

The Hidden Hand of Cultural Governance

The transformation process of Humanitas, a Community-driven organization providing cure, care, housing and well-being to elderly people

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Biographies:

Marcel van Marrewijk (1959) is the initiator and project manager of the EU-sponsored ECSF research project, which was coordinated at Erasmus University Rotterdam. Furthermore, he is director of Great Place to Work Institute Nederland BV.

Dr. Hans M. Becker (1942) is CEO of Humanitas, employing 2,100 people and 900 volunteers providing cure, care, housing and well-being to elderly people in the region of Rotterdam. Hans Becker was honored cure manager of the year 1999.

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Abstract:

This article gives a practice-based and theoretical overview of the transformation from a traditional hierarchical organization in the care & cure sector towards a so-called Community-driven organization providing human happiness to 6,000 elderly people. The actual case study is intertwined with conceptual information for better understanding of the innovative transition which took place at Humanitas. The case description includes its initial situation, its new core values, mission and objectives and shows the sequence of emerging policies and interventions that resulted in a stakeholder oriented business model for the care sector. The selected concepts are Graves' Emerging Cyclical Level of Existence Theory (or Spiral Dynamics), Ken Wilber's Four Quadrant Model, Roberts Simons' Four Levers of Control and various elements from the European Corporate Sustainability Framework, sponsored by the European Commission.

The conclusion marks the match between theory and practice in transforming Humanitas Rotterdam into providing cure, care, housing and well-being to elderly people.

Keywords

Humanitas, transformation, cure & care, human happiness, Corporate Sustainability, CSR, Community driven organization, Spiral Dynamics, value systems, ECSF, European Corporate Sustainability Framework;

Abbreviations

CS Corporate Sustainability
ECSF European Corporate Sustainability Framework

Paragraph One: Introduction

Objectives

October 2003, the *Universiteit van Humanities*, Utrecht, dignified Hans Becker a PhD. degree after defending his life case of transforming Humanitas into a community-driven organization, providing cure, care, housing and well-being to elderly people. In ten years time Becker and his 'extended family' endeavored on a track towards achieving their goals and creating new and innovative methods for transformation along the way. As one of the main contributors to the international research project establishing the European Corporate Sustainability Framework, Van Marrewijk recognized these methods as part of the main characteristics to a successful way of transforming to a new context, a new governance and institutional structure aligned with a value system based on community-related values.

The objective of this paper is to present the case of Humanitas' transition over the last 10 years. Humanitas is a Rotterdam based foundation, employing 2,100 persons and 900 volunteers, providing cure, care and housing services to 6,000 elderly people.

The authors intertwine the case description with conceptual and theoretical elements, meant as introductions to the case or for better understanding of the processes at hand. These elements relate to methodological characteristics of the transformation process, and demonstrate this case as an explicit example of the trend towards more ambitious levels of corporate sustainability. The selected concepts are taken from the EU sponsored consortium which developed the European Corporate Sustainability Framework (Van Marrewijk, 2004), Ken Wilber's Four Quadrant Model and Roberts Simons' Four Levers of Control.

Paragraph two: Humanitas' 10 years of transformation

Initial situation

Twelve years ago, when Hans Becker was invited to become the general manager of the Humanitas Foundation, he had strong doubts. His father, a very vital sr. citizen, had called the institutes for elderly people "misery islands" and, later, late Pim Fortuyn characterized them as "bureaucratic horrors".

Historically, at first, elders were part of extended families, fulfilling important roles as wise experienced people, best familiar with the common rituals that create bondage within the group. Then, old folks were left to live in societal periphery. For centuries, elders have been treated paternally, inflicting them with detailed rules and punishment in case of disobedience. In the fifties of the last century, due to the Dutch prime minister Drees, elderly people in the Netherlands received the right for professional care in stead of being subject to charity. Unfortunately, old habits hardly die. Elderly people were still often held in communal rooms, six beds together with only a small curtain for privacy. New, 'total institutions' arise all over the country, offering tiny living quarters with 24 hours service. These institutes had a hospitalized character, with professionals wearing white costumes, attending strictly to the rules and regulation concerning diets, safety, quality etcetera. The costs for attending elderly people skyrocketed. In the seventies, discussions resulted in the right to function independently, creating opportunities to support oneself. Elderly people were stimulated to remain where they were and society created services to support them when in need.

