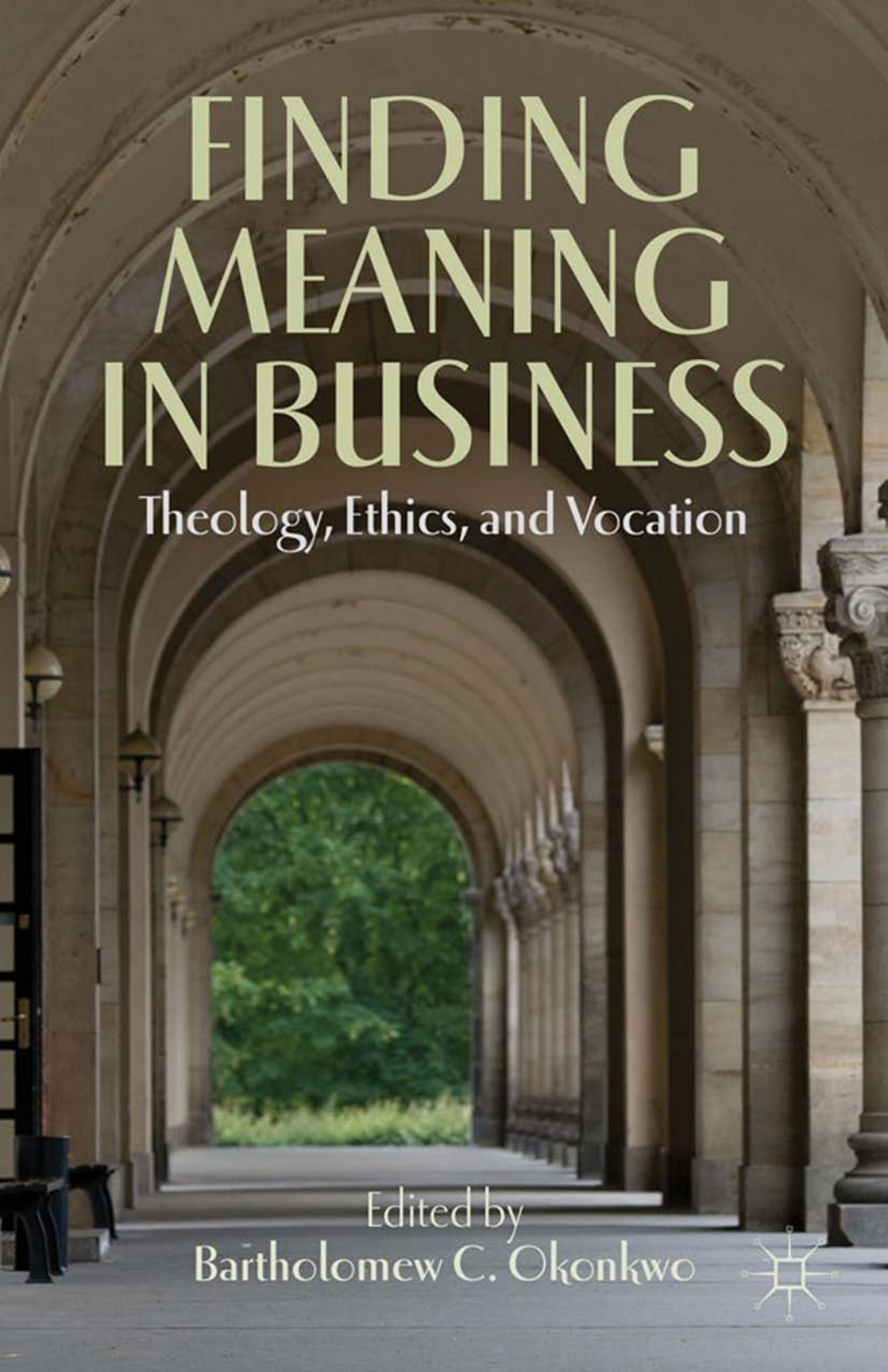

FINDING
MEANING
IN BUSINESS
Theology, Ethics, and Vocation
Edited by
Bartholomew C. Okonkwo

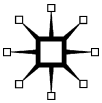
Finding Meaning in Business

Finding Meaning in Business

Theology, Ethics, and Vocation

Edited by
Bartholomew C. Okonkwo

palgrave
macmillan



FINDING MEANING IN BUSINESS

Softcover reprint of the hardcover 1st edition 2012

First published in 2012 by
PALGRAVE MACMILLAN®
in the United States—a division of St. Martin's Press LLC,
175 Fifth Avenue, New York, NY 10010.

Where this book is distributed in the UK, Europe and the rest of the world, this is by Palgrave Macmillan, a division of Macmillan Publishers Limited, registered in England, company number 785998, of Houndmills, Basingstoke, Hampshire RG21 6XS.

Palgrave Macmillan is the global academic imprint of the above companies and has companies and representatives throughout the world.

Palgrave® and Macmillan® are registered trademarks in the United States, the United Kingdom, Europe and other countries.

ISBN 978-1-349-44537-0 ISBN 978-1-137-29512-5 (eBook)

DOI 10.1057/978-1-137-29512-5

Library of Congress Cataloging-in-Publication Data

Finding meaning in business : theology, ethics, and vocation / edited by Bartholomew C. Okonkwo.
p. cm.
Includes bibliographical references.
ISBN 978–1–137–27366–6 (alk. paper)
1. Business—Religious aspects. 2. Business ethics. I. Okonkwo, Bartholomew C.

HF5388.F545 2012
174—dc23 2012015733

A catalogue record of the book is available from the British Library.

Design by Newgen Imaging Systems (P) Ltd., Chennai, India.

First edition: November 2012

10 9 8 7 6 5 4 3 2 1

Transferred to Digital Printing in 2013

CONTENTS

Part 3 Formation of Business Leaders

PREFACE

We are living through very hard, but equally interesting times, and through a period of another historic crisis of the global capitalist (free market) economy, a crisis so deep that although it began as a global financial crisis it has now engulfed the entire global capitalist/market economy, and the political and sociocultural systems supported by the economy.

In its present phase, the crisis is at once a global economic as well as a global political and sociocultural crisis. Not only are huge corporations and financial institutions going bankrupt and needing large-scale bailouts but so also are whole countries (Greece, Ireland, Spain, Italy, etc.) going bankrupt and needing bailouts of historic proportions.

Since the fall of the Berlin Wall, through the globalization of the 1990s, the scandals of Enron, Arthur Andersen, and WorldCom, and most recent scandals in the financial markets driven by systematic corruption, the challenges of capitalism have been substantial. They have even called into question the credentials of the free market economic system—especially in relation to the need for authentic human development (material and spiritual).[1] A central characteristic of the response of ruling classes and elites right across the world to the global crisis has been to try to bailout subsidies, big businesses, and banks while passing on the burden of recovery and stabilization to the working and toiling peoples, through cuts in social spending (withdrawal of subsides to the majority), increases in cost of services, and imposition of new levies among other things.

Nevertheless, as they have tried to increase the burden of hardships on the majority, so has the resistance of the majority intensified. The result today is the revolutionary upheaval in the Middle East, the waves of strikes across Europe and the Americas, and the growing unrest in Africa. As millions take to the streets in a global protest against corporate

malfeasance, it is good for innovative theoretical thinking to go make way for experience and to ask the sort of simple, basic questions everyone faces: how can we start the business community on the path to recovery? Perhaps the time has come for a new and deeper reflection on the nature of the economy and its purposes. We either disregard these questions, or get satisfied with constrained thinking, conventional behavior, and "pre-cooked" solutions. These choices lead to personal alienation, and it obviously brings to an end any possibility for innovative thinking. Or we can take these questions seriously—and end up heading straight into ultimate questions. And we need realistic answers to ultimate questions in order to act and flourish as intense human beings.

Several books debating the root causes of the current global economic downturn have made their way into public consciousness of late. But a perusal of this platoon of popular books pointed to the greed of the bankers, the escalating fraud, the creation of depraved incentive schemes, and imprudent behavior as causes of the current recession. While these are indeed factors to consider, they alone do not constitute a full explanation. Any solution to the issues and challenges in the marketplace has to start with the current situation and system.

A widely quoted article in business ethics, "The Parable of the Sadhu," describes a Wall Street executive who (by his own acknowledgment) lost his sense of humanity on a Himalayan mountain-climbing expedition.[2] Because his group was concerned about reaching the summit, he left a holy man that they had found, a sadhu, to die on the slope. Later he lamented, "Why were we so reluctant to try the lower path, the ambiguous trail?; Perhaps because we did not have a leader who could reveal *the greater purpose of the trip* to us." This parable offers us a way to appreciate the diagnosis of the economic crisis. The pursuit of the objective of reaching the summit is allowed by the climbers to override the unequivocal human need that they met at 18,000 feet. There was a *fixation* on reaching the summit, a *rationalization* for continuing on ("We did our bit"), and eventually a kind of *detachment* or acceptance of the way in which the sadhu was treated.[3]

Once profit becomes the exclusive goal, if it is produced by improper means and without the common good as its ultimate end, it risks destroying wealth and creating poverty. Here I would like to invite economists and financial professionals, as well as political leaders, to recognize the urgency of the need to ensure that economic practices and policies have as their aim the good of every person and of the whole person. While business ethics can move us forward in this reflection and practice, what is taking place in businesses today is not just the loss

of will to do good, but the loss of meaning and, especially, theological meaning, which ultimately demands more than what traditional business ethics and corporate social responsibility can offer. It is to these and similar problems that I have *taken the approach of displacing careerism in favor of business as a vocation as the* realistic answer to the problem.

What seems to be urgently needed is a realization that the great challenge before us, accentuated by the problems of development in this global era and made even more urgent by the economic and financial crisis, is to demonstrate, in thinking and behavior, that not only can traditional principles of social ethics like transparency, honesty, and responsibility not be ignored or attenuated but also that in *commercial relationships*[4] *business and organizational leaders* can and must *rediscover their personal vocation within normal economic activity.*

By bringing together the most influential papers from International Business conferences of John A. Ryan Institute of the University of St. Thomas, Minnesota, within the last decade, the essays collected in *Finding Meaning in Business* provide to all persons of goodwill an insightful, extended meditation on the kind of practical rationality that is urgently needed to reopen the sources of meaning for our societies and business communities. Here a select group of leading theologians, economists, and ethicists jointly examines the meta-ethical foundations of vocation as a necessary step for business recovery, maintaining the view that solution to the current crisis cannot come through more legislation but through business and organizational leaders finding their vocation or calling in life and in their professions. They argue that the great social and cultural maladies of the modern age all have this one common characteristic: the denial of personal vocation. This denial of vocation, which ultimately denies meaningful work, creates one of the greatest errors of our age, a split between the faith that many profess and their daily lives. This divided life represses any reflection on the spiritual and moral purpose of one's gifts, abilities, and motivations at work, leaving one with few resources to integrate the deepest beliefs of their day-to-day life. The void that is created in an environment of relativity encourages even people with excellent professional or technical educations to hide behind "the firm" or saying that "it's only business." That attitude is the core of an ethic of self-interest that ignores the meaning and rich concept of vocation and focuses solely on the limited and ultimately meaningless concept of career.

Thus, the author's inquiries speak to one another and to the question: the concept has for centuries implicated/connoted the clergy and

the professions of medicine and law, but does the perspective of vocation, or calling, apply to the profession of business and organizational leadership? Is there such a thing as a personal calling to business as a vocation? In three parts these questions have been answered with a resounding "yes!," stressing the need that unless we confront this serious error of divided life in our culture, and see business as a calling and vocation, we will have little chance to resist the instrumental and economic forces in the various professions.

PART 1: *Business and Calling* takes on this charge and examines what it means to understand business as a calling tackling even more profound questions such as what is the person being called to be or do? Or is the life of a businessperson merely a necessary means, a sequential step to pursue their real vocation somewhere else? The authors begin with an evolutionary process by highlighting the attitudinal, moral, and spiritual differences between one who sees business as a career and one who has a sense of calling in business. Then they draw from both Catholic and Protestant traditions to analyze the meaning of the word "vocation" as well as the historical and theological development of the concept and interpret its applications to business, exploring why business is a vocation and how the concept will help transform the business environment of the future.

