Trust, Vulnerability, Finding Hidden Resources - New Leadership Competences?
A Study of Based on Leadership in Work Integration Social Enterprises.

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Resumé af specialafhandlingen:

Tillid, sårbarhed, finde de skjulte ressourcer – nye lederskabskompetencer?
En undersøgelse baseret på lederskab i arbejdsintegrerende socialøkonomiske virksomheder.

Denne afhandling forsøger at give et bud på hvilke ledelseskompetencer der er betydningsfulde i relation til lederskab i de socialøkonomiske virksomheder, der har til formål at integrere marginaliserede grupper af befolkningen. Problemformuleringen lyder således: "Hvilke ledelseskompetencer er betydningsfulde i relation til lederskab i arbejdsmarkedsrelaterede socialøkonomiske virksomheder?"

Det sociale problem der er identificeret og som danner udgangspunkt for undersøgelsen drejer sig om, at gruppen af mennesker på overførselsindkomster i det danske samfund vokser og at der dermed er brug for innovative løsninger for at ændre den negative spiral af forøgede samfundsmæssige udgifter. En løsning på dette problem kunne være de socialøkonomiske virksomheder, som opererer med både en økonomisk og en social målsætning. Der fokuseres særlig på de socialøkonomiske virksomheder, der har til hensigt at inkludere marginaliserede mennesker i et arbejdsforhold, hvad enten det er på normale arbejdsmarkedsvilkår eller som en del af et aktiveringsforløb. For mange sådanne virksomheders vedkommende er det lykkedes at gøre brug af menneskelige ressourcer som ellers er blevet betragtede som handikap – de såkaldt skjulte ressourcer. Et godt eksempel på dette er den socialøkonomiske virksomhed er "Specialisterne", som engagerer mennesker med autisme.

Afhandlingen er bygget op med henblik på at præsentere nogle betydningsfulde lederkompetencer som er fremkommet ved en kombination af tre undersøgelsesområder:

1. organisation og struktur i socialøkonomiske virksomheder generelt og specifikt i arbejdsmarkedsintegrerende socialøkonomiske virksomheder,
2. teoretisk materiale omkring ledelsesteori, med fokus på tillidsbaseret ledelse og,
3. et case-study af to socialøkonomiske virksomheder, Råd&Dåd i Brovst og Le Mat B&B i Göteborg, som er foretaget med hovedvægten på kvalitative interviews med de to ledere af virksomhederne.

Formålet med afhandlingen er at finde og beskrive ledelseskompetencer der er betydningsfulde i relation til at optimere ledelsespotentialet i socialøkonomiske virksomheder. Dette gøres ved at undersøge dels:

1. Hvordan er vilkår og struktur for disse arbejdsintegrerende socialøkonomiske virksomheder (på engelsk forkortet til WISEs)
2. Hvilke betydningsfulde ledelseskompetencer kan påvises med udgangspunkt i de teoretiske materiale vedrørende tillidsbaseret ledelses i kombination og de fund der er gjort omkring ledelseskompetencer i forbindelse med det empiriske materiale?

Afhandlingen forsøger at kombinere flere undersøgelsesområder og på denne måde opnå ny viden. Den metodiske tilgang er baseret på hermeneutikken. Undersøgelsesresultaterne bliver ført sammen i en konstruktion, som giver en forståelse af hvilke ledelseskompetencer der er betydningsfulde for lederskabet i en socialøkonomisk virksomhed. Konstruktionen har sit videnskabsteoretiske udgangspunkt i det socialkonstruktivistiske paradigme.

I konklusionen sammenfattes svaret på problemformuleringsspørgsmålet ved at pege på 4 specifikke ledelseskompetencer: Kompetencer der drejer sig om til at lede med tillid, om at være i stand til at balancere mellem tillid og kontrol, om at kunne udvise sårbarhed i relationen til medarbejderne , samt evnen til at kunne identificere og udnytte marginaliserede menneskers skjulte ressourcer til gavn for dem selv, virksomheden og samfundet.

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1.   Chapter: The Introduction

1.1.Introduction:

In this thesis I want to investigate one of the solutions to a significant problem in present day Danish society – the vast amount of people who are outside the normal labor market and need to be integrated in order not to represent a great financial deficit for society. The solution that I want to focus on is the well-functioning work integration social enterprise which is able to fulfill its core mission successfully.   Leadership is a important factor in reaching this goal, and I will use the theoretical framework of trust-based leadership combined with the empirical data retrieved from the case study of two work integration social enterprises: Råd & Dåd and Le Mat B&B as a basis for the investigation.

1.2.Research Question:

The research question guiding this study will be:

Which leadership competences are significant in relation to leadership in work integration social enterprises?

1.3.The Purpose of the Thesis:

The overall purpose of this thesis is to be able to point to specific leadership competences that promote the possibility of work integration social enterprises in Denmark to help and integrate marginalized people. On an informational level, this thesis intends to provide new knowledge about leadership of social enterprises in Denmark and to contribute to the solution of the common problem of reducing the amount of people on public, passive support by shedding light on the importance of specific leadership competences required by leaders of work integration social enterprises.

Leadership competences are significant when it comes to finding keys to promote work integration social enterprises in a welfare state, because marginalized people have to be motivated with other means than economic benefits. The Danish state is obliged to provide social security, and even if there is a strong pressure to move people to take part in some kind of work activity, they are not forced to participate in an integration process, just as social enterprises are not constructions that evolve with necessity (Hulgård et al, 2008).

It is very important that leaders by their leadership are able to convince the employees working in a social enterprise that this is a real alternative to passive income support – an alternative which will be beneficial for their personal growth. Which leadership competences can contribute to doing that? Through a theoretical and empirical investigation I reached to the conclusion that a trust-based leadership style with its specific leadership competences: trust, the balance of trust and control and vulnerability, gives the best possibilities for contributing to a successful leadership in work integration social enterprises together with the specific leadership competence of being able to find hidden resources in marginalized people which I found in connection with my study of the WISE and the empirical research of the WISEs.

Thus, the core elements that I treat during the thesis are:

- Leadership competences, and
- Work integration social enterprises

1.4. Elaboration of the Research Question:

Leadership Competences:

According to the founder of the modern competency movement David McClelland, competences in connection with leadership of an enterprise can be categorized as either **core** competences or **leadership** competences. By core competences are understood what is needed in all enterprises and by leadership competences is understood competences related to a leader who is operating under special conditions, with a special mission (Clark, 1999). In this thesis I

treat leadership competences as I want to investigate the question of which leadership competences are significant in relation to the special conditions of a WISE.

1.5. <u>The Outline of Chapter:</u>

In this chapter I will start by presenting a preliminary introduction to what a work integration social enterprise (WISE) is and to how I understand leadership competences and the relation between the two. Following a short presentation of the theory and the cases involved, there is a clarification of the key concepts; subsequently an elaboration of the limitations, finally ending by an up-lining of the structure of the thesis.

1.6. <u>What is a Work integration Social Enterprise (WISE)?</u>

A social enterprise is an enterprise producing goods and/or services for the market, but having another goal than maximizing profit – the goal of solving one or more social problems in society. This thesis will focus upon a specific form of social enterprises – the work integration social enterprise (WISE).   They are very interesting, because besides their economic goals of producing good and/or services, they also try to transform the hidden resources of marginalised people outside the normal workforce into something of value for society. They in many ways represent an innovative solution to the social problem of integrating marginalized people.

1.7. <u>How do WISEs and Leadership Competences Connect?</u>

An enterprise like a WISE is the actual environment for the development of the leadership competences that I want to research. It is necessary to understand the specific conditions of a WISE in order to be able to understand the point of departure for a leader who wants to offer a solution of helping and integrating marginalized people. It is the **connection** of the particular work conditions of a WISE **with** specific leadership competences that is interesting, as this **combination** might give new answers and provide new information.

This is the background of chapter 3 which will outline what a social enterprise is, and especially what a WISE is. It will be about their organizational structure, their background and about the challenges and possibilities that they represent. Understanding their function will provide a "space" in which leadership competences can be reflected and evaluated, in order to find which leadership competences will serve as the best to obtain successful leadership in WISEs.

1.8. The Theoretical Framework:

As the theoretical framework for researching which leadership competences are significant in relation to leadership in a WISE, I have selected trust-based leadership theory, as I have found it in a Danish scientific connection, especially represented by the scholars Jagd (2008), Thygesen (2010) and Kierkeby (2008). This theory provides a frame of understanding as to how modern society and leadership competences interact and which specific leadership competences are needed to meet the challenges of today's pluralistic society. It describes the ongoing changes of mentality in relation to the leadership role and exposes the significance of the leader's ability to generate and balance trust.

1.9. Brief Presentation of the Two Cases:

1.9.1. Le Mat B&B, Göteborg and Råd & Dåd, Brovst:

Le Mat B&B in Göteborg and Råd & Dåd in Brovst, are two examples of social enterprises working with integrating marginalized people. Le Mat Göteborg is a social franchise originated in Italy that operates in the hotel and tourist business in Sweden Göteborg, and Råd & Dåd is a local social enterprise that among other things sells and produces organic vegetables to the local community in the North of Jutland. They are both part of a greater network counting other social enterprises and cooperatives.

Through the two case studies, I seek to find what the differences and similarities are in the way the leaders involve and integrate the employees.

1.9.2. The Cases in Connection to Trust-Based Leadership:

The two cases do not specifically represent trust-based leadership, but the purpose of the study has been to find and understand what specific leadership competences are demonstrated as successful in the two cases. As it will be elaborated in chapter 4, in the case presentation, they have different structural backgrounds, different fields of business and conditions and this is also reflected in their leadership styles. Never the less they both expose innovative leadership competences which are suitable for this thesis's purpose of finding which leadership competences that are significant in relation to leadership in a WISE.

1.10. Clarification of Key Concepts:

1.10.1. The Concept of Trust:

Trust is a main concept of trust-based leadership, and trust as many of the concepts of this thesis cover a range of different meanings, so it is important to clarify how I will use the concept. The key concept trust is used differently in my sources, according to the purpose of the authors. In connection with the research of leadership competences, trust is a word that covers how the leaders of organizations communicate and relate to their employees, showing appreciation and confidence in their initial good intentions, thus making an impact on their performance, because this trust will liberate resources (Olesen et al, 2008). As a personal trait, the leader generates trust by being trustworthy – that is, he or she is reliable and is acting authentically. Trust is also used as the most important element in the concept of social capital. It is the invisible, but valuable asset which creates an atmosphere of willingness to cooperate in the organization, thus helping to fulfill its core mission. (Coleman, 1988)

1.10.2. The Leader:

The word *leader* is used of the person who is in charge of the WISE. It is used interchangeably with the words *manager* and *leadership*. I am aware that leader, manager and leadership have different meanings, but I use these words interchangeably for practical reasons, as they cover the same objective in this thesis, where the focus is on the person who is responsible for its decisions.

1.11. The Work Questions:

In order to help me answer the research question, I have developed five work questions:

1. **What are the main characteristics of a work integration social enterprise?** (treated in chapter 3)
2. **In what way are hidden resources of marginalized people found in work integration social enterprises?** (treated in chapter 3 and treated again in chapter 6 with the two cases as focus)
3. **How is the leadership role perceived by the leaders of the work integration social enterprises Råd & Dåd and Le Mat B&B?** (Treated in chapter 6)
4. **In what way does the leader of the WISEs Råd & Dåd and Le Mat B&B, focus on the trust-based leadership concepts of: balance of trust and control and vulnerability?** (treated in chapter 6)
5. **In what way does the leadership in the WISEs Råd & Dåd and Le Mat B&B differ and in what way does it have common features?** (treated in chapter 6)

These work questions will be answered along the way in the part conclusions of respectively chapter 3 and chapter 6.

1.12. <u>Limitations:</u>

1.12.1. The Cases:

My overall focus is on a societal problem in Denmark, so it might not seem obvious why I have chosen to present and investigate a case from Sweden. But this is due to the way in which the thesis has evolved. In the beginning it was my intention to focus on social franchising in relation to work integration social enterprises, and here Le Mat B&B seemed an obvious choice. Later I decided to leave out the aspect of social franchising and focus on the leadership role and kept Le Mat B&B as an example of this. Comparing the situation of social enterprises in Sweden with that of Denmark is however interesting, especially because Sweden is much more ahead in bringing social enterprises into the political agenda (Hulegård & Bisballe, 2008), as is elaborated on in chapter 3.

1.12.2. The Group of Marginalized People:

Another limitation concerns what is referred to as the employees. This should be taken as a simplified term for all the people who are in some kind of work relation with the social enterprise. This group of people is also being referred to as marginalized people, meaning that they are far from the conventional labor market. In a Danish political context, the group of people who are far from the conventional labor market is categorized as "match group 3" and covers people with all kinds of problems or disabilities, requiring more than just a job opportunity to be integrated into the labor market. This thesis is not about who the marginalized people are; neither is it about how they experience the situation. The situation is seen from the perspective of the leader, not of the employees. The research focuses on the leadership aspect and on which competences of leadership are required to provide successful leadership in a work integration social enterprise.

1.12.3. The Social Entrepreneur and the Daily Leader of a WISE:

This thesis is not about the social entrepreneur and the specific challenges in connection with starting innovative social enterprises. Whereas a lot has been written about which competences are required by a social entrepreneur who is the one to get a social enterprise started, there has not been so much focus on which competences that could be fruitful for the daily leader of a social enterprise. Thus, it has caught my interest to focus on what leadership competences that could contribute to strengthen the WISE in its daily processes, and make it a strong and viable alternative that could effectively change the situation of marginalized people.

1.12.4. Economic Perspectives:

In chapter 3 there will be an exposition of what a social enterprise is and how it has to focus on two bottom lines, the financial and the social. Even if I recognize that the economic side of the social enterprise is vital, I have chosen to focus on the social bottom line when evaluating a work integration social enterprise

1.12.5. The Problem of Measurement:

Finally I will mention that the problem of measurement is not within the scope of this thesis, even if I recognize that it is an important subject. Promoting the idea of social enterprises in Denmark requires not only a demonstration of how it is possible for these enterprises to fulfill

their social mission, but also a demonstration of the fact that the social value and the total amount of social capital in society actually is enhanced in this process. The sources that I have studies in connection with this thesis all agree that it is very difficult to measure social value as I recognize that it would require an evaluation on all parameters of the enterprise, comprising an investigation of the level of user satisfaction, I have chosen to concentrate on the elaboration on which leadership competences are significant in relation to WISEs

1.13. Structure of the Thesis:

Chapter 1: Introduction –This chapter presents the research question plus work questions, the main themes and the framework, as well as gives an introduction to the concepts and the cases used throughout the thesis, together with an elaboration of the limitations of the thesis.

Chapter 2: Methodology - The purpose of this chapter is to elaborate on which perspectives of theoretical science is the point of reference for this thesis and how it is used in connection with the concepts. The methods used for obtaining the qualitative data and research results will be clarified in relation to research validity and reliability.

Chapter 3: The Work Integration Social Enterprise – This chapter describes the background and the context of social enterprises, and elaborates on what the characteristics of a WISE are. Following I will describe what social entrepreneurship is in contrast to daily leadership of a social enterprise and end by looking at the context for WISEs in Denmark and Sweden as it related to the two cases.

Chapter 4: Case Presentation: - The two cases Råd & Dåd and Le Mat B&B Goteborg will be presented with a description of their background and way of operation as well as what is their core values. There will be a short presentation of the two leaders and the observations made during the interviews.

Chapter 5: Theoretical Framework – This chapter presents the theory of trust-based leadership, and discusses the key concepts of the theory: trust, balance of trust & control and

vulnerability. The chapter encompasses an investigation of the scientific literature within the problem field.

Chapter 6: <u>Analysis and Discussion</u> – The main analysis will take place in this chapter applying the main themes from the interview guide and the theoretical framework on the empirical data: leadership role, trust-based leadership concepts (balance of trust and control and vulnerability), and how the leaders focus on hidden resources in their employees. I will end the chapter by comparing the two leadership styles.

Chapter 7: <u>Conclusion & Perspectives:</u> – This chapter concludes the paper with summing up the whole thesis and answering which specific leadership competences are significant in relation to work integration social enterprises .The chapter will include perspectives that will broaden out the issue presented in the thesis.

Before entering into the study of WISEs, trust-based leadership and my case study, I will give account for the methods used in the creation of the thesis and comment on the process of treating and selecting the theoretical and empirical material.

2. Chapter: Methodology

The purpose of this methodology chapter is to clarify how the research has been performed, and describe how the theoretical and empirical material was identified and selected.

2.1. The Outline of Chapter:

After presenting my research design, I will touch on the hermeneutic and the social constructive methods, and the approaches and implications of these methods as they relate to the process of this thesis. After this follows a review of the process of how the cases were selected and how data and theoretical material were collected for this thesis. Finally I will treat the qualitative interviews in a separate paragraph with the use of Kvale's 7 stages (Kvale & Brinkmann, 2009).

2.2. Research Design:

A research design shows the way in which one approaches the research (Andersen, 2006). I have chosen a case study research design with semi-structured research interviews with leaders of WISEs as well as data from and about the two social enterprises. These primary data were collected over a short period in two sections, first interview on the 14th of June second interview on the third of August. They are mainly showing the leader's point of view. For the theoretical framework I have studied leadership theory, but mainly focused on and used the modern leadership theory of trust-based leadership. I seek to interpret the primary and secondary data in a hermeneutical way and to use the data within a social construction in order to answer the research question.

2.3. The Hermeneutic Approach:

This thesis have primarily used hermeneutical methods, as the main purpose of the research is to provide understanding and shed light over an area which deserves more public and scientific attention. I have started with an intuition and from that constructed a hypothesis of

which I wanted to see evidence in praxis as well as in the scientific theories related to this hypothesis.

As hermeneutics is the philosophy of science which this thesis relies on, the methods can be said to belong to this paradigm (Andersen, 2006). I aim at providing an understanding for myself and for other readers, and I do this by researching the world outside me, referring to and describing what I see as objectively as possible, but mostly allowing the data to be interpreted.

2.3.1. The Circle:

The purpose of hermeneutic based science is to understand and interpret the findings in order to expand the understanding. The method is to go from understanding the singular parts to an understanding of the totality – and back again. This is called the hermeneutical circle. (Jacobsen, 1999). I have used this method in relation WISEs by firstly reading about specific cases of social enterprises, then investigating secondary data – after that, researching and collecting primary data from the cases again, then go back to general knowledge and theories, then again turn to cases and the leadership thereof – now with an expanded knowledge.

2.3.2. The Prejudices:

The hermeneutical branch stresses that every scientist is a subject who cannot help but bring his or her own preconceptions into the process of research, so it is necessary to acknowledge that no objective truth can be obtained this way (Føllesdal et al, 1999). At the same time truth is seen to be existing only in relation to a given context, so all data must be interpreted according to the situation in which they are observed.

Our horizon of understanding is the amount of opinions and attitudes that we have, consciously as well as unconsciously, through our embeddedness in a social and historical context. How can we look away from this horizon of understanding so that we can properly understand other people, situations or texts? As Gadamer (1975) has made it clear, hermeneutics is not a method for thorough understanding but an attempt *"to clarify the conditions in which understanding takes place"* (Gadamer 1975: 263). Among these conditions are, crucially, prejudices and fore-meanings in the mind of the interpreter.

Understanding is always <u>interpretation</u>, and it means to use one's own preconceptions so that the meaning of the object can really be made to speak to us (Gadamer, 1975). We have to accept that we never can get rid of our horizon of understanding, but progressive understanding comes by the fusion of horizons**.** (Dobrosavljev, 2001)

Reading about hermeneutic has made me more conscious of the fact of prejudges. Even if I only had a vague idea of what the theory of trust-based leadership could mean, I already had a belief that working together under special, positive conditions it could give a result in a new and innovative direction. This pre-position has influenced my selection and treatment of the theoretical material as well as the empirical cases. So knowledge is always interpreted knowledge and can serve more like a part in the common discourse than serve as results that could be objectively relied upon.

2.4.<u>Social Constructive Approach:</u>

When providing and constructing material for a change in the view of what is important when trying to integrate marginalised people into society, I am inspired by the social-constructive philosophical approach. This is a philosophy which gives evidence to the fact that you can obtain valid and reliable scientific results when you limit yourself to a certain area of investigation. When you construct a "social space", it is possible to talk about "truth" within it, without claiming the same results to be true outside of it – which implies a positive openness for criticism and dialog, but without the solid ground of scientific authoritarian answers (Wenneberg, 2002).

The social constructive approach regards knowledge and social phenomena as social constructions. There is no truth or objective data to be found by investigation, but only by construction. This point of view implies that no secure and common understanding is obtainable, but just several different perceptions of reality (Andersen, 2006). Constructivism is a branch of social science claiming that we cannot perceive the phenomena directly, but only through the thoughts and concepts coming from human interaction. It is thus the task of science to analyze how this human communicative interacting is constructed. An extreme

form of constructivism would lead to the viewpoint that everything is found in the subjective consciousness and that there is no objective reality (Boolsen, 2004).

2.4.1. The Connection to the Thesis:

I have used the social constructive method to construct a meaningful correlation concerning the problem I research. Contemplating what might serve as a solution to solve the social problem of the vast group of marginalized people, I have found two core elements - WISEs and trust-based leadership. What I have investigated about these elements, I have put in relation to one another, adding the information I have obtained through the analysis of the empirical cases. Thus the validity of the data is to be found within this social construction. The findings aspire to be valid and reliable data to be used in a common discourse within the social scientific paradigm to provide understanding and a possibility to change society in accordance with the findings, but they are not reliable data in the way that other researchers would have obtained the same results.

2.5. <u>The Selection of Cases:</u>

During the last part of my study at CBS (Copenhagen Business School) I took classes in social entrepreneurship and social enterprises and I learned a lot about these kinds of organizations and how they might be capable of integrating people who otherwise were more or less "given up" by society. As I have always been interested in social issues, these subjects quickly found my attention and I decided to study them for my thesis. I wanted to find out what these enterprises did to attract, maintain and eventually integrate people and how they managed to take advantage of their hidden resources. I found examples of enterprises which had succeeded in doing this – among these Specialisterne, HusetVenture, Café Retro, Place de Bleu as well as international social enterprises.

My first intention was to find one case in Denmark and one international case, working within the same field, both characterizing themselves as a social enterprise, but different in organizational structure and different political contexts. Through the recommendation of my supervisor I choose two specific cases, one from Sweden and one from Denmark, which both operated within the hotel business (Le Mat B&B and Skovsgård Hotel) and both seemingly were successful with their vision and mission, but they had a diverse organizational structure,

Le Mat B&B being a workers-owned social franchise and Skovsgård Hotel a locally owned cooperative. I found that a case from Sweden was optimal for comparison with a Danish case as many parameters are similar to Denmark.

During the process of contacting the two social enterprises I was hit by a bump in the road. Skovsgård Hotel did not answer my mails or calls, which might have been because they were on summer vacation. So I decided to go else were as I though time was precious. I choose to contact Råd & Dåd (through e-mails), which is a network partner to Skovsgård Hotel, and there was immediate answer. I arranged a date to meet the daily leader for an interview and started preparing an interview guide. A month after my first interview at Råd & Dåd I met with the daily leader of Le Mat B&B in Goteborg Sweden. Before meeting with him we talked over the phone and arranged the dates.

