business activities and thus demonstrate that the former can be considered as a special form of family business. Finally, we discuss the relevance of monastic leadership and accountability to family business and make suggestions on how to implement the key aspects. For instance, family businesses could learn from the Benedictines how new employees can be integrated into a family business and how the shared values can be internalized. The
adoption of participative decision making and the proactive approach of the Benedictines to succession planning are further implications of monastic accountability and leadership to family business.

- **Abstract Paper 3**

Utilizing the example of a Benedictine monastery, this paper aims to analyze the meaning of accountability and accountability practices in Christian monastic organizations. The research study is based on a single case study and employs numerous data sources, including personal interviews, direct observations, and an analysis of the main documents of the monastery. According to the results of the study, the essence of accountability in the monastic context is active listening, participation, and an open dialogue. Accountability is a vital social and an inherently ethical process supported by a shared understanding of the core values, regular discussions about ethics-related issues, and the attention from the community leaders to these issues. The Benedictines’ accountability practices include developing trust relationships, giving informal reports grounded in the ethical values, actively participating in collaborative decision making, and developing strong social consensus against unethical behavior.

The paper advances knowledge about accountability in religious organizations by emphasizing the role of soft factors (trust, interpersonal contact, ethical values, and a sense of community) in understanding the nature of this phenomenon. It also shows the usefulness of Schlenker’s accountability model, which allows the researchers to translate the elusive concept of accountability into daily practices and can be applied to both the religious and non-religious context. Moreover, recent ethical scandals illustrate very clearly the need for enhanced individual accountability in the corporate world. The Benedictines’ experience of living and working in a community, their commitment to ethical values, and time-tested accountability practices contain ideas that might be useful even for modern companies.
2 THEORETICAL FRAMEWORK

2.1 Key Concepts

2.1.1 Order of St. Benedict

The OSB is a Catholic religious order that consists of local male and female monastic communities with a great deal of autonomy and is guided by the RB. To gain a better understanding of the main characteristics of monastic communities and the Benedictine way of living, it is necessary to look back at the history of this religious order. Just as travelers learn to know and appreciate the values of their own culture after an encounter with a foreign culture, the origins of the OSB offer an unobstructed outlook on the beliefs, ethical values, and practices in contemporary Benedictine communities. Originating from the early Christian monastic movement in the third century, the first Benedictine communities were founded by an Italian monk – Benedict of Nursia (480-543) – in the sixth century as centers of prayer and communities that would help people search for God. Although St. Benedict is commonly referred to as “Patriarch of Western Monasticism” and “the principal, whole patron of Europe”, there is no evidence that he intended to found a religious order.

The main achievement of St. Benedict was that he composed a rule for living a balanced, moderate, and fair life in a community by adopting the scripts of his predecessors (i.e., Rule of Master, Rule of St. Augustine, Rule of St. Basil, Rule of Pachomius, writings of St. Cassian) and blending them with his personal experience as a monk and a leader of a monastic community. At first, the RB existed alongside other guiding rules, but it quickly grew in power and wealth due to numerous devoted followers. By the eight century, Benedict’s ideas were widely used across Western Europe, and the RB became a mandatory document through the imperial law of the Frankish kingdom. By establishing

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77 See Casey (2005).
78 See OSB (2016b).
79 See Lawrence (2015).
80 See Paul VI (1964).
81 See New Advent (2016).
82 See Wright (2007).
83 See Schwaiger/Heim (2008).
a network of factories and centers of breeding livestock, by founding centers of scholarship and preserving ancient manuscripts, and by developing the art of manners and the art of hospitality, the Benedictines had a crucial impact on the cultural, historical, economic, and political development of many European countries. By the 19th century, Benedictine monasticism spread to North America, and it arrived in South America, Africa, China, and the rest of Asia in the 20th century.

Nowadays, the Benedictine family includes more than 1,000 communities with approximately 24,000 monks and nuns. Although monastic communities in Africa, Asia, and South America are growing, the number of Benedictine communities in Europe and North America, as well as the overall number of Benedictines, is going down. In addition, there is also a significant growth in numbers of Catholic and non-Catholic lay people who live in the world according to the spirit of St. Benedict and seek a formal relationship with a Benedictine community. The increased interest of lay people in the Benedictine way of life and monastic values is not surprising, as “the RB represents an attitude to the search of God which is, in all its basic features, lay rather than clerical.”

Remarkably, the OSB already contains slightly more oblates (25,481 in 50 countries in January 2008) than ordained monks and nuns. This trend means that oblates are going to play an increasingly important role in keeping the Benedictine spirit alive in the future.

From the organizational point of view, each independent monastic community is a part of a Benedictine family. Several male communities voluntarily form a congregation that may be based on historical, functional, linguistic, regional, or disciplinary reasons and aims to protect common spiritual, personnel, financial, and organizational interests. Currently, there are 20 congregations of male monastic communities united by the Benedictine Confederation. The main purpose of the Confederation is to support

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84 See Woods (2005).
85 See Wright (2007).
86 See OSB (2016a).
87 See Vonk (2012).
88 See Vonk (2012); Wright (2007).
90 See International Benedictine Oblates (2016).
91 See Wright (2007).
92 See Feldbauer-Durstmüller/Sandberger/Neulinger (2012).
93 See OSB (2016c).
individual congregations on a global level and represent the interests of Benedictine monasteries within the Catholic Church. As for female communities, there are 62 families that have various collective terms (congregation, federation, or association) and form the International Communion of Benedictine Women.

Remarkably, Benedictine monastic communities vary widely in size, culture, and occupation. Taking into consideration the local traditions and needs, the Benedictines run businesses across many industries that are considered long-living, stable organizations. For example, the entrepreneurial activities of the Benedictines include operating in such industries as agriculture and silviculture, manufacturing, farming, fishing, forestry, and related products; tourism and handicraft; retail and service; and leasing, renting, and property administration. In addition, the Benedictines manage publishing houses, schools, colleges, and other educational institutions as well as take care of cultural repositories, art collections, museums, and libraries. Consequently, a Benedictine monastery can be regarded as an enterprise or as a conglomerate of enterprises.

2.1.2 Rule of St. Benedict

All Benedictine communities and several thousand oblates continue to follow the RB, which was written almost 1,500 years ago during Benedict’s time at the monastery of Montecassino. The text of the RB was an attempt to provide a radical alternative to the economic, political, and social chaos caused by the collapse of the Roman Empire and the Barbarian tribes. Ever since, it has stood the test of time and served multiple generations of monks, nuns, and lay people as a guide for their spiritual journey of seeking God. Thus, the RB is often referred to as one of the most significant documents in Western civilization.

The RB includes a prologue and 73 chapters, which have never been modified. However, the text is written in a very flexible way, and Benedict is demonstratively open.

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94 See Feldbauer-Durstmüller/Sandberger/Neulinger (2012).
95 See Wright (2007).
96 See Feldbauer-Durstmüller/Sandberger/Neulinger (2012).
98 Ibid.
99 See Kennedy (1999); Ponzetti (2014); Tredget (2002).
100 See Payer-Langthaler/Hiebl (2013).
101 See Kennedy (1999).
to the ways the RB can be adapted to local conditions, such as culture, customs, or community size. Remarkably, Benedict’s flexibility “is never at the cost of essential monastic values.” Being a compendium of spiritual wisdom, the RB needs to be constantly updated and re-evaluated by the leader of a monastic community in accordance with the community’s ongoing experience of the reality of monastic life.

Offering guidance about both religious and organizational dimensions of monastic life, the RB thoroughly describes the attitudes, behaviors, and actions expected from community members in their daily lives and requires the Benedictines to pursue both spiritual and economic goals. The Benedictine way of life is based on the foundations of stability, obedience, and conversion, which are taken as vows in monastic communities. Stability refers to the importance of community and commitment in life. For monks and nuns, it is a vow to connect with and commit to the people and place where they will live for the rest of their life, not fleeing or distancing themselves physically or emotionally. Obedience is a way of cultivating a disciplined, intentional life that entails a healthy sense of humility and of respecting and following the leaders, teachers, and fellow travelers who are guiding members of monastic communities on their path. Moreover, obedience means active listening to God, to the RB, to the leader of the monastic community, and to community members. As for conversion, it touches on the ability of community members to keep an open heart, to seek continuous growth and change, and to be transformed by the Spirit.

According to the RB, the daily rhythm in a monastic community is divided in *ora et labora et lege* (pray, work, and study). This postulate is often considered as the main distinguishing characteristic between the OSB and other religious orders. The frequent practice of individual and communal prayer aims to express, nurture, and sustain the relationship of community members with God and thus profoundly shapes their lives.
In addition, communal prayer reminds monks and nuns that they are part of a larger community of spiritual seekers and emphasizes the importance of staying open-minded to hear the voices of other people\textsuperscript{112}.

Remarkably, the Benedictines perceive manual work as a way of seeking God and as a means to establish a healthy balance between body, spirit, and soul\textsuperscript{113}. Consequently, all members of a monastic community are expected to perform manual work, earning their living and thus contributing to the long-term sustainable development of the monastery\textsuperscript{114}. By setting aside regular time for thoughtful study, the Benedictines aim to actively practice ethical values, acquire sacred wisdom, and stretch themselves to see the world in a different way\textsuperscript{115}. The practice of study can include mediating upon the RB or scripture, reflecting on spiritual writings from different religious traditions, exploring contemporary literature or poetry, participating in a retreat or pilgrimage, or experiencing art and beauty by attending art exhibitions\textsuperscript{116}.

The RB articulates two additional practices – hospitality and recreation – that guide the Benedictines in their search for God. Being one of the most celebrated aspects of Benedictine life, hospitality forms the heart of a monastic community and holds the key to the future of monastic life\textsuperscript{117}. The RB requests monks and nuns to welcome all guests as Christ and to offer them support, hospitality, and fellowship. The Benedictines feel responsible for all people who come into contact with them and thus show how to go beyond mere tolerance of human differences to the active welcoming of diversity by building nurturing and healing relationships within all the communities\textsuperscript{118}.

Finally, recreation is an essential part of a spiritual journey in a Benedictine community and an integral practice of a balanced life\textsuperscript{119}. Interestingly, each monastic community has its own style of relaxation and mutual sharing that depends on the cultural and situational context\textsuperscript{120}. For example, one monastic community may prefer to communicate over long,

\textsuperscript{112} See Washington National Cathedral (2016).
\textsuperscript{113} See Vonk (2012).
\textsuperscript{114} See Kleymann/Malloch (2010); Tredget (2002).
\textsuperscript{115} See Washington National Cathedral (2016).
\textsuperscript{116} See The Friends of St. Benedict (2016).
\textsuperscript{117} See OSB (2016d).
\textsuperscript{118} See Raverty (2012).
\textsuperscript{119} See Washington National Cathedral (2016).
\textsuperscript{120} See Kardong (2012).
leisurely meals, while another community encourages its members to lead casual conversation while doing mindless handwork, such as shelling peas or stuffing periodic begging letters\textsuperscript{121}. A balance between the five practices of prayer, study, work, hospitality, and recreation provides an inner stability in rapidly changing times and circumstances, and thus contributes to the mental health of community members\textsuperscript{122}.

2.1.3 Ethical leadership

Numerous ethical scandals in the recent years (i.e., Volkswagen, Toshiba, Bernard L. Madoff Investment Securities LLC, 7-Eleven, etc.) are one of the reasons why scholarly research on ethical behavior in organizations is currently on the rise. In this context, ethical leadership plays an especially important role because leaders as authority figures and role models not only influence their subordinates’ attitudes and behaviors\textsuperscript{123} but also develop and sustain ethical organizational cultures\textsuperscript{124}. Using a prescriptive perspective\textsuperscript{125} or a descriptive approach\textsuperscript{126}, scholars have made multiple attempts to define the concept of ethical leadership. However, for a long time, the research in this area suffered from “fragmentation and confusion”\textsuperscript{127}, leading some researchers to call for better integration of different subfields related to ethical leadership (i.e., business ethics literature, leadership literature, and literature on trust, accountability, and organizational justice)\textsuperscript{128}.

Brown and his colleagues\textsuperscript{129} were the first authors to address this problem by proposing a formal construct of ethical leadership and developing a 10-item Ethical Leadership Scale. According to Brown’s definition, ethical leadership is conceptualized as “the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision making”\textsuperscript{130}. Consequently, the

\textsuperscript{121} See Kardong (2012).
\textsuperscript{122} See Washington National Cathedral (2016).
\textsuperscript{123} See Treviño/den Nieuwenboer/Kish-Gephart (2014).
\textsuperscript{124} See Grojean et al. (2004).
\textsuperscript{125} See Bass/Steidlmeier (1999); Ciulla (2014).
\textsuperscript{126} See Brown/Treviño/Harrison (2005).
\textsuperscript{127} Avey/Palanski/Walumbwa (2011), p. 574.
\textsuperscript{128} See De Cremer/Mayer/Schminke (2010); Grover/Nadisic/Patien (2014); Rupp/Williams/Aguilera (2010); Van Knippenberg/de Cremer/van Knippenberg (2007).
\textsuperscript{129} See Brown/Treviño/Harrison (2005).
\textsuperscript{130} Brown/Treviño/Harrison (2005), p. 120.
phenomenon of ethical leadership consists of two key building blocks: being a moral person and actively managing the ethical behavior of followers.

People considered as moral individuals are ethically principled, caring, altruistic, honest, and trustworthy as well as fair and just decision makers. As potential ethical role models, moral individuals must be credible and attractive in the eyes of others because their behavior tends to provoke replication by communicating expectations and approved norms. This is especially true if they occupy positions of influence and have high visibility within an organization. The “moral manager” dimension refers to the promotion of ethical conduct by talking openly and explicitly about ethics and empowering employees to be just and to seek justice. In other words, moral managers undertake proactive efforts to influence the actions and beliefs of their followers, make them accountable for their actions and decisions, and use reinforcement mechanisms (rewards and sanctions). A strong moral person and a strong moral manager combined contribute to the development of an ethical leader.

2.1.4 Accountability

As accountability is a core element in all societies and an essential organizational phenomenon, its importance has been recognized by scholars and practitioners for a long time. Interestingly, some researchers even link recent political and corporate scandals as well as questionable behaviors of media celebrities, religious leaders, and high-profile athletes to failures in accountability. Thus, it is not surprising that calls for greater accountability are omnipresent both in academic literature and in public discussions. However, the concept of accountability is frequently described as “vulgate” because it has too many meanings and is often considered a universal cure for misbehavior.

132 See Neubert et al. (2009).
133 See Brown/Treviño (2006).
134 See Brown/Treviño/Harrison (2005).
135 See Toor/Ofori (2009).
137 See Hall et al. (2003).
139 See Hall et al. (2007).
140 See Messner (2009).
141 See Cooper/Johnston (2012).
142 See Lerner/Tetlock (1999).
Accountability is a multi-level complicated construct that has been historically investigated mostly at the organizational level by evaluating formal accountability mechanisms (i.e., performance appraisal systems, formal organizational policies, internal audits)\(^{143}\). Thus, systematic examination of accountability at the individual level is a relatively new stream of research\(^{144}\) that takes into consideration the informal norms and expectations of individuals. Interestingly, these informal norms and expectations might have an even bigger impact on employee behavior than the formal rules\(^{145}\).

In this dissertation, I focus on individual or felt accountability, which refers to an individual’s perceptions of his or her own accountability\(^{146}\). Accountability at the individual level has been defined as “an explicit or implicit expectation that one’s decisions or actions will be subject to evaluation by some salient audience(s) (including self), with the belief that there exists the potential for one to receive either rewards or sanctions based on this expected evaluation”\(^{147}\). One of the main components of the accountability construct is the potential evaluation. Although an actual evaluation of an individual’s behavior is not always conducted, the possibility of an evaluation must be present in all cases\(^{148}\).

In addition, an individual must believe that he or she might be required to explain particular actions or beliefs regarding an organizational issue at any time. The individual must also know that there are consequences in terms of possible internal and external rewards for appropriate conduct and sanctions for inappropriate conduct\(^{149}\). Finally, there needs to be an evaluating audience that watches the individual, judges his or her performance in relation to relevant prescriptions, and distributes rewards and punishments based on these judgments\(^{150}\). All told, the conceptualization of accountability at the individual level implies that this is a far-reaching concept that is perceptual and social in nature and thus depends on an individual’s underlying socio-psychological aspects\(^{151}\).

\(^{143}\) See Hall/Ferris (2011).
\(^{144}\) See Hall et al. (2004).
\(^{145}\) See Cooper/Johnston (2012); Hall/Ferris (2011).
\(^{146}\) See Frink/Klimoski (1998).
\(^{147}\) Hall (2005), p. 21.
\(^{148}\) See Hall/Frink/Buckley (2015).
\(^{149}\) See Frink et al. (2008).
\(^{151}\) See Ammeter et al. (2004).
2.2 Theories of Ethical Leadership

As already mentioned, there are two main approaches for conceptualizing and operationalizing the phenomenon of ethical leadership. The prescriptive approach is rooted in philosophy and prescribes how individuals ought to behave in the workplace\textsuperscript{152}. For example, philosopher and ethicist Ciulla suggested using particular philosophical frameworks to evaluate the ethics of a leader as a person (i.e., self-awareness, intentions, and discipline), the ethics of the leader-follower relationship, the ethics of the process of leadership, and the ethics of what the leader does or does not do\textsuperscript{153}. Similarly, Bass and Steidlmeier employed the modern ethical agenda of individual liberty, utility, and justice to examine the degree to which transformational leadership and certain influence tactics are ethical\textsuperscript{154}.

On the contrary, the descriptive approach to ethical leadership is established in psychology, sociology, and organization science and aims to understand how individuals perceive this phenomenon in the workplace\textsuperscript{155}. In this case, researchers are interested in investigating the meaning of ethical leadership, its antecedents, and its outcomes. For instance, Treviño and her colleagues\textsuperscript{156} conducted some of the first qualitative studies focused on defining ethical leadership from the descriptive perspective and came up with two main dimensions of ethical leaders: moral person and moral manager. Subsequent research by Brown and his colleagues\textsuperscript{157} further clarified the construct of ethical leadership, grounded it in social learning theory\textsuperscript{158} and offered the formal definition described in Section 2.1.3. It is worth mentioning that recent empirical findings fully support the uniqueness and utility of Brown’s ethical leadership construct\textsuperscript{159}.

According to the ethical leadership theory, ethical leaders are perceived as attractive and legitimate role models who engage in caring and fair behaviors following their altruistic motivation\textsuperscript{160}. Thus, followers tend to accept these types of behavior as “normatively

\textsuperscript{152} See Brown/Mitchell (2010).
\textsuperscript{153} See Ciulla (2004).
\textsuperscript{154} See Bass/Steidlmeier (1999).
\textsuperscript{155} See Brown/Mitchell (2010).
\textsuperscript{157} See Brown/Treviño/Harrison (2005).
\textsuperscript{158} See Bandura (1977).
\textsuperscript{159} See Mayer et al. (2012).
\textsuperscript{160} See Detert et al. (2007).
appropriate conduct”\textsuperscript{161} and wish to identify with their ethical leaders by matching their behavior. Second, ethical leaders are transparent, communicate openly, and justify their actions to followers. In other words, they make ethics salient in their social environment by explicitly drawing the followers’ attention to setting and communicating clear ethical standards\textsuperscript{162}. Third, Brown’s definition of ethical leadership implies that leaders create expectations regarding appropriate and inappropriate behavior by rewarding ethical conduct and punishing unethical conduct\textsuperscript{163}. Consequently, vicarious learning occurs as a function of observing the outcomes that are likely to result from appropriate or inappropriate behavior as well as of retaining or adjusting the behavior accordingly\textsuperscript{164}. Fourth, ethical leaders empower their followers by providing them with a voice, listening to their suggestions and concerns, and allowing them a say in decision making\textsuperscript{165}. Finally, ethical leaders incorporate ethical issues in the decision-making process by considering the ethical consequences of their decisions and striving to make principled and fair choices\textsuperscript{166}.

Interestingly, moral identity is considered an important antecedent of ethical leadership that can act as a source of motivation for leaders to behave in a caring, honest, and compassionate way\textsuperscript{167}. Further antecedents of ethical leadership are the personality traits of agreeableness and conscientiousness, which are positively related to the development of ethical leaders\textsuperscript{168}. In addition, the importance of a leader’s social responsibility (moral-legal standard of conduct, internal obligation, concern for others, concern about consequences, and self-judgment) is positively related to ethical leadership\textsuperscript{169}.

As for outcomes of ethical leadership, Mayer and his colleagues showed that ethical leadership is negatively related to unit-level organizational deviance\textsuperscript{170}. In addition, it has been demonstrated that ethical leadership has a considerable impact on psychological safety and followers’ voice behavior\textsuperscript{171}, as well as on the extent to which followers

\textsuperscript{161} Brown/Treviño/Harrison (2005), p. 120.
\textsuperscript{162} See Mihelič/Lipičnik/Tekavčič (2010).
\textsuperscript{163} See Detert et al. (2007).
\textsuperscript{164} See Chonko/Wotruba/Loe (2002).
\textsuperscript{165} See de Hoogh/den Hartog (2008).
\textsuperscript{166} See Mihelič/Lipičnik/Tekavčič (2010).
\textsuperscript{167} See Mayer et al. (2012).
\textsuperscript{168} See Walumbwa/Schaubroeck (2009).
\textsuperscript{169} See de Hoogh/den Hartog (2008).
\textsuperscript{170} See Mayer et al. (2009).
\textsuperscript{171} See Walumbwa/Schaubroeck (2009).
commit to the organization and devote themselves to building cooperative relationships. Along these lines, Piccolo found support for a model in which a positive relationship between ethical leadership and follower efforts is mediated by task significance. In other words, giving employees a voice in decision making, using rewards to encourage ethical behavior, and drawing people’s attention to ethical issues in their day-to-day business activities enhances the sense of task significance, which in its turn translates into higher levels of effort from followers. Related to these findings, ethical leadership is believed to have a positive impact on employee performance, on the perceived effectiveness of the top management team, as well as on optimism of subordinates about their future. Finally, the results of a recent empirical study conducted by Neubert and his colleagues indicate that ethical leadership has both a direct and indirect positive effect on follower’s job satisfaction and affective commitment.

To conclude, Brown’s conceptualization of ethical leadership places this construct among the positive forms of leadership and takes into account both the personal traits and actual behaviors of ethical leaders. Although the concept of ethical leadership is relatively new, the results of recent empirical research are promising and clearly show the usefulness of this construct for theoretical and practical implications. Based on this reasoning, the descriptive approach to ethical leadership offered by Brown and his colleagues seems appropriate for investigating the meaning of ethical leadership in the monastic context and thus for addressing one of the research questions of this dissertation. Consequently, the definition of ethical leadership offered by Brown and his colleagues is adopted for the use in this dissertation, and their ethical leadership theory is employed as a theoretical framework.

173 See Piccolo et al. (2010).
174 See Walumbwa et al. (2011).
176 See Neubert et al. (2009).
177 See Detert et al. (2007); De Hoogh/den Hartog (2008); Mayer et al. (2009, 2012); Mayer/Kuenzi/Greenbaum (2010); Neubert et al. (2009); Neubert/Wu/Roberts (2013); Piccolo et al. (2010); Rubin/Dierdorff/Michael (2010); Walumbwa/Schaubroeck (2009); Walumbwa et al. (2011).
Theoretical Frameworks

2.3 Theories of Accountability

2.3.1 Schlenker’s accountability theory

2.3.1.1 The accountability pyramid

The accountability pyramid developed by Schlenker and his colleagues (1994)\(^{178}\) has been among the first and most influential models of individual accountability\(^{179}\). Remarkably, an essential part of current accountability research still heavily relies on this model\(^{180}\). Schlenker and his colleagues conceptualized accountability as “being answerable to audiences for performing up to certain prescribed standards, thereby fulfilling obligations, duties, expectations, and other charges”\(^{181}\). Under assumption that individuals seek the approval and value respect of those to whom they are accountable, accountability creates identifiability by linking individuals to their behavior\(^{182}\). The accountability pyramid shown in Figure 2 is a visualization of Schlenker’s accountability theory.

The first element of the pyramid is an evaluating audience that is looking down and assessing the configuration of the elements and linkages\(^{183}\). The evaluating audience can be either oneself or several important stakeholders\(^{184}\). The second element of the accountability pyramid aims to represent a necessary but not sufficient condition to establishing accountability\(^{185}\) and is called the Triangle of Responsibility. The triangle model has three core components – prescriptions (standards that should direct conduct), identity (roles and values of individuals), and events (actions of people against which prescriptions will be compared) – and the linkages among them. Thus, an individual’s responsibility is conceptualized as the psychological adhesive that helps determine causality and connects individuals to a set of prescriptions for conduct and to events that are governed by those prescriptions\(^{186}\). Hence, any assessment of individual responsibility

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\(^{178}\) See Schlenker et al. (1994).
\(^{179}\) See Hall/Frink/Buckley (2015).
\(^{180}\) See Burke/Saks (2009); Guidice/Mero/Greene (2013); Irani/Sinclair/O’Malley (2002); Mero/Guidice/Werner (2014); O’Leary-Kelly/Tiedt/Bowes-Sperry (2004); Pennington/Schlenker (1999); Rudolph (2006); Schlenker/Schlenker/Schlenker (2013); Wohl/Pritchard/Kelly (2002).
\(^{181}\) Schlenker et al. (1994), p. 634.
\(^{182}\) See Mero/Guidice/Brownlee (2007).
\(^{183}\) See Schlenker et al. (1994).
\(^{184}\) See Guidice/Mero/Greene (2013).
\(^{185}\) See Mero/Guidice/Werner (2014).
\(^{186}\) See Christopher/Schlenker (2005).
requires the involvement of all three elements\textsuperscript{187}. Although accountability and responsibility have been used interchangeably in some scholarly literature\textsuperscript{188}, most accountability researchers consider responsibility to be an important subcomponent of accountability that needs to be supplemented by the presence of an external audience to establish individual accountability\textsuperscript{189}.

![Figure 2: The triangle of responsibility and the accountability pyramid\textsuperscript{190}](image)

The first component of the Triangle of Responsibility is prescriptions. Prescriptions can be described as codes or rules for conduct that include explicit or implicit information about what should be accomplished and how it should be done\textsuperscript{191}. Events refer to the units of action and their consequences that are anticipated/occur and are considered to be under evaluation by actors and observers. Identity represents the role of an individual, his or her qualities and commitments, and pretensions that are relevant to the particular event and prescriptions\textsuperscript{192}. In summary, responsibility on any given occasion is best regarded as a transaction between the specific event that has occurred or is anticipated, the prescriptions or rules that govern the event, and the actor’s identity images that are relevant to the event and prescriptions\textsuperscript{193}.

Three core components are connected to each other with the help of three linkages – personal control, personal obligation, and task clarity. The personal control or the identity–event link (see Figure 2) describes the extent to which an individual seems to be

\textsuperscript{187} See Britt (2005).
\textsuperscript{188} See Frink et al. (2008).
\textsuperscript{189} See Hall/Frink/Buckley (2015).
\textsuperscript{190} Source: Schlenker et al. (1994), p. 635.
\textsuperscript{191} See Guidice/Mero/Greene (2013); Schlenker et al. (1994).
\textsuperscript{192} See Schlenker et al. (1994).
\textsuperscript{193} See Britt (2005).
connected with the event and have personal control over it\textsuperscript{194}. A strong personal control link exists when an individual believes that he or she has the ability and freedom to achieve a particular consequence and there are no external factors interfering with his or her performance\textsuperscript{195}. The second link connects prescriptions and events and is called “task clarity” (see Figure 2). It refers to the extent to which an individual perceives a clear and well-defined set of prescriptions or guidelines to be existent and applicable to a particular event\textsuperscript{196}. The stronger this link, the better the goals and rules are specified, not subject to alternative interpretations and not in conflict with other potentially applicable prescriptions\textsuperscript{197}. The personal obligation link connects identity and prescriptions (see Figure 2) and can be described as the extent to which a set of prescriptions or rules is perceived to be relevant to an individual’s identity, role, and convictions\textsuperscript{198}. A strong link means that an individual feels the obligation to make decisions and act in accordance with prescriptions in order to maintain his respected role and reputation\textsuperscript{199}.

The greater the perceived strength of the links and the higher the importance of the elements, the greater the amount of responsibility an individual feels on any given occasion\textsuperscript{200}. Put differently, individuals feel more responsible for events that have greater consequences or in situations that they consider as personally important\textsuperscript{201}. Consequently, according to Schlenker’s accountability model, organizational clues that contribute to task clarity and enhance personal obligation and personal control over specific events and outcomes should lead to enhancing individual responsibility\textsuperscript{202}. Greater responsibility should in turn provide a more accurate assessment of casualty by an evaluating audience and thus lead to greater accountability.

\textsuperscript{194} See Christopher/Schlenker (2005); Schlenker et al. (1994).
\textsuperscript{195} See Britt (2005); Schlenker et al. (1994).
\textsuperscript{196} Ibid.
\textsuperscript{197} See Schlenker et al. (1994).
\textsuperscript{198} See Britt (2005); Schlenker et al. (1994).
\textsuperscript{199} See Guidice/Mero/Greene (2013).
\textsuperscript{200} See Britt (2005); Guidice/Mero/Greene (2013); Schlenker et al. (1994).
\textsuperscript{201} See Britt (2005).
\textsuperscript{202} See Mero/Guidice/Werner (2014).