PART 2: *Fostering a Community of Work* considers vocation within the framework of the stakeholder theory to generate a place for reflection on the importance of corporation as a community of work where members' pursue common goods that build real communions by attempting to analyze how we might theologically understand the nature and purpose of organizations, and the practical implications of a theological understanding of organizations for those responsible for leading these institutions on a day-to-day basis. Here the Authors explore what a corporation begins to look like when it takes seriously its call to be an authentic community of work such as the policies, systems, processes, etc. that move the organization as a whole toward this community of work, stressing the need for a culture that fosters the conditions and structures that allow such individuals to act upon their vocation if the calling of the individuals within business are to thrive.

Finally, PART 3: Formation of Business Leaders moves to reflect on how from university education it could be possible to develop in our students a knowledge closest to the business world and a broader awareness in respect of themselves, to help them visualize their future professional performance in that environment as a vocation. While we need to be careful about unrealistic expectations of universities to shape the

moral and spiritual character of professionals, what the essays in this part help the university curricula to do is to explore the pressing need for students to think in moral and spiritual terms about their lives as a whole as well as provide for the reader some powerful resources for integration into the curriculum of business education.

Combining creative biblical interpretation, Christian moral reflection, and business expertise *Finding Meaning in Business* is thoughtful and thought-provoking reading that paves the way for the liberation of Christians from the 'invisible hand' that seems more and more to dominate every aspect of our economic lives. It is especially commended to anyone seeking to balance the requirements of faith with the demands of economics.

Notes

1. Paul VI indicates (*Populorum Progressio*, 14) that the essential quality of "authentic" development is that it must be "integral, that is, it has to promote the good of every man and of the whole man." §18
2. Bowen McCoy, "The Parable of the Sadhu," *Harvard Business Review 61, 103* (1983 and reprinted in 1997). Italics added.
3. See K Goodpaster. "Teleopathy," *The Encyclopedia of Business Ethics and Society* (NY: Sage Publishers, 2007). Fixation, rationalization, and detachment are described and developed.
4. Benedict XVI: *Caritas in veritate* found at www.vatican.va/holy_father/ *Benedict XVI/ encyclicals/documents*.

ACKNOWLEDGMENTS

I owe many thanks to the various contributors to this book for the wonderful work they did. Indeed, in the vast panorama of living humanity at home and overseas, it is incredible how God made it possible for me to link up with the tidal wave of personalities of many heights and depths who contributed to this edited collection. It is much better imagined than described, the radiating state of my heart being so loftily extolled and exulted. So I will remain eternally grateful to the contributors for their contributions and collaboration throughout the writing and research of this book.

Bartholomew C. Okonkwo

PART 1

Business and Calling

CHAPTER ONE

Giving Meaning to Work: The Spiritual Challenge of Our Time

Ingeborg Gabriel

Since the beginning of this millennium our world has been undergoing drastic transformations, which leaves no area of our lives unaffected. This can particularly be felt in the world of business and affects our attitude toward work as such. Consequences of this development are a growing competition that tends to erode moral values, an exaggerated pressure to succeed, which may become destructive for the physical, moral, and spiritual integrity of the person, and an increasing instability and insecurity of working conditions that negatively affects the motivation to work. It is to these and similar problems that a spirituality of work has to give an answer.

There is, however, an even more profound question with which our contemporary societies and working life are confronted: the drying up of sources of meaning, the loss of a knowledge of man's whereabouts and whereto, which deeply affects our social fabric as a whole and our lives as acting persons. The technical and material changes that take place at an ever-growing pace are no longer connected with socially accepted ultimate goals giving orientation to these developments. This means that individuals have to "produce" their own meaning and to motivate themselves. They have to choose which goals they want to pursue, which type of happiness they want to strive for. The answers of the leading ideologies, which see man mainly as a pleasure or utility maximizer, are of little help. If man's self-interest is understood in a purely material sense it leaves no perspectives for the social and even

less for the spiritual realm. But to become truly creative man needs a deeply rooted belief that what he is doing is good not only for his material well-being, but for his development as a person and, beyond this, for others and the progress of society as a whole? O. Höffe has in this context spoken of a "hedonistic paradox": the more man strives for happiness in a purely egoistic sense the more happiness evades him and the more frustrated he becomes. The answer to the question of the meaning of work is thereby not only of importance for the life of the individual but also for our culture as a whole.

It is from this cultural perspective that Max Weber asked in the early part of the last century the question of what will happen to our work ethos when the remaining meaning—partly religious, partly secular—that is still present in our societies will have evaporated. Teilhard de Chardin as one of the eminent mystics and religious thinkers of our century was preoccupied with the same question: In which way does the loss of a framework of meaning influence man's motivation to work? And: which type of spirituality do we need to reopen the sources of meaning for our societies?

The Modern Work Ethos and its Limitations

In all societies of human history before modernity the individual found himself embedded in a dense cultural framework that was grounded in religion and that gave sense and meaning to his life. As Max Weber has demonstrated in the three volumes of "Die Wirtschaftsethik der Weltreligionen" the main doctrines of the great world religions—Protestantism, Confucianism, Hinduism, Buddhism, ancient Judaism, and Islam respectively—formed the lifestyles, institutions, and the way men perceived their work in a rather distinctive way. The question that motivated this impressive sociological enterprise was: why did capitalism as the most efficient and rationalized form of business organization develop within the European cultural framework and not elsewhere? Through this he wanted to find an answer to the more existential question: what will be the future of modern man and society? More concretely: what will happen to our culture and economic organization when the religious frameworks that have generated it collapse, for example, when the culturally and religiously given sources of meaning evaporate?

Weber's answer to these questions was conceived as an implicit critique of Marx. This is already shown in his terminology: when Marx

speaks of capitalism this is a devastating critic of modern society as a whole in the name of justice and the quasi-prophetic proclamation of the doomsday of this society. In Weber the term capitalism simply describes the highly rational way of business organization that came about as a result of wider rationalization processes in the European cultural context. His study on the "Protestant ethics and the spirit of capitalism" (which led to the studies on the other religions) is a congenial attempt to show that the socially influential doctrines of Protestantism (mainly Calvinism) were the precondition for the development of the specific work ethos needed to bring about the dynamics of capitalism. It rested on three pillars: the religious calling of each Christian to a specific status and work, the ascetism this calling demanded, and the emphasis that was placed on material wealth and success gained through this work.

1) In medieval Christianity a religious calling had been limited to the members of the religious orders. Protestantism asserted that every Christian was to work to honor God and thus gave the highest possible dignity to all forms of work.

2) Not only was the idea of the calling extended to all Christians but also to the ascetic demands originally associated with it in the monastic tradition. Weber speaks of an inner-worldly ascetism that was the motivating force for the rationalization of the lifestyle constituting the basis of capitalism. However, in this process also a shift of emphasis took place. The basic rule of the monastic ethos, the Benedictian rule "ora et labora" changed into a "labora et ora" work becoming predominant over contemplation. It is first and foremost through and in work that God is glorified. The mystical dimension of faith is thus relegated to the background and work becomes important in itself. Without expounding the complex cultural reasons for this development it leads to an ever more one-sided emphasis on a rationalization of lifestyle for which individual efficiency values like thriftiness in the use of time and material resources have priority over spiritual and social values. The latter are weakened because of the inherent individualism of the Protestant traditions. It should be noted here that Ignatian spirituality that grows out in the same time within the Catholic tradition newly defines the relationship between the mystic and work dimensions through the famous formulae of "contemplatives in action" or to find God in all things.

3) The third notion that Weber sees as central to the work ethos of capitalism is the emphasis it places on material success. The hypothesis he developed to explain this is somewhat daring: According to the Calvinist doctrine the individual cannot contribute anything to his salvation

that—just as condemnation—depends on the unfathomable will of God who saves and condemns *sola gratia*. This leads to an existential insecurity that places an unbearable burden on ordinary men. The popularized version, however, of the doctrine sees in material wealth accumulated through honest work a solid basis on which to answer the central question, whether one belongs to those elected or those damned.

Three insights may be drawn from this Weberian analysis: 1) Most forms of religiosity that influenced modern society are already characterized by a drastic thinning out of the spiritual dimension that gives life and work an ultimate meaning and orientation allowing us to see them in the wider context of the goodness and unity of the creation. It is replaced by an overemphasis on the rationalization of behavior, on efficiency values, and success, which tend to become the ultimate goal. 2) An individualistic approach tends to neglect the social dimension and with it values of justice and love. In Calvinism this may even lead to an utterly unChristian attitude toward the poor, whose poverty is regarded as a consequence of the sin of laziness, for example, of the vice directly opposed to its highest values: industriousness and efficiency. 3) (Material) success gained through work becomes a value in itself. Thereby, the more the originally religious values become secularized the more the individual himself is "thinned out": Individualism weakens his social life, and the emphasis on material wealth, which is regarded as a sign of election—not any more in God's but in the world's eyes, which is no less severe a judge—and leads to the instrumentalization of the individual himself. Moreover there lurks the question as to whether the Puritan efficiency values that are at the basis of our social and economic systems can survive for long once they lose their religious basis. The outcome of this thinning out of meaning is according to Weber's famous doctrine: "Technocrats without spirit, hedonists without heart, who in their nothingness think that they have reached, a never before attained level of humanity." We cannot but admit that Weber's rather pessimistic view of modernity corresponds in many ways with the reality of our working life. This becomes even more so after the great theories have lost their plausibility and attraction. Whereas as G. W. F. Hegel and Karl Marx, whose thinking formed the nineteen and the twentieth centuries, in their grand philosophies, still attributed an ultimate meaning to history in insisting on its good outcome, we are left with Weber's diagnosis of our situation as that of a cultural crisis. It is this fundamental crisis of meaning that is the challenge to the spirituality of work for our time. The Weberian analysis shows that the answer to the crisis has to be the rediscovery and appropriation of

spiritual and personality values, and basing them as an overall framework of meaning.

A Framework of Meaning as the Basis of a Spirituality of Work

The question of the future of modern man and his work ethos is also at the center of the philosophical and spiritual reflections of P. Teilhard de Chardin. Especially from his early writings it becomes evident that it is an existential concern that constitutes the basis of his later, highly differentiated intellectual system. Just as Max Weber (who was 17 years his elder) the question that preoccupied him was: what is the future of man in modern society? The answer he gives could not have been given by Max Weber due to his secular background: Man will only have a future if he can find again a universal framework of meaning. This requires a new integral vision of man that encompasses all dimensions of the human being, particularly the spiritual one, for example, the acknowledgement that the meaning of human life is ultimately rooted in God as its creator.

The Precariousness of Human Activity in a Universe and a History without Tales

In "Le phenomene humaine" (1938/40) Teilhard describes the situation of modern man as one of fundamental uncertainty. The discovery of the gigantic dimensions of the universe by modern science—which methodologically excludes questions of its tales—leaves man in a universe without meaning. It is in this context that the question has to be asked: how can man continue to regard his life and actions as meaningful and valuable in a meaningless universe? The reason for the unrest of modern society is an uncertainty or a total lack of ultimate goals. But without goals to motivate him, will man be able to accomplish the task for which he has been created? The evil from which we suffer is that without goals man will not carry on the evolution God has entrusted him with. He will rather fall into a nihilistic attitude that ultimately will paralyze his life and actions.

The belief in the evolution of the universe therefore is not first and foremost a scientific hypothesis, but an existential necessity: Without the belief that life has an ultimate goal man must lose his orientation in the world. It is not material energy that makes man continue his work

but a basic trust and love that is only possible on the basis of a belief in its goodness and meaningfulness.

