

# Executive Development Through Consciousness-Raising Experiences

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*I describe the design and use of various “consciousness-raising” experiences in several corporate development programs and report my firsthand observations and reflections from executives who participated in these programs. The beginning makes the case for consciousness raising for business leaders and then documents the impact of such experiences on executive’s self-awareness, understanding of others, dealings with diversity, and engagement with the larger world. Special attention is given to how service experiences can help to connect individuals and their companies to issues and interests in society, while the conclusion presents ideas and choices in creating consciousness-raising experiences aimed at executive development.*

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- *Thirty Ford Motor Company functional and business unit heads, participants in a global leadership program, talk with board members, managers, and staff at Homes for Black Children, an adoption service in inner-city Detroit. They share life stories, current challenges, and future aspirations with their nonprofit counterparts in leader-to-leader dialogues. The two sides identify similarities and differences in their upbringing, values, and philosophies of leadership and talk shop about issues faced in running a business and an orphanage, respectively. The day ends with the participants singing songs with the children and pledging to build ongoing relationships.*

- *Thirty-two Novo Nordisk vice presidents, drawn from every continent, meet with leaders and staff in Sao Paulo, Brazil health centers that range from a world-class children’s cancer facility to an overcrowded hospital serving 10,000 patients a day to a makeshift clinic in a favella. The subject is “access to health,” but the shared caregiving and conversation concerns the importance of passion in health care delivery and the dilemmas faced in the allocation of costly medicines, technology, and other health resources. The next day, the executives talk with officials and politicians in Brasilia about the role of government versus private initiatives in meeting health needs in the country.*

- *Two-hundred fifty senior leaders from 13 countries served by Unilever Asia travel to Sarawak, Malaysia to view environmental degradation*

*and human displacement resulting from deforestation in teak rainforests. They meet with the Penan people, former hunter-gatherers who now live in tin huts in a village, their hunting grounds largely denuded of trees and game. A day-long walk and communal feast with the Penans opens the Unilever leaders’ eyes to the spoils of industrialization and their hearts to the plight of indigenous peoples.*

In each vignette, executives move from the relative comfort of the corporate classroom into unfamiliar territory where they encounter people and problems seemingly far removed from the day-to-day scope and concerns of business life. Yet they come away with powerful and relevant lessons. “How can I complain about the size of my budget when I see how much they accomplish with so few resources?” observed one Ford executive speaking of the inner-city orphanage. This led to an earnest discussion among peers about differences between corporate cultures based on a philosophy of scarcity versus abundance. A Novo Nordisk manager reflected on his Brazilian experiences, “Dr. Parelli of the cancer clinic said something that touched me deeply. ‘We open our doors to all children, no matter their insurance or what their families can pay. We use state of the art technology and cure many of them. Still, some die. I want these children to know they are dying because of their disease, not because they are Brazilians.’” This

raised questions for the execs about what kind of leadership was needed to transform their company from a Danish multinational to a global business with a significant presence in emerging markets. The encounters with the Penan tribe, in turn, led Unilever's Asian leaders to debate the benefits and costs of economic growth in the region. Concluded one, "(This) reminds us that we have strong social responsibilities . . . to help protect the environment, to relieve poverty."

While the venues and lessons in each case are unique, what these development programs had in common were "consciousness-raising experiences" designed to open the minds and hearts of executives and stimulate reflection on their lives, their work, and their companies. Based on the first-hand involvement of the author and observations from the participants involved, I explore the design and impact of such experiences in executive development programs.

In each case cited, these experiences, lasting from one day to a week, were integral to—but by no means the only element in—leadership development. The programs also involved, to varying degrees, project-based learning, team development, and business-related inputs and deliberations (see a brief description of these programs in the Appendix). My intent here is to focus on how the consciousness-raising elements of these programs connect to the following learning objectives: (a) cultivating self-awareness, (b) deepening understanding of others, (c) dealing with diverse peoples and interests and, broadly, (d) relating to society and the natural world. I then consider how consciousness-raising experiences can, on a collective scale, help transform the way leaders engage one another and the world around them. I conclude with a look at elements in the design of such experiences in executive development programs.

### **The Case for Consciousness Raising for Executives**

On the surface, the practice of consciousness raising, rooted in sociopolitical discourse and empowerment movements (Freire, 1972), feminist theory and study groups (Shreve, 1990), myriad forms of psychotherapy (Prochaska, 1979), and many spiritual disciplines (Irwin, 2002) would seem rather far afield for business executives. Yet the case can be made that it is very applicable to the development of leaders today.

First, there is increased emphasis on self-awareness in leadership scholarship and programs (Quinn, 1996; Goleman, Boyatzis, & McKee, 2002).

This is amply evident in the wide-ranging use of self-assessment tools, in widespread interest in emotional intelligence (EQ), in the growing practice of self-reflection in personal and professional development, and in experimentation with meditation, martial arts, yoga, and other forms of "soul work" among executives (cf., Schön, 1983; Bolman & Deal, 1995; Mirvis, 1997).

There is, in turn, a body of theory and research that attests to the importance of increased self-awareness and EQ in leadership effectiveness. George (2000), for example, posits that self-awareness enables executives to access more and better emotional information when forming judgments and making decisions. Scutte, Malouff, Coston, and Tracie (2001) offer evidence that EQ helps them to develop better interpersonal relations and elicit more cooperation in groups. And a study by Barling, Slater, and Kelloway (2000) finds that EQ correlates to three of their measures of transformational leadership: idealized influence (role modeling), inspirational motivation, and individualized consideration.

Second, business leaders, long encouraged to develop their social awareness and interpersonal skills, are being challenged today to go beyond simply understanding others to empathizing with and connecting to them deeply. These ideas, first formulated in the era of human relations management, are stressed in contemporary theories of resonant leadership and in the application of positive psychology to organizations (Boyatzis & McKee, 2005; Frost, 2003). Here, too, there is evidence that higher levels of empathy enable executives to develop "high quality connections" with staff that allow them to together probe into the otherwise tacit intra- and interpersonal aspects of conflicts encountered at work (Bateson, 1991; Dutton, 2003). Such connections can, in turn, unlock emotional energy and stimulate creativity in a group (Dutton & Heaphy, 2003). Cooperrider and Sekerka (2003), broadening the point, contend that an enriched "relatedness to others" facilitates the development of prosocial norms and promotes positive change in organizations.

To complicate this relational process, leaders are also tasked to work more sensitively and effectively with people of different ethnic, racial, and socioeconomic backgrounds and from different cultures. This applies to dealings with staff, as well as with customers, suppliers, and communities in which they do business. Earley and Peterson (2004) thus regard "cultural intelligence" as essential to executive development today.