2.3.1.2 **Subsequent research about the accountability pyramid**

It is worth mentioning that Schlenker’s accountability model has been used in different areas of study and applied to various contexts such as academic learning, training transfer, and family business. For example, *O’Leary-Kelly* and her colleagues combined this model with the role theory framework proposed by Frink and Klimoski to investigate the antecedents and consequences of sexual harassment in the workplace. Relying on Schlenker’s accountability pyramid, *Burke* and *Saks* suggested different strategies for increasing training transfer accountability in organizations by strengthening the links between the pre-training transfer expectations, the use and application of new knowledge on the job, and the role of the transfer in fostering a trainee’s commitment to using new skills. *Irani* and her colleagues explored the relationship between perceptions of the accountability of government and the attitude and level of knowledge of the ordinary public toward potential applications of plant genetic engineering.

Recently, the accountability model has also been used to examine the important predictors of academic engagement, such as perceiving a clear, well-defined set of goals and rules; perceiving that one is bound by these prescriptions; and perceiving personal control over one’s performance. Analyzing how accountability is enacted in actual organizations, *Mero* and his colleagues explored the antecedents and consequences of perceived accountability for both task and contextual performance. Finally, *Guidice* and her colleagues demonstrated that the accountability pyramid offers a powerful theoretical model to study and explain differences between family and nonfamily managers in the family business context.

Remarkably, all previous research studies supported Schlenker’s accountability model and confirmed that people are usually perceived by others to be more responsible for relevant outcomes as each of the linkages (task clarity, personal obligation, and personal

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205 See Burke/Saks (2009); Hall/Frink/Buckley (2015).
208 See Mero/Guidice/Werner (2014).
209 See Guidice/Mero/Greene (2013).
control) becomes stronger. It has also been shown that people’s perceptions of these three linkages are directly related to their psychological engagement and behavioral performance in a variety of settings. In its turn, the psychological engagement tends to augment the positive emotions of success.

Just as the accountability pyramid can be used to explain when and why an individual feels engaged and accountable, it can also be employed to clarify why he or she might feel disengaged and avoid taking responsibility after failure. For example, making excuses to deny responsibility can create a downward spiral of disengagement by reducing the personal and social impact of failures and weakening the three linkages of task clarity, personal obligation, and personal control. The accountability model defines and provides a theoretical explanation for three kinds of excuses: denying prescription clarity (“The prescription was not clear or did not apply here”), reducing personal control (“The result is a matter of luck, not personal effort”), and diminishing personal obligation (“It does not apply to my personal situation”).

### 2.3.2 Further accountability theories

#### 2.3.2.1 Cummings and Anton's accountability model

The accountability model developed by Cummings and Anton in 1990 laid the foundation for the current accountability research. The authors not only included individual expectations and rewards in this model of the accountability process, but also conceptualized responsibility as a component of accountability. In addition, they theorized that felt responsibility as an internal process and accountability as an external process are separate outcomes of formal accountability. Put differently, the existence of accountability mechanisms does not automatically lead to the fact that a person feels responsible.

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210 See Christopher/Schlenker (2005); Mero/Guidice/Werner (2014); Rudolph (2006); Schlenker/Schlenker/Schlenker (2013); Tyler/Feldman (2007); Wohl/Pritchard/Kelly (2002).
212 See Britt et al. (2010).
213 See Schlenker et al. (1994); Schlenker/Pontari/Christopher (2001); Sheldon/Schachtman (2007); Tyler/Feldman (2007); Wohl/Pritchard/Kelly (2002).
It is necessary to note that the term “felt responsibility” suggested by Cummings and Anton is very close to the current concept of felt accountability “because of the implications of observation, evaluation, and personal outcomes that accompany felt accountability”\textsuperscript{218}. Furthermore, Cummings and Anton investigated the moderators between responsibility and felt responsibility as well as mediators between felt responsibility and socially desirable behavior. Another important contribution of this model is that the authors conceptualized deviation from a requirement as a necessary antecedent to accountability\textsuperscript{219}.

2.3.2.2 \textit{Tetlock’s Social Contingency Model of Accountability}

Similar to Schlenker’s accountability model, Tetlock incorporated the concepts of social identity and image in his social contingency model of accountability\textsuperscript{220}. The main idea of this model is that accountability is the fundamental social contingency, and thus it drives the behaviors and decisions of people. As accountability involves an expectation of a potential evaluation, and people are concerned about their image and status, they position themselves to justify their decisions or actions in case they should be subject to an evaluation\textsuperscript{221}. While Schlenker’s model focuses on the influence of others on the psychology of a person, Tetlock’s model concentrates on the internal coping strategies and psychological processes of a person\textsuperscript{222}.

According to the social contingency model of accountability, a person can use three strategies to cope with accountability demands: the acceptability heuristic, preemptive self-criticism, and retrospective rationality\textsuperscript{223}. The acceptability heuristic is employed when people act in a manner that they believe will be most likely to be accepted by the relevant audience\textsuperscript{224}. Preemptive self-criticism refers to a strategy when people do not know the views of the relevant audience and try to anticipate its reactions by using their cognitive resources. This results in behaviors and actions that tend to be the most easily defended\textsuperscript{225}. A strategy of retrospective rationality is used when people resort to

\textsuperscript{218} Frink/Klimoski (1998), p. 9.
\textsuperscript{219} See Hall (2005).
\textsuperscript{220} See Hall/Frink/Buckley (2015); Tetlock (1985, 1992).
\textsuperscript{221} See Hall/Frink/Buckley (2015).
\textsuperscript{222} Ibid.
\textsuperscript{223} See Hall (2005); Tetlock (1992).
\textsuperscript{224} See Tetlock (1992).
\textsuperscript{225} See Hall (2005).
generating post-hoc explanations for their behaviors and using reactive tactics, such as concessions, excuses, and justifications\textsuperscript{226}.

The social contingency model of accountability has been extended by \textit{Lerner} and \textit{Tetlock} after investigating the conditions under which accountability attenuates, has no effect on, or amplifies cognitive biases\textsuperscript{227}. According to their flexible contingency model, the timing of the accountability (whether the actor learns that he or she will be held accountable before or after making a decision) and the type of the audience (whether the preferences of the audience are known or unknown) have a crucial impact on the relationship between accountability and cognitive effects\textsuperscript{228}. For example, pre-decisional accountability to an unknown audience typically leads to increased cognitive complexity and improved judgment as individuals want to avoid appearing incompetent in front of the audience and prepare themselves by conducting an effortful and self-critical search for reasons to justify their actions and behavior\textsuperscript{229}.

\textbf{2.3.2.3 Phenomenological View of Accountability}

In his research works, \textit{Tetlock}\textsuperscript{230} also coined the term “phenomenological view of accountability”\textsuperscript{231}, which considers accountability as a subjective state of mind rather than an objective state of affairs\textsuperscript{232}. As a person’s subjective interpretations of accountability drive his or her behavior and determine the course of action\textsuperscript{233}, they play a more important role than objective accountability mechanisms, and thus should be at the center of researchers’ attention\textsuperscript{234}. Applying this notion to the organizational context, an employee could be held accountable for a particular action even though no formal policy or established procedure might be in place\textsuperscript{235}.

\textsuperscript{226} See Hall (2005); Tetlock (1992).
\textsuperscript{227} See Lerner/Tetlock (1999).
\textsuperscript{228} See Hall/Frink/Buckley (2015); Lerner/Tetlock (1999).
\textsuperscript{229} See Hall/Frink/Buckley (2015); Lerner/Tetlock (1999).
\textsuperscript{231} See Frink/Klimoski (1998).
\textsuperscript{232} See Frink/Buckley (2015).
\textsuperscript{233} See Lewin (1936).
\textsuperscript{234} See Hall/Frink/Buckley (2015).
\textsuperscript{235} See Hall (2005).
Using the phenomenological view and heavily relying on the role theory developed by Katz and Kahn, Frink and Klimoski suggested that accountability models in organizations should consist of “notions of both formal and informal systems, objective and subjective evaluations and rewards, and internal and external audiences.” In addition, these authors proposed to shift the focus of accountability research from a discrete event to the development of a relationship between the actor and the evaluator over time. In order to investigate the evolvement of shared role expectations and the acceptance of organizational roles, the role theory implements two perspectives: role-taking perspective and role-making perspective.

While the former indicates that the expectations of role senders (i.e. supervisors and peers) shape the behaviors of the target, the latter points out the reciprocal nature of influence between the role sender and the target. Including both the role-taking and role-making perspectives into Frink and Klimoski’s conceptualization of accountability allows to better "capture multiple aspects of accountability and related factors, such as temporal considerations (e.g., the effect the relationship history on accountability), the range of responses to accountability, the notion of multiple sets of expectations from multiple principals, and interpersonal versus organizational processes (e.g., group norms versus formal accountability mechanisms)."

2.3.3 Rationale for choosing Schlenker’s accountability pyramid

To properly deal with the research question about the meaning of accountability in the monastic context, I decided to employ Schlenker’s accountability pyramid as a theoretical framework. The selection of this theory was based on its appropriateness, ease of application, and explanatory power. First of all, the accountability pyramid is well suited to address the four main questions of accountability: who gives account to whom for what reason and by which means. In other words, it helps to describe factors that influence accountability in every detail and brings issues in sharper focus. In addition, the leadership structure of a monastic organization with the abbot at the top makes the

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236 See Katz/Kahn (1978).
238 See Katz/Kahn (1978).
240 See Jarvis (1999).
241 See Joannidés (2012).
accountability pyramid a natural fit for the empirical investigation of the relationships between different components of the model (prescriptions, identity, events, and evaluating audience).

Secondly, Schlenker’s accountability pyramid is one of most influential models of individual accountability. It is widely accepted in the scientific world across different disciplines (i.e., psychology, education, medicine, and business) partly due to the ease of the model’s application to various contexts. In addition to the two original studies that support the model\textsuperscript{242}, the accountability pyramid has been tested in relation to soldiers’ responsibility and job engagement\textsuperscript{243}, students’ academic engagement\textsuperscript{244}, sexual harassment in the workplace\textsuperscript{245}, voters and voting trends\textsuperscript{246}, pharmacists’ responsibility for drug therapy outcomes\textsuperscript{247}, training transfer accountability\textsuperscript{248}, and potential applications of plant genetic engineering\textsuperscript{249}. Over the course of these studies, strong linkages between the elements of the accountability pyramid (task clarity, personal obligation, and personal control) have been repeatedly found to be positively related to greater perceived accountability\textsuperscript{250}. Drawing on the results and procedures of previous research helped to successfully apply the accountability pyramid to the monastic context.

Finally, the accountability pyramid has good explanatory power and enables researchers to develop an in-depth understanding of accountability in the monastic context. Put differently, this model effectively explains the “vulgate”\textsuperscript{251} and “elusive”\textsuperscript{252} concept phenomenon of accountability by translating it into day-to-day practices in a monastic organization. In addition, a careful analysis of the linkages between the elements of the accountability pyramid allows researchers to make predictions about individual accountability of community members.

\textsuperscript{242} See Schlenker et al. (1994).
\textsuperscript{243} See Britt (1999).
\textsuperscript{244} See Schlenker/Schlenker/Schlenker (2013).
\textsuperscript{245} See O’Leary-Kelly/Tiedt/Bowes-Sperry (2004).
\textsuperscript{246} See Britt (2003).
\textsuperscript{247} See Planas et al. (2005).
\textsuperscript{248} See Burke/Saks (2009).
\textsuperscript{249} See Irani/Sinclair/O’Malley (2002).
\textsuperscript{250} See Section 2.3.1.2.
\textsuperscript{251} See Cooper/Johnston (2012).
\textsuperscript{252} See Sinclair (1995).


3 RESEARCH DESIGN AND METHODS

3.1 Research Design

This dissertation is a part of a research project “Faith and Economy: Management Accounting in Monasteries”, conducted in cooperation with the Institute of Management Control and Consulting of the Johannes Kepler University Linz and the Linz University Funds (Linzer Hochschulfonds). The examples of research questions that this project deals with include the role of the cellarer in a Benedictine monastery, the principles of ethical leadership in the monastic context, the potential benefits of Benedictine leadership and governance to the corporate world, the meaning of accountability and performance in religious organizations, and sustainability in Benedictine monasteries. The first results of this project have been presented at various international conferences in the US, Italy, Ireland, and Germany and published in peer-reviewed academic journals.

The design of this dissertation refers to the overall strategy that was chosen for integrating the different components of the research study in a coherent and logical way and to ensure that all three research questions described in Section 1.4 are properly addressed. In other words, the research design describes the practical arrangements needed for the collection, measurement, and analysis of data. This cumulative dissertation consists of three research papers – a literature review, a conceptual paper, and a qualitative empirical paper – that are introduced in detail in the following sections. Figure 3 offers an overview of the purpose of each contribution and the research questions that each paper aims to answer.

The first research question – “What are the principles of ethical leadership in monastic organizations?” – determined the type of research design used in Paper 1, entitled “Monastic approach to governance and leadership: A literature review”. To deal with this research question and to gain a deep understanding of the phenomenon of ethical leadership in the monastic context, I conducted a systematic interdisciplinary literature review. A systematic review has been characterized as a replicable and transparent

A research design that seeks to minimize bias and summarize all existing information about a phenomenon under study in a thorough and objective manner.

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**Figure 3: Overview of the three underlying publications**

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254 Source: Own illustration
Identifying, critically evaluating, and integrating the findings of relevant individual studies addressing leadership issues in monastic organizations allowed me to establish to what extent existing research has progressed toward grasping the meaning of ethical leadership in the monastic context, to recognize gaps and inconsistencies in the literature, to provide implications for practice, and to propose a direction for future research. To locate, select, and appraise relevant research about monastic leadership, I used database searches, hand-searching of likely journals, recommendations from experts, and cross-referencing (see Section 4.2). The explicitly stated and consistently implemented criteria for inclusion in the review helped to make the review process transparent for the readers and allowed them to evaluate the procedures, evidence, and conclusions instead of taking them on faith. It is interesting to note that other researchers can update the systematic review at a later time in order to integrate new findings.

To describe the phenomenon of accountability and the monastic context in which it occurs\(^\text{255}\), I chose to use a case study design in Paper 3, “A moral being is an accountable being: Accountability and ethics in monastic organizations”. Given little prior research about accountability in the monastic context, the embedded nature of this phenomenon, and its complexity, a single descriptive case study\(^\text{256}\) is appropriate to address the second research question of this dissertation: “What is the meaning of accountability in monastic communities?” The choice of a case monastery in Austria was made based on its typicality for the Benedictines and the expectation to refine Schlenker’s accountability theory and thus foster an in-depth understanding of the accountability phenomenon in monastic organizations\(^\text{257}\). Anchored in the real-life context, the single case study provides a rich and holistic account of the accountability phenomenon as well as offers insights that expand the readers’ experiences\(^\text{258}\).

I employed a variety of different data collection and data analysis methods, from conducting semi-structured personal in-depth interviews to the analysis of the RB through a qualitative content analysis and a citation analysis (see Figure 3). Using investigator triangulation, informants from different hierarchical levels, and different types of data

\(^{255}\) See Yin (2003).
\(^{256}\) Ibid.
\(^{257}\) See Stake (2000).
\(^{258}\) See Merriam (2009).
sources allowed me to explore the meaning of accountability and ethical leadership in the monastic context by approaching these phenomena from different vantage points. The research design of the cumulative dissertation based on three publications helped not only to deal with the complexity of the social phenomena studied but also to put emphasis on understanding the processes and relationships in their context.

3.2 Research Methods

Research methods that have been used for collecting and analyzing the data for this dissertation are briefly outlined in Figure 3. The choice of appropriate data collection methods was based on the research questions presented in Section 1.4, the research design described in the previous section, and the possible data sources. The main data collection methods included conducting semi-structured personal in-depth interviews, direct observations of religious services and entrepreneurial activities in the case monastery, and using secondary data – such as the RB, the statutes of the case monastery, and research articles about leadership issues in monastic organizations published in peer-reviewed journals between 1991 and 2014.

Face-to-face in-depth interviews were used to get high-quality detailed information about the complex social phenomenon of accountability and to learn more about an individual’s beliefs, values, understandings, feelings, experiences, and perspectives as well as about the contextual factors that govern individual experiences. Semi-structured interviews were designed to have a number of interviewer questions prepared in advance but at the same time to be sufficiently open to let the interviewer improvise in a careful and theorized way. Taking into account the scarcity of research about accountability in the monastic context and the need to obtain the views of the most important protagonists (abbot, monks, and non-monk employees) about this phenomenon, the flexibility of designing and conducting semi-structured interviews played a key role in using this research method successfully.

259 See Wengraf (2001).
Another important data collection method used in this dissertation was direct observation of religious services and entrepreneurial activities at the case monastery. Doing qualitative observation, I aimed to take on the role of a complete observer and not to spend any time “inside” the group of monks and non-monk employees. Direct observation not only gave me access to contextual factors and allowed me to see people’s actions instead of just relying on their words, but it also helped me to better understand the language used by the members of the monastic community to describe their behavior. However, it was important to critically analyze the observational data, as most social behavior is frontstage behavior (what people want or allow us to see) rather than backstage behavior (what people say or do in natural settings).

To complement the data collected by conducting semi-structured interviews and direct observation, I used official documents (i.e. the RB and the statutes of the case monastery) as a data source. These documents offer guidance about both spiritual and organizational dimensions of life in a monastic community by dividing the daily rhythm in prayer, work, and study, and specifying the attitudes, behaviors, and actions expected from community members. The main advantage of using documents of the case monastery is the fact that they are grounded in local setting and thus useful for exploration and corroboration.

In order to answer the first research question about the meaning of ethical leadership in the monastic context, I collected data by using relevant research articles (including both qualitative and quantitative data) published in peer-reviewed outlets between 1991 and 2014. After the criteria for inclusion and exclusion of articles into the literature review were developed, the articles were selected by conducting a keyword search in nine databases (Business Source Complete, Emerald, Web of Science, JSTOR, SAGE, Science Direct, SSRN, Springerlink, and Wiley Online Library). Book chapters, book reviews, working papers, and conference papers were excluded from the study to maintain a high quality of information. Utilizing this data source allowed me to analyze historical data and identify trends and gaps in knowledge about leadership in the monastic context.

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262 Ibid.
264 See Kleymann/Malloch (2010).
Combining various data collection methods and data sources described above offered opportunities to harness the strengths of some methods to compensate for the weaknesses of others. For example, using secondary data to study ethical leadership and accountability in monastic organizations might help to counterbalance possible reactive and investigator effects when respondents know they are being observed\(^{266}\). In addition, the possibility of the investigator being biased or overidentifying with the monastic community under study might be diminished by employing the data collection methods that do not encourage investigator involvement (i.e., using the RB or the statutes of the monastic community). The highly structured nature of data collection for a literature review was combined with the flexibility of conducting interviews and observing the case community to gain new insights and ensure a high quality of data\(^{267}\).

As far as research methods for data analysis are concerned, three main methods – qualitative content analysis, citation analysis, and comparative analysis – were used in this dissertation to make sense of the data collected. Using content analysis allows researchers to find the best fit between the data and the purpose of their study\(^{268}\). The qualitative content analysis was developed by Mayring in a longitudinal study about psycho-social consequences of unemployment in 1980s and includes a bundle of techniques for a systematic analysis of texts within their context that follows analytical rules and step-by-step models without rash quantification\(^{269}\). Combining the advantages of a quantitative content analysis with the possibilities of qualitative text interpretation, the qualitative content analysis includes an assignment of categories to text (qualitative step), followed by an analysis of category frequencies (quantitative step)\(^{270}\). As this research method offers a strictly rule-based, theory-guided approach for a systematic data analysis and thus conforms to the principles of case study research\(^{271}\), it seems especially appropriate for answering the research question about the meaning of accountability in the monastic context (see Figure 4).

\(^{266}\) See Johnson/Turner (2003).
\(^{267}\) See Axinn/Pearce (2006).
\(^{269}\) See Mayring (2000).
\(^{270}\) See Mayring (2014).
\(^{271}\) See Kohlbacher (2006).
According to Mayring, a category system can be either developed inductively or applied deductively. For the case study described in Section 6, deductive category application was appropriate as the main categories and sub-categories were pre-defined through the theoretical framework used (e.g., prescriptions, events, evaluating audience, links between elements). To analyze the data, I closely followed the step model of the qualitative content analysis illustrated in Figure 4. After the coding of approximately half of the interview transcripts was completed, the categories were revised and partially redefined. In the last step, the findings from all interview transcripts were summarized and discussed.

Figure 4: Step model of deductive category application

A similar approach was employed to analyze the articles selected for the literature review about ethical leadership in the monastic context. However, this time I employed the procedure of the inductive category development suggested by Mayring and illustrated in Figure 5. After reading the articles multiple times and identifying major patterns, I coded them for author names, institutional affiliation, discipline, location, country of study, type of research, year of publication, topics covered, methods of gathering data, theoretical frameworks applied, as well as the principles of monastic leadership, and their relevance to organizations beyond the religious sector. After 40% of the articles were coded, the category system was revised, and additional categories (i.e., organizational structure of a monastery, the principles of monastic governance, and author’s ideas for future research) were added.

Figure 5: Step model of inductive category development

The next data analysis method used in this dissertation is a citation analysis. The purpose of the citation analysis was to identify the most influential authors, articles, and journals within the original dataset that deal with leadership issues in the monastic context. This helped not only to understand the current state of the art of this research area but also to predict the likely directions of its development in the future. It is common knowledge that citations are perceived as reliable indications of the quality and significance of published statements as well as evidence of scientific interaction between researchers. In other words, the most frequently cited articles are expected to have a crucial impact on researchers in the field and offer the most important findings. By combining the qualitative content analysis and the citation analysis of articles about leadership issues in the monastic context, this study advances knowledge about monastic organizations, raises awareness of the international audience for the phenomenon of ethical leadership, and serves as a facilitating tool to enter this emerging research area.

Finally, a comparative analysis between monastic organizations and family businesses was conducted in order to answer the following research question: “What aspects of ethical leadership and accountability in the monastic context could be applied to modern organizations beyond the religious sector, in particular to family business?” According to Walk, the comparative analysis is a data analysis method that investigates two crucially different things with surprising commonalities. There are two approaches to conducting the comparative analysis. While the classic approach allows the researcher to weigh A and B equally, in the “lens” or “keyhole” comparison the researcher can utilize A as a lens through which to view B. In this dissertation, monastic organizations are used as a lens to compare the entrepreneurial activities of Benedictine monasteries with family business activities. Lens comparisons are especially helpful for identifying and critically analyzing the leadership principles that guide each respective model. The results of the comparative analysis helped me to understand what aspects of ethical leadership and accountability in monastic organizations could be translated to the family business context.

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274 See Chrisman et al. (2010).
275 See Roth/Gmür (2014).
276 See Gundolf/Filsner (2013).
277 See Badua/Previts/Vasarhelyi (2011); Schäffer/Binder/Gmür (2006).
279 Ibid.
4 PAPER 1: MONASTIC APPROACH TO GOVERNANCE AND LEADERSHIP – A LITERATURE REVIEW

4.1 Introduction

The financial crisis, latest ethical scandals, recent cases of inflated manager compensation, corruption, and falsified financial statements have shown very clearly that current corporate governance practice is not able to prevent the abuse of power, manipulation of incentives, and excessive risk taking. To regain control and restore trust in the economic system, it is necessary to look at leadership and governance issues from a different point of view. Benedictine monasteries seem to offer a model of leadership and governance that has been successfully used for almost 1,500 years in different economic, social, and political settings. Having established basic governance instruments very early, Benedictine monasteries were able to survive over centuries and had an essential impact on the development of the economy in many European countries. For this reason, monasteries can be seen as pioneers of management, accounting, and governance. Nowadays, Benedictine organizations are present on almost all continents and regarded as economically successful, stable institutions with relatively few management problems.

All monastic communities of the Benedictine family, which includes 300 male communities with approx. 8,000 monks and 840 female communities with approx. 16,000 nuns, are governed by the RB. Together with the Cistercians, Cistercians of the strict observance (“Trappists”), and other communities, the Benedictines form the largest monastic group within the Catholic Church. In addition, there are also several Anglican and Lutheran Benedictine communities as well as a number of lay groups, which use the

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280 Prepared in collaboration with Prof. Dr. Birgit Feldbauer-Durstmüller (Chair at the Institute for Management Control & Consulting at the Johannes Kepler University Linz) and published in: International Journal of Strategic Management, Vol. 16, No. 1, pp. 39-60.
281 See Rost et al. (2010).
283 See Inauen et al. (2010a).
284 See Zamagni (2010).
286 See OSB (2016a).
287 See Kleymann/Malloch (2010).
RB as their constituting rule. The Benedictine Order is represented in numerous countries; more than half of Benedictines live in European communities. Remarkably, the RB combines spiritual activities with economic tasks and offers insights into how the tension between the spiritual mission and economic results can be overcome.

Alongside the work of God (“Opus Dei”), each member of a community is expected to earn his living and make a contribution to the sustainable development of the monastery.

The 1,500-year legacy of the RB as well as the wide variety of Benedictine organizations (e.g., schools, hospitals, universities, publishing houses, etc.) illustrate the relevance of the RB to many types of organizations, not just religious ones. A considerable part of the RB is devoted to leadership issues such as cultivating a consultative climate and encouraging the virtues of humility, obedience, justice, discretion, prudence, and discernment. Consequently, the RB offers a useful time-tested model for organizational development and re-instilling ethical leadership.

Leadership from a monastic perspective is an alternative concept that could provide promising solutions for some management problems in modern companies and organizations. Therefore, it is essential to understand the state of the art of this emerging field and predict the likely directions of its development in the future.

Although similar reviews have been published in fields such as accounting, risk management, family business, and marketing ethics, we could not find any studies that review the literature on monastic governance and leadership. Even recent literature reviews on corporate governance and leadership issues do not consider the ideas and experience of the Benedictines to address agency problems and enhance leadership.

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288 See Wright (2007).
289 See OSB (2016a).
290 See Payer-Langthaler/Feldbauer-Durstmüller (2012).
292 See Kardong (1996).
294 Ibid.
296 See Chrisman et al. (2010).
297 See Badua/Previts/Vasarhelyi (2011); Chan/Liano (2009a).
298 See Chan/Liano (2009b); Verbano/Venturini (2011).
300 See Nill/Schibrowsky (2007); Schlegelmilch/Öberseder (2010).
301 See Bebchuk/Weisbach (2010); Brown/Beekies/Verhoeven (2011); Ryan/Buchholtz/Kolb (2010).
302 See Brown/Mitchell (2010); Day et al. (2014); Eisenbeiss (2012); Finley (2012).
The motivation for this study is to provide a comprehensive interdisciplinary overview of governance and leadership research from the monastic perspective, to identify gaps within existing research, and to outline areas for further investigation. In addition, we wish to discuss the relevance of the monastic leadership and governance principles for non-religious organizations. Our review consists of the following parts. The next section describes a methodological approach for collecting and analyzing the data. After this, we present the results of the content and citation analysis of the publications reviewed. The content analysis identifies the existing methodological and thematic priorities of the field of monastic leadership and governance. With the help of the citation analysis we evaluate the influence of particular works, authors, and journals as well as the importance of certain topics in this area of study. The final part contains a brief summary of the most important findings and ideas for future research.

4.2 Research Methods

In order to conduct a systematic review of leadership and governance research with regard to monastic aspects, we followed a three-step approach. The first step was to identify relevant articles published in peer-reviewed academic journals between 1991 and 2014. Book chapters, book reviews, working papers, and conference papers were not included in the study. The articles were selected by conducting a keyword search in nine databases: Business Source Complete (EBSCO), Emerald, Web of Science, JSTOR, SAGE, ScienceDirect, SSRN, SpringerLink, and Wiley Online Library. To find appropriate articles, we used various combinations of the terms “St. Benedict,” “Benedictine monastery,” “Benedictine abbey,” “monastic leadership,” “religious leadership,” “monastic governance,” and “religious governance.”

In addition, we conducted a manual search of leadership journals (13), corporate governance journals (7), historical journals (29), sociological journals (8), and journals focused on religious studies (12). To ensure thorough coverage, we also included business journals (60) that deal with governance and leadership issues in our study. The selection of journals was based on different rankings of peer-reviewed academic journals (e.g., Australian Ranking of Journals 2014, Harzing Rating 2014, Journal Citation Reports 2014). All papers (52) that met our search criteria were added to our database and
reviewed carefully. We eliminated eight articles from the dataset because they either contained only a brief description of monastic leadership and governance or were published in non peer-reviewed journals. Finally, the database of 44 articles was accepted for further analysis. Secondly, we employed a framework offered by Reichers and Schneider\textsuperscript{303} in 1990 to determine the stage of development in monastic leadership research.

