The use of benevolent leadership development to advance principles of responsible management education

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Abstract

Purpose – The purpose of this paper is to proposes benevolent leadership development as a framework to incorporate principles of responsible management education to mainstream management curriculum, specifically within the context of leadership courses.

Design/methodology/approach – The illustrative processes, exercises, and projects in this paper come from leadership development courses offered in Turkey and in Canada.

Findings – This paper presents four anchors that support benevolent leadership development: ethical sensitivity, spiritual depth, positive engagement, and community responsiveness.

Research limitations/implications – The paper develops the framework of benevolent leadership as a means to impart the principles of responsible management.

Practical implications – The paper shares pedagogical strategies to incorporate benevolent leadership in leadership development courses through use of individual and team projects and exercises.

Originality/value – The paper shares a theoretical framework and practical insights for incorporating multiple literacies and sensitivities – namely morality, spirituality, positivity, and community – in leadership development.

Keywords Leadership, Management education, Ethics, Leadership development, Spirituality, Values

Paper type Conceptual paper

This paper proposes benevolent leadership development as a framework to incorporate principles of responsible management education to mainstream management curriculum, specifically within the context of leadership courses. This paper makes three contributions. The first is the development of a practical framework for benevolent leadership as a means to impart the principles of responsible management. The second contribution is the review and integration of four anchors of benevolent leadership: ethical sensitivity, spiritual depth, positive engagement, and community responsiveness. The third contribution is sharing knowledge about pedagogical strategies including implementation of the benevolent leadership model in leadership development courses through use of individual and team projects and exercises, which attempts to respond the challenges about teaching leadership (Hay and Hodgkinson, 2006). The illustrative processes and projects in this paper come from leadership development courses offered in Turkey and in Canada.

The crisis of confidence and trust in business organizations has been growing (Kochan, 2002; Walker, 2005); as manifested in corporate layoffs (Pugh *et al.*, 2003),

organizational mistreatment (Vickers, 2010), and ethical scandals and corruption (Schroth and Elliot, 2002; Waddock, 2004). The crisis of confidence in business leadership has worsened recently due to the global financial crisis where the vicious cycle resulted in overextension of credits, bankruptcy of large investment banks, declines in world stock indexes, and increased unemployment and loss of jobs worldwide (Corkery and Hagerty, 2008).

These crises have raised many ethical and social questions that business leaders and business schools need to respond. There is increasing concern whether management education adequately prepares students for the ethical and social challenges they will face in times of crisis (Giacalone, 2004; Khurana, 2007; Pfeffer and Fong, 2002; Swanson and Frederick, 2003). Just recently, business schools have been accused of failing or neglecting to seriously integrate reflections on ethical values into their curricula (Holland, 2009), in addition to the growing criticisms on management education (Ghoshal, 2005; Mintzberg, 2004; Bennis and O'Toole, 2005; Mitroff, 2004).

While the financial crisis has led to a vicious and contagious economic recession all over the world, it has created a new landscape of opportunities for the advancement of responsible management education; as business schools are redesigning their curricula and developing new approaches in management education (Alcaraz and Thiruvattal, 2010; Blaine, 2009; Rasche and Escudero, 2009). The crisis has also reinforced a global social responsibility mindset that the long-term viability and sustainability of businesses will depend on their capacities to balance environmental, social, and economic concerns. At a moment when society demands that corporations and business schools become part of the solution rather than the problem, business school leaders and management educators are thinking hard about redefining the future of management education (Khurana, 2007; Mitroff, 2004; Pfeffer, 2003) and developing a new generation of leaders capable of managing the complex challenges faced by business and society in the twenty-first century. Within this context, the Principles for Responsible Management Education (PRME), initiated in collaboration with the United Nations Global Compact, represents as the most promising attempt to inspire and champion responsible management education, research, and practices throughout the world (www.unprme.org). The six PRME, which were published in 2007, identify the purposes, values, methods, research priorities, partnerships, and dialogues to which universities and management educators commit themselves (see Tables I and II).

The PRME initiative (Adams and Petrella, 2010) is promising in the way it places the values of global awareness, social responsibility, and sustainability on the agenda for management education. The initiative might not serve as a code for accreditation, but rather as an opportunity for engagement, growth, learning, and experimentation in incorporating principles of responsible management education. The PRME initiative builds upon the ten principles of the United Nations' Global Compact in the fields of human rights (the need of businesses to protect and respect internationally proclaimed human rights), employment and labor (freedom of association, collective bargaining, and elimination of all forms of discrimination and child labor), environment (responding to environmental challenges by developing and diffusing environmentally friendly technologies and promoting environmental responsibility), and anti-corruption (working against all forms of corruption including extortion and bribery) (Rasche, 2009; Rasche and Kell, 2010). Although PRME principles are applied in business schools at the curriculum level, it is not clear how instructors can incorporate these principles for skill development in management and leadership courses.

Purpose	We will develop the capabilities of students to be future generators of sustainable value for business and society at large and to work for an inclusive and sustainable global economy
Values	We will incorporate into our academic activities and curricula the values of global social responsibility as portrayed in international initiatives such as the United Nations Global Compact
Method	We will create educational frameworks, materials, processes and environments that enable effective learning experiences for responsible leadership
Research	We will engage in conceptual and empirical research that advances our understanding about the role, dynamics, and impact of corporations in the creation of sustainable social, environmental and economic value
Partnership	We will interact with managers of business corporations to extend our knowledge of their challenges in meeting social and environmental responsibilities and to explore jointly effective approaches to meeting these challenges
Dialogue	We will facilitate and support dialog and debate among educators, students, business, government, consumers, media, civil society organizations and other interested groups and stakeholders on critical issues related to global social responsibility and sustainability

Table I.
The six principles of
responsible management
education (PRME)

We propose benevolent leadership as a framework to incorporate responsible management to mainstream management curriculum, specifically within the context of leadership courses. Benevolent leaders are those who create observable benefits, actions, or results for the common good. The term "common good" is used in the sense of shared benefits or positive outcomes for all or most members of a community (Daly and Cobb, 1989; Bryson and Crosby, 1992). Benevolence is defined as a philosophic belief in the potential goodness of humanity and the corresponding belief that humans have an obligation to use their natural instincts and developmental attitudes of love and charity; an inclination to do good, to do kind or charitable acts. We define benevolent leadership as the process of creating a virtuous cycle of encouraging and initiating positive change in organizations through: ethical decision making, creating a sense of depth and meaning, inspiring hope and fostering courage for positive action, and leaving a positive impact for the larger community. Benevolent leaders exemplify whole-hearted and genuine actions at work that benefit people around them.