Third, leaders are being urged to apply their business acumen to the scramble of fast-paced

changes in the world around them and, in particular, to come to grips with the social, moral, and environmental impact of their organizations. This means, among other things, becoming "global citizens" and developing a point of view about the role of business in society (Tichy, Brimm, Charan, & Takeuchi, 1992; Waddock, 2002). On these counts, exposure to a broader array of stimuli and situations can stretch and deepen a leader's world view. Hall and Mirvis (1996) contend that this adds "requisite variety" to the idea-and-experience pool that executives draw on when faced with complex problems. It can also continuously challenge and inform their self-picture as leaders. As for the broader implications, considerable evidence suggests that corporate leaders' attitudes and outlooks on society shape the pace and trajectory of their company's citizenship agenda (cf., Mirvis & Googins, 2006).

Finally, leaders today are charged with being better and continuous learners (Senge, 1990; Rooke & Torbert, 2005). This is, of course, the *raison d'être* why so many companies invest in executive development and create programs for high-potentials up to their most senior level executives. There are myriad studies and commentaries on the relative effectiveness and impact of these programs (Vicere & Fulmer, 1998; Hernez-Broome & Hughes, 2004). On the plus side, it is apparent that most corporate programs today go beyond lecture and case study pedagogy to include self-assessment, experiential learning exercises, and increasingly, project-based learning. At the same time, the philosophy behind and aims of these programs tend to be utilitarian and practical, and the activities lean primarily toward skill development and problem solving. What about opening minds, rending hearts, and stirring souls? Here is where consciousness-raising experiences come in.

### **Ingredients of Consciousness-Raising Experiences**

What makes for a consciousness-raising experience? Along one dimension, it is a set of activities that *expand* people's consciousness of themselves, others, and the larger world around them. In practical terms, experiences keyed to developing self-knowledge provide a mix of sensory, cognitive, and emotional stimuli that prompt self-referencing and promote self-inquiry. Those that serve interpersonal and intercultural development, in turn, expose people to a variety of different people and cultures, particularly people unlike themselves and cultures different than their own, or shed new light on the familiar. And consciousness about the

larger world broadens when, as for example in these cases, business leaders are confronted by complex socioeconomic situations whose very definition is value-laden and where private enterprise may, in many instances, be deemed one source of the problems at hand.

Of course learning experiences can affect consciousness at many levels. An encounter with a complex business-in-the-community problem, for example, can stretch interpersonal consciousness when execs have to personally interact with and explain themselves to people uninformed about or even critical of their business and its purposes. It can also impinge on their personal beliefs and conscience and give them a better sense of and feel for working with diverse stakeholders. According to theorizing by Schein (1967), multistakeholder consciousness is integral to the moral development of executives.

Along another dimension, consciousness-raising experiences *deepen* awareness of the self, others, and the larger world. Thus, experiences that stimulate introspection and include time and space for "inner work," whether in the forms of reflection, meditation, prayer, or journaling, can all deepen one's sense-of-self. Those that assist people to move beyond superficial encounters with the "other" and into mutual self-disclosure and dialogue establish stronger bonds between peoples and deepen their understanding of one another. And those that confront people unblinkingly with conditions in the larger world have the potential to lift heads out-of-the-sand and counter inattention to or manufactured imagery about the role of business in social injustice and environmental degradation. In principle, evidence-based knowledge about these conditions can be gleaned from texts, documentary films, and conversations in any forum, including the executive classroom. But the experience of *being there physically* and *seeing firsthand* adds texture to this knowledge and yields memories that increase mindfulness about the larger world (Wuthnow, 1991).

It is important to remember, moreover, that in many of its practical forms, consciousness raising aims to increase a group's understanding of itself or an issue of collective interest or both. This stresses the importance of co-inquiry, collective conversation, and shared meaning making in consciousness-raising experiences. Participatory action research is a familiar kind of collective consciousness-raising pedagogy (Brown & Tandon, 1983; Reason, 1994). Scholars and educators have identified other dimensions of "experiences" that help to promote consciousness raising and learning. Decades of research at the Center for Creative

Leadership, for example, show that experiential learning is most profound when it *stretches* people's boundaries and takes them to the edge of their comfort zones (McCauley, Moxley, & Van Velsor, 1998). To illustrate this phenomenon spatially, the executive classroom in the programs studied here stretched from crowded, poverty-stricken, urban streets to sublime nature, and teachers ranged from nonprofit leaders and government ministers to children and indigenous peoples. Across these multiple milieus, psychological boundaries are challenged to expand in kind.

In his studies of optimal experiences, Csikszentmihalyi (1990) stresses how the boundaries between the self and experience seem to merge in what he terms an auto-telic or "flow" state where people are absorbed into an experience. He ascribes this to the single-minded attention people bring to an especially engaging task or goal. When the aim is to broaden and deepen consciousness, however, my own judgment is that *multisensory, multifunctional experiences* can also immerse people deeply into them. In the cases described here, the various consciousness-raising experiences were intended to stimulate the five senses, appeal to people's head and hearts, and engage them body and soul.

There are examples of such multisensory, multifunctional experiences in executive development. Adventure education, including mountain climbing, river rafting, outward bound-type experiences, or urban anthropology, can be a mentally and physically engaging experience. Yet it can also be a rich medium for personal insights and yield metaphors about leadership and the workings of the larger world (Bacon, 1983; Useem, Useem, & Asel, 2003). Contemplation, meditation, and prayer, essentially spiritual experiences, can also inform and shape the way business leaders think and feel about situations and one another. Research on what some call "spiritual intelligence" (SQ) reveals its interrelationships with IQ and EQ (cf., Zohar & Marshall, 2000). There are examples, too, of how spiritual experiences in community-building circles in business can raise both individual and collective consciousness about purpose in the larger world (Peck, 1993; Mirvis, 2002).

The potential for consciousness raising, in my view, is greatest in *integrative experiences* that not only immerse people fully into an encounter but also provide new sources of stimuli and inspiration as well as a forum for personal and collective reflection. An exemplar of this kind of experience is service learning. As Kolenko, Porter, Wheatley, and Colby (1996) note, service learning expands the range of students' experiences, out-

side the encapsulated environment of the classroom, and encourages them to devise "new constructs of reality" and, it can be added, of themselves. These are key learning objectives for service-learning programs whatever the age or type of learner. Business leaders involved in service experiences are also challenged to listen and respond to different points of view, to exercise "soft" influence skills, and to cultivate the common touch if they are to make meaningful connections to the people they encounter.