The third step was to conduct a content analysis of the articles to identify the topics covered, the methods of data collection, and the theoretical frameworks applied. Using content analysis allows researchers to choose measures that best fit the purpose of their study\textsuperscript{304}. After reading the articles multiple times, we coded them for author names, institutional affiliation, discipline, location, country of study, type of research, and year of publication. In addition, we coded how the authors view the principles of monastic leadership and governance, how they evaluate the relevance of the monastic approach to other organizations, and what ideas they have for future research. After completing the coding by two independent researchers, we performed reliability checks of the data.

Finally, a citation analysis was performed to identify the most influential authors, articles, and journals in the field of monastic leadership and governance. Citations are considered to be reliable indications of scientific interaction between researchers\textsuperscript{305} and of the significance of published statements\textsuperscript{306}. Thus, the frequently cited articles are generally agreed to provide the most important findings and thus have an essential influence on works that follow\textsuperscript{307}. Consequently, a citation analysis can be used as a measure to evaluate the impact of an article, author, and journal on the development of the field\textsuperscript{308}. The results of the study are presented in the following sections.

\textsuperscript{303} See Reichers/Schneider (1990).
\textsuperscript{304} See Marshall/Rossman (2011).
\textsuperscript{305} See Gundolf/Filser (2013).
\textsuperscript{306} See Roth/Gmür (2004).
\textsuperscript{307} See Badua/Previts/Vasarhelyi (2011); Schäffer/Binder/Gmür (2006).
\textsuperscript{308} See Badua/Previts/Vasarhelyi (2011).
4.3 Preliminary Results

4.3.1 Sources of the articles reviewed

The articles accepted for the final analysis (N = 44) were published in 30 different academic journals between 1991 and 2014. Figure 6 provides an overview of the number of articles by journal, journal type, and year of publication. It shows a rapid increase in the number of publications dealing with the monastic approach to leadership and governance within the last five years. Almost half of the publications (19 out of 44) appeared between 2010 and 2014, and the peak of interest was in 2010, with seven published articles. One possible explanation for it might be an intensive scholarly search for alternative models and ideas for advancing governance quality and reinforcing ethical leadership after the financial crisis in 2008.

The majority of the articles were published in business journals (21) and religious journals (15). Historical journals provided seven articles, whereas sociological journals offered only one article. Journals focused on corporate governance issues (i.e., Journal of Management and Governance) seem to start discovering a monastic perspective on governance and publishing papers about this topic. Remarkably, most publications in business journals (14 out of 21) appeared in the last five years (see Figure 6). In contrast, having published one or two articles about governance and leadership from a monastic perspective almost every year since 1991, religious journals have been paying constant attention to this topic.

Out of 44 articles, 11 were published in the leading journal in Benedictine studies – The American Benedictine Review. Other journals that published more than one article about monastic governance and leadership are the Journal of Management History (N = 3), the Journal of Management Development (N = 2), and Cistercian Studies Quarterly (N = 2). Notably, both religious journals, The American Benedictine Review and Cistercian Studies Quarterly, are peer-reviewed and included in the Australian Ranking of Journals 2014. To sum up, our findings indicate a remarkably growing interest in monastic leadership and governance, especially on the part of business scholars.
Figure 6: Articles by journal, journal type, and year of publication

309 Source: Own illustration.
4.3.2 Stage of research development

To evaluate the state of the art in research on monastic governance and leadership, we employ a framework developed by Reichers and Schneider. According to their model, the evolution of scientific ideas consists of three stages. The first stage (introduction and elaboration) includes attempts to legitimize the new concept. Publications discuss the definition and the importance of the construct as well as provide preliminary findings as evidence that a phenomenon described by the concept is genuine. The second stage (evaluation and augmentation) is characterized by the appearance of the first critical reviews that raise concerns about the inadequate operationalization and the ambiguity of empirical results. During the third stage (concept consolidation and accommodation), generally accepted definitions are developed and meta-analytic studies are conducted. Moreover, the concept is used as a moderator and mediator in more general models within the field.

The analysis of the articles shows clearly that research on ethical leadership in the monastic context is in the nascent stage of development. The vast majority of the articles (25 out of 44) analyze the main theoretical framework (RB) and present ways to extend and transfer this knowledge to modern life. Empirical results are often used to prove that the phenomenon of monastic governance and leadership really exists. However, the emergence of some critical publications indicates a first step toward the second stage of the construct development.

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310 See Reichers/Schneider (1990).
311 Ibid.
312 See Inauen et al. (2010a); Inauen et al. (2010b); Kleymann/Malloch (2010); Rost et al. (2010).
313 See Feldbauer-Durstmüller/Sandberger/Neulinger (2012).
4.4 Qualitative Content Analysis of Articles

4.4.1 Overview of main topics

To learn more about the development of research on monastic leadership and governance across time, we coded all articles for topics covered. By defining the codes, we followed a step model of deductive category development formulated by Mayring. At the beginning, we derived the selection criteria from our research question that included the principles of monastic leadership, governance instruments, and organizational structure. Additional categories (e.g., relevance for other organizations) were derived from multiple readings of the articles. Finally, we revised and adjusted the categories. The results of the analysis of main topics across time are illustrated in Figure 7.

![Figure 7: Development of topics across time](source: Own illustration)

According to the results, the principles of monastic leadership have been the favorite topic in the last 23 years. Remarkably, a strong interest in studying the relevance of monastic leadership to other organizations emerged only within the last 12 years. During these years a number of scandals related to fraudulent bookkeeping, inflated manager

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315 Source: Own illustration
compensation, and millionaire severance packages for executives ruined the illusion of ethical leadership and good corporate governance\textsuperscript{316}. The search for enhancing ethical leadership and finding alternative models of governance that would be able to reduce agency problems resulted also in an increased interest in the instruments of monastic governance and the organizational structure of monastic communities (see Figure 7).

4.4.2 Principles of ethical leadership in the monastic context

The RB, supplemented by the statutes, traditions, history, and experience of each community, forms the basis for the monastic way of living and has enormous influence on the daily life of a monastery\textsuperscript{317}. According to the RB, the community is guided by non-economic goals such as the vision of monastic fulfillment and Christian salvation\textsuperscript{318}. Being a spiritual leader, the abbot is the steward of this shared vision\textsuperscript{319}, which is extremely important both for the present and for the future of monastic life\textsuperscript{320}. Vision is not only the ability to conceive a clear and attractive goal but also the ability to communicate this goal to the community and make it powerful in their lives\textsuperscript{321}. Benedictine monasteries refer to a common value system that goes far beyond “codes of best practice”\textsuperscript{322} and cements the attitudes, behavior, and actions of a monk in his daily routine\textsuperscript{323}. In other words, monks develop emotional identification with the community and place where they live\textsuperscript{324}. The process of stringent selection and rigorous socialization helps the Benedictines to implement the core values in the community\textsuperscript{325} and create collective identity\textsuperscript{326}. To test the suitability of new members for joining a monastic community, potential monks have to go through a long-term selection process. It includes a “get to know” phase, a “novitiate phase,” temporary profession, and solemn profession. Each stage takes several months to complete. The process of socialization lasts a lifetime and is implemented through a supported dialogue among the monks, work and learning.

\textsuperscript{316} See Bratton (2002); Inauen et al. (2010a).
\textsuperscript{317} See Feldbauer-Durstmüller/Sandberger/Neuling (2012).
\textsuperscript{318} See Kardong (1991).
\textsuperscript{319} Ibid.
\textsuperscript{320} See Gerry (1992).
\textsuperscript{321} Ibid.
\textsuperscript{322} See Inauen et al. (2010a); Inauen et al. (2010b); Rost et al. (2010).
\textsuperscript{323} See RB, Chapter 4 (2016b).
\textsuperscript{324} See Janotík (2012).
\textsuperscript{325} See Inauen et al. (2010a); Inauen et al. (2010b); Rost et al. (2010).
\textsuperscript{326} See Janotík (2012); Whatley/Popa/Kliwer (2012).
activities. The adoption of common values is also fostered by the equality of treatment in daily life, regardless of the social class, educational level, age, caste, and tribe of monks. Openness toward other cultures, languages, and races is a logical consequence of this fundamental attitude.

A clearly defined division of labor and a strict hierarchy, in which everyone knows his place within the monastic community, helps to reduce conflicts and facilitate coordination. Typically, the hierarchical structure of a monastic organization involves four main levels, namely abbot, posts of responsibility (e.g., prior, cellarer), seniors, and juniors. Remarkably, the position of senior is determined not by chronological age but by the date of entry. Likewise, junior does not necessarily mean a young person but is simply relative to senior. Despite the hierarchy, decision-making is based on a consultative and participative approach as every member of the community has equal input. In this case, the leader has an opportunity to listen to the advice of others without delegating his responsibility to make a decision. According to the study of Rippinger, the abbots perceive collaborative decision-making as a genuine aid in arriving at a final decision.

The RB contains descriptions of the qualities and functions of a leader that are often related to the concept of servant and/or ethical leadership. Thus, the leadership function of an abbot involves challenging the strong and caring for the weak in order to encourage the broad participation and personal development of community members. The abbot entrusted with directing souls is expected to behave like a father in order to shape the behaviors of the individuals. This means that well-behaved monks should be recognized and rewarded, whereas ill-behaved members of the community should be punished. Correction should be conducted with gentleness, discretion, and

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327 See Inauen et al. (2010a); Inauen et al. (2010b); Rost et al. (2010).
328 See Fortin (2008); Janotík (2012).
329 See Feldbauer-Durstmüller/Sandberger/Neulinger (2012).
331 See McGrath (2005).
332 See Kardong (2007).
334 See Tredget (2010).
338 See Böckmann (2006a, 2006b).
compassion\textsuperscript{340}. To be authentic, the abbot is expected to teach by example and live in accordance with the vision that he proposes\textsuperscript{341}. Consequently, the abbot occupies a leadership position in order to serve the whole monastic community and any other communities the monks feel responsible for\textsuperscript{342}.

The last guiding principle of Benedictines is economic and social sustainability. The monastic economy aims to provide continuous income for living a frugal life and securing resources for future generations\textsuperscript{343}. Sustainability from the social perspective is described in several passages of the RB, requiring the abbot to prevent his monastic brothers from having an overload of work and to encourage their personal development\textsuperscript{344}. Community members are also encouraged to not just simply obey the commands of the abbot but to be sensitive, ready to tolerate deficiencies, and respond to the needs of each other before they are spoken\textsuperscript{345}.

4.4.3 Organizational structure

A democratically elected abbot, or prior as his representative, is in charge of governing the autonomous monastic communities. This position is somewhat similar to CEO in modern companies. The abbot nominates officials who are responsible for specific matters, such as economy, education, pastoral care, and others. Their counterpart in modern organizations would be “executive board.” All monks with solemn profession form the convent that participates in making decisions in important affairs. On many other issues, the abbot and his officials are advised by a council consisting of members elected by the convent and members appointed by the abbot\textsuperscript{346}. The role of the council could be compared to the role of the advisory board in a private company.

Based on the strong participation right of Benedictines, it is possible to say that all decisions about the monastic community and its future development are the result of internal democracy\textsuperscript{347}. To sum up, the monks possess both the instrument of democratic

\textsuperscript{340} See Gerry (1992).
\textsuperscript{341} See Gerry (1992); Tredget (2002).
\textsuperscript{342} See Chan/McBey/Scott-Ladd (2011).
\textsuperscript{343} See Feldbauer-Durstmüller/Sandberger/Neulinger (2012); Mannion (1996).
\textsuperscript{344} See RB, Chapter 64 (2016c).
\textsuperscript{345} See Kodell (2013).
\textsuperscript{346} See Inauen et al. (2010a); Inauen et al. (2010b); Rost et al. (2010).
\textsuperscript{347} See Janotík (2012).
vote and the instrument of monitoring. Moreover, they have created a unique organizational structure where important issues are solved in open discussions and people have the intrinsic motivation to fully invest their potential in the long-term future of the community.

Each independent monastic community is a part of the Benedictine family. This family is called a congregation in the male communities and a congregation, federation, or association in the female communities. Today, there are 20 male and 62 female congregations, whereas about 70 communities are independent of any congregation. Particular congregations are formed based on historical, geographical, functional, linguistic, and disciplinary reasons. Together with church and constitutional law, the legal norms of the appropriate congregation are binding for a particular monastic community. The Benedictine Confederation unites male Benedictine congregations and some congregation-free monasteries worldwide. It aims to represent Benedictines to the Holy See and support the tasks and goals of individual congregations on a global level. Female communities form the International Communion of Benedictine Women.

Alongside the traditional monastic communities, there is a growing number of lay oblates, who live in the world according to the spirit of St. Benedict and have a formal relationship with a certain community.

### 4.4.4 Monastic governance instruments

Internal governance instruments of the Benedictines include accountability of community members concerning various matters to the abbot, monitoring and advising the abbot and his officials through the council, annual obligations of the abbot to report on the financial situation of a monastery and participation of the entire convent in the decision-making process. Participative decision-making not only provides monks with a medium for sharing everyday problems and openly discussing important issues but also cultivates shared affective states in the long term. It directly contributes to the process of

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348 See Janotík (2012).
349 See OSB (2016c).
350 See Wright (2007).
351 See Inauen et al. (2010a); Inauen et al. (2010b); Rost et al. (2010).
352 See Wright (2007).
353 See Inauen et al. (2010a); Inauen et al. (2010b); Mannion (1996); Rost et al. (2010); Tredget (2002).
354 See Janotík (2012).
socialization and might even prevent agency problems that are typical for modern corporations (divergence of interests of managers/owners/employees of a company). The fact that every member identifies himself with the community and knows that his or her voice is heard encourages crucial organization-specific investment necessary for a long-term economic success\textsuperscript{355}. Moreover, a common understanding of values, goals and principles of action provides additional internal incentives for appropriate behavior\textsuperscript{356}. Similar instruments are implemented at each organizational level of the Benedictine Order\textsuperscript{357}.

As for the external governance mechanisms, they contain a need for approval of certain transactions by the Holy See, annual financial and personnel reports, as well as visitations of communities by abbots or monks from other communities\textsuperscript{358}. Considering not only the current economic situation of a monastery but also the spiritual condition and personal relationships between community members, these visitations aim to conduct supportive control and induce reflection\textsuperscript{359}. The monastic visitations are always announced in advance, which gives community members an opportunity to prepare properly. The results and recommendations are first discussed with the abbot and later presented to the whole community. However, the monitoring of the implementation of the measures is often not a high priority\textsuperscript{360}.

4.4.5 Implications for other organizations and areas

Monastic communities and modern businesses can benefit from each other’s wisdom and experience\textsuperscript{361}. Thus, monastic leadership and governance principles could be used as a framework for addressing certain issues in leadership and organizational control in other types of organizations. Several papers published between 2002 and 2014 investigate the relevance of those principles to knowledge-intensive firms\textsuperscript{362}, public institutions\textsuperscript{363},

\textsuperscript{355} See Janotík (2012).
\textsuperscript{356} See Inauen et al. (2010a).
\textsuperscript{357} See Feldbauer-Durstmüller/Sandberger/Neulinger (2012).
\textsuperscript{358} See Feldbauer-Durstmüller/Sandberger/Neulinger (2012); Inauen et al. (2010a); Inauen et al. (2010b); Rost et al. (2010).
\textsuperscript{359} See Inauen et al. (2010a); Rost et al. (2010).
\textsuperscript{360} See Inauen et al. (2015).
\textsuperscript{361} See Schütz (2009).
\textsuperscript{362} See McGrath (2005).
\textsuperscript{363} See Inauen et al. (2010b).
modern-day religious institutions\textsuperscript{364}, stock corporations\textsuperscript{365}, and other types of organizations\textsuperscript{366}. Furthermore, the applicability of the RB to modern employment relationships\textsuperscript{367} and management education\textsuperscript{368} has been thoroughly explored.

*Hiebl* and *Feldbauer-Durstmüller* examined the role of a Benedictine cellarer and described the aspects (e.g., stewardship behavior, long-term orientation) that could be reasonably transferred to the corporate world\textsuperscript{369}. In their recent work, *Inauen* and his colleagues argued that the extension of auditing and monitoring procedures by including measures to strengthen the sense of community and support individual members is worth considering toward better governance beyond religious organizations\textsuperscript{370}. According to *Rost* and *Grätzer*, governance by rules implemented by the Catholic Orders would also be a superior governance mechanism for multinational organizations as it would help them to better cope with organizational and environmental complexity and uncertainty\textsuperscript{371}. The ways that the Benedictines develop and maintain a healthy community might also be of interest for contemporary organizations\textsuperscript{372}.

It is common knowledge that the modern business world is characterized by information overload, instant communication, and complexity\textsuperscript{373}. This means that leaders have to make prudent decisions quickly in order to live a morally good life in relationship to other individuals and stakeholders\textsuperscript{374}. The principles of monastic leadership offer a daily framework for acquiring practical wisdom, which enables people to make prudent judgments and take actions guided by values and morals\textsuperscript{375}. When leaders are able to create space for flourishing practical wisdom and cultivate such tacit knowledge, they are able to make enlightened decisions\textsuperscript{376}. This ability is of great importance for leaders of any organization, irrespective of its size and activity. While profit-oriented organizations aim at financial goals, the Benedictines focus on non-economic goals and place the

\textsuperscript{364} See Prieto/Maté/Tua (2006).
\textsuperscript{365} See Rost et al. (2010).
\textsuperscript{366} See Holzherr (2009); Inauen et al. (2010a); Kleymann/Malloch (2010); McGrath (2002).
\textsuperscript{367} See Chan/McBey/Scott-Ladd (2011); Tredget (2002).
\textsuperscript{368} See Tredget (2010).
\textsuperscript{369} See Hiebl/Feldbauer-Durstmüller (2014).
\textsuperscript{370} See Inauen et al. (2015).
\textsuperscript{371} See Rost/Grätzer (2014).
\textsuperscript{372} See Whatley/Popa/Kliewer (2012).
\textsuperscript{373} See Tredget (2010).
\textsuperscript{374} Ibid.
\textsuperscript{375} See Leavy (1994); Nonaka/Takeuchi (2011).
\textsuperscript{376} See Udani/Lorenzo-Molo (2013).
“human-being” and his search for God at the center of attention. For this reason, the extent to which the principles of monastic leadership and governance are applicable in modern organizations requires further investigation and demands an interdisciplinary approach.

4.4.6 Other topics

Other topics discussed in the articles include Weber’s perception of the monastic economy, the relationships between nuns and their male supervisors, spiritual crisis in society, practical wisdom in the RB and Catholic social teachings, the history of Flemish monasticism, and location of decision rights in Catholic religious orders. Bargiela-Chiappini suggested liminal ethnography as a new approach for conducting research in segregated organizations, such as monasteries. The role of hospitality in monastic practice was investigated by Mannion and Tredget. Fassler argued that the way the experience of singing chants shaped monastic thought and life could be a subject worth studying. The question of burnout among abbots and the ways a former leader can serve his community were addressed by Rippinger. Janotík examined the Benedictine way of life from the perspective of happiness economics. He argued that social interaction and personal identification of monks with their communities are crucial for the successful historical performance of monasteries. In their recent work, Payer-Langthaler and Hiebl analyzed what the term “performance” means in the monastic context.

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380 See Cornuel/Habisch/Kletz (2010); Tredget (2010).
381 See Vanderputten (2012).
384 See Mannion (1996).
385 See Tredget (2002).
386 See Fassler (2010).
388 See Janotík (2012).
4.4.7 Theoretical foundations, purposes, and research methods employed

One of the categories we coded for in our dataset was a theoretical foundation underlying each publication. As the use of theoretical frameworks and research methods varies widely across different disciplines, we grouped all the articles into four categories: business and management (21), history (7), religion (15), and sociology (1). The results of the analysis are presented in Table 1. Most articles reviewed (25 out of 44) employed the RB and/or appropriate statutes of communities as a primary theoretical framework. Remarkably, the RB formed the basis not only for the religious publications but also for the historical and business articles. The RB was most probably written by Benedict of Nursia to guide a community and offer its members an opportunity for constant spiritual growth. Consisting of 73 relatively short chapters, the RB covers among others the leadership-related topics (e.g., the role of the abbot, conflict resolution, and development of monks), the issues of the organizational structure as well as governance issues.

Furthermore, the framework of organizational theories (especially a premodern organizational approach) has also been frequently used in the articles reviewed. The main idea of premodern organizational theory is that looking back can often improve flexibility and bring new insights into contemporary developments. More than half of the historical articles and three business publications employed this framework. Four out of 21 publications from the area of business and management studies as well as one historical article, were based upon the agency theory. Agency theory suggests that both a principal and an agent are utility-maximizers and are driven by self-interest. Information asymmetry and divergent interests of the principal and the agent cause agency problems (see Table 1).

Interestingly, leadership theories have been used as a theoretical framework for one religious article and three business publications. Considering leadership in the monastic context as a journey or a dream where the abbot and community members raise one another to higher motivation and morality, Kardong presents a transformational view of leadership. Another article represents the trait approach to leadership and tries to find the main characteristics that define outstanding religious leaders. In the third article modern leadership theories, such as stewardship, ethical leadership, and servant leadership are
examined in the Benedictine context. Finally, the forth publication explores leadership as a collective practice and builds upon such leadership theories as distributed collaborative, shared, and collective leadership. Embeddedness theory, political economics, and psychological economics were further theoretical frameworks applied by the authors of business publications (see Table 1).

<table>
<thead>
<tr>
<th>Research area</th>
<th>Business and Management</th>
<th>History</th>
<th>Religion</th>
<th>Sociology</th>
</tr>
</thead>
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<td>2</td>
<td>14</td>
<td>1</td>
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<td></td>
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<tr>
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<td>1</td>
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<tr>
<td>Catholic social thought</td>
<td>1</td>
<td></td>
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<tr>
<td>Concept of community</td>
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<tr>
<td>Concept of liminality</td>
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<tr>
<td>Experiential learning theory</td>
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<tr>
<td>Henri Fayol's Principles of Management</td>
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<tr>
<td>Human resource management theory</td>
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<tr>
<td>Mutual correspondence of sentiments</td>
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<tr>
<td>Protestant ethic</td>
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<tr>
<td>Sociology of gender</td>
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</table>

<table>
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<tr>
<th>Research design and methods of data collection</th>
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<td>Interview/group discussion</td>
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<td>Participant observation</td>
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<tr>
<td>Questionnaire</td>
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<td>Expert panel</td>
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<table>
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<th>Research design and methods of data analysis</th>
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<tr>
<td>Hermeneutics</td>
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<td>Comparative analysis</td>
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<td>Regression analysis</td>
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<td>Ethnography</td>
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<tr>
<td>Exploratory analysis</td>
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<tr>
<td>Factor analysis</td>
</tr>
</tbody>
</table>

Table 1: Theoretical frameworks and research methods in publications reviewed

Source: Own illustration.

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390 Source: Own illustration.
According to the results of the content analysis, a case study approach was especially favored in our sample. Not only business and management researchers but also scholars in history and chose to do case studies with monasteries and/or companies managed by the Benedictines (see Table 1). In addition, conducting open-ended and semi-structured interviews with monks, nuns, and lay workers and/or organizing group discussions was the preferred data collection method in the articles reviewed. As for the data analysis methods, most publications relied on qualitative methods such as a hermeneutic approach and documentary research.

Documentary research methods are associated with the analysis of primary, secondary, and tertiary documents that contain information about the phenomenon a researcher is interested in\(^{391}\). These techniques have often been considered the sole domain of professional historians and librarians\(^{392}\). Thus, all historical articles in our dataset apply this method of data analysis. However, documentary research can be also adopted by researchers from other areas, as reflected in our findings in Table 1. Hermeneutics deals with identifying the meaning of the external objectifications of the human mind, such as texts and works of art\(^{393}\). Having been traditionally applied as a method to understand religious writings, hermeneutics is nowadays used for interpreting human practices, events, and situations\(^{394}\). The vast majority of religious articles in our dataset (12 out of 15) and 23.8% of business publications use the hermeneutics approach to analyze the data. Furthermore, frequently used research methods in all disciplines include a content analysis and a comparative analysis.

In addition, we coded all articles for country of study in order to learn more about the geographical regions researchers were most interested in. Figure 8 illustrates that scholars focused mostly on the European countries, in particular on Switzerland, Austria, UK, Ireland, Germany, and Spain. This can be easily explained by the long history and strong traditions of Benedictines in these countries, as well as by their enormous influence on the cultural and historic development of Europe in the past.

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\(^{391}\) See Bailey (1994).
\(^{392}\) See Mogalakwe, 2006
\(^{393}\) See Palmer (1969).
\(^{394}\) See Crotty (1998).
As shown in Table 2, the main purpose of most articles reviewed is to extend/transfer theory to modern organizations (27 out of 44) or to analyze the theoretical frameworks (11 out of 44). Naturally, half of the historical articles focus on tracing the historical development of the (ethical) leadership and governance principles in the monastic context. In contrast, business scholars are particularly interested in implementing the existing knowledge about monastic governance and leadership in different types of contemporary organizations.

![Figure 8: Country of study](image_url)

<table>
<thead>
<tr>
<th>Purpose</th>
<th>Business</th>
<th>Religion</th>
<th>Sociology</th>
<th>History</th>
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</tr>
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<td>1</td>
<td>3</td>
<td>11</td>
</tr>
<tr>
<td>Extend/Transfer theory</td>
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<td>5</td>
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<td>4</td>
<td>27</td>
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<tr>
<td>Trace hist. development</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>21</strong></td>
<td><strong>15</strong></td>
<td><strong>1</strong></td>
<td><strong>7</strong></td>
<td><strong>44</strong></td>
</tr>
</tbody>
</table>

Table 2: Purpose, research area and type of research articles

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395 Source: Own illustration.
396 Source: Own illustration.
As far as the type of research is concerned, 84% of all studies are qualitative because of the nascent nature of research on leadership and governance from a monastic perspective. However, the number of quantitative studies grew rapidly in the last three years. Particularly interesting is that almost two thirds of the publications are written by single authors. While business and management scholars prefer to collaborate with each other and work in a research team, all religious studies and five out of seven historical studies are conducted single-handedly (see Table 2).

### 4.4.8 Information about the authors

As leadership in the monastic context is an emerging field of study, it seems appropriate to learn more about the authors whose research interests include this field. For this reason, we coded the publications for author type (academic, practitioner, OSB), gender, discipline, and country of affiliation. The most interesting results are presented in Figure 9. Our analysis shows that the 44 articles reviewed were written by 53 authors. This number reflects the number of unique authors, as researchers, who published more than one article, were counted only once.

Although the female authors (43.2%) still represent a minority, this share is not negligible. Most authors have academic affiliations (35 out of 53) or combine research with an occupation outside science (2 out of 53). They come from a variety of disciplines, including organizational studies (9), accounting and business history (6), human resource management (4), and leadership studies (4). As we focused on the monastic view of leadership, a relatively high percentage (28.3%) of the authors coming from the OSB is not surprising (see Figure 9). According to the Benedictine census of 2005, there were nearly twice as many Benedictine women as men. Despite this, our dataset contains only one female Benedictine author compared to 14 male authors from the OSB. More than half of the authors reside in Europe (32; 60.4%), followed by North American scholars (19; 35.8%).

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397 See Wright (2007).
Figure 9: Information about authors\(^{398}\)

\(^{398}\) Source: Own illustration.
4.5 Citation Analysis of the Articles

With the help of a citation analysis, we aim to identify the most cited publications, authors, and journals within our original dataset. The dataset included 44 articles and cited 2,193 scientific publications. The number of citations per article varied from 1 to 159. The authors of the articles used mainly books/book chapters (44.46%) and journal articles (44.60%) as sources for their works. Working papers, conference papers, reports, and dissertations were cited 240 times (10.94% of all citations). The sources used are represented in Figure 10.

As for the cited journals, our dataset referred to 229 specific publication outlets from different areas (religion, business, organization studies, history, sociology, etc.). Using the total number of citations received as the main criterion, we identified the ten most cited and consequently most influential journals for this field. Among them, there are nine journals from the areas of management and organization studies and only one religious journal (see Figure 11). This fact suggests a strong impact of business studies on research about (ethical) leadership in the monastic context. In other words, the basis of research in this field is formed by the citations from the top business journals. The top three journals

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399 Source: Own illustration.
in terms of the total number of citations received are the Academy of Management Review, Administrative Science Quarterly, and the Journal of Business Ethics (see Figure 11).

![Chart showing the most cited journals](image)

**Figure 11: Most cited journals**

The next step of our citation analysis was to identify the top ten frequently cited authors in the articles reviewed in terms of the number of citations received. It is worth mentioning that self-citations have also been counted. Figure 12 illustrates the results of our analysis. Remarkably, the literature about leadership and governance in the monastic context is dominated by research originating from a Swiss research group that includes Bruno S. Frey (53 citations received), Margit Osterloh (42 citations), Katja Rost (22 citations), and Emil Inauen (20 citations). They have been the first researchers to actively look for new models of governance and offer monasteries as a possible alternative.