It is in this context that Teilhard's notion of progress—often misinterpreted in a deterministic way—has to be understood. The belief in progress is an existential postulate for man to continue his actions. It constitutes meaning in the medium of time and is the precondition for hope. If we are no more able to believe that what we do is valuable for the future we will ultimately be discouraged: Teilhard goes so far as to suggest that to truly be creative man needs the certainty that his work has a value for eternity, for example, that it transcends time.

This is an important insight in a time when the euphoric belief in progress that characterized the past two centuries is giving way to an attitude of growing skepticism. The hope in a golden age, in which scientific progress and the brotherhood of all men would go together, has not been realized and what remains is a deep sense of disillusionment and discouragement in our culture. The idea of enlightenment that man progresses toward more humanity—a secularized version of Christian eschatology—lost its plausibility in view of the deep tensions in global society and the perversions that mankind has proved capable of in this century. What we need is a re-humanized version of progress that complements and transcends material and technical progress. The notion of progress has to be re-personalized and de-secularized so that its ultimate measure becomes the growth of the human person, his/her "being more." In the Teilhardian terminology: the Cosmo-genesis and biogenesis are to culminate in an anthropogenesis that means the full development of the human potential of each and every man. Because of the social nature of man this personalization is inseparably linked to socialization, for example, the growing together of all human beings in cooperation and love. But what human means is not self-evident: the personalization process has to take its measure in Christ as the perfect image of man. The anthropogenesis is linked back to and is to culminate in the Christi-genesis, that is, in a Christianization of the world in the full sense of the word. The ultimate aim of progress that is deeply rooted in the transcendental dimension is Christ becoming all in all in the end of time.

Work as Sanctification of the World

The development of the human person, for example, personalization, is inseparably linked to man's work. Through work man not only becomes himself but also communicates with the world—and with God. He

becomes co-creator in a dynamically evolving world. Each of his works, albeit the most profane, contributes to a transformation process the ultimate aim of which is the mystic totality in Christ. This belief is echoed by Gaudium and Spes that says that "man through his work . . . contributes to the completion of the work of creation and unites himself with the work of salvation of Jesus Christ" (GS 67). Work thus is a creative process of communication through which man, with all his passion, is to develop the potential of the world given by its creator and at the same time to contribute to the humanization of himself and all men. To regain this wide and spiritual perspective of work seems a challenge in a time when through inner and outer conditions work is more and more seen as a job, for example, a transitory occupation to satisfy material needs.

The pitfall that constitutes the prevalent deformation of the Christian work ethos is an attitude that concentrates on the ascetic value of work. It is an attitude of ultimate contempt for the world that C. J. Murray described in his article: Is it basket weaving as being opposed to Christian humanism. It is important to note that at the heart of the Teilhardian analysis lies a very wide concept of work. It means outer work, through which the material world is transformed through the human mind and energy, as well as inner work, through which we transform ourselves as persons and our social relations in the direction of greater humanness and goodness. Both kinds of work are intimately connected with suffering, brought about by inner and outer obstacles as well as by the failures that are part of our human nature. Thus it is not only and primarily our outer activities that constitute work in the full sense, a thought that is a forceful corrective to the one-sidedness of our culture and is apt to give meaning to life as a whole beyond the more narrow realm of working life. Hermeneutically, this wide view of work is grounded in Teihard's Christian faith: there is a tale of the universe because God is its creator whose sanctity is communicated to all of creation. Because this is so we may as co-creators take part in its sanctification. Progress in the sense of Christianization of the world means the growth of the human being as a person and of the world through work. In this way the evolution as continuous creation is continued until its ultimate completion and sanctification in God who in this process is himself in evolution.

The Role of Religion and Contemplation

In modernity, religion and especially its mystic component expressed in contemplation and prayer have for a long time been neglected. Through

an emphasis on work as outer activity they were regarded as irrelevant or even as an *Überbau*, which tends to hamper rather than strengthen active engagement in the transformation of the world. There is, however, a growing awareness that a sound spirituality is needed not only to further creative engagement but even more to protect the integrity of the person at stake because of the growing demands of working life. Once more it is instructive to come back to Teilhard de Chardin for whom the role of religion and contemplation were twofold: to keep man in contact with the ultimate aim of his life and—even more important—to stimulate in him the energy and joy of life as a precondition for creative action. Religion is thus to maintain and reopen the sources of the value in the depth of human beings, and to nurture and develop the forces on which universal evolution depends.

If Marx called religion opium, a sedative for the people, this is a social deformation, the real function of religion being to carry and stimulate the progress of life: The true religious experiences of all religions lead to an ever-deeper communion with the world and the sources of life and love. Contemplation is to and can renew the energies of joy of life and action as well as of meaning. Teilhard de Chardin here speaks of a "gout de vie" (gout de vivre) or alternatively a "gout de l'action" (gout d'agir) ou de l'action, that is, the Meaning and the belief in the future of man are not abstract, intellectual notions. They deeply influence man's attitude toward life as a whole. The belief in the meaningfulness of life is to lead to a joy of life that finds its expression in a joy of acting—an element practically disregarded in the modern analysis of work. Creative work has primarily to be motivated by joy and sense, not by fear or competition, which—as the Weberian analysis suggests—is the case in modernity and often corresponds with the experience of present working life. The "gout de vie" as an inner disposition, physical as well as intellectual and affective, motivates a person to actively participate in the realization of human progress. It makes life appear as interesting and good. It is a dynamic, constructive, and adventurous attitude toward life and the motor of evolution.

The gout de vie and de l'action can also be regarded as a synonym for love as an ultimate affirmation of the goodness of creation. Teilhard's vision of love strongly corresponds with that of St. Thomas Aquinas. It is the force that gives coherence on all levels of being. In its highest form, love as a universal energy becomes the energy of personalization in communion. In this sense the future of the thinking world is organically linked to the transformation of the forces of hatred into forces of love. It is contemplation that brings us in contact with these forces

of love and of life, constructing the universe in its unity and goodness and which give it ultimate sense and meaning. This "Communion par l'action" (communion in action) finds its densest expression in the Eucharistic celebration, where the perichoresis of adoration and work, of sanctification and personalization, become tangible.

Conclusion

The scope of questions described and the answers hinted at seem at first sight only marginally applicable to the everyday problems of working life. The day-to-day routine and the need to act and react at a considerable speed normally leaves little room for reflections that transcend immediate necessities. On the other hand, there is a growing awareness that life becomes more and more empty and meaningless where these ultimate questions are excluded. Job satisfaction may for certain periods of one's working life be guaranteed through the thrill of success, power, and activity as such. But everybody knows that the newness of these goods wears off. When this happens the experienced frustration is a clear sign that there is a need for new goals and meaning.

A spirituality of work should give an answer to these questions and it should show how the personal vacuum experienced can effectively be filled. As the Weberian analysis shows, the means that our culture and society have to offer to accomplish this task have become ever more thin and rudimentary. What is needed is an encompassing framework of meaning that may serve as the basis of the development of mature persons. Maturity thereby needs dedication to goals that transcend personal need and satisfaction. These goals together with the integrity and inner unity of the person are also a precondition for long-range success and creative work. Here a spirituality of work that reflects on these frameworks and helps leaders to internalize them in their everyday life, for example, one which gives practical spiritual guidance, is ultimately demanded.

CHAPTER TWO

Reclaiming the Concept of Calling

HANS DIRK VAN HOOGSTRATEN

The Oxford Advanced Learner's Dictionary offers a triple meaning for *reclaim*:[1] brings back (waste land, etc.) to useful condition, a state of cultivation, etc.,[2] reform (a person): *reclaim a man from error/vice*,[3] demand that something be given back.

Why could it possibly be worthwhile to reclaim a concept such as *calling* (*Ruf, Beruf*)? Is there any reason, other than historical, for the social and moral interest in such a seemingly outdated concept? The answer to this intriguing question might eventually be positive, but it will take quite some hermeneutics-based analysis before we reach a satisfactory answer. Following the Dictionary's guideline, our task is to bring *the concept of calling* back to a useful condition, to reform it, and to demand that it be given back to people who need it.

In religion-dominated times in the past, most people felt *called* to their task or job, or at least they were told to feel so, especially in Protestant circles. People in leadership positions were supposed to be called, be it as a father, a teacher, a statesman, or a function, *Ambt* (office) in whatever institution one can think of, including, for instance, a housewife in a family. One's identity was provided with some kind of calling. *Freedom* was limited to the position one was called—or should we say *predestinated*?

But today, On the one hand, *free* people "feel like" doing things, they are more or less attracted and receptive to nice perspectives in their jobs and lives. The term "well-understood self-interest" says it all: you have to use your rationality, and there is no metaphysical aim,

creational order, or a natural law that "calls" people to certain positions, apart from their interests and preferences. Neither is there a personal God who might be involved in some process of calling. On the other hand, we do live in a social system that gives directives and even imperatives for choices in behavior and mentality. We all know our receptiveness to personal advantage, be it material or immaterial. In case we would call this a divine realm, then people still *are* called to a certain aspect of their identity. So we should behave in a hermeneutically careful way, searching for possibilities to reclaim "calling," both religiously and beyond religiosity. In the dialectics of sociology and theology, Max Weber (1864–1920) and Dietrich Bonhoeffer (1906–45) will be our guides.

A Controversial Inheritance

Terms like vocation and calling do function in the relatively small circle of religiously minded people who still speak of personal vocation. Being called from daily life to the realm of the church, the mission, or the monastic order, means a very important personal commitment in holy, non-worldly institutions. Charles Taylor (1989) writes,

> Whereas in Catholic cultures, the term "vocation" usually arises in connection with the priesthood or monastic life, the meanest employment was a calling for the Puritans, provided it was useful to mankind and imputed to use by God. (223)[4]

It is clear that the Protestant contribution to the phenomenon of calling meant a much broader approach. All ordinary people were called to occupy the place that God had prepared for them. This makes people accept their position in the social order. Social order is part of natural order, which mirrors God's creation and thus the divine will. Investigating the concept's social and economic impact, Max Weber made it clear that Luther and the pietists strongly influenced the meaning of *calling in business*.

Under the heading *Luther's Conception of the Calling*, Weber (1906/1993) writes about the concept of calling:

> Now it is unmistakable that even in the German word *Beruf*, and perhaps still more clearly in the English *calling*, a religious conception that of a task set by God is at least suggested. (79)

Interestingly, the Puritans connected the concept of calling with providence—for them a theological *must*, as Weber analyzes it:

> For everyone without exception God's Providence has prepared a calling, which he should profess and in which he should labour. And this calling is not, as it was for the Lutherans, a fate to which he must submit and which he must make the best of, but God's commandment to the individual to work for the divine glory. This seemingly subtle difference had far-reaching psychological consequences, and became connected with a further development of the providential interpretation of the economic order which had begun in scholasticism.[5] (160)

Here, economics and the personal calling confluence. No question of the above "let the godless run after gain" in Puritan circles: Gain could very well be conceived as a blessing, a sign of God's election. . . .

Does this kind of "calling in business" still exist? Definitely not in a direct way, but one could claim an indirect, unconscious way in which a kind of calling still functions. For this thesis, however, I need some God-talk, some thinking about the shifting image of God in relation to fate, good luck, and well-understood self-interest. Weber also connects *calling* with *redemption*. As object of God's redemption, every individual human being is called to fulfill his/her special task. To answer the call or to refuse to—that is the question. This "modern" question replaces a "premodern," mere ontological, determination of human existence.

Bonhoeffer, a Sense for Saintness

Living and working in the extremely difficult time of Nazi-totalitarianism, the Lutheran thinker Dietrich Bonhoeffer tried to socialize the concept of calling by introducing the *mandates* as institutional areas of calling. This term is the outcome of a bitter struggle concerning the social institutions in those days. Showing his critical mind in the field of language, Bonhoeffer condemns the suspicious terms *orders of creation* (*Schöpfungsordnungen*) and *orders of sustenance* (*Erhaltungsordnungen*), thus stressing human responsibility.