Benevolent leadership model is based on four paradigms of common good in organizational research:

(1) morality paradigm, which is based on business ethics, leadership values and ethics, and ethical decision-making literatures (the focus is on leaders' ethics and values);

(2) spirituality paradigm, which is based on spirituality at work and spiritual leadership literatures (the focus is on the inner landscapes and spiritual actions of leaders);

(3) positivity paradigm, which is based on positive organizational scholarship and strength-based approaches (the focus is on how leaders create positive change in organizations and the world); and

(4) community paradigm, which is based on corporate social responsibility and corporate citizenship literatures (the focus is on leaders' contribution to society and community service).

	Ethical sensitivity	Spiritual depth	Positive engagement	Community responsiveness
Paradigm of common good	Morality	Spirituality	Positivity	Community
Root literatures	Business ethics Values-based management Ethical decision making	Spirituality at work Spiritual leadership Meaning of work Transcendence and wisdom	Positive organizational scholarship Positive organizational behavior Appreciative inquiry	Corporate social responsibility Corporate citizenship Organizational citizenship behavior
Learning objectives	To increase ethical sensitivity and awareness of students and to enable them to reflect on management values and business ethics	To develop reflective capacities and self-awareness leading to a sense of personal responsibility for humanity	To learn about positive change methods in human systems and implementing them through a shared vision, inspiration, hope, and courage	To develop a sense of social responsibility through involvement in community organizations and service-learning projects
Activities/projects	Moral reflection exercises "The Corporation" film and workshop Guest speakers	Consciousness-raising experiences Personality test and training program Film and poetry club Reflection journal	Mentoring based on appreciative inquiry Positive change workshops Organizational development and change blog Executive book club	Service-learning projects Community service activities Experiential learning
Leadership skills and strengths	Sense of reflection and moral responsibility Mindfulness Honesty, integrity, and accountability	Reflexivity Self-awareness Sense of meaning and purpose Authenticity	Aligning people around a vision Inspiring and mobilizing people Adaptivity and innovativeness	Civic responsibility Dialog and collaboration Seeing the big picture
Representative outcomes and behavioral examples	Considering the impact of actions on others Being mindful of ethical concerns and values Observing and questioning self and others at work regarding ethical behavior and decision making	Engaging in reflective practices to maintain a healthy spiritual balance Being more conscious and awake at work Developing self-awareness and reflecting on own values and motivations Developing an idealist and a compassionate self to contribute to humanity	Inspiring and leading positive change through a shared vision Demonstrating hope and courage Demonstrating the application of new forms of positive change and innovation	Understanding the role of one's work as a contributing factor in society Solving complicated and multi-faceted social problems Having a meaningful impact on society through service-learning projects Build relationships and empathy with stakeholders

Table II.
Four anchors of benevolent leadership development

The benevolent leadership model that we are proposing is built on three critical assumptions. First, these four paradigms are related to creating common good in organizations. They can be used to create, lead, and sustain positive change in organizations. Second, these four paradigms are distinct, in the sense that the goals they seek are not interchangeable, even though they are highly interactive with each other. Third, these four paradigms provide a holistic set of assumptions and research findings on creating common good in organizations. Although one may articulate the existence of additional paradigms related to creating positive change in organizations, we propose that these four paradigms together make up a meaningful whole and they craft a big picture of creating common good in organizations. Accordingly, these four paradigms, when taken together, can provide us the cornerstones of a higher-order conceptual model of leadership. This paper discusses four benevolent leadership anchors that management educators can use in leadership courses to advance principles of responsible management education.

Benevolent leadership can be positioned among the positive leadership models such as transformational leadership (Bass, 1999), authentic leadership (Avolio and Gardner, 2005; Walumbwa *et al.*, 2008), servant leadership (Hamilton and Bean, 2005; Liden *et al.*, 2008), but it distinguishes itself as benevolent leadership model sits at the crossroads of four important research streams in organizational behavior. First, in the morality paradigm, we build from the literatures of business ethics, values in management, and ethical decision making that purport ethical principles are critical elements in explaining how leaders act ethically (Brown and Treviño, 2006; Kanungo and Mendonca, 1996). Second, in the spirituality paradigm, we draw on spirituality at work research (Ashmos and Duchon, 2000; Giacalone and Jurkiewicz, 2003) and spiritual leadership research (Fry, 2003) that portrays leaders as individuals searching for a sense of meaning (Mitroff and Denton, 1999), deeper self-awareness (Kriger and Seng, 2005), transcendence (Parameshwar, 2005), and wisdom (Kessler and Bailey, 2007) in order to incorporate spirituality in their actions at work. Third, in the positivity paradigm, we build on strength-based approaches; such as positive psychology (Seligman and Csikszentmihalyi, 2000), positive organizational behavior (Luthans, 2002), positive organizational scholarship (Cameron *et al.*, 2003), and appreciative inquiry (Cooperrider and Whitney, 1998), which aim to develop theoretical understandings of how leaders cultivate human strengths and lead to positive change in work organizations through hope and courage. Fourth, in the community paradigm, we draw on research on corporate social responsibility (Carroll, 1999; Garriga and Melé, 2004), corporate citizenship (Matten and Crane, 2005), and organizational citizenship behavior (Dyne *et al.*, 1994) to inquire how leaders fulfil their social responsibilities and contribute to their communities.