Although the works of Michael C. Jensen and Alfred Kieser have been cited pretty frequently (31 citations and 15 citations, respectively), these authors did not study leadership or governance in the monastic context. Jensen’s agency theory and Kieser’s...
organization theory have been cited in many articles reviewed because they served as theoretical frameworks. Although the majority of the top cited authors come from the business area, the list also includes representatives of other disciplines such as religion or psychology. For example, Adalbert de Vogüé (16 citations received) and Terrence Kardong (12 citations) are the well-known and respected religious scholars and interpreters of the RB (see Figure 12).

Further results of the citation analysis show clearly that the field of monastic leadership is a very new area of research. There is almost no collaboration and networking between the scholars working on these topics. This is confirmed by the fact that there are no publications credited with more than seven citations. The top three articles are “Theory of the Firm: Managerial Behavior, Agency Costs, and Ownership Structure” by Jensen and Meckling (1976), “From Asceticism to Administration of Wealth. Medieval Monasteries and the Pitfalls of Rationalization” by Kieser (1987), and “Corporate Governance of Benedictine Abbeys: What Can Stock Corporations Learn from Monasteries?” by Rost and her colleagues (2010). As already mentioned, the first two

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403 Source: Own illustration.
articles serve as theoretical frameworks for many papers reviewed and have been cited primarily for this reason. The third paper is one of the first to look at Benedictine monasteries as potential sources for new ideas in leadership. For this reason, it has been widely cited in the following research works. The small number of citations demonstrates that a common foundation for research on leadership in the monastic context has yet to be developed.

Remarkably, there is also very little interdisciplinary research. Although the topic of leadership in the monastic context requires an interdisciplinary approach to take into consideration the historical, theological, and economic aspects, our dataset contains only four articles written by an interdisciplinary team. As researchers from different fields use various research methods and techniques, they could benefit from interdisciplinary discourse between business scholars, historians, religious writers, and psychologists. Consequently, an interdisciplinary approach should be encouraged in order to foster the development of this research area.

To sum everything up, the results of our study show clearly that monastic leadership is an interesting topic for scholars from different areas of expertise that can be published in various scientific journals. However, a comprehensive view on this topic is missing. Scholars working in the field use the literature and research methods usually applied in their area of study and tend to neglect the value of historical or religious sources. Yet an understanding of the historical and religious context is extremely important to avoid misinterpretations of the Benedictine way of living. In addition, the existing literature mostly aims to study the RB and does not pay much attention to the statutes of monasteries that could be a useful source for doing economical or sociological research.
4.6 Conclusion and Outlook

Our study contributes to current knowledge in three ways. Firstly, it provides the first interdisciplinary literature overview about monastic leadership, describes the development of this field from 1991 to 2014, and gives a brief summary of the most important findings and intellectual contributions. This is useful for scholars because it improves the understanding of the interdependencies between past and present research\textsuperscript{404}. To take into consideration the historical, theological, and economic aspects of this topic and avoid misinterpretations of the Benedictine way of life, the interdisciplinary approach should be encouraged. Secondly, our study contributes to a better understanding of monastic organizations and raises awareness of the international audience for the phenomenon of leadership in the monastic context. Consequently, it can serve as a facilitating tool to enter this emerging research field. Thirdly, the study reveals existing research gaps and presents promising areas for future advances in knowledge.

The results of the content analysis show that research on monastic leadership is still in its infancy. A significant portion of the articles reviewed conduct a qualitative analysis of the RB and demonstrate possibilities for transferring this knowledge to modern life. Empirical findings are often used to prove that the phenomenon of monastic leadership really exists\textsuperscript{405}. Remarkably, the principles of monastic leadership are a topic of interest for scholars from many different disciplines including human resource management, history, organizational studies, religious studies, sociology, and psychology.

The articles reviewed deal with a number of different themes. One of the most popular topics is the principles of monastic leadership, which include having a shared vision, common goals, and values; choosing new community members with the help of a long-lasting selection and socialization process; defining a clear hierarchy; having a participative approach to decision-making; encouraging the personal development of individuals; and ensuring economic and social sustainability of a monastery. An authentic leader is expected to teach by example and serve the whole monastic community.

\textsuperscript{404} See Chrisman et al. (2010).
\textsuperscript{405} See Inauen et al. (2010a,b); Kleymann/Malloch (2010); Rost et al. (2010).
Due to scandals connected with falsified financial statements and inflated manager compensations, interest in analyzing alternative models of leadership and governance has increased considerably. Some researchers even argue that the main reason for the recent scandalous outcomes is “broken character and not broken systems”\(^\text{406}\). Consequently, scholars should shift their attention to the individual level of the business world, inside the consciences of leaders\(^\text{407}\). The centerpiece of Benedictine governance is an individual and his/her search for God. For this reason, the instruments of monastic governance can be seen as a suitable source of new ideas for governance models. Accountability of community members to the abbot concerning financial matters, participation in the decision-making process, monitoring and advising the abbot through the council, annual reporting obligations of the abbot, authorization of certain transactions by the Holy See, and visitations of communities are integrative parts of monastic governance.

Several authors tried to apply monastic leadership principles beyond the monastic sector and transfer them to knowledge-intensive firms, public institutions, modern-day religious institutions, stock corporations, and other types of organizations\(^\text{408}\). As monasteries and modern organizations demonstrate fundamental differences in the basic ideas, the leadership principles cannot be transferred directly. Whereas private organizations mostly implement a function-oriented view of persons and focus on the financial goals, the Benedictines concentrate on non-economic goals and place the “human-being” at the center of attention. Obviously, the issue of transferability requires further investigation and also demands an interdisciplinary approach.

With the help of a citation analysis we identified the most influential journals and authors in the field of monastic leadership. We also showed that there is a lack of interaction between the researchers in this interdisciplinary area. Thus, scholars tend to see everything from the perspective of their own discipline and use mostly secondary sources. In addition, the development of the RB in the historical context is often disregarded and the modern interpretations of the RB are rarely used. Consequently, a common foundation for research on monastic leadership has yet to be developed.

\(^\text{407}\) See Bragues (2008).
\(^\text{408}\) See Holzherr (2009); Inauen et al. (2010b); Kleymann/Malloch (2010); McGrath (2002, 2005); Prieto/Maté/Tua (2006); Rost et al. (2010).
In terms of future research, it might be interesting to extend the literature review by including books and commentaries of the RB. As humanities scholars publish more in books and not in journals, these scientific works are more difficult to find and analyze. Böckmann, Puzicha, and Casey\footnote{See Böckmann (2005); Casey (2009, 2010); Puzicha (2002).} are examples of Benedictine authors dealing with the modern interpretation of the RB and considering the historical roots of the RB (i.e., Rule of Master, Rule of St. Pachomius). An in-depth analysis of such scientific work might bring new valuable insights. The influence of cultural differences on the interpretation of the RB and specific leadership structures in monastic organizations is another research question worth studying.

It would also be fruitful to find out what aspects of monastic leadership and governance could be transferred to modern organizations and how this could be done. A further research opportunity might be conducting an analysis of the economic role and importance of Benedictines in different countries, as they are one of the largest monastic groups within the Catholic Church. Previous studies mostly focused on certain regions and particular historical factors\footnote{See Dobie (2008); Fassler (2010); Herder (2005); Inauen et al. (2010a, 2010b); Jones (2008); McGrath (2002, 2005); Prieto/Maté/Tua (2006); Roca (2010); Rost et al. (2010).}. At the macro level, there is a need to widen the regional focus of research and incorporate, verify, and complement the results of detailed studies that have been conducted on individual monasteries.
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5 PAPER 2: ENTREPRENEURIAL ACTIVITIES OF BENEDICTINE MONASTERIES – A SPECIAL FORM OF FAMILY BUSINESS

5.1 Introduction

Benedictine organizations are represented in many countries on almost all continents and regarded as long-living, economically successful, stable institutions. All monastic communities of the Benedictine family, which includes 300 male communities with approx. 8,000 monks and 840 female communities with approx. 16,000 nuns, are governed by the RB. The RB was written by Benedict of Nursia (480–543) almost 1,500 years ago and is considered to be one of the most significant documents in Western civilization. It combines spiritual activities with economic tasks and offers insights into how the tension between the spiritual mission and economic results can be overcome.

The main postulate of the RB is “ora et labora et lege” (pray, work and study), which makes the OSB unique in its features. Alongside the work of God, each member of a community is expected to earn the living and make a contribution to the long-term sustainable development of the monastery by performing manual work. In contrast to other religious orders (e.g., Franciscan, Dominican), which refuse to strive for ownership and earnings, the Benedictines pursue not only spiritual but also economic goals.

In this paper, we concentrate our attention mostly on the male abbeys located in Europe. The entrepreneurial activities of such Benedictine monasteries usually include running businesses in agriculture and silviculture; farming, fishing, and forestry; tourism, handicraft, retail, and service businesses; leasing, renting, and property administration.

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411 Prepared in collaboration with Prof. Dr. Birgit Feldbauer-Durstmüller (Chair at the Institute for Management Control & Consulting at the Johannes Kepler University Linz), Simon Sandberger (PhD Student at the Johannes Kepler University Linz), and Maximilian Neulinger, OSB; accepted for publication in: International Journal of Entrepreneurial Venturing, in press.
413 See OSB (2016a).
416 See Kleymann/Malloch (2010); Tredget (2002).
418 Ibid.
In addition, the Benedictines manage several publishing houses, schools and other educational institutions and take care of cultural repositories, art collections, museums and libraries. Consequently, a Benedictine monastery can be regarded as an enterprise or as a conglomerate of enterprises\(^{419}\).

A long history of Benedictine organizations and their wide variety illustrates the relevance of the RB to many types of organizations, not just religious ones\(^{420}\). Having established basic governance instruments very early, Benedictine monasteries were able to survive over centuries and to withstand various periods of radical change\(^{421}\). It is well known that the Benedictines had an essential impact on the economic development in Europe. Consequently, the RB offers a useful time-tested model for organizational development\(^{422}\) and leadership.

Leadership and accountability in the monastic context is a new promising field of study that could offer a different perspective on some issues in modern companies. However, these concepts lack a sufficient theoretical foundation and are not yet supported by empirical research. The dominant theoretical frameworks used in previous research are the RB, the organizational theories, the agency theory and the stewardship theory\(^{423}\). This paper fills the existing gap by examining the literature related to monastic leadership and applying Schlenker’s model of accountability to the monastic context. The newly constructed model of monastic accountability serves as a foundation for practical application as well as for future research. In addition, we wish to discuss the relevance of monastic leadership principles to modern companies, in particular to family business.

Interestingly, entrepreneurial activities within the monastic context demonstrate particular similarities with family business activities. For example, the former are characterized by the long-term orientation, the influence of the monastic community, and altruism. The characteristics often considered unique to family business are the long-term orientation, the influence of the (extended) family, pursuit of non-economic goals, and

\(^{419}\) See Payer-Langthaler/Hiebl (2013).
\(^{420}\) See Chan/McBey/Scott-Ladd (2011).
\(^{421}\) See Feldbauer-Durstmüller/Sandberger/Neuling (2012); Inauen et al. (2010a); Rost et al. (2010).
\(^{422}\) See Chan/McBey/Scott-Ladd (2011); Tredget (2002).
\(^{423}\) See Keplinger/Feldbauer-Durstmüller (2016).
altruism\textsuperscript{424}. In recent years, family businesses have been recognized as a major engine of entrepreneurship and a critical factor for the successful development of local economies\textsuperscript{425}. Given the importance of family business and the exceptional success story of Benedictine organizations, it seems very interesting to analyze parallels between them. Hence, this paper aims to answer the following question: Can the entrepreneurial activities of Benedictine monasteries be seen as a special form of family business?

The remainder of this paper proceeds as follows. In the next section, we provide a brief literature review of monastic leadership, followed by the methodology applied. After this, we construct a theoretical model of monastic leadership by applying Schlenker’s accountability theory to the monastic context and describing how the three core elements (identity, prescriptions and events) shape the monk’s perception of accountability. In the following section, we conduct a comparative analysis between the entrepreneurial activities of Benedictine monasteries and family business activities. The final part contains a brief summary of the most important findings, suggestions about transferring some elements of monastic leadership to family business and ideas for future research.

5.2 Literature Review

Although research on monastic leadership and accountability is still in its infancy, the number of articles dealing with this topic is rapidly growing\textsuperscript{426}. As mentioned above, the RB, supplemented by the traditions, history and experience of each community, forms a basis for the monastic way of living and has an enormous influence on the daily life of monks\textsuperscript{427}. The principles of monastic leadership include having a shared vision, common goals and values\textsuperscript{428} that go far beyond “codes of best practice”\textsuperscript{429} and define the attitudes, behavior and actions of monks in their daily routine\textsuperscript{430}. All members of a monastic community have to go through a long-lasting selection and socialization process that helps them to implement the core values in the community\textsuperscript{431}.

\textsuperscript{424} See Brigham et al. (2014); Guidice/Mero/Greene (2013); Hiebl (2012); Lubatkin et al. (2005); Lumpkin/Martin/Vaughn (2008).
\textsuperscript{425} See Guidice/Mero/Greene (2013); Kwak (2003).
\textsuperscript{426} See Keplinger/Feldbauer-Durstmüller (2016).
\textsuperscript{427} See Feldbauer-Durstmüller/Sandberger/Neulinger (2012).
\textsuperscript{428} See Gerry (1992); Kardong (1991).
\textsuperscript{429} See Inauen et al. (2010a); Inauen et al. (2010b); Rost et al. (2010).
\textsuperscript{430} See RB, Chapter 4 (2016b).
\textsuperscript{431} See Inauen et al. (2010a); Inauen et al. (2010b); Rost et al. (2010).
Further integrative parts of monastic leadership are a clear hierarchy within the community,\textsuperscript{432} and at the same time a consultative and participative approach to decision-making, as every monk with solemn profession has an impact on this process.\textsuperscript{433} In addition, the leadership function of an abbot involves encouraging the personal development of community members,\textsuperscript{434} and ensuring the economic and social sustainability of the monastery.\textsuperscript{435} An authentic leader is also expected to teach by example as well as serve the whole monastic community and other communities he feels responsible for.\textsuperscript{436}

Recent scandals connected with falsified financial statements and inflated manager compensations (i.e. Enron, Swissair, Nortel) have shown that current models of leadership and accountability cannot prevent the abuse of power and excessive risk taking.\textsuperscript{437} For this reason, the interest in analyzing alternative models of leadership is rapidly growing.\textsuperscript{438} Some researchers even argue that scholars should shift their attention to the individual level of the business world, inside the consciences of leaders.\textsuperscript{439} The centerpiece of monastic leadership is the individual and his search for God. Therefore, it can be seen as a suitable source of ideas for new ideas about leadership and accountability beyond the religious sector.

Accountability of community members to the abbot, participation of all professed monks in decision-making, monitoring and advising the abbot and his officials through the council and annual reporting obligations of the abbot are integrative parts of the monastic leadership and accountability system.\textsuperscript{440} Additionally, a common understanding of values, goals and principles of action provides further internal incentive for appropriate behavior.\textsuperscript{441}

\textsuperscript{432} See Tredget (2002).
\textsuperscript{433} See Chan/McBey/Scott-Ladd (2011); Rippinger (1992).
\textsuperscript{435} See Feldbauer-Durstmüller/Sandberger/Neulinger (2012); Mannion (1996).
\textsuperscript{436} See Chan/McBey/Scott-Ladd (2011); Gerry (1992); Tredget (2002).
\textsuperscript{437} See Rost et al. (2010).
\textsuperscript{438} See Keplinger/Feldbauer-Durstmüller (2016).
\textsuperscript{439} See Bragues (2008).
\textsuperscript{440} See Feldbauer-Durstmüller/Sandberger/Neulinger (2012); Inauen et al. (2010a); Inauen et al. (2010b); Mannion (1996); Rost et al. (2010); Tredget, (2002).
\textsuperscript{441} See Inauen et al. (2010a).
Accounting and accountability practices in religious organizations have been studied in the temples of ancient Egypt\textsuperscript{442}, Christian religious organizations\textsuperscript{443}, Islamic religious organizations\textsuperscript{444}, and Hindu and Buddhist religious organizations\textsuperscript{445}. According to the literature, accountability in religious organizations is heavily influenced by religious values and beliefs\textsuperscript{446}. This means that the believers perceive themselves accountable to God as the higher principal, and the main role of the clergy is to make sure that people practice accountability in their daily lives\textsuperscript{447}. For example, in the Iona Community, accountability appears to be a part of “spirituality of practical Christian living”\textsuperscript{448} and includes such practices as Bible reading, praying, and giving regular accounts about the use of time and money. In the monastic context, accountability is based on individual responsibility of a monk for adhering to the core values and following the ethical requirements\textsuperscript{449}.

Several authors have tried to transfer the principles of monastic leadership to knowledge-intensive firms\textsuperscript{450}, public institutions\textsuperscript{451}, modern-day religious institutions\textsuperscript{452}, stock corporations\textsuperscript{453}, and other types of organizations\textsuperscript{454}. Additionally, the relevance of the RB to modern employment relationships and management education\textsuperscript{455} has been explored. In their recent work, Hiebl and Feldbauer-Durstmüller examined the role of a Benedictine cellarer and described the aspects that could be reasonably transferred to the corporate world\textsuperscript{456}.

\textsuperscript{442} See Ezzamel (2005).
\textsuperscript{443} See Bigoni/Deidda/Funnell (2013); Jacobs/Walker (2004); Joannidés (2012); Quattrone (2004).
\textsuperscript{444} See Abdul-Rahman/Goddard (1998); Afifuddin/Siti-Nabiha (2010).
\textsuperscript{445} See Jayasinghe/Soobaroyen (2009).
\textsuperscript{446} See Hardy/Ballis (2013); Jacobs/Walker (2004); Kreander/McPhail/Molyneaux (2004); Quattrone (2004).
\textsuperscript{447} See Joannidés (2012); Quattrone (2004, 2009).
\textsuperscript{448} Jacobs/Walker (2004), p. 372.
\textsuperscript{449} See Payer-Langthaler/Hiebl (2013).
\textsuperscript{450} See McGrath (2005).
\textsuperscript{451} See Inauen et al. (2010b).
\textsuperscript{452} See Prieto/Maté/Tua (2006).
\textsuperscript{453} See Rost et al. (2010).
\textsuperscript{454} See Holzherr (2009); Inauen et al. (2010a); Kleymann/Malloch (2010); McGrath (2002).
\textsuperscript{455} See Chan/McBey/Scott-Ladd (2011); Tredget (2002, 2010).
\textsuperscript{456} See Hiebl/ Feldbauer-Durstmüller (2014).
5.3 Research Methodology

The first step of our study is to develop a new theoretical lens through which accountability in the monastic context can be studied. Establishing effective leadership and accountability systems is an essential task for any organization. Research has shown that existing models are not efficient enough and do not take the interpersonal side of relationships into consideration\(^457\). To include the social and psychological aspects into our model, we apply the accountability theory developed by *Schlenker* and his colleagues\(^458\) to the monastic context. Secondly, we conduct a comparative analysis to identify and analyze the parallels between the entrepreneurial activities of Benedictine monasteries and family business activities. Remarkably, the accountability theory is also relevant for family business and has been successfully applied to the family business context by *Guidice, Mero* and *Greene*\(^459\). Finally, we make suggestions for transferring some of the monastic leadership elements to modern companies, in particular to family business.

5.4 Schlenker’s Accountability Theory in the Monastic Context

5.4.1 Overview

The accountability pyramid developed by *Schlenker* and his colleagues\(^460\) has been recognized as one of the most influential models in the current accountability research\(^461\). In this model, accountability is conceptualized as “being answerable to audiences for performing up to certain prescribed standards, thereby fulfilling obligations, duties, expectations, and other charges”\(^462\). The accountability pyramid consists of the triangle of responsibility and the evaluating audience (see Section 2.3.1). Responsibility is described as “a necessary component of the process of holding people accountable for their conduct”\(^463\). In its turn, the triangle of responsibility is formed by three core elements – prescriptions (standards that should direct conduct), identity (roles and values of

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\(^{457}\) See Chrisman et al. (2010); Goel et al. (2012); Lubatkin et al. (2005); Mustakallio/Autio/Zahra (2002); Pieper (2010).

\(^{458}\) See Schlenker et al. (1994).

\(^{459}\) See Guidice/Mero/Greene (2013).

\(^{460}\) See Schlenker et al. (1994).

\(^{461}\) See Hall/Frink/Buckley (2015).

\(^{462}\) Schlenker et al. (1994), p. 634.

\(^{463}\) Ibid.
individuals), and events (actions of people against which prescriptions will be compared) – and the linkages among them. The RB gives multiple reference points on this subject and demonstrates that accountability of Benedictine monks is rather dependent on the responsibility of individuals for following the ethical claims. We apply the accountability theory to the monastic context and develop a conceptual model shown in Figure 13 and discussed next.

5.4.2 Prescriptions

The first key element of the Triangle of Responsibility in Benedictine monasteries is prescriptions (see Figure 13). The RB serves as a set of rules that describes what goals should be achieved in a monastic community, the way they can be accomplished and the criteria by which the actions of monks can be evaluated. Remarkably, the RB is not a collection of theoretical rules but rather a guide for the daily life of monks that contains sophisticated ethical requirements. The RB is usually complemented by the statutes, traditions, history, and experience of a particular monastic community that describe its customs in every detail.

A common value system derived from the RB goes far beyond “codes of best practice” and gives the monks guidance about behavior and actions in any situation. Having committed to following the principles of the RB, the monks are required to internalize and implement the organizations’ core values. The common value system helps not only to develop emotional identification with the community and place where monastics live, but also to create collective identity. The implementation of common values is supported by a process of rigorous socialization and the principle of member equality regardless of their educational level, age, or race.

465 Ibid.
466 See Feldbauer-Durstmüller/Sandberger/Neulinger (2012).
467 See Inauen et al. (2010a); Inauen et al. (2010b); Rost et al. (2010).
468 See RB, Chapter 4 (2016b).
470 See Janotík (2012); Whatley/Popa/Kliewer (2012).
471 See Inauen et al. (2010a); Inauen et al. (2010b); Rost et al. (2010).
Figure 13: Accountability pyramid in the monastic context

Source: Own illustration.
5.4.3 Identity

The selection and socialization practices of Benedictine organizations have a major impact on the identity of monks. The selection process includes several stages ("get to know" phase, novitiate, temporary profession, and solemn profession) and takes several years to complete. Thus, the novitiate is usually perceived as a period of creating a new identity and deepening one’s relationship with God by studying the RB, Bible, statutes, and history of the particular community; praying and reflecting on living in the community. The process of socialization lasts a lifetime and is fostered through a supported dialogue among the monks, mentoring through the abbot, and various learning activities. As for the identity of non-monk employees, it is heavily influenced by the quality of relationships between them and monks as well as by formal and informal communication.

Having a long-term appointment as employees of a monastery, non-monk employees share an extended history of positive and negative happenings with the monks. Tacit knowledge about the customs and habits in a particular monastery strengthens the sense of belonging to a monastic community and shapes the identity of non-monk employees. Although non-monk employees tend to also internalize the core values of the Benedictines, they are not expected to do it to the same extent as monks. Consequently, the identity of monks is likely to differ from the identity of secular employees. In general, the greater role such dimensions as tradition, stability, loyalty, trust, and interdependency play in entrepreneurial activities of the Benedictines, the bigger this difference is.

5.4.4 Events

According to the accountability model, events represent units of action that occur or are anticipated and need to be evaluated. Payer-Langthaler and Hiebl conducted a detailed analysis of the RB and determined six key actions of Benedictine organizations to fulfil the Benedictine vision and accomplish their goals. The seventh key event has been

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474 See Inauen et al. (2010a); Inauen et al. (2010b); Rost et al. (2010).
476 See Guidice/Mero/Greene (2013).
477 See Schlenker et al. (1994).
added to the model after conducting a case study described in Chapter 6 (see Figure 13). The first event is introducing the daily rhythm of “orare et laborare et legere” (praying, working, and studying) as a way of seeking God. The second key event is adhering to the core values and ethical requirements laid out in the RB. In other words, the monks are always expected to act in a manner of giving witness to the Benedictine statements of faith regardless of any disturbing factors. Securing the resources of the monastery for future generations is the third key event, which involves both the development of new products/services to keep the monastery up to date and the abandonment of outdated activities.

The fourth key event suggests producing enough cash flow to satisfy the needs of all stakeholders and remain independent and self-sufficient. Next, the monastery should follow this principle: “No one may be disquieted or distressed in the house of God”480. This implies not only meeting the needs of the smaller circle of the monks but also taking care of other stakeholders (e.g. secular employees, suppliers, and consumers). As many advantages of monastic life that have attracted people to monasteries in the past (e.g. access to education, security) have vanished over time, the sixth key event for each monastic community is finding ways to recruit new members and keep current members motivated. Finally, building a community is the seventh key event that is subject to evaluation in each monastery.

5.4.5 Links of personal obligation, personal control, and task clarity

Three core elements are connected by the links of personal control, personal obligation, and task clarity (see Figure 13). The personal control link refers to the extent to which a monk perceives himself to be connected with the event and have personal control over the outcomes.481 If this linkage is strong, a monk believes that he has the ability, necessary means, and freedom to achieve a particular result, regardless of any external factors.482 The task clarity link evaluates the existence of a clearly defined set of guidelines and its applicability to a particular event. The stronger this link, the better the goals and rules are

480 See RB, Chapter 31 (2016d).
481 See Christopher/Schlenker (2005).
482 See Schlenker et al. (1994).
specified and not subject to alternative interpretations\textsuperscript{483}. When the prescriptions lack clarity (e.g., too ambiguous or in conflict), the monks are uncertain about their duties and obligations and may engage in excuse making for poor performance\textsuperscript{484}.

The personal obligation link connects identity and prescriptions and describes the extent to which a monk perceives a set of prescriptions to be relevant to his identity\textsuperscript{485}. A strong link of personal obligation means that a monk feels the obligation to make decisions and act in accordance with the prescriptions in order to maintain his respected role and reputation\textsuperscript{486}. A weak personal obligation link means that a monk does not perceive his identity as compatible with the task he is assigned to and is less likely to perform at a high level\textsuperscript{487}. Remarkably, poor performers often sever the link of personal obligation by claiming that prescriptions do not apply to them because of their special identity\textsuperscript{488}. The greater the perceived strength of the linkages and the higher the importance of the elements, the greater the amount of responsibility a monk feels on any given occasion\textsuperscript{489}. In contrast, extremely weak linkages between events, prescriptions, and identity disengage individual responsibility for outcomes\textsuperscript{490}. In its turn, greater responsibility leads to greater accountability as the evaluating audience is able to more accurately evaluate the core elements and the links between them.

\textbf{5.4.6 Evaluating audience}

As mentioned above, creating the accountability pyramid involves adding audience oversight and evaluative reckoning to the Triangle of Responsibility\textsuperscript{491}. Although God is the highest principal to whom all Benedictines are accountable, the abbot holds “the place of Christ in the monastery”\textsuperscript{492}. Consequently, monks are expected to give accounts to the abbot in most affairs, even though the council of elders or the chapter of all professed monks can also play a role of the evaluating audience in some cases.

\textsuperscript{483} See Schlenker et al. (1994).
\textsuperscript{484} See Guidice/Mero/Greene (2013).
\textsuperscript{485} See Schlenker et al. (1994).
\textsuperscript{486} See Guidice/Mero/Greene (2013).
\textsuperscript{487} See Schlenker et al. (1994).
\textsuperscript{488} See Christopher/Schlenker (2005).
\textsuperscript{489} Ibid.
\textsuperscript{490} See Schlenker et al. (1994).
\textsuperscript{491} See Guidice/Mero/Greene (2013).
\textsuperscript{492} See Schlenker et al. (1994).
\textsuperscript{492} See RB, Chapter 2 (2016a).
According to the accountability theory, individuals value the approval and respect of others in their social system. They cope with accountability by scanning the environment for clues about behaviors and outcomes that are desired by those to whom they must account. If audience preferences are known, the individuals tend to pursue the actions and outcomes that are most acceptable and easiest to justify. Applying this theory to the monastic context, the abbot as the evaluating audience is expected to teach by example, adhere to the core values, make decisions based on ethical principles, and live in accordance with the vision he proposes. Furthermore, the abbot is held personally responsible for the actions of the monks and thus should behave like a father and shape their behaviors. Consequently, ill-behaved members should be disciplined, whereas well-behaved monks should be rewarded to incentivize desired behaviors. This implies that the criteria for desirable and undesirable behavior are clearly defined and communicated to every member of the monastic community.

Acting as the evaluating audience, the abbot needs to have a clear understanding about the behavior he wants to encourage/discourage, the clues he transmits to the community members, and the criteria to evaluate the performance of community members. Heavily relying on common values and trust, the Benedictines do not implement a lot of formalized control mechanisms. According to recent research, committing to trust-based cooperation relationships constitutes a successful entrepreneurial action. For this reason, the monitoring efforts of the abbot should be rather directed toward establishing and strengthening the links of personal control, personal obligation, and task clarity as it leads to a greater sense of accountability.