With an increasing number of elderly people and an increasing average age (double graying of society) many problems occurred: medical costs increased dramatically, but especially the personal problems among elderly became paramount: loneliness, low self esteem and no possibility for self-determination the moment a person needed professional assistance (van der Kooij, 1987: p 25).

This brief history shows different levels of existence. They manifest a sequence of institutional structures, each coping with the prevailing challenges of a particular period, or manifesting the intrinsic motives and capacities - awareness - of those directly involved. Inappropriate responses to changing life conditions provoke new attempts, until new approaches emerge, ultimately resulting in a sequence of development stages. According to dr. Clare Graves, mankind has developed eight core value systems – or levels of existence – as responses to prevailing circumstances. See Figure 1. A value system encompasses a consistent system of values, beliefs and corresponding behavior. Values help people to assess situations and to make decisions. The behavior in every organization is therefore heavily influenced by values; in many organizations this is a largely unconscious process since the values are not explicit (Werre, 2003). The dominant values of top-management as-well-as in the rest of the organization determine to a large extent the motives for change (and therefore the perceived need for change), the perception of the desired situation and the manner in which the change can be successfully implemented. A clear awareness of and fit with the values of managers and employees is therefore essential for a successful implementation (Van Marrewijk & Werre, 2003). The values and beliefs also act as a perceptual filter for incoming signals. The ability to pick up certain trends and essential signals in the environment – i.e. changes in life conditions – are to a large extent determined by the current values and beliefs of top-management. Understanding the very nature and dynamics of value systems can improve the success and efficacy of organizational transformation and selection of the necessary tools, concepts, approaches and leadership styles along the implementation process.