The illustrative processes and projects in this paper come from a leadership development course called "Benevolent leadership and the global agenda". This course was offered for professionals, managers, and university students in Turkey and in Canada. The courses were designed as intensive leadership development modules aimed at developing social responsibility and global awareness. In each course, we have undertaken specific activities to create visibility for the PRME principles, the UN Global Compact, and the UN Millennium Goals. The leadership development courses were organized around four benevolent leadership anchors: ethical sensitivity, spiritual depth, positive engagement, and community responsiveness. The courses were implemented with a collaborative approach and focus on a project-based format, in which participants reflected on their experiences and observations pertaining to

their project and to their specific topic. All projects that the participants completed had a significant focus and component of benevolent leadership. These projects, which turned out to be transformational and enriching experiences for participants, are illustrated in each of the modules. Participants provided written feedback and evaluations during the course. Quotations from these evaluations and comments are interspersed throughout this paper.

In each course, we have undertaken specific activities to create a deeper awareness of the PRME principles, the UN Global Compact, and the UN Millennium Goals. The aim was to develop proficiency in the use of benevolent leadership skills in a multicultural team setting. We designed these courses around projects and "benevolent leadership development" exercises to open the minds and hearts of leaders to the possibilities of making a positive contribution in their lives, in the lives of people around them, in their organizations, and in their communities. Each course had 20 participants. Our goal has been to find, reveal, and develop "the best, the most noble, idealist, and conscious" in ourselves and in the participants. The participants were very diverse in terms of ethnic background, job scope, industries, and departments.

The following learning outcomes served as guidelines in course instruction:

(1) to increase ethical sensitivity and awareness of students and to enable them to reflect on management values and business ethics;

(2) to develop reflective capacities and self-awareness leading to a sense of personal responsibility for humanity;

(3) to learn about positive change methods in human systems and implementing them through a shared vision, inspiration, hope, and courage; and

(4) to develop a sense of social responsibility through involvement in community organizations and service-learning projects.

There is a significant stream of research and literature on leadership development (e.g. Boaden, 2006; DeRue and Wellman, 2009; McCallum and O'Connell, 2009). Nevertheless, the leadership development research paid little attention on how to develop ethical, social, and spiritual development of leaders. The exceptional work of Mirvis (2008) shows how we can design an inner journey for business leaders to help them increase their consciousness about their role in wider society and in the global world. Benevolent leadership development model extends the leadership development literature as it provides reflective and integrative thinking tools for leaders to address social and ethical problems.

This paper is based on the assumption that these four paradigms can provide management educators a theoretically sound basis and a wealth of knowledge to apply principles of responsible management education. The leadership development courses were organized around four benevolent leadership anchors: ethical sensitivity, spiritual depth, positive engagement, and community responsiveness.

We now review the four modules that we cover in each course; each of which represents a distinct benevolent leadership anchor. For each section, we review relevant research that underlines each of these anchors. Then, we describe how we incorporate each of these elements into our course through exercises and projects.

At the start of the course, each student read and summarized one book related to four benevolent leadership anchors (see Appendix for the full list). Then, students made a presentation to the class about their selected book. Using this method, the class

had exposure to all these 20 books that together formed a basis for benevolent leadership development.

Ethical sensitivity: acting with a set of moral values

Ethical sensitivity refers to the leader's process of moral reflection and consideration of what is right and wrong conduct. Ethical sensitivity is centered on moral values and behaviors such as demonstrating honesty, integrity, responsibility, and accountability. The most important behavioral manifestations of ethical sensitivity are being accountable and equitable, respecting and preserving employee, consumer, and employer rights; making decisions based on ethical guidelines, not doing wrong, acting with honesty, being conscious of own values, obeying rules and laws, and promoting moral values at work.

As business organizations are surrounded by ethical scandals such as Enron, Arthur Andersen, and world.com (Waddock, 2004) and waves of corruption and abuse of power (Maccoby, 2000), there is an ever increasing crisis of confidence and cynicism about the business community. The recent global financial crisis, which erupted partly due to moral problems such as uncontrolled greed, has exacerbated this ethical crisis (Steenland and Dreier, 2008). As a result, the call for ethics, virtues, and values in management practice has intensified (Treviño and Brown, 2004; Hess and Cameron, 2006); resulting in a higher awareness of the need to practice morally centered, ethically sensitive leadership (Kanungo and Mendonca, 1996; Johnson, 2005).

In the leadership courses, our objective was to develop the competencies of our participants to be future leaders with a sense of global social and moral responsibility (Principle 1: purpose). To develop this sense of responsibility, we have incorporated a variety of exercises and activities in our courses that reflect these moral values (Principle 2: values). In an effort to implement Principle 3 (method), we have used a variety of teaching methods to go beyond lectures and to incorporate ethical sensitivity in the lives of students. These have included reflection papers, case studies, and guest speakers on ethical leadership, roundtable discussions co-organized by students, scenarios, and simulations involving ethical dilemmas, film screenings with debates and panel discussions, self-evaluation exercises on ethical issues, and discussions using on-line blogs and Web 2.0 tools. Among these methods, the film screening best captured the interest of our students. We have organized an ethical reflection session using the documentary "The Corporation" (Achbar *et al.*, 2003) and brainstormed on ways to incorporate ethics and values into business leadership.