Bonhoeffer consequently reminds his partners in the discussion of their calling, asking them on which ideology or moral principle their business activities might be based. As a Lutheran thinker, Bonhoeffer often quotes Luther, who was the first to call people back from a flight

from responsibility. Inside the mandates, the individual is set free and licensed to behave in a responsible way to join in the reality of Christ (*Christuswirklichkeit*) in which the world is embedded. He also speaks of participation in Jesus's *being-there-for-others*, which is His transcendence. The idea of *being called* includes the active aspect of faith versus the passivity of orders.

To postmodern ears, this kind of Christ-talk is hard to understand. Being aware of Bonhoeffer's predicament while writing and acting, however, will help us interpret his *cri de cœur* in the correct way. His theological remarks do reveal his very calling to kill the tyrant. For such a great job one needs great words, which help to memorize the old ethical problem of a right and a false calling, a right and a false image of God—of being Saint or Devil.

In the section called *The Place of Responsibility*, Bonhoeffer (1949/1964) writes:

> The calling, in the New Testament sense, is never a sanctioning of worldly institutions as such; its "yes" to them always includes at the same time an extremely empathic "no," an extremely sharp protest against the world. Luther's return from the monastery to the world, to the "calling," is [. . .] the fiercest attack and assault to be launched against the world since primitive Christianity. Now one takes up his position against the world *in* the world; the calling is the place in which the call of Christ is answered, the place at which one lives responsibly. Thus the task which is appointed for me in my calling is a limited one, but at the same time the responsibility to the call of Jesus Christ breaks through all limits. (255v)

The free subject's responsibility is the big item:

> Vocation is responsibility and responsibility is a total response of the whole person to the whole of reality; for this very reason there can be no petty and pedantic restricting of one's interests to one's professional duties in the narrowest sense. Any such restriction would be irresponsibility. (258)

In this respect, Bonhoeffer's (1951/1971) opinion of the church, one of the mandate fields (the others are culture, labor, family, and state), is interesting: *Ekklesia* means being called away (*ek-klao*) from your own business and share in the revolutionary movement of the messiahs

(the *messianische Ereignis*). In his case, the consequence was very clear indeed: One had to abandon the false savior (the *Führer* and all this term stands for) and to share the resistance in the name of the true messiahs (Jesus Christ and all this term stands for). Maybe we could see parallels in being caught in a false consciousness and behavior then and now. Bonhoeffer's voice, especially his voice from prison, is searching indeed. For him, sharing in Jesus's being-there-for-others means an existence based on transcendence. This *Nachfolge* (*deputyship*) includes protest against the violences against human dignity.

Suffering as Chiffre

Bonhoeffer uses the biblical image of the Suffering Servant of the Lord (Isa. 52:3) as the messianic character who represents and defends these basic values. The Suffering Servant seems to cover the calling's critical, active character, opposed to the uncritical, passive "take your fate for granted." Hermeneutically speaking, however, a fundamental ambiguity is at stake, a doctrinal controversy that directly affects ethics: Suffering as a consequence of behavior for others in the social and historical sense of the word, versus suffering as a consequence of God's decision to save humans from sin by means of His Son's sacrifice. This implies a contradiction between an active, historical vision and a passive, eternal one.

Within this scheme, all kinds of calling depend on the interpretation of *Jesus as a subject*—in continuity with *ancient Israel as a subject* (backwards) and with *us today as subjects* (forwards). The active, historical interpretation does not allow a division between mind and matter in a dualistic sense—which implies the acceptance of the tension between mind and matter, on a horizon of eschatological hope. This, however, would mean the overcoming of a classical social dichotomy, which finds its expression in Max Weber's (1919/1971/1973) focus on an ethics of responsibility (*Verantwortungsethik*) versus an ethics of mentality (*Gesinnungsethik*). According to Weber, one has to be obedient to the ruling directives, expectations, and codes in his or her professional field, including calling (*Beruf*). This is one's responsibility (*Verantwortung*). In the realm of mind and imagination (*Gesinning*), however, one can *only* afford some kind of Sermon-of-the-Mount ethics. A connection seems impossible. Behaving as a real Suffering Servant of the Lord, Bonhoeffer does connect both realms. This, however, implies a radical restatement of doctrinal belief.

Hearing Voices?

Assuming that people do obey some kind of call, as stated above, we should ask: whose voice do people hear? The theological context of this question is the old scheme of "God and the Idols" (*Gott und die Götter*). Functioning as *chiffres* or codices of human relations, God and the gods (Idols) form a useful matrix for a critical reception of the concept of calling. The divine does not contain some metaphysical truth in itself (*an sich*), but opens up the kernel of truth of human relations and humanity's attitude toward nature. With this outcome of theological and sociological reflection in mind, we can connect ourselves to earlier cultures.

Just like their ancestors, contemporary people do need legitimation and motivation in their lives and work. Not because every individual is morally concerned about the consequences of his attitude and behavior. In fact, every*one* is living in a social system to which every*body* contributes. We all are part of corporative entities, *bodies* that do constitute our relations: personal, political, and business relations. These relations form systems of hierarchy and interdependency.

Now we can define "calling in businesses as receptiveness for *calls* which transcend the well-understood self-interest in the individual-oriented, narrow sense of the word." As responsible agents, people who feel a calling will first of all try to listen to calls from outside and inside the system and respond accordingly. A responsible receptiveness is embedded in the hierarchy of values he or she does acknowledge.

Here, *knowing* and *believing* go hand in hand. As a *believer* in values-as-mandates (see Dietrich Bonhoeffer), the responsible (called) subject will have to *know* about the meaning of value in the economic field (see Karl Marx). This relation will turn out to be fruitful indeed.

This moral subject/agent will have to find a way between rigorous objectivism and monadic subjectivism. Instances of objectivism are the rigid schemes of the *premodern* ideology of Catholicism, in which religion backs—in a critical way—both the existing political order, and the underlying system of global capitalism. With subjectivism I have in mind the individual who does not feel like being called to responsibility for a reality that passes his or her narrow limits. In both cases values remain unanalyzed.

Human beings do have moral and spiritual possibilities. In order to touch and to activate them, I have tried—according to the Dictionary's guideline—to bring *the concept of calling* back to a useful condition, to reform it, and to demand that it be given back to people who need it. I

trust that the people who are globally connected in business will rediscover the alienated—and, after all, dearly missed—concept of calling. People who open their ears for Calling will feel free to take part in a new enlightenment, concerning the attitudinal, moral, and spiritual differences between one who sees business as a career and one who has a sense of calling in business.

I strongly hope for a decrease of the too long suggested conflict between career and calling. The autonomy of the person who is open for Calling guaranties a broad understanding of life and work, including thought and language.

Our Amsterdam Institute of Deep Economy and Ethics (IDEE) is working on the oneness of the structural and personal aspects of business. This we consider a presupposition for the "called-to-be-a-subject" issue. This is a powerful subject that lives in the consciousness of simultaneously being part of the economic as well as the ecological reality, and which tries to live in oneness, thus overcoming the dichotomy that seems imposed to rule over imagination as well as reality. Change the first one, and the latter will follow.

Notes

1. Dietrich Bonhoeffer, Ethics (1949; London: SCM Press, 1964); id. Letter and Papers from Prison (1951; New York, 1971).
2. Hans Dirk van Hoogstraten, Deep Economy: Caring for Ecology, Humanity and Religion (London: Cambridge University Press, 2001).
3. Institute of Deep Economy and Ethics (IDEE), Amsterdam. www.deepeconomy.net.
4. Charles Taylor, *Sources of the Self: The making of the Modern Identity* (London: Cambridge University Press, 1989).
5. Max Weber, *The Protestant Ethic and the Spirit of Capitalism* (New York: Charles Scribner's Sons, 1958); id. Politik als Beruf (1919; Tübingen, 1971), and Wissenschaft als Beruf (1919; Tübingen, 1973).

CHAPTER THREE

The Entrepreneurial Vocation: Is Creating Wealth a Calling?

GEORGES ENDERLE

"To be rich is glorious," a famous saying attributed to Deng Xiaoping in the mid-1980s,[1] marked a radical change of attitude toward wealth and prosperity that was going to constitute a core value of the moral foundation for China's economic reform and open-door policy. It has been embraced by millions and millions of Chinese and proved, overall, to be quite successful. I personally have been fortunate, since 1994, to observe and study the remarkable economic development in China and particularly in Shanghai, to ask for possible lessons to learn in other parts of the globe, and to reconsider my own views with regard to poverty and wealth and business responsibility.

These Chinese challenges are in stark contrast to what I have experienced before my involvement with China and in other regions of the world. Highly motivated by an eye-opening trip to India in summer 1970, I wanted to complement my education in theology with studies in economics, especially on poverty and income inequality. My focus was clearly on the poor, not the rich. How could the rich be "glorious" when, as Jesus said, "it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God" (Lk 18:25)? To fight against poverty made sense. Jesus's saying that "you always have the poor with you" never meant to me to accept the fact of poverty in resignation and to give up the hope to essentially eradicate poverty. Thus I wrote my "habilitation" in business ethics on

economic and ethical aspects of poverty in Switzerland and, by doing so, discovered how poverty research can open up a wide range of perspectives that are also of great relevance to business and economic ethics in general. But at that time I did not realize the importance of the creation of wealth.

In the 1990s I was increasingly exposed to two very different types of country experiences. I could not help comparing them on a continuous basis, although such comparisons are certainly incomplete and somewhat biased and unfair. My connections to and activities in Latin America and particularly my involvement in the long preparation of the World Congress of Business, Economics, and Ethics in Sao Paulo (2000) helped me to understand more deeply the ethical challenges of business ethics in this continent and the presence of Catholicism in its multiple forms. My trips to East Asian countries and my studies of some of their core ethical issues (including the "East Asian Miracle" and the development of business ethics in China) opened my Western eyes to a very new and highly complex reality with which I still have difficulty coming to grips.

In juxtaposing and comparing those countries' experiences, I'm beginning to understand how important a proper concept of and a determined focus on wealth creation are precisely for addressing the issues of poverty and inequality of income and wealth. Furthermore, these vital problems cannot be dealt with in a purely technical and value-free manner. Culture and religion obviously matter and their impact, for better or worse, needs to be investigated and evaluated. More specifically, in the second half of the twentieth century, we can observe a striking gap of economic performance between the countries of the "East Asian miracle," followed by the People's Republic of China in the last two decades, on the one hand and many Latin American countries on the other. So I have asked myself time and again why, in economic terms, the Latin Americans are lagging behind the Asians? Why have Catholicism and particularly the Catholic social doctrine, the theology of liberation, and the option for the poor not had a more positive influence on their countries' economic development? Is there a "Catholic deficit" in terms of wealth creation that, besides other political and economic factors, might explain that poor performance? And what should be done to overcome such a deficit? Can we conceive the creation of wealth as a "calling"?

In the following sections, I address these questions by exploring and clarifying the notion and significance of wealth creation, by discussing how business ethics can and should be related to wealth creation.

What Is the Creation of Wealth?

Wealth can be defined in several ways. As Robert Heilbroner states (1987, 880), "wealth is a fundamental concept in economics—indeed, perhaps the conceptual starting point for the discipline. Despite its centrality, however, the concept of wealth has never been a matter of general consensus." As for the term itself, it prominently features in Adam Smith's work *An Inquiry Into the Nature and Causes of the Wealth of Nations* (1776), but is conspicuously absent in Gunnar Myrdal's *Asian Drama: An Inquiry Into the Poverty of Nations* (1968), and is complemented with its opposite in David Landes' book titled *The Wealth and Poverty of Nations. Why Some Are So Rich and Some So Poor* (1998). It is noteworthy to see how Smith's "wealth" is translated into other languages: as *Wohlstand*—prosperity (not as: *Reichtum*—riches, *Wohlfahrt*—welfare, *Vermögen*—wealth) in German, *richesse*—riches in French, *riqueza*—riches in Spanish and *fú*—rich in Chinese.