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496 See Gerry (1992); Kardong (1991); Tredget (2002).
497 See RB, Chapter 6 (2016c).
499 See Guidice/Mero/Greene (2013).
501 See Fink (2010).
5.5 Comparative Analysis between Benedictine Organizations and Family Businesses

To answer the following research question – “What aspects of ethical leadership and accountability in the monastic context could be applied to modern organizations beyond the religious sector, in particular to family business?” (see Section 1.4) – I identify and analyze parallels between Benedictine organizations and family businesses. To conduct a comparative analysis between Benedictine organizations and family businesses, the following definition of a family business has been adopted: “Family business is a company, in which members of the same family manage and control the business’ direction and intend to keep the business in the family across generations”\(^{502}\). The term “family”, broadly defined, consists not only of the extended family but also of other people with emotional bonding, a shared history, experience, and a set of common future goals\(^{503}\). Figure 14 illustrates the results of the comparative analysis.

Surprisingly, the Benedictine organizations and family businesses have striking similarities in the way how they are operated. For example, both strive to achieve non-economic goals and succeed in the long-term. While the Benedictine organizations follow the vision of monastic fulfilment and Christian salvation\(^{504}\), the main goal of their entrepreneurial activities is to provide a continuous income for enabling a frugal life and securing resources for many generations to come\(^{505}\). Sustainability, the long-term orientation, and the ideas of the “intergenerational contract” are integrative parts of the collective identity in a monastic community\(^{506}\). Put differently, Benedictine organizations do not aim to provide excellent financial performance but rather serve as a means to enable the search for and the glorification of God\(^{507}\).

\(^{503}\) See Kraus/Harms/Fink (2011).
\(^{504}\) See Kardong (1991).
\(^{505}\) See Feldbauer-Durstmüller/Sandberger/Neulinger (2012); Mannion (1996).
\(^{506}\) See Feldbauer-Durstmüller/Sandberger/Neulinger (2012).
\(^{507}\) See Hiebl/Feldbauer-Durstmüller (2014).
As far as family businesses is concerned, they aim at succeeding in the long-term and preserving transgenerational sustainability. Examples of non-economic goals by which family businesses are guided include succession within the family, creating and maintaining socioemotional wealth, developing and protecting the family’s reputation, and creating a transgenerational value. Remarkably, non-economic goals of family businesses may not always be consistent with the pursuit of economic performance.

Other characteristics frequently considered unique to family business are the family orientation and altruism. Family orientation or influence can be described as the extent to which individuals bring a strong or weak sense of family to their business activities.
It is not uncommon that daily operations of a family business are essentially influenced by the actions of the (extended) family. In addition, altruism is considered to be an important driver of family business behavior\textsuperscript{517}. On the one hand, it encourages family members to be considerate of each other\textsuperscript{518} and fosters loyalty and commitment to the family business’ long-term prosperity\textsuperscript{519}. On the other hand, the agency problems may be more pronounced in family businesses due to self-control danger\textsuperscript{520}.

In Benedictine organizations, a monastic community are often seen as a family, in which monks perceive each other as “brothers”, the abbot as “father”, and the monastery itself as the “house of God”\textsuperscript{521}. As the Benedictines practice a consultative and participative approach to decision making, the monastic family has a major impact on the entrepreneurial activities of Benedictine organizations. When lesser matters are in question, the seniors only are usually consulted; but when it is a question of considerable importance, counsel must be taken of all monks with solemn profession\textsuperscript{522}. Interestingly, the implementation of the decision-making process is strongly dependent on a particular situation and individuals involved. Thus, expert knowledge and the availability of a community member are the minimal requirements for participating in decision-making.

Being one of the guiding principles of the Christian religious tradition, altruism plays a significant role in Benedictines organizations. It describes a motivational state when individuals act to increase the welfare of others without expecting extrinsic reward\textsuperscript{523}. Being landowners and employers, Benedictine organizations are usually strongly integrated into local economies\textsuperscript{524} and consider themselves responsible for the (local) communities they serve\textsuperscript{525}.

Finally, the roles of the CEO in a family business and the abbot in a monastery can also be compared. A family business’ CEO is considered to be the key driver of the goals and

\textsuperscript{517} See Schulze et al. (2001).
\textsuperscript{518} See Eshel/Samuelson/Shaked (1998).
\textsuperscript{519} See Ward (1987).
\textsuperscript{520} See Schulze et al. (2001).
\textsuperscript{521} See Scott (2011).
\textsuperscript{522} See OSB (2016e).
\textsuperscript{523} See Batson et al. (1995); Schulze/Lubatkin/Dino (2002).
\textsuperscript{524} See Roca (2010); Tredget (2002).
\textsuperscript{525} See Chan/McBey/Scott-Ladd (2011).
the vision of the family business\textsuperscript{526} and often has a tremendous impact on the culture and values of a company as well as the cohesiveness of the management team\textsuperscript{527}. Usually holding a corresponding position of authority within the family, a family business’ CEO tends to hold most of the power in the company, use autocratic decision-making, delegate fewer tasks and create a hierarchical organizational structure\textsuperscript{528}. The abbot of a monastery is a spiritual leader of the community and thus a steward of the shared vision of monastic fulfilment\textsuperscript{529}. Being on top of the hierarchical structure, the abbot nominates officials responsible for specific matters. He is expected to teach by example and behave like a father to support and develop the community members\textsuperscript{530}.

5.6 Relevance to Non-religious Organizations

5.6.1 Overview

Several scholars believe that a monastic community and a modern business – economic culture and monastic spirituality – have several points of contact and can benefit from each other’s wisdom and experience\textsuperscript{531}. Thus, researchers have investigated the relevance of monastic leadership to knowledge-intensive firms\textsuperscript{532}, public institutions\textsuperscript{533}, stock corporations\textsuperscript{534}, modern religious institutions\textsuperscript{535}, and the church\textsuperscript{536}. In addition, others have examined the applicability of the RB to human resource management\textsuperscript{537}, management education\textsuperscript{538}, and community development\textsuperscript{539}. Hiebl and Feldbauer-Durstmüller explored the role of a Benedictine cellarer and its transferability to the corporate world\textsuperscript{540}. Finally, Inauen and his colleagues argued that strengthening a sense of community is an essential step toward better governance beyond religious organizations\textsuperscript{541}.

\footnotesize{\textsuperscript{526} See Feltham/Feltham/Barnett (2005). \\
\textsuperscript{527} See Tagiuri/Davis (1992). \\
\textsuperscript{528} See Mullins/Schoar (2016); Tagiuri/Davis (1992). \\
\textsuperscript{529} See Kardong (1991). \\
\textsuperscript{530} See Chan/McBey/Scott-Ladd (2011); Gerry (1992); Tredget (2002). \\
\textsuperscript{531} See Schütz (2009). \\
\textsuperscript{532} See McGrath (2005). \\
\textsuperscript{533} See Inauen et al. (2010b). \\
\textsuperscript{534} See Rost et al. (2010). \\
\textsuperscript{535} See Prieto/Mate/Tua (2006). \\
\textsuperscript{536} See Holzherr (2009). \\
\textsuperscript{537} See Chan/McBey/Scott-Ladd (2011); Kleymann/Malloch (2010); Tredget (2002). \\
\textsuperscript{538} See Tredget (2010). \\
\textsuperscript{539} See Whatley/Popa/Kliewer (2012). \\
\textsuperscript{540} See Hiebl/Feldbauer-Durstmüller (2014). \\
\textsuperscript{541} See Inauen et al. (2015).}
The principles of ethical leadership and accountability in the monastic context are based on mutual trust and rooted in common goals and ethical values. In addition, they also include the necessary monitoring and control mechanisms. Given the remarkably long history of Benedictine organizations, they might provide promising solutions for some problems in modern companies, especially in family business. Based on the results of the comparative analysis between Benedictine organizations and family businesses (see Section 5.5), I offer suggestions about transferring some aspects of monastic leadership and accountability to family businesses in the next sections.

For example, the Benedictines offer ideas about how to slowly integrate new employees into a family business by organizing an effective socialization process, how to train people to implement ethical values, and how to enhance a sense of community. However, there are essential differences between Benedictine monasteries and family businesses in management styles, human resources management practices, compensation and reward systems, and level of commitment to the organization. For this reason, the extent to which the Benedictine principles of ethical leadership and accountability can be implemented in the family business context requires further investigation and demands an interdisciplinary approach.

5.6.2 Process of socialization

New employees need a significant amount of time, effort, and support from the environment to develop a full understanding of the organizational culture, to learn the goals and ethical values of the organization, to identify with them, and to develop trust and respect for their colleagues. Ethical leadership in the monastic context offer ideas about how to efficiently organize and successfully maintain the socialization process in order to integrate newcomers into a family business. According to the RB, the first important step in the socialization process is to effectively communicate information about the vision, goals, and ethical values to new employees, along with the customs and habits of the organization. This information needs to be sufficient, accurate, and appropriate in order to modify the behavior of new employees by reducing the uncertainties regarding their responsibilities, social norms, and evaluation criteria.542 In

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other words, it is essential that the prescriptions (vision, goals and ethical values) are not too ambiguous or in conflict with each other.

Helpful socialization tactics and practices include developing a handbook of policies, expectations, and guidelines, frequent social interactions, and an ongoing open dialogue about the goals, ethical values, and organizational history between new employees and the management. Teaching the history of an organization to its insiders helps the community to survive and remain healthy\textsuperscript{543}. Examples of the Benedictines’ learning activities to shape the identity of new monks are joint prayers, communal meals, and daily readings at the communal dinner table\textsuperscript{544}. These practices can be translated to the family business context as holding work book clubs and team lunches, providing comfortable collaboration spaces, organizing challenges for charity like half marathons, and other activities to get new employees more familiar with the culture of the organization.

The next essential step in the socialization process is mentoring and coaching of newcomers by the family business leader and/or long-term employees. According to the RB, the abbot is strongly encouraged to attend to the development of each member in the community, and senior monks are expected to guide juniors\textsuperscript{545}. Involving not only the initial training and help with socialization but also ongoing support and supervision, mentoring gives newcomers an opportunity to be heard and have a voice in community matters from the very beginning. Thus, it is difficult to overestimate the importance of the leader’s ability to be a good mentor. An essential practice in Benedictine monasteries, mentoring is an excellent technique for passing on the culture and ethical values of an organization, and as such, it should be broadly applied to leading a modern family business\textsuperscript{546}.

5.6.3 Leadership accessibility

The accessibility of the leaders and their ability to listen is an integrative part of ethical leadership in the monastic context. The Benedictines have an “open door” policy, allowing monks and non-monk employees to seek out the abbot when they have a

\textsuperscript{543} See Fassler (2010).
\textsuperscript{544} See Bargiela-Chiappini (2007); Rost et al. (2010).
\textsuperscript{545} See RB, Chapter 58 (2016e).
\textsuperscript{546} See Clair et al. (2008).
problem. In addition, the leaders of the monastery visibly and proactively interact with the community members and strive to build relationships of trust\textsuperscript{547}. As the voice of God can speak through anyone, the abbot is also willing to listen to community members who disagree with him. Monks and non-monk employees are encouraged to master the Benedictine art of “listening with the heart,” which engages not only the mind but also the feelings, imagination, and will of the listener and might motivate the person to make decisions based on ethical principles\textsuperscript{548}. Drawing on the Benedictine model for effective listening and both active and passive leadership accessibility might be potentially beneficial for today’s family businesses.

### 5.6.4 Process of participative decision making

Giving counsel to the abbot, all monks with solemn profession are heavily involved in shaping the future of the monastery. On the one hand, the individual monks act very independently and have the ability to essentially influence outcomes. On the other hand, they perceive themselves accountable for their actions to the abbot, to the whole community, and to God as the higher principal. Consequently, the active involvement of monks in the decision-making process serves both as a support and as a control mechanism for the actions of the abbot. This tool may be of interest for family business managers, who may develop to the management team or employees in important affairs. Family businesses are also encouraged to commit to trust-based cooperation relationships as this seems to be an attractive strategy to enhance their performance\textsuperscript{549}.

Developing a decision-making process that is inclusive and well understood by all members of the community is crucial for effective leadership\textsuperscript{550}. However, there is a difference between strategic decisions that involve the entire community and everyday decisions that are assigned to the heads of different areas in the monastery. Similarly, the levels of decision making in a family business should be clearly defined and designed as transparently as possible. A good place to start would be identifying a specific area of organizational affairs for involving employees. For instance, they could be asked for input in designing their areas of responsibilities, making recommendations on changing

\textsuperscript{547} See Galbraith/Galbraith (2004).
\textsuperscript{548} See Klassen/Renner/Reuter (2002).
\textsuperscript{549} See Fink (2010).
\textsuperscript{550} See Klassen/Renner/Reuter (2002).
policies, evaluating performance of their peers, and so on. In some cases, family business leaders should be prepared to open up the decision-making process not only to their employees but also to customers and other stakeholders.

5.6.5 Developing a sense of community

The concept of community used by the Benedictines may also be an interesting source of leadership ideas for family businesses. This concept is what gives the monks and non-monk employees an outlet for individual performance within a carefully developed and well understood framework of organizational goals. Put differently, the Benedictines do not reduce the role of the individual but aim to blend individual achievements into the community by teaching monks that they are not working for their own welfare but for the glory of God. Applying this principle to the business context, employees in a family business should know exactly what their company stands for and acknowledge the role of the material needs in the context of profound ethical values. The ethical leader should help employees go through a process of self-reflection on the experiences they have shared in the organization, assist them in finding meaning in their work, and put a great emphasis on practices that promote trust, engagement, open communication, ongoing discussion, and spontaneous collaboration.

Being a part of the community can in itself be a sacramental experience, as it provides an important environment for stability, listening, and personal growth. The monastic community is characterized by equality of treatment and genuine respect for each other, balanced with a sense of responsibility, which also extends to the local communities beyond the monastery. Maintaining a sense of belonging in a family business is a longtime process with the ultimate goal of developing members of a company who deeply care about each other and perceive themselves as responsible citizens of the broader community. To achieve this goal, family business employees should be encouraged to listen to each other, to support each other “despite the weaknesses of body

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551 See Galbraith/Galbraith (2004); Skrabec (2003).
553 See Mintzberg (2009).
554 See Klassen/Renner/Reuter (2002).
555 See Clair et al. (2008).
556 See Mintzberg (2009).
or behavior"\textsuperscript{557}, to tolerate opinions that differ from the conventional, to find a common ground of agreement while honoring the diversity of people, and respond to the needs of each other before they are spoken\textsuperscript{558}. Similar to the members of the monastic community who have to rotate jobs of menial service, such as kitchen work, laundering, and housecleaning\textsuperscript{559}, employees of a family business should show respect not only for the person but also for the job each individual performs in the company.

It is worth noting that a strong sense of community can also be a powerful motivator for establishing quality\textsuperscript{560}. As monks and non-monk employees are proud to be a part of the monastic community, they feel responsible for offering products and services of high quality. To avoid a lack of honesty and reduce the fear of reporting problems with quality, the Benedictines have a forgiving approach to making mistakes and focus on self-inspection\textsuperscript{561}. Applying this approach to the family business context, the ethical leader should foster an atmosphere that encourages errors and poor quality to be immediately reported, without fear of repercussions\textsuperscript{562}. As mistakes are a natural process of human development and learning, they should be treated with humility.

\textbf{5.6.6 Building an ethical work environment}

One of the key points of the Benedictine model of ethical leadership is that ethics cannot be forced upon an organization. It is the leaders’ responsibility to create an environment where employees, when confronted with complicated ethical dilemmas, ultimately make the proper ethical choices\textsuperscript{563}. To build and promote an ethical work environment, the family business leaders should choose a set of core ethical values and then consistently communicate them in the mission and vision statements, as well as in all supporting documents. It means that all members of the organization should be regularly and formally reminded about the core ethical values. Similar to the selection and socialization process in a monastery, ethical values should be integrated in the hiring and training process of new employees. A key lesson of the RB is that each employee should

\textsuperscript{557} See RB, Chapter 72 (2016f).
\textsuperscript{558} See Holzherr (2009); Kodell (2013).
\textsuperscript{559} See Galbraith/Galbraith (2004).
\textsuperscript{560} See Scrabec (2003).
\textsuperscript{561} Ibid.
\textsuperscript{562} See Galbraith/Galbraith (2004).
\textsuperscript{563} Ibid.
understand how his or her actions can contribute to achieving a common goal and enhancing the flourishing of all.

As ethical standards are best communicated by exemplary choices, the family business leaders are expected to set the highest example of ethical behavior. To further draw on the Benedictine model, there should be equality in enforcing ethical standards and official rules with no exceptions for the age or the seniority of position within the family business. In case of a rule violation, the consequences should be clearly understood by employees and appropriate discipline mechanisms should be applied consistently and fairly. Notably, organizational forgiveness and second chances are integral components of the Benedictine approach to ethical leadership. Finally, the family business leaders have to make sure that the benefits of community membership in the organization far outweigh the costs of violating its ethical rules. According to the RB, a strong sense of community, a common vision, and shared ethical values are always more effective in encouraging ethical behavior than threats of punishment.

5.6.7 Enhancing individual accountability

To achieve a high degree of individual accountability, all three links of personal obligation, personal control and task clarity should be established, clarified and strengthened. This means that family business employees should be certain about their duties and obligations, feel confident about achieving goals with existing knowledge, skills and abilities, and have opportunities to speak up and be heard. Interestingly, the task clarity linkage may be reinforced with the help of formal governance mechanisms, such as monitoring observable outputs, evaluating performance, and approving incentives. At the same time, the influence of formal governance on the links related to identity is rather limited. The informal modes of governance (i.e., trust, loyalty, traditions, bonding relationships) are much more likely to facilitate the links of personal obligation and personal control.

565 See Guidice/Mero/Greene (2013).
5.6.8 Succession in family business

The principles of ethical leadership and accountability in the monastic context may also bring new ideas for approaching the problem of succession in family business. Many family businesses fail to start the succession planning process on time because owners fear the loss of power and status. It is often not until the predecessor has health problems that the successor is appointed. In contrast, the statutes of some Benedictine monasteries have a formal rule that the abbot and other senior officials have to resign from their position when they hit the age limit of 70. Consequently, these monastic communities are required to think about succession in advance. This simple rule gives the community members not only enough time to find the right person to lead the monastery in the future, but also allows the retiring executives to transfer to their new life smoothly. Remarkably, this prescription is usually formulated in a very flexible way and allows making exclusions in specific situations. In order to prevent power conflicts within the family and make the transition of the predecessor to a new life easier, family business owners could adopt the proactive approach of the Benedictines toward succession.

566 See Fox/Nilakant/Hamilton (1996).
5.7 Conclusion

This paper contributes to the existing knowledge in three ways. First of all, it makes a solid contribution to a better understanding of accountability and ethical leadership in the monastic context. Looking at familiar concepts from a new perspective gives researchers and practitioners an opportunity to come up with new ways of solving problems. Secondly, we show that Schlenker’s accountability pyramid provides a powerful theoretical model for studying accountability in the monastic context. Consequently, I advance previous findings by studying accountability in the uncommon context. Accountability in the monastic context is conceptualized as an ongoing activity influenced by the interactions between the abbot as an evaluating audience and the elements of the Responsibility Triangle (prescriptions, identity, and events). To ensure a high level of accountability among the members of a monastic community, the monitoring efforts of the abbot should be directed toward establishing, clarifying and strengthening the links of personal control, personal obligation and task clarity.

Thirdly, I conduct a comparative analysis between the entrepreneurial activities of the Benedictines and the activities of family businesses. The former are characterized by the long-term orientation, the influence of the monastic community and altruism, whereas the distinguishing features of family business include the long-term orientation, the influence of the (extended) family, pursuit of non-economic goals, and altruism^568. In addition, the roles of the CEO in a family business and the abbot in a monastery can also be compared as they execute similar leadership functions. The results of this comparison demonstrate that the entrepreneurial activities of Benedictine monasteries might be seen as a special form of family business.

Finally, I discuss the relevance of monastic leadership and accountability to modern family businesses and make suggestions on how to carry over the most interesting aspects. For instance, family firms could learn from the Benedictines how to organize a socialization process for new employees that allows them to be slowly integrated and identify themselves with the shared goals and common values. Based on the Benedictines’

^568 See Brigham et al. (2014); Guidice/Mero/Greene (2013); Hiebl (2012); Lubatkin et al. (2005); Lumpkin/Martin/Vaughn (2008).
participative decision-making process, family business managers could develop a model for decision making that involves active participation of all employees in particular situations. In addition, the Benedictine model provides ideas how to enhance a sense of community in a family business and how to help employees (both family members and nonfamily members) find meaning in their work. The final important lesson that family businesses could learn from the Benedictines is to adopt their proactive approach to succession planning.

Naturally, this paper has some limitations. Firstly, we do not employ empirical research to test the aspects of the model proposed herein, thus its explanatory power is limited. Secondly, monasteries and family businesses demonstrate fundamental differences in their basic ideas. For this reason, the principles of monastic leadership cannot be transferred directly. Obviously, the issue of transferability requires further investigation and demands an interdisciplinary approach, which considers not only the economic but also the historical and theological background of accountability and ethical leadership in the monastic context.

In terms of future research, empirical testing of the accountability model in the monastic context would be a natural place to start. The first studies can be case studies of one or several Benedictine monasteries. Another possibility for future research would be to study the influence of cultural differences on the accountability model. The relationship between accountability and performance in a Benedictine organization could also be an interesting topic for future research.
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6 PAPER 3: A MORAL BEING IS AN ACCOUNTABLE BEING – ACCOUNTABILITY AND ETHICS IN MONASTIC ORGANIZATIONS

6.1 Introduction

Being one of the most durable forms of communal life, monastic organizations can be credited with remarkable achievements in the areas of leadership, governance, accounting, and ethics. As expressive organizations, monasteries focus on their ethical values and beliefs rather than the commercial structures. At the same time, accounting and accountability practices have historically played a crucial role in the daily activities of monasteries and mediated the sacred aspects of these organizations. Home to more than 20,000 monks and nuns, Benedictine monasteries are present in numerous countries and operate across a wide range of industries. The large number, variety, and long history of Benedictine organizations make them an interesting case for studying accountability. Hence, this paper seeks to examine the meaning of accountability and the use of accountability practices in Christian monastic organizations, utilizing the example of a Benedictine monastery in Europe.

Accountability is usually defined as the ability to be answerable for following certain rules and fulfilling obligations, duties, and expectations. This construct has recently been described as “vulgate” because it has too many meanings and thus lacks force. Indeed, calls for greater accountability are omnipresent both in the academic literature and in public discussions as this phenomenon is often considered a universal cure for misbehavior. Historically, researchers have been studying accountability at the...
organizational level by examining formal accountability mechanisms (i.e. performance appraisal systems, internal audits). However, this line of research does not consider the underlying individual socio-psychological aspects, informal norms and expectations that might influence employee behavior to an even greater extent than the formal rules. Thus, the examination of individual accountability in a systematical way is a relatively new stream of research. As most empirical studies in this area have been conducted as laboratory experiments, there is a dearth of field studies that use real employees in actual organizations.

Among other things, accountability literature is concerned with examining how individuals react to ethical dilemmas and whether accountability can foster ethical behavior. Previous research suggests that people are especially motivated to display normative and socially responsible behavior in situations when they expect to be called on to justify their decisions and actions to others. Furthermore, if the views of the audience to whom they must account are known, people tend to comply with the rules and standards. Consequently, a proper communication of the ethical values and norms of acceptable behavior might positively influence the ethical behavior of employees.

Although the interplay between accountability and ethics is intuitive, there is a lack of empirical evidence about the possible relationship between them.

As for accountability in religious organizations, this topic has attracted a rapidly increasing number of scholars. However, existent literature concentrates either on the role of the accounting practices in different religious groups or on a “sacred-secular divide” paradigm identified by Laughlin and fostered by Booth. To date, only a few

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581 See Hall et al. (2004).
582 See Lerner/Tetlock (1999).
583 See Hall/Frink/Buckley (2015).
584 See Beu/Buckley (2001); Brief/Dukerich/Doran (1991); Dubnick (2003); Hoogervorst/de Cremer/van Dijke (2010); Mitchell et al. (1998).
585 See de Cremer/van Dijk (2009); Lerner/Tetlock (1999).
587 See Beu/Buckley (2004).
588 See Hall/Frink/Buckley (2015).
589 See Bigoni/Deidda/Funnell (2013).
590 See Aho (2005); Carmona/Ezzamel (2006); Quattrone (2009).
592 See Bigoni/Deidda/Funnell (2013); Cordery (2006); Hardy/Ballis (2005); Irvine (2005); Quattrone (2004).
scholars have examined accountability practices in religious organizations in great detail\textsuperscript{593}.

This empirical study contributes to the stream of research that concentrates mostly on accountability in Christian religious organizations. The purpose of this paper is to narrow the identified gap in the existing literature by conducting a field study in a Benedictine monastery to examine the meaning of accountability and to explore the relationship between accountability and ethics in the monastic context. To address this research question, we use Schlenker’s model of accountability\textsuperscript{594} and conceptualize the accountability of a monk as an ongoing activity influenced by the interactions between the leader of a monastery (abbot) as an evaluating audience and the elements of the Responsibility Triangle (identity, tasks, and events). Our case study of a Benedictine monastery in Austria serves as a practical illustrative example of the application of this model to the monastic context.

The remainder of this paper proceeds as follows. In the next section, I provide a brief literature review of accountability in religious organizations. In Section 6.3, I focus on the RB, which serves as a basis for the Benedictine way of living. Schlenker’s theoretical model of accountability is employed as a theoretical framework for the case study. This model and its application to the monastic context have already been discussed in detail in Sections 2.3.1 and 5.4 and thus will not be described here. Sections 6.4 and 6.5 deal with the research methodology and present the most important findings of the case study, respectively. Section 6.6 is devoted to the interplay between accountability and ethics, followed by a general discussion in Section 6.7. Finally, I review the limitations of the study and discuss ideas for future research.

\textsuperscript{593} See Abdul-Rahman/Goddard (1998); Berry (2005); Jacobs/Walker (2004); Jayasinghe/Soobaroyen (2009); Joannidés (2012); Kreander/McPhail/Molyneaux (2004).

\textsuperscript{594} See Schlenker et al. (1994).
6.2 Accountability in Religious Organizations

As accountability and religion share common roots\textsuperscript{595}, studying accountability in religious organizations offers insights and reveals problems that may not come to light in conventional settings\textsuperscript{596}. Traditionally, many researchers focused on the historical development of accounting and accountability practices in religious organizations. For example, they have been studied in the temples of ancient Egypt\textsuperscript{597}, the Society of Jesus in Italy\textsuperscript{598}, the Christian Iona Community\textsuperscript{599}, the Church of England\textsuperscript{600}, the Salvation Army\textsuperscript{601}, the Diocese of Ferrara in Italy\textsuperscript{602}, Islamic religious organizations\textsuperscript{603}, and Hindu and Buddhist religious organizations\textsuperscript{604}. Furthermore, the sacred-secular paradigm played an essential role in studying accounting and accountability practices in the religious context\textsuperscript{605}. Recently, the existence of a divide between religious values and profane practices such as accounting has been criticized by numerous scholars for its internal inconsistency and poor applicability\textsuperscript{606}.

According to the literature, account giving in religious organizations is heavily influenced by religious values and beliefs\textsuperscript{607}. Thus, the primary mode of accountability in the Christian context is a covenant between a faithful God and his followers\textsuperscript{608}. Put differently, the accountability of believers is focused on God as the higher principal and is mediated by the clergy making sure that people practice accountability in their daily lives\textsuperscript{609}. In the Iona Community, accountability appears to be a part of “spirituality of practical Christian living”\textsuperscript{610} and includes such practices as Bible reading, praying, and giving regular accounts about the use of time and money.

\textsuperscript{595} See Kreander/McPhail/Molyneaux (2004); McKernan (2012).
\textsuperscript{596} See Joannidés (2012).
\textsuperscript{597} See Ezzamel (2005).
\textsuperscript{598} See Quattrone (2004).
\textsuperscript{599} See Jacobs/Walker (2004).
\textsuperscript{600} See Berry (2005); Kreander/McPhail/Molyneaux (2004); Laughlin (1988).
\textsuperscript{601} See Joannidés (2012).
\textsuperscript{602} See Bigoni/Deidda/Funnell (2013).
\textsuperscript{603} See Abdul-Rahman/Goddard (1998); Afifuddin/Siti-Nabiha (2010).
\textsuperscript{604} See Jayasinghe/Soobaroyen (2009).
\textsuperscript{605} See Laughlin (1988); Booth (1993).
\textsuperscript{606} See Abdul-Rahman/Goddard (1998); Bigoni/Deidda/Funnell (2013); Carmona/Ezzamel (2006); Cordery (2006); Ezzamel (2005); Hardy/Ballis (2005); Irvine (2005); Jacobs/Walker (2004); Jacobs (2005); Lightbody (2000); Lightbody/Broadbent (2003).
\textsuperscript{607} See Hardy/Ballis (2013); Jacobs/Walker (2004); Kreander/McPhail/Molyneaux (2004); Quattrone (2004).
\textsuperscript{608} See Berry (2005).
\textsuperscript{609} See Joannidés (2012); Quattrone (2004, 2009).
Similarly, accountability in the Salvation Army is operationalized through a combination of spiritual and rational procedures (i.e. participation in social work, outcomes of projects)\textsuperscript{611}. The study of Sanitarium – a commercial charity operating as a church department in Australasia – shows that informal reporting grounded in values and beliefs can invoke the spirit of accountability\textsuperscript{612}. Accountability can also be understood as a form of moral discursive practice that might shape the moral identity of an account giver\textsuperscript{613}. In the monastic context, accountability is believed to be based on individual responsibility of a monk for adhering to the core values and following the ethical requirements\textsuperscript{614}.