To apply Principle 4 (research), we have collected qualitative data from the participants using diary methods and reflection papers. In an effort to help participants reflect on their ethical values, we have designed moral reflection exercises for the students. Students have reflected on their core values that are indispensable for them and that make themselves who they are; and then write a reflection paper on these values. Before the course, many students had the assumption that there was only one right answer to ethical dilemmas and that the instructors know about it. The course has constantly challenged students to find the right course of action or the next step on their own based on their unique situations. They have been left to apply learned methods as they see fit and they have gained more confidence about making ethical decisions in diverse situations.

In line with Principle 5 (partnership), we have invited managers who are known for their exemplary contributions on business ethics and excellence as guest speakers to learn from their experiences in responding to social and moral challenges. Guest speakers from diverse sectors shared their take on the topics of personal ethics

and managerial values. Each speaker session was framed with an issue summary, an introduction to the moral aspects and debates of the issue, and an ethical decision-making perspective. Students mentioned that the personal stories that managers shared about how they experienced moral dilemmas and how they coped with ethical challenges were the most valuable and memorable portion for them in these presentations.

In accordance with Principle 6 (dialog), students have engaged in discussions and debate with multiple stakeholders through forums, round-tables, or panels. Each semester, we have organized a half-day conference that follows a world café style and format for this dialog activity. Students have exchanged ideas and share views on ethical issues with representatives from government, NGOs, sectoral associations, trade unions, watchdog organizations, and media organizations. We have observed that these dialog and debate opportunities increased the awareness of our students on issues of ethics, sustainability, and global social responsibility.

Spiritual depth: yearning for contribution to humanity

Spiritual depth refers to the leader's search for a sense of meaning and purpose. Spiritual depth is closely bound up with reflective capacities of leaders; such as engaging in self-evaluation, discovering oneself, building on one's own strengths, and searching for a higher purpose. Spiritual depth enables these leaders to respond to the big questions around their lives, such as where their biggest contributions lie. Great leaders from Nelson Mandela to Mahatma Gandhi, Mother Theresa to Dalai Lama, Jesus to Mohammed (peace be upon them) all searched for a deeper sense of meaning, strived for the best of themselves, sacrificed themselves for a larger cause, served and loved people around them, and offered sustainable solutions and contributions to their societies. We view spiritual depth as the underlying anchor and source of responsible management principles; as spiritual depth provides the inner meaning, strength, and inspiration for individuals to enrich the lives of other people. Accordingly, spiritual depth provides both the momentum and the continuity for implementing these principles.

There has been a dramatic and steady increase of interest in spirituality, inspiration, and reflection among management researchers and practitioners (Ashmos and Duchon, 2000; Roglio and Light, 2009) as organizations experience shifts from materialistic to spiritual orientation (Giacalone and Jurkiewicz, 2003). This growing interest is also evident in the business world, as large corporations such as Intel, Coca-Cola, and Sears; as well as executive MBA programs incorporate spirituality, self-awareness, and reflection in their leadership development programs and corporate cultures (Konz and Ryan, 1999; Roglio and Light, 2009). Organizational research focuses on employees' and leaders' search for meaning at work, self-expression, and more passionate workplaces (Marques *et al.*, 2007; Mitroff and Denton, 1999). The spirituality at work literature reports a number of benefits of incorporating spirituality, passion, and meaning into workplaces; including increased employee motivation and inspiration (Krishnakumar and Neck, 2002), increased commitment to organizational goals (Delbecq, 2000), enhanced organizational learning (Bierly *et al.*, 2000), reduced absenteeism and turnover (Giacalone and Jurkiewicz, 2003), and creativity (Jackson, 1999). All of these outcomes are critical and relevant for organizations. When employees feel more committed, alive, and engaged in their work, they will be more inclined towards making a positive change around them. Thus, they will care for the larger world beyond them and they will develop their more profound and a more idealist selves.

In an effort to help participants search for their more profound and idealist selves, we have designed consciousness-raising experiences (Mirvis, 2008) for the participants.

We believe that the prerequisite to developing capabilities of the participants to create sustainable value for business and society is to give them ample opportunities for self-reflection. Therefore, we have incorporated shared spiritual values of humanity such as the Golden Rule (Treat others as you want to be treated) into the courses. To enable participants to reflect on these values and themselves, we have implemented the following consciousness-raising processes: first, participants have taken personality tests and a training program to better understand themselves, their strengths and potential weaknesses. Second, they have prepared a personal portfolio and complete a "dream job application". As they have submitted their job applications, we have interviewed each of the participants and acted as their personal coaches. Using appreciative inquiry principles (Cooperrider and Whitney, 2000), we have discussed their career plans and passions, as well as how we can make this course most useful for them. We have provided personalized guidance and mentoring for each participant throughout the semester. Third, participants have watched films such as "Dead Poets Society" or "Good Will Hunting" and read poetry to reflect on their passions, sorrows, delights, hopes, and purpose in their lives. Finally, participants have written a reflection journal throughout the course to better understand themselves. The objective was to provide opportunities for students to explore meaning in their lives; express their yearning for transcendence, joy, and creativity; and experience a deep connection to themselves, others and the wholeness of life. Students have expressed themselves through poems, stories, pictures, or collage art in their journals. They could draw pictures, diagrams or concept maps reflecting on their lives, goals, and dreams. They have reflected on what inspires them, what they want to change in their lives, contributions they want to make for their communities, what they feel passionate about, how they learn from their mistakes, or what they want to achieve in the next decade. This process of self-discovery and self-reflection has enabled participants to express their inner gift of spirituality and authenticity; as expressed in the words of participants:

> It has been a wonderful, spirit-nourishing experience for us. Personally, in this class, I did not feel like a number, but more like a person. We were treated as professionals and as whole persons.

As a result of their reflective experiences, many students discussed having a heightened sense of awareness about their deeper selves and thinking about the meaning of their work at a much deeper level.