One aim of service learning in business education is to promote civic responsibility (Zlotkowski, 1996). Executives that take this responsibility seriously have a chance to become better informed about corporate citizenship through service and gain some experience filling an ambassadorial role for their company. This schools them in both the symbolism and substance of a senior leader's job. Although the executives in the companies studied here did not engage in the type of service learning common to university and high school students, they did have brief, intense, and eye-opening "service experiences" (Ayas & Mirvis, 2005).

The potential for consciousness raising naturally varies from person to person. Hence one variable to consider is the "readiness" of executives to participate, let alone immerse themselves, in such experiences. In this context, Schein (1990) reminds that involving people in unfamiliar situations that stretch their understandings and boundaries often triggers self-reflection. He finds business people particularly open to introspection and questioning when they are abandoning "career anchors" and transitioning into new roles—the typical attendee in an executive development program. In a complementary light, Krieger (1990) contends that immersion in symbolic social situations can be a "formative experience" as people prepare to assume new responsibilities.

Finally, it is important to recall Weick's (1995) commentary that "Experiences are not what happens to us, but what we do to what happens to us." This reminds us that the experiences themselves do not engage participants, stretch them, or instruct them. The onus of transforming activities into mind-expanding, heart-rending, and soul-stirring encounters is on the participants. They do the work and learning of asking provocative questions, challenging assumptions, surfacing contradictions, and confronting themselves and one another.

While consciousness-raising experiences of the type examined here may be beyond the scope or interests of many executive educators, a closer

look at how they were applied to each of the learning objectives can be of interest and relevance to anyone involved in the design and delivery of executive education. The intent, in each instance, was to extend existing and familiar experiential learning pedagogy through consciousness-raising experiences that aimed to broaden, deepen, and ultimately expand the perspectives executives had of themselves and their role in the world around them. What then are some ingredients of an experience that can help an executive to more fully "know thyself?"

### Cultivating Self-Awareness

Self-knowledge includes, among other things, being in touch with one's makeup and proclivities, and moods and emotions, and being able to recognize strengths and weaknesses, and the impact one has on others (Goleman, 1995). Executive development programs typically employ a variety of tools to increase leader's self-awareness, including personality tests, 360-degree feedback, coaching, and the like. And while these have their place in self-development, consciousness raising requires digging deeper "under the skin."

One methodology, familiar in feminist consciousness-raising circles, is autobiography (cf., Bannan, 2005). This medium has its authors delve into their formative experiences and explore the roots of their identities. It is based generically on the psychodynamic notion that people re-experience their lives when they delve into the most emotionally charged aspects of their past (Freud, 1965). This helps to surface unexamined and sometimes repressed feelings about one's life course and to lift them up for fresh consideration. The approach is also integral to psychotherapy where it strengthens the "observing ego" and helps people to gain a clearer self-picture (Klein, 1959). In this executive context, it reinforces the importance of self-consciousness on a leader's developmental agenda.

In each of these cases, executives took a turn at preparing their own self-story. The Asia leaders, for instance, wrote freehand letters to their parents that spoke of their upbringing and its impact on their character. Listen to one insight that emerged:

Till now I had been trying to live up to this myth of invincibility even though I knew that I didn't have all the answers. I could not share my emotions and my fears with even my family as this, I thought, would be perceived as a sign of weakness. Now I realize how much more I could have done if only I had sought

the emotional support that I knew was there all along.

On the overall process of writing his autobiography, a young leader reflected, "It's like a surgery of the soul, you begin to see the roots and patterns, and you understand what truly moves you." Biographical studies by psychologist Howard Gardner (1995) underscore the relevance of this kind of exercise for executive development by showing that formative experiences shape the beliefs and practices of leaders in almost every culture. He puts particular emphasis on "identity stories" as a means of connecting leaders and followers: "Identity stories have their roots in the personal experiences of the leader in the course of his own development. But it is characteristic of the effective leader that his story can be transplanted to a larger canvas—that makes sense not only to members of his family and close circle, but to increasingly larger entities . . ." (p. 25).

Story telling, in this fashion, broadens consciousness of human experience. As an example, the Ford program with Homes for Black Children (HBC) had executives from both organizations share identity stories with one another in leader-to-leader dialogues. Prior to meeting their counterparts in the orphanage, each of the Ford leaders prepared an "emotional lifeline." This technique, developed by Herb Shepherd (1984), has people chart their life's journey from childhood to present with careful consideration of emotional highs and lows. After discussing formative life events with fellow executives, the Ford leaders were then asked to abstract "life stories" and prepare to share them with their counterparts from HBC. Gardner (1995), among others, documents the importance of this narrative approach for leaders: "The story is a basic human cognitive form; the artful creation and articulation of stories constitutes a fundamental part of the leader's vocation. Stories speak to both parts of the human mind—its reason and emotion" (p. 43).

The storytelling between Ford and HBC leaders is emblematic. The sharing began with the president of HBC telling her story of growing up in Detroit, guided by God-fearing parents, earning a college degree, and finding a calling in caring for underprivileged children and families. She then recounted a story of how her college roommate had married an employee of an auto company, who was subsequently laid off when his job was outsourced. Her friend's husband then took employment at lesser wages, with no benefits, and was laid off again. He went into debt, and ultimately turned to drink, drugs, and adultery. In a very real

and moving way, the director's story of her friend's sad fate was a story all-too-familiar to the Ford executives who had, after all, overseen outsourcing and layoffs and would be in a decision-making role in such matters in the years ahead. This sad story was indeed "transplanted to a larger canvas" and provoked considerable conversation and some hand-wringing among the Ford execs present.

They, in turn, shared stories of growing up, of in some cases adopting children, and of trying to do the right things as parents, community members, and corporate leaders. Members of the two groups paired off to talk more intimately of their lives, their leadership challenges, and what might be done to strengthen families and safeguard children in the inner city. These kinds of conversations necessarily open up questions about personal identity, values, and priorities—Who am I?—Then even when feelings of guilt, sympathy, anger, self-justification, and mutual respect arise in such conversations, they can be doors into deeper realms of self-consciousness.

As the development program at Ford neared completion several weeks later, self-reflection shifted from the past and present to the future: Who do I want to be? As a means to surface and convey visions of their future self, each Ford leader prepared a lifelike "mask" with the help of community artist Maggie Sherman. Each leader's face was covered with gauze strips that, when dried, formed a three-dimensional plaster cast showing their facial features. Leaders were then asked to decorate these casts as they wished with paints, ready-made objects, cloth, feathers, pictures, or drawing to represent their future selves. Afterward, one by one, they described for fellow leaders the personal meaning of their masks and who they aspired to be at Ford and, indeed, in other facets of life.