As for accountability in non-Christian religious organizations, Islam has developed its own concept of accountability, which states that Muslims have to accept all benefits and duties of any ownership entrusted to them and that all their actions will be evaluated on the Day of Judgment\textsuperscript{615}. In Buddhist and Hindu religious organizations, the main mechanisms of accountability are the religious “spirit” in connection with loyalty and patronage relations, trust, and aspirations\textsuperscript{616}. This means that accountability is perceived to be an informal and social practice rather than a stakeholder-oriented rational mechanism.

### 6.3 Benedictine Organizations and the Rule of St. Benedict

As the Benedictines played a crucial role in the cultural, economic, and political development of many European countries, their history in the Western world can be traced back to the 6\textsuperscript{th} century\textsuperscript{617}. Nowadays, the Order of St. Benedict includes 300 male communities with approx. 8,000 monks and 840 female communities with approx. 16,000 nuns, and is represented on almost all continents\textsuperscript{618}. The Benedictine family is characterized by a huge variety in size and occupation among the autonomous monasteries. Depending on local traditions and needs, Benedictine organizations operate across many industries and are considered long-living, stable institutions\textsuperscript{619}.

\textsuperscript{611} See Joannidès (2012).
\textsuperscript{612} See Hardy/Ballis (2013).
\textsuperscript{613} See Kreander/McPhail/Molyneaux (2004).
\textsuperscript{614} See Payer-Langthaler/Hiebl (2013).
\textsuperscript{615} See Abdul-Rahman/Goddard (1998); Afiffudin/Siti-Nabiha (2010).
\textsuperscript{616} See Jayasinghe/Soobaroyen (2009).
\textsuperscript{617} See Vonk (2012).
\textsuperscript{618} See OSB (2016a).
\textsuperscript{619} See Feldbauer-Durstmüller/Sandberger/Neulinger (2012).
All monastic communities are guided by the RB, which was written by Benedict of Nursia (480-543) almost 1,500 years ago to provide a radical alternative to the chaos outside the monastery\textsuperscript{620}. The text of the RB – which has never been modified\textsuperscript{621} – is written in a very flexible way that allows individual communities to adapt to local conditions, such as culture, customs, or community size\textsuperscript{622}. By specifying the attitudes, behaviors, and actions expected from community members, the RB offers guidance about both spiritual and organizational dimensions of monastic life\textsuperscript{623}. Dividing the daily rhythm in prayer, work, and study, the RB requires the Benedictines to pursue both spiritual and economic goals. As manual work is perceived as a way of “seeking God” and as a means to establish a healthy balance between body, spirit, and soul\textsuperscript{624}, all Benedictines are expected to perform manual work, earn their living and thus contribute to the long-term sustainable development of the monastery\textsuperscript{625}.

As monastic communities and modern businesses can benefit from each other’s wisdom and experience\textsuperscript{626}, several authors have tried to translate the Benedictine teachings about leadership and ethics into the business context and make them useful for a broader audience. For example, scholars have investigated the applicability of the RB to modern employment relationships\textsuperscript{627}, management education\textsuperscript{628}, and development of a healthy community\textsuperscript{629}. The relevance of monastic leadership principles has also been examined in the context of knowledge-intensive firms\textsuperscript{630}, public institutions\textsuperscript{631}, stock corporations\textsuperscript{632}, and family firms\textsuperscript{633}.

\textsuperscript{620} See Ponzetti (2014).
\textsuperscript{621} See Kennedy (1999).
\textsuperscript{622} See Kleymann/Malloch (2010).
\textsuperscript{623} See Venarde (2011).
\textsuperscript{624} See Vonk (2012).
\textsuperscript{625} See Kleymann/Malloch (2010); Tredget (2002).
\textsuperscript{626} See Schütz (2009).
\textsuperscript{627} See Chan/McBey/Scott-Ladd (2011); Kleymann/Malloch (2010); Tredget (2002).
\textsuperscript{628} See Tredget (2010).
\textsuperscript{629} See Whatley/Popa/Kliwer (2012).
\textsuperscript{630} See McGrath (2005).
\textsuperscript{631} See Inauen et al. (2010b).
\textsuperscript{632} See Rost et al. (2010).
\textsuperscript{633} See Keplinger et al. (in press).
6.4 Research Methodology

Given little prior research about accountability in the monastic context and its embedded nature, a single case study is ideal to gain a deep holistic view of the rich context of this social and ethical phenomenon and to investigate the relationships between different components of the accountability pyramid. I decided to study a Benedictine monastery in Austria for several reasons. First, it is a male monastery whose pastoral, entrepreneurial, and cultural activities represent a typical case for the Benedictines and involve running a few enterprises, in which monks and secular employees have to closely work together. Secondly, the monastery is heavily involved in the local economy and society. Finally, the leaders of the monastery were open and ready to accommodate the requests of the research team.

Although the entrepreneurial activities of the case monastery have been closely observed since 2010, the data on accountability was collected between September and December 2014 by conducting face-to-face interviews with the abbot, monks, and non-monk employees. Altogether, eight individuals participated in the study. Each interview took approximately one hour and was tape recorded. Interviews were based on a semi-structured questionnaire to enable replication of the study. A pilot test was conducted prior to data collection. Personal in-depth interviews allowed me not only to gain deep insights into the nature of Benedictine accountability but also to secure high quality of information\textsuperscript{634}. Prior to the interviews, the research team informed all participants about the proposed nature of their involvement and reached an agreement regarding any limitations on the disclosure of data, identities, and results of the study. After completing the field work, all interviews were transcribed in their entirety.

To look for underlying commonalities in the data, I used a qualitative content analysis and followed a step-by-step model of deductive category development formulated by Mayring\textsuperscript{635}. The qualitative content analysis includes an assignment of categories to text (qualitative step), followed by an analysis of category frequencies (quantitative step). Deductive category application was appropriate in this case as the category system was

\textsuperscript{634} See Yeung (1995).
\textsuperscript{635} See Mayring (2000).
established before I coded the transcripts of the interviews. After the coding of approximately half of the transcripts, I revised and partially redefined the categories. Finally, I worked through all transcripts, summarizing and discussing the main points of discovery. In order to organize and code the data more efficiently, I used the open access web application QCAmap.

To ensure a comprehensive picture of the accountability phenomenon, I employed multiple data collection methods, including personal interviews with people with different perspectives (abbot, monks, non-monk employees), direct observations of religious services and entrepreneurial activities, and analysis of the RB and the statutes of the monastery. Along with using various data collection methods and different data sources, I had the key informants review the case study report and make appropriate corrections. These measures helped to enhance construct validity. To establish internal validity, investigator triangulation was used. In addition, I compared the findings about Benedictine accountability to the results established in previous studies. To enhance the reliability of the study, I developed a case study database that included interview transcripts, investigator notes, personal observations, and preliminary analyses.

6.5 Accountability and Accountability Practices in the Case Monastery

6.5.1 Overview

The case monastery is an autonomous organization in Austria that performs entrepreneurial activities to enable a frugal life and secure resources for future generations. It was established almost 1,000 years ago and is rather small, comprising a chapter of approx. 15 monks and approx. 20 secular employees. Along with a fishery and forestry, the monks run two schools and are heavily involved in the cultural and social activities of the local community. From an organizational point of view, the case monastery is an expressive organization that concentrates on practicing values and ethical standards rather than taking calculus on benefits and costs. Furthermore, it is an ecclesiastical...
organization that takes care of several parishes on the behalf of the Roman Catholic Church. Finally, the monastery is a social organization with a well-defined educational and cultural mission.

6.5.2 Frequency of coded categories

In order to understand which categories represent the most important topics for the community members, I analyzed how many occurrences each category had. The results are displayed in Table 3. Counting for over 40% of all codings, the most frequently coded categories were the evaluating audience (86 occurrences), common values and goals (74 occurrences), and the identity of monks (68 occurrences). As the abbot plays the role of the evaluating audience in most cases, both monks and non-monk employees are expected to give account to him about their behaviors and outcomes. Consequently, the abbot’s views on performance and desired behavior are very important for all community members. Shared values and common goals also have an immense influence on work and personal relationships as they help people to better understand each other and develop trust. Both categories “evaluating audience” and “common values and goals” were coded in all interviews, while the category “identity of monks” occurred in approx. 75% of the transcripts.

<table>
<thead>
<tr>
<th>Category</th>
<th>Number of occurrences</th>
<th>% of all codings</th>
<th>Number of persons</th>
<th>% of all persons</th>
</tr>
</thead>
<tbody>
<tr>
<td>B11: Evaluating audience</td>
<td>86</td>
<td>16%</td>
<td>8</td>
<td>100%</td>
</tr>
<tr>
<td>B1: Common values and goals</td>
<td>74</td>
<td>14%</td>
<td>8</td>
<td>100%</td>
</tr>
<tr>
<td>B4: Identity monks</td>
<td>68</td>
<td>13%</td>
<td>6</td>
<td>75%</td>
</tr>
<tr>
<td>B7: Events</td>
<td>60</td>
<td>11%</td>
<td>7</td>
<td>88%</td>
</tr>
<tr>
<td>B6: Building a community</td>
<td>53</td>
<td>10%</td>
<td>8</td>
<td>100%</td>
</tr>
<tr>
<td>B8: Link of personal obligation</td>
<td>43</td>
<td>8%</td>
<td>8</td>
<td>100%</td>
</tr>
<tr>
<td>B2: RB and Statutes of the community</td>
<td>35</td>
<td>7%</td>
<td>7</td>
<td>88%</td>
</tr>
<tr>
<td>B5: Identity non-monk employees</td>
<td>33</td>
<td>6%</td>
<td>5</td>
<td>63%</td>
</tr>
<tr>
<td>B9: Link of personal control</td>
<td>33</td>
<td>6%</td>
<td>8</td>
<td>100%</td>
</tr>
<tr>
<td>B10: Link of task clarity</td>
<td>33</td>
<td>6%</td>
<td>8</td>
<td>100%</td>
</tr>
<tr>
<td>B3: Equality of treatment</td>
<td>17</td>
<td>3%</td>
<td>8</td>
<td>100%</td>
</tr>
</tbody>
</table>

Table 3: Frequency of coded categories


Source: Own illustration.
6.5.3 Prescriptions, identity, and events

According to the content analysis, the vision of the case monastery is to live the Christian life in a very special way and to glorify God in both spiritual and work activities. Non-monk employees know and share this vision. The goals of the community are derived from the RB, the statutes of the monastery, and other sources of spiritual nature, and are clearly defined. Thus, the main goal for the monks is to live their faith and to give testimony about the form of life they have selected. Other important goals include functioning as a community; successfully maintaining the monastery as a spiritual, social, and economic center for future generations; and earning enough money to have a frugal life while helping people in need. Notably, monks feel responsible not only for their own community, but also for non-monk employees and generally for all people who come in contact with the monastery:

We want to bring people, who come to us and with whom we have to deal, especially in the schools and in the parishes and beyond, closer to Jesus. We want to show them good ways for life and how to be a good Christian (Monk A).

However, both monks and non-monk employees were uncertain how each of them can contribute to the achievement of the community’s goals and how their own performance goals align with the community’s goals. The reason for this is a lack of time because “the necessities of the daily life overshadow the fundamental goals. Perhaps, it would do us good to talk more about it [vision and goals] but […] the daily business is our priority” (Monk C).

As for the core values of the monastic community, all monks identify themselves with the Benedictine way of living and the monastic values (i.e. stability, obedience, openness, celibacy, poverty) to a great extent and strive to implement them daily. In contrast, non-monk employees have only a vague understanding of monastic values. However, the monastery is still more than just a workplace for them as they find their work meaningful, feel recognized, and are proud and grateful to be a part of the monastic community:
It truly is a unique workplace where personalities are respected […]. I am a loyal employee because here you live human values that are worth more than many salaries. Working closely with monks and watching the Benedictine way of living helps us [non-monk employees] to understand what is really important in our lives and reconcile worldly and spiritual values (Non-monk employee H).

Both monks and non-monk employees emphasize a collaborative atmosphere of collegiality and respect in the community that facilitates good working relationships marked by the willingness to listen, mutual trust, appreciation, and honesty. As trust is one of the most important values in the case monastery, it has been mentioned by all participants numerous times during the interviews:

There is certainly a very high level of trust. [We are given] a lot of possibilities and freedoms, and accordingly we want to give back [to the community] (Non-monk employee H).

Striving to create a positive work environment, both monks and non-monk employees foster personal communication, strong teamwork, and cooperation rather than unproductive competition. Notably, equality of treatment plays a crucial role in the monastic community. This means that the leaders are not privileged and are expected to follow the same ethical standards as other community members. There are exceptions for elderly or sick monks but generally no one is favored or discriminated against. As for non-monk employees, they are also treated on an equal footing and not looked down on: “There are the same rules for everyone either in human affairs or in work activities, no distinction is made” (Non-monk employee H). Although constructive criticism and feedback giving is encouraged and the opinions of community members do matter, open conflicts are still sometimes avoided. In contrast to the RB, monastic culture is not always a culture of constructive debate, as there is great resistance to new ways of thinking and behaving.

The opportunities for personal growth are very important for monks in the case monastery. The spiritual guidance and mentoring offered by the abbot and the long-time community members, regular feedback, spiritual exercises, and educational trainings help to develop the identity of monks. In addition, the abbot strives to distribute tasks appropriate to the wishes and skills of monks and puts a lot of time and effort in mentoring young members of the monastic community:
The force that really helps to foster and develop personal maturity in our monastery […] is that the abbot is actually so open and accessible to the community, and especially for the young brothers (Monk A).

Non-monk employees also have the opportunity to advance their personal growth through trainings (religious, professional), spiritual guidance, and personal discussions with the abbot:

In regard to professional trainings, there are always several options presented. There are also many offers from the abbot concerning the personal development and talks with him. So, he takes it very seriously that people can actually develop (Non-monk employee F).

Considering the higher number of codings for the category “identity of monks” and the results of the content analysis above, we can conclude that monks tend to identify themselves with the values of the monastic community to a slightly greater extent than non-monk employees. This finding is in line with the results of Payer-Langthaler and Hiebl642.

One of the key events to fulfill the vision of the case monastery is to enable monks to seek God by finding a balance between praying, working, and studying. However, most participants complained about too many tasks, their high complexity, and a lack of time for their completion. Work overload not only diminished the willingness of community members to take part in spiritual or professional trainings, but also prevented some monks from participating in prayers. In addition, “scarce personal resources because of the aging monks or monks in training and the lack of time presented an extra challenge for mentoring young monks, organizing personal development discussions, and accommodating non-monk employees with disabilities” (Monk B).

According to Schlenker’s accountability pyramid applied to the monastic context, the second major event for a monastic community is about giving witness to the Benedictine statements of faith in any circumstances (see Section 5.4.4). Considering the monastery

as a “house of prayer” (Monk D), the monks strive to be authentic, internalize the core values of the monastic community, and follow the ethical requirements of the RB:

I really identify myself very much with that [ethical values]. I am well aware that I am a monk and that I am accountable for all my personal decisions and behavior to myself, to God and, in consequence, to my community (Monk E).

Sustainability is a crucial part of securing the resources of the monastery for future generations. Both monks and non-monk employees feel personally responsible for preserving the monastery for the generations to come, so that “this sacred place remains a site for prayers forever” (Monk D). Working in an environmentally friendly way and striving to produce the minimum amount of pollution and waste, the Benedictines make sure that their entrepreneurial activities do not harm the future generations of monastics. The entrepreneurial activities of the case monastery aim to produce enough cash flow to remain independent. Profits generated through running forestry, fishery, and schools are used for maintaining the monastery and performing social, cultural, and educational activities. Finally, the case monastery tries to keep not only the small circle of monks contented but also the stakeholders associated with the monastery. To ensure that “no one may be distressed in the house of God”\textsuperscript{643}, it is crucial to find common ground between different groups:

What the monastery looks like in detail is exciting since different generations have different ideas, and there are different approaches available. Brothers who put emphasis on pastoral care, brothers who put emphasis on running schools, brothers who want less contact with the outside world. In between, it is important to find a consensus (Monk B).

In order to retain current and attract prospective members of the monastic community, the leader should find ways to motivate people; otherwise a community may eventually dissolve\textsuperscript{644}. Offering spiritual guidance, opportunities for personal development, and a variety of meaningful and challenging tasks may help to solve this problem. In addition, recognition and genuine appreciation of the positive behaviors of community members has an essential impact on their motivation and confidence:

\textsuperscript{643} See RB, Chapter 31 (2016d).
\textsuperscript{644} See Payer-Langthaler/Hiebl (2013).
It is nice if you get praise and a “thank you” for your actions and behavior. [...] This is something that is motivating, that can be a driving force [for the monastery]. In my view, a good word is often worth more than a material gift (Non-monk employee H).

Maintaining a sense of belonging to the monastery is a long-time process that can be nurtured through participating in common social activities and religious celebrations; building trust relationships between community members; reinforcing a shared community history; and organizing regular meetings between the community leaders, monks, and non-monk employees. All participants of the study emphasized the crucial role of formal and informal communication (i.e., giving feedback, making suggestions, and “listening with the heart”) to foster a sense of community. An example of a community building activity in the case monastery is a tradition to publicly thank a particular monk on his saint’s day for his hard work and accomplishments. Another measure for strengthening the sense of belonging is taking time to regularly discuss community building:

What is working very well in the meantime is recreation on Mondays. We spend more than an hour together at dinner time and talk about our life as a community (Monk E).

6.5.4 Links of task clarity, personal obligation, and personal control

The hierarchical pyramid of an ideal Benedictine monastery is described in the RB and involves a democratically elected abbot, posts of responsibility (prior, cellarer), chapter of elders, chapter of economic advisors, chapter of all monks with solemn profession, monks with temporary profession, and novices. Every member of the community has an assigned place in the monastery but none is above the community. The individual goals and tasks of each community member in the case monastery are usually defined in a constant dialogue with the abbot. Although everyone knows what he or she has to do, there are hardly any written procedures and guidelines for various tasks. This means that general information about how to be a Benedictine monk is easily available from the RB and the statutes of the monastery, while information about specific areas is possessed by only one monk in charge:

645 See Klassen/Renner/Reuter (2002).
646 See Ponzetti (2014).
For me, it [information about my tasks] is readily available because it is in my mind. But if I suddenly dropped dead, someone would have to start from scratch (Monk E).

In other words, the information exchange between different areas of responsibility is very limited because “everyone in focused on his own tasks and the thinking about the tasks of others has to be done by the abbot” (Monk C).

As far as desirable/non-desirable behavior in the case monastery is concerned, there are clear rules derived from the RB and the statutes of the community. However, there is often a lack of clarity in how to implement these rules in today’s world:

There are the clearly defined canons of good behavior that are also communicated. Where it comes to the adaptation to the 21st century and to new situations, it is a process which is not so clear. […] We have the basic principles but their application is not systematized properly (Monk B).

Consequences for undesirable behavior aim to integrate a person in the community again and include “certain disapproval by other community members” (Monk C), public exhortations, private discussions with the abbot, and the withdrawal of the voting right. Notably, the non-monk employees have only a vague idea of the criteria for desirable/non-desirable behavior and the consequences for not following the rules. In summary, the link of task clarity appears to be relatively weak in the case monastery as community members do not have a clear understanding about their goals, tasks, and the consequences for violating the rules.

If a person perceives his or her identity as compatible with the tasks s/he is assigned to and feels the obligation to act in compliance with the rules and common values, the link of personal obligation is strong. Both monks and non-monk employees of the case monastery pointed out that “the community and especially the abbot managed to distribute tasks according to the qualities and skills of people” (Non-monk employee H). Consequently, there is a strong emotional connection and a high degree of identification with the tasks delegated to every community member:

I feel responsible [for the execution of my tasks]. Why? Because the tasks that are assigned to me are the tasks that must be completed if we want to achieve our goals and also because other [community members] trust me that I get stuff done (Monk C).

Remarkably, no participants reported a task that was incompatible with their identity. Even jobs of menial service, such as kitchen work, laundering, and housecleaning tend to be perceived as ways of developing the monastic virtues:

Other tasks are important to me partly because they have something to do with the monastic virtues. Doing laundry [for all monks] teaches humility, and that is a necessary virtue in the monastery even if it sounds unfashionable (Monk E).

As for the link of personal control, community members can organize their work activities and make decisions independently. Thus, a monk is obliged “to inform the abbot about his actions and outcomes but does not usually need approval” (Monk E). The freedom to choose ways and methods of accomplishing the tasks “represents the essence of a Benedictine monastery” (Monk A). Instead of using formalized control mechanisms, the Benedictines in the case monastery heavily rely on trust relationships and the core values. As “a question of trust” (Monk A), control can be primarily executed through observation and appropriate inquiries by the abbot:

The abbot has basically the right to ask every monk if he lives and acts according to the professed values. This is the most important thing. Depending on the situation, he can have the right to apply consequences (Monk A).

Put differently, the process of control in the monastery is “rarely based on hard facts” (Monk E) and “always requires a personal element” (Non-monk employee F). In addition, monks and non-monk employees believe that there is little influence of external factors on their performance and that they have “the necessary resources and freedom to successfully complete their tasks” (Monk C). Since community members in the case monastery seem to perceive their identity as compatible to the tasks assigned and have the ability to achieve particular outcomes, both the link of personal obligation and the link of personal control are relatively strong.
6.5.5 Evaluating audience

Being “the final authority and therefore the final person in charge” (Monk A), the abbot often acts as the evaluating audience. Community members describe him as a person who is “highly empathetic, open to praise and criticism, communicative, and consistent” (Monk A, Monk E). The abbot is supportive of the whole community in general and of each member in particular, and is perceived as a father figure in the case monastery. Thus, he is the first stop for all monks and non-monk employees if they need help. Although he does not practice an authoritarian leadership style, the abbot can also be strict if necessary and implement unpopular decisions:

Above all, he [the abbot] is the only one […] who sometimes can and will bang his fist on the table (Monk E). He has a very people-oriented leadership style but can be very strict and blunt when it comes to principle (Non-monk employee F).

Both monks and non-monk employees consider their relationship with the abbot as marked by mutual trust and appreciation. Treating the community members as individuals with needs, desires, and dreams, the abbot practices acts of kindness by bending the rules in exceptional situations, recognizing people’s accomplishments, and noting important events in their lives. For all these reasons, he seems to inspire loyalty among his followers. “To keep the monastic family together” (Monk D), the abbot is also a person who has an open-door policy and “can be bothered”\textsuperscript{648}:

Of course, he [the abbot] should also be accessible for the people. […] So, if someone has a problem, he or she can go to the abbot. Everyone has his private phone number, everyone knows where the abbot has his desk, so you can just go and talk to him about that (Monk A).

Despite the hierarchical position of the abbot, decision making is based on a consultative and participative approach. During a monthly chapter session, the abbot describes a problem and initiates a discussion, in which each member of the chapter may participate. “Constructive input is not only tolerated, but more importantly is encouraged by the abbot as it may bring up things that had not been previously considered” (Monk A). To arrive at a consensual decision, every monk with solemn profession has the right to vote in

\textsuperscript{648} Gerry (1992), p. 34.
important affairs (e.g. budget approval, closing a business). Each vote is weighted equally regardless of the monk’s age, level of education, or experience. Consequently, most important decisions about the future of the monastery are the result of internal democracy. However, the abbot is often alone in making strategic decisions “since the word ‘strategy’ is a foreign concept for many brothers” (Monk B). In addition, monks often defend their traditional ways of doing things and fear big changes, as the tried and tested is always preferred over the new and unknown. To sum up the role of the abbot as the evaluating audience, he combines the human element with business competence and strategic thinking to actively shape the behavior of community members:

The abbot acts as a bridge builder and aims to maintain the monastery in the long run by combining human empathy with the business expertise [...]. This means that he not only implements the vision of the monastery and manages the economic agendas properly but also pays attention to his “little lambs” [monks and non-monk employees] and does not lose sight of their problems” (Non-monk employee H).

### 6.5.6 Accountability pyramid

Similar to the results of other studies about accountability in Christian religious organizations, Benedictine monks feel accountable especially to God, closely followed by the abbot as his “representative” in the monastery. In addition, monks feel responsible for the whole community and for other people the deal with. Similar to monks, non-monk employees feel accountable for their actions and behavior not only to the abbot but also to the whole community and the monastic environment (incl. customers, suppliers):

Feeling accountable to customers, suppliers, and employees is a responsibility that we have as probably any other entrepreneur does (Monk C).

Just as monks do, non-monk employees feel accountable for their actions and behavior not only to the abbot but also to the whole community and the monastic environment (incl. clients, suppliers, etc.):

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649 See Janotík (2012).
650 See Berry (2005); Joannidés (2012); Quattrone (2009).
I feel accountable to the community and the abbot who currently manages the agendas of the monastery (Non-monk employee H).

For sure, I feel accountable to the abbot but also the community and the monastic environment […] and customers. Ultimately, God should also be a priority because it is the reason why we are able and allowed to work here” (Non-monk employee F).

### 6.6 Accountability and Ethics in the Monastic Context

Ethics is a social phenomenon that reflects the values, attitudes, and behavioral patterns of people\(^{651}\) and needs to be evaluated in terms of the relationships, expectations, and welfare of other actors\(^{652}\). In the monastic context, the RB can be seen as “Christianity’s paradigmatic framing and answering of the question of ethics”\(^{653}\). In particular, the RB does not tell monks what to do when they face a hard ethical dilemma but simply describes “what is it to live well and how to do it”\(^{654}\). Thus, living well means to live in a community and to develop relationships to God and neighbors based on love, respect, and trust\(^{655}\):

[...] we do not do it as individuals, we live as a community, and as a community we do not function just for us but also for other people who depend on us (Monk A).

A vision that was important for me to enter the monastery is also the vision that the apostle Luke in Acts (Acts 4:32) describes: “The community of believers was one in heart and mind. They had everything in common”. And to live this is of course a lifelong challenge (Monk D).

There is a family atmosphere characterized by mutual respect, trust, and common knowledge (Non-monk employee H).

To answer the question “how to live well”, Benedict points out that the main problem for ethics is not a problem of knowing what to do, but a problem of actually doing it (Banner, 2009). Thus, monks are encouraged to start a lifelong study to gain ethical knowledge and to discipline their “ever-ready-to-be-unruly wills”\(^{656}\).

This [ethical knowledge] is partly derived from the RB and the Statutes, and [based] on the traditions and customs of the monastery (Monk E).

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\(^{651}\) See Paine (1994).

\(^{652}\) See Beu/Buckley (2004).

\(^{653}\) Banner (2009), p. 10.

\(^{654}\) Banner (2009), p. 11.

\(^{655}\) See Banner (2009).

\(^{656}\) Banner (2009), p. 18.
I would not mind doing any tasks [for the community], and even if they do not suit me now, I would do them because it is good for the community and simply necessary at the moment (Monk A).

Considering their businesses as a community of persons\(^{657}\), the Benedictines use the RB as a flexible framework that allows community members to find appropriate responses to ethical dilemmas. As the RB is focused on “what is good for the community” (Monk A) instead of mere compliance, the Benedictines are not encouraged to apply generalized truths to a specific problem. They are rather expected to “invent” an ethical solution that is consistent with the existent rules but is not dominated by them\(^{658}\).

People tend to deal with ethical dilemmas based on the explicit information about the ethical values and beliefs of the salient audience\(^{659}\). Thus, the ethics of a monk is shaped by his identity, role expectations, and the psychological need to be accepted by the evaluating audience\(^{660}\). In its turn, accountability establishes the individual’s social identity as “intrinsically interdependent with others”\(^{661}\) and leads to selecting the most appropriate behavioral option among alternatives and thoroughly considering the potential consequences of these actions\(^{662}\). Consequently, in the monastic context, ethics and accountability go hand in hand:

We [monastic community] are a symbol for the church, not only for the faith but for the whole church. In this respect, it is also observed very carefully whether what we are doing for people […] is in agreement with what we preach. […]. There is a number of people inside and outside the monastery and the parish to whom I certainly feel accountable […] because I believe that this is our duty before God and consequently always our duty before people (Monk E).

The RB is an excellent example of an ethical framework that is fully integrated into the organizational culture. Commitment to the core values, increased attention to ethical issues from the community leaders, and openness for dialogue about ethics\(^{663}\) help to embed the RB in the day-to-day operations of the monastery and shape ethics as one of the driving forces for Benedictine organizations\(^{664}\). Being the ethical model for the whole

\(^{657}\) See Melé (2012).
\(^{658}\) See Painter-Morland (2010).
\(^{660}\) See Dubnick (2003).
\(^{662}\) See Rus/van Knippenberg/Wisse (2012).
\(^{663}\) See Beu/Buckley (2004).
\(^{664}\) See Paine (1994).
monastic community, the abbot is expected to live and communicate the core values and thus set the highest example of ethical behavior. In other words, it is the abbot’s responsibility to create an environment that supports ethical choices and to instill a sense of shared accountability among the community members.