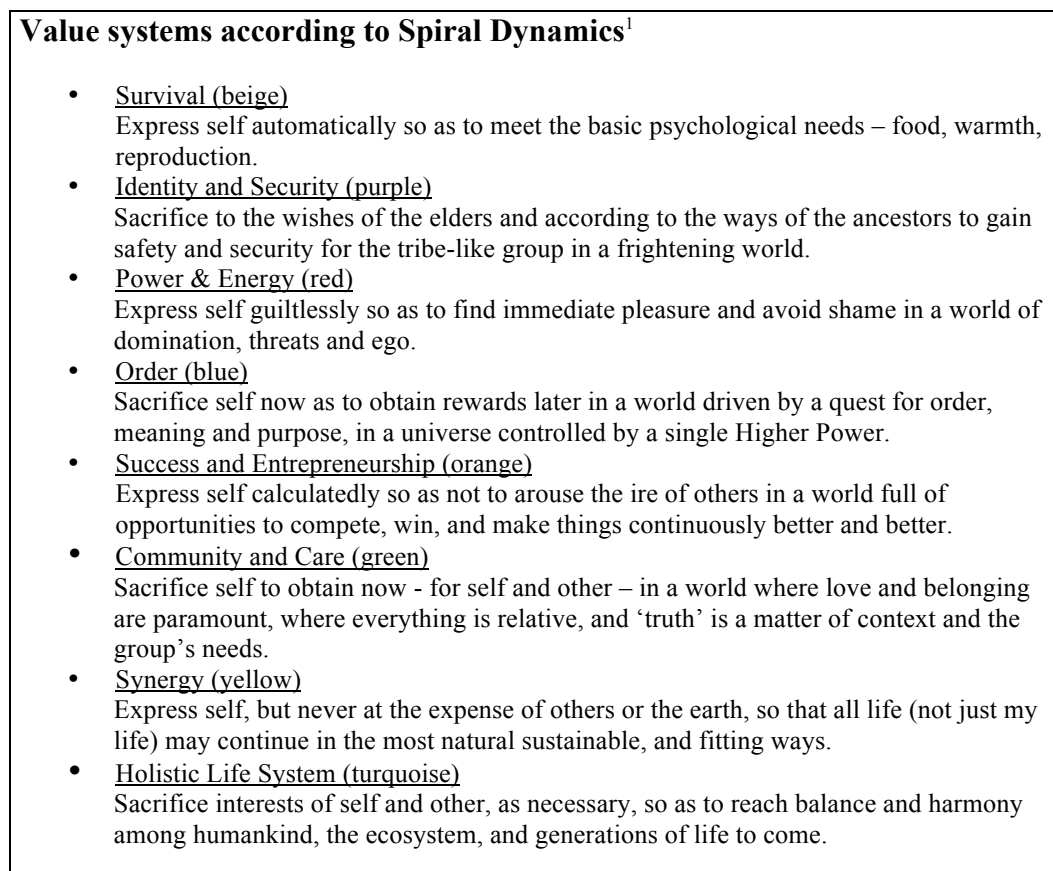


Figure 1: the sequence of value systems

Despite the poor state of caring and curing elderly people, Becker felt confident in joining Humanitas, because Humanitas had formulated its goals as follows: “*The foundation provides services to those in need, to whom the freedom to act in accordance with their own beliefs and*

convictions is guaranteed, and based on the integrity of the human being, who is being held responsible to himself and to its fellow human beings". This official Humanitas statement formulated in 1959 (!) offered many openings for improvement. So Becker joined Humanitas and started the transformation process.

New ambitions for Humanitas

It was obvious that the traditional, hierarchical way of providing cure and care to elderly people caused a poor economic and social performance for the institute as well as to its stakeholders. The transformation was due, firstly, to improve the quality of life for the elderly people, the clients of Humanitas. All people must have the right for self-determination (agency-principle), even when for instance Alzheimer creeps up and wheelchairs are needed to move around. Being able and allowed to manage ones own life strongly contributes to a feeling of well-being. At the same time, human beings are social entities and belonging to a community also contributes to personal happiness.

The second stakeholder group are the - currently - 2,100 employees and also the 900 volunteers. In practice people indicated they were not very pleased to work in a hierarchical hospitalized institute: decreasing budgets with diminishing 'care-time' per patient and lots of complaints from elderly people deteriorated the working atmosphere. In a tight labor market it was difficult to get employees for the modest wages this sector tend to pay. Furthermore, the professionals in this sector lived according 'the book'. In order to become more service oriented they also needed to gain self-determination and self-reliance.

The third stakeholder group are the financiers and medical authorities. With € 0,50 per minute care-time, 24 hours service is way to expensive to provide to all elders inhabiting the institute. Furthermore, hierarchical organizations, which are control- driven by nature, spend at least 10 % of their staff in checking procedures and outcome in performances. It takes man-hours which can not be spend in the basic process, while there was already a shortage in employees anyway.

Humanitas needed a new approach through which all stakeholder groups could gain. It therefore had to breakdown old habits first. With slogans such as,

- *No white coats culture*
- *No dictatorship of the dietician*
- *Classic nursing and residential homes become misery islands*

Becker confronted the professionals in their basic – traditional – values. The core activities of Humanitas were no longer cure and care, but cure, care, housing and well-being. Therefore, new core-values were selected: self-determination, self-reliance, fun and community bonding. However, in practice these values were communicated specifically linked with the new approaches which had to lead Humanitas to the performance level it envisaged.

New approaches for improvement

As we have seen, values and value systems support particular approaches in order to cope with the major challenges we face in life. With changing life conditions or, as in the case of Humanitas, with the introduction of a new mission and vision, incremental improvements will not suffice to bring about a transformation. In the EU-sponsored ECSF development program, *change* has been defined as improvements in the current structure. *Shifts* indicate a move to a new business situation which result from a new strategy or quality orientation, within the current context, c.q. value system. Furthermore, ECSF has defined *transformations* as a development into new business contexts, to new ways of doing business and higher levels of corporate sustainability. These transitions result in new institutional structures matching these new ambitions.

In order to further investigate the transitional dynamics at hand, the authors introduce a summarized version of Ken Wilber’s Four Quadrant Model (1995).

In *Sex, Ecology and Spirituality [SES]*, Wilber (1995) has described the ‘natural tendencies of evolution’, among them are the Principle of Agency (or self-determination) and the Principle of Communion. In combination, these two principles allow each entity, individual or group to act according to its awareness, capability and best understanding of its situation, provided it does not conflict or interfere with the freedom of others in obtaining similar objectives. In other words, the right to be, the right to define its role within a given situation is balanced by the moral obligation to be accountable for one’s impact on the (social) environment (Van Marrewijk, 2003).

When in balance, the potentiality arises for sublimation to more complex levels of existence. When either the principle of Agency or Communion dominates the other, the risk of degeneration emerges.

The Humanitas mission defined in 1959 and quoted above, nicely balances the agency and communion principles.