As my I had had to change case from Skovsgård Hotel to Råd & Dåd, my initial factors of similarity were not so comparable any longer. Now I needed to look for other parameters to compare as they were not working within the same field of business any longer, Råd & Dåd being organic producers and sellers. After interviewing both daily leaders I found an angle that was much more interesting than comparing their difference in organizational structure. Their leadership styles represent very different types of philosophy and it was therefore very interesting to see what competences they each make use of to contribute to an optimal leadership in a WISE.

2.6. The Empirical Material:

2.6.1. Primary & Secondary Data:

An important element in this thesis is the case study. According to Yin (2003) you use a case study method:*"…because you deliberately wanted to cover contextual conditions – believing that they might be highly pertinent to your phenomenon of study"* (Yin, 2003:13). This means that the words spoken during the interview are not enough**.** They are the primary data, but the case study comprises all the written material about the two cases – the secondary data. Most of it originates from the presentations that the two work integration social enterprises have made of themselves, plus the reports and comments made by other public and private actors.

In using this material it is of course necessary to be aware who is the deliverer of the information and what is the context in which it is found (Yin, 2003).

2.6.2. Interview Guide:

The core part of the case study is primary data - the two qualitative interviews which were conducted during the months of June and August. The interviews were semi-structured, which meant that a lot of preparation had to be done to select the actual questions and touch the themes which could be used for an analysis, but just as important was to keep an open door for the interview person to speak his mind freely (Kvale & Brinkmann, 2009). I used an interview guide approach lining up the themes I wanted go through with both my interview persons. The questions I had written down in preparation for the interview were also similar in both cases, but I relied on the interviewee to feel free to follow a train of thought as long as it stayed within my themes. At times it was much more of a dialog than an interview which had its advantages in making the interview person much more relaxed about the situation, but also had its disadvantages as it turned out that the two interviews were very different in their structure and therefor harder to compare.

2.6.3. Life-world & Observations:

Being qualitative interviews, the focus was on understanding the life-world of the interviewed and hereby to obtain information about the working conditions and relations of the organization. According to Kvale & Brinkmann (2009), it is important to meet the informant face-to-face and in their own surroundings, giving firsthand knowledge about the features of the interview and in this way let reality speak for itself.

Spending a day in the surroundings of the work integration social enterprises together with the couple of hours that the interviews lasted provided time for direct observations which form an important source for evaluating the social relations and general atmosphere of the two enterprises. The observations can be found in appendix 4.

2.7. The Theoretical Material:

I wanted to perform a qualitative interview to be able to observe and interview the leaders of these enterprises. But I wanted a theoretical frame of where to focus to obtain answers for my general preliminary questions – what are leaders of WISEs doing to integrate marginalized people and how can the integration of these people solve the societal problem. My main sources has been scientific articles retrieved from the library of CBS (databases as: Business Source Complete, Academic Search Elite, and more) and from search engines such as Google Scholar. After studying different leadership theories, I selected the theory of trust-based leadership. . In trying to understand this concept, many theoretical articles have been searched which have shown the complexity of the concept and have given inspiration to select the issues which seem most important in order to see if there is coherence between the theoretical and the empirical material (Boolsen, 2004)

2.7.1. From Social Capital to Trust-based Leadership:

In my approach to the theoretical material of this thesis I was firstly attracted to the concept of social capital in relation to leadership, understanding social capital as a valuable resource to enhance the success of social enterprises. I selected theories which could help clarify and develop this understanding and also give material to a discussion about the benefits and risks of focusing on this concept. Early in the selection process I encountered a Danish report "Hvidbog - Virksomhedens Sociale Kapital" which treated the concept of social capital in relation the Danish labor market (Olesen et al, 2008) and also presented a theoretical overview by mentioning the most prevalent scientific researchers in the field of social capital: Pierre Bourdieu, James Coleman, Robert Putnam, Paul Adler & Seok-Woo Kwon, Nan Lin and Carrie Leana & Van Burren. As it turned out that the concept of social capital was inadequate to serve as theoretical framework for answering the research question and could leave to many misunderstandings, I left it for focusing on trust-based leadership theories.

Thus the concept of social capital will only be briefly touched upon in the theoretical chapter. My approach to the theoretical material about trust-based leadership has been different, as the focus in my research question and my angle were changed on a relatively late point of time - from organizational structure in WISEs to leadership in WISEs. I was looking for theories that could furnish the thesis with a frame encompassing different kinds of innovative leadership that I found through my interview, and also be a future solution as to how

leadership in a WISE could be successful. I found scientific articles by Søren Jagd and through his references and cross-references were led to other scholars as Niels Thyge Thygesen, Bitsch Olsen and Peter Hasle et al.

2.8.The Qualitative Interview:

Defining the qualitative interview, Kvale says :

"*Det kvalitative forskningsinterview forsøger at forstå verden ud fra interviewpersonernes synspunker, udfolde den mening, der knytter sig til deres oplevelser, afdække deres livsverden forud for videnskabelige forklaringer*"[1] (Kvale & Brinkmann , 2009:19)

In the following there will be an exposition six of Kvale's seven stages (Kvale & Brinkmann, 2009) as used for the qualitative interviews:

Stage 1: Preparation:

I prepared and reflected upon the themes and questions that would benefit the research question of the thesis, but also being aware that the situation must be left open, so that the interview person would have a chance to share information from his own life-world of thoughts and opinions (Kvale & Brinkmann, 2009*).

Stage 2: Interview Guide Approach:

I applied the themes which I found through the study of the theories and the study of the two cases to frame and structure the actual interview questions. I used an interview guide approach, as it was my intention to collect the same general data from each of the interview persons through prefabricated themes, but I also wanted to leave space for a degree of freedom and adaptability in getting the information from the interviewee. By designing an interview guide you will get specific answers as well as new information. This kind of interview is called a semi-structured interview and has been used in the two cases of this thesis (Kvale & Brinkmann, 2009).

Stage 3: The Life-world of the Interviewee

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[1] Translation: The qualitative research interview tries to understand the world from the perspective of the interview person, display the meaning that is connected to their experience, and cover their life-world ahead of scientific explanations.

The interviews were conducted in the surrounding of the life-world of the two interview persons. The atmosphere was very friendly, and I was able to make some observations before and after the time the interviews were given. I decided to record the interviews so that I would be able to get all the details and at the same time be able to listen more freely. The interview done with Daniel Lindgreen, the manager of Le Mat B&B, was done with Danish questions, but with answers in Swedish. He felt much more comfortable if the interview was done in his own language. But by doing so there might have been some misunderstandings here and there, but since everything was recorded it did not have much effect on the data.

Stage 4: Transcription:

The transcription of the recording was done word for word with most of the colloquial language transcribed, but I decided to remove the interjections that occur once in a while when they pause to think such as: *"øhm"*. The interviews were conducted in Danish, but as this thesis is written in English, I have translated the quotations of the interview persons from the original text and put them as a footnote at the bottom of the page in the chapter of analysis. When translating I used a free translation technique (Birkelund, 2005), because I found that the content of what was said was much more important than how the sentence was semantically produced. The contexts of the interviews can be found in the appendix.

Stage 5: The Analysis:

The method to analyze the theoretical texts as well as the qualitative data was done as following: using themes from the interview guide, finding patterns, choosing quotes for further analysis and decoding the information in relation to the hermeneutical process of understanding part by totality and totality by parts.

In relation to analyzing the information, it is important to distinguish between analysis and interpretation. Interpretation is the subjective understanding of what the data means and is often seen in relation to a context or a special purposeful approach. It is the role of the interpreter to try to cover what is said "*between the lines*" (Boolsen, 2004). My interpretation of the data of the interviews and the observations is based on the hermeneutical principle, as it has been explained in this chapter.

Stage 6: Scientific Usefulness

The interviews are thus a product of applied hermeneutics. The point of departure has been an interest and a wondering about how the big group of marginalised people could be offered a possibility to prosper and develop, and the purpose has been to find empirical material to match the theoretical material in order to obtain answers for the research question. The scientific usefulness of the case study is the information of how two leaders of WISEs perceive their life world - information which could be used by other researchers, as it is reliable information in accordance with the scientific requirements of social constructivism (Wenneberg, 2002)

2.9.<u>Part Conclusion:</u>

This chapter has described how the theoretical and empirical material was selected and which scientific approach was used for the interpretation of the material. It has been difficult to find the right sources, as the material available has been overwhelming and sometimes confusing. It has also been a time consuming process to change the theoretical focus from social capital to trust-based leadership, but on the other hand, this has improved my general knowledge within the field of leadership. I have chosen to use the data which I regard as valid and reliable on the ground that it has been treated by well-known researchers with the social scientific paradigm. Should I write this thesis again, I would certainly have another point of departure and would probably limit myself to write about either social enterprises or leadership theory!

But thesis seeks to combine the two, thus constructing new knowledge. This can be done, because I operate within the social constructivism paradigm. The results obtained from the investigation of the theoretical as well as the empirical material are brought together in a construction that points to the fact that specific leadership competences are needed in order to optimise the leadership in WISEs. A hermeneutic approach has been used throughout the thesis in order to understand the implications of the theories and the life-world of leaders of the two cases, as they are exposed during the qualitative interviews.

After this chapter of methodology I will proceed to describe the work integration social enterprise, as this is the organisational basis where innovative leadership competences could be unfolded.

3. Chapter: The Work Integration Social Enterprise

In order to understand which leadership competences are contributing to a successful leadership in a work integration social enterprise (WISE), it is necessary to elaborate on how this enterprise is defined and organized. I will do so in this chapter by giving an exposition of the characteristics of a WISE, how it is organized and how it can serve as an entity to find and use the hidden resources of marginalized people. By the end of this chapter I will accumulate the information to answer the following work question: What are the main characteristics of a WISE?

3.1. The Outline of Chapter:

Firstly I will go through what knowledge centers such as EMES, CABI and the Danish Knowledge Center for Social Economy state about what it takes to be a social enterprise in general: definition, the sector, legal form and structure. Then I will take point of reference in a work paper by Hulgård & Bisballe from 2008 (*Work Integration Social Enterprises in Denmark*) and refer to what they say about the specific requirements to be a WISE with its aims of innovation and focus on finding hidden resources in the target group. I will also refer to Dees (1998) in order to describe what social entrepreneurship is in contrast to daily leadership of a social enterprise. Toward the ending I will look at the context for WISEs in Denmark and Sweden, and finally I will conclude by briefly answering the work questions as mentioned above. I will use the findings in this chapter as a framework for the case presentation in chapter 4.

3.2. The Social Enterprise:

3.2.1. Definitions by Knowledge Centers:

There is no universal key definition of what a social enterprise stands for, but the EMES European Research Network defines social enterprises as:

"organisations with an explicit aim to benefit the community, initiated by a group of citizens and in which the material interest of capital investors is subject to limits. They place a high value on their independence and on economic risk-taking related to ongoing socio-economic activity." (EMES, 2011)

Most knowledge centers for social economy, social enterprises as well as most government bodies agree that a social enterprise must fill out the following criteria as stated by Center for Social Economy the Danish national knowledge center for social economy (Center for Socialøkonomi):

- An enterprise that has a clear social objective
- An enterprise that is organizationally independent from all public institutions
- Contingent surplus is reinvested into the enterprise
- An enterprise that is legally independent and has a company registration number

(Center for Socialøkonomi, 2010; Jensen, 2012)

3.2.2. Interplay Between Sectors:

Social enterprises are distinguished from the private sector as they have a social and societal purpose, and they are distinguished from the public and civil sector as they are producing goods and services under normal market conditions (Center for Socialøkonomi, 2010). This means that they have two goals, to earn revenue, and achieve social, cultural, community economic or environmental outcomes. Different from many traditional businesses they reinvest the entire surplus into the enterprise or the community, and they are not driven by creating profit to the shareholders or the owners (Jensen, 2012).

Figure 1: Interplay between the Sectors: (Center for Socialøkonomi, 2010):
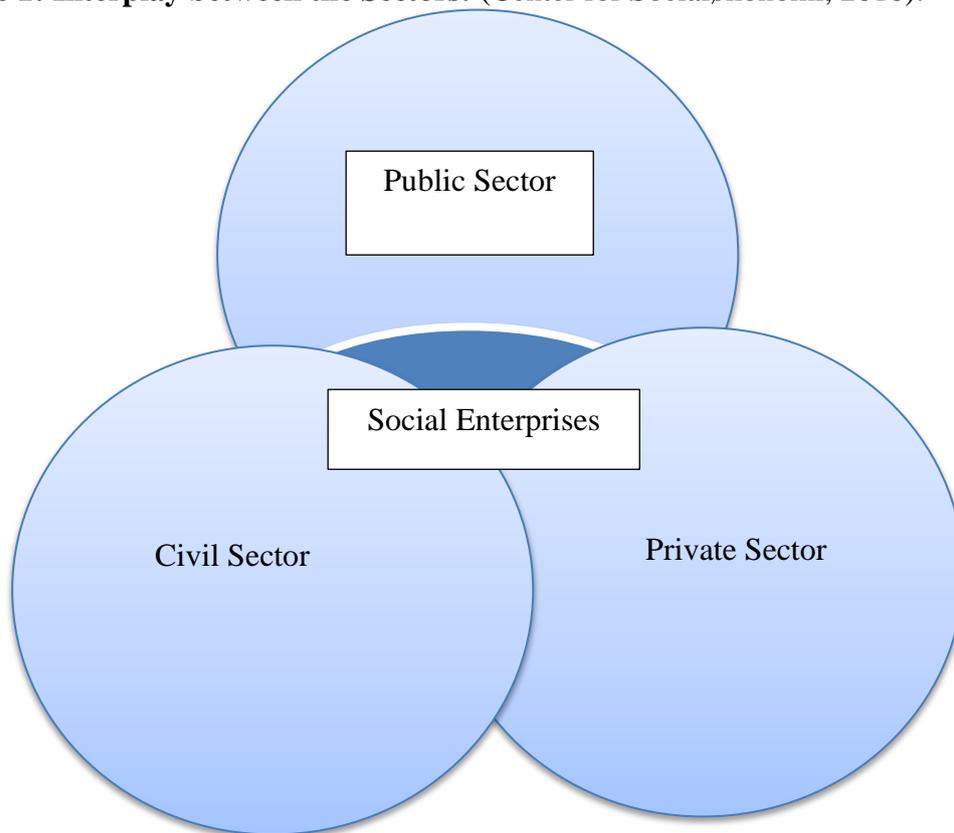
As seen from figure 1, social enterprises possess elements from all three sectors: public, private and civil- and as something very important, as referred to by a report by CABI (Center for Aktiv Beskæftigelses Indsats – Danish center for active employment performance), they are able to speak the language of all three sectors and in this way have the possibility to be a strategic center for coordinated efforts (Jensen, 2012). If you have a common language and a common frame for understanding the problems, there is a good chance that trust will develop between the partners and benefit the solution process.

3.2.3. Legal Form and Organizational Structure:

Social enterprises are mostly organized as small and medium-sized enterprises (SMEs). Based on Spear's analysis (2002) the legal form of a social enterprise can be funds, economic enterprises, self-governing institution, limited owned enterprises, workers-owned cooperatives, social cooperatives ect.

Some of the main characteristics of these social enterprises are that they wish to have a high degree of autonomy from the state, they often have a significant high level of economic risk,

and they have no definite legal structure, but a mix of many, - this is not universal, but in Denmark and Sweden it is the case. They will seek to be organized with a minimum of paid workers and some even use volunteers. They are mostly structured democratically with a high level of involvement and co-management. (Spear, 2002).

3.2.4. Two Categories of Social Enterprises:

Social enterprises can broadly be divided into two categories. Either they work *for* a target group using their profit to give to e.g. humanitarian purposes or *with* a target group with the purpose of hiring people outside normal workforce. In this thesis I will concern myself with the latter which is what is called the Work Integration Social Enterprise (WISE) (Center for Socialøkonomi, 2010).

3.3. <u>Work Integration Social Enterprise:</u>

3.3.1. Background: The Cooperative Movement that lead to WISEs:

In the following section I will take point of reference in Denmark where the problem of the rising amount of marginalised people receiving social security were indentified in the beginning of the thesis.

According to Hulgård & Bisballe (2008) the institutionalisation of WISEs in Denmark has gone through two phases in history and is currently entering the third. The Danish cooperative movement started within the field of agriculture in the end of the 18th century. A lot of small cooperatives were developed, not only giving economic benefits to the local, but also supplying them with a new consciousness as to be able to form and sustain democratic institutions on their own, without having to rely on the support of larger firms' capital or on the ownership of the government (Hulgård & Bisballe, 2008). This co-operative movement that is still exciting is definitely also part of the historic precondition for the present social economy in Denmark and one cannot overestimate the importance of this movement. One of the biggest impulses for growth in Denmark has been the entrance of the self-confident farmer and later his entrance the industrial workforce and of course the integration of women on the labor marked. In the current period we see the discourse of social enterprises slowly changing,

but the structural situation of social enterprises remains unaltered and is seemingly the next step for the government to implement thoroughly into their agenda.

3.3.2. The Aim of WISEs: Social & Economic Perspectives:

WISEs are a very interesting field in the realm of business. According to Hulgård & Bisballe (2008) they are trying to transform the hidden resources of people outside the normal workforce into something of value for society. Focus is on limiting barriers for entrance into the labour market and social innovation in prevention of leaving. They have the potential of doing this, because they are not limited by having to focus on creating financial capital for private owners. (Hulgård & Bisballe, 2008). They are enterprises with an overriding social purpose instead of an economical one. Some of them have shown a high capacity to integrate groups otherwise very difficult to reach.

3.3.3. Examples of Innovation in WISEs:

Even if work integration social enterprises might be different in many ways, they share a common innovative approach. This innovative approach differs fundamentally from the present practice of conventional enterprises by taking a starting point in asking where a disability or lack of skills could be an advantage or at least not a disadvantage. Blind people are often better in telephone service (e.g. Telehandelshuset) as their hearing is advanced, and why could deaf people not be great cooks if they work together with other deaf people (e.g. Allehånde) (Cabi - examples of WISEs, 2012) . Using people with autism where the detail is of high importance is a great example of how to find hidden potential in people. This is what the most famous Danish social enterprise the IT firm Specialisterne has done. It was founded by Thorkil Sonne, who is the only Danish Ashoka member and a clear example of great entrepreneurship (Specialisterne, 2010).
In this way the WISE could be a laboratory for utilisation of resources which otherwise would go unused – representing a hidden value.

3.3.4. Hidden Resources:

The term "hidden resources" is often used in connection with the concept of social capital where they are seen as hidden in social networks. (Lin, 1999 ; Adler & Kwon, 2002). But as a leadership competence, the ability to find the hidden resources of the employees simply

denotes the ability to see potential qualities in the individuals which society or labor market regards as unfit for use– be it disabilities, age or a crime-ridden past.

The ability to find hidden resources in the employees is an important competence for leadership in WISEs.   It is specifically important in connection with the leader's ability to encourage the marginalized people in their enterprise. This is underscored in an annual report from Center of Social Entrepreneurship of Roskilde University (Center for Socialt Entreprenørskab) (CSE Årsrapport, 2008) as new models of active welfare in which users and clients are encouraged to take more responsibility for their lives. These models must represent a creative individualism which is at odds with the passive, recipient culture of much of the traditional welfare state and involve the upgrading the skills of the people involved to make them more self-reliant. (Leadbeater, 1997).

3.3.5. Target Group – Types of Marginalization:

People employed in a social enterprise it is often people who are very far from the "normal" labor market and people who have other problems than unemployment. As Bjarne Petersen the manager of the Danish Knowledge Center for Social Economy states on a radio interview there are two types of marginalized people employed in a work integration social enterprise:

1. Marginalized people who will probably never be a "normal" force of labor – this might be because of physical disabilities or some sort mental disability.
2. Marginalized people who for some social reason or because of drug abuse issues, criminal records ect, have retracted from the labor market will need an extra push to help them transition into the "normal" labor market again.
   (P1 morgen, 2012)

In both cases WISEs play a vital role in reintegrating them so that they gain self-confidence and empowerment to move on in their lives. This ability to find hidden resources in marginalized people and use them in some kind of production is the main characteristics of the WISEs.

3.4. Leadership: Social Entrepreneurship contra Daily Leadership of WISEs:

Social enterprises have their place in business economy within the field of social entrepreneurship. As this thesis focuses on social enterprises and the leadership thereof, there is of course a connection to social entrepreneurship, especially in terms of innovation and the goal of solving social problems, but it is not my purpose to see how new social enterprises could be created, but rather investigate which quality of leadership should be developed in already existing social enterprises. So to establish the difference there will in the following paragraph be a limited background on social entrepreneurship

3.4.1. Development of the Social Entrepreneur:

The international interest for the concept was started with C. Leadbeater's book *"The rise of the Social Entrepreneur"* (1997) and was continued by G. Dees thoughts as exposed in his article *"The Meaning of Social Entrepreneurship"* (1998) from the same year. Dees (1998) in his article describes the entrepreneur as a person who shifts economic resources out of an area of lower and into an area of higher productivity and thus creates value (Dees, 1998). Dees continues by describing Schumpeter's view:

"In the 20th century, the economist most closely associated with the term was Joseph Schumpeter. He described entrepreneurs as the innovators who drive the creative-destructive process of capitalism. In his words, the function of entrepreneurs is to reform or revolutionize the pattern of production... Schumpeter's entrepreneurs are the change agents in the economy. By serving new markets or creating new ways of doing things, they move the economy forward." (Dees, 1998)

Dees is himself an exponent of the idea that social enterprises is the most promising innovative model for future enterprises (Dees, 1998).

3.4.2. The Success of the Social Entrepreneur:

Another international school for social innovation is found in the organization of Ashoka, started by B. Drayton. Here the emphasis is on the gifted individual possessing personal qualities and skills such as an indomitable spirit, courage, creativity, optimism, ability to see possibilities where others can only see problems ect (Ashoka, 2012)

Fascinating examples of social entrepreneurial successes are found from all over the world that could serve as a role model in relation to the Scandinavian situation. The ability not only to conceive a new idea to provide solutions to an urgent social problem, but also to be able to make it come to life in an actual societal situation is a rare and much valued ability. But how the leadership is performed on a daily basis, and which competences it requires to maintain and develop the social enterprise, calls for another point of view, which has not yet been subject to much scientific investigation

3.5. The Political Context of WISEs – Denmark & Sweden:

With the following paragraphs I aim at briefly touching upon the difference in the political discourse on social enterprises in Denmark and Sweden. I find it important to establish the political context which my cases are a part of.