Positive engagement: making change possible by hope and courage

Positive engagement refers to inspiring people and providing them hope and courage to create positive change in human systems. Positive engagement is centered on how leaders can create positive change and transformation in organizations using strength-based approaches. Strength-based approaches, which are at the forefront of social sciences and have gained popularity among researchers in the last decade, focus on using positive questions and positive lenses to engage individuals in renewal, vitality, and virtuousness. For example, appreciative inquiry (Cooperrider and Whitney, 2000) asks positive questions that will lead to a positive cycle and an upward spiral and flourishing of positive humane values. At the center of appreciative inquiry lies the capacity of leaders for positive engagement to strengthen organizational capacity to anticipate and accelerate positive potential. Positive engagement is closely bound up with motivational and transformational capacities of leaders; such as inspiring and empowering people around them, creating and leading self-motivated teams, providing people hope and courage for action, and working collaboratively towards positive

change. Positive engagement enables leaders to ask appreciative questions about themselves, people around them, and their organizations. The ultimate objective is to improve the human condition and create vitality in the organization by enabling and empowering the human potential of employees.

In an effort to help participants search for their more positive selves, we design collaborative learning and growth opportunities for our participants. We have used a variety of methods and frameworks to enable effective learning experiences for our students. First, we have used an appreciative inquiry framework (Cooperrider and Whitney, 2000) to discuss how students can initiate positive change in their selected organizations (these could be organizations that students have already been working in, volunteering in, have access in, or networked with). We have provided strategic guidance and mentoring for each student team to help them implement their change projects. Our approach has balanced traditional knowledge transfer in workshops with the creative learning-by-doing, experiential style of organizational development practitioners. Positive change workshops have been run with typical instructional methods including videos, handouts, cases, and exercises; whereas change projects have maintained an incubator feel, focused on the solution of a specific and bounded organizational issue. In each workshop, students have rapidly gained knowledge of organizational change and intervention methods along with leadership, communication, and collaboration toolkits. We have initiated a class blog dedicated to learning about the organizational development and change management approaches in the twenty-first century. Students in teams then have delved into their selected organizations and propose, prototype, and evaluate multiple iterative organizational development solutions. Teams have worked collaboratively in their respective organizations using a variety of methods including appreciative inquiry, an immersive process focused on ethnographic research, qualitative interviews with stakeholders, and workshops and meetings with managers. We have met with each team regularly and guided them in designing strategies and solutions for their organization. As teams have finished their projects, they have prepared a final presentation for our visiting jury of managers from the relevant organization and for the rest of the class. These presentations have focused on the solutions teams have created for the organizations and they were based on multiple methods including role-playing, cases, videos, exercises, and games. These workshops have enabled team members to develop proficiency in collaborative competences to design positive change for their organizational contexts. As a result of these projects, participants have valuable experience in working collaboratively towards innovation in teams; as expressed in the words of a participant:

> Never have I been part of such a productive team before. We learned about and experimented with the whole process of individual and organizational change in this class – from generating ideas to implementing them and ensuring their sustainability. We learned about social innovation and implemented change projects to contribute to a better organization. Personally, I learned so much about managing change and the endless possibilities that I can use in managing a team, creating innovative solutions or creating a business.

At the start of the course, most students have had little confidence of designing and implementing change projects in organizational contexts. The course projects appeared overwhelming for our students until they have learned to work more quickly, efficiently, effectively, and confidently. As we mentored students, they were surprised how much work they could accomplish in a certain amount of time and how much impact they were able to leave in their chosen organizations.

Community responsiveness: leaving a sustainable legacy for society
Community responsiveness refers to the leader's role in solving social problems and enabling social innovation to contribute to society. This definition emphasizes leader's social responsibilities and actions towards the firm's stakeholders and the community. Community responsiveness also reflects leader's responsibility to leave a legacy and positive impact for the larger community. This implies that leaders have societal obligations which transcend economic functions of producing and distributing goods and generating profits for their shareholders; such as being involved in larger issues such as quality of life, societal well-being, and the social context of business. Community responsiveness stresses the role of corporate leaders in addressing specific social problems relating to education, employment, ecology, medicare, civil rights, arts and culture, and sustainability. The concept of corporate social responsibility has been invented in 1950s, when academics and practitioners first started to articulate the effects of global businesses on society (Carroll, 1999). Bowen's (1953) *Social Responsibilities of the Businessman*, can be regarded as a milestone in the early formation of the concept of social responsibility of leaders in organizations. The essence of the social responsibility concept is the notion that leaders have societal obligations and expectations that transcend their economic functions and profitability (Doh and Guay, 2006). This notion is in total harmony with the principles of responsible management education and the Global Compact.

Corporate social responsibility is defined as "the continuing commitment by business to contribute to economic development while improving the quality of life of the workforce and their families as well as of the local community and society at large" (Holme and Watts, 2000, p. 6). A related concept is "stakeholder management" concept which focuses on how managers and corporations can successfully balance and address the competing and diverse demands of various stakeholder groups such as customers, shareholders, suppliers, employees, NGOs, activists, community, government, and the media (Ogden and Watson, 1999).