In *SES*, Wilber’s ground breaking work, he continued developing his four quadrant model, the four corners of Reality. Most theories, Wilber found out, are but partial truths, applying to particular situations or contexts alone. With a sequence of developments fully matching Graves’ findings in each of the four quadrants, Wilber managed to encompass ‘Everything’ into one basic concept. The quadrant below provides a summary version of this model.

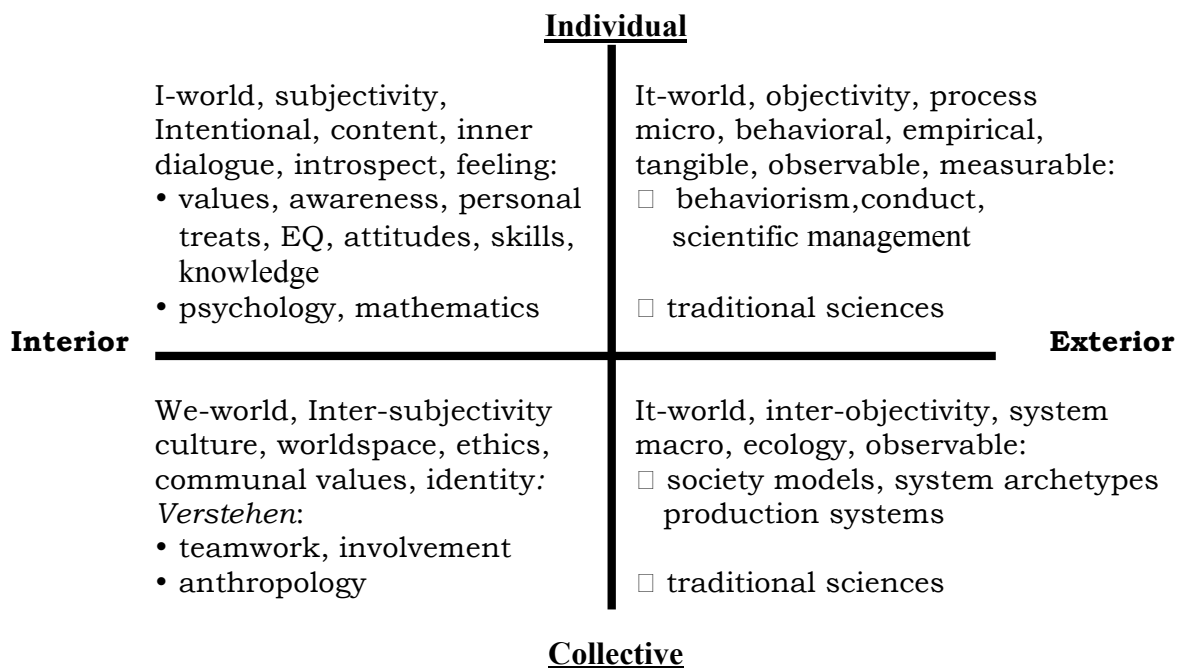


Figure 2: Wilber’s Four Quadrant Model (summary version by van Marrewijk)

According to Wilber, organizational development ought to include all four quadrants: not only the traditional managerial domain (it-world) but also the cultural domain and personal involvement. Furthermore, reality should never be reduced to one of the quadrants alone. According to Wilber, targeting one’s transition policies to only one of the quadrants is a big mistake.

Suppose a transition impulse can be implemented in, let’s say, ‘systems’. In order to make the transformation successful the transition must be anchored in the other three quadrants as well,

otherwise the transformation will not last and appear an energy costly incident. See also Pirsig's distinction between static and dynamic quality (1991).

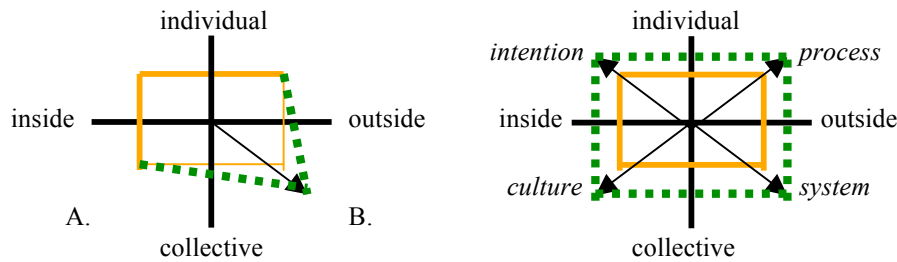


Figure 3: Multidimensional, dynamic growth A. incidental change; B: sustainable transformation

Setting out a transition process, an organization should ask itself questions, such as:

Inside-Collective:

- What is our identity and purpose?
- What are our communal values and worldviews?
- What are those of our main stakeholders?