It is also important that ethical issues are integrated into participative decision making and experienced through collective discourse. To achieve these goals, the abbot of the case monastery encourages community members to be proactive and think critically about ethics-related questions (Monk D), asks for their advice before making a decision (Monk E), welcomes constructive criticism (Monk A), and supports an open dialogue between monks and non-monk employees (Non-monk employee F).

Defined as the degree of social agreement that a certain action is good, social consensus is likely to influence the ethical behavior of individuals. As the case monastery is a value-based organization with clear ethical expectations, community members tend to evaluate the ethical choices of individuals. In particular, they may offer rewards for desired ethical behavior (i.e. respect, trust) and provide sanctions for unethical actions:

I think that all behavior has consequences […] you might experience love withdrawal from some monks if you move outside the norm too much. Social control works without the abbot saying anything just because other monks make the person in question feel it. […] I am convinced that the abbot sometimes even has a private conversation with the [hurting] monk, and then – I have already seen it – somehow the behavior of monks has improves (Monk D).

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665 See RB, Chapter 2 (2016a).
666 See Paine (1994).
667 See Verhezen (2010).
669 See Beu/Buckley (2004).
6.7 Discussion

Accountability in the monastic context is conceptualized as a vital social process that emphasizes interdependency between self and others as well as between present and future generations. It also encourages active listening, participation, and an open dialogue instead of mere compliance. To reduce the need for formalized control mechanisms, the Benedictines focus on developing and enhancing trust and mutual respect between community members. In this regard, accountability in the monastic context is similar to intelligent accountability introduced by O’Neill and supported by Roberts. Extending over time by listening, talking, and asking questions, intelligent accountability usually includes many face-to-face encounters in which information can be easily shared and words can be constantly compared with actions. Treating accountability as a dialogue between people rather than simple compliance with the rules, the Benedictines are in line with an important recent shift in the accountability literature.

The understanding of accountability in the monastic context is also related to Molisa’s suggestion of placing “love” at the center of the accountability discourse. At the collective level, love is considered as “the kind of social flourishing and well-being that epitomizes human beings at the very best.” The Benedictines ground their lives in love for God and neighbor and strive to enhance not only personal growth but also functioning as a community. Thus, love is embedded in relationships, actions, and accountability practices in the monastic context. In their turn, the RB, ethical values, and statutes of the monastery are the means for ensuring human flourishing and the means by which the end of love is achieved.

In addition, Benedictine accountability also contains some elements of testimony. According to Kamuf, testimony always opens a relationship of promise and belief between parties. Being concerned with truth and trustworthiness in their accountability...
practices, the Benedictines heavily rely on personal narrative accounts to which testimony is intrinsic and on trust relationships whose building requires dynamic, open, and responsive taking and giving of testimony. Furthermore, accountability in the monastic context seems to resemble the concept of accounterability. Describing “a process by which grassroots people interpret the unattainable ideal that is accountability,” accounterability can be seen as a synonym for the exercise of individual responsibility. Accounterability in the organizational context seems to bundle individual responsibilities of multiple actors and direct them towards ideal accountability. Similar to this, the Benedictines feel responsible for all people with whom they come into contact and practice cooperative accountability before God and mutual accountability for each other.

Our study reveals that the Benedictines view accountability not only as a social but also as an inherently ethical process. Individual accountability combined with a strong commitment to ethical values, social consensus against unethical behavior, and attention from the community leaders to ethical issues plays an essential role in creating an ethical framework that focuses on what is good for the whole community instead of mere compliance. Resolving ethical dilemmas is also supported by active involvement of monks in decision making and engaged participation in discussions about their own tasks and ethics-related issues.

The Benedictine case shows that the accountability pyramid is an appropriate mechanism for the operationalization of accountability in the monastic context. The accountability model transforms the ambiguous concept of accountability into everyday practices by clarifying the identity of the higher principal; the roles and tasks of community members; the ethical values, goals, and rules; and the relationships between these elements. In addition, the accountability pyramid allows researchers to properly address all four interdependent questions that form accountability (who gives account to whom for what reason and by which means).

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679 See McKernan (2012).
681 See Joannidés (2012).
682 See Joannidés (2012).
Our study also supports the point made by Schlenker and his colleagues\textsuperscript{683} and reinforced by McKernan\textsuperscript{684} that individual responsibility is a necessary part and a condition for accountability. Put differently, individual responsibility of community members drives them to be accountable to each other and to the whole community, while the role of formal accountability is less important. This outcome is in line with the findings of Payer-Langthaler and Hiebl\textsuperscript{685}, who showed that in many text passages the RB emphasizes the role of individual responsibility of monks for following ethical standards. Similar to accountability in the Salvation Army\textsuperscript{686}, it is possible to conclude that in some cases individual responsibility of a Benedictine monk can even substitute for prescribed accountability that is bounded or impossible to apply.

Even though trust and individual accountability do not have a “substitutes” relationship\textsuperscript{687} in the monastic context, developing trust relationships among community members is one of the most important accountability practices of the Benedictines. Trust not only strengthens the sense of community and enhances collaborative decision making but also tends to increase individual responsibility of community members. In addition, trust seems to make people more engaged and emotionally connected and fosters their intrinsic motivation. This finding about the importance of trust is consistent with the results of previous studies about accountability practices in Buddhist and Hindu temples\textsuperscript{688} and in Benedictine monasteries\textsuperscript{689}.

Similar to account giving in Sanitarium, and in Buddhist and Hindu temples, Benedictine accountability practices often include informal reporting and informal narratives that are crafted around the ethical values and grounded in the commitment to the monastery’s vision\textsuperscript{690}. These verbal and visual exchanges usually occur between religious ceremonies, meetings, and discussions\textsuperscript{691}. Another important accountability practice in the monastic context is promoting active participation in decision making. In contrast to the Iona Community, where most decisions are made either by the leader, a council, or committees

\textsuperscript{683} See Schlenker et al. (1994).
\textsuperscript{684} See McKernan (2012).
\textsuperscript{685} See Payer-Langthaler/Hiebl (2013).
\textsuperscript{686} See Joannidès (2012).
\textsuperscript{687} See Ammeter et al. (2004).
\textsuperscript{688} See Jayasinghe/Soobrøyen (2009).
\textsuperscript{689} See Payer-Langthaler/Hiebl (2013).
\textsuperscript{690} See Hardy/Ballis (2013).
\textsuperscript{691} See Jayasinghe/Soobrøyen (2009).
with appropriate responsibilities\textsuperscript{692}, the Benedictines practice a consultative and participative approach to decision making. In important affairs, every monk with solemn profession has an impact on the decision-making process. Thus, individual members still have responsibility for major decisions about the future of the monastery. Participative decision-making is an accountability practice crucial for the long-term success of Benedictine organizations. By providing monks with a medium for sharing problems and openly discussing important issues, it contributes to the process of socialization and gives people the intrinsic motivation to fully invest their potential in the long-term future of the community\textsuperscript{693}.

Another established accountability practice in the monastic context is adaptive learning that focuses internally on the monastic vision and includes generating regular opportunities for critical reflection and analysis\textsuperscript{694}. To implement their vision of seeking and glorifying God, the Benedictines create a supportive learning environment where community members have time for reflection and feel safe to discuss mistakes or express disagreement. In addition, they develop convenient learning processes that enable capacity building as well as analysis and sharing of information. Finally, they choose a supportive leader who reinforces learning by encouraging open dialogue, giving well-founded and effective feedback in either a formal (i.e. public praise for a monk on his saint’s day) or informal way (i.e. private discussion with the abbot), and providing resources for reflection\textsuperscript{695}.

Finally, the Benedictines adopt such accountability practices as social consensus and personal control from the leader to the monastic context. In other words, the leader of the monastic community strives to give people the tasks they can identify with, does not question their ways of accomplishing these tasks, and does not apply strict control mechanisms. As members of a religious organization with well-defined ethical values, beliefs, and attitudes, individuals are expected to take on responsibility for their own actions and behave in accordance with the ethical values and rules of the community. In addition, they are supposed to have a clear understanding of acceptable and unacceptable behavior, disapprove of misconduct, and engage in informal sanctions\textsuperscript{696}.

\textsuperscript{692} See Jacobs/Walker (2004).
\textsuperscript{693} See Janotík (2012).
\textsuperscript{694} See Ebrahim (2010).
\textsuperscript{695} See Garvin/Edmondson/Gino (2008).
\textsuperscript{696} See Beu/Buckley (2004).
6.8 Conclusion

Providing insight into the nature of accountability in uncommon organizations, such as Benedictine monasteries, gives scholars the opportunity to view this phenomenon in a new light and thus make a contribution to the development of the field. Our paper advances the existing knowledge in three ways. First, it responds to calls for more accountability research in religious organizations by exploring the meaning of accountability in the monastic context. For the Benedictines, the essence of accountability is active listening, participation, and an open dialogue created and nurtured by trust, respect, and mutual care. As accountability is a vital social process, the Benedictines feel especially accountable to God, to each other, and to other people they deal with (non-monk employees, customers, suppliers). In addition, a strong commitment to the core values, active participation of monks in discussions about their own tasks and ethics-related issues, and support from the community leaders to these issues make accountability in the monastic context an inherently ethical process.

Secondly, Schlenker’s accountability pyramid allows us to better understand the strengths and weaknesses of Benedictine accountability by empirically investigating the relationships between different components of the model (prescriptions, identity, events, and evaluating audience). It also enables us to properly deal with the four main questions of accountability: who gives account to whom for what reason and by which means. According to the results, the abbot is perceived as an evaluating audience in most affairs and is expected to behave like a father by observing and correcting the conduct of community members. Furthermore, the ethical values seem to play a more important role for monks than for non-monk employees.

Thirdly, the accountability pyramid translates the “vulgate” and “elusive” concept of accountability into daily practices. For instance, developing trust relationships among community members is one of the most important accountability practices in the monastic context. By emotionally connecting individuals, strengthening their sense of community, 

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697 See Bamberger/Pratt (2010).
699 See Joannidés (2012).
700 See Cooper/Johnston (2012).
and fostering their intrinsic motivation, trust relationships seem to increase individual accountability. Further examples of accountability practices include giving informal reports grounded in the ethical values, active participation in collaborative decision making, generating regular opportunities for critical reflection and open dialogue, and developing strong social consensus against unethical behavior. The Benedictines also heavily rely on interpersonal contacts in their daily activities and on personal observation and inquiry as a monitoring technique. Taken as a whole, the soft factors are the cornerstone of accountability practices in the monastic context.

The main limitations raised by the findings of this study include the validity, reliability, and generalizability of the results. To address validity issues, we used multiple informants from different hierarchical levels, different types of data sources, various data collection methods, and investigator triangulation. Developing a case study database that included transcriptions of interviews, personal observations, and preliminary analyses, as well as conducting a systematic data analysis, served to attenuate the problems with reliability. Although the generalizability of our findings to other contexts still remains an issue, the force of a carefully chosen case organization that is representative of its kind should not be underestimated while gaining scientific knowledge.\footnote{See Flyvbjerg (2006).}

In terms of future research, this study can be extended to other monasteries, especially the female ones, in order to refine the meaning of accountability in the monastic context. Another possibility for future research would be to study the influence of cultural differences on accountability practices in Benedictine monasteries.

Recent ethical scandals (i.e. Volkswagen, Siemens) illustrate very clearly the need for enhanced accountability at the individual level. Although the Benedictines face a lot of difficulties in the modern era (work overload, aging of monks, high complexity), they still seem to be able to follow a path towards a flourishing and accountable organization by fostering the individual accountability of community members. Their commitment to ethical values and time-tested accountability practices might be a useful model even for modern companies.
References


7 CONCLUSION

7.1 General Discussion

The modern business world is characterized by information overload, instant communication, and complexity. This means that leaders have to make ethical decisions quickly in order to live a morally good life in relationship to other individuals and stakeholders\footnote{See Tredget (2010).}. The Benedictine model of ethical leadership offers a daily framework for practicing moral virtues and thus acquiring practical wisdom\footnote{See Melé (2010).}. In its turn, practical wisdom enables people to make prudent judgments and take actions guided by the ethical values, morals, and goals of a community\footnote{See Leavy (1994); Nonaka/Takeuchi (2011).}. The ability to create space for flourishing practical wisdom helps modern leaders to make enlightened decisions\footnote{See Udani/Lorenzo-Molo (2013).} and is therefore of great importance for leaders of any organization, irrespective of its size and activity.

The systematical review of the existing literature about ethical leadership in the monastic context shows that this is an interesting topic for scholars from different areas of expertise (e.g., history, organizational studies, and theology). However, a comprehensive view of this topic is missing as there is very little interdisciplinary research. For instance, only 4 out of 44 articles in our dataset were written by an interdisciplinary team. Yet an understanding of the historical or religious context is extremely important to avoid misinterpretations of the Benedictine way of living and leading based on the ethical values and beliefs. In addition, the literature concentrates mostly on the RB and tends to neglect the statutes of monasteries, which might offer valuable information about the implementation of the ethical leadership principles. As scholars from different fields use various research methods and techniques, they could benefit from interdisciplinary discourse between business scholars, historians, and religious writers.

According to the results of this dissertation, the principles of ethical leadership in the monastic context include having a shared vision, developing common goals, implementing ethical values, choosing new community members with the help of a long-
lasting selection and socialization process, having a participative approach to decision making, encouraging the personal development of individuals, and ensuring the economic and social sustainability of a monastery. An ethical leader is expected to teach by example and serve the whole monastic community.

The Benedictines run businesses across a wide range of industries (agriculture, forestry, tourism, education, and others)\(^707\) and are successful especially in the market segments where quality is more important than price\(^708\). Their example illustrates that ethical leadership practices paired with a committed workforce can sustain a high level of commercial success over long periods of time. However, in order to be able to apply the principles of monastic leadership, the employees need to be educated as “whole persons” with a clear understanding of the ethical values, a strong commitment to their organization, an appreciation of the wider context of their work, and the ability to take on responsibility for their actions and behaviors.

Several teachings from the RB intersect with the relatively new ideas in the area of ethical leadership and human resource management. For instance, Brown and his colleagues define an ethical leader as a moral person who can demonstrate a “normatively appropriate conduct”\(^709\) and is considered by others to be fair, just, ethically principled, caring, altruistic, honest, and trustworthy\(^710\). Similar to this, the abbot of a monastery is usually perceived as an ethical model for the whole community. He is democratically elected by community members and is believed to possess certain traits (such as trustworthiness, integrity, openness, and honesty), have a talent for careful listening, and show concern for each member of the community\(^711\). In other words, the abbot is perceived to embody the specific spirit of the community, engage in certain kinds of behavior, and make decisions based on ethical principles\(^712\).

Remarkably, the teachings of Benedict ask the leaders of monastic communities to act with integrity, which is defined as consistency between words and actions. This call is in

\(^{707}\) See Payer-Langthaler/Hiebl (2013).
\(^{708}\) See Bowen (2014).
\(^{709}\) Brown/Treviño/Harrison (2005), p. 120.
\(^{710}\) See Toor/Ofori (2009).
\(^{711}\) See Derkse (2000).
\(^{712}\) See Kardong (1991); Treviño/Hartman/Brown (2000).
line with the recent scientific findings showing that acting with integrity is considered to be one of the most important traits for an effective leader\textsuperscript{713}. Being the ethical model for his followers, the abbot aims to help all monks stay together and eventually reach their shared vision of seeking and glorifying God\textsuperscript{714}. It is worth noting that the RB does not set the abbot apart from the community and does not name different ethical standards or values that apply only to the leader. The ethical requirements laid out in the RB are the standard all community members should strive to achieve.

The results of the dissertation suggest that the abbot is personally responsible for the actions of the monks\textsuperscript{715} and thus is supposed to behave like a father to shape their ethical behaviors\textsuperscript{716}. This means that well-behaved monks should be recognized, praised, and rewarded to encourage good observance of desired behaviors\textsuperscript{717}. At the same time, ill-behaved members of the community should be punished\textsuperscript{718}. In addition, the abbot should teach all that is good and holy more by example than by words\textsuperscript{719} and practice in his own life whatever he teaches others\textsuperscript{720}. This notion is consistent with recent research that suggests that the (ethical) leaders’ actions both directly and indirectly establish the tone of an organization by encouraging, rewarding, and demonstrating certain behaviors\textsuperscript{721}.

In summary, setting a good example and being consistent between saying and doing is probably the best tool for communicating ethical values and standards in an organization. This outcome is similar to the “moral manager” dimension developed by Brown and his colleagues\textsuperscript{722}. This concept refers to the promotion of ethical conduct by talking openly and explicitly about ethics and empowering employees to be just and seek justice\textsuperscript{723}. Consequently, the abbot as a moral manager undertakes proactive efforts to influence the actions and beliefs of his followers in a monastic community, uses reinforcement

\textsuperscript{713} See Bass/Steidlmeier (1999); Brown/Treviño/Harrison (2005); Palanski/Yammarino (2009); Parry/Proctor-Thomson (2002); Peterson (2004).
\textsuperscript{714} See Kardong (1991).
\textsuperscript{715} See RB, Chapter 64 (2016c).
\textsuperscript{716} See Böckmann (2006a, 2006b).
\textsuperscript{717} See Chan/McBey/Scott-Ladd (2011).
\textsuperscript{718} See Sullivan (2012).
\textsuperscript{719} See RB, Chapter 2 (2016a).
\textsuperscript{720} See RB, Chapter 2 (2016a); Chapter 64 (2016c).
\textsuperscript{721} See Grojean et al. (2004).
\textsuperscript{722} See Brown/Treviño/Harrison (2005).
\textsuperscript{723} Ibid.
mechanisms (rewards and sanctions), and makes followers accountable for their actions and decisions\textsuperscript{724}.

According to the RB, life-long learning and self-reflection are necessary for the abbot and other leaders of the monastic community to enhance their skills as ethical leaders. It also implies that all members of the monastic community should see learning as a never-ending process that is closely interwoven with working and teaching activities\textsuperscript{725}. This finding is in line with the outcomes of recent research studies that advocate for more learning programs for both leaders and followers in religious organizations\textsuperscript{726}. Including historical, religious, and ethical aspects in educational leadership programs can make them more effective by improving the ability of leaders and followers to deal with new situations and new people and to think critically about the long-term development of their organizations\textsuperscript{727}.

As for accountability in the monastic context, this phenomenon is conceptualized as a vital social and inherently ethical process that encourages active listening, participation, and an open dialogue instead of mere compliance. The Benedictines perceive themselves accountable to God as the higher principal and see individual accountability as a dialogue between people rather than simple compliance with the prescriptions. The view of accountability as a dialogue is consistent with an important shift in recent accountability literature\textsuperscript{728}. Focusing on developing and enhancing trust relationships and mutual respect among the members of the monastic community, the Benedictines aim to reduce the need for formalized control mechanisms. In this regard, accountability in the monastic context is similar to the concept of intelligent accountability, which includes many face-to-face encounters and extends over time by listening, talking, and asking questions\textsuperscript{729}.

Furthermore, accountability in the monastic context seems to contain some elements of testimony. Testimony always opens a relationship of promise and belief between parties\textsuperscript{730}. In Benedictine organizations, developing trust relationships among the community members

\textsuperscript{724} See Toor/Ofori (2009).
\textsuperscript{725} See McGrath (2007).
\textsuperscript{726} See Butler/Herman (1999); Dolan (2002); Duncan/Stocks (2003).
\textsuperscript{727} See Hammack (2006).
\textsuperscript{728} See Bebbington et al. (2007); Brown (2009).
\textsuperscript{729} See O’Neill (2002); Roberts (2009).
\textsuperscript{730} See Kamuf (2007).
always requires taking and giving testimony. In addition, in their accountability practices the Benedictines heavily rely on personal narrative accounts, to which testimony is intrinsic. Finally, Benedictine accountability has a striking similarity with the concept of accounterability. Accounterability in the organizational context bundles individual responsibilities of multiple actors and directs them toward ideal accountability. Similar to this, the Benedictines feel responsible for all people with whom they come into contact and practice cooperative accountability before God and mutual accountability for each other.

As already mentioned, the results of the dissertation show that accountability in the monastic context is an inherently ethical process. In Benedictine organizations, a strong commitment to ethical values, social consensus against unethical behavior, and attention from the community leaders to ethical issues is paired with the individual accountability of community members. This leads to the creation of an ethical framework that focuses on what is good for the whole community instead of mere compliance. Active involvement of monks in decision making and engaged participation in discussions about their own tasks and ethics-related issues also make a solid contribution to finding effective solutions of ethical dilemmas in a timely manner.

The Benedictines employ a wide range of accountability practices in their daily activities. The most important examples include developing trust relationships among community members, giving informal reports grounded in the ethical values, encouraging active participation of community members in collaborative decision making, generating regular opportunities for critical reflection and open dialogue, and developing strong social consensus against unethical behavior. The importance of trust is difficult to overestimate in Benedictine organizations. Trust relationships are likely to enhance the sense of community and collaborative decision making as well as to increase individual responsibility of community members. In addition, trust might have a positive influence on the degree of engagement and emotional connection of people, and thus foster their intrinsic motivation. This finding about the role of trust is in line with the outcomes of previous research about accountability practices in Buddhist and Hindu temples and in Benedictine monasteries.

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731 See McKernan (2012).
732 See Joannidés (2012).
733 See Jayasinghe/Soobaroyen (2009).
Similar to account giving in Buddhist and Hindu temples\(^{735}\) and in Sanitarium, a commercial charity operating as a church department in Australasia\(^{736}\), the accountability practices of the Benedictines often include informal reporting and informal narratives. These verbal and visual exchanges are crafted around the ethical values, grounded in the commitment to the monastery’s vision\(^{737}\), and usually occur between religious ceremonies, meetings, and discussions\(^{738}\). Another important accountability practice in the monastic context is promoting active participation in decision making. By practicing consultative and participative decision making and allowing every monk with solemn profession to influence the decision-making process in important affairs, the community members in Benedictine organizations take on responsibility for major decisions about the future of their monastery. This outcome is in contrast to the accountability practices in other Christian organizations. For example, in the Iona Community most decisions are made by the leader, a council, or committees with appropriate responsibilities and do not actively involve other community members\(^{739}\).

Finally, the Benedictines utilize such accountability practices as adaptive learning, social consensus, and personal control from the leader. Adaptive learning includes generating regular opportunities for critical reflection and analysis\(^{740}\). To implement their vision of seeking and glorifying God, the Benedictines encourage community members to reflect on the events and their actions, discuss mistakes, express disagreement, and share information. In addition, they choose a leader who supports an open dialogue, gives well-founded feedback, provides resources for reflection\(^{741}\), and offers individuals the tasks they identify with. Relying on the strength of the personal obligation link in the monastic context, the abbot does not usually question the ways of accomplishing these tasks and does not apply strict control mechanisms. As for the social consensus, community members are expected to behave in accordance with the shared ethical values and prescriptions, take on responsibility for their own actions, disapprove of ethical misconduct, and engage in informal sanctions.

\(^{735}\) See Jayasinghe/Soobaroyen (2009).
\(^{736}\) See Hardy/Ballis (2013).
\(^{737}\) Ibid.
\(^{738}\) See Jayasinghe/Soobaroyen (2009).
\(^{739}\) See Jacobs/Walker (2004).
\(^{740}\) See Ebrahim (2010).
\(^{741}\) See Garvin/Edmondson/Gino (2008).
7.2 Theoretical Implications

Offering insight into the nature of ethical leadership and accountability in uncommon organizations, such as Benedictine monasteries, gives scholars the opportunity to view these phenomena in a new light and thus further advance both research fields\textsuperscript{742}. By providing the first interdisciplinary literature review about leadership in monastic organizations, this dissertation contributes to current knowledge in several ways. First, it structures and significantly expands our understanding of ethical leadership in the monastic context by analyzing the process of creating and promoting an ethical work environment where people trust and respect each other, take pride in what they do, enjoy the meaning of their work, and are treated fairly. The systematic review of leadership in monastic organizations from 1991 to 2014 as well as the discussion of the most important findings and intellectual contributions explains the interdependencies between past and present research\textsuperscript{743} and thus is useful for scholars from different research areas. In addition, our study raises awareness of the international audience for the phenomenon of ethical leadership in different contexts. Consequently, it can serve as a facilitating tool to enter this rapidly developing research field.

Secondly, the dissertation clarifies the meaning of the concept of ethical leadership in the monastic context. According to the results of the study, ethical leadership involves leading in a manner that respects and trusts members of the monastic community, encourages their personal development, and ensures economic sustainability of the monastery. In addition, an ethical leader develops and promotes a shared vision and ethical values in working activities and interpersonal relationships through open communication, participative decision making, rewards, and sanctions. An ethical leader is expected to teach by example and serve the whole monastic community by being accessible to community members, actively seeking out those who need help, and being a person “who can be bothered”\textsuperscript{744}.

The third contribution to the literature is that the dissertation reveals existing research gaps and presents promising areas for future advances in knowledge about ethical leadership in the monastic context. For instance, the outcomes of the study suggest that the nature of ethical leadership in monastic organizations requires an interdisciplinary approach in order to take

\textsuperscript{742} See Bamberger/Pratt (2010).
\textsuperscript{743} See Chrisman et al. (2010).
\textsuperscript{744} Gerry (1992), p. 34.
into consideration the historical, theological, and economic aspects of this phenomenon and avoid misinterpretations of the Benedictine way of living and leading people.

By responding to calls for more accountability research in religious organizations\textsuperscript{745} as well as to calls for further empirical research on the relationships between accountability and ethics\textsuperscript{746}, this dissertation makes a solid contribution to the accountability literature. Thus, the meaning of accountability in monastic organizations has been explored and clarified by applying Schlenker’s accountability theory\textsuperscript{747} to the monastic context. For the Benedictines, accountability is a vital social process and an ongoing activity influenced by the interactions between the abbot as the evaluating audience, the elements of the responsibility triangle (identity, prescriptions, events) and the linkages between them. Accountability in the monastic context involves active listening, participation, and an open dialogue created and nurtured by trust, respect, and mutual care. In addition, accountability in the monastic context is an inherently ethical process rooted in a strong commitment to the core values, active participation of monks in discussions about their own tasks and ethics-related issues, and support from the community leaders to these issues.

Notably, the Benedictines feel accountable not only to God and to each other but also to other people they deal with (e.g., non-monk employees, customers, suppliers). Informal mechanisms, such as social relationships between community members, shared history in the community, and proximity help create the perception that a monk is accountable. This aspect of Benedictine accountability is similar to the concept of accountability for others (AFO) suggested by Royle and colleagues\textsuperscript{748} and further developed by Zellars and colleagues\textsuperscript{749}. AFO generally refers to one person who is “willing to answer for the attitudes and behaviors of individuals in an organization regardless of formal position within the firm, rank, or mandate by organization”\textsuperscript{750}. Given the social and ethical nature of accountability in the monastic context, members of the monastic community seem to willingly accept AFO in anticipation of good moral standing with the community\textsuperscript{751}.

\textsuperscript{745} See Carmona/Ezzamel (2006); Quattrone (2004).
\textsuperscript{746} See Hall/Frink/Buckley (2015).
\textsuperscript{747} See Schlenker et al. (1994).
\textsuperscript{748} See Royle/Hochwarter/Hall (2008).
\textsuperscript{749} See Zellars et al. (2011).
\textsuperscript{750} Royle/Hochwarter/Hall (2008), p. 2.
\textsuperscript{751} See Lerner/Tetlock (1999); Zellars et al. (2011).
The results of the dissertation propose that Schlenker’s accountability pyramid enables researchers to properly address the four main questions of accountability (who gives account to whom for what reason and by which means\textsuperscript{752} and to translate this ambiguous concept into daily practices. Remarkably, the abbot is perceived as an evaluating audience in most affairs and thus as a person every community member feels accountable to. For this reason, the abbot is expected to behave like a father by observing and correcting the conduct of community members. The main function of correction is to win the soul of an individual and to integrate him or her to life in the community again\textsuperscript{753}. This means that the correction should be conducted with gentleness, discretion, and compassion\textsuperscript{754}, and a person should be given multiple opportunities to change his or her behavior\textsuperscript{755}. To ensure a high level of accountability among community members, the monitoring efforts of the abbot need to be directed toward establishing, clarifying, and strengthening the links of personal control, personal obligation, and task clarity.

Finally, this study contributes to the accountability literature by investigating accountability practices used in monastic organizations. For example, developing trust relationships among community members is a widely used technique to increase individual accountability by emotionally connecting individuals, strengthening their sense of community, and fostering their intrinsic motivation. Further examples of accountability practices include personal observation and inquiry, active participation in collaborative decision making, and informal reports that are based on the ethical values. In addition, generating regular opportunities for critical reflection and open dialogue as well as developing strong social consensus against unethical behavior seem to be the techniques that are especially effective for instilling accountability in the monastic context. In summary, accountability practices in Benedictine organizations are based on the soft factors and heavily rely on the interpersonal relationships between community members.