Anthropologists have noted how tribal masks convey archetypal themes of human existence, including unconscious fears and wishes (cf., Levi Strauss, 1982). Often, the decorations on the leader's masks here seemed to communicate facets of their selves that were not conscious to them or had been "forgotten" in their busy work lives and career pursuits. More than a few commented how this "kid's craft activity" had evoked images of their more playful selves and at the same time reminded them profoundly of their leadership role as parents and as stewards of the next generation.

Management educators have many frameworks and tools to draw on from the interrelated fields of action science, action inquiry, and action learning to help executives to know themselves more fully (Argyris, Putnam, & Smith, 1985; Torbert, 1978; Revans, 1982). Another set comes from the arts. On the

use of aesthetics for learning, Taylor and Hansen (2005) differentiate "presentational knowing" from more formal propositional knowledge and colloquial know-how. They make the case that presentational forms of expression such as drawing, music, and drama are ideally suited to tapping into and representing people's tacit knowledge of themselves, other people, and the world around them. Gagliardi (1996) goes further and suggests that more rational representations of reality depend on and grow out of aesthetic experiences and understanding. That was the intent of mask making for Ford execs.

### Understanding the "Other"

It is well established that human relations develop and deepen as people see themselves in another person and see another in themselves (Friedman, 1983). The leader-to-leader dialogues between Ford managers and HBC staff illustrate how an introductory exchange can stimulate connections. A more sustained example comes from Unilever's Young Leader Forum.

Some 35 young Unilever leaders, from 15 Asian countries, have been meeting biennially in a Young Leader's Forum (YLF), where they are being prepared to join their country managing boards. The YLF operates as a learning community where personal inquiry, small group dialogue, and communal reflection continuously broaden the curricula and deepen shared experiences. Reflections shared in this forum are not only *cognitive*, and the intent of reflection is not solely to help the group *think together* better. On the contrary, the expression of *emotions* and inclination to *feel together* are very much part of communal dialogue with the young leaders.

Like the Ford managers, the Unilever young leaders initially prepared and shared their life stories with one another. But they have continued to dig deeper, to delve into their life scripts and reflect on current leadership dilemmas over 6 years of meeting together. As they find comfort and courage in each other's stories, the young leaders are confronted with their sometimes hidden selves; said one: "Listening to other people's stories, you hear your own story. Other people's stories often clarify things in your own mind—what your past is and what drives you. I'm a 33-year-old guy, and I'm still trying to get recognition from my parents. That's not necessarily a bad thing, but having that self-awareness at least allows you to acknowledge and deal with that issue."

Still, in the competitive business culture it is difficult to "lower the guard," as one leader put it,

when sharing life stories with fellow executives. "The initial step of sharing personal information was difficult," he recalled, "But once you sense the value of truly connecting, building on it seemed relatively easy." "The important thing is to engage in the search and the inquiry into each other's cultures and mind-sets, and into the relationship we have" said another. "To achieve this, one has to be open with oneself, understand one's own basic core values, and accept other people's differences 'as is'. This acceptance needs to be sincere and from the heart; without any prejudice, judgments and expectations."

Empathizing is central to what Erich Fromm calls the "art of loving" (1956). It too is integral to socialization and growth. Indeed, psychologists posit that just as seeing the world through another's perspective helps people to grow beyond ego-centrism, so empathizing with another is the antidote to human selfishness. Kohn (1990), among others, suggests that empathy, more so than sympathy, is the basis for the "helping relationship." Certainly this is evident among the young leaders who also reach out and offer support and comfort to each other: "With your help, not only was I able to get to know a great number of enlightened souls but I also discovered myself," reported one of them.

Like the Ford execs, Unilever's young leaders have also dialogued with leaders in an orphanage. In Danang, Vietnam, the identity story of the director of an orphanage was a source of inspiration. Sitting on tiny chairs, the young leaders formed circles around the director and learned how the orphanage had formed after the ravages of "American war." The director had been a primary school teacher who had a "big dream" to build the village with very few resources but "an abundance of hope." When asked what drove him, he answered, "Faith and love. I have a dream that keeps me going, where I see each child is happy." And he added: "When you are 50 years old, you feel there is not much time left to do something worthwhile; one needs to share all he has."

When one of the young leaders questioned him, "What would happen to the children if something were to happen to you?" there was a moment of silence. Then his inscrutable face was overcome with emotion. He trembled and could not stop his tears. Seven or seventy years old, every person in the room cried with him. Gardner's comments on identity stories apply: "It is the particular burden of the leader to help other individuals determine their personal, social, and moral identities. . . . Leaders develop stories which help people develop their identities" (p. 25). This was a moment of truth-

telling that the young leaders characterized as "looking humanity in the face."

### Appreciating and Dealing With Diversity

Connecting with others of a different background can also yield leadership lessons on diversity. In the cases described thus far, the Ford executives were predominantly male, White, American or English, and socially and economically privileged in comparison to HBC's mostly female, African-American, less advantaged leadership and staff. Sharing life experiences in a mix like this might seem comparable to what one finds in diversity workshops in community colleges or companies. As storytelling commenced in this setting, however, and discussion turned to working with crack addiction, family violence, and multigeneration poverty while coping with the criminal justice system and institutionalized racism, the breadth of differences in life experiences grew. Needless to say, the HBC and Ford representatives had different takes on everyday personal and work life and different views on the costs and benefits of commercial enterprise. But they found common ground when sharing ideas on what could strengthen the economic and social foundations of families and on how to find homes for displaced Black children.

Sustaining a dialogue among Unilever's young leaders from 15 countries—stretching from Japan to Indonesia, and from Australia to Pakistan—posed its own challenges. Here was a mix of men and women, and Christian, Hindu, Buddhist, and Moslem. And the difficulty was exacerbated because of uneven mastery of English as well as cultural differences in style of communication. Some, for instance, were culturally more "reserved," others more "expressive." Some seemed to be interpersonally "relational" and others more "transactional." One of the young leaders explained to the group: "In an Asian culture, it's not easy to speak out. It's very risky, the risk is very high to stand up and say something. It must be the right thing."

What does it take to raise consciousness about the meaning of diversity in a group of people? In another consciousness-raising era and context, a self-study group might "rap" about the personal and sociopolitical manifestations of gender, race, and culture. Here the young leaders learned the language and norms of dialogue and community building that stress self-disclosure, emptying oneself of preconceptions and agendas, empathic listening, and speaking to the "whole" of the group (Peck, 1987; Isaacs, 1999).