The reasons of the increasing importance of community responsiveness in leader behavior are numerous: first, there is increasing emphasis on societal well-being and quality of life (Carroll, 1999). Second, special interest groups and pressure groups such as NGOs have gained power and can exert more psychological control and pressure on corporate agenda (Doh and Guay, 2006). Third, there is a trend to de-emphasize the maximization of short-term profit as the only goal and to emphasize the triple bottom line: people, planet, and profits (Zwetsloot, 2003). Fourth, there is a move toward strategic management of corporate social performance and disclosure of social responsibility practices in response to increased public demand (McWilliams *et al.*, 2006). Fifth, leaders are increasingly being forced to take on a larger social responsibility in terms of serving society as a whole (Carroll, 1999). As a result of these trends, corporate leaders feel the need to lead their organizations in ways that benefit the world and to create effective responses to social and environmental problems through innovative business solutions. This need is particularly relevant for Principle 5 (partnership) as it creates opportunities for academia to interact with corporate leaders to jointly explore effective approaches to meeting social and environmental challenges. The most important behavioral dimensions and leadership outcomes manifested through community responsiveness are creating caring communities with strong trusting relationships, being in service rather than being in control (Russell, 2001), acting as agents of world benefit, health, peace, well-being, and global sustainability (Cooperrider and Dutton, 1999), developing global awareness and consciousness about world problems and solutions (Gladwin *et al.*, 1995; Neal *et al.*, 1999), supporting synergy and inclusiveness among stakeholders

(Ogden and Watson, 1999), and building sustainable enterprises and an economic reality that connects industry, society, and the environment (Senge and Carstedt, 2001).

In order to help the students develop community responsiveness, we have designed service-learning projects where they participate in community service activities to apply and learn course concepts and to develop an enhanced sense of civic responsibility. We have used a triad system of experiential learning through community service projects based on the partnership among students, community organizations, and the academic community. In their projects, students have reflected on how they can contribute to the world around them and how they can respond to particular issues faced by their communities. In our courses, more than 130 service-learning projects were implemented in 38 different countries. During these projects, our students had a chance to apply and integrate diverse business skills (ranging from advertising to accounting; from project management to team-based innovation) in diverse organizations: universities or schools (16), hospitals or health organizations (12), NGOs and community organizations (42), governmental organizations (13), religious organizations (5), environmental organizations (9), media organizations (6), and businesses (27). During the projects students have experienced the complexity of real-life challenges and social problems, carried out field research, interviewed diverse stakeholders, identified best practices in other parts of the world, created sustainable solutions, and presented these solutions to their communities. Integrative thinking and experiential learning have been at the center of our service-learning methodology. Students have shared their stories, reflections, and learning with each other through presentations and an informal world café conversation. Service-learning projects have evoked a deeper sense of community responsiveness as our students felt heightened responsibility to make a positive change in their communities as they became more aware of the systemic problems. All these service-learning projects have demonstrated an effective way of implementing principles of responsible management education, since we were able to incorporate the values of global social responsibility as portrayed in the United Nations Global Compact into our curriculum through service-learning projects. The service-learning projects in our courses enabled us and our students to design evidence-based solutions to some of the most pressing global problems mentioned in the millennium development goals; including racism, violence, poverty, pollution, corruption, and unemployment. The projects have provided a significant opportunity for students for the integration of personal values, course learning, and wider social problems. A shared sense of community spirit has emerged when students reported out their service-learning projects to the class. Final projects have also been shared with relevant community centers and NGOs in order to engage and nurture our students further into the implementation stages of the projects for the benefit of local communities. For some students, these service-learning projects extended beyond the requirements of the course as these students have connected them to their careers and turned them into social initiatives. In general, students have found the course assignments more challenging than expected, but intensely rewarding. In the course evaluations, several students have mentioned that they have reflected on meaningful ways of serving people and making the world a better place. Some others explained how these projects enabled them to follow their hearts, passions, and spirit.

Assessment of learning outcomes and results
In addition to the formal course evaluations, we have conducted an assessment of learning outcomes of the course through reflective sharing exercises. Students have

reflected on their own learning journeys in the course discussing the themes and issues raised as a result of their learning. We have asked the students to respond to the following questions in a short essay: What has changed in your life since you have started taking this course? What have you started doing differently since you started taking this course? What do you think you have gained and learned as a result of this course? How has this course helped you so far in your leadership? Students have submitted a reflective account of their own learning; commenting on their experiences of personal change and narrating powerful discourses of their own learning journeys. The essays provided by our students to these questions have been evaluated to be of high quality based on Scott's (1990) criteria for evaluating reflective data of this nature. The essays were authentic (they had genuine stories and rich examples from their personal lives); credible (they reflected learning outcomes of the courses and were free from biases); representative (a great majority of the students have demonstrated depth and quality in their reflections); meaningful (they clearly reflected the sense-making efforts and the learning journeys of our students). As the short essays were content analyzed, they were found to reflect the following themes regarding behavioral shifts or learning outcomes (organized by four course modules).

Increased ethical sensitivity:

- considering the long-term effects of one's actions: being mindful of moral concerns and the impact of own actions on others;
- increased sense of moral reflection and ethical responsibility: focusing more on doing what is right as opposed to doing what is popular;
- ethical audit of self and others: observing self and others at work regarding ethical behavior and decision making; and
- questioning your own and others' judgment: considering problems that people have during making ethical decisions, developing a critical perspective about decision making:

After taking this course, I feel I am more likely to ask questions about the ways in which I can help organizations and communities around me. I have a holistic view and a long term orientation. I do think about the legacy I want to leave. I realize that I need to reflect on the moral implications of each action and decision we make in this company. I am now in a position to challenge my managers to consider our position and move ethics and values higher up on our corporate agenda.

Increased spiritual depth:

- incorporating reflection and spirit at work: taking more time to engage in reflective practices such as meditation in order to maintain a healthy spiritual balance at work;
- search for deeper meaning: reflecting on the meaning of work and being more awake and conscious at work;
- personal reflexivity and wisdom: reflecting on personal life, passions, and values; leading to better clarity on goals and a resolution to contribute to the world; and
- developing an idealist and a compassionate self: striving to be more supportive and helpful, moving towards more compassionate behaviors, being an idealist to contribute to humanity:

The reflection exercises have provided me a deeper sense of meaning regarding my work and I have now begun viewing my career as a calling. The reflective elements of the spiritual

depth module have enabled me to gain a better understanding of my deepest values, what they mean, and how I can use them for improving the quality of life around me. The module has made me aware that the responsibility rests on me to translate what I have learned to my organization and the people around me.