3.5.1. The Danish Government:

As explained social enterprises are a relatively new field of business in Denmark, and this field has just slowly started to be part of the public discourse. Just recently the current Danish government passed the financial law for 2013, and a sum of money has been set aside to help social enterprises develop (Finansloven 2013, Nov, 2012). Even if there are associations - private or public, focusing on information about social enterprises, offering help to the creation and the sustaining of social enterprises (e.g. Center for Socialøkonomi), the idea has not yet become firmly integrated into the public discourse. As in Sweden there is a long history for social enterprises in Denmark, they have just not had the common definition "social enterprise" but have operated under different company forms.

3.5.2. The Swedish Government:

The main difference is that the Swedish government has taken a special interest in WISEs. In 2010 the Swedish government put a plan of action forward for work integration social enterprises, where issues as information activities and studies on financing, statistics, employment support and a regulation where to be studied and developed. The government wishes to help with the challenges the social enterprises face such as:

1. Barriers for unemployed marginalized groups, in terms of working in a social enterprise. E.g. how to help people without them losing their social security

2. Legal limitations for social enterprises and their purpose

3. Complications when entering public procurement

4. Need for information on counseling and development of social enterprises

5. Lack of start-up and growth capital

6. Lack of statistics and research

(Tillväxtanalys, 2011)

All of these challenges and barriers are similar to those in Denmark, and the Danish government can learn a lot from the Swedish by incorporating social enterprises as part of the solution to integrate marginalized unemployed groups in society.

3.6.<u>Part Conclusion:</u>

It is important that they are enterprises which a structure that comprises two goals – a financial as well as a social. They focus on finding and using the hidden resources of marginalized people and hereby provide a possibility for the integration of this group – a possibility which cannot be found within conventional enterprises. Thus, they can serve as the organizational foundation for alternative leadership competences to create innovation and social value for society. The hidden resources of marginalized people are exposed in WISEs as they demonstrate activity instead of passivity in coping with work and human relations.

4. Chapter: Case Presentation

The intention of this chapter is to apply the knowledge gained from the previous chapter on WISEs to the two cases Råd & Dåd and Le Mat B&B creating coherence between the two chapters and relating them to a core element in this thesis: the WISE.

Furthermore, this chapter will provide an insight into the two cases established though the documents and information available or given to me through the interviews with the daily leaders. Additionally it is based on own experience through observations of the WISEs environment and daily leader's person. To the extent possible, the information has been cross-referenced.

4.1. The Outline of the Chapter:

In the following two sections I will present the two cases which I have investigated: Råd & Dåd and Le Mat B&B. In each case I will explain and elaborate on their: background, in what way they are a work integration social enterprise, what type of employees they have employed, what their work tasks are, what their legal form is as well as their organizational structure, what networks they have built and what their core values are. After the exposition of the two cases there will be a brief description of the daily leaders and what I have observed about their person in the period of the interview. Finally I will sum up the chapter in the part conclusion.

4.2. Råd & Dåd:

4.2.1. Background:

In a rural area in the North of Jutland outside the community of Brovst, Råd & Dåd has its location. Råd & Dåd is a budding from two other work integration social enterprises: Købmandsgården (a social enterprise with the aim of daily meaningful employment for people who are mentally challenged) and Skovsgård Hotel (a social enterprise with the aim of integrating disabled people in the work place under special conditions) (cf. Appendix 2). In 1994 Carl Christensen a social entrepreneur who started Købmandsgården in the 80s and was part of the board at Skovsgård Hotel decided to start a new social enterprise that was closer

linked with the local community, so he bought a closed down farm together with a group of people from Skovsgård Hotel and started farming organically (Christensen, n.d.).

4.2.2.   Råd & Dåd – a WISE:

4.2.2.1. Social Perspectives:

The main aim at Råd & Dåd is to create residences and meaningful employment for people who for many reasons will have a hard time making it in an ordinary work situation. As they say on their webpage they believe that there are unexplored resources in these people in which they are convicted can be used for something productive:

"Vi arbejder udfra teorien om at "alle duer til noget" og forsøger i bredt omfang at hjælpe til, at finde ud af hvilke resourcer hver enkelt har og udnytte dem noget produktivt."[2] (Råd & Dåd, n.d.)

4.2.2.2. Economic Perspectives:

But what makes Råd & Dåd a work integration social enterprise is that it besides its above mentioned social goal has an economic aim. Råd & Dåd has four main activities:

1. A farmers shop & a second-hand shop
2. Delivering vegetables + handling the vegetables
3. Handicraft services
4. Selling mentor arrangements + §103 arrangements

In the farmers shop they sell both their own homegrown vegetables and from other growers in the community. Everything that is sold is organic. The second-hand shop used to be one of the biggest in the area, and it has everything from cloths to antique furniture (cf. Appendix 2). Besides the two shops they run a vegetable delivery service for the local people. The local people can order a vegetable box with the season goods and they will receive a box every week on their doorstep. Most of the vegetables they deliver are produced from their own

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[2] <u>Translation:</u> We work from the theory that everybody is fit for something and we try as much as possible to help find what resources the individual possess.

fields. They also run a handicraft service, where they offer their services to the locals for smaller repairs and garden services (Christensen, n.d.; Råd & Dåd, n.d.).

As the above mentioned activities are not enough for Råd & Dåd to survive, they also have as part of their business model to sell mentor arrangements for troubled youth students as well as selling different offers to the municipality including the §103 arrangement. §103 arrangements are for people who cannot manage a "normal" work or manage studying for an education, and as they have a legislated right to receive a meaningful job, Råd & Dåd is the good place for them get empowered. (cf. Appendix 2)

As part of their identity as a WISE they receive no subsidies from the state and all the profit that is generated is reinvested into the enterprise. (cf. Appendix 2)

4.2.3. People Employed:

At Råd & Dåd they do not hire a certain segment of marginalized people, but a variety of many. At the moment they have 35 employed, and they are hired under different conditions:

- §103 arrangements – people who have a legislated right for a meaningful job, but cannot manage working under normal conditions.
- Flex job – people who are either on incapacity benefits or social security, people who have a wage subsidy job or people who work part-time

Råd & Dåd has 24 people hired under the §103 arrangements (cf. Appendix 2)These are people with some sort of disability and therefore it is not realistic that they would be able to transit to work in a normal job situation, the main idea is that they create a social identity at Råd & Dåd and feel meaning with their life. (Den sociale udfordring, 2012)

The rest of the employees are hired, because they want to substitute their incapacity benefits, social security and wage subsidy, as it is their wishes, as well as the municipalities and Råd & Dåd, for them to be able to be part of a meaningful project instead of sitting passively at home (cf. Appendix 2). Many of them have some sort of professional background and they are hired as leaders for the smaller teams. These people are often people who are former alcoholics, drug addicts or have social problems of some sort, and it is believed that these people will be able to move on to a normal job once they have gained their confidence back. (Den sociale udfordring, 2012)

The daily manager of Råd & Dåd, Rasmus Højen, is also hired under flexible conditions. This is mostly because the WISE cannot afford to hire him as a full-time manager.

4.2.4. Work Tasks:

The work tasks at Råd & Dåd are divided in 3 main areas for the employees to choose from:

- The Green Team, - organic garden center and sale of vegetables.
- The Organic Farm Shop, Second-hand Shop and Creative Workshop.
- The Handicraft Team, - taking on garden service and other small repair work assignments in the community.

When new employees arrive at Råd & Dåd they can choose freely what they think would be the best work task for them and then that will be their fixed task (cf. Appendix 2). To each team there is a work leader with a professional background, who distributes then work activities and guides the employees. (Christensen, n.d.)

4.2.5. Legal Form & Organizational Structure:

Since 2005 Råd & Dåd has been a limited owned company (Ltd) that is structured as a social enterprise and is organized cooperatively. According to the website of Carl Christensen, they have chosen to be a self-organizing organization that does not have any collective agreement to avoid rigid professional boundaries and firm work hours:

"Der er blevet udviklet miljøer, som på mange måder er frisat fra institutionsrammer og stive regler"[3] (Christensen, n.d.)

As a cooperative society Råd & Dåd has a democratic structure, and the employees have the possibility to subscribe to shares – shares costs a 1000 DKK each. Over half of the employees at Råd & Dåd are active members of the co-operative society and thereby the employees are also part of contributing to the decision-making process (cf. Appendix 2). The board consists of 7 board members all of them are members of a co-operative society. The employees take up 4 of the places providing them with the majority of the vote. All the board members are elected on an annual general meeting each May. (Råd & Dåd, 2012).

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[3] <u>Translation:</u> There have been developed environments that in many ways dismiss the institutional frames and rigid rules.

4.2.6. Core Values:

The core values are part of their strategy and part of a bigger idea to obtain recognition for the three above mentioned social enterprises (Råd & Dåd, Skovsgård Hotel and Købmandsgården)

They developed what they call the PHIL principles, which are:

P for production – as an alternative to protected workshops and random employment offers, they believe in meaningful employment that develops the employee to a whole person being empowered and self-confident.

H for being handicapped – they work on breaking the boxes that disabled groups are put in that stigmatizes these groups and many times makes them even more helpless. To break the gap between them and us it is important to build bridges between the marginalized groups and the ordinary section of the population.

I for integration – active integration into the local community and work place. The people who have been marginalized will feel the recognition of contributing and being useful to society. An important step in integration to the work place is for the leaders to be actively engaging with the employees being part of their daily work processes.

L for the local community – the enterprises should contribute to keep life in the outskirt communities by providing job opportunities and maintaining production in the community. (Skovsgård Hotel, n.d.; Ebsen, et al 2012).

These PHIL principles are the nucleus of the goals and visions for Købmandsgården, Skovsgård Hotel and Råd & Dåd and they are part of their overall strategy of giving marginalized people a place of meaningful work.

4.3. Le Mat B&B:

4.3.1. Background:

The Bed & Breakfast is located in the center of Goteborg in Sweden. Le Mat B&B Goteborg was opened in 2010 in cooperation with the Vägenut! Cooperatives (a consortium of cooperatives that is jointly owned by more than 20 people who work in different cooperatives

connected to the consortium). EU funds and the Vägenut! Cooperatives provided the resources needed for the start up. (cf. Appendix 3)

They have their support base in the consortium of Vägenut! Cooperatives which are also the owners, and they are part of the Le Mat Sweden, Le Mat Europe and Le Mat Italy network. So Le Mat is a social franchise which originated with the Hotel Tritone in Trieste, Italy. This hotel was created more than 15 years ago, and is now an inspiration to Le Mat Sweden (European Social Franchising Network, 2011).

4.3.2. Le Mat B&B – a WISE:

4.3.2.1. Social Perspectives:

Le Mat B&B provides meaningful jobs for people who have had difficulties working in a "normal" job situation. They help them gain confidence in themselves in a structured work environment aiming at vocational growth. **(**Le Mat Social Hostiles ,2012)

4.3.2.2. Economic Perspectives:

Besides the above mentioned social goal, Le Mat B&B puts much emphasis on being aN economically sustainable business. As a Bed and Breakfast they sell their services in form of hospitality to the guests, it is therefore of outmost importance to keep the B&B in neat and clean shape and being welcoming to the guests. The main way Le Mat markets itself is through recommendations from guests, so it is the intention that from word-to-mouth Le Mat will grow (cf. Appendix 3)

As a WISE, Le Mat reinvests all its profits back into the enterprise, and it stays autonomic by not receiving state funds. (cf. Appendix 3)

4.3.3. People Employed:

At the moment Le Mat B&B has 9 employed under special work terms. Many of them have experienced social exclusion and/or have some sort of disability. They are people who have not worked for years and many times have been living of social benefits. They therefore need

time to adjust to a work situation and to being an active contributor. This group works under special conditions.

But there are also people who have been on the normal job market all their lives but have been rejected because of age (Appendix 3).

4.3.4. Work Tasks:

Before the employees even start at Le Mat they have a try-out period at another "ordinary" enterprise. They attend this internship for 2 months to gain work experience and can now choose on good conditions whether the hotel business is something for them (cf. Appendix 3). There are no fixed work tasks at Le Mat B&B the employees rotate every week to a new station. 90 % of the work activities are of a type of cleaning, but other tasks include managing the reception and preparing the food. (cf. Appendix 3)

The work hours range from 6-8 hours a day depending on what their disability is. (cf. Appendix 3)

4.3.5. Legal Form & Organizational Structure:

Le Mat B&B characterize themselves as a social cooperative meaning that they are somewhere between a cooperative and a social enterprise. (Le Mat, 2011).   They operate as a workers-owned cooperative entailing that the employees become part owners after three years. Le Mat B&B Goteborg is thereby owned by the members and the members have rights in form of: democratic vote in decision-making, equitable share of net income, access to financial records, fair share of available work, and responsibilities such as: some candidacy or trail period, make an equity contribution of profit, be an active working member, equitable share of (negative) net income. (Spear, 2002)

Le Mat is also a social franchise that is spread across Europe. Being a social franchise each Le Mat enterprise is provided with its own Quality Manual that determines the rules and regulations of the daily work and management (Le Mat, 2005).

As a social brand Le Mat stands for inclusion and empowerment, sustainable tourism and social responsibility. The Le Mat brand includes hotels, hostels, B&Bs and they operate

under a hospitality system that acts in the general interest of the human community for more sustainable and inclusive development. (Le Mat, 2011)

4.3.6. Core Values:

The core mission and philosophy of Le Mat is described as follows:

"Le Mat's general mission is to promote and turn to the best account the cultural, social, vocational and occupational value of persons with a history of disability, mental illness or drug addiction, as well as all those who, for one reason or another, are the subject of discrimination and/or exclusion from the labour market." (Le Mat, 2011)

This is the mission of the Le Mat social brand, and it goes for all the Le Mat's. Integration of marginalized people is therefore their primary mission and they aim to be a main actor promoting sustainable and responsible processes.

5. Chapter: Theoretical Framework

This chapter will focus on the theoretical framework for answering the research question:

Which leadership competences are significant in relation to leadership in work integration social enterprises?

The chosen leadership theory will evolve around the concept of trust which seemingly is a central concept in newer leadership theories (Olsen et al, 2010). I chose to focus on the theory of trust-based leadership, because it is my premonition that to be a leader of work integration social enterprise requires the leader's ability to meet the needs of the marginalized people who are employed in the enterprise by an innovative way of leadership. In this new way of leading that trust-based leadership exposes, it is significant that the leader is ready to focus on building up trust in relation to the employees, is able to balance that trust with control and is willing to let the employees be part of the decisions-making process, leaving the leader in a vulnerable position.

5.1. The Outline of Chapter:

This chapter will start with a short description on how leadership in WISEs is seen in this context as well as elaborate on the different types of leadership competences. In order to establish the foundation there will be a short background and development description of trust-based theory. After this I will elaborate on the concepts of trust-based theory which are:

- Trust
- Vulnerability
- The balance between trust and control

These are key concepts of trust-based leadership theory and they will be part of the themes which I will use in the analysis of chapter 6. Later in this chapter I will evaluate today's leadership looking at how there is a shift towards a new understanding leadership. Finally I will conclude by summing up the main ideas in the chapter.

5.2.<u>David McClelland: Leadership Competences:</u>

Leadership competencies are leadership skills and behaviors that contribute to superior performance of an enterprise. In this thesis, leadership competences are not business attributed competences, like the ability to create processes that have a positive impact on the financial bottom line, but the focus is on social competences, like the ability to create trust in an organization.

Competences are defined in different ways but I am inspired by the definition of David McClelland, (who is said to be the founder of the modern competency movement for his 1973 paper, "*Testing for competence rather than for intelligence*") who says that competencies are closely related to abilities. However, the term *ability* normally means either being able to do something or having a special talent; while competencies relate more to expertise and experience (Clark, 1999).

5.2.1. Core Competences vs. Leadership Competences:

In connection with the leadership of an enterprise, competences can be categorized as either *core* competences or *leadership* competences. By core competences are understood what is needed in all enterprises and by leadership competences is meant those related to a leader who are operating under special conditions, with a special mission (Clark, 1999).

Core competences can be integrity, treating others with respect and **trust**, work well with others by being considerate of the needs and feelings of each individual, ability to communicate effectively and ability to set an example. These are examples of competences which would be desirable for a leader of any enterprise.

Some specific competences are specifically desirable in enterprises where the focus is on the empowering of the employees. The leader must be able to:

- Develop ownership by bringing employees in on the decision making and planning process.

- Provide the means to enable employee success, while maintaining the well-being of the organization.
- Develop processes to engage employees in achieving the objectives of the organization.
- Empower employees by giving them the authority to get things accomplished in the most efficient and timely manner.

  (Clark, 1999)

Thus it will be gainful to look for *leadership* competences in connection with WISEs, because they have a special structure and a special mission.

5.3. Background on Leadership Theories:

5.3.1. The Change in Leader's Role:

The approach to leaders' role in an organization has changed substantially through the last 100 years. Around the beginning of the last century it was commonly believed, that a leader was born to be so – either by inheritance or by the fact that he (seldom she) in his personality possessed traits that made him apt as a leader. These traits, like high self-esteem, charismatic personality, powerful intelligence and the ability to influence others with his ideas were innate and thus not to be learned or imitated by other persons. Later focus was moved from leaders' personality to what they did – how they behaved. Different patterns of behavior were grouped together and labeled as styles. After the 1960s a lot of different management models have been developed, for example the contingency model developed by Fiedler (1967), who suggests that successful leadership depends on matching a leader's style to a situation's demands. (Leadership-Central.com, 2010)

5.3.2. Alan Fox: Shift towards Self-control:

But the important shift in leadership theory which is interesting in relation to this thesis first came in 1974 when Alan Fox published a book on trust relations (Fox, 1974), being one of the first to discuss the notions of high-trust and low-trust organizations (Jagd, 2008). He elaborates these concepts by discussing the difference between low-discretion and high-discretion work. In a low-discretion work, the work is subject to a formal form of control and it is demanded of the employees to adjust to obedience and conformity, as they as

subordinates are not seen as trustworthy. They must follow given procedures and instructions laid down in the form of external controls (Jagd, 2008). By contrast, high-discretion work is subject to a low external form of control and control is expected to come from within as a form of self-control:

"The control comes from within – it is, in the literal sense, self-control. The occupant of the role must himself choose, judge, feel, sense, consider, conclude what would be the best thing to do in the circumstances, the best way of going about what he is doing" (Fox, 1974: 19).

Fox (1974) demonstrated that a high form of mutual trust between leader and employee is beneficial for both the organization and the employees' personal motivation and satisfaction, and when the employees are no longer formally controlled, they will turn to self-control.

5.3.3. Bernard M. Bass: The Transactional and Transformational Leader:

A further step in the theoretical development towards trust-based leadership came with an article by Bernard M. Bass (1990). He distinguishes between a transactional and a transformational leader and demonstrates the different outcomes of the two leadership styles. The transactional leader bases his leadership on a contract system by promising reward in exchange of tasks fulfilled. Leaders who display a transactional leadership style define and communicate the work that must be done by their employees, how it will be done, and the rewards their employees will receive for completing the work (Bass, 1990). The transformational leader has quite another focus. He seeks to inspire, energize and intellectually stimulate his employees; he coaches, advises the employees individually, communicates high expectations and gives his employees a sense of pride and mission in connection with their work for the enterprise (Bass, 1990). The attributes of transformational leadership are closely affiliated with those of trust-based leadership.

5.3.4. Danish Scholars: Movement to a New Approach to Leadership:

In a Danish connection, the scholars who have worked with trust-based leadership are Niels Thyge Thygesen, Lars Fuglsang and Søren Jagd from respectively Copenhagen Business School and Roskilde University. They have all worked with the present movement to a new approach to leadership, and the challenges, costs and benefits related to trust-based leadership.

In the article: *"Tillidsbaseret ledelse – en ny udfordring for ledere"* (2009) Jagd is summarizing the main points found in recent Anglophone scientific literature about theories of trust-based leadership, stating that even if the theories are very different in approach and exposition, they do agree that the concept of trust is the focal point. Trust is what leadership of today must develop, trust is what will bring enterprises to a new level and trust is what must be understood, build and maintained in a successful relationship between leader and employees, thus leading to an eventual successful performance of the core mission.

5.4. <u>Trust-based Leadership Theory:</u>

Trust-based leadership is evolved from different modern leadership styles such as for example: transformational leadership, value-based leadership, self-management and so on. The main difference is the focus on the concept of trust – how this creates new approaches to a successful leadership. Trust-based leadership can be described as a method to create trust in the organization, but also as the leaders' ability to be trustworthy. (Jagd, 2009)

5.4.1. Umbrella Term:

According to Jagd (2008), trust-based leadership is not yet a common concept for the different leadership approaches using trust as a leadership tool. Trust-based leadership can however be said to be an umbrella term for present leadership theories with a focus on how the leader involves the employees in the daily work and the processes of the enterprise, so that their motivation may build upon self-control and self-determination. Trust-based leadership theories can also be seen in a connection where trust is seen as a mutual collective asset that influences the atmosphere of the enterprise. This is what is denoted by the concept of social capital and it is treated in the book *"Ledelse med Social Kapital"* (Halse et al, 2010), which has served as background literature for my understanding of the concept of trust, but it will not be treated specifically in the thesis, due to lack of time.

Development: from Value-based Leadership to Trust-based Leadership:

Trust-based leadership can be said to have developed from value-based leadership. Value-based leadership is focused on creating a collection of values which must be guiding for all the work in the enterprise. They must all, leaders and employees, have a common goal

towards which the values should guide them. Jagd (2009) calls attention to the fact that trust-based leadership is not possible without a set of mutual accepted values, because otherwise the lack of control systems could obviously lead to confusion. This is an important element. Subsequently it is not the "blind" trust, but an expectation that employees, having understood and accepted the common goals in the right "trust loaded" environment, will do their outmost to fulfill the organizational goals. But trust-based leadership requires that the leader can balance between trust and control - phase out the form of control that limits the creativity and motivation of the employees and introduce new procedures build upon trust and communication.

5.4.2. Niels Thyge Thygesen: Finding the Balance:

Trust-based leadership is not a question of letting go of control, assuming a "laisse faire" attitude, as the associate professor and PH D at Copenhagen Business School Niels Thyge Thygesen puts it in his lecture in a Danish TV show called: *"Danskernes Akademi"* (DR2, 2010). It is to find the balance between trust and control that makes it possible to take risks on a basis of calculations in the midst of uncertainty. It is thus the willingness to be vulnerable to mistakes while pursuing chances that might lead to innovation and eventual competitive advantage. (DR2, 2010)

As organizations to a great extent today are marked by increasing complexity, uncertainty and the need to modernize fairly quickly, value-based leadership, and here under trust-based leadership seems ever more important. The employees will to a higher degree take responsibility for their own concrete work processes and become self-manageable. It has definitely not always been like this, but with the ever more complex tasks the organizations have to solve, there is a shift from leadership forms with direct instructions to leadership that is based on trust. (Jagd, 2009)

5.5. The Concept of Trust:

Leaders of today's organizations will be able to use the concept of trust relations as management tools, but in the case of WISEs it becomes especially interesting and relevant as we are dealing with organizations where the leaders need to form a special kind of trust bond towards people who have in many cases been misunderstood by former work places and been

overanalyzed by systems that did not trust their abilities to work with production of goods and/or services. Understanding how to balance trust and control is therefore vital for leaders, as trust between leaders and employees will give both parties empowerment and in the end help fulfill the core mission of the organization.