In their talks together, the young leaders were

encouraged to reflect on their differences in their cultures and ways of communicating. A Malaysian admitted: "This was difficult for me because it made me do things against my norms. However, I am grateful that I was forced to face it and reflect on myself, my future and my job." A Japanese participant reflecting on spontaneous hugging in the group said: "Physical hugging might be a little embarrassing at our office in Japan, but I discovered many touching stories and started to appreciate the diversity and richness of the human being." And an Indian colleague added, "Whilst there were differences in our appearance, speech and food, we were bonded by a feeling of friendship and caring. Sharing innermost feelings and fears so openly bonded us emotionally."

There are of course many other exercises and activities available to help business leaders learn to understand and manage diversity. What's interesting about dealing with diversity in, say, an orphanage in Detroit or Danang, is that typically invisible or unnoticed aspects of life that are experienced disproportionately by one socioeconomic or ethnic subgroup become, albeit for a short time, a shared experience. In these cases, leaders were asked to self-reflect: "How am I reacting to this situation? To this person? What are my reactions telling me about my own assumptions about life and people?" Schein (2003) calls this "listening to ourselves."

At the same time, attention also turned to imagining: "What has this person's life been like? Why do they see things the way they do?" This is a different sort of self-listening in which the self makes inferences about what makes others tick and how they relate to their world. An Australian participant elaborated on the impact: "It's helping us develop empathy, to put yourself in the other person's shoes—that could be your customer, your colleague or one of your managers. You step outside of our own paradise and get a deep understanding that the way we do things is not the only way."

### Engaging the Larger World

Referring to the work of the young leaders program, one participant remarked: "We started this knowing that it was about business, but somewhere along the way we forgot about that and instead we learned about humanity. It's really all about realizing that you want to make something out of your life and knowing what you want to make out of your life and that you want to touch other people's lives. When you get connected with others here and share amazing experiences, you

learn about humanity, and you become a better person."

Certainly the Ford executives and Unilever's young leaders learned about the impact of economics, ethnicity, and in the latter case, warfare through meetings with the directors, staff, and children of the orphanages they visited. But consciousness raising requires some degree of internalization of the problem at hand and the placing of one's self psychologically into the situation (Prochaska, Norcross, & DiClemente, 1994). It was through service to these people that the leaders turned an experience with the orphanages into a more meaningful and deeper engagement. After their initial encounters, for example, many Ford executives were moved to continue their involvement with HBC by advising Board members on business issues, coaching HBC staff, talking with foster parents about adoption, or by mentoring children—depending on their personal interests and inclinations. Also of interest, several participants who were based in the region brought their own teams (and, in one case, an entire factory) to HBC for community service and a few, in far away lands, brought their teams to local orphanages or social service settings to replicate the experience and lessons.

Ongoing and deep involvement marks Unilever young leaders' relationship with the orphans in Vietnam. They have, for the past 6 years, assisted in the physical upgrade of the facility, developed an IT infrastructure, helped in locating foreign support for the orphans, and met annually en masse with the headmaster and children for a celebratory birthday party. The continued dialogues between them and members of the orphanage have created a rewarding and enduring emotional bond.

Service learning can also provide exposure to social, political, and economic problems that have a regional or global scale. To illustrate, the development program for Novo Nordisk vice-presidents led executives from around the globe to visit community health centers in Sao Paulo, Brazil, to talk with doctors, care for patients, and get firsthand impressions on "access to health" in a large developing country. The leaders were formed into several teams and, while on site, each team conducted a "community diagnosis" that analyzed the social setting and service process and considered how their company in particular and business in general might be implicated in problems and potential solutions. Teams also prepared a roster of lessons from their community experiences that could apply to their company's operations and management. These findings were shared and discussed with

fellow leaders and the chief executive who had also visited communities. In these reflective forums, individual insights and lessons were lifted to collective consideration and learning.

One exec noted a doctor's entrepreneurial spirit: "He built a diabetes clinic from nothing. How? Real passion and belief in what he's doing. There was no complaining about resources or roadblocks. Nothing got in the way of his vision and drive." Another spoke of the caring, as opposed to strictly clinical, approach to patients, "At the hospital, the nurses didn't feel sorry for the children. They held them, laughed with them, and treated their illnesses aggressively. They taught the children how to win."

Subsequent talk, late into the night, stressed the importance of vision, passion, and purpose in leading their own business and especially in achieving their company's commitment to "defeat diabetes." Some of the comments follow:

We in Denmark could learn from the Brazilians. Seeing how much people can do if they set their minds to it, how much can be accomplished and how many resources can be mobilized in a developing country. With limited public and patient funding but lots of volunteers and donations and a desire to change the world two doctors each built a world-class hospital for children, each full of fun despite hardship.

I believe that the most important factors, beyond the personal charisma of the leaders, were the clear significance as well as the clarity and the consistency of the cause they were pursuing.

Responsible leadership and a deep sense of altruism are crucial for a sustainable future. This has made me re-visit my own development as a human and leader.

The Danish-based pharmaceutical has a long tradition of community service whereby every employee spends one day a year with a diabetes patient, family, or physician and prepares a report for the company on how to serve them better. But their exec's stimulating service experiences and subsequent meetings with government officials in Brasilia, alongside the company CEO, led to calls for more community outreach in developing markets and lower hurdle rates on investments in therapies for the poor. The company has since adopted plans to open subsidized diabetes clinics in other countries to ensure greater access to health.

Any such encounter with a "foreign" community has the potential to broaden and deepen understanding of how different groups of people live and work and invites consideration of how one also lives and works (Schindler-Rainman & Lippitt, 1980; Bringle & Hatcher, 1999). Service learning, in addition, contributes to what sociologist George Herbert Mead (1934) describes as "role taking" or, more colloquially, putting your self in the place of others. Through their service experiences in Brazil, many of the Novo Nordisk participants came to imagine themselves leading the company in an emerging market and internalized what it would mean for their leadership. As one said it plainly: "The leaders in Brazil were passionate about their cause and put their egos aside. When I heard Sergio's story it struck me that this man takes responsibility when called upon. He is not driven by an urge to have power—I think Danes have something to learn in this perspective."