In order to discuss the concept of wealth we first may concentrate on what is meant by the wealth of a single nation. This approach, though, seems to be outmoded and inappropriate because of the "decline of the nation-state" in present times, the increasing amount of pressing international challenges, and the extraordinary power of many transnational corporations. However, it also provides some advantages compared to other approaches. When we ask for the "wealth of a nation," it is difficult to deny that wealth should encompass both private and public goods or assets; that is, endowments of two types: those that can be attributed to and controlled by individual actors, be they persons, groups or organizations, and those from which no actor—inside the nation—can be excluded (in technical economic terms, "public goods" are defined by the characteristics of non-rivalry and non-exclusive consumption; Enderle 2000). For instance, a SARS-free environment is a "public good" and a SARS-threatened environment a "public bad" that has clearly a material component, although it might be difficult to put a price on it. It is obvious that the functioning of the markets and the production of private goods depend on such public good and public bad.

In contrast, when speaking of the wealth of an individual or a company, we usually consider only the assets under their control while ignoring the public goods they also benefit (or suffer) from. In the international realm, public goods are only beginning to be discussed, although they are of increasing importance and often the driving force for transnational regimes and institutions.

We may define the wealth of a nation as the total amount of economically relevant private and public assets including physical, financial, human, and "social" capital. Consequently, the creation of wealth includes the production of public as well as private assets that indicates the important but limited role of the market and price mechanism. Wealth is primarily a stock (an economically relevant quantity at a certain point in time); but, in a broader sense, it also includes flows (increasing or decreasing quantities over a certain period of time). This basic distinction in economics is particularly relevant for our discussion on wealth because flows such as income per person, a commonly used indicator of the development of a country, express the economic situation of an economic actor only inadequately; the expected flows in the future are subject to a great deal of uncertainty and risk. Another fundamental issue, fraught with multiple difficulties, is the question of how wealth as "economically relevant stocks and flows" can be properly expressed in monetary terms and added up to a total amount of money. From the recent experiences of the US stock market, we all know that there might be huge gaps between the real economic and the monetary performances of companies, as the monetary indicators are only reliable if the markets function properly. Even then, this pertains only to private and not to public goods. In other words, sound economic thinking offers serious caveats against equalizing money with wealth. "Making money" can be destroying wealth while creating wealth can be losing money. It goes without saying that both should go hand in hand.

What do we mean by the "creation" of wealth? Obviously, wealth creation is more than possessing wealth and is only one form of increasing wealth. According to Jacob Viner, "Aristotle . . . insisted that wealth was essential for nobility, but it must be inherited wealth. Wealth was also an essential need of the state, but it should be obtained by piracy or brigandage, and by war for the conquest of slaves, and should be maintained by slave works" (quotation in Novak 1993, 105). In the course of history, the colonial powers acquired a great deal of wealth, usually regardless of legal and ethical concerns, which, by and large, amounted to redistribution rather than a creation of wealth. In the capitalistic system the "acquisitive spirit," "the accumulation of capital," and the "acquisition of companies" do not necessarily entail the creation of wealth, properly speaking. It is, therefore, crucial to investigate what this concept of "creation" means more precisely.

To create is to make something new and better. Take the example of Medtronic Inc. that is proud to be "the world's leading medical technology company, providing lifelong solutions to chronic disease"

(www.medtronic.com). In its over 50-year history it has developed a wide range of medical devices, from implantable heart devices to neurological spinal and diabetes business, and continues to be in the forefront of the industry (see *Financial Times:* "Medtronic shows off future of healthcare," February 8, 2002). Inspired to serve the customers, its innovative spirit has revolutionized not only its products and services but also its production processes, organization, culture, and identity, while yielding continuous financial success. As this company illustrates, wealth creation has a lot to do with technological innovation, but is more than that since the innovation is made feasible and successful in economic and financial terms. Aiming at material improvement for the benefit of human lives, wealth creation includes both a material and a spiritual side and goes beyond the mere acquisition and accumulation of wealth. It is a qualitative transformation of wealth.

On a national scale, the meaning of wealth creation can be easily understood against the backdrop of the debacle of a war. In the aftermath of the Second World War, Germany and Japan had to build up, to a large extent, new economies; and China, after the traumatic civil war of the Cultural Revolution (1966–76), engaged in a transformation process from a centrally planned to a market-oriented economy. In those situations creating wealth was a national objective that mobilized great many forces for a new and better future. In general, state and companies operate on a broad consensus regarding the need for the creation of both public and private wealth. Without doubt, the material side of these endeavors is essential; but the spiritual (or ideological) side is indispensable as well. As a good example for both the material and spiritual commitment of companies to participate in public wealth creation, we may recall Konosuke Matsushita's determination in 1954 to continue, despite serious financial difficulties, the joint venture with Philips.

> I definitely do not think that the tie-up has been a failure. . . . I did not choose to form a technical tie-up with Philips in order to stimulate the growth of Matsushita Electric. I did not do it to gain personal publicity. I did it in order to bring the underdeveloped electronics industry in Japan up to world standards more quickly.[2]

In further exploring the notion of wealth, we may question its purpose and use, first in economic terms and then in noneconomic terms as well. Besides the fact that wealth creation can have intrinsic value

(for instance, the hard and diligent work and great enjoyment of producing life-saving medical equipment), wealth has instrumental value, being usable for consumption or investment. If consumption is the sole purpose, the road to poverty is predetermined. For an historic example, we may recall the decline of Spain in the seventeenth century. As Landes writes (Landes, D. S. *The Wealth and Poverty of Nations. Why Some Are So Rich and Some Are So Poor.* New York: Norton, 1999, 175), "Spain . . . became (or stayed) poor because it had too much money. The nations that did the work learned and kept good habits, while seeking new ways to do the job faster and better. The Spanish, on the other hand, indulged their penchant for status, leisure, and enjoyment—what Carlo Cipolla calls 'the prevalent *hidalgo* mentality'." And Landes offers a moral (relevant to the United States of today): "Easy money is bad for you. It represents short-run gain that will be paid for in immediate distortions and later regrets." (173)

Investment is necessary for both wealth maintenance and its growth. Of course, if the investment rate is very high, the present generation may carry an undue burden of reduced consumption for the benefit of future generations. However, today's consumer society tends to move in the opposite direction with a high preference of consumption to the detriment of investment. This trend becomes particularly clear when we seriously take into account not only "the nature of wealth" but also "the wealth of nature."[3] One can reasonably argue that humankind at present is over-exploiting nature, the costs of which future generations will have to pay. It is therefore imperative to include the concept of sustainability in our notions of consumption, investment, and wealth. Wealth creation must be "sustainable," that means to fulfill the demand "to meet the needs of the present generation without compromising the ability of future generations to meet their own needs" (as defined by the World Commission on Environment and Development, see WCED 1987).

In addition, it is easily ignored that wealth creation involves a distributive dimension permeating all of its stages from the preconditions to the generation process, the outcome, and the use for and allocation within consumption and investment. In fact, the productive and the distributive dimension of wealth creation are intrinsically interrelated. However, the separation between "producing the pie" and "sharing the pie" has marked for too long the ideological struggle between "the right" and "the left," despite its flawed economic underpinning. The time has now come to overcome this misleading separation and to take the interrelations between the two dimensions (again) into account. As

a consequence for our symposium, we should keep this in mind in our discussions on wealth creation, poverty, and income inequality.

Having clarified different aspects of the concept of wealth creation, we now turn to the question of motivation. What motivates people, companies, and countries to engage in wealth creation? Common answers in the economic and sociological literature are self-interest, greed, the will of survival, the desire of power aggrandizement, the enjoyment of riches, and the glory, honor, and well-being of nations. However, these motivations, taken individually or in mixed combinations, are rarely related specifically to the creation of wealth, driving economic activities in general and, most often, only for the acquisition and possession of wealth. When economic activities clearly focus on wealth creation, other motivations such as the entrepreneurial spirit, the service to others, and the *joie de trouver* (or the joy of finding that, in Landes' judgment, was the distinctive motivation in Medieval Europe as compared to Islamic countries and China) become more important. At the same time, the purpose of business and consequently its role in society gets elevated. Business is not any longer just about making money and acquiring wealth, being the ugly, yet indispensable servant to provide others with the material means to pursue higher, that is, spiritual, ends. Accordingly, it does not deserve a low reputation that is, unfortunately, even reinforced by those who stress the purely material and instrumental view. Rather, it is a creative and thus noble activity including both material and spiritual aspects, driven by a mix of motivations that are self- and other-regarding.

We may ask why, in history, wealth creation has often been ignored, disregarded, or even treated with contempt? It seems to me that these attitudes depend on the valuation of the material world and the "bodiliness" of the human person as well as on the notion of creation. If the material world is considered inferior or even evil and if hostility toward the human body prevails, wealth cannot but share these qualities and is likely to be denigrated. It then is nonsensical to produce such wealth, were it not for another, really valuable purpose. Moreover, without being properly understood, the creation of wealth cannot be really appreciated and serve as a purpose of economic activity that matters more than the possession and acquisition of wealth. In sum, the determined affirmation that wealth creation is good and necessary makes up an essential prerequisite for thriving business in the long run. This necessarily includes, as mentioned above, a distributive dimension that permeates the entire creation process. It deeply affects the motivation for wealth creation as this motivation, in turn, strongly impacts wealth distribution.

Relevance of Wealth Creation for Business Ethics

After exploring the meaning of wealth creation, we now try to relate it to business ethics. But, by doing so, are we not sending owls to Athens? Is not this relationship so obvious that any thought would be superfluous?[4] After all, business is about producing wealth and ethics has to make sure that this is done properly. Nevertheless, I would like to argue that we need to pay serious attention to this relationship because, without this focus, business ethics becomes a superficial undertaking, evading the struggle with arguably the central issue of economic activity while expanding its reach far beyond what it can and should deliver.

In my view, a thorough understanding of wealth creation enables us to sharpen our economic critique of fashionable and short-sighted management recipes and to bring to bear the power of ethics where it matters most. From the conceptual analysis in the previous section we can draw a number of lessons for a sound, comprehensive, and differentiated conception of business ethics. To equalize business with just making money is not only questionable from the ethical perspective that asks for the ethical quality of both its means and its ends but also from the economic perspective. Without adequate economic underpinning, making a lot of money can entail the destruction of much wealth as recent debacles of mortgage houses.[5]

It is relatively easy, though necessary as well, to criticize scandalous business behavior. But from the perspective of wealth creation, examples of an innovative spirit and best practices of "making things new and better" are more inspiring and should play a more prominent role in business ethics research and teaching. They would also highlight the fact that wealth creation forces the economic actor to look beyond the short-term and definitively adopt a long-term perspective as well, in which "sustainability" is the key. As examples we may mention Medtronic Inc. (see above), Rohner Textil AG (www.climatex.com), and the Grameen Bank (www.grameen-info.org).

When exploring the concept of the wealth of nations, we concluded that it should encompass both private and public wealth and, as we know from economic theory, properly functioning markets are powerful instruments to create private wealth, but they fail in creating public wealth. This involves far-reaching implications for business ethics. Business ethics should not be limited to the creation of private wealth and truncated to corporate ethics that is the ethics of business organizations, because the economy is bigger than the realm of markets

and companies. Rather, business ethics should include the ethics of the economic system (and therefore go beyond "market morality"). It is only in this context that the creation of wealth and, we may add, the distribution of wealth, can be treated in a proper and comprehensive manner.

With regard to globalization, wealth creation provides a focus for business ethics whose importance cannot be overestimated. As long as globalization is the acquisition of wealth, most often by the rich from the poor, it does not create but only reshuffles and redistribute wealth, although accumulated wealth may pretend to be created wealth. The creation of sustainable wealth is a highly complex and demanding process and cannot be achieved without paying serious attention to its distributional preconditions and consequences. Moreover, if it is true at the national level that the creation of private wealth necessitates a certain amount of public wealth, the same is likely to hold at the international and global level. Given the difficulties in creating public wealth at the local and national level, one can easily imagine the almost insurmountable problems to do so at the global level.