Inside-Individual:

- Are our people motivated to change?
- What are each' values, treats, attitudes, knowledge and skills?

Outside-Individual:

- What added value can we provide?
- To whom? At what costs?

Outside-Collective:

- What are our life conditions? What are the societal circumstances? Our major challenges and corporate risks?
- What about the market in which we function?

These so-called 'constitutional' questions lead to a strong sense of direction, a strategy, an identity and purpose, a mission as well as a set of values, with which the organization can adequately respond to its prevailing environmental challenges.

The 'chemistry' between a wide range of variables influencing the chosen direction ultimately boils down to a set of norms for action, do's and don'ts, and performance indicators (Van Marrewijk & Hardjono, 2003). These norms and newly developed institutional concepts matching the most adequate value system(s), will lead to the desired behavior actually manifested within the organization. The resulting performance is subject to extensive monitoring by use of various control systems.

Explicitly, but also partly intuitively, Humanitas answered the questions raised above. Ultimately, it was determined to support the self-determination, self-reliance, fun and community bonding among its residents and employees, Humanitas came up with a coherent set of innovations and policy measures to enable this. These are:

- Age proof residential complexes
- The extended family concept
- Supporting self-determination and self-reliance among clients and employees
- Supporting fun, through positive attitude, surrounding and atmosphere

Age proof residential complexes

According to Humanitas, the residences are of the utmost importance. It is almost impossible to embrace a happy life's ending in a four-bed cubicle in which a curtain around the bed is the

only means of privacy, which does not even shield one from smells or noises. Also a tiny single person-bedroom in which the client has to live apart from his partner during the last years is not appropriate. What is needed, according to Humanitas, is one's own apartment which is called 'an apartment for life'. This age proof apartment needs to be equipped with various technical possibilities in order to enable one to use the remaining functions despite handicaps. This in turn means that the luxurious (a certain luxury is not luxurious for older people, but a necessity) apartment complexes need to have a certain size. In practice it means at least 72 m². These technical measures include no thresholds, spacey toilets and bathrooms, a movable kitchen block in case wheelchairs are needed and warning signals at the central reception when inhabitants forget to turn off cooking devices. When you include these extra measures when building a new residential complex these measures hardly cost extra. The alternative to an age proof apartment is staying put and moving to a care centre at an old age, when you no longer can function without immediate professional support, being separated from your partner for the rest of your life. By now 12,000 people are at the Humanitas waiting list eager to rent or buy an age proof apartment at Humanitas. The complexes offer a balanced number of private units and subsidized ones (social rents) in an attractive social and financial mix. In time, the residents will turn to the Humanitas care and cure services, but only when they are no longer capable to help themselves (see below).

When residents need medical services and are officially recognized as such, Humanitas - or any other provider of care services - are financially compensated by national medical regulations (AWBZ). Residents who do not have a 'medical indication' can still get the services, but they must pay them privately. In spite of the number of healthy elders inhabiting the residential complexes, the scale is such that Humanitas can provide the services efficiently. When, with the increasing average age, the need for services increase extra support can be organized easily.

In ten years time, Humanitas constructed 10 new residential complexes and demolished 5 old ones. A world famous architect is involved in the design and construction of the next complex which will arise in the center of Rotterdam. The design of these complexes specifically manifests the core values and concepts of Humanitas. The complexes have cheerful roofed-in village squares, often atriums. To accentuate well-being, the cure and care activities (physiotherapy, logopaedical therapy, occupational therapy, nursing home, doctors, dentists etcetera) are somewhat hidden, while the cheerful and activating well-being services (luxurious restaurants, internet cafes, bars, hairdressers salons, supermarkets, beauty parlors, music therapy, scent therapy, kindergarten, etcetera) are predominantly located in the center of each complex. The elements of fun can be found in the extensive number of art objects - 'conversation pieces' - and the gardens, again with magnificent pieces of art and farm animals.