### Collective Consciousness Raising

Knowledge of and exposure to human and environmental calamities can also serve as a "wake up call" to an enterprise by raising collective consciousness. This has been the experience of Unilever Asia where upwards of 250 executives join together for annual learning journeys throughout the region. The journeys, lasting up to a week, are multilayered experiences that aim at both individual and organizational development. They are tribal gatherings in that leaders typically wake at dawn, dress in local garb, exercise or meditate together, hike from place-to-place, eat communally, swap stories by the campfire, and sleep alongside one another in tents. In daily experiences they might meet monks or a martial arts master, talk with local children or village elders, or simply revel in the sounds and sights of nature. Considerable time along the way is spent in personal and collective reflections. Throughout a journey, a team of researchers prepares a "learning history" that documents key insights for continued reflection.

It is important to note that Unilever leaders don't take these journeys to get away from business. On the contrary, it helps them to see how their business can connect better to the larger world. At their annual meeting in Sarawak (once part of Borneo), for instance, Unilever's top Asian leaders gathered to experience, firsthand, the terrible costs incurred in the clear-cutting of tropical rainforests. They first learned about the state of the natural environment through a talk by a director of a global natural resources group. Then, to get closer to the

scene and symbolically lend a hand, the execs cleaned a nearby beach of industrial flotsam and tourist trash. A trip upriver in hollowed-out wooden canoes took them to the village of the Penan. There they met villagers and hunters, in their tribal dress and loin cloths, talked through translators to the chief, medicine man, and tribesmen, and took a long walk with them through their clear-cut forests.

The reflections of one leader exemplify the impact of this experience:

The beauty of the nature and the majesty of the place helped deepen our insights about our roles as leaders and individuals on this earth. To be in the jungles of Borneo helped us feel and see the potential in this region, almost feel and touch the vision. We were able to move from discovering self to building a mental picture about the future with a clear direction of where you want to go and where you want to be. And it is extremely powerful when you see around you a lot of people sharing the same picture.

This, in turn, led to calls to incorporate sustainability into regional strategic plans.

The next year these senior leaders traveled to rural China. Here they "got into the skin" of villagers by working alongside them as they swept streets, herded buffaloes, formed cement building blocks, and led schoolchildren in play. Still others repaired bicycles, built roads, cooked noodles. No matter what the task at hand, there seemed to be important lessons to be learned: "I have been exposed to things that I had forgotten about. I thought my day with the 71-year-old Chinese "sweeper" would not really yield anything. Now I know the sweeper as a human being with a family that has its own challenges and aspirations. I know the incredible ambition of his granddaughter aspiring to be a model one day. I guess this is what dreams are made of."

The business leaders met villagers in rural China whose income was less than \$125 US per annum. "70% of our 140 million is similar to the family of the man I met today," said a Pakistani participant, "while only 5% has a lifestyle similar to mine. I need to respect them and to value them for who they are and what they deliver to all of us." An Indonesian colleague added, "I am Asian, 40 years old, living in a country that is 80% rural, but I have never planted a tree nor talked to rural people who buy our products everyday. This is critical when we aim to improve their nutrition, their health, their happiness, life and future."

The third year's meeting in India carried the consciousness raising deeper and further. There the leaders were formed into 25 small groups to "self-study" communities in India—including Mother Theresa's hospital, the Dalai Lama's monastery, the Sikh temple, cloth-spinning communes, ashrams and spiritual centers, and so forth. Through reflections on their experience and collective dialogue, the Unilever leaders came to a new vision of their business. Said one: "The communities we visited reminded me of an 'itch' that has been bugging me for the longest time, that is, to give my time and effort to a cause which is beyond myself (and even beyond my family). I have been blessed so much in this life that the least I can do is to help my fellow men. I need to act now." In turn, collective commitments were made to pursue a worthy mission that would emphasize the healthy, nourishing aspects of food. This would mean dropping several current offerings in the market. And it would lead to the launch of a children's nutrition campaign to bring affordable foods to the "bottom of the pyramid."

In their most recent journey to Sri Lanka, where leaders went to offer service following the devastating tsunami, the sense of collective consciousness raising was palpable. The execs spent several days cleaning up debris in schools and public buildings, helping local merchants to assess inventory and connect with suppliers, playing with children, and talking deeply with Sri Lankans, individually and in large gatherings. The report of a leader about his first encounter with a tsunami survivor illustrates the depth of the experience: "This man who had lost two of his family members told me how God has been kind to him—his neighbor had lost all of his five family members. He made me realize that there is such goodness in simple lives—where I have never bothered to look." Many had discoveries of this type:

Walking through the village, a young father gestured a friendly "hello" towards me. Before I could say anything, he started to tell his tragic story of how he lost his four children and home. He led me to his wooden cabin where his wife was waiting for him and she looked pleased to meet a new face. They showed me photographs of their lost kids that left me in tears. They made me feel at home right away; grief became our mutual language.

What did this soulful work teach the leaders? "We listened to the fears and hopes of the mothers, fathers, and children left behind in this beautiful

but devastated country. We shed tears of pain, hope, and love," recalled one leader. "We shed even more tears when we realized that by simply sharing our spirit with them we made an incredible difference not only to their lives but also to our own. It continues to surprise me how care and service for others helps me discover my own love."

It is too early to tell how new consciousness and revised business models will evolve at Novo Nordisk and Unilever Asia. What is apparent is that service learning was a spark to changing the way changing their respective corporate-wide missions: to "defeat diabetes" and to offer "vitality" in their products, respectively (Googins, Mirvis, & Rochlin, 2007).

### **Designing Consciousness-Raising Experiences for Executives**

In each executive education case cited, corporate education managers built strong relationships among top executives, external faculty, and internal staff, and spent months working with community leaders and groups to set mutual expectations and prepare them to host service-learning experiences. Here are some other practical considerations for those who design consciousness-raising experiences for executives:

#### ***Formal Legitimization***

Needless to say, not all executives in development programs warm to the idea of personal consciousness raising, are comfortable with exercises in self- and group-disclosure, or embrace the notion of community service. However, when they see their own leaders self-disclose and speak to the link between service and corporate citizenship, some of the resistance lessens. This means enlisting top executive buy-in to program goals and their active participation in consciousness-raising experiences.

In some cases, frankly, that may mean downplaying the liberationist logic (political) and avoiding some of the pejorative connotations (weird or mystical) of consciousness-raising activities by framing the experience in terms of action- or experiential-learning and stressing the intent to increase self-awareness, sensitivity to people and diversity, or engagement with the larger world. In any case, it helps to use culturally appropriate language: In Ford, this work was phrased as "breakthrough learning" and in Unilever Asia it was associated with developing executive's IQ, EQ, PQ, and SQ.