These difficulties in creating wealth call for a thorough examination of motivations. They should be strong and effective so that they provide the necessary driving force not simply for acquiring and possessing wealth, but, more importantly, for creating wealth. Furthermore, they should aim not only at private but also at public wealth at all levels, from the local to the global. Recalling the panoply of motivations indicated above, I suggest considering a mix of motivations that are self- and other-regarding. Certainly, self-interest and the honor of the country remain powerful driving forces and, properly understood, are ethically legitimate. But if they are purported as the sole important motivation (for economic activity), they are questionable on empirical grounds and imply grave inconsistencies (for instance, the self-interest of the manager may conflict with the self-interest of his company or the honor of the country may require the sacrifice of the individuals' interests). For the very creation of wealth, as mentioned above, other motivations such as the entrepreneurial spirit, the service to others, and the joy of finding (that might be combined with the will to make a decent living for oneself and one's family) gain more importance and are indispensable to producing public wealth. Generally speaking, the enormous challenges of creating wealth require a shift of motivations that shape the cultures of companies, countries, and the world. But such a shift cannot take place, if it is not rooted in and advanced by individuals.

The motivation for wealth creation can be further strengthened to the extent that the production of economic wealth is intrinsically coupled with the production of non-economic, for example, social and environmental, wealth designed "to hit two birds with one stone." No doubt, to achieve this is an even bigger challenge to the entrepreneurial spirit; but the gain is bigger as well. At the organizational level, companies fulfill, with the same strategies, not only economic but also social and environmental responsibilities, these different dimensions of corporate activities reinforcing, not weakening, each other. To give a few examples activities such as feeding workers in poor areas who come to work hungry will improve their productivity. Empowerment of workers on the shop floor will have a similar wealth-enhancing effect. Extending a plantation's water system into the local squatter community or investing in a hospital improves worker health and motivation with a resulting productivity and positive cash-flow impact. In the environmental realm, programs to reduce energy consumption can enhance wealth. In my view, such a "balanced" approach has a long way to go and is one of the top challenges for corporate ethics in the twenty-first century.

As alluded to at the beginning of this section, business currently faces a vast array of expectations, particularly in terms of "corporate social responsibility," that are often vague and almost limitless. Against this tendency of holding business responsible for nearly everything, the focus on wealth creation can be an important corrective. Since companies are primarily economic organizations, they have to prove their ethical commitment, first of all, in this regard. Unfortunately, we can observe too many businesses today that try to cover up their poor ethical performance in core activities by expanding lavishly into all kinds of "social responsibilities." With this criticism I do not join Milton Friedman's position that the sole responsibility of the executive is to maximize profit. The notion of wealth creation is much richer, relates to the company as such, and can be combined, to a large extent, with the creation of social and environmental wealth without being "hypocritical."

However, there is a point at which further creation of social and environmental wealth can be achieved but at the costs of the company's further economic growth. When all means to reconcile those diverging paths are exhausted, the costs for needed social and environmental tasks have to be clearly stated and fairly shared with other social actors. Cost transparency, ability-to-pay, and shared responsibility should be the principles for further corporate involvement in addressing societal challenges.

Notes

1. Actually, this saying (zhi fù guong róng) was neither directly uttered nor denied by Deng Xiaoping. A journalist asked the leader in an interview on September 2, 1986: "How would Mao Zedong see the current situation?" and proposed the answer that remained uncontested by Deng Xiaoping: "In such a way as the current leaders maintain that to be rich is glorious…" (Deng Xiaoping, *Selected Works in Chinese*, vol. 3, (Beijing: People's Publishing House, 1993, p. 174)) I acknowledge my gratitude to Xiaohe Lu for this information.
2. One might ask whether this innovative spirit leading to wealth creation is one or even the essential feature of capitalism. Different scholars offer a variety of answers. David Landes argues that it was already in the Europe of the Middle Ages when division of labor and widening of the market encouraged technological innovation (Landes 1998, 45). For the peculiarly European cultivation of invention, as distinct from the Chinese attitude, he stresses the importance of the market. "Enterprise was free in Europe. Innovation worked and paid, and rulers and vested interests were limited in their ability to prevent or discourage innovation. Success bred imitation and emulation; also a sense of power that would in the long run raise men almost to the level of gods" (59). For Michael Novak, the innovative spirit becomes the hallmark of capitalism. Criticizing Max Weber who holds "economic rationality" to be the essence of capitalism and drawing on Hayek, Schumpeter, Kirzner, and others, Novak states: "The heart of capitalism…lies in discovery, innovation, and invention. Its fundamental activity is insight into what needs to be done to provide a new good or service. The distinctive materials of capitalism are not numbers already assembled for calculation by the logic of the past. On the contrary, its distinctive materials are new possibilities glimpsed by surprise through enterprising imagination" (Novak 1993, 10).
3. An interesting attempt to take nature into account has been made in a recent report to the Club of Rome; see Van Dieren 1995.
4. One might wonder if this is the reason why an entry on "wealth" (and on "poverty" as well) is missing in the Encyclopedic Dictionary of Business Ethics (Werhane and Freeman 1997).
5. With the benefit of hindsight we would not qualify Enron as a company that created enormous wealth in the late 1990s despite its spectacular published financial results, its operating results, for instance, increasing from $515 million in 1997 to $698 million in 1998, $957 million in 1999 and $1.266 billion in 2000. The bankruptcy filing lists $31.2 billion of debt, later revised to $40 billion and the asset values estimated at $62 billion in the Chapter 11 filing were later revised to $38 billion (Tonge et al. 2003).

CHAPTER FOUR

The Evolution of Business as a Christian Calling

Gary L. Chamberlain

I recently asked students in my theology class for the meaning of the words "vocation" and "calling" in an effort to gain a practical understanding of these thematic words among today's young adults. The class of 30 was evenly divided between men and woman, most in their late teens or early twenties and from differing Christian traditions, Islam, Buddhism, or no religion. Yet, their responses were similar. "Vocation" means: occupation, job, training, skill, profession, career, trade, what you do for a living, even "lack of higher education" as in "vocational training." On the other hand "calling" had very distinctive meanings: inner direction, following the heart's desire, duty in life, a force greater than self; what one is meant to do, mission, task God asks you to do; purpose from a higher power. Only one student replied "priest, nun, worker in the church," and only one student included any notion of a call to service, "God's drawing me into God's service."

Although only a small sample, the exercise centers the areas of discussion in this paper on questions surrounding the meanings of business as a vocation, a calling. In contemporary usage, "vocation" has come to be identified with career or occupation at best, and often with job. While occupation usually indicates the general area in which one's skills, talents, and education are expressed, such as nursing; job generally signifies the particular, concrete expression in a given context, for example, hospital nurse at Harborview Hospital, Seattle. Secondly, our examination must avoid the conflation of "vocation" and "work," although we will be concentrating upon the dynamic understanding of

work in the world as a vocation. In this context, then, we can ask how business can be seen as a vocation.

Student responses to the meaning of "calling" provide the bases for further discussion on the inner or subjective dimension of "calling," and in particular the subjective dimension of work, as seen in the thought of Pope John Paul II in the development of Catholic Social Teaching. And, finally, at least one student's response provides us with the sense of calling as being drawn into God's service to the world. The fundamental religious and theological question is whether we serve God in the particular work we undertake or our state of life at particular times or whether we serve God *through* that work and state of life. In other words, is the work we do extrinsic to our quest for salvation or an intrinsic part of our working out of salvation?

The discussion first examines the meaning of work in Greek society, the early Christian community, the medieval concept of vocation in consecrated "religious" life as monk, nun, and priest, and the transformation of the meaning of vocation in Luther, Calvin, and the Reformed tradition. The discussion then moves to an analysis of vocation as expressed in work in the Roman Catholic traditions of Catholic Social Teachings, particularly in the writings of John Paul II from 1981 on. Finally, the reflection examines the contemporary confluence of Protestant and Catholic thought on vocation/calling in relation to work, and in particular business.

Background

In the ancient Greek world, work in any form was "an unmitigated evil to be avoided at all costs."[1] Unemployment was the goal, leaving time for the pursuit of great deeds in the military, politics, or the leisurely contemplations of philosophy. Work involved the unseemly activities of the body, drawing one away from the approach to the gods and the true vocation of souls. In the words of Plato, "It is the body and the care of it to which we are enslaved, which makes us too busy to practice philosophy. Worst of all . . . everywhere in our investigation the body is present . . . so that it prevents us from seeing truth."[2] For Aristotle, since the highest pursuit of human life is contemplation in an attempt to approach the life of the gods, then humans must turn away from distracting worldly activities and pursue the contemplative life.

Within the early Christian community through the medieval period, a similar attitude toward work in the world as associated with the body and the lower elements of human nature prevailed. Through the influences especially of neoPlatonic thought, the emphasis was upon a life spent in contemplation, as reflected in these words of Augustine in the fifth century, "the contemplation of God is promised us as the goal of all our actions and the eternal perfection of happiness," or Aquinas in the thirteenth century, "the contemplation of divine truth . . . is the goal of the whole of human life."[3] Work that meets the needs of the body, then, has "no lasting religious significance."[4] As theologian Ernst Troeltsch notes in his monumental study, *The Social Teaching of the Christian Churches*, "An ethic which starts from the point of view of an original equality, and which holds that the differences that do exist are due to sin, and which at its best regards the division of labour as a Divine arrangement adapted to the needs of fallen humanity, is inherently unable to see any value in 'callings' at all" (Troeltsch, *Social Teaching*, I, 121).[5]

The monastery or the nunnery, places of withdrawal from worldly activities, exemplified the most valued state of life, and even while bodily work occurred in those settings, the work was a means of purification and the development of virtue, not an activity to be pursued for itself.[6] Furthermore, in the later medieval period as liturgical practices took up more and more of the roles and time of the monks and nuns, they no longer worked to support themselves; many lived off the wealth of the aristocracy through gifts in exchange for prayer. Even the wandering mendicant friars lived off the good will of those whom they met along the way.[7]

In the Catholic understanding, vocation was a response to God's calling by removing oneself from the cares and concerns of this world. Sociologist Max Weber notes that in Jewish traditions, among the Greek and Roman classics, or in the medieval world of Catholicism, vocation had none of the contemporary meaning of a fulfillment of one's duties to God by active engagement in the world. Further, in the medieval world someone who engaged in the work of business was certainly suspect; today's business state of mind "would both in ancient times and in the Middle Ages have been proscribed as the lowest sort of avarice and as an attitude entirely lacking in self-respect."[8] "Business was only possible for those lax in ethical thinking."[9] According to Aquinas, there is "something shameful about it [commerce], being without any honorable or necessary defining goal" (quoted in Tam).[10]

The Reformation Reforms Vocation

It was not until the Renaissance that the value of work was seen as a means of the glorification of God. Consequently, the emphasis was now not on the one who contemplates an idea reflective of the divine, but the one who brings that idea into fruition through work. Work both distinguishes humans from the animals through free, creative activities and brings us to "achieving divine status."[11]

It fell to Martin Luther to envision an entirely new understanding of work in the world as a means of the glorification of God. Luther's distinction between the kingdom of heaven and the kingdom of earth is a key to understanding the meaning of vocation or calling. Our relationship to God, based on faith, refers us to the kingdom of heaven, while our relationship to the neighbor, based on love, refers us to kingdom of earth. Vocation belongs to the kingdom of earth. "More specifically," for Luther, "a vocation is the specific call to love one's neighbor which comes to us through the duties which attach to our social place or 'station' within the earthly kingdom."[12] And those "stations" refer to *all* the ways in which we relate to others. In Luther's words: "All the duties of Christians, such as loving one's wife, rearing one's children, obeying the magistrate, etc. are fruits of the spirit."[13]

Even more radical is the consequence of this notion of vocation through stations in life: "Through the human pursuit of vocations across the array of earthly stations the hungry are fed, the naked are clothed, the sick are healed, the ignorant are enlightened and the weak are protected. That is, by working we actually participate in God's ongoing providence for the human race."[14] Thus all work has great religious significance: through our work we are co-creators with God in building the world. The monastery then is in fact a perversion of the idea of vocation, calling people away from service to their neighbor out of a self-absorption for their own salvation in their "works" of prayer; the monk attempts to achieve the kingdom through his own effort rather than relying on God's grace. As Lutheran theologian Gustaf Wingren notes in his study *Luther on Vocation*, the motivation for our worldly actions should not be our own holiness but the neighbor's good.[15] To serve a neighbor in need is to serve God.