The Extended Family concept

In order to avoid the creation of 'misery islands', Humanitas stopped clustering only sick people: the residents have to be mixed. In the Humanitas apartments for life, sick and healthy people live together, old and young, poor and rich, migrant and Dutch. Furthermore, a Humanitas residential complex need to function as a care- and service center to the neighborhood community as well. There are economic reasons for doing so, but the main argument is the mixing of people, inside and outside the complex. This openness contributes to 'excitement', something to talk about instead of talking about handicaps. The roofed-in village square, often atrium, larded with cuddly pets, art, alcoholic drinks (*'a bottle a day keeps the doctor away'*) and musical performances are not only for the benefit of the

residential clients in order to take active part in bridge competitions, billiards, food festivities, internet, but also for the benefit of the neighborhood.

The opening up to the neighborhood and offering them added value and creating a lively community within each complex are two manifestations of the social interactions Humanitas intended to bring about. The third one is the Humanitas Extended Family, an integrated entity created by various stakeholders, connected by common interests and linked through a vision. Through a continuous process clients, employees, volunteers, family and Humanitas staff interact, create, broadly support adapted, live through and again adapt the chosen approach in order to achieve the envisaged goals with respect to human happiness

The, through cooptation ever expanding, Humanitas Extended Family is very important for social intercourse on equal footing, the tapping into all the experience- and expertise potential, the offering of an ambiance and good bedding for happiness and to enroll clients, employees and volunteers. The cooptation mechanism and the demands which are put on volunteers are worked-out in the Humanitas Extended Family concept.

Use it or lose it

Humanitas attempts to design her organization in such a manner that the clients, by living their own life and self-reliance, can lead a happy and fulfilling life despite their handicaps. By using slogans such as ‘*use it or lose it*’ Humanitas personnel activates the self-reliance of clients and family. By being able to cook, take care of the pets and clothes one selves, people maintain the healthy feeling of self-determination and self-reliance. Devices such as ‘*one should not care for people, one should enable them to take care of themselves*’ and ‘*too much care is worse than too little care*’ first marked a striking difference to the old staff. Later, the positive effects emerged as less physical decline but have also effects on a mental, sociological and economical level. When clients do things themselves, their self-esteem will grow and they have ‘something to talk about’. The social network will almost always be strengthened as a result of this. The economical benefits of ‘*use it or lose it*’ have an enormous impact. Everything a client or his spouse does, Humanitas does not have to do.

The fourth policy, improving fun, has partly been elaborated above and partly will be discussed below.

Cultural Governance

The new policies described above constitute the new fundamentals of the Humanitas’ new approach: a transition from the hospitalized cure and care activities, to a new approach including housing and well-being as additional core activities.

When we place the policy measures in Wilber’s quadrants, we can see that Humanitas has chosen a balanced transition approach, addressing all quadrants (Figure 4). The policies form more or less a systemic whole.

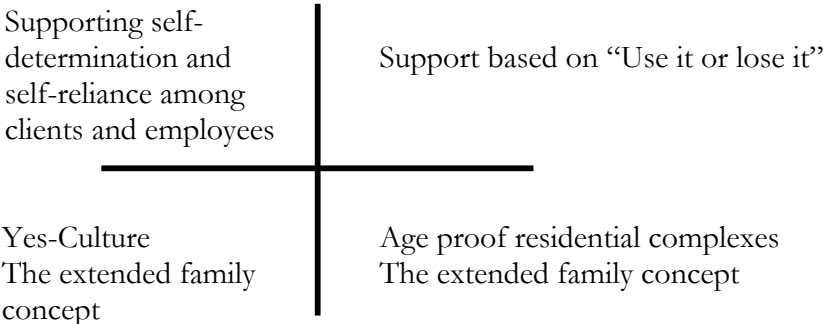


Figure 4: Humanitas policies in Wilber's Four Quadrant Model

The type of institutions, suggested by these policies, relate to advanced levels of existence. With respect to the once dominant (blue) value system of absolute order, Humanitas had to move into success and entrepreneurship (orange) and even more complex systems such as community (green) and synergy (yellow) (Van Marrewijk & Werre, 2003).

The ECSF research project developed a transition matrix suggesting the ideal type institutions per value system. They have been published in this journal (van Marrewijk, 2004).