### ***Leaders as Role Models***

In the programs here, the chief executives and top leaders at Ford, Novo Nordisk, and Unilever Asia shared their life stories with developing executives and typically joined their company teams at service-learning sites. Through their participation, these senior leaders served an important role-modeling and mentoring function (Tichy & Cardwell, 2002). But the programs also exposed execs to a variety of other kinds of leaders and models, including the directors of orphanages, the heads of health centers, community groups, and other nonprofits, tribal chiefs, and of course local people and children going about their everyday lives.

In many instances, leaderly inspiration comes from surprising sources. The Novo Nordisk execs, for instance, gained profound insight into vision when they met the blind entrepreneur, Dorina Norwill, who having been inspired through a personal encounter with Helen Keller in her teen years, eschewed a life of comfort and founded the leading teaching and research center for the blind in Latin America. Unilever's leaders, in turn, learned important lessons about consciousness in China when they practiced with a Tai Chi master. When one asked, "How does a master do Tai Chi?" he told them that a master must be aware of himself, his opponent, the situation around him, and then forget it all when fighting. This opened up deep conversation among the leaders about how to integrate consciousness of the self, other, and the world around when taking action. The fact that the teacher, nearly eighty and revered around the world, did not yet consider himself a true master, provoked a new appreciation of the importance of discipline, persistence, and especially humility on a leader's journey.

#### ***Preparation for Learning***

It is of course useful to cue executives on the purposes prior to any consciousness-raising exercise. As an example, techniques such as the emotional lifeline, discussion of it with colleagues, and preparation of vignettes for story telling can help prepare leaders operationally and emotionally to meet people with different life experiences and stories to tell. The connection of such experiences to self-awareness, interpersonal understanding, and dealing with diversity are relatively transparent and easy to preview in preparatory conversation.

When there is a desire to look into the social, political, and economic factors shaping the service setting, some pre-reading, talks by subject matter experts, and open discussion help to ready the

mind for thoughtful questions and the senses for what is to be seen and heard. A workbook to organize thoughts and record observations can also be helpful. Workbooks can also be used by community members, thereby making observation and analysis a joint activity.

### **Setting for Learning**

In the case of Novo Nordisk and Unilever, the executives traveled to distant locales and met in places of historical, cultural, and spiritual significance. This was aimed chiefly at opening eyes to conditions in the world and at reinforcing the multilevel theme of a learning journey for executives. It also served to differentiate the experience from typical university, company learning center, and hotel- and even resort-based company training.

Yet, as countless sages and poets remind, nature can be a rich milieu for connecting deeply to the self and the cosmos. One of the Novo Nordisk leaders experienced this reverie amidst the waterfalls of Iguazu at the intersection of Brazil, Argentina, and Paraguay:

The falls were very symbolic to me, representing the calm of two rivers that meet to create endless energy. The view in the sunrise with a clear and unbroken rainbow was unforgettable; this is the kind of situation where I feel absolutely on the top of the world and at the same time also humble towards nature. The concept of sustainability simply gets a deeper meaning after such an experience with the beauty and power of nature.

The majestic mountains of Guilin led the Unilever leaders to deep reflections on their place in the cosmos. "One night in front of camp fire, I imagined that we were looked upon from a satellite. I saw a small campfire light in the middle of the earth. I felt how small we were and how small I was," commented one. "Great nature raises people," said another, "One can only reflect here with honesty and purity."

There are considerations of time, money, and logistics in decisions about settings for executive development. But compare, for instance, the experience of adventure education deep in the forests versus the parking lot of a hotel; or of hearing a lecture about environmentalism versus reflecting on nature through a swim at a pristine lake or a hike in the mountains. On the upper end, too, compare the relative cost of a week at a swanky resort versus camping out with fellow executives. Nature is a powerful teacher, but in my experience it takes

some inventiveness and persistent persuasion to get a group of executives to meet her on her terms.

### **Design Considerations**

Naturally, attention to staging, sequencing, and the flow of energy have to be considered carefully in the design of consciousness-raising experiences—subjects beyond my scope here, covered variously in fields of instructional design, performance art, entertainment, and the like. Some reflections on setting boundaries, however, might prove useful to executive educators.

On the requirement to stretch learner's boundaries, for example, there are physical, psychological, and symbolic limits to consider. Obviously concern for physical and psychological safety has to be paramount. This means making participation in any activity a matter of choice and providing alternative ways for people to be part of an experience should they have physical or emotional barriers to full participation. Foresight helps on the symbolic front. In the Ford program, for example, executives were invited each day after lunch to participate in an expressive dance session that included body sculpting and free-form movement. This was projected as a way to ward off afternoon fatigue and heighten self-awareness through body work. Many, after initial skepticism, seemed to enjoy and profit from this "moving" experience. However, disparaging comments from peers who looked through a window and saw them dancing threw a damper on this aesthetic experience and led to its cancellation.

On the other hand, meditation, a boundary-stretching methodology for self-knowing that was rejected out of hand by Unilever's European trainers, had symbolic significance and substantive benefits in Asia. During several of their journeys, the leaders meditated en masse each morning. One found resonance in the silence: "Silence sparks my emotions; it makes me surrender to my feelings and senses." Another found insight: "Silence is crucial for spiritualism. It is the only moment that you give a chance for your inner self to talk to your outer self."

### **Integrated Experiences**

This paper has emphasized the value of integrative experiences for raising consciousness among executives—experiences that immerse them fully, stimulate them with new ideas, and prompt reflection. To further this point, Pine and Gilmore's (1999) studies of the experience economy find that the "richest" experiences combine elements of aes-

thetics, education, entertainment, and escapism. The importance of aesthetics in the design and delivery of management development experiences is well established in theory (cf., Gibb, 2004) and in practice (Nissley, 2004; Darso, 2004). As for the connection of learning to the latter two, these programs illustrate how a combination of travel to an unfamiliar locale, meetings with out-of-the-ordinary people, and the permission to "play around" in a new situation, when coupled with the chance to reflect deeply away from the day-to-day rush, adds "meaning making" to what otherwise might be escapist activities. Hurst (2005) adds that meaning is the bridge that in fact integrates "good" experiences for their consumers.

Learning with others does, too. Consider the advantages of group learning. First, otherwise reluctant individuals can be pulled into an experience by the group as a whole and in any case find safety in numbers. Second, peer learners can be a source of orientation, stimulation, and social support, and can aid in interpreting what's going on and what it means. Third, there is the cohort effect whereby a group begins to see itself and is seen by others as having a unifying identity. This is a prerequisite to taking common action.