No longer is worldly activity just a necessary matter of the flesh, a neutral matter, but "vocation" now is a way of living acceptable to God precisely in "the fulfillment of one's obligations imposed upon the individual by his position in the world. That was his calling."[16] However, in itself the Lutheran evaluation of work was not sufficient to

serve as the spirit that impelled the pursuit of work in the modern economic order. For Lutheranism did not require a transformation of the world in a rationalized, ethical direction,[17] the cornerstone of modern industrial and post-industrial, capitalistic order.

As Ernst Troeltsch notes,

> Although Luther pointed out that it is precisely through the ordered work of one's calling . . . that the preservation of the whole community is effected, . . . he attributes it all to the wise ordering and the kindly guidance of Providence, and not to deliberate human initiative. The vocational system was not consciously designed and developed for the purposes of the holy community and of Christian Society, but it was accepted as a Divine arrangement . . . That is why it was possible for the Lutheran to regard the work of his vocation in an entirely traditional and reactionary way—as the duty of remaining within the traditional way of earning a living which belongs to one's position in society.[18]

Presbyterian Gary Badcock reminds the reader that to Luther one's calling in the world did not involve the critical element of personal choice, but rather an acceptance of the "station" in life in which one found oneself. The idea of choosing a vocation in freedom, of "making one's own way in the world" would move Luther to judge such choices "'works righteousness' and a kind of rebellion against divine order."[19] In Luther's universe, one's calling remains a static notion.

In agreement with Luther, John Calvin asserts that all work is inherently religious, provided it contributes to the building up of the community. The knowledge of God pursued in the contemplative life while good can end in idle speculation. "The kind of knowledge of God that Calvin holds to be important is the knowledge that bears fruit in a person's life."[20] What the Calvinists added to the understanding of the value of human work was the understanding of a social order in which each is bound to the neighbor through an elaborate interaction of the gifts received in one's calling, "contributing according to his specific talents and receiving according to his need."[21] The American Puritan Cotton Mather wrote: "We expect benefits from human society. It is but equal that human society should receive benefits from us. We are beneficial to human society by the works of that special occupation in which we are to be employed."[22] We are obligated then to share our gifts and our proportion of material possessions, in Calvin's words, "so that there may not be some in affluence and others in need."[23]

In Weber's analysis, for all of its weaknesses as an explanation of modern capitalism, the key to understanding the ultimate transition in views of vocation and work lies in the pietistic sects (a term used by Weber to denote a withdrawal from the world) which flowed from Calvinism and the "inner-worldly asceticism" emerging from their understanding of the relationship with the world and especially of economic activity. In this view, the Protestant

> takes as sphere of his religious "vocation," the bringing of this world and its sins under the rational norms of revealed divine will, for the glory of God and as an identifying mark of his own salvation... Only ascetic Protestantism... created the religious motivations for seeking salvation primarily through immersion in one's worldly vocation.[24]
>
> As a result the ascetic Protestant, denying in work any impulse toward extravagance which might detract from work itself, engages in worldly work and economic activity. The world possesses unique religious significance and is the place in which the believer now organizes working life and one's whole life in a spirit of asceticism which does not deny the world but provides each person with assurances of religious salvation in an ethic of vocation: I am doing God's work in my calling.[25]

Weber notes that this ethic of inner-worldly asceticism achieved its greatest power in the Puritan interpretation of predestination, which produced in its believers the strongest motives for acting in service of God's desires. "In the case of the Puritans..., [this] belief in predestination often produced ethical rigorism, legalism and rationally planned procedures for the patterning of life."[26] In his insightful essay in this volume, Johan Verstraeten traces this development into its later transformation: "...in the preaching of vulgarized Calvinism, economic success (earning money) was considered to be a sign of predestination... Religious leaders were very well aware that the Protestant work ethic did not only bring a new spirit, but also a real accumulation of capital."

Troeltsch remarked that this ethic of acquisition was held in check by an important set of religious principles:

> This peculiar combination of ideas... produces active industry within the economic sphere, but not for the sake of wealth; it produces unceasing labour, ever disciplining the senses, but none of this effort is for the sake of the object of all this industry. The one

> main controlling idea and purpose of this ethic is to glorify God, to produce the Holy Community, to attain that salvation which in election is held up as the aim.[27]

Such a conception provides a much freer sense of "vocation" or "calling" than a Catholic or even Lutheran conception by "a deliberate increasing of the intensity of labor."

> Thus the ideal was now no longer one of surrender to a static vocational system, directed by Providence, but the free use of vocational work as the method of realizing the purpose of the Holy Community.... One of the special tasks of the Holy Community was that of ascetic self-discipline in work and ascetic abstention from all worldly distractions in order to attend to the duties of one's calling, the renunciation of the utilization of the profit gained by one's labour for personal enjoyment....
>
> [Thus] from a mere method of providing for material needs [work in one's profession] became an end in itself.... That gave rise to that ideal of work for work's sake, which forms the intellectual and moral assumption which lies behind the modern bourgeois way of life.[28]
>
> Yet the result in our time is that without the constraints of the "Protestant" religious dimension of the calling, "once this psychological state of mind has been created, it can then, through a process of metamorphosis of purpose, be detached from its original meaning and placed at the disposal of other ideas," the plight of an acquisitive, consumer ethic which pervades modern life.[29]

As Weber remarked in his conclusion to *The Protestant Ethic and the Spirit of Capitalism*, ascetic Protestantism has created the force so decisive to the effectiveness of the idea that faithful labor is highly pleasing to God that "the psychological sanction of it through the conception of this labor as a calling, as the best, often in the last analysis the only means of attaining certainty of grace," and "it legalized the exploitation of this specific willingness to work, in that it also interpreted the employer's business activity as a calling."[30] In addition Weber then states what Troeltsch only indicated, namely that in our day the religious basis of this asceticism and valuation of work has "died away" with the result that "material goods have gained an increasing and finally an inexorable power over the lives of men as at no previous period in history."[31] (For an excellent analysis of the ways in which Weber's thesis has been

upended to support modern capitalism in both Protestant and Catholic thought, see Verstraeten in this volume.)

In summary of these historical developments, theologian Lee Hardy writes:

> Whereas for Luther our vocation is discerned in the duties of our station in life, for the Calvinists it is derived from our gifts... Therefore we are obliged to find a station in life where our gifts can indeed be employed for the sake of our neighbor's good. The station is no longer itself normative, but must be judged by its suitability as an instrument of social service. If it is found to be faulty or ill-adapted to its end, it must be either altered or discarded altogether [author's emphasis].[32]

This shift gave tremendous emphasis to the Calvinist thrust toward social reform in the next centuries, an emphasis which ties in well with developments in Catholic social thinking.

Vocation in Catholic Social Teaching

As long as the idea of "calling" or "vocation" was tied in the Catholic worldview to a removal from worldly activity in the monastery, nunnery, or rectory, the only other meaning of "calling" by extension was to married life. The idea of a "calling" to productive activity in "worldly" work and much less in business was foreign to this world view. Correspondingly theologian David Hollenbach notes that it was not until the 1960s that Catholic Social Teachings as a set of principles shed the hierarchical model of society in which one's state in life was generally fixed by natural conditions of birth, etc. and embraced a more democratic social model and an ecclesiology in which the Church was engaged in the world.[33] In those transitions the idea of a "calling" to work gradually emerged not as the means of achieving salvation but as the fulfillment of one's person *through* work.

In *Rerum novarum*, Pope Leo XIII's 1891 encyclical on the condition of labor, Leo reiterates the traditional understanding of vocation as a "call" to a state of life: "In choosing a state of life [calling], it is indisputable that all are at full liberty either to follow the counsel of Jesus Christ as to virginity or to enter into the bonds of marriage."[34] Even by Pope John XXIII's writings in 1959, the word "vocation" was still used to refer to priestly vocations or more generally a calling of persons to Christian faith, that is, a religious response to God's call.[35]

Then in his 1961 encyclical, *Mater et magistra*, John extended the meaning of vocation to include a more contemporary understanding of work as vocational, which requires "the establishment of economic and vocational bodies which would be autonomous."[36] John here identifies vocation with occupation; "vocational bodies" are instruments for training in professions. However, in one brief reference John does imbue the word with a meaning that will emerge later, vocation as a calling to work in an industry or labor effecting the world: agricultural labor "should be thought of as a vocation, a God-given mission"[37] (*Mater et magistra*, www.osjspm.org) This is the closest John comes to a link between ordinary work in the world and vocation.

As the Second Vatican Council of 1963–65 wrestled with the difficult question of relating the Church to the larger world, the bishops refer to calling in the broader sense as the understanding that all people since they are created in God's likeness "enjoy the same divine calling and destiny," (*Gaudium et spes*).[38] Then, in one small remark the bishops open up the meaning of the word to a more specific understanding as a calling to work in the world:

> They are mistaken, who, knowing that we have here no abiding city but seek one which is to come, think that they may therefore shirk their *earthly responsibilities*. For they are forgetting that by the *faith itself* they are more than ever *obliged to measure up to those duties*, each according to his proper *vocation* [author's italics].[39]

This quote reflects a movement toward understanding vocation as engagement in the world as part of one's responsibilities required by faith. Although couched in the language of "two cities," reminiscent of Luther's distinctions of the two kingdoms, the idea has begun to develop, and later John Paul II would then use the term in two senses: a transcendent calling to God of all people, and a specific vocation for each person in his or her work.[40] For a further analysis of the different dimensions of calling in the Roman Catholic tradition and its relationship to Protestant thought, the essay by Regina Wolfe and Shirley Roels in this volume adds important segments for further clarification. They note, for example, that in relation to business as a calling:

> While many Protestant groups may affirm managerial leadership as a Christian calling, the scope of one's responsibilities within that role may be perceived more narrowly [than in Roman Catholicism]. Love of God through active worship and evangelism

> are a priority. Work is seen as an inherent part of personhood with ethical parameters on one's personal behavior. Yet Protestants may differ more widely than Roman Catholics on the reach and range of one's social responsibility; and those differences in understanding are likely the result of a different balance in the sources of faith-related authority.

Pope John Paul II on Business and Vocation

In his 1981 encyclical "On Human Work," Pope John Paul II outlines an important dimension of work essential to the understanding of a work as vocation namely, the *subjective* nature of work. In the pope's words,

> [M]an is a person, a subjective being capable of acting in a planned and rational way, capable of deciding about himself and with a tendency to self-realization. As a person, man is therefore the subject of work . . . [His] actions must all serve to fulfill the calling to be a person that is his by reason of his very *humanity* [author's italics] ("On Human Work," O'Brien).[41]

Thus all work in this sense involves a calling to fully be a person. This subjective dimension "conditions the very *ethical nature of work* [author's italics]." This changes the ancient and even medieval view that persons are classed according to the work they do, since now the primary basis of the value of work is the person "who is its subject." This subjective dimension of work has preeminence over the objective nature of work, "however true it may be that man is destined for work and *called* to it" [author's italics].[42]

In particular, the "ethical meaning of work" lies in two dimensions: not only do people "transform nature," that is, produce products, good, services—whether material or intellectual—but they also, and more importantly, achieve "fulfillment as a human being and indeed in a sense become 'more a human being.'"[43] Then in words that might echo Calvinist thought, certainly in Weber's analysis, John Paul notes that this consideration of the ethical nature of work posits industriousness as a virtue, that is, as a habit whereby one becomes good as a person in work.[44] Work "constitutes one of the fundamental dimensions of his earthly existence and of his *vocation*" [author's italics].[45]

This theme finds itself repeated and expanded in John Paul's 1991 encyclical, *Centessimus annus*. The subjective, personalist dimension of work is complemented by the social nature of work: "At the same time, work has a 'social' dimension through its intimate relationship . . . to the common good."[46]

At this point, then, vocation has taken on a meaning similar to that found in ascetic Protestantism, that is, a calling to work in an industrious manner in the world and in doing so to perfect oneself and to work toward the common good as part of one's responsibilities to God and to others. Furthermore, vocation has come to express two different but related meanings in John Paul's writings, dramatically reflected in his use of the word "vocation" some 20 times in his 1987 encyclical letter, *Soliditudo rei socialis*.