One example from this Transition Matrix, suggesting the paradigm shifts between the manifestations of the various contexts are, for instance, the four leadership styles: the manager, the entrepreneur, the servant leader and the connected leader. These roles relate to different contexts/value systems. Furthermore, the latter roles include and transcend the previous ones, so an entrepreneur finds an anchoring in the manager's approach and so on. The servant leader, a term coined by Robert Greenleaf, implies a state of being, not doing: the first and important choice a leader can make is the choice to serve, without which one's capacity to lead is profoundly limited.

The connected leader, showing among others visionary talents, is able to face the perennial gale of competitive destruction as well as the inevitable decline of ecological resources. By understanding the dynamics and processes at hand and systematically taking into account the needs of all stakeholders, a visionary leader is able to create, or lead the creation, of together-win solutions. This is what happened at Humanitas.

The entrepreneurial role was severely challenged when Humanitas wanted to transform its approach and social performance and at the same time build 10 innovative residential complexes in 10 years time while remaining economically viable. The visionary role in leadership was clearly expressed in designing and successfully implementing the set of necessary policies to start and support the transition process from a compliance driven organizations to a pre-dominantly community driven institute. However, the organization as a whole mostly shows community related institutional structures.

In her attempts to supersede the traditional planning and control habits among employees attending care and cure services, Humanitas stimulated their self-reliance. In managing their affairs employees might stumble into certification requirements, such as ISO and HACCP, but Humanitas did not attempt to govern its organization by means of management rules and procedures. A mission and set of core values were put at the heart of the organization and kept as a reference for all activities. These core values of Humanitas, which we recognize as green community values, ought to resonate between all walls and especially between all employees' ears. In stead of spending at least 10% staff time in control activities, people were left to their own judgement and do what needs to be done. In order to prevent hobbyism and anarchy Humanitas had to create a strong culture, a community sense among the employees and volunteers in which they support one other, provide feedback to one other and create improvement loops to enhance working practices. A new governance mechanism emerged, a less tangible one, in certain sense hidden (hence the title) and based on cultural premises. As quoted in Weick & Sutcliff (2001: p 121), Schein defines culture as follows: *(1) shared basic assumptions that are (2) invented, discovered, or developed by a given group as it (3) learns to cope with its problem of external adaptation and internal integration in ways that (4) have worked well enough to be considered valid, and, therefore, (5) can be taught to new members of the group as the (6) correct way to perceive, think, and feel in relation to those problems.* With this in mind, Humanitas supported its newly emerging approach to cultural governance by means to two explicit methods: managing by 'storying around' and the so-called 'yes culture'.

Yes-culture

The cultural governance element ‘yes-culture’ is very much emphasized. This positive way of accommodating reaches so far, that one can initially not say ‘no’ to any innovative idea proposed by either employees, clients, family or volunteers. The only answer is to say ‘yes’. This approach allows for the consideration of all ideas and thus stimulates not only residential and their family, but also employees and volunteers, to suggest their own proposals and solutions, and to undertake initiatives of all types. This in turn optimizes the potential for the creation of a knowledge organization. The positive influences created by a ‘yes-culture’ are many and include: financial benefits; efficiency; openness to both the internal and external domain of the organization, enabling creativity; it is also a political-strategic device; it co-determines the atmosphere and fosters a positive image both internally and externally; it facilitates the negotiation processes and it simulates the notion of ‘use it or lose it’. One of the most important advantages is that it enables to tap into the experience and expertise of clients and family, which contributes in turn to a feeling of happiness through generated self-esteem. Naturally everything has its limits, which also applies to the yes-culture: in order to say yes one has to be able to say no.

Story telling

Clearly the vision which lies behind the Humanitas transition, needs to be communicated to all stakeholders, not only to encourage participation in it and interaction with it, but also to sustain its continuance. By first providing a living example, Becker and his fellow executives also led the way by establishing a sparkling ‘corporate story’, which is interactive, reflects the spirit of the time and has the input of all stakeholders. The Humanitas concept is kept alive within the organization by keeping the story as simple as possible, and repeating it, using various communication devices; and this ensures that everyone involved, from senior to junior employees, clients, family and volunteers are in accordance with the vision.

It has also been found that the story itself, the subsequent sub-stories and the one-liners, by providing clarity of program, also attracted external support through additional subsidies.