Increased positive engagement:

- trying to become a role model for positive change: inspiring people and organizations by demonstrating that change is possible;
- demonstrating the creation and application of new forms of positive change and social innovation;
- developing shared visions using stories, mental imagery, symbols, metaphors, and persuasive language; and
- demonstrating hope and courage by acting as a role model and a catalyst for change and innovation:

We have been provided a great variety of organizational change projects and the flexibility to choose our organizations and projects that best fit us. As a team, we have focused on our strengths and positive thoughts; building on them and stretching ourselves to go forward. We have done whatever we dream about and taking initiative about our goals.

Increased community responsiveness:

- understanding the role of one's work as a contributing factor in society and having a meaningful impact on society; perceiving one's role in creating a better world;
- demonstrating a comprehensive toolkit and process for solving complicated, multi-faceted social problems;
- build relationships and empathy with multiple organizational stakeholders; building high quality relationships with them; and
- designing and incubating sustainable solutions for complex social problems such as sustainability, health care, poverty, or education:

We were able to establishing dialog with diverse stakeholders while we were designing our service-learning projects. We learned how everyone and everything in social systems are interconnected and this has provided us a holistic view while we were designing our projects to advance social innovation.

Discussion

The crisis of confidence in leadership has become a matter of intense concern in the corporate world. In response, management education has a responsibility to develop a new generation of leaders capable of managing the complex challenges faced by businesses and society today with heightened sense of ethics, citizenship, and social responsibility. The UN Global Compact's PRME has taken the initiative to identify the fundamentals of responsible management and provide guidance and direction for management educators. In turn, following PRME's guidance, this paper proposes benevolent leadership as a framework to incorporate responsible management to mainstream management curriculum, specifically within the context of leadership courses.

As business schools started to offer more corporate social responsibility and ethics classes (Moratis *et al.*, 2006), the need for integrative skill development classes

that help students gain a more humanistic perspective (Weber and Englehart, 2011) increases. Meanwhile, the diversity of students requires a variety of responses and design choices in leadership development (Moratis *et al.*, 2006). The benevolent leadership courses make important contributions to the management development field. First, the four anchors of benevolent leadership provide students an integrative and sustainable model to address complex social, ethical, and organizational challenges. These four competences can provide students a comprehensive toolkit to develop sustainable solutions to "wicked problems" – problems that have many causes, are pernicious and problematic to address, and do not have a right answer (Camillus, 2008; Marshak, 2009). In this context of a global economic crisis, ethical sensitivity, spiritual depth, positive engagement, and community responsiveness represent the critical heart-sets of leaders who want to leave a positive legacy behind them. As organizations are attempting to address ethical, spiritual, transformational, and social challenges; benevolent leadership model can provide leaders with a fresh perspective on addressing and solving these complex problems.

Second, this paper underlines the importance of specific dimensions of our teaching environments – empowerment, free spaces, high quality connections, and a positive organizational culture – that support benevolent leadership development. Therefore, as management educators, we should focus on building a sustainable creative community and nurturing positive relationships to encourage benevolent tendencies. This paper illustrates how instructors can provide students time, opportunity, and resources to build projects based on their interests and passions. Management instructors can bring together talented and motivated students from diverse disciplines and backgrounds to address selected social problems or community needs. To help leaders in developing benevolent tendencies; instructors should focus on creating contexts that are highly personalized, rich in reflection experiences, flexible for experimentation, open for collaboration, and compassionate for each and every student.

A significant contribution of this paper to the management development field is the range and depth of its exercises. Ethical and socially responsible decision-making skills are becoming as important as technical skills such as finance or marketing. Management instructors seeking engaging and impactful exercises to train future leaders may adopt the model and the exercises presented in this paper. Some of these exercises can be added to the repertoire of other types of business ethics or CSR classes. Alternatively, these exercises can be distributed to different courses on leadership, business ethics, or corporate social responsibility. The flexibility and adaptability of these exercises will help instructors capture rapid changes in business ethics and CSR fields. The design of the exercises allows students to create enriching and up-to-date learning experiences.

Reflecting on the course, we have identified the following course elements that worked really well. We hope that these practices can serve as a guide for instructors who consider incorporating benevolent leadership development in their courses. First, providing flexible spaces for students where they can reflect on themselves and design their own projects based on their idealism and passions worked. Second, having multiple course projects and leaving extra room and flexibility for students worked. Due to a cafeteria-style format, students were able to choose the projects that best suit themselves among the array of options based on their own talents, interests, and idealism. Third, reflecting on our own values as instructors and honestly sharing them with students worked. Management instructors need to discover and embrace their own humanity and deepest values (Palmer, 1998) to act as role models who embody and practice the values they talk about.

Limitations

Reflecting back, we have also identified course elements that we had not anticipated prior to the course. These elements represent challenges for instructors who want to incorporate benevolent leadership development through projects into their courses. First, we learned that offering a course solely based on customized exercises and projects actually takes much more time and effort than we anticipated. Significant time was needed for planning and designing meaningful learning experiences, providing mentoring and customized feedback for students, evaluating their progress, and building high quality connections with each student. Without a strong institutional support, it will be difficult for instructors to devote such high amount of time for this course. Thus, management schools that are explicitly committed to PRME are better milieu to offer such a course.

Second, the course requires customized mentoring for students and teams to succeed. Students who prefer for traditional course assignments may be reluctant to participate in this class. It is extremely useful to meet with each of the students outside class hours for 15-20 minutes to discuss their projects and provide them individualized feedback and mentoring. Students become much more motivated when they feel the support of the instructors and they can come up with high quality projects. Instructors should be prepared to offer more guidance and support if they plan to give this course as a mandatory class.