\textsuperscript{752} See Joannidés (2012).
\textsuperscript{753} See Gerry (1992).
\textsuperscript{754} Ibid.
\textsuperscript{755} See RB, Chapter 48 (2016i).
7.3 Practical Implications

Having acted as the primary document for a significant number of organizations and communities for almost 1,500 years\textsuperscript{756}, the RB contains countless lessons and helpful insights about ethical leadership and accountability. Although the RB describes an unreachable ideal and is sometimes perceived as a voice from the distant past\textsuperscript{757}, some aspects of Benedictine accountability and ethical leadership as used in the monastic context might be useful for today’s organizations. However, it should be pointed out that Benedictine organizations and modern profit-oriented organizations have tremendous differences in their management and leadership styles, human resources management practices, compensation and reward systems, setting and achieving organizational goals, and level of commitment to the organization. For example, profit-oriented organizations focus on financial goals, whereas the Benedictines concentrate on non-economic goals and place the “human-being” and the search for God at the center of attention. This means that the extent to which the Benedictine principles of ethical leadership and accountability can be implemented in the business context requires further investigation and demands an interdisciplinary approach.

In this dissertation, I conduct a comparative analysis between Benedictine organizations and family businesses. Surprisingly, these two types of organizations demonstrate striking similarities. For instance, both are characterized by the long-term orientation, the influence of the (monastic) family, the pursuit of non-economic goals, and altruism\textsuperscript{758}. In addition, the roles of the CEO in a family business and the abbot in a monastery can also be compared, as their leadership functions resemble each other in several aspects. Both hold a position of authority in their respective organizations and are the key drivers of the organizations’ goals and visions. Being the ethical leader of the monastic community, the abbot is expected to teach by example, model ethical behavior and implement the ethical values he has committed to. As for the CEO of the family business, he or she usually holds the most power in a family business and thus is the driving force in building an ethical work environment by “walking the talk”\textsuperscript{759}.

\textsuperscript{756} See Galbraith/Galbraith (2004).
\textsuperscript{757} See Mercier/Deslandes (2016).
\textsuperscript{758} See Section 5.5.
\textsuperscript{759} Ibid.
Remarkably, the nature of work has been rapidly changing in the last years as employees show an increased desire for meaningfulness and fulfillment in their work\textsuperscript{760}. This means that family business employees want to be associated with an ethical organization, see their values reflected in their work, have a sense of belonging to a community, serve this community and the future generations, be able to realize their own potential, and seek a learning experience in the organization\textsuperscript{761}. To accommodate these needs, effective leaders need to constantly adjust to these changes and develop an ethical work environment. The results of the dissertation suggest that ethical leadership and accountability in the monastic context are based on interpersonal relationships among community members, mutual trust, common goals, and ethical values.

Consequently, the Benedictines could offer ideas about how to slowly integrate new employees into a family business by organizing an effective socialization process, how to train people to implement ethical values, and how to enhance a sense of community. In addition, modern family businesses could implement the Benedictine model of decision making to let family business employees influence the direction taken by their organization. One more important lesson that family businesses could learn from monastic organizations is to adopt the proactive approach of the Benedictines to succession planning\textsuperscript{762}.

Finally, family business leaders could follow the example of leaders in Benedictine organizations and promote personal integrity and organizational integrity by acting on shared ethical values and beliefs of the organization and practicing virtues, such as wisdom, humility, and justice\textsuperscript{763}. In addition, family businesses can draw on the Benedictine practice to show appreciation, respect, and regard for community members and other people they come in contact with. For example, there is a tradition in the case monastery to publicly thank a particular monk on his saint’s day for his hard work and accomplishments. This practice not only contributes to a strong sense of community but also enhances the perceptions of meaningfulness of people’s work. Individual accountability of family business employees can be increased by establishing, clarifying, and strengthening the links of personal control, personal obligation, and task clarity. This implies that family business employees have clear

\textsuperscript{760} See Kinjerski/Skrypnek (2006).
\textsuperscript{761} See Mitroff/Denton (1999).
\textsuperscript{762} See Section 5.6.
\textsuperscript{763} See Ebener/O’Connell (2010); Kinjerski/Skrypnek (2006).
goals, identify with them, know how to achieve them, and have opportunities to voice their opinions and concerns.

### 7.4 Limitations of the Study

Naturally, this dissertation has a number of limitations that are based on the chosen data sources and data analysis methods. In the systematic literature review of ethical leadership in the monastic context, I used articles from peer-reviewed journals as data sources. Although the journal articles were very useful for explorative purposes and allowed me to collect historical data for the time period 1991–2014, these secondary data have several inherent weaknesses. The first limitation is the selection bias because of using the specific selection criteria (peer-reviewed, particular time period) and because it was not always possible to get access to some articles. Secondly, books, book chapters and articles published in non-peer-reviewed journals were excluded from the literature review to ensure a high quality of information. However, a number of humanities scholars dealing with ethical leadership and accountability in the monastic context prefer to publish books rather than articles in peer-reviewed journals. Consequently, the results of the literature review are prone to publication bias.

As shown in Chapter 6, a single case study design was employed to investigate the meaning of accountability and accountability practices in the monastic context. The main limitations raised by the findings of this study include construct validity, internal validity, reliability, and external validity of the results\(^\text{764}\). Construct validity refers to establishing correct operational measures for the concepts under study\(^\text{765}\). The design of the case study included using multiple informants from different hierarchical levels (abbot, monks, and non-monk employees) and various data sources (personal in-depth interviews, documents of the monastery, direct observations of religious services and entrepreneurial activities). In addition, I asked the key informants to review the draft case study report and make appropriate corrections. All these tactics were helpful for enhancing construct validity\(^\text{766}\).

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\(^{764}\) See Yin (2003).

\(^{765}\) Ibid.

\(^{766}\) See Baškarada (2014); Gibbert/Ruigrok (2010); Yin (2003).
Internal validity aims to answer the question of how the findings of a study match reality\textsuperscript{767}. To establish internal validity, three basic strategies suggested in the literature on qualitative research have been used\textsuperscript{768}: investigator triangulation\textsuperscript{769}, member checks, and peer examination\textsuperscript{770}. Investigator triangulation involves two or more investigators in the data analysis process. In this case, two different investigators were given the interviews, performed a qualitative content analysis, and compared their preliminary findings about the meaning of accountability and accountability practices in the monastic context. Furthermore, throughout the study, the data and its tentative interpretations were continuously taken back to the abbot and/or other monks to make sure the results are plausible\textsuperscript{771}. In addition, I implemented peer examination by asking other researchers from related areas to comment on the findings as they emerged, presenting the results at scientific conferences, and comparing my findings to the results established in previous studies about Benedictine accountability.

To enhance the possibility of the results of a single case study being generalized and applied in other contexts, I chose to investigate a typical Benedictine community and provided rich, thick description of the accountability phenomenon\textsuperscript{772}. The reason for this was to offer the readers enough information, so they could compare their own situation with the research situation and decide whether findings can be transferred\textsuperscript{773}. Although the external validity of the single case study findings still remains an issue, the force of a carefully chosen and thoroughly described case organization that is representative of its kind should not be underestimated while gaining scientific knowledge\textsuperscript{774}.

As for the reliability of the study, a case study protocol and a case study database were developed to properly document all procedures. The case study protocol contained the guidelines and rules implemented during and after the case study project, as well as the research instruments used for data collection\textsuperscript{775}. The case study database included interview transcripts, investigator notes, personal observations, and preliminary analyses\textsuperscript{776}. These

\textsuperscript{767} See Merriam (2009).
\textsuperscript{768} Ibid.
\textsuperscript{769} See Denzin (1978).
\textsuperscript{770} See Merriam (2009).
\textsuperscript{771} Ibid.
\textsuperscript{772} See Merriam (2009).
\textsuperscript{773} Ibid.
\textsuperscript{774} See Flyvbjerg (2006).
\textsuperscript{775} See Yin (2003).
\textsuperscript{776} Ibid.
techniques served to demonstrate that the operations of the study could be repeated with the same results\(^{777}\).

### 7.5 Outlook for Future Research

One of the possibilities for future research could be the expansion of the literature review about ethical leadership in the monastic context by including books and commentaries on the RB. The research works of humanities scholars are sometimes difficult to find and analyze, as they often prefer to publish their results as books rather than papers in scientific journals. However, an in-depth analysis of these scientific works might bring new valuable insights about the phenomenon of ethical leadership. Examples of Benedictine authors who study the RB, interpret it, and consider its historical roots (i.e., Rule of Master, Rule of St. Pachomius) include Böckmann, Puzicha, and Casey\(^{778}\).

It might also be interesting to investigate the influence of cultural differences on the interpretation of the RB, the principles of ethical leadership, and accountability practices in monastic organizations. Although the text of the RB has never been changed\(^{779}\), it is written in a very flexible way and can be easily adapted to local conditions, such as culture, customs, or community size\(^{780}\). As Benedictine organizations are represented on almost all continents, their experience of developing and enhancing an ethical environment, implementing the core values, and strengthening the sense of community in different cultures might be a valuable source of creative ideas for today’s multinational enterprises. In addition, the meaning of accountability in the monastic context can be refined by extending the current study to other monastic communities, especially the female ones.

Finally, further research is needed to find out what aspects of ethical leadership and accountability could be transferred from the monastic context to the business context and how this could be done. Although accountability has been praised for its positive implications for individuals and organizations, this concept is not “universally positive” and has its “dark

\(^{777}\) See Yin (2003).  
\(^{778}\) See Böckmann (2005); Casey (2009, 2010); Puzicha (2002).  
\(^{779}\) See Kennedy (1999).  
\(^{780}\) See Kleymann/Malloch (2010).
Too much or too little accountability can be deleterious and lead to increased age stereotyping, inaccurate performance evaluations, wasted resources, increased job tension and stress, and heightened negative employee outcomes in the presence of abusive supervision. Consequently, it would be fruitful to examine a non-linear relationship between accountability and its outcomes in detail. The link between accountability and performance of a monastic community seems to be especially promising for future research.

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781 Frink/Klimoski (1998), p. 34.
782 See Ferris et al. (1995).
784 See Klimoski/Inks (1990).
785 See Adelberg/Batson (1978).
786 See Hall et al. (2006); Hochwarter et al. (2005); Siegel-Jacobs/Yates (1996).
787 See Breaux et al. (2008).
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APPENDIX

Questionnaire: Abbot of the Case Monastery

Interview Nr.: Interviewpartner:

1 Angaben zum Stift

Allgemeines

<table>
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Quantitative Angaben (jeweils (Ende) letztes Geschäftsjahr)

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2 Angaben zum Interviewpartner

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3 Funktionen und Verantwortungsbereiche

Welche Funktionen und Bereiche verantworten Sie im Kloster und welche Bereiche haben für Sie die größte Relevanz?

<table>
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<th>Funktionen</th>
<th>Bedeutung/ Relevanz</th>
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<td>Schlaf</td>
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<td>Sonstiges:</td>
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4 Führungsprinzipien im Kloster

☐ Was ist die Vision der klösterlichen Gemeinschaft?
☐ Was sind die Ziele der Gemeinschaft? Sind sie klar definiert und kommuniziert?
☐ Wie werden die Entscheidungen (insbesondere im wirtschaftlichen Bereich) getroffen? Wie werden Meinungsverschiedenheiten in der Regel gehandhabt? Ihrer Ansicht nach, werden Streitpunkte konstruktiv und offen behandelt?
☐ Welche sozialen Kompetenzen sind für Sie als Abt besonders wichtig?
### Soziale Kompetenz

<table>
<thead>
<tr>
<th>Soziale Kompetenz</th>
<th>Bedeutung</th>
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<tbody>
<tr>
<td>Auf die Leute zugehen und Einfühlvermögen zeigen</td>
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<tr>
<td>Ein guter Zuhörer sein</td>
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<td>Werte durch Taten vorleben</td>
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<td>Persönliche Interessen zurückstellen</td>
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<td>Zurückhaltend und bescheiden sein</td>
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<td>Anderes</td>
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- Was wird gemacht, um die Mönche zur persönlichen Reife zu fördern und zu entwickeln?
- Was wird gemacht, um weltliche Mitarbeiter zur persönlichen Reife zu fördern und zu entwickeln?
- Wie wird die Zusammenarbeit mit Mönchen und weltlichen Mitarbeitern organisiert?
  - Wird Kooperation im Team statt Konkurrenz gefördert?
  - Gibt es Maßnahmen, um ein starkes WIR-Gefühl zu entwickeln?
  - Wird Selbstvertrauen durch Feedback aufgebaut?

### 5 Evaluating Audience

- Wie würden Sie Ihren Führungsstil als Abt beschreiben?
- Ihrer Meinung nach, wer spielt die Rolle des „Bewertungs- und Aufsichtsorgans“ im Kloster? (z.B. Sie selbst als Abt, Wirtschaftsrat, Seniorenrat, etc.)
- Wie gestaltet sich Ihre Zusammenarbeit mit den Mitgliedern des Wirtschaftsrates?
  - Wie werden strategische Entscheidungen getroffen?
  - Wie sind die Entscheidungsbefugnisse verteilt?
  - Welche Formen der Kontrolle hat der Rat?
- Wie beurteilen Sie das Vertrauensverhältnis zwischen Ihnen und den Mitgliedern des Wirtschaftsrates?
- Wie beurteilen Sie die Zusammenarbeit mit den einzelnen anderen Amtsträgern?
- Wem fühlen Sie sich verantwortlich? (Gott, Gemeinschaft, Oberen, Berufung, historischer Stiftungsauftrag, Umfeld (Schule, Gemeinde, Gläubige, Kunden, Lieferanten Mitarbeiter, Sonstiges)
- Warum fühlen Sie sich verantwortlich?
6 Vorgabe-Fall-Bindung (Task clarity)

- Sind Ihre Ziele und Aufgaben als Abt klar definiert und beschrieben? Gibt es klare Handlungsvorschriften für unterschiedliche Fälle? Ist diese Information leicht verfügbar?
- Stehen die Mittel und Ressourcen zur Bewältigung dieser Aufgaben zu Ihrer Verfügung?
- Wenn diese nicht zur Verfügung stehen – welche Möglichkeiten der Reaktion gibt es?
- Wo können Sie sich Hilfe bei komplizierten Aufgaben oder Problemen holen?
- Sind die Kriterien für wünschenswertes/ nicht wünschenswertes Verhalten in der Gemeinschaft klar definiert und kommuniziert?
- Gibt es Konsequenzen für nicht erwünschtes Verhalten?

7 Person-Vorgabe-Bindung (Personal obligation)

- Inwieweit identifizieren Sie sich mit monastischen Werten?
- Inwieweit stimmen Sie der folgenden Aussage zu: „Meine persönlichen Ziele und Ziele der Gemeinschaft sind in Einklang“?
- Inwieweit identifizieren Sie sich mit den Aufgaben, die Sie als Abt wahrnehmen?
- Fühlen Sie sich verantwortlich für die Erledigung der Aufgaben, die Ihnen zugeordnet wurden? Wenn ja, warum?
- Fühlen Sie sich verantwortlich für die Erreichung der Ziele der Gemeinschaft/ eigener Ziele. Wenn ja, warum?
- Wird die Zielerreichung gemessen? Wenn ja, wie wird es gemacht?
- Gelten gleiche Regeln für alle Mitglieder der Gemeinschaft?

8 Person-Fall-Bindung (Personal control)

- Wie würden Sie die Handlungsfreiheit/ -kontrolle bei der Erledigung Ihrer Aufgaben einschätzen?
- Wie groß ist der Einfluss externer Faktoren (z.B. Krankheit) auf die Erledigung Ihrer Aufgaben?
- Gibt es viele Aufgaben, mit denen Sie sich nicht identifizieren können?

9 Social Entrepreneurship

- Welche Rolle spielt Ihr Kloster in der lokalen Wirtschaft und Gesellschaft insbesondere in Hinblick auf die Nachhaltigkeit und soziale Auswirkungen? Welche Maßnahmen werden gesetzt, um soziale Missstände wie Armut und Arbeitslosigkeit zu lindern? (z.B. Einstellung der Langzeitarbeitslosen oder Menschen mit Behinderung, Verkauf von Gütern zu niedrigeren Preisen, usw.)
Wird der Erfolg solcher Maßnahmen gemessen? Wenn ja, wie wird es gemacht?
Wie finden Sie neue Mitarbeiter für den wirtschaftlichen Bereich?

**Questionnaire: Monks**

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4 Führungsprinzipien im Kloster

☐ Was ist die Vision der klösterlichen Gemeinschaft?
☐ Was sind die Ziele der Gemeinschaft? Sind sie klar definiert und kommuniziert?
☐ Wie werden die Entscheidungen (insbesondere im wirtschaftlichen Bereich) getroffen? Wie werden Meinungsverschiedenheiten in der Regel gehandhabt? Ihrer Ansicht nach, werden Streitpunkte konstruktiv und offen behandelt?
☐ Welche sozialen Kompetenzen soll der Abt bzw. Bereichsleiter besitzen? Welche davon sind für Sie besonders wichtig?
### Soziale Kompetenz

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<tr>
<td>Anderes</td>
</tr>
</tbody>
</table>

- Was wird in Ihrem Kloster gemacht, um die Mönche zur persönlichen Reife zu fördern und zu entwickeln?
- Wie wird die Zusammenarbeit mit anderen Mönchen und weltlichen Mitarbeitern organisiert?
  - Wird Kooperation im Team statt Konkurrenz gefördert?
  - Gibt es Maßnahmen, um ein starkes WIR-Gefühl zu entwickeln?
  - Wird Selbstvertrauen durch Feedback aufgebaut?

### 5 Evaluating Audience

- Wie würden Sie den Führungsstil des Abtes in Ihrem Kloster beschreiben?
- Ihrer Meinung nach, wer spielt die Rolle des „Bewertungs- und Aufsichtsorgans“ im Kloster? (z.B. Abt, Wirtschaftsrat, Seniorenrat, etc.)
- Wie gestaltet sich Ihre Zusammenarbeit mit dem Abt?
  - Wie sind die Entscheidungsbefugnisse verteilt?
  - Welche Formen der Kontrolle hat der Abt?
- Wie beurteilen Sie das Vertrauensverhältnis zwischen Ihnen und dem Abt?
- Wie beurteilen Sie die Zusammenarbeit mit den einzelnen anderen Amtsträgern?
- Wem fühlen Sie sich verantwortlich? (Gott, Gemeinschaft, Oberen, Berufung, historischer Stiftungsauftrag, Umfeld (Schule, Gemeinde, Gläubige, Kunden, Lieferanten Mitarbeiter, Sonstiges)
- Warum fühlen Sie sich verantwortlich?

### 6 Vorgabe-Fall-Bindung (Task clarity)

- Sind Ihre Ziele und Aufgaben in Ihrem Bereich klar definiert und beschrieben?
  - Gibt es klare Handlungsvorschriften für unterschiedliche Fälle? Ist diese Information leicht verfügbar?
- Stehen die Mittel und Ressourcen zur Bewältigung dieser Aufgaben zu Ihrer Verfügung?
Wenn diese nicht zur Verfügung stehen – welche Möglichkeiten der Reaktion gibt es?
Wo können Sie sich Hilfe bei komplizierten Aufgaben oder Problemen holen?
Sind die Kriterien für wünschenswertes/ nicht wünschenswertes Verhalten in der Gemeinschaft klar definiert und kommuniziert?
Gibt es Konsequenzen für nicht erwünschtes Verhalten?

7 Person-Vorgabe-Bindung (Personal obligation)

Inwieweit identifizieren Sie sich mit monastischen Werten?
Inwieweit stimmen Sie der folgenden Aussage zu: „Meine persönlichen Ziele und Ziele der Gemeinschaft sind in Einklang“?
Inwieweit identifizieren Sie sich mit den Aufgaben, die Sie wahrnehmen?
Fühlen Sie sich verantwortlich für die Erledigung der Aufgaben, die Ihnen zugeordnet wurden? Wenn ja, warum?
Fühlen Sie sich verantwortlich für die Erreichung der Ziele der Gemeinschaft/ eigener Ziele. Wenn ja, warum?
Wird die Zielerreichung gemessen? Wenn ja, wie wird es gemacht?
Gelten gleiche Regeln für alle Mitglieder der Gemeinschaft?

8 Person-Fall-Bindung (Personal control)

Wie würden Sie die Handlungsfreiheit/ -kontrolle bei der Erledigung Ihrer Aufgaben einschätzen?
Wie groß ist der Einfluss externer Faktoren (z.B. Krankheit) auf die Erledigung Ihrer Aufgaben?
Gibt es viele Aufgaben, mit denen Sie sich nicht identifizieren können?

9 Social Entrepreneurship

Welche Rolle spielt Ihr Kloster in der lokalen Wirtschaft und Gesellschaft insbesondere in Hinblick auf die Nachhaltigkeit und soziale Auswirkungen?
Welche Maßnahmen werden gesetzt, um soziale Missstände wie Armut und Arbeitslosigkeit zu lindern? (z.B. Einstellung der Langzeitarbeitslosen oder Menschen mit Behinderung, Verkauf von Gütern zu niedrigeren Preisen, usw.)
Wird der Erfolg solcher Maßnahmen gemessen? Wenn ja, wie wird es gemacht?
Wie finden Sie neue Mitarbeiter für den wirtschaftlichen Bereich?
## Questionnaire: Non-monk Employees

<table>
<thead>
<tr>
<th>Interview Nr.:</th>
<th>Interviewpartner:</th>
</tr>
</thead>
</table>

### 1 Angaben zum Stift

**Allgemeines**

<table>
<thead>
<tr>
<th>Stift:</th>
<th>Rechtsform:</th>
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</thead>
<tbody>
<tr>
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</table>

<table>
<thead>
<tr>
<th>Gründungsjahr:</th>
<th>Hauptsitz:</th>
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<tbody>
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</table>

### 2 Angaben zum Interiewpartner

<table>
<thead>
<tr>
<th>Geburtsdatum:</th>
<th>Im Stift seit:</th>
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<tbody>
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</table>

<table>
<thead>
<tr>
<th>Voll erwerbstätig seit:</th>
<th>Höchste abgeschlossene Ausbildung:</th>
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</table>

<table>
<thead>
<tr>
<th>Besuchte Hochschule(n) und Studienfach/-fächer:</th>
<th>Aktuelle Positionsbezeichnung und Funktionen:</th>
</tr>
</thead>
<tbody>
<tr>
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</table>

<table>
<thead>
<tr>
<th>Position/Funktion bei Berufseintritt:</th>
<th>Vorherige Arbeitgeber, Branchen und bekleidete Funktionen:</th>
</tr>
</thead>
<tbody>
<tr>
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</table>

<table>
<thead>
<tr>
<th>Jahre Erfahrung in Klöstern:</th>
<th>Jahre Erfahrung in Wirtschaftsbereich:</th>
</tr>
</thead>
<tbody>
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<td></td>
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</tbody>
</table>
3 Funktionen und Verantwortungsbereiche

Welche Funktionen und Bereiche verantworten Sie im Kloster und welche Bereiche haben für Sie die größte Relevanz?

<table>
<thead>
<tr>
<th>Funktionen</th>
<th>Bedeutung/ Relevanz</th>
<th>Anteil am Zeitbudget (in %)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unterricht</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Betriebliche Tätigkeit</td>
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<tr>
<td>Wissenschaftliche Arbeit</td>
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<tr>
<td>Ausbildung</td>
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<tr>
<td>Weiterbildung</td>
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<tr>
<td>Fortbildung</td>
<td></td>
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<tr>
<td>Gästebetreuung</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kulturarbeit (Archiv, Konzerte, usw.)</td>
<td></td>
<td></td>
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<tr>
<td>Außerklärlicher Interessenvertretung</td>
<td>(Pflicht, Ehrenamt, usw.)</td>
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<td>Pfarrseelsorge</td>
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<td>Außerordentliche Seelsorge</td>
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<tr>
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<tr>
<td>Klösterliche Lebensführung (Gebet + gemeinsames Essen)</td>
<td></td>
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<tr>
<td>Vereinsmitgliedschaft</td>
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<td>Freizeit, Sport und Hobbies</td>
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4 Führungsprinzipien im Kloster

☐ Kennen Sie die Vision der klösterlichen Gemeinschaft?
☐ Kennen Sie die Ziele der Gemeinschaft? Sind sie klar definiert und kommuniziert?
☐ Wie werden die Entscheidungen (insbesondere im wirtschaftlichen Bereich) getroffen? Wie werden Meinungsverschiedenheiten in der Regel gehandhabt? Ihrer Ansicht nach, werden Streitpunkte konstruktiv und offen behandelt?
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- Was wird gemacht, um die Mitarbeiter zur persönlichen Reife zu fördern und zu entwickeln?
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5 Evaluating Audience

- Wie würden Sie den Führungsstill von Abt in Ihrem Kloster beschreiben?
- Ihrer Meinung nach, wer spielt die Rolle des „Bewertungs- und Aufsichtsorgans“ im Kloster? (z.B. Abt, Wirtschaftsrat, Seniorenrat, etc.)
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☐ Wird der Erfolg solcher Maßnahmen gemessen? Wenn ja, wie wird es gemacht?
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Curriculum Vitae

KSENIA KEPLINGER

University of Colorado Boulder
Leeds School of Business
995 Regent Drive | 419UCB
Koelbel 453
Boulder, CO 80309

https://www.researchgate.net/profile/Ksenia_Keplinger
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ksenia.keplinger@gmail.com
+1-617-899-2403

RESEARCH INTERESTS
Ethical leadership, leader-member relationships, accountability, diversity, alternative organizational forms, cross-cultural differences, religious organizations, family business, comparative management accounting.

EDUCATION

Johannes Kepler University of Linz
Supervisor: Prof. Birgit Feldbauer-Durstmüller
(Institute for Management Control & Consulting)

M.S (Mag.), Finance and Management Accounting (with highest distinction)
Johannes Kepler University of Linz
Supervisor: Prof. Birgit Feldbauer-Durstmüller
(Institute for Management Control & Consulting)

B.S., International Economics (with highest distinction)
National Research University - Higher School of Economics, Nizhny Novgorod, Russia
Supervisor: Prof. Raisa A. Krasavina
(Institute for Economic Theory and Econometrics)

Undergraduate Summer School “Tandem”
Linguistics University of Nizhny Novgorod, Russia

Undergraduate Program, Food Science & Technology
Kaliningrad State Technical University, Kaliningrad, Russia

June 4, 2016
Ksenia Keplinger
EXPERIENCE

Aug 2015 - present  Research Associate
University of Colorado Boulder, Leeds School of Business,
Boulder, US

Aug 2010 – Jan 2013  Management Accountant
Fabasoft International Services GmbH, Linz, Austria

Apr 2009 – Aug 2009  Financial Assistant
OeKB Versicherung AG, Linz, Austria

Nov 2007– Feb 2009  International Communication Assistant
Doka GmbH, Amstetten, Austria

Jul 2007 - Sep 2007  Intern
Sales Department, Doka GmbH, Amstetten, Austria

Feb 2007 – Mar 2007  Intern
Nizhny Novgorod Municipal Administration, Nizhny Novgorod,
Russia

Sep 2006 – Oct 2006  Intern, Department for International Communication, Higher
School of Economics, Nizhny Novgorod, Russia

AWARDS AND SCHOLARSHIPS

Mar 2016  AOM Annual Meeting Best Paper Nomination
from the Academy of Management

Nov 2014  Study Grant for Social Sciences, Economics and Business
Administration
from the Johannes Kepler University of Linz

Dec 2011  Ludwig Scharinger Award
best master's thesis, Johannes Kepler University of Linz

Nov 2011  VOEWA Academic Award
for an outstanding master thesis; from the Association of Austrian
Business Graduates

Oct 2011  REHAU Business Award
best master’s thesis in the German-speaking part of Europe

Mar 2006  Academic Excellence Scholarship
from the Upper Austrian Government

Jun 2005  Academic Excellence Scholarship
from the Higher School of Economics, Russia

Jun 2004  Academic Excellence Scholarship
from the Higher School of Economics, Russia

TEACHING EXPERIENCE

Spring 2016  Critical Leadership Skills
Instructor

Spring 2016  International Business and Management
Co-Instructor

Fall 2015  International Business and Management
Teaching Assistant
JOURNAL PUBLICATIONS


CONFERENCE PAPERS


OTHER PUBLICATIONS


ACTIVITIES AND INTERESTS

- Volunteered as a treasurer in HSSPA (Harvard Students' Spouses and Partners Association) from 2012 till 2014 and organized a variety of outings, activities, and social events.
- Volunteered as a Children’s Play Group Leader in HSSPA (Harvard Students’ Spouses and Partners Association).
- Volunteered as a member of the finance committee at a Montessori school, Cambridge, MA, USA
- Was a member of the student organization AIESEC Linz and was in charge for the organization and financial management of the job fair “Discovery 2009” at the Johannes Kepler University of Linz, Austria.
- Was a member of the Management Club in Linz, Austria.
- Hobbies: ballroom dancing, ice skating, cooking, knitting

LANGUAGES

- Russian (native)
- German (fluent)
- English (fluent)
- Czech (basic)