Alternative control systems

The cultural approach to enable the transition to new performance levels at Humanitas corresponds with the findings of Robert Simons. In 1995 he published “Levers of Control: how managers use innovative control systems to drive strategic renewal”. Simons distinguished four levers of control which can be matched within Wilber’s Quadrant Model: see figure 6.

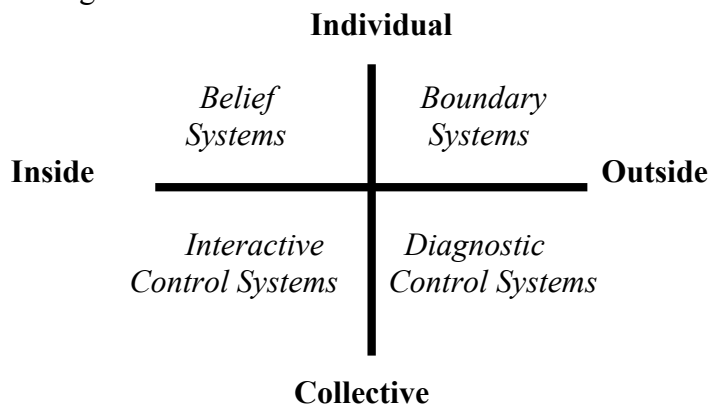


Figure 6: Simons' 4 Levers of Control in Wilber's 4 Quadrant Model

The so-called *Belief systems* are used to communicate core values and to inspire commitment to the organization and frame the search for new opportunities. These interventions resonate within the individual employees and might alter their attitudes, motivation and their commitment to the grand purpose of the organization as a whole. The *Boundary systems* are used to define the limits of freedom, including acceptable risks and standards of business conduct. By specifying and enforcing the rules of the games, management expect to be able to influence actual behavior. *Diagnostic Systems* are used to coordinate and monitor intended strategies. By aligning and supporting clear targets and specifying critical performance variables, management seeks to improve the achievements of the system. *Interactive systems* are used to gather and share information up and down the organization about strategic uncertainties and emerging opportunities, to encourage learning and facilitate new strategies. This control system opens organizational dialogue to trigger learning and enhance creativity. Ideally, all levers should be applied at once. Without either commitment, enabled workforce, diagnostic control systems and incentives and a learning organization an organization will not be able to sustain their performance.

With respect to the findings of Simons' Four levers of control, we can conclude that Humanitas placed a dominating emphasis on the left part of the Quadrant, especially focusing on its belief system. However, the introducing of the 'yes-culture' also stimulated the use of a boundary system and for the construction of the new complexes, its budgetary requirements as well as attending to the restricted catering facilities Humanitas maintained a sufficient (be it minimum) level of diagnostic control systems.

Epilogue

Within the limited context of an article, we described the actual transition of a care-sector institute which was once a traditional, hierarchical and compliance-driven organization. Via a successful entrepreneurial approach resulting in a new set of innovative policies [age proof residential complexes, extended family and facilitating a supportive culture] and the construction of 10 new residential complexes hosting 6,000 senior citizens in 10 years time. Parallel, Humanitas has grown into an community-driven organization providing cure, care, housing and well-being to elderly people.

Hans Becker and his management team has succeeded in bringing this transition about by respectfully breaking with the traditional concepts, which are still common features in the care sector today. By introducing a new set of core values and consequently supporting, it unleashed the creativity available among stakeholder groups, including the residents themselves.

Many other initiatives have been taken in the care sector as a responds to the challenges it faces: separate elements have been mimicked or developed parallel to Humanitas but nowhere in the Netherlands have the various policy innovations been applied in a systemic approach as Humanitas has accomplished over the last 10 years.

The actual transition of Humanitas is indeed a good example of a systemic change in the nature of the business at hand, thus offering a business case for corporate sustainability and responsibility in the care sector. We hope and expect that this case will be studied and adequately applied in related institutes, as well as other (not-for) profit organizations.

Notes

1. Value systems as defined by Clare Graves and his successors Beck and Cowan, the authors of *Spiral Dynamics* (1996): Unfortunately, the short summary in the box is an insult to the richness and nuance of this universal scheme of levels of existence and the dynamics between them. Please, start with www.spiraldynamics.org for further reading.
2. See: Marrewijk, M. van & Timmers, J. *Human Capital Management*, in *Journal of Business Ethics* (2002) (table Davies/Timmers)

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