5.5.1. Trust is Goodwill:

By the general concept of "trust" is understood the feeling of security and freedom which can arise among the employees in relation to their employer or leader. It incorporates what could be denoted with the word "goodwill" (Burt, 2000), describing the feeling of well-being among the employees or users of an enterprise, arising from a friendly atmosphere. Networks, trust and goodwill are all valuable assets, as they add to the possibility of an enterprise to meet its core targets and fulfill its mission (Olesen et al, 2008). All of this is very important in a social enterprise trying to integrate and help people who often come from an environment where there is no trust and no equal exchange, and no norms making life predictable (Burt, 2000).

5.5.2. Trust on a Macro Level:

On a macro level trust has been given an increased interest as an economic "lubricant", because it reduces the costs of transaction, enabling new forms of cooperation and generally furthering business activities. If goals are understood and employees are trustworthy in fulfilling them, control and instructions can be minimized, thereby reducing transaction costs (Olesen et al, 2008).

Today, where we almost every day through news and television are confronted with the fact that the lack of consumer trust influences the markets negatively, it is becoming increasingly clear that trust is a powerful factor which has to be taken into account also within the field of economy. Trust determines whether the global stock markets' indexes move up or down, the lack of trust make buyers and investors reluctant to operate under normal conditions. In Denmark as well as in other western countries the consumers do not spend money as much as expected, according to the actual available amount of money – because they do not trust in the future, that is they do not trust the responsible governments to be able to cope with the situation, solve the problems and return society to where it was before the global economic

crisis. The present crisis can be described as a crisis of trust – demonstrating on a macro level what is also true in organisations and even families – if you do not trust leadership you will do as you are commanded to do, what it necessary – but no more. You will be reluctant to reveal hidden resources like capacities and competences, and you will be reluctant to invest yourself in a working place or your family for that matter. Trust is an invisible asset which is hardly noticed when it is present and functioning, but is rather easy to notice when missing - if you are conscious about what is going on (Coleman, 1988).

5.5.3. Denise Rousseau: Definition of Trust:

There are no concordant definitions of trust found in the theoretical material, but this thesis will adopt the definition by Denise Rousseau et al (1998), as it is related in Jagd's article:

"Trust is a psychological state comprising the intention to accept vulnerability based upon positive expectations of the intention or behavior of another" (Jagd, 2009).

The definition is adopted, because it points to the important fact that trust has to do with an attitude that must be understood and internalized in a human being, in this case the leader. What we are talking about is that the leader should be trustworthy, possessing and displaying qualities that motivate trust. And the definition also points to the core challenge of trust-based leadership – that the leader intentionally must accept to be vulnerable.

5.6. <u>Vulnerability:</u>

Vulnerability is a key concept in the theory of trust-based leadership. Jagd (2008) explains it with these words*:*

"En anden udfordring for lederen er at gøre sig sårbar overfor medarbejderne ved at afvikle formel kontrol til fordel for medarbejdernes selvkontrol"[4] (Jagd 2008)

Letting oneself be vulnerable is thus the courage to lose control, because you expect the employees not to take advantage of it. This is new on the list of desirable leadership

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[4] <u>Translation:</u> Another challenge is for the leader to be vulnerable towards his employees by executing formal control to the benefit of the employee's self-control.

competences. Leadership theories normally focus on the competences of self-esteem, integrity, maturity, self-control, empathy, and emotional intelligence – apart from the obvious need to be able to manage and control the enterprise in relation to economy, production, thus being able to see the big picture of the enterprise (Olsen et al, 2010). Trustworthiness is a prerequisite in all purposeful human relations, but the new thing is the direct focus on this asset and its correlate with vulnerability. Seemingly there is a great distance to the time where a leader should hold firm authority and respect in order to motivate his employees and get his orders implemented and executed. The focus is now on being able to receive information and correction from the employees so that decisions already taken might actually be changed in accordance with this new information. This requires that the leader is in constant contact with the employees and has no possibility to "hide" in his office. In his article "*Det nye svære lederskab*" by Ole Fogh Kierkeby, who a professor at the Institute for Leadership, Politics and Philosophy at Copenhagen Business School, describes this new leadership attitude of being vulnerable as "*dialogisk ledelse*" (dialogical leadership) and concludes that the leader must have the courage to confront his own values with those of the employees through coaching and dialogs –and at the same time be faithful to his own strategies:

"*Til denne opgave er der udviklet mange teknikker, som vel generelt kan kaldes 'dialogisk ledelse'. Den intimteknologi, der lige nu begynder at dukke op overalt, kaldes ledelsesbaseret 'coaching'.*"[5] (Kierkeby, 2008)

5.7.The Balance of Trust & Control:

The basic dynamics of trust and control is yet another key to understand trust-based leadership, and in the following there will be a brief exposition about the differences, benefits and challenges in relation to leadership focused on control and leadership focused on trust.

5.7.1. Organizations Based on Control:
When an organization is based on control, the leadership is characterized by having a mistrusting relationship with their employees. The employees are not expected to share the

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[5] Translation: For this task there has been developed many techniques, which might in general be called "dialectical leadership". This intimate technology has now stated appearing everywhere and is called leadership-based coaching.

same goal and vision that the organization stands for; therefore they are also supervised very directly which might in the end create a negative spiral of mutual mistrust toward each other. There is limited communication between the hierarchical levels, and the work activities are based on top down coordination, leading to the activities of work being standardized. Error is thought to be a result of indifference and is therefore met with more surveillance and firmer rules. The way of handling conflicts in a low-trust organization is typically to negotiate within the hierarchical levels, as the employees and leaders are seen to have different expectations. (Bass, 1990)

5.7.2. Organizations Based on Trust:

In contrast, in an organization where leadership is based on trust, the leaders believe their employees to share the same goal and vision that the organization stands for. The employees follow collegial norms and aim at achieving self-discipline through a set of norms. In such an organization there is interaction across hierarchical levels and the coordination is established through reciprocal adaptation. Information is in that way transferred across levels and there is an exchange of ideas, proposals, critic, advice and consultation in a culture marked by mutual trust. If an error should be made, it is seen to been an accidental result of misjudgment which is just an opportunity to learn. An opportunity and goal for the leaders working with trust-based leadership is to develop an actual environment of learning in the organization. As the leaders and employees are seen to have similar goals, conflict is resolved through collecting relevant information, and exploring alternative solutions. (Jagd, 2010)

5.7.3. The Interplay of Trust & Control:

New research made on leadership shows that control and trust-based leadership not necessary are each other's opposites; they can be complementary and interplay with each other. As the word "control" many times is perceived as a negative loaded word, Jagd (2008) distinguishes between positive and negative control. Positive control is obviously what leaders should aim at, but it is a development process that the leader needs to always adjust, as experience with previous combinations of trust and control might lead to better versions. The leaders of organizations stand in front of a great challenge when they have to figure out what the balance between trust and control should be with the employee. Many times it is dependent on which job function the employee holds and which kind of a person he/she is.

5.8.<u>Evaluation & Discussion of the Theories:</u>

Studying contemporary leadership theories, it has been striking how the concept of trust is being highlighted in many connections, being brought forth as a number one managerial tool. This is of course evident within the theories concerning trust-based leadership, but also in the present ongoing debate of how to solve the urgent problems of unemployment, economic crises, cutbacks and workforce reduction, the notion of the importance of trust is apparent . The present discourse on how to improve the situation of society in regards to the labor market situation focuses on reciprocal trust – that is, whether it is present or not. According to the theories of the Danish scholars mentioned above (Olesen et al, 2010; Hasle et al, 2010) this is mainly caused by the pluralistic situation of society which causes complexity also within organizations. This pluralism and complexity cannot be done away with by taking certain managerial steps or decisions; neither can it be solved by political restrictions or new initiatives. The cure is the generating of trust and openness, as it can be seen in the examples given in the book *"Ledelse med Social Kapital"* (Hasle et al, 2010) which can motivate the employees to cooperate and contribute with their best and prevent rising cost transaction, as it is shown in "*Hvidbog – Virksomhedens Sociale Kapital*" (Olesen et al, 2008). The contemporary focus is not on economic issues, but on motivational leadership and trust.

5.9.<u>Part Conclusion:</u>

Generally, the leader role has changed in the recent decades from the charismatic, authoritarian leader to a more humble role which could be described as a motivational coach or even a servant of the employees. As is stated in the sources from Jagd, Thygesen og Olsen et al this does not mean that it has become easier to be a leader. At the end of the day, the leader has the responsibility for the enterprise and has to cope with the complexity in the surrounding pluralistic society.

The main competences of trust based leadership is the ability to generate trust, the ability to balance between trust and control and the willingness to let the employees be part of the decisions-making process, leaving the leader in a vulnerable position. These leadership

competences will also be treated during the analyses of the interviews with the leaders of the two empirical cases, with the intention to see if there is agreement between theory and praxis.

6. Chapter: The Analysis

Modern leadership theory indicates that the role of the leader is becoming ever more focused on providing inspiration and intellectual stimulation for the employees, instead of a control and reward system. This movement includes transformational leadership, value-based leadership and trust-based leadership, as shown in the previous theoretical framework chapter. The data of this chapter will add an empirical dimension to my research question of which leadership competences will contribute to a successful leadership of a work integration social enterprise. The themes of the interviews are in accordance with the work questions introduced in the first chapter:

1. **How is the leadership role perceived by the leader in a work integration social enterprise?**
2. **In what way does the leader of the WISEs Råd & Dåd and Le Mat B&B, focus on the trust-based leadership concepts of: balance of trust and control and vulnerability?**
3. **How do the leaders of Råd & Dåd and Le Mat B&B find the hidden resources in their employees?**
4. **In what way does the leadership in the WISEs Råd & Dåd and Le Mat B&B differ and in what way does it have common features?**

The themes that have shaped these questions have been selected from the interview guide, which can be found in the appendix. There are more themes to be found in the interview guide, but these are the themes which were most relevant in terms of my analyses. I have used the theory of trust-based leadership to form the framework around these themes.

To analyze these themes I have in the following chosen quotes from the empirical data which I collected in form of qualitative interviews of the respective leaders.

6.1. The Outline of Chapter:

I will treat the themes concerning leadership role and the balance between trust and controls first in the case of Råd & Dåd, then in the case of Le Mat B&B, and by the end of the chapter

there will be a comparison of the two cases to illustrate the differences and similarities in their way of being a leader and performing leadership. Finally I will conclude the chapter by accumulating the knowledge which has been collected by answering the 3 work questions.

6.2.Råd & Dåd:

6.2.1. Leadership Role:

The purpose of the organization is to develop work- and activity possibilities for persons who are excluded from mainstream labor market and who cannot work under normal conditions. And the purpose is also to generate innovation by collecting and propagate experiences. This requires a leader who has a heart for the people with whom he is going to cooperate. Rasmus understands himself to be a leader among peers - which corresponds to his philosophy of human equality. He does not want to think of himself as a person who is elevated beyond the situation of his employees, but as a person who shares the same problems, challenges and hopes as the other people engaged in the work of the enterprise Råd & Dåd.
He says:

"Det kan jo selvfølgelig være man har en anden forståelse for målsætningen, men man har ikke større magt end andre."[6] (Appendix 2)

It is important to be a leader who is not demonstrating power, but involves the employees in the decision-making process. This also emerges from the bylaws of the enterprise:

"Ledelsen har det overordnede ansvar for fordeling af ansvars- og arbejdsopgaver, men der skal lægges størst mulig vægt på at inddrage alle medarbejdere i beslutningsprocesserne"[7]
(Råd & Dåd, 2012)

This is an acknowledging of the importance of the employee participation in the processes of how the daily work is being distributed. How is this done? Rasmus' answer to this question is:

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[6] Translation: It might be that you have a different understanding of the objective, but you do not have more power than others.
[7] Translation: The management has the overall obligation of distributing the areas of responsibility and assignments, but the emphasis is on involving the employees in the decision-making process.

"Så fordeler vi det simpelthen på denne måde, og det er ikke noget med at jeg sidder og siger "så skal du det, og du det og du skal det" men jeg spørger "kan du og er det noget du har lyst til""[8] (Appendix 2)

The open and informal attitude excludes the resistance that might come from a hierarchical leader style:

"Jeg tror, uden jeg ved det, fordi vi har aldrig fået lavet nogen rigtig forskning på det, men jeg har jo den overbevisning at vi som er her, er ligeværdige alle sammen og det er det der gør det så specielt og at det går så godt…… Vi holder også nogengange nogle arbejdsmøder med mere overordnet planlægning og nogengange er der nogen der siger: det kan I jo heller ikke bare sidde og aftale uden vi er med.... Og det kan man jo selvfølgelig heller ikke. Og det er godt lige at blive mindet om engang imellem, at man skal altid huske at tage folk med og inddrage dem, og fordi man er arbejdsleder har man ikke mere ret til at bestemme hvad der skal foregå." [9] (Appendix 2)

Being the leader of the social enterprise he of course is responsible to its core mission which is to provide working possibilities and activities to people arriving at Råd & Dåd, and his answers demonstrates his reflections on how to do this in the best possible way.

"Men udover det har vi hver anden uge tirsdag morgen et medarbejder møde hvor alle er med, hvor vi snakker om hverdags planlægning – om arrangementer, aktiviteter osv"[10] (Appendix 2)

In the daily arranging of the work tasks he gives people the possibility to take part in whatever they feel they can manage and do – with pleasure.

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[8] Translation: Then we plain and simple divide it like this, and it has nothing to do with me having to say you do this and this and this, but I ask can you do this and do you want to"

[9] Translation: I think, without knowing it, because we have new gotten any research done on this, but I am with the belief that the people who are at this place are all equal and that is what makes this place so special and successful... Sometimes we also hold work meetings with more overriding planning and sometimes we hear someone say: "you can't just sit there and make arrangements without us being there", and of course we can't. It is good to be reminded once in a while that you have to remember to included people and involve them, just because you are a work leader doesn't mean that you have the right to decide what should happen

[10] Translation: But besides that every other Tuesday morning we have an employee meeting we everybody participates and where we talk about the plans for the week - arrangements and activities ect.

He also refers to one of the employees describing working conditions like this:

"Vi sad her forleden ude ved bålpladsen alle medarbejderne og hyggede ved bålet. Og så siger ham "Brian", som du også mødte: "jeg havde godt nok aldrig troet at da jeg kom her at det var så godt, jeg har været mange steder, men her det er godt nok det bedste. Jeg må sige, Rasmus og Stefan og de andre ledere, de er godt nok de bedste". [11] (Appendix 2)

According to Rasmus' view of humanity, everybody has a right to self-determination. The employees should not feel that anything is imposed upon them without their consent. It is very important to involve people in what must be done, who is doing it and how:

"Så snakker vi lidt om hvad der sker og hvis nu vil skal til at lave noget nyt, f.eks ombygningen, hvad der skal være i køkkenet og hvordan det skal se ud osv, sådanne ting bliver taget op. Ellers bliver der lavet nogle mindre udvalg som kan arbejde videre på tingene hvis der er behov for det" [12] (Appendix 2)

This does not mean that the working processes are carried out at random, because even if Rasmus stresses the importance of everybody being equal, he also acknowledges the importance of mission and leadership responsibility.
Having an education as a social worker is not sufficient for the job as a leader of the enterprise. When asked if it helps with a pedagogical background he answers:

"Narrh, egentlig ikke. Jeg ved ikke, nu har jeg godt nok selv gået på pædagog uddannelsen og man skal også passe på ikke at gøre det værre end det er, men jeg synes.... jeg havde en lærer engang som sagde at heldigvis er der nogen der går igennem pædagog uddannelsen uden at tage skade af det (griner). Jeg synes det er lidt rigtigt, selvom det er groft sagt, man bliver

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[11] Translation: We were sitting by the fireplace here the other day with all the employees having a great time. And then "Brian", the guy you met said: "I never thought before arriving here that it would be so good, I have been many places, but this is definitely the best. I have to say, Rasmus and Stefan and the other leaders, are for sure the best.
[12] Translation: Then we talk a little about what will happen if something new is to be made, as for example rebuilding, what should be in the kitchen and how it should look ect, these things are up for discussion. In other cases smaller committees are made and they will then work further with it.

præget af så mange ting igennem denne uddannelse i retningen af at man er sådan et slags overmenneske når man har en pædagogisk baggrund...." [13] (Appendix 2)

6.2.2.   The Balance between Trust & Control:

6.2.2.1.Trust:

Rasmus displays confidence in the employees by giving them time and space for doing things in their own way. He trusts them to be able to work in accordance with the purpose of the enterprise, once they have accommodated to the situation. To my observation there seems to be very little control, as work is being done as a natural thing during the day. Trust is contagious.   If you trust people and make it evident to them that you expect something good coming from them, the chances that it really happens are much greater than if you wait to see whether they are capable of displaying something which makes them worthy of your trust. This is Rasmus' experience as he makes common cause with the people who are being sent to him, also because he has a preconception of the "system" as being insensitive to the real needs of marginalized people:

"Det er folk som ikke kan klare sig hverken i skolerne eller på et arbejde og som har ret til det, og der er en lovgivning som siger at alle har ret til meningsfyldt beskæftigelse, så kommunerne kan ikke slippe udenom det hvis der kommer nogen som siger de gerne vil. Så kommunerne prøver alt muligt andet først og hvis det viser sig at de ikke kan de andre ting, så kan de så komme her". [14] (Appendix 2)

In Danish, the words *"slippe udenom"* and *"prøver alt muligt andet først"* relates to a conception of society where marginalized people are mainly seen as a nuisance or even "waste". The welfare society cannot help but take care of these people somehow, but it does so reluctantly.   In opposition to this, Rasmus sees his role in the organization as a leader who

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[13] Translation: Naah, not really. I don't know, I mean I have taken the pedagogical education, and you have to be careful not to make it worse than it might be, but I think…. I had a teacher once who said that luckily someone goes through this education without being harmed by it (laughing). I think this might be some truth in that, even though it is crudely said, you are marked by so many things throughout this education and much of it goes in the direction of you being a kind of superhuman if you have a pedagogical background…

[14] Translation: There are people who cannot make it in school or at work, but who has the right to make it, and there is a legislation that declares that all citizens have a right to a meaningful job, so the municipalities have to listen if someone really wants a job. So the municipalities try everything else first and if there is nothing else, they can work here.

collects these people, shows them and shows society that they possess qualities which can make them efficient contributors and even pioneers of a new way to cooperate.

This solidarity generates trust. On this issue Rasmus states:

"... her er der ikke nogen der har ret til at bestemme over nogen kan man sige. Så det er mere hvordan man er som menneske, hvilket menneskesyn man har og det er jo det man har som sit arbejdsredskab... [15] (Appendix 2)

When asked if it takes a certain kind of leader to manage this place he says:

"Meget! Fordi hvis man taler ned til folk så har man ikke en chance herude!" (Intervier): *"det har de måske også været vant til før...?"* (Interviewee): *"Ja helt sikkert. Mange af dem som arbejder herude har gået på institutioner før de kom her, og er vokset op med misforståelser fra velmenende pædagoger og de gider bare ikke længere det der med at der altid er nogen som skal forsøge at analysere dem. Og det kan man jo sige at vi ikke gør her, her bruger vi deres ressourcer som de har....*[16] (Appendix 2)

"Between the lines" he is saying that he understands the situation of the people for whom he is the leader and agrees with them in the interpretation of the lacking possibilities as a cause for their disability to integrate on normal conditions. He understands how they have been treated before - that a lot of social workers have tried to help them by imposing a lot of different solutions upon their lives without having the competences to be really helpful. He concludes that each person has a right to his or her own dignity on non-interference into their private zone.

This ability to see the general situation from the viewpoint of marginalized people who are the employees of Råd & Dåd, whether they are foremen or workers earns him the trust of his

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[15] <u>Translation:</u> …but here at this place you could say that no one has the right to decide for anyone. So it has a lot to do with how you are as a human and which view of humanity you have and this is what you have as your tool.

[16] <u>Translation:</u> Very! Because if you speak down to the people here you do not have a chance! (Interviewer): they might have been used to this before? ... (Interviewee): Yes for sure. Many of the people working here have been at different institutions before arriving here, and they have grown up with misunderstandings and pedagogues with the best intentions, and they are really just fed up with people always analyzing them. And in many ways you could say that we do not do this here, here we use the resources they have.

employees. Trust in this connection means that the employees want to give life and work one more chance:

" Så man kan ikke tvinge nogen til noget som helst og det har man absolut ingen ret til, kan man sige, og man kan heller ikke bare fordi man er arbejdsleder ha nogen ret til at skælde folk ud altså, det bruger vi også meget energi på, det der med at snakke om det istedet for. Ordet "skideballe" eksisterer ikke her."[17] (Appendix 2)

6.2.2.2.Indirect Control:

Rasmus displays indirect control towards his employees, it is through his example and his leadership that they know how to act in this work environment and it is also because of his leadership that they engage in the activities:

"...for eksempel kan man sige at på håndværksholdet, var folk begyndt at falde fra fordi de ikke synes de var nok involveret, men så kom jeg og Stefan ind over det og så snakkede vi om hvad har vi af opgaver - hvem skal gøre hvad og så bliver det fordelt efter hvilke resourcer vi har og hvem har lyst til at gøre hvad..." [18] (Appendix 2)

Control is also exhibited by him being present at Råd & Dåd every day, not just sitting in his office, but being a hands-on leader. They know that he will be there and he will look at what they have done for the day, not in a critical manner, but with a father's understanding. Also he has the authority to fire an employee if he or she is not fit for the enterprise:

"vi blev nødt til at afskedige en i sidste uge fordi hun ikke kunne følge med"[19] (Appendix 2)

6.2.3. Vulnerability:

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[17] Translation: So you cannot just force people to do what you want to and you have no right to do so, you could say, and just because you are a work leader you have no right to tell people off, we use a lot of energy on talking about it instead. The word "scolding" does not exist here.

[18] Translation: For example, at that the craftsman team people were starting to drop off, because they didn't think they were involved enough, but then me and Stefan started helping and we talked about which assignments we had – who should do what and then it is distributed after resources and who wants to do what.

[19] Translation: We had to fire a person last week because she couldn't keep up.

As quote number 17 also demonstrates is that vulnerability is the courage to lose control while expecting the employees not to take advantage of it. This is an ability which is supposed to be used in certain situations and does not mean a lack of control.

Rasmus shows vulnerability when he lets go of his role as a leader as they are doing outside work activity.

"Det er jo sådan meget, altså, det at man har sådan noget sammen det gør jo rigtig rigtig meget ved det her med ligeværdighed, fordi til daglig er man selvfølgelig også ligeværdige men ikke ligestillet og det er man jo i en knallertklub."[20] (Appendix 2)

This capability to be able to step in the background and cooperate with the employees on their own conditions is seemingly what attracts and motivates the group of marginalized people contacting this social enterprise. They get a feeling of self-determination and belonging which is highly motivational for their efforts.