Finally, many studies confirm the importance of reflection as the most important element of continued consciousness raising. Suffice it to say, that carving out time and space for this is crucial to the success of consciousness-raising activities. A learning history that documents experiences and collates the perceptions and lessons of the participants provides a durable and living record that can be revisited and updated in light of new experiences and circumstances.

### ***Service: Global and Local***

Service learning programs involving, say, house construction, painting, trash pickup, and such can be useful for stimulating informal interaction, building bonds, and illustrating vividly social and economic cleavages between business and society. They can also demonstrate, substantively and symbolically, what can be accomplished when business and community people work together (cf., Jacoby, 2003). The experiences described here involved some of this kind of service but were geared more toward person-to-person interaction and collective reflection on the life and workings of communities.

Can service experiences like these, particularly given costs and demands on time and travel, be approximated in a university context? One innovator is Professor Noel Tichy, who has designed com-

munity-service experiences around the world for executives in the University of Michigan's Global Leadership development program. At a local level, Tichy has facilitated a long-term relationship that connects UoM MBAs and executive learners with FOCUS HOPE, a Detroit area job training center for disadvantaged minorities. Visits to the training center involve sharing life stories, digging into inner-city employment issues, and dialoguing about the role of big employers in urban areas, all the time exposing students to a model community economic development program. Tichy has also connected Ford executives to the nonprofit that is now a supplier of parts to auto companies around the world. Ford partners with FOCUS HOPE to do business, to develop management talent, and to advance the citizenship agenda of the company (St. Clair, 1997).

Growing interest in international experiences for undergraduate and MBA students opens up new and interesting possibilities for consciousness raising through service around the world. The Novo Nordisk leaders, for instance, crossed paths in Brazil with students from the University of Virginia's McIntire School of Commerce who were bound for Amazonia to work with the natives and study the role of business in environmental policies and practices in the rainforest. The British nonprofit organization Seeing is Believing takes students on week-long programs throughout Africa and India. Shouldn't this be a part of more MBA and undergraduate business programs?

### **Transfer and Transformation**

There was no attempt in these cases to document systematically the impact of these multilevel consciousness-raising experiences on individual executive behavior in the short term let alone the longer term implications. Fortunately there is theory and evidence that shows how gains in self-awareness and EQ contribute to a capacity for transformational leadership (cf., Huy, 1999) and, at least among students, how service to others has many personal and leaderly benefits and expands one's commitment to making a better world (cf., Eyler, Giles, & Gray, 2001).

There is, however, testimonial evidence that the consciousness-raising experiences in Brazil enhanced the personal and collective commitment of Novo Nordisk's leaders to serve the common good and how their journeys transformed the self-picture of many Unilever leaders and their shared mission in Asia (see Appendix for references). Two reflections, one from a young leader moving up in Unilever and the other from the business group

president, illustrate and conclude this look at consciousness raising among executives:

Young Leader: I've always thought of myself as the professional guy and never had the opportunity to become the human being that I wanted to be. You work your guts out in the earlier part of your career. It kind of hit me that if I want to move on, I need to develop as a human being. This is for the first time that I have realized the void in my life.

Business Group President: Great businesses have great leaders at all levels of the organization. They take care of the needs of all their stakeholders and want to make this world a better place for all of us. They care and live in service and they commit to a lifelong journey of personal mastery, developing all the necessary skills and competencies and all their intelligences—PQ, IQ, EQ and SQ.

To help develop our EQ and SQ we confront community service and take care of the underprivileged and destitute. We experienced that it humanizes our characters; it reminds us that we have a soul and qualities of love and compassion, all innate qualities of great leaders. It also reminds us that leadership is not a position but a responsibility to act; it's not a noun, it's a verb.

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## APPENDIX

### Program Descriptions

The Ford program aimed to prepare directors to move into general management positions where they would be leading a larger workforce and interacting more often with the public. The leaders were formed into teams of peers where each team is given a business project from top management sponsors to undertake over the course of 4 months. An introductory week-long session launched the "experienced leader" development program and focused variously on personal growth, bonding project work teams, and developing objectives and a work plan. At a follow-up session, 4 weeks later, they would report out the initial project findings and recommended actions, and gain more exposure to business strategies. This session would include service learning. They would then begin to prototype innovations related to their project. At a final session, with their sponsors and the CEO, the leaders would present the results of their proto-

types and seek approval for further investment in areas of business. They would also receive feedback on their leadership from team members, their sponsor, and the CEO. For a brief description of this program, see Hammond, K. 2000. Grassroots leadership—Ford Motor Co. *Fast Company*, 33, 138–144.

The Unilever Young Leader Forum was designed to prepare country managers to move to leadership posts across Asia and around the globe. The Forum meets twice a year with one session focused on a particular business problem or leadership issue in the region and the other built around community service at an orphanage. The young Asian leaders have built deep bonds over the years and reconfigured themselves with the addition of new members. Action projects have concerned the development of a "healthy" tea business and products aimed at the "bottom of the pyramid." Between meetings, the young leaders remain in regular connection as a virtual community. The senior leaders of Unilever Asia meet annually for journeys. Many have also hosted journeys with their country teams and begun local community service-learning projects.

Reports based on learning histories of these efforts can be found in Ayas, K., & Mirvis, P. H. 2002. Young leaders' forum in Asia: Learning about leadership, abundance, and growth. *Reflections* 4, 1, 33–42; Mirvis, P. H., & Ayas, K. 2003. Reflective dialogue, life stories, and leadership development. *Reflections*, 4(4): 39–48; Ayas, K., & Mirvis, P. H. 2004. Bringing "mission" to life: Corporate inspiration from Indian communities. *Reflections* 5(10): 1–12; Ayas, K. 2006. Sri Lanka—Story of Hope. *Reflections*, 6:8–10, 46–54; and Mirvis, P. H., & Gunning, W. L. 2006. Creating a community of leaders. *Organizational Dynamics*. 35(1): 69–82.

The Novo Nordisk "lighthouse" program helps vice-presidents of the company prepare for senior leadership posts. The centerpiece is a 10-day journey to an emerging market where leaders can immerse themselves in local culture and commerce. The Brazil journey took them to Sao Paulo to see "access to health" firsthand, to the capitol to meet health and commerce ministers, and to rainforests to learn about natural medicines, meet indigenous peoples, and reflect on the triple-bottom line mission of the enterprise. A description of the program in Brazil can be found in the company's 2004 annual report at <[press.novonordisk-us.com/assets/ar/annual\\_report\\_04.pdf](http://press.novonordisk-us.com/assets/ar/annual_report_04.pdf)>. A "learning history" of its impact on participants is available from the company.

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