Third, this course was offered only in two countries so far, Canada and Turkey. The findings in this study may not generalize to contexts beyond Turkey and Canada. External generalizability of the findings can be improved by delivering the course in different cultural contexts, to both experienced and less experienced businesspeople who work in small, medium, and large businesses. These include but not limited to company training and employee development programs. In these types of educational settings, the period of the training might be shortened.

Conclusion

The world we face today demands leaders having a different set of skills than the linear, analytic problem-solving skills that were adequate in past eras. The world needs responsible leaders capable of integrating its complexity, seeing the linkages, and interconnectedness that exists among the peoples, ecosystems, and societies of the world. As management educators, we need to replace the prevalent mechanistic, materialist, and profit-oriented paradigm with an integrated and dynamic vision of a sustainable learning community that reflects universal human values and global consciousness. In this regard, the initiative of PRME invites us to reconsider the meaning and rethink the future of management education. To apply principles of responsible management education, we need to allow for experimentation and innovation to find new ways of engaging our students. We need to fill these principles with meaning and vitality through forming lifetime relationships with our students. We need to visualize a larger vocabulary of leadership which is enriched and nurtured by different traditions and disciplines of humanity; conceptualizing leadership through much broader goals; such as legacy, fulfillment, contribution, positive impact, and service.

In this paper, we described how we incorporated PRME into leadership development courses using the framework of benevolent leadership. The use of benevolent leadership development in our courses has enabled us to form a sustainable community where we shared our enthusiasm and passion for making a positive difference around us. We have witnessed the tremendous potential of principles of responsible management education when they reach and touch the minds, hearts, and spirits of students. Offering

leadership development courses based on the PRME and benevolent leadership framework has provided us a brighter hope for our future. Seeing the shining eyes of our idealist students has awakened us to the transformative potential and deep positive change we can lead in our lives, in the lives of the students, and in the wider community. Applying PRME into benevolent leadership development can open up new opportunities for preparing our students for the social, spiritual, emotional, and moral challenges of the twenty-first century.

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Appendix. Reading list for executive book summaries and presentations
Ethical sensitivity

(1) Ciulla, J.B. (2004). *Ethics: The heart of leadership*, Praeger, Westport, CT.

(2) Fairholm, G.W. (1991). *Values Leadership: Towards a New Philosophy of Leadership*, Praeger, New York, NY.

(3) Hess, E.D. and Cameron, K.S. (2006). *Leading with Values: Positivity, Virtue and High Performance*, Cambridge University Press.

(4) Kanungo, R.N. and Mendonca M. (1996). *Ethical Dimensions of Leadership*, Sage Publications, Thousand Oaks, CA.

(5) Terry, R.W. (1993). *Authentic Leadership: Courage in Action*, Josey-Bass, San Francisco, CA.

Spiritual depth

(1) Bolman, L.G., Deal, T.E. (1995). *Leading with Soul: An Uncommon Journey of Spirit*, Jossey-Bass, San Francisco, CA.

(2) Conger, J. (1994). *Spirit at work: Discovering the Spirituality in Leadership*, Jossey-Bass, San Francisco, CA.

(3) Marques, J., Dhiman, S. and King, R. (2007). *Spirituality in the Workplace: What It Is, Why It Matters, How to Make It Work for You*, Personhood Press.

(4) Mitroff, I.I. and Denton, E.A. (1999). *A Spiritual Audit of Corporate America: A Hard Look at Spirituality, Religion, & Values in the Workplace*, Jossey-Bass, San Francisco, CA.

(5) Whyte D. (1994), *The Heart Aroused: Poetry and the Preservation of the Soul of Corporate America*. Currency Doubleday, New York, NY.

Positive engagement

(1) Cameron, K.S., Dutton, J.E. and Quinn, R.E. (2003). *Positive Organizational Scholarship: Foundations of a New Discipline*, Berrett Koehler, San Francisco, CA.

(2) Cooperrider, D.L. and Whitney, D. (2005). *Appreciative Inquiry: A Positive Revolution in Change*, Berrett-Koehler Publishers, San Francisco, CA.

(3) Csikszentmihalyi, M. (1990). *Flow: The Psychology of Optimal Experience,* Harper and Row, New York, NY.

(4) Dutton, J.E. (2003). *Energize your workplace: How to Create and Sustain High-Quality Connections at Work*, Jossey-Bass, San Francisco, CA

(5) Seligman, M. E. P. (2002). *Authentic Happiness: Using the New Positive Psychology to Realize Your Potential for Lasting Fulfillment,* Free Press/Simon and Schuster, New York, NY.

Community responsiveness

(1) Born, P. (2008). *Community Conversations: Mobilizing the Ideas, Skills, and Passion of Community Organizations, Governments, Businesses, and People*, BPS Books, Toronto, ON.

(2) Bornstein, D. (2007). *How to Change the World: Social Entrepreneurs and the Power of New Ideas*, Oxford University Press, New York, NY.

(3) Daly, H.E. and Cobb, J.B. (1989). *For the Common Good: Redirecting the Economy toward Community, the Environment, and a Sustainable Future*, Beacon Press, Boston, MA.

(4) Hawken, P. (2007). *Blessed Unrest: How the Largest Social Movement in History is Restoring Grace, Justice, and Beauty to the World*, Penguin Books, New York, NY.

(5) Kotler, P. and Lee, N. (2005). *Corporate Social Responsibility: Doing the Most Good for Your Company and Your Cause*, John Wiley and Sons.

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Dr Emine Sarigollu has been working as an Associate Professor and Associate Dean at Desautels Faculty of Management at McGill University in Canada.

Alperen Manisaligil has been a PhD candidate in Organizational Behavior at Weatherhead School of Management at Case Western Reserve University in the USA.

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