Rasmus admits that at times it can be hard to involve the employees as fast and executive decisions are to be made, but as the employees become more unstable and question why they are not part of these decisions Rasmus shows his willingness to be vulnerable and admit and l acknowledge the rights of the employees:

"Over halvdelen af dem som arbejder her har andel, man er med i beslutninger osv. Men nogengange kommer det til at gå lidt for stærkt og så ser man hutigt resultatet iforhold til at der er nogen (Red: Medarbejdere) *som bliver ustabile, og også nogen som kommer og siger: det kan I ikke bare gøre... Vi holder også nogengange nogle arbejdsmøder med mere overordnet planlægning og nogengange er der nogen der siger: det kan I jo heller ikke bare sidde og aftale uden vi er med.... Og det kan man jo selvfølgelig heller ikke"[21]* (Appendix 2)

6.2.4. Hidden Resources:

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[20] Translation: It is like this, the fact of having something together as group does a lot to the sense of being equal, because on a day-to-day basis we are of course equal but not given equal status, but being in the moped club you are.

[21] Translation: More than half of the people employed here own a share; you are part of making the decisions ect. But sometimes things move a little too fast and then you will quickly see the consequences in form of them (the employees) becoming more unstable as well as someone saying: you can't just do that… Sometimes we also have work meetings with more executive planning and sometimes someone will say: you can't just arrange things without us being part of it… and of course we can't.

In an atmosphere of trust and equality, the hidden resources of the employees are developed and exposed. Rasmus is the leader, who is the catalyst of this process, but he does not claim to be able to propagate a transition of these people into the normal labor market – he just wants them to feel comfortable and have an identity as productive members of a social enterprise. From that point it seems as if people start to take responsibility for their own lives:

(Interviewer): *"Er meningen med denne organisation at folk skal komme ud og blive intergreret på det "almindelige" arbejdsmarkedet så hurtigt som muligt?"*(Interviewee): *"vi er nødt til at tilpasse os tiden, og er der mulighed for udvikling så hjælper vi der. "Brian" havde for eksempel en rapport der sagde at han kunne være på arbejdsmarkedet, men det kunne han ikke, til sidst fik "Brian" sin pension – og ro. Og så kan man komme videre derfra, uden arbejdsprøvninger osv. "*[22] (Appendix 2)

The interview question is not answered directly but Rasmus points to his own belief – that marginalized people need peace and time to find themselves before they are ready to be integrated in the labor market under normal conditions. It is however a critical point, because the core mission of the enterprise is to empower people to be able to manage their lives without having to rely help from institutions. Rasmus' attitude shows that he has little expectation of radical change in the conditions of his employees, but first of all wants to give them a more dignified life. And as he says, - it is much better, also for society, that people stay and work at Råd & Dåd than trying to cope with the social system themselves – being "in the care" of Råd & Dåd provides them with a meaning, a purpose and a community which keeps them out of criminality, abuse and psychological diseases which otherwise could be very costly for society:

"Jeg synes jo det er bedre at være her end at komme på beskæftigelseskurser, så der kommer alle mulige mennesker her"[23] (Appendix 2)

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[22] <u>Translation:</u> (Interviewer): Is the intention with this organization that the people in the end would be integrated in the conventional job market as fast as possible?
(Interviewee): we have to accommodate to the times, and is there a possibility of development then we will help. "Brian" for instance had a report that stated that he was able to be on the conventional job market, but he really couldn't, so eventually "Brian" got his pension and he got to relax about it. And there you can move on without work ability testing ect.
[23] <u>Translation:</u> I think that it is much better to be here than to end on employment courses, so there are all kinds of people coming here.

Rasmus has shown that he knows how to expose and develop the hidden resources in marginalized people. He has hired a former alcoholic, who has lost one of his arms, as a work leader at the mechanic workshop, and Rasmus explains that the main thing keeping him from going back to the bottle is his work at Råd & Dåd:

"Så har vi en der hedder "Luis" som er inde på værkstedet her, han er faktisk førtidspensionist, fordi han her mistet en arm og noget med hans hypofyse, men han er mekaniker og pædagog faktisk også, og han går herinde og underviser de her STU elever. Han må jo tjene et vist beløb om året så det er ikke det store han skal have for at arbejde her, men han fungerer ligesom alle andre. (Interviewer): og han er nok glad for at komme ud og ikke skulle sidde derhjemme....(Interviewee): Ja han har noget at give sig til her, og hvad hedder det, han var temmelig dybt alkoholiseret før han kom her. Det her holder ham fra det.....[24] (Appendix 2)

He later explains how many of the marginalized people have been misunderstood before, and well-intentioned social educators have tried to analyze and diagnose them, but have not seen their potential, but that is different at Råd & Dåd:

"Mange af dem som arbejder herude har gået på institutioner før de kom her, og er vokset op med misforståelser fra velmenende pædagoger og de gider bare ikke længere det der med at der altid er nogen som skal forsøge at analysere dem. Og det kan man jo sige at vi ikke gør her, her bruger vi deres ressourcer som de har...[25] (Appendix 2)

As stated, at Råd & Dåd they see the potential in the people where potential has not been seen before.

6.3.Le Mat B&B:

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[24] Translation: This Guy named "Luis" who works at the mechanic workshop, who is an early retirement pensioner because he has lost his arm and something with his hypophysis, but now he is a mechanic and social educator as well, and he educates the STU students here. He can earn a fixed amount of money every year, so he doesn't get much for working here, but he functions just as well as everybody else. (Interviewer): He is probably happy to get out and not sit at home. (Interviewee): Yes, he has something to give here, and he was an alcoholic before he came here, this place keeps him of the bottle.
[25] Translation: Many of the people who work here have been placed at institutions before they arrived here, they have grown up with misunderstandings from well-intentioned social educators and they just don't want that there is always someone who needs to analyze them. And that is something you could say that we are not doing here, here we use the resources they have.

6.3.1. Leadership Role:

The role of the leader seems to have strong importance if a place like Le Mat B&B is to survive. The leader must be able to juggle a group of employees as well as keeping the enterprise economically intact. Subjectively seen, my first impression of Daniel Lindgren was that of a very busy, yet confident and highly straight-forward man. (cf. Appendix 4)

He seems to understand his employees on a personal level, yet also understand that this is a business and if you cannot do your work, you cannot be in Le Mat B&B:

"Alt hvad der forgår her, alt hvad vi tænker her, må være udfra "Le Mat"; man skal altså tænke "professionelt" og ikke privat eller personligt.. Le Mat kommer altid først, for hvis du kommer først, og jeg kommer først, så taber vi virksomheden" [26] (Appendix 3)

He is the leader and he knows it, just as the employees have to know it, and he will make the final decisions:

"Men når dagen er slut er det mig der bestemmer, - vi kan diskutere, men nogen har jo et ansvar for virksomheden også et økonomisk ansvar, personale ansvar" [27] (Appendix 3)

Daniel understands his employees and what they need to feel at ease with their daily work. He understood that in the beginning they need time to adjust and get used to new structures in their work. With some of them having disabilities it is not so simple to start over and for them to meet new people and adjusting to work norms. The balance of keeping the social enterprise financially sustainable and keeping intact with the social mission of integrating the marginalized group of people which is the employees is something Daniel constantly faces and as he says this can be a struggle. But he succeeds to win the fight and struggle – seemingly, because he has the skills of managing stress without going under from it.
He perceives his image as a leader to be very professional and expects of his employees to mirror the same professionalism.

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[26] Translation: Everything that goes on here, all that we think about is from a perspective of the enterprise "Le Mat", it is therefore important to think professionally and not about your private life or what you personally think. Le Mat will always be put first, because if it is not first and I put myself first then we lose the enterprise.

[27] Translation: When the day is over, I am the one to decide, - we can discuss, but someone has the responsibility for the enterprise also an economic responsibility, personal responsibility

"Professionalisme, standarder og strukturer er vældig vigtige. Men det er også en stor hjælp for de mennesker som arbejder her, fordi det er en tryghed."[28] (Appendix 3)

And that applies to all that he executes as a leader, you can tell from the way that he interacts with his employees and how he influences them in a positive way.

"...ja men de er jo mine partnere, jeg kræver ikke noget af dem som jeg ikke selv ville kunne klare. Det tror jeg også er rigtig vigtigt i sådan et lederskab i denne type virksomhed, man kan ikke have en person som bare sidder ned og leger chef, man må være blandt alle de andre." [29] (Appendix 3)

The way that Daniel leads his team is by example; he is the team leader and the employees follow and identify with his leadership and advice. He will help, nourish, correct in a soft way and teach them the right way. He believes that the group can succeed more than the individual, and you should always think in "we" instead of "you":

"...på personalemødet udpeger jeg aldrig nogen som har gjort fejl og siger: "du og du og du", men jeg siger: "vi". "Vi" må tænke på det her, "vi" må gøre tingene bedre næste gang."[30] (Appendix 3)

Responsibilities are of high emphasis in Daniel's book, and Daniel pushes his employees to take responsibility, because he knows that they come from a background of receiving passive support not doing much, and if they want take responsibility for their life, work is the best place to start:

"Nogen ting som vi gør her, er at vi alle tager vores ansvar. Så de ved at "du gør det idag, har ansvar på telefonen, indkøbslisten" osv og imorgen er det en anden...så forstår de hvor

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[28] Translation: Professionalism, standards and structures are very important. But it is also a huge help for the people who work here, it provides a sense of security.

[29] Translation: Yes, but they are my partners; I do not demand anything of them that I wouldn't be able to handle myself. I really think that is important for a leadership in this type of enterprise, you can't deal with a person who sits and pretends to be boss; you have to among the others.

[30] Translation: In the staff meetings I never point out someone who has made a mistake and say: "you and you and you", but I say: "we". "We" have to think about this, "we" have to do things better next time

vigtigt det er at have ansvar for flere ting på en gang, og først her får de fuld forståelse for hvad det vil sige at have ansvar.. Vældigt vigtigt! ... Man går fra arbejdsløs bistandsmodtager til at tage førertøjet og være bidragsydere. Det er deres personlige rejse der giver dem den værdi og følelse af at de er noget værd...Så findes der også mennesker som ikke ønsker dette ansvar, men så må man "trykke" lidt på dem.... "[31] (Appendix 3)

Before he started at Le Mat B&B he worked on a project that educated groups of people who had other problems than unemployment. He wanted them to realize that they needed to be realistic and understand that it is not just the dream that will take you places, but you need to realize that dream. So he has much experience in getting people to face the reality:

"Så man skal ikke bare ønske og drømme, man må tænke praktisk, hvordan er det muligt... Altså man må være realistisk."[32] (Appendix 3)

He sees his leadership as fair and just towards the employees:

"Men alle skal have lige mange weekender fri og lige mange arbejdshverdage. Så det er retfærdigt. Så jeg arbejder også med,..."[33] (Appendix 3)

6.3.2. The Balance of Trust and Control:
6.3.2.1. Trust:

The trust comes in when Daniel creates a personal bond between him and his employees, letting them know between the lines that he is a trustworthy leader and that they can come to him if they have problems:

"De skal snakke med mig før der opstår problemer. De har tillid til mig."[34] (Appendix 3)

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[31] Translation: One of the things we do here is to each take our responsibility. So you know "you will do this today, have responsibility for the phone and the shopping list" ect and tomorrow it will be someone else…then they will understand how important it is to have responsibility for many things at once, and first then will they have full understanding of what it means to take responsibility.. Very important! …You go from being unemployed welfare recipient to taking the lead and being contributor. It is their personal journey and it gives them a sense of worth and feeling valuable…There are people that do not want the responsibility, but then you need to push them a bit…

[32] Translation: So you cannot just wish and dream, you have to think in practical terms, how is it possible…That is you have to be realistic

[33] Translation: But everybody should have an equal amount of weekends off and an equal amount of work days. Then it is fair. So I also work with them, …

[34] Translation: They have to talk to me before problems occur. They trust me.

He recalls a special situation with one of his employees who has Asperger; he knows that it will be especially hard for him to trust Daniel and that if anything it will take time. But in the end after much time one incident tares down the mistrust:

"Han ringede til mig på et tidspunkt hvor han ikke kunne finde ud af bookingen af en gæst og jeg hjalp ham med det – det var den sidste barriere mellem mig og ham... forstår du, det handler om fortrolighed. Men det handler også om at vi udnytter de ting som de hver især er gode til...."[35] (Appendix 3)

For Daniel trust comes gradually. He does not trust all his employees completely from the beginning since they as marginalized people might have been isolated for a long period and might not even have had a job before they need to go through a process of step by step integration into the work place:

Mange har aldrig haft et arbejde og har bare været sig selv. Og er man voksen og har aldrig haft et job, så er man ikke så formbar. Hvis man aldrig rigtig har været sammen med mennesker og man har siddet ensomt isoleret i sin lejlighed – så må man tage det trinvis.[36] (Appendix 3)

6.3.2.2. Direct Control:

Daniel sticks to structure and order as the main way of integrating his employees to Le Mat B&B. He believes that if they are to function, there must be a certain amount of predictability, especially when it relates to persons who come from a background of uncertainty and many problems. This structure is also a way for Daniel to control, in a positive sense, that they do the work that they are supposed to. In that sense he relies more on structure and control than he relies on trusting that they will do their work.

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[35] <u>Translation:</u> He called me at a time where he couldn't manage how to book one of the guests, and I helped him – it was the last barrier between me and him…do you understand, it is about confidence. But it is also about taking advantage of the things they each are good at.

[36] <u>Translation:</u> Many have never had a job before and have just been for themselves. And if you are a grown-up and have never had a job, then they are not moldable. If you never really have been with people and have been sitting home alone isolated in your apartment – then you have to take it step-by-step.

Control is an important part of the daily routine. The enterprise being a hotel with good recommendations, the work to check and control the rooms, the toilets and the environment – that it is all clean and in order – plays a dominant part in the education of the employees. This control requires that the employees must submit to his non-democratic leadership – which of course is a challenge for people who have been used to doing things their own way. Therefore it is important that he selects people whom he trusts will be able to go through the process – a process where self-determination in relation to the performance of work is translated into group determination in accordance with the leader's conception of how the work should be performed. Not all people are capable of doing this, so he has to make a close examination before he selects those capable of meeting the demands. He wants first of all the group to function as a whole and this can only be done if you as a leader take the responsibility and manage the group processes to match the goal of the enterprise.

"Derfor vælger jeg hvis der er folk der kommer her og skal ansættes fra en bestemt gruppe, så siger jeg ja eller nej. Det er så vigtigt hvem du som person er. Man må passe ind i gruppe, fordi gruppen passer ind på Le Mat og Le Mat kommer først!"[37] (Appendix 3)

6.3.2. Vulnerability:

From the empirical data of the interviews it has proven hard to find examples of Daniel displaying clear signs of vulnerability. Showing vulnerability towards your employees means that you will dismantle a formal form of control and let the employees take self-control (Jagd, 2008). He shows his employees that he cares about their opinion, but in the end he will make the executive decisions no matter if the employees disagree:

"Men når dagen er slut er det mig der bestemmer, vi kan diskutere, men nogen har jo et ansvar for virksomheden også et økonomisk ansvar, personale ansvar. Derfor er det vigtigt at man arbejder med en gruppe. Derfor er det også vigtigt at vi på personale mødet taler om hvad der fungere og hvad som ikke fungere, og hvordan vi kan få det til at fungere."[38]
(Appendix 3)

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[37] Translation: That is why I chose the people that can come here and wants to be hired from a certain group, I say yes or no. It is so important who the person is. You have to fit into the group, because the group fits Le Mat and Le Mat comes first!

[38] Translation: When the day is over, I am the one to decide, - we can discuss, but someone has the responsibility for the enterprise also an economic responsibility, personal responsibility. That is why it is important to work within a group. That is why it is important to talk about what functions and what doesn't on the staff meetings.

The collective goal seems to be of more importance than the individuals need for self-control which is the reason that vulnerability is not a significant competence in the leadership of Le Mat B&B, even if the communication between leader and employees are maintained daily.

6.3.3. Hidden Resources:

Trust is the key in developing lasting relationships with the employees. But also the fact that Daniel has the ability to find the hidden resources in people and motivate them to develop these resources is a key to the success of the enterprise.

Daniel seems to be always alert wanting his employees to be fighters and take responsibility when needed. He knows how to find the hidden resources in people and invest in the right group of people for Le Mat B&B. He can see potential where others cannot:

"Her prøver vi at være personlige, sådan at mennesker føler sig set. Det handler om at få det frem hos personalet. Og alle mennesker kan jo, hvis de får lov til at vise det."[39] (Appendix 3)

Where society seemingly has given up on a person, Daniel sees an opportunity and a potential that can be used for a good purpose in Le Mat B&B:

"Men hende på 64 er der intet i vejen, hun er bare "for gammel", men hun har rigtig meget erfaring og har arbejdet over 30 år på SAS som kabinechef og har gode kontakter, men en dag sagde de til hende at hun var for gammel og hun blev fyret. Men hun sidder jo på vildt meget kundskab og kompetance. Men nu har vi hende og det er godt for os. Så på sigt er det klogt at investere i folk som samfundet ikke giver en chance"[40] (Appendix 3)

It can sometimes be hard for the employees to show their potential that is why it takes a leader who can see it in the person and bring it out of them. As Daniel wants to build a relationship with his employee with Asperger Syndrome he says that the first step is to build trust and then when all barriers are down you can truly take advantage of their resources:

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[39] <u>Translation:</u> Here we try to be personal, so that the people feel that they are seen. It is about getting it to shine through with the staff. And everybody can if they get to show it.

[40] <u>Translation:</u> But she is 64 and there is nothing wrong with her, she is just "too old", but she has plenty of experience and have worked more than 30 years in SAS as a cabin manager and has excellent contacts, but one day they dismissed her for being too old. But she contains so much knowledge and has so many competences. But now we have her and that is good for us. So in the long term it is a wise decision to invest in people that society will not give a chance.

Det handler om at få det frem hos personalet...Vi har en som har asperes og det tog ham 1 ½ år at opbygge tillid, og før han ville snakke med mig først. Han ringede til mig på et tidspunkt hvor han ikke kunne finde ud af bookingen af en gæst og jeg hjalp ham med det – det var den sidste barriere mellem mig og ham... forstår du, det handler om fortrolighed. Men det handler også om at vi udnytter de ting som de hver især er gode til....(Interviewer): ja så I ser deres kompetancer og bruger dem? (Interviewee): *Ja, hvis nu en er vildt god til booking og har det bedst med det, jamen så får de også lov til det, det meste af tiden.*[41] (Appendix 3)

6.4. **Differences and Similarities:**

I have summarized the themes that have been analyzed above in the table below in order to visualize the differences and similarities between Le Mat B&B and Råd & Dåd:

	Le Mat B&B	Råd & Dåd
Leadership Role	1. Set your personal affairs aside. 2. Professionalism is important. Much emphasis on business and putting Le Mat B&B first. 3. When the day is over the leader is the one to make the final decision. Employees need to remain professional at all times and follow the given structures.	1. Be involved with your whole personality. 2. Individual satisfaction is important. Less emphasis on the economic goals. 3. All the employees are equal, but the leader makes the final decisions. The employees should not feel that anything is imposed upon them without their consent. 4. Attitude of non-intervention,

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[41] <u>Translation</u>: It is all about making it shine through in the staff... We have a guy who has Asperger and it took him 1½ year to build a trust-bond and before he would come to me for help. He called me at a time where he could manage the booking of a guest and I helped him – this was the last obstacle between me and him… you have to understand that it is all about confidentiality. But it is also about taking advantage of the things they each have potentials in....(Interviewer): Yes, so you see their competences and use them? (Interviewee): yes, if there are excellent in managing the booking then they should be allowed to do that most of the time.

	4. Leadership intervention if necessary.	combined with leadership responsibility.
	5. Lead by example	5. Lead by example
	6. Demonstration of power, involvement of employees in decision-making process after a certain amount of time.	6. No demonstration of power, involvement of employees in the decision-making process.
	7. Emphasis on the core mission and leadership responsibility to this.	7. Emphasis on the core mission and leadership responsibility to this.
	8. High understanding of his employees and their needs to feel comfortable at work	8. High understanding of his employees and their needs to feel comfortable at work
	9. Focus is on the group as a whole and how they can work together	9. Focus is on the individual and how to create a meaningful life for the individual.
Trust-based leadership concepts: 1. **Balance between Trust & Control.** 2. **Vulnerability**	1. **Trust:** Important to create a trust bond between employee and management, by talking nicely towards one another, trusting and respecting each other – still on a professional level.	1. **Trust:** Strong bonding between leadership and employees through daily, physical connections and talks + social capacity building events.
	2. **Trust:** Mutual respect is being displayed	2. **Trust:** Mutual respect is being displayed.
	3. **Trust:** Daniel relies on the employees to take responsibility for their own life.	3. **Trust:** The employees rely on Rasmus for providing work and meaning in their life
	4. **Trust:** Trust takes time to	4. **Trust:** Trust is being displayed by leaving the employees to arrange their

		own schedule
	build and it requires an environment of structures	5. **Control:** Indirect control though his example and hands-on leadership. Control, structure and discipline are subject to individual wishes.
	5. **Trust:** Comes gradually over a period of time.	6. **Vulnerability:** The employees are at the enterprise for personal empowerment
	6. **Control:** Direct control through structures, routine and discipline. Certain standards must be met	
	7. **Vulnerability:** The employees grow to prioritize the enterprise and the collective goal instead of their own individual wishes	
Hidden Resources	1. He can see the hidden resources and potential in people where others cannot 2. The hidden resources are exposed in an environment of trust and equality	1. He can see the hidden resources and potential in people where others cannot 2. The hidden resources are exposed in an environment of trust and equality

Table 1: Similarities and Differences

Table 1 displays the themes that have been analyzed throughout this chapter and in the following I will treat the work questions related to the themes.

6.5.   The Work Questions:

In this section I wish to answer the work questions as posed in the beginning of the chapter (and in the introduction chapter). These questions will sum up what has been derived from the themes of throughout this chapter.

1. **How is the leadership role perceived by the leader in a work integration social enterprise like Råd & Dåd and Le Mat B&B?**

Le Mat B&B:

Daniel describes himself as a responsible transactional leader who rewards his employees in accordance with an agreement but also as a coach with the purpose to train marginalized people to compel with a job, very similar to what is going on in the surrounding society. Integration comes by fixed rules and norms of behavior and working processes, and by the conscious training of the leader in learning associability – to put the working place in front, learning submission to a collective goal.

Råd & Dåd:

In opposition to this Rasmus acts as a transformational leader who wants to help people by letting them find a space of freedom in the enterprise where they can accommodate without being told what to do. He does not want to train people, but by being together with them, he experiences that even people who have been mistreated and have lost trust in authorities, accept him as one of their kind – and as a leader. This means that he has an opportunity to help and give advice, as people spontaneously turn to him when experiencing problems.

2. <u>**In what way does the leader of the WISEs Råd & Dåd and Le Mat B&B, focus on the trust-based leadership concepts of: balance of trust and control and vulnerability?**</u>

Balance of Trust & Control:

Where Rasmus is convinced that control is preventing carrying the core mission of the enterprise to be carried out, Daniel uses control as a motivational factor which spurs the employees to improve their contributions and personal growth. According to Rasmus, the leader has no right and no obligation to use control, but according to Daniel the leader's most distinguished task is to control and discipline as a tool to empower and improve the conditions of the employees.

The leaders of Råd & Dåd and Le Mat show that they are able to balance the trust with control, even though they use different forms of control, Daniel a direct control with structures for the employees to uphold and Rasmus an indirect form of control by being visible and by example showing them the right direction. They display the same kind of trust that the theory of trust-based leadership refers to that the leader should be trustworthy, possessing and displaying qualities that motivate trust.

Vulnerability:

Rasmus tried to create an environment of self-determination, he steps into the background and he lets go of the formal form of control. By trusting them he believes that even if he lets go of this form of control the employees will not take advantage of it. For Daniel it is different, he is not exposing vulnerability. He believes that trust should be earned and formal control is necessary for people who are weak and have many problems.

3. How do the leaders of Råd & Dåd and Le Mat B&B find the hidden resources in their employees?

Both Daniel and Rasmus seem to agree that this marginalized group of people who are employed in the enterprise possess potential that could be exposed if in the right environment of trust and motivation.

Daniel seems to emphasis the trust-bond that evolves over time; if this bond is created the employees will expose the resources that have been hidden from themselves and others. The marginalized group of people who are employed has previously lacked a sense of accomplishment and might have felt worthlessness as their time as unemployed - that is why it might will take time for them to open up and show their potential. But it is all about giving the employees a sense of being seen, being acknowledge.

Ramus understands his employees and where they come from, as they as a marginalized group have been victim to extended diagnosing of their person by social workers. At Råd & Dåd Rasmus see to that the employees are no longer analyzed or diagnosed, but just see as normal people. This creates the environment that this group of people needs in order to expose and develop their potentials.

4. In what way do the leadership in the WISEs Råd & Dåd and Le Mat B&B differ and in what way do they have common features?

The main difference in ideas and the practical implementation of them is that the leadership in Le Mat B&B focuses on collective solutions, whereas in Råd & Dåd it is more individually

orientated. In accordance with this, different segments of the group of marginalized people would feel at home at the two places, but never the less both leaders have succeed in building an organization where people are satisfied with the exchange – the balance of what they give and what they receive. And what is important in the context of sustainability –by giving room and new possibilities for people who otherwise would be caught in passive support or caught in a feeling of pointlessness with their lives.

The two work integration social enterprises have many similarities, but also strong differences. Le Mat is a Bed & Breakfast is trying to operate on market conditions. The impression is a very orderly, clean and controlled environment, where the visitor hardly notices the service-workers. Råd & Dåd being an social enterprise that produces farm good, is a quite different working place, where the environment reflects the casual atmosphere of the employees (cf. Appendix 4).

Factors of Disturbance:

Some factors might disturb the picture as you compare the leaders of these two WISE and therefore they are seemingly not so easily comparable. The leaders of Le Mat B&B and Råd & Dåd come from two different countries (Denmark and Sweden) with two very different backgrounds both cultural, economically and political. The social enterprises that they each manage work within two different fields, agriculture (Råd & Dåd) and tourism (Le Mat B&B), and therefore it might take two different sets of skills and abilities to manage the businesses.

But even with these factors interrupting, the foundation is still solid. The leaders both manage social enterprises that are cooperatives in their origin, and have as their core social mission to help people who are far from the labor market to be integrated somehow into society.

6.6. Part Conclusion:

Through the dialogs of the interviews many of the themes from the theoretical framework are touched upon, even if the interviewees do not use the same concepts. As shown from the exposition of the leadership role the two leaders perform successful leadership, because they have gained the trust of their employees by the ability to find their hidden resources, because

they personally participate in the daily work processes and to some extend involve the employees in their leadership. Vulnerability is seen most clearly in the case of Råd & Dåd, where the position of Rasmus in relation to the employees is more like a coach and cooperator, whereas Daniel, the leader of Le Mat B&B, relates to the employees as the responsible decision maker.

I will however sum up the information found in the chapters of this thesis, especially in connection with the cases and put it in relation to the theories of trust-based theories, in the next chapter in order to reach a conclusion to the research question.

7. Chapter: Conclusion & Perspectives

This conclusion is reached as a synthesis of the part conclusions of the previous chapters which can be summarized like this:

- The characteristics of a work integration social enterprise form a possible structure for obtaining innovative solutions in the field of marginalized people. This solution requires however in order to be effective to be matched with some specific leadership competences
- Through researching theoretical material I conclude that the main competences of trust-based leadership is the ability to generate trust, the ability to balance between trust and control and the willingness to let the employees be part of the decisions-making process, leaving the leader in a vulnerable position.
- The ability to see and use the hidden resources of marginalized people is a prevalent and significant leadership competence in the two empirical cases of WISEs: Råd & Dåd and Le Mat B&B.

7.1.Answering the Research Question:

Leadership can be seen under many approaches and in this thesis the approach has intended to see which leadership competences are significant in relation to leadership in a work integration social enterprise.

Three elements have been treated separately – the WISE, trust-based leadership theory and the two empirical cases in order to reach a conclusion of the research question:

Which leadership competences are significant in relation to leadership in work integration social enterprises?

7.2.Leadership Competences:

In answering the question I point to four leadership competences that are significant in relation to leadership in WISEs:

- The leadership competence of being able to create trust
- The leadership competence of being able to balance trust and control
- The leadership competence of being willing to be vulnerable
- The leadership competence of being able to find hidden resources in marginalized people

7.2.1. Creating Trust:

The leadership competence of being able to create trust is significant, because trust is the basis of a close relationship between leader and employees. Developing this close relationship is the prerequisite for the environmental atmosphere in a WISE that can release hidden resources in people who only to a limited extend have experienced to be trusted before. A relationship of trust creation encourages the employees to cooperate in the process of integration and inclusion.

7.2.2. Balancing Trust & Control:

The leadership competence of being able to balance trust and control is significant, because it denotes the ability to navigate between a "laisse faire" attitude where the employees are trusted to find their own work processes and a controlling attitude where employees simply are told what to do. A healthy amount of control and norms gives direction and supervision without diminishing the gainful creation of trust.

7.2.3. Being Vulnerable:

The leadership competence of being willing to be vulnerable opens up the possibility to see the situation from the viewpoint of the employees, be inspired by possible criticism

and take in new ideas in order to improve the mutual cooperation. This competence is difficult to perform in praxis as it requires a great amount of risk tanking and a period where the leader might lose foothold in trying to change the situation in accordance with the suggestions of the employees.

7.2.4. Finding Hidden Resources:

The leadership competence of being able to expose hidden resources in marginalized people is significant, because this is what will create innovation. Innovation comes when something unnoticed is being noticed and put into a meaningful and prosperous connection, as it happens when human competences and resources of marginalized people regarded by society as useless are suddenly seen to have value within the scope of a WISE.

Before lining up some perspectives for further investigation I will pose some concluding remarks about what might be useful for a future leader of a WISE:

7.3.<u>Concluding Remarks & Recommendations:</u>

Modern leadership must relate to a series of problems which are related to one another in a context of complexity. As a consequence, modern leadership theories have developed from focusing on the personal traits of a leader to focusing on the process of leadership. (Olsen et al, 2010). But even if leadership can be seen as a process and the involvement in the employees softens the one-way, top-down leadership style, it is part of the conclusion that the person of the leader is a very important component in the leadership in WISEs, with their specific challenges. Being the responsible decision maker AND a motivational coach, trying to make the employees experience success and personal growth, calls for a special person with specific competences.

WISEs are found to be a possible organizational solution when it comes to the integration of marginalized people, but it must be done with a special kind of leadership, comprising elements from trust-based leadership combined with the ability to see hidden human resources, in order to meet the new needs in a modern, complex and pluralistic society.

It is recommended for future leader of WISEs to approach the leadership role with an understanding of these specific competences as mentioned above. Significant social value can be gained if it is possible to include the resources of marginalized people. But this requires that the leader has eyes to see what is hidden and is able to change his attitude towards vulnerability - being the ability to see problems and possibilities from the point of view of the weaker part in the leadership-employee relation

7.4. <u>Perspectives:</u>

Finding solutions to the problem of how to integrate marginalized people in a situation where the welfare state needs to cut the social budgets has lead me through a lot of different social issues. The focus has been on the combination of a WISE and significant leadership competences, but were I to continue the investigation I would probably continue by focusing on the theories of how innovative leadership in general might be understood in Denmark today. I will finish this thesis with some perspectives on this subject..

7.4.1. <u>Perspectives of Innovation:</u>

Lars Hulgård has in his book from 2007 (*Socialt Entreprenørskab – en Kritisk Indføring*) written about why innovation is necessary in the present day situation. In summary, his diagnosis of society concerns the fact that modern society is rapidly changing and the global competition will have to focus on human resources. The welfare state has not yet found a solution to integrate marginalized people, as many projects have a tendency to produce passivity instead of active participation in the labor market – in spite of all good intentions. There is a need of experimenting with new ways of employee involvement. Work integration social enterprises might be a place for development of competences for new ways of human relations, but it is necessary to face the fact that the leader of such an innovative enterprise is working in a "cross field" – having to meet demands from many sides. (Hulgård, 2007)

7.4.2. <u>Perspectives of Leadership:</u>

In the Danish book on management (*Virksomhedsledelse - Positioner, Teorier og Strategier*), Rikke Horup has written a chapter on "*Ledelse og Arbejdslivets Psykologi*" (management and work phycology). She focuses on the psychological implications of the blurring of the borders between leader and employees concludes that the concept of competences, which earlier meant specific skills and capabilities, now must be understood more holistic. She relates to Baumann who distinguishes between a leader and an advisor, holding that the leader role with its asymmetry of having more power than the employees is changing to the role of being adviser – which switches the asymmetry, as the power now is in the hands of the employees, being the ones who can choose to listen or not listen to the advice. (Olsen et al, 2010)

According to Preben Meander from Copenhagen Business School, new ideas of leadership are under constant development in coherence with experiences from "real world" enterprises. There is a common agreement of the need for trust-based leadership with its focus on employee involvement and innovative, motivational leadership behavior, but he points to a schism between the ideals and the daily reality. Strategies which were meant to liberate the hidden resources of the employees can easily be forgotten in the daily struggle for economic survival. There seems to be a gap between leadership researchers and leadership development practitioners. (Meander, 2010)

The gap is however not so big in social enterprises as they are forced to focus on their social goal which is one of the reasons why leaders of conventional enterprises can learn something from observing leadership in social enterprises.

This thesis has focused on a very small part of what might be called a paradigm shift in the understanding of the relationship between leadership and employees. More research on different aspects might also help enhance the possibilities of spreading the idea of social enterprises in Denmark.   .

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- P1 morgen**:** (12. September 2012)**:** *Svært for folk udefra med psykiske sygdomme at blive ansat i en virksomhed* **:**
  http://www.dr.dk/P1/P1Morgen/Udsendelser/2012/09/12/111424.htm

Appendix:

Appendix1:

Interview Guide:
The themes I covered in both interviews go as follows:

Themes:

1. Background of the WISE

2. The WISE – economic situation, organizational structure, number of employees, hours & days of working, ways of hiring & training, production of good and services.

3. Type of employees & work activities

4. Co-ownership - The decision-making process, employees involvement

5. Empowerment

6. The roles – leader and employee

7. Relationship – leader and employees

8. Leaders display of trust

9. Finding hidden resources

10. Network - the municipality & local community

11. Future plans

Questions:

From the above mentioned themes I formed a semi-structured interview meaning that my questions were meant to be more of a dialog within the themes that I formulated than fixed questions with no possibility of straying away from the question. The themes were formulated

in English as it fit into my thinking process of my thesis, but the questions were asked in Danish as the interviewees felt most comfortable if I asked questions in a language related to their own.

Interview: Rasmus Højen Råd & Dåd:
- Date: June 14th
- Place: At Råd & Dåd Brovst
- Duration: 2 hours recorded interview + 2 hours casual talk before interview.

The interview was recorded and notes and observations were written down along the way.

Interview: Daniel Lindgren Le Mat B&B:

- Date: August 3
- Place: Le Mat B&B Goteborg.
- Duration: 1 ½ hours.

The interview was recorded and notes and observations were written down along the way.

Preliminary Questions:

Background:
- Hvordan startede Råd & Dåd/Le Mat B&B?
- Hvem startede Råd & Dåd/Le Mat B&B – var det en bestemt ildsjæl eller en gruppe af mennekser?
- Var du en del af opstarten?
- Hvad er din professionelle baggrund?

The WISE:
- Kalder I jer selv for en social økonomisk virksomhed?
- Hvor mange har I ansat?
- Hvilke varer og services producere I?
- Geninvistere I overskudet i virksomheden?
- Får I noget tilskud fra staten eller andre instanser?

<u>Type of Employees & Work Activities:</u>

- Hvilke typer af udsatte er ansat?
- Under hvilke vilkår arbejder de her?
- Hvilke arbejdsaktiviteter bliver udført?

<u>Co-ownership:</u>

- Hvordan er medarbejderne involveret?
- Hvor tit er der medarbejder møder?
- Er de en del af beslutningsprocesserne? Hvordan?
- Hvordan sker ideudvikling og erfaringsopsamling? Drøftes det på medarbejder møder/generalforsamlingen?
- Hvilke ansvars områder får man som medejer?
- Kan du sige noget mere om medarbejderengagementet, hvordan kan man mærke at det gør en forskel at Råd & Dåd/Le Mat B&B er et andelsselskab?

<u>Empowerment:</u>

- Hvordan giver det empowerment til medarbejderne at være en del af beslutningsprocesserne?
- Kan man se forandringen i medarbejderne fra at de kommer fra passiv forsøgelse til aktiv deltagelse?

<u>The Roles – Leader & Employees:</u>

- Hvordan vil du karakterisere din rolle som daglig leder?
- Hvilken rolle har medarbejderne?
- Hvordan håndtere du konflikter med medarbejderne?
- Er det dig der håndtere afskedigelser?
- Kræver det en bestemt personlighed at være leder her?

<u>Relationship between Leader & Employees:</u>

- Hvordan kommunikere I, leder og medarbejder imellem?
- Hvilke principper arbejdes der udfra, og styre de også hvordan forholdet er leder og medarbejder imellem?
- Hvordan motivere du som leder dine medarbejdere?

Display of Trust:

- Er det svært at få medarbejderne til at åbne sig op for dig, efter mange år hvor de har været deres egen chef og har været isoleret fra omverdenen?
- Kan de snakke med dig hvis der er problemer?
- Tilliden medarbejder og medarbejder imellem, hvordan er det?

Finding Hidden Resources:

- Hvordan gør I brug af den individuelle's evner?
- Hvordan hjælper du medarbejderne til at udvikle deres potentiale?
- Får medarbejderne lov til at prøve forskellig arbejdsopgaver eller er det lederen som uddelegere?

Network:

- Hvordan opfatter du at de lokale ser på jer som virksomhed?¨
- Hvad er jeres rolle som virksomhed i det lokale samfund, på nationalt of internationalt plan?
- Spiller I en rolle i at gøre dette lokal samfund bedre – mere tiltrækkende for udefra kommende?
- Hvordan er samarbejdet med lokalsamfundet? Med de offentlige myndigheder (kommunen (kontanthjælpsafdelingen), jobcentret)?
- Hvordan er samarbejdet med andre socialøkonomiske virksomheder?
- Hvordan skaber I opmærksomhed omkring jeres virksomhed?

Future Plans:

- Hvad er jeres planer for fremtiden?
- Ønsker I at udvide jeres virksomhed?
- Hvad er din vision for fremtiden? Tror du det bliver sværre at integrere mennesker med andre problemer end arbejdsløshed ind på arbejdsmarkedet?
- Bliver der mere brug for større forståelse for, at det er nødvendigt at genere arbejdspladser som har et socialøkonomisk sigte, tror du?

Appendix 2:

Interview Transcription: Rasmus Højen from Råd & Dåd the 14th of July 2012 at Råd &Dåd Brovst.

Sted: Råd & Dåd - Gårdsbutik – <u>Rundvisning;</u>

Teresa: Hvordan fandt I stedet her?

Rasmus: Vi havde en butik nede i Skovsgård, det var den der brændte. Og vi havde engang også et værksted dernede og en hal vi havde lejet til genbrug og sådan noget, og så havde vi bare lejet et stykke jord. Men så på et tidspunkt ville ham der boede her sælge ejendommen, så ham der var leder af rådet han købte det.

Teresa: Var det ham der hed Carl...

Rasmus: Ja

Rasmus: Han flyttede selv herud sammen med hans nye kone

Teresa: det er ham der havde den stilling som du så har nu?

Rasmus: Ja det er ham ja. Det er ham som har startet det hele op, det var ham der startede købmandsgården i sin tid sammen med hans daværende kone, Inge, tilbage i nogen og 80 tror jeg det var. Skovsgård hotel var sådan lidt knopskydning fra det.

Teresa: Nå den kommer faktisk fra købmandsgården?

Rasmus: Jaaa, sådan...

Rasmus: Og så starter han Råd & Dåd, sådan 2 år efter, fordi han synes også der var nogle folk på... altså han ville gerne det her med at involvere sig i lokal området og synes måske ikke helt på det her tidspunkt at købmandsfolkene gjorde det nok. Så han sprang ud sammen med en gruppe af folk, blandet andet mine forældre. De var mest i Skovsgård hotel hvor det handlede om at skaffe noget kapital. Men så var der nogle folk fra hotellet som også kunne nogle andre ting udover at drive hotel, og bestyrelsen i Skovsgård var ikke så vilde for at skulle lave alt for mange ting om i byen – så derfor startede han så Råd & Dåd i 1994. Og jeg kom så et par år efter og var en af de første der blev ansat. Og der var jeg i nogle år indtil år 2000 tror jeg, og så tog jeg en pædagog uddannelse.

Teresa: Var det pga at du gerne ville komme tilbage til Råd & Dåd senere med bedre viden og forståelse?

Rasmus: Det vidste jeg egentlig ikke helt på det tidspunkt fordi det var sådan at vi havde fået nogle penge fra det der hedder den grønne jobpulje som egentlig var det der gjorde at jeg kunne være ansat til at udvikle det økologiske grønsagsproduktion osv. Men de penge faldt så væk lige pludselig af en eller anden årsag og så var der ikke rigtig råd til det længere, fordi vi havde i mellemtiden ansat en mere som havde god erfaring. Så vi snakkede lidt om hvad vi så skulle gøre om han skulle fyres eller om vi alle skulle gå lidt ned i tid eller hvordan, og så kom skoleinspektøren fra Skovsgård og spurgte om ikke jeg ville have en stilling der og det takkede jeg så ja til og så kunne de andre to blive på fuldtid. Så dengang havde jeg nok ikke tænkt på at jeg skulle tilbage, men så et år efter kom jeg ind på den der merit pædagog uddannelse og arbejdede på opholdssteder mens jeg tog den. Så efter det var der snak om at Carl ville gå på pension og de havde snakket om mig som mulig kanditat, men de blev hurtig enige om at det ville jeg jo nok ikke da jeg havde en god stilling hvor jeg tjente mange penge. Men det ville jeg rigtig gerne, så jeg søgte herop og fik stillingen.

Rasmus: Så i 2007, gik Carl på pension og jeg skulle overtage.

Teresa: var der allerede dengang ansat folk på andre vilkår, eller var det fra starten nærmest.....

(Folk kommer ind i butikken og Rasmus vejleder dem omkring køb)
(Vi går videre - Rundvisning i genbrugsbutik)

Rasmus: En gang havde vi kommunens største genbrugsbutik, men det har vi ikke mere.

Teresa: Løber det rundt med jeres butik?

Rasmus: Vi tjener for en 100.000 ca om året som vi så genindvesterer i virksomheden. Og så gårdsbutikken tjener vi nok nogenlunde det samme på, men der er ikke ret meget overskud da det er ret dyrt med sådan noget økologi.

Teresa: Og det får I ikke noget tilskud til eller hvordan?

Rasmus: Nej, vi får ikke noget tilskud, men det vi gør er at vi har butikken, håndværksopgaver, værksted, vi har mentor ordninger nogengange for dem der er i arbejdsprøvning og STU elever som vi har en indtægt på – vi får betaling for at undervise dem i vores værksted her – altsammen har vi en indtægt på. Vi sælger også tilbud til kommunerne, §103 hedder det. Det er folk som ikke kan klare sig hverken i skolerne eller på et arbejde som og som har ret til det, og der er en lovgivning som siger at alle har ret til meningsfyldt beskæftigelse, så kommunerne kan ikke slippe udenom det hvis der kommer nogen som siger de gerne vil. Så kommunerne prøver alt muligt andet først og hvis det viser sig at de ikke kan de andre ting så kan de så komme her.

Teresa: Og hvor mange har I så af den slags her?

Rasmus: vi har 24 §103 her ud af de 35 medarbejdere vi har. Så har vi to af arbejdslederne der er i flexjob, og jeg er en af dem. Vi har kreativt værksted normalt, det er nedlagt nu da vi er ved at bygge om, men der sidder de og laver brugshåndværk. Så har vi en der hedder Luis som er inde på værkstedet her, han er faktisk førtidspensionist fordi han her mistet en arm og noget med hans hypofyse, men han er mekaniker og pædagog faktisk også, og han går herinde og underviser de her STU elever. Han må jo tjene et vist beløb om året så det er ikke det store han skal have for at arbejde her, men han fungerer ligesom alle andre.

Teresa: og han er nok glad for at komme ud og ikke skulle sidde derhjemme....

Rasmus: Ja han har noget at give sig til her, og hvad hedder det, han var temmelig dybt alkoholiseret før han kom her. Det her holder ham fra det.....

Teresa: Det er jo fantastisk, det må virkelig have givet noget mening i hans liv at komme her så...

Rasmus: Bestemt!

<u>(Går ind i værkstederne)</u>

Rasmus: Metalværkstedet her er sådan et åbent værksted, det vil sige at alle kan komme og få repareret deres cykler, knallerter, plæneklippere osv, og betale et beløb for at få det lavet eller få hjælp af Luis og en anden fast som også arbejder i værkstedet (ham er der en-til-en dækning på fordi han har nogle problemer) til at reparere det selv.

Her har vi en knallertklub også, hvor vi tager ud hver torsdag efter fyraften og kører ud til forskellige steder. Vi har lige været afsted, der var vi 6 personer, men ellers har vi været helt op til 12. Det er alle mulige forskellige, det er folk som arbejder her og folk som kommer udefra. Det er sådan en mandehørm tur...(griner). Vi har f.eks været i Skagen og en anden gang tog vi til motorcykle træf i Thy, så finder vi et eller andet sted at overnatte og så finder vi ellers et værtshus. Det er jo sådan meget, altså, det at man har sådan noget sammen det gør jo rigtig rigtig meget ved det her med ligeværdighed, fordi til daglig er man selvfølgelig også ligeværdige men ikke ligestillet og det er man jo i en knallertklub.

Teresa: der har I ikke noget med hvem der er leder osv?

Rasmus: Tjo, altså de kalder mig præsidenten, men det er mere fordi min knallert kører langsomt så jeg kører altid forrest, men det har nu ikke noget at gøre med at jeg bestemmer mere end andre eller noget som helst.

Vi sad her forleden ude ved bålpladsen alle medarbejderne og hyggede ved bålet. Og så siger ham "Brian", som du også mødte: "jeg havde godt nok aldrig troet at da jeg kom her at det var så godt, jeg har været mange steder, men her det er godt nok det bedste. Jeg må sige, Rasmus og Stefan og de andre ledere, de er godt nok de bedste". Han har aldrig mødt nogle mennesker der havde behandlet ham ordentligt på den her måde. Det er sådan det er, men vi har jo forskellige roller...

Teresa: men I indrager medarbejderne i beslutningsprocesserne eller hvordan?

Rasmus: Jo vi har en bestyrelse som består af 7 medlemmer og de 4 medlemmer de er medarbejderne. På den måde har de jo god indflydelse kan man sige.

Teresa: er det alle der ønsker at deltage i det så?

Rasmus: Narrh, men det er ret populært. De er ret engageret og der går meget valg over det og de skal fortælle om hvorfor de gerne vil være med. Men udover det har vi hver anden uge tirsdag morgen et medarbejder møde hvor alle er med, hvor vi snakker om hverdags planlægning – om arrangementer, aktiviteter osv

Teresa: det er jo ikke normalt at man inddrager medarbejderne i det på en arbejdsplads vel?

Rasmus: nej det er det nok ikke... men øhh alle bliver hørt, der er nogen som trækker sig nogen gange som ikke kan overskue at være med i sådan en stor forsamling, men det er egentlig ikke ret mange. Der er nogen der gør det i starten men så kommer med senere, fordi de umiddlebart ikke kan overskue det, men når de så har været her et stykke tid så kommer de alligevel ned. Så det er faktisk de fleste som tager del.

Så snakker vi lidt om hvad der sker og hvis nu vil skal til at lave noget nyt, f.eks ombygningen, hvad der skal være i køkkenet og hvordan det skal se ud osv, sådanne ting bliver taget op. Ellers bliver der lavet nogle mindre udvalg som kan arbejde videre på tingene hvis der er behov for det. Så de her grupper som er her, håndværk, butik og værkstedsgrupper, det holder så også nogle møder hvor det kun er dem – hver eller hveranden uge, det bestemmer de jo selv. Når man arbejder her, så er der ikke ret mange her som er fuldstændig flydende, de vælger sig ind på et hold og så er man i en rimelig fast gruppe, og så er der en arbejdsleder i hver gruppe. Alle arbejdsledere har en eller anden proffesionel baggrund, enten håndvækere, gartnere, automekanikere, og pædagog. Det er nu ellers ikke et krav at man skal være pædagog men...

Teresa: Men hjælper det at have den pædagogiske baggrund?

Rasmus: Narrh, egentlig ikke. Jeg ved ikke, nu har jeg godt nok selv gået på pædagog uddannelsen og man skal også passe på ikke at gøre det værre end det er, men jeg synes.... jeg havde en lærer engang som sagde at heldigvis er der nogen der går igennem pædagog uddannelsen uden at tage skade af det (griner). Jeg synes det er lidt rigtigt, selvom det er groft sagt, man bliver præget af så mange ting igennem denne uddannelse i retningen af at man er sådan et slags overmenneske når man har en pædagoisk baggrund – man har ret til at bestemme over folk osv, men her er der ikke nogen der har ret til at bestemme over nogen kan man sige. Så det er mere hvordan man er som menneske, hvilket menneskesyn man har og det er jo det man har som sit arbejdsredskab...

Teresa: Vil du så sige at det kræver en bestemt person at være leder herude?

Rasmus: Meget! Fordi hvis man taler ned til folk så har man ikke en chance herude.

Teresa: det har de måske også været vant til før...

Rasmus: Ja helt sikkert. Mange af dem som arbejder herude har gået på institutioner før de kom her, og er vokset op med misforståelser fra velmenende pædagoger og de gider bare ikke længere det der med at der altid er nogen som skal forsøge at analysere dem. Og det kan man jo sige at vi ikke gør her, **her bruger vi deres ressourcer som de har**....

Teresa: Man snakker med dem som almindelige mennesker....

Rasmus: ja for eksempel kan man sige at på håndværksholdet, var folk begyndt at falde fra fordi de ikke synes de var nok involveret, men så kom jeg og Stefan ind over det og så snakkede vi om hvad har vi af opgaver - hvem skal gøre hvad og så bliver det fordelt efter hvilke resourcer vi har og hvem har lyst til at gøre hvad... "Jens" går for eksempel ud og slår græs og har en med der hedder Poul Erik og de hygger sig. Og "Brian" finder sine egne små projekter, en gang imellem hjælper han med diverse håndværks opgaver. Så fordeler vi det simpelthen på denne måde, og det er ikke noget med at jeg sidder og siger "så skal du det, og du det og du skal det" men jeg spørger "kan du og er det noget du har lyst til". Fordi folk er her jo frivilligt, de får jo deres pension de fleste af dem og kan jo for så vidt bare smutte hvis de ikke gider det mere. Så man kan ikke tvinge nogen til noget som helst og det har man absolut ingen ret til, kan man sige, og man kan heller ikke bare fordi man er arbejdsleder ha nogen ret til at skælde folk ud altså, det bruger vi også meget energi på, det der med at snakke om det istedet for. Ordet skideballe eksistere ikke her.

Jeg tror, uden jeg ved det, fordi vi har aldrig fået lavet nogen rigtig forskning på det, men jeg har jo den overbevisning at vi som er her, er ligeværdige alle sammen og det er det der gør det så specielt og at det går så godt. Mange har været her i rigtig mange år. Allan som stod i butikken da vi kom, han har boet her i siden 1995 og vil jo ikke andre steder hen nogensinde.

Teresa: kan man mærke at folk som kommer fra andre institutioner før de kom til Råd og Dåd ændre sig? Bliver de mere engagerede, idet de får lov til at være med og nærmest er medejere?

Rasmus: Ja de er jo også medejere. Over halvdelen af dem som arbejder her har andel, man er med i beslutninger osv. Men nogengange kommer det til at gå lidt for stærkt og så ser man hutigt resultatet iforhold til at der er nogen som bliver ustabile, og også nogen som kommer og siger: det kan I ikke bare gøre... Vi holder også nogengange nogle arbejdsmøder med mere overordnet planlægning og nogengange er der nogen der siger: det kan I jo heller ikke bare sidde og aftale uden vi er med.... Og det kan man jo selvfølgelig heller ikke. Og det er godt lige at blive mindet om engang imellem, at man skal altid huske at tage folk med og inddrage dem, og fordi man er arbejdsleder har man ikke mere ret til at bestemme hvad der skal foregå. Det kan jo selvfølgelig være man har en anden forståelse for målsætningen men man har ikke større magt end andre.

Teresa: Har I mange projekter kørende udover ombyning?

Rasmus: det er jo ret omfattende den her ombygning, så ikke rigtig lige iøjeblikket.....

Teresa: Er der nogen medarbejdere som der simplethen ikke er plads til?

Rasmus: vi blev nødt til at afskedige en i sidste uge fordi hun ikke kunne følge med. Hun skulle passe bedene og pløje men hun kunne ikke følge med – og vi skal jo have grønsagerne ud til vores kunder. Hun var rigtig god og rigtig sød, altså hun havde en god profil iforhold til økologi og på den måde hun var på med mennesker. Men hun var teoretiker og hun kunne ikke betjene de gamle traktore og sådan noget....

Teresa: ja det er jo også en virksomhed der operere på markedsvilkår.

(Ser baggrundsfilm om Råd og Dåd)

Teresa: Er meningen med denne organisation at folk skal komme ud og blive intergreret på det ”almindelige” arbejdsmarkedet så hurtigt som muligt?

Rasmus: vi er nødt til at tilpasse os tiden, og er der mulighed for udvikling så hjælper vi der. ”Brian” havde for eksempel en rapport der sagde at han kunne være på arbejdsmarkedet men det kunne han ikke, til sidst fik michel sin pension – og ro. Og så kan man komme videre derfra, uden arbejdsprøvninger osv. Men der er kun 14 dage til kontanthjælpsmodtagere, det siger lovgivningen fra beskæftigelsesministeriet. Jeg synes jo det er bedre at være her end at komme på beskæftigelseskurser, så der kommer alle mulige mennesker her og vi vil også gerne være 2. aktør for kommunen og hjælpe folk med afklaring. Det er kommunen der afgøre de her ting – og her har vi altså en lille kommune. I købehavn f.eks, laver store firmaer store aftaler, det er slet ikke til at komme ind sådan et sted. Men selv et lille sted som her, er der meget politisk arbejde, det er en stor opgave at drive sådan et sted.

Teresa: har i noget samabejde med andre social økonomiske virksomheder?

Rasmus: Ja EU har lavet en politik der siger at man skal bakke op om socialøkonomiske virksomheder. Vi har også et Nordjydsk netværk for socialøkonomi. Sidste år var vi i Brussel, jeg Ole og Emil var til en EU konference og besøgte et spændende projekt. Det var ligesom det her, bare stort med 100 mennesker. Det var startet af nogle hippier, og har både bageri,

håndværk, drivhus og alt muligt. Det ligger en times køresel fra Brussel, jeg kan ikke lige huske hvad det hedder.

Teresa: har I så kontakt med dem stadigvæk?

Rasmus: Jan (Lokal –camping) har kontakt med dem, men her i Danmark er vi langt bagud.

Teresa: Ja man er længere fremme i f.eks Sverige og England

Rasmus: Ja vi var i London og se et projekt udfra en kirke. Det var imponerende, de havde et sundhedshus der fungerede rigtig godt. Folk kunne bare komme ind fra gaden og der var ikke noget glas mellem patienter og personale, det er der ellers alle steder derovre.

Teresa: Ja det er igen det at der ikke er afstand mellem leder og brugere.

Rasmus: mange kommer for at studere det her i øst London.

Teresa: men det er en anden sag her i Danmark ik?

Rasmus: ja der er press på fra embedsfolkene i storkommunerne her i Danmark. Det er svært at få nogle projekter igennem, og de regner os ikke rigtig for noget her i Råd og Dåd, men forvaltningen fik så at vide af borgmesteren og social direktøren – efter de havde talt med Tine, Ruth og mig – at de skulle høre mere efter os. Så nu er de mere åbne. De sparer jo mange penge, for når først folk kommer her, bliver det reduceret med misbrug, indlæggelser, kriminalitet ect. Det gælder altså om at have god kontakt til de lokale politikere, også udvalgsformændene. Nu skal jeg bare skrive en mail så sker der noget, altså alt er holdt inden for lovgivningen, selvfølgelig. Men vi kan også blive nødt til at sige nej, man må sætte en grænse for hvad der er, man vil være med til. Vi laver jo et omkostningsbudget, udfra de midler vi får fra §103. Kan vi ikke få det dækket, så går det ikke. Vi holder fast ved kvaliteten.

Teresa: Hvad er fremtidsperspektivet for Råd og Dåd og virksomheder som jeres?

Rasmus: ja det er noget jeg spekulerer meget over. Der var 400 mennesker til en fest i lokal samfundet, de ville gerne starte en socialøkonomisk virksomhed og også gerne gøre noget for lokalsamfundet. Jeg har selv tænkt på om man kan indrage de der arbejdsløse og få dem til at flytte til landsbyen. Man kunne have en kapitalfond, hvor man kunne købe nogle af de faldefærdige huse. Så kunne man indrage nogle af de arbejdsløse, som måske selv kunne være med til at renovere husene, men det kræver nogle penge, man skal tænke større. Men det er en fremtidsdrøm at renovere huse og leje dem ud. Kender du Center fra Social Økonomi?

Teresa: ja

Rasmus: Vi er tit til møde der, Huset Venture arbejder med en model de kalder diamanten. Det er noget med netværk, så dem der har lyst til at starte noget, de kan blive henvist til nogen der ved noget. Også her på stedet vil vi gerne lave en håndbog for social økonomisk virksomheder.

Teresa: Kender du Le Mat og deres model om social franchising?

Rasmus: Ja en svensker fortalte om Le Mat og social franchising. Vi har forsøgt at få de Nordjydske kommuner til at bakke op om socialøkonomiske virksomheder. Fremtidsperspektiverne er samarbejde med kommunerne. Måske et rådgivningscenter. Det hele er noget uoverskueligt, der mangler et sted med overblik. Det skal vi arbejde på, og så skal vi have fundet nogen der vil igang. Råd og Dåd er først blevet kendt inden for det sidste år.

Teresa: Hvordan ser økonomien ud i Råd og Dåd iøjeblikket?

Rasmus: vi kan ikke leve af det vi laver her. Det er et problem at der kun er en sats for hvad de skal have i løn. Der er en mindste løn som de skal have for at optjene deres dagpengeret. Der var en der drikker, han var her i aktivering i et halvt år, og bagefter ansatte vi ham. Vi lejer ham ud, som håndværker til reperationer og sådan noget, men han kunne ikke tjene sin løn, han skal jo have 124 kr i timen. Der er heller ikke mange der gider at arbejde for 40 kr i timen. Jeg ved ikke hvordan man skulle lave det om – måske borgerløn. Der er en teoretiker der taler om hvordan man kunne tænke sig det. At der er en hovedstrøm hvor man så kunne springe af ræset i f.eks et halvt år, og så nogle alternative løsninger. Jeg skal også besøge et sted i Skotland hvor de har fællesøkonomi. Der er også masser af frivillige, unge fra hele verden. De har organiseret sig som stor familier, og i hver hus er der en familie og nogen uden fast indkomst og alt ryger i samme pulje, der er ikke noget med at spare penge op. Det her sted er også selvforsynende. Den oprindelig tanke i Råd og Dåd, var også med Karl og mig som ledere fik en almindelig løn. Men – realistisk – folk vil gerne tjene penge på markedsvilkår.

Vi har en omsætning på 4 millioner kroner og det giver i de forskellige år mellem 300.000 og 80.000 i overskud. Det er sådan ca 95 % dækning og 5 % i overskud. Men vi opsparer ikke nogen formue, for hvis dette sted nogensinde skulle blive solgt, ville vi ikke få mere for det end et nedlagt landbrug.

Teresa: Har du nogle steder du kan henvise mig til som evt ligner jeres, eller nogle steder jeg kan henvende mig til for at få noget mere at vide om social økonomiske virksomheder?

Rasmus: Hvis det er noget for kontanthjælpsmodtager så kan du snakke med Konrad Anderesen. Så kan jeg også nævne Hertha som er et bofællesskab som er inspireret af Rudolf Steiner, deres bofælleskaber er kommunale. Ole Uggerby skal du henvende dig til.

Appendix 3:

Interview Transcription: Daniel Lindgreen from Le Mat B&B the 3 of August 2012 at Le Mat B&B Goteborg:

(Teresa starter med at fortælle om specialet og baggrund for interview med Daniel)

Teresa: Jeg undersøger socialøkonomiske virksomheder som er med til at løse samfundsmæssige problemer især dem som forsøger at integrere gruppen af mennesker med andre problemer end arbejdsløshed.... Jeg synes det er interessant, hvordan Le Mat involverer medarbejderne, og hvordan bliver de "empowered".....

Daniel: Integration er det største problem i vores samfundet idag. At få mennesker til at holde op med at tænke: Vi - os -dem.

Teresa: Netop, der sker et skel, men det er en af de ting I arbejder med her på Le Mat og som er anderleders ik?

Daniel: Ja, det er en succes her. Det er helt anderledes. Her bliver mennesker integrerede, kommer ind i et fællesskab, hvor de ikke bliver puttet i små kasser....

Teresa: Hvor mange ansatte har I?

Daniel: For tiden har vi 9 ansatte.

Teresa: Ja, denne afdeling er ret ny, ikke?

Daniel: Jo, denne etage er ny. Den blev indviet her i maj. Resten af Le Mat Goteborg, altså etagen nedenunder, har eksisteret i 1½ år, så vi kendte jo ordninger og strukturer, vi vidste, hvordan det hele skulle køres. Men sådan var det ikke til at begynde med. Vi startede forsigtigt, det ville være for stort et stress moment at begynde med to etager. Men det er en kunst at kunne få det hele til at fungere – det er jo ikke som at være hjemme, her må vi være professionelle, man må være 100 % hver dag. Det er ikke sådan når man har nogle bestemte handicap, man kan ofte ikke se dimensionerne – man forstår ikke: "hvis jeg gør sådan idag, så sker dette imorgen".

I år begyndte det at gå fremad økonomisk– vi er 9 medarbejdere og vi må leve af det vi sælger – men vi måtte låne penge til at begynde med.

Vi begyndte med 1 etage altså helt for bunden og også med hensyn til arbejde og hvordan man arbejder begyndte vi helt fra bunden, alle fik en change for at sætte sig ind i det. Vi tog det ikke for givet at alle mennesker kan da gøre rent, så derfor tror vi det er vigtigt at oplærer vores medarbejdere til hvordan man gøre rent på en bestemt måde, og vi begyndte at lære dem strukturer; - det forstår man ikke altid som "handicappet". Første halve år annoncerede vi ikke, vi fandtes kun på en lille bookingside. Så det tager jo 3 år inden man får medvind. Man må også have en økonomisk bæredygtighed – partnere som betaler for os i de 3 år. Men man må tænke det ind fra starten at det skulle være økonomisk bæredygtigt på sigt.

Alle fik en chance for at komme ind i det, men vi havde også fixet nogle praktikpladser på andre hoteller, inden vi åbnede.

Teresa: Hoteller som ikke har nogen socialøkonomisk baggrund?

Daniel: Ja. Før folk bliver ansat hos os, er de også i praktik på "almindelige" hoteller – 2 mdr – og så kommer man tilbage til gruppen med erfaring, spørgsmål ect. Så alle fik en change for at genovervejet og at blive bekendt med arbejdet. Det er jo ikke kun at stå i en reception og se godt ud - 90 % arbejdstiden her er rengøring. Og det gør alle – så vi roterer, så jeg har ikke nogen som bare sidder herinde, bare tager telefonen eller bare... alle har ansvar for det hele. Og så er der nul prestige og det er jo super vigtigt. Fordi du skal vide at mennesker er jo flokdyr, synes jeg, så vi søger nogen der ligner os selv, nogen som har de samme interesser. Derfor er det godt med små grupper – som giver tryghed, fordi der er nogen der ser MIG, og JEG har min egen plads. Man har ansvar i sin egen gruppe.

Men når dagen er slut er det mig der bestemmer, vi kan diskutere, men nogen har jo et ansvar for virksomheden også et økonomisk ansvar, personale ansvar. Derfor er det vigtigt at man arbejder med en gruppe. Derfor er det også vigtigt at vi på personale mødet taler om hvad der fungere og hvad som ikke fungere, og hvordan vi kan få det til at fungere.

Teresa: Og der har medarbejderne meget at sige?

Daniel: Ja det er super vigtigt! Jeg snakker rigtig meget om 3P - personligt/private/professional. Alt hvad der forgår her alt hvad vi tænker her må være udfra "Le Mat"; man skal altså tænke "professionelt" og ikke private eller personligt. Herinde er alle Le Mat, vi skal tænke Le Mat vi skal. På personalemøderne må man ikke tænke personligt. Le Mat kommer altid først, hvis du kommer først og jeg kommer først så taber vi virksomheden. Og det har været svært for mange at forstå i starten, mange måtte sætte sit personlige jeg fra. Mange har aldrig haft et arbejde og har bare været sig selv. Og er man voksen og har aldrig haft et job, så er man ikke så formbar. Hvis man aldrig rigtig har været sammen med mennesker og man har siddet ensomt isoleret i sin lejlighed – så må man tage det trinvis. Så man må snakke om forståelse - det kan være svært at vokse, ændre sig, lave om på sine vaner, men til sidst vokser en del af dem. Men de som ikke kan vokse, kan ikke være her, fordi de forstyrre så meget for gruppen og hvis man forstyrre gruppen så forstyrre man virksomheden og så kan vi ikke overleve. Fordi det er en virkelig svær branche.

Jeg har en gæstebog her, hvis nogen skriver noget negativt her så er det okay, den side kan jeg jo rive ud, men nu hvor man er synlig på nettet også, så går det ikke med negativ omtale. Derfor er alle gæster vigtige og derfor skal alle gæsterne have samme service – jeg kan ikke give special service for dig, fordi ellers kan den næste gæst ikke forstå hvorfor osv. Og så bliver det også meget lettere for medarbejderne at arbejde, fordi så kan de også acceptere at sådan er det. Alle må have samme arbejdsgang. Gruppens processer må holdes i gang samtidigt med at virksomheden holdes i gang. Men det kan være svært, men når det fungere er det fantastisk.

Og det er jo sådan at dette er et kooperativ, så når du har været ansat i 3 år så bliver du også medejer i Le Mat.

Teresa: Så det er altså først efter 3 år?

Daniel: Ja, fordi hvis man blev det med det samme....jeg kender dig jo ikke, og vi har lånt rigtig mange penge, så der er meget som kan gå galt. Og du må vide at du vil det her, at du er den rigtige for Le Mat og at Le mat er rigtig for dig! Det er jo ikke bare et job, det er meget

mere end det. Arbejder man med service må man kunne lide at arbejde med mennesker, og man skal kunne mærke det som gæst. Som medarbejder skal man kunne mærke det i hjertet at det at gøre en forskel for gæsterne gør en selv glad. Det kan man, eller også så kan man det bare ikke.

Teresa: Og det kan I så se i løbet af de 3 år... Men kan I så se et skrift fra når det bliver medejer føler de sig mere del af virksomheden? Og er de med i beslutningsprocesserne også?

Daniel: Ja i år har vi fået 3 nye medlemmer, og næste år kommer der 3 igen. Og dem som blev medlem i år sidder nu med i bestyrelsesmøderne og diskutere osv. De er lidt forsigtige. Men man skal jo også forstå at man er faktisk medejer, medbestemmer, men også med til at tage ansvar... Så i de 3 år, kan man forberede sig på at lære at tage ansvar. For hvis det skal være dit virksomhed en dag sammen med os andre, så må man kæmpe lidt for det, så det er ikke gratis – altså det koster ingen penge, men det er ikke gratis og du må kæmpe for det og det er super vigtigt! Og vil man noget så er det på den måde, og alle mennesker kan jo hvis de får lov til at vise det.

Vi får meget ros for personalet, de kender jo også til, hvordan det er ikke at være velkommen. De ved hvordan det føles at sidde alene hjemme, isoleret og deprimeret. De ved hvordan det er at blive mødt på en god måde, og de kender følelsen af at blive anerkendt, det kan de og derfor giver de det tilbage til gæsterne. Man bliver mødt af mange mennesker , rigtige mennesker og forskellige mennesker, tykke, smalle, store, små – ganske almindelige mennesker . Og det ælste som arbejder her er 64 og den yngeste 23. Men hende på 64 er der intet i vejen, hun er bare ”for gammel”, men hun har rigtig meget erfaring og har arbejdet over 30 år på SAS som kabinechef og gode kontakter, men en dag sagde til hende at hun var for gammel og hun blev fyret. Men hun sidder jo på vildt meget kundskab og kompetance. Men nu har vi hende og det er godt for os. Så på sigt er det klogt at investere i folk som samfundet ikke giver en chance. Det irriterer mig at man ikke bruger dem, som faktisk kan, der så mange dygtige mennesker! For os spiller det ingen rolle, alle dem tager vi ind her.

Teresa: Hvor meget arbejder folk hver dag?

Daniel: Nogle er på 6, næsten 8 timer. Men det er forskelligt, fordi nogen har jo dianosere osv, så alle arbejder ikke det samme timeantal. De er på speciele vilkår. Man tager hensyn, folk skal være glade for at gå på arbejde. Der er mere personale end der er brug for, så har vi også energi og er glade. De skal respektere hinanden og gæsterne, for hvis man ikke kan respektere en arbejdskammerat hvordan skal jeg så kunne respektere gæsterne....

Her må vi ikke bruge ordet "fejl", det er forbudt. Hvis noget ikke er godt, så siger vi bare: bedre næste gang. Ikke kritisere, men sige: "for at få flere gæster må vi tænke på det her og sådan og sådan", - så bliver det ikke personligt. Men man må også tænke at denne konstruktive kritik er hjælp for mig, som så bliver til hjælp for gæsterne. Men man skal tænke hvordan man giver denne kritik, det skal være på en ordentlig måde, fordi så er der god stemning og det skaber en tillid. Det betyder meget, at personalet har det godt med hinanden, at man er åbne overfor hinanden. Og på personalemødet udpeger jeg aldrig nogen som har gjort fejl og siger: "du og du og du", men jeg siger: "vi". "Vi" må tænke på det her, "vi" må gøre tingene bedre næste gang.

(Pause gæst kommer ind – check-out)

Daniel: Man må jo sælge lidt...(griner). Som du lige så så fungere systemet sådan. De kan booke på hjemmesiden og når de kommer hjem igen får de en mail inden for 4 dage – så kan de skrive en evaluering tilbage – i stedet for at "brokke" sig i det skjulte. Så det er vigtigt give et godt indtryk.
Men ja det er vældig vigtigt det med at tale ordentligt til hinanden og ikke sige "det er forkert" osv.
Teresa: Men hvordan får folk viden om Le Mat?
Daniel: Vi arbejder meget med relationer. Vi går på mange messer, møder, og det er også sådan arbejde jeg laver, så jeg arbejder ikke kun her. Jeg skaber kontakter, nogen gange møder jeg mennesker som kan komme til at bo eller arbejde her. Men vi skriver ikke at det er en speciel virksomhed, det er super vigtigt, fordi det er jo ikke derfor du skal bo her. Men hvis nogen spørger så forklare vi selvfølgelig.
Teresa: Nej det har jeg heller ikke set nogle steder, i brochurer eller på nettet
Daniel: nej det er rigtigt, for når vi ikke nævner det så kommer det kun til at dreje sig om kvalitet i konkurrence med andre virksomheder. Og alle dem som arbejder her må blive repekteret for det de gør og ikke for hvad folk har læst om dem. Produktet er i fokus, ikke jeg, ikke Christian ect. Og mange virksomheder som har denne baggrund og som har arbejdspladser, praktikpladser, bla bla, prøver at personfokusere og ikke produktproducere og det er ikke altid godt.

Teresa: Hvad tænker I omkring profit? I er en socialøkonomisk virksomhed – bliver profitten geninvesteret?

Daniel: Nu drejer det sig om at tjene penge. Men vi håber at gå i plus i år. Men på sigt skal vi betale lån tilbage, vi har lånt penge af andre kooperativer, Den Europæiske Investeringsfond med flere, fordi jeg kan jo ikke gå til banken med dette projekt, de vil aldrig investere penge i det når det drejer sig om mennesker som er blevet stemplet som folk som ikke kan arbejde. Men på sigt vil vi investere tilbage i virksomheden – ansætte flere mennesker, udbygge. Vi vil jo gerne gøre det så godt som muligt, vi kan altid gøre det bedre. Vi skal nå en grænse "good enough" og så holde den!

(Dame kommer ind – trafik...)

Teresa: Hvilke kvalitetsmål har I for service?

Daniel: Vi prøver at komme gæsterne i møde med "mer-værdi" – vi giver en kop kaffe, eller gæsterne kan komme ind på værelserne noget før ect. Det koster jo intet for os, men som gæst betyder det alt. Jeg tror også menneskerne kan mærke det når de kommer her, her er det anderledes på en god måde, det er mere personligt på en måde. Det er jo også derfor man går til samme frisør, man snakker sammen, kender hinanden, eller automakaniker osv... Man vil jo gerne blive bekræftiget og imødekommet – alle vil jo være nogen.

Teresa: Det handler om de små detaljer…

Daniel: Ja. Jeg rejser selv en del og kommer hjem med hvad jeg synes har været godt og skidt her prøver vi at være personlige, sådan at mennesker føler sig set. Det handler om at få det frem hos personalet. De skal snakke med mig før der opstår problemer. De har tillid til mig. Humor er vigtigt. Vi har en som har asperes og det tog ham 1 ½ år at opbygge tillid, og før han ville snakke med mig først. Han ringede til mig på et tidspunkt hvor han ikke kunne finde ud af bookingen af en gæst og jeg hjalp ham med det – det var den sidste barriere mellem mig og ham... forstår du, det handler om fortrolighed. Men det handler også om at vi udnytter de ting som de hver især er gode til....

Teresa: ja så i ser deres kompetancer og bruger dem?

Daniel: Ja, hvis nu en er vildt god til booking og har det bedst med det, jamen så får de også lov til det, det meste af tiden.

(en kommer ind, Daniel går ud og snakker...)

Daniel: Undskyld, det var en vældig vigtig person, fra tidligere i mit liv.

Teresa: Har du arbejdet i hotel branchen før?

Daniel: For mange år siden, jeg har været dørmand (griner). Men intet andet. (Fortsætter fra tidligere). Men det handler om at have en personlighed som når man har med mennesker at gøre....

(Medarbejder kommer ind –de snakker)

Daniel: Nogen ting som vi gør her, er at vi alle tager vores ansvar. Så de ved at "du gør det idag, har ansvar på telefonen, indkøbslisten osv" og imorgen er det en anden. Så alle får en change for at prøve det i løbet af en uge - det er det vi kalder delejerskab - fordi så forstår de hvor vigtigt det er at have ansvar for flere ting på en gang, og først her får de fuld forståelse for hvad det vil sige at have ansvar.. Vældigt vigtigt!

Medarbejder: Så når man starter kl 11, så ved man at man skal sidde i receptionen fra kl 14 eller 14:30 og tager imod gæster og begynder indcheckningen, svare på mail osv.

Daniel: Så findes der også mennesker som ikke ønsker dette ansvar, men så må man "trykke" lidt på dem....

Teresa: hvilket ekstra ansvar får man når man bliver delejerskab?

Daniel: Man går fra arbejdsløshed bidragstager til at tage førertøjet og være bidragsydere. Det er deres personlige rejse der giver dem den værdi og følelse af at de er noget værd. Forskellen af at de kommer fra ingenting til at kunne tage del i samfundet.

Teresa: Man sidder ikke passivt tilbage men deltager nu aktivt i sit liv...

Daniel: Ja. Desuden har vi ingen gevinst udbetaling til den enkelte. Bliver der et overskud bruges det til meruddannelse eller til at ansætte nogle flere eller til at betale lån tilbage. Man tager ikke ekstra lån ud. Det står jo også i vores regler og på den måde går overskudet tilbage til virksomheden så alle for del i det – det er meget vigtigt. På den måde kan Le Mat også være et forbillede for andre virksomheder. Og det som jeg synes er vigtigt er at Le Mat at det er "vi" gør Le Mat til det det er, så det ikke bare er en som ejer alt eller to mennesker som har alle pengene. Tag for eksempel Ikea, hvorfor ansætter man ikke flere mennesker? Så flere mennesker for en change for et reelt job så flere mennesker kan købe tingene fra Ikea....

Teresa: Ja lige præcis. Men hvor får I jeres medarbejdere fra, f.eks ham som havde Aspergers Syndrom – hvor har I fundet ham henne, var det gennem kommunen eller?

Daniel: Inden vi åbnede Le Mat, så havde vi et projekt som vi havde gjort i samarbejde med arbejdsformidlingen, social centeret og Vagenut! Kooperativen. Som hed "effektive veje til arbejde". Og vi arbejdede med mennesker som ikke var "almindelige" arbejdsløse, og gav dem uddannelse i markedsøkonomi, markedesføring og virksomhedssideer og spurgte dem havde de kunne tænkte sig at arbejde med. Og de svare: " jeg vil arbejde med det og det" og vi spørger dem: "hvad skal du gøre for at arbejde med det?". Så man skal ikke bare ønske og drømme, man må tænke praktisk, hvordan er det muligt... hvis man skal tage til London for at finde ønskejobbet, må man tænke processen ind, hvordan kommer jeg til London. Altså man må være realistisk. Så vi arbejdede med mennesker som var langt fra arbejdsmarkedet, og der traf vi Martin (Red: Aspergeres Syndrom) og mange af de andre ansatte her på stedet. Så vi lærte dem meget om at de må tage ansvar of forstå hvad det vil sige at tage ansvar. Så de kom i praktik på hotel og så tilbage til skolebænken.

Teresa: Er det så dem fra "halfway" husene, ønsker de også at komme til Le Mat?

Daniel: Nej! Vi har en her som er derfra, bare en. For hvis man bare har en gruppe som er stofmisbrugere for eksempel, det fungere ikke så er der ingen som vil bo her - der skal ikke være mange fra en gruppe. Så mærker gæsterne det og så får vi et rygte og så kan man i sidste ende blive nødt til at nedlægge stedet. Det er så vigtigt – man må blande så der ikke er mere af en gruppe end en anden, fordi så tager den gruppe over! Og arbejder man med mennesker som har afhængighed af stoffer, så bliver det et ganske hårdt miljø, og hvis man er en person som er konfliktsky det er heller ikke godt. Så man må have en balance af folk. Derfor vælger jeg hvis der er folk der kommer her og skal ansættes fra en bestemt gruppe, så siger jeg ja eller nej. Det er så vigtigt hvem du som person er. Man må passe ind i gruppe, fordi gruppen passer ind på Le Mat og Le Mat kommer først! Hvis ikke Le Mat kommer først, så er der ingen virksomhed! Men det handler også om hvilket land du kommer fra, her er det vældigt blandet også blandet mellem mænd og kvinder. Så der findes ikke et mønster - det er et "U mønster". Det at alle lære af alle...

Teresa: Så samarbejdet medarbejder og medarbejder imellem er også godt, altså der er stor tillid til hinanden?

Daniel: Ja det er rigtig vigtig, og der skal være respekt. Det snakker vi også om ved møderne – man bliver nødt til at være i mindsettet "Le Mat" til møderne – man skal spørge sig selv,

hvem er det som taler – er det den private, personlige eller professionelle Daniel. Hvis det ikke er den professionelle, så sig ikke noget. Det tager 2 sekunder lige at tænke efter. Og det kan man jo tage med sig i andre situationer ikke kun på sit arbejde.

Teresa: Fungerer det også i hverdagene?

Daniel: Ja, desuden er der system: Alt bliver skrevet ned og alt er struktureret. Det er noget vi har lært efterhånden – listerne. Buffen skal stå på en bestemt måde, sengen skal redes på en bestemt måde ect - Le Mat kræver dette.

Teresa: Det er jo også det, Franchising drejer sig om...

Daniel: Ja, standarder og det er vældig vigtigt. Men det er også en stor hjælp for de mennesker som arbejder her, strukturene er vigtige fordi det er en tryghed. Sådan var det ikke da vi åbnede, det er noget vi har lært hen af vejen – så listerne er et produkt af vores egen erfarenhed. Og hvis man kommer som ny her, så skal man bare kunne hoppe ind. Lige meget hvem som arbejder, så har le Mat dette niveau – det er skide vigtigt.

(medarbejder kommer ind)

Daniel: man er jo også en del af sin egen struktur, det er jo ikke kun jeg som leder der skal fortælle dig hvad du skal gøre. Vi skal alle komme med tips og råd. Når de kommer til den følelse at det er mere end et arbejde, så er det jo bare skide godt.

Teresa: Hvordan fungere det så med de andre kooperative? Er I en del af et socialøkonomisk netværk?

Daniel: Vi er jo med i netværket Vagenut! Coop. Men Le Mat har sin egen struktur og der findes en i Karlstad og så arbejder vi sammen med Le Mat Italien og så arbejder jeg med en gruppe som vil starte et nyt Le Mat i Liverpool og en i Stockholm. Men Le Mat Gøteborg kommer fra Vägenut kooperativen. Men den i Karlstad er ikke en del af Vagenut – de er en del af Le Mat Sverige og det er vi også – men vi kommer altså fra Vagenut. Så Le Mat har intet med Vagenut at gøre, det er kun os der har det. Jeg var med til at starte Vägenut, for mange mange år siden og det har hele tiden været planen med at bygge en Le Mat, men det tager jo tid. Vi har taget konceptet fra Italien, men de arbejder udfra andre vilkår i Le Mat. Men vi skal have varemærket frem, det arbejder vi meget på. Hvis vi nu havde en hjemmeside med alle Le Mat samlet, så kunne dem som arbejder her have mulighed for at arbejde andre steder. Og så vil det også føles for dem somom de er med i noget stort, det er ikke bare os.

Det er vores ambitioner. Men nu hvor vi åbner i Stockholm, så kan de ansatte der komme og praktisere hos os først.

Teresa: Har i kontakt med de andre Le Mats, Karlstad for eksempel?

Daniel: Jo det gør vi. Vi har jo også møder en gang imellem hvor vi diskutere hvad vi skal nu osv., vi går jo igennem samme problemer, vi er i samme familie.

Teresa: Tror du denne model kan fungere i Danmark?

Daniel: Bestemt! Jeg har haft nogle danskere her, på studie besøg. Denne model fungere jo overalt, det handler om at jeg som person må kunne forstå hvad det vil sige at arbejde i et kooperativ, og forstå at det ikke kun er jeg som synes noget, men alle som er medlem af kooperativet er med til at bestemme og det er per person – altså det er ikke den som har flest penge eller flest aktier. Man må kunne forstå at arbejde sammen, og det ved man ikke i starten, men det mærker man.

Jeg har snakket med en gruppe mennesker fra Odense som har planer om at arbejde ud fra Le Mat modellen, men jeg har ikke hørt videre fra dem.

Teresa: Hvad er det vigtigste hvis man vil organisere sig som et kooperativ?

Daniel: Man må kunne forstå at arbejde sammen. Jeg taler jo med andre virksomheder og jeg snakker jo med en del mennesker og holder foredrag. I Varberg var der 5 piger, der ville åbne en cafe – det går ikke, ved du hvor mange kopper kaffe du må sælge, plus løn osv! De havde mange gode tanker og drømme hver for sig, men man må være enige, før man kan starte – så det at drive en cafe for mig er det samme som det er for dig og så kan vi arbejde videre. Lige meget hvor det er så må gruppen uddannes gruppen 1 år i markedsføring før de starter, og praktisere så man ved hvad arbejdet går ud på – det er ikke nok at drømme. Altså man skal virkelig ville dette. Være enige i gruppen og så må denne gruppe ud på praktik, sådan at man kan gøre samme ting hver dag. Rede sengen med samme kærlighed. Det er vigtigt, at man ikke ser på hvordan man selv har det og er klar over, at det er et arbejde.

Teresa: Det kræver også en person som dig ikke?

Daniel: Man må have en som sætter grænser, men der må også være en som opmuntre...

Teresa: Man må have en form for passion for det ikke?

Daniel: der må være en Borderline (griner). Nej men det vigtigste er at man gøre det med den samme kærlighed hver dag. Fordi den kærlighed er også repekten for gæsterne. Man skal tænke på at det er hvordan du ser på arbejdet og ikke arbejdet ser på dig! Så bliver det meget lettere at arbejde.

Teresa: Er der nogle der er kommet ud i andet arbejde efterfølgende?

Daniel: Jeg har været tvunget til at afskedige to, fordi de passede ikke ind i gruppen. Mange har været praktikanter, og jeg har ansat 3 personer i år fra dem. Man skal arbejde mere end man tror, mange tror at de bare skal sidde og drikke kaffe. Men jeg bliver nødt til at have et face-to-face møde, jeg bliver nødt til at se hvem du er før jeg kan ansætte dig og du må se mig og stedet. Ja, desuden er der system: Alt bliver skrevet ned og alt er struktureret. Det er noget vi har lært efterhånden – listerne. Buffen skal stå på en bestemt måde, sengen skal redes på en bestemt måde ect - Le Mat kræver dette.

Teresa: Det er jo også det, Franchising drejer sig om...

Daniel: Ja, standarder og det er vældig vigtigt. Men det er også en stor hjælp for de mennesker som arbejder her, strukturene er vigtige fordi det er en tryghed. Vi prøver at være forud problemerne. Man ved det jo ikke når man starter, men vi lærer det jo også med tiden – hvordan man effektiviserer.

Teresa: Så I har lært rigtig meget på kort tid?

Daniel: Vi statede 2010 og fik ny etage her til foråret. Vi får rigtig mange gode tilkendegivelser fra gæsterne. De fleste er meget tilfredse med opholdet her. Det vokser, men vi er stadigvæk ikke mange ansatte og vi behøver ikke flere. Havde det været på Radison, så skulle man gøre 3 værelser rent per time – en person 3 værelser, det går ikke her, det bliver ikke godt – her er det et rum 40 min, et toilet 20 min. Og det fungere udemærket. Og vi har mere at lave i weekenderne og så tager vi mere personale på de dage hvor der bliver travlt. Men alle skal have lige mange weekender fri og lige mange arbejdshverdage. Så det er retfærdigt. Så jeg arbejder også med, og det synes jeg er vigtigt for mit lederskab at gøre det! Men så er det jo også mit ansvar, at hvis der er nogen som bliver syge og ikke kan arbejde så må jeg træde ind. Jeg kommer ikke kl 9 og går hjem kl 14. Så bliver det heller ikke jeg og dem. Hvis det skal være demokratisk så må man gøre det på denne måde.

Teresa: Er det dit lederskab, der forskellen?

Daniel: ja men, de er jo mine partnere, jeg kræver ikke noget af dem som jeg ikke selv ville kunne klare. Det tror jeg også er rigtig vigtigt i sådan et lederskab i denne type virksomhed, man kan ikke have en person som bare sidder ned og leger chef, man må være blandt alle de andre.

Teresa: Ja en som de også kan snakke med om vigtige ting. Men kommer de til dig med personlige problemer?

Daniel: Jo nogengange, og det er også okay fordi man må også snakke om tingene og jeg lytter gerne. Det er især praktikanterne, og det er vigtigt at vide at der findes den mulighed

Teresa: Jeg tænkte på om der er mulighed for at besøge dem fra Villa vagenut? Altså dem der har mulighed for at komme her på et senere tidspunkt?

Daniel: ja men det er beskyttede boliger, men hvis du ringer et par uger før så kan du besøge dem. I øvrigt kan jeg nævne, at vi er blevet nomineret til en pris for innovative virksomheder... så bliver vi markedsført, og navnet Le Mat bliver mere kendt.

Appendix 4:

Background of the Leaders & Observations:

As my research question implies I need to investigate which leadership competences contribute to a successful leadership in a work integration social enterprise. The leaders of Råd & Dåd and Le Mat B&B are therefore central to the treatment of the research question. In the next section I will describe the background information for the two leaders and elaborate on the observations I detected of the two leader's person during the interview. This will add to the understanding of the type of competences they possess and how they can relate to research question.

Rasmus Højen:

Background:
Rasmus Højen has been part of Råd & Dåd from the beginning in 1994, starting out as a regular employee of the enterprise. He left the social enterprise in 1999 to get Bachelor's degree in Social Education, but returned back as he was offered the managing position of Råd og Dåd in 2007.

Observations – The Person:
Before starting the formal interview, I met Rasmus at the Brovst fair. He was causally chatting to his employees before I introduced myself. As we talked he tried to constantly

included his employees in the conversation. He let them speak their mind without interruptions which let me to believe that he trusted in their ability to be self-reliant and able to converse and explain about their situation. The employees seemed very at ease in his presence, it was like they were all just a group of friends hanging out at the fair selling some of their stuff for the sake of spending some time together.

During a two hour span of time we drove around in his car and he showed me all the different places around Skovsgård that was connected with Råd & Dåd. I got to observe the kind of man and leader that he is. He seemed like a very calm, kind, down to earth and understanding person. He was very much eager to tell as much as possible about Råd & Dåd, which tells me that he is passionate about creating awareness of the social enterprise through all media. When arriving at Råd og Dåd the semi-structured interview started, he took time to show me all of the buildings before we sat down in his office. During the interview he …. self-reflective.

He had a laid-back posture and attitude, but still alert if he was to help any of his employees at any time. His was dressed in everyday cloth.

Observations –The Environment:

Råd & Dåd is situated far out on the country side of North Jutland; therefore the surrounds are tranquil and peaceful. The buildings are reconstructed from a closed down farm, so where there used to be stables there are now offices, kitchen, shops and workshops. The buildings of Råd & Dåd reflect that they were once used for something else and that is why the place might seem a little unorganized and messy. During my visit they were building a new kitchen and therefor the place was a bit messier that usual.

The main interview took place at Råd & Dåd in a relaxed atmosphere with few interruptions.

<u>Daniel Lindgren:</u>

Background:

Daniel Lindgren is a social entrepreneur developing business social cooperatives and analyzing business ideas. He is development manager in the consortium of social coops called Vägenut! Kooperativen since 2002 and he is the manager at Le Mat B&B Goteborg since 2009. (Le Mat Social Hostiles, 2012)

Observations – The Person:

From the beginning of meeting Daniel I was left with the impression that he is a busy man who is very involved in his business. As soon as we sat down for the interview he just excused himself, because he had to talk to one of his employees for a moment. When we started the interview he was disturbed many times both by guests who wanted to thank him for good hospitality and by employees who had to inform him or ask him something, as well as someone from a network committee who wanted to tell him that Le Mat had been nominated. This tells me that he wants to make himself available at all times for his employees and the guests, maintaining a professional attitude. He kept eye-contact with me throughout the interview as he explained his viewpoints.

His posture and body language was that of a confident and respected person. From his conversations with guests I observed that he has a lot of humor and charisma which he uses to make the guests feel comfortable and happy with their stay. He was dressed in formal wear.

Observations – The Environment:

As I stayed one night in a room at Råd & Dåd I observed how clean and neat the room was as well as the surroundings. It reminded me very much of any other finer hotel. If I did not know that Le Mat B&B is a social enterprise I would not give it a thought. The people employed seem like every other hotel and the hospitality was in top.

The interview took place in the reception of Le Mat B&B, therefore the surrounds were a bit hectic with people coming in and out.