First, John Paul refers to the "transcendent vocation of the human being" and the rights that follow from that vocation. Secondly, each person has a "natural and historical vocation," attained in one's specific work. Later in the document, John Paul again notes that a person's vocation is "at once both earthly and transcendent," and one's commitment to justice is "to be found in each individual's role, *vocation*, and circumstances" [author's italics],[47] a reference to *vocation* as one's individual calling to work toward the common good and to perfect oneself in a particular occupation and job in life.

In other writings directed toward business people John Paul's two-fold understanding of work's subjective and social dimensions, along with its transcendent and historical meanings, leads him to see business as a community of persons: "[A] business firm is not merely an instrument at the service of the well-being of its management; rather, it is itself a common good of both management and labor, at the service of the common good of society" and "a community of persons."[48]

In relation to business, then, when one is called to a particular business, that call challenges both the individual to take steps to ensure that his or her potential is developed and the business to ensure first that employees have opportunities to develop themselves within the meaning of the enterprise and secondly that the business itself contributes to the common good of all employees and to the social and international common good.

In conclusion, in this analysis we have outlined the development of the meaning of vocation in Catholic Social Thought to include 1) a subjective dimension in which humans perfect themselves through industrious work, providing an internal ethical motivation for work far different from the "acquisitive" habits surrounding work which Weber

analyzes in today's work ethic and 2) a social dimension in which the worker and the business as community contribute to the common good.

Convergence and New Meanings

John Paul II's writings develop a meaning for vocation that reflects a deeper, religious dimension to vocation as active engagement for the common good in the world.

This newer Catholic view of vocation recalls much of the dynamics of vocation found in the Reformed tradition. At the same time current writers in both traditions are challenging the reduction of vocation to occupation, a perspective shared by students in my theology classes. For example, Methodist theologian James Fowler writes: "Christianly speaking, then, the human calling—the human vocation—is to partnership with God in God's work in the world," or more specifically, "Vocation is the response a person makes with his or her total self to the address of God and to the calling to partnership."[49] Scripture scholar Walter Brueggemann in proposing covenant as a metaphor for vocation writes in language similar to John Paul's emphasis upon the subjective nature of work that "such a view of reality *transposes all identity questions into vocational questions* [Brueggemann italics]."

> identity for a person is given in the call of the other One . . . The dynamic of humanness is in the interaction between the One who *calls* and the one who is *called*. And the agenda between them is a *calling* . . . That idea, perhaps, has lost standing because it seemed so classical, if not medieval, and so linked to a static view of society . . . But we are not speaking of an occupation or a job or a profession, but of a purpose for being in the world which is related to the purposes of God . . . [Breuggemann italics].[50]

Quaker educator and theologian Parker Palmer emphasizes this personal, subjective nature of vocation when "we discover our deep identity—the true self within every human being that is the seed of authentic vocation."[51] Like Brueggemann Palmer sees that the deepest vocational question is "Who am I? What is my nature?"[52] Yet, true vocation does not involve the search for one's true self so characteristic of contemporary psychology but rather joins that self found in response to God's initiation to service to community.

These views of Fowler, Brueggemann, Palmer, and other contemporary theologians in Protestant traditions find counterparts among Roman Catholics. For example, the US Roman Catholic bishops in their 1986 pastoral letter, "Economic Justice for All," note that Catholics "have much to learn from the strong emphasis in Protestant tradition on the vocation of lay people in the world."[53] In looking at the work of business in particular theologian Denis McCann refers to the call in the pastoral for collaboration between bishops and business people: "The invitation is based, first, on the teleological definition of business in terms of its role in achieving the common good . . . , and, second, on a recognition that such an understanding of business should enable Christians to understand their business practice as an opportunity to exercise a 'vital Christian vocation.'"[54] And he concludes with a significant remark that "Business has now become theologically significant for Roman Catholics, *as it has long been for Protestants, particularly in the Calvinist traditions* [author's italics]!"[55] Protestant philosopher Lee Hardy of Calvin College calls this development a "reformed shift": "With the publication of Pope John Paul II's *Laborem Exercens* in 1981, the official Catholic theology of work virtually coincides with the traditional Protestant position at every major point."[56]

Several Catholic theologians prepared the way for these developments. Writing in 1959, just prior to the Second Vatican Council, 1962–65, Jesuit theologian Bernard Lonergan, SJ, declared:

> One can conveniently distinguish between an ethics of law and an ethics of achievement. While an ethics of law regards rules of conduct . . . an ethics of achievement reveals that there is the world and that there is something for me to do in it. It includes the idea of vocation, not simply in the sense in which we use the word "priest" [career, occupation] but also in a general sense, and of development in the apprehension of the good.[57]

Karl Rahner expands on this insight in an article written during the Council itself. Rahner notes that in the Catholic tradition until the present (1964) "it has not been so immediately obvious that on God's side there is also a *positive vocation* and mission to marriage *and to a worldly calling, to earthly tasks* precisely as the manner positively ordained by God for the individual concerned, in which he is to bring to their fullness the fruits of the Spirit" [italics Rahner, underlining author].[58] A "God-given vocation to worldly callings . . . constitutes a factor which contributes positively to the sanctification of man."[59]

Furthermore all Christians are called to concrete stations in life that constitute not only "the sphere and situation *within which* Christian living can be brought to its maturity and its fulness, but are also the means *through* which and the basis *upon* which the individual concerned grows toward the fulness of his perfection. And they constitute an *intrinsic* element in this fulness itself" [italics Rahner].[60] In other words, the calling and work in which one finds oneself is not irrelevant to achieving one's salvation but is an intrinsic aspect of the purpose of one's life.

Perhaps no Catholic theologian of the twentieth century better prepared the way for this transformation of the idea of calling/vocation as did Swiss-German Hans Urs von Balthasar (1905–88). The full development of his ideas on vocation emerges from his basic anthropology and Christology. Although that discussion is beyond the scope of this paper, we can note that in general, following Roman Catholic views of the integral relation between nature and grace, reason, and faith, von Balthasar posits the unique dimension of human person as that which God has called forth for union. As Presbyterian theologian Gary Badcock summarizes: "Balthasar insists that what most fully awakens a sense of the self as a person before God is participation in the mission of Christ,"[61] and that participation *is* vocation.

At the heart of vocation, then, as a calling for service in the world, lies von Balthasar's central concept of person and identity. As in Brueggemann's statement that vocational questions are identity questions, von Balthasar might say all vocational questions are person questions: there would be no person without a call into existence by God. In addition von Balthasar's Christological foundation for person adds the important dimension that responding to that calling means sharing the mission of Christ to build up the Kingdom of God and necessarily involves sharing in the suffering of the cross. The human factor in vocation then is essential; not only is each person redeemed but at the same time is positively called to service in the world.[62]

Currently, Catholic theologian Michael Himes, a Holy Cross priest, sees vocation in terms similar to Fowler and Palmer in particular, namely, vocation is our self-gift. Himes notes that the unique gifts and abilities in vocation given to each in birth are from God as God's self-gift. The conclusion is simple: "what you have been given as a gift, give to other people as a gift. That is why we must develop our talents" for community.[63] Jesuit Herbert Alphonso, SJ, writes that the "truest and deepest self," our God-given uniqueness, is "Personal Vocation."

Trained in the Spiritual Exercises of Ignatius of Loyola, Alphonso sees as the goal of the Exercises themselves as the discernment of "God's will in the arrangement or ordering or orientation of my life for salvation." The purpose of such discernment is to awaken each person to the personal vocation that was always there.[64]

On the one hand the distinctive sense of each person's unique gifts and abilities in the service of God's will has given to the Protestant and Catholic traditions and current interpretations of work a distinctive sense of the importance of the freedom of persons, of fundamental questions of identity, of the subjective nature of vocation in recognizing and developing one's gifts and abilities over one's life differently in different circumstances and in different occupations, even for the same person. At the same time there is in each tradition a recognition of the necessities for places of work to support and develop these gifts, a critical and prophetic dimension to vocation to examine the economic, social, and political structures that enable work to be seen as vocation and not merely as a job or occupation. Whether the goal is the building of the Holy Community or the enhancement of the common good, there is a convergence of understanding on the nature of work as vocation that calls into questions those work structures that fail to allow the full development of persons through the expression of their talents, God-given gifts, talents, and identities.

Lee Hardy sums up the "remarkable ecumenical convergence in the practical theology of work":

> That theology gives to human work a central role in the understanding of human life in its relation both to God and the world. Through work we respond to God's mandate to humanity to continue the work of creation by subduing the earth; through work we participate in God's ongoing creative activity; through work we follow Christ in his example of redemptive suffering for the sake of others.[65]

However, we must still address the critical question of how vocation came to be reduced to occupation and career. We saw earlier that Pope John XXIII first used the term in a sense commonly used today, namely, vocation as "occupation." For example, in 1963 John spoke of the establishment of "economic and vocational bodies which would be autonomous" (*Mater et magistra*, www.osjspm.org). In a different translation, the wording misses the meaning of "vocational" in John's

understandings: "This requires the orderly reorganization of society with smaller professional and economic groups existing in their own right."[66] Later, John again refers to "vocational" as instructional bodies for workers or "vocational" training.[67]

Reformed theologian Karl Barth had caught the drift of this trend away from a religious meaning earlier in the twentieth century when he wrote:

> We speak of the vocation of man confronting and corresponding to the divine calling. It is clear that in so doing we give the term a meaning which transcends its customary use in the narrower, technical sense. Vocation in the usual sense means a particular position and function of a man in connection with the processes of human work, that is to say, his job . . . It is of a piece with the rather feverish modern over-estimation of work and the process of production that . . . it should be thought essential to man to have a vocation in this narrower sense of job or work. On such a view it is forgotten that there are children and the sick and the elderly and others for whom vocation, in this narrower sense of work can be only the object either of expectation and preparation or of recollection. It is also forgotten that there are the unemployed, though these certainly are not without a vocation.[68]

As Badcock notes, this modern equation of calling and occupation is highly questionable. As currently used by many, "vocation" has little religious meaning as a word. Badcock traces this misunderstanding of vocation, its reduction to occupation, precisely to the analyses of Weber and Troeltsch:

> it is striking that the tendency to view the doctrine of vocation as if it were a question of secular occupation first arose at the turn of the twentieth century, being associated especially with the names of Weber and Troeltsch. Admittedly as these men pointed out, there were precedents of a sort in English Calvinism, but the approach characteristic of Weber and Troeltsch is one that we have had reason to reject. Classical Protestantism never committed itself to the view that the Christian doctrine of vocation was fundamentally a question of secular work. If nothing else, its attachment to the Bible as the Word of God preserved it from such a reductionist approach; for . . . the Christian calling in the Bible is very much a religious rather than a secular concept.[69]

We saw that emphasis strongly in Brueggemann's reclaiming of "vocation" as a "calling" through the metaphor of a Covenant. Brueggemann insists that "God's speech is also address. He speaks not only of himself, but characteristically he speaks to his partner whom his word calls into existence."[70] This distinctive character sets us in a different context: "the new situation is one of belonging with and belonging to."[71]

For Luther, Calvin, Brueggemann, Fowler, von Balthasar, John Paul II, and others, vocation as calling takes place only in communion. Perhaps, as Fowler notes, the reduction of vocation to occupation and work reflects the contractual aspect of modern society: "There is no selfhood apart from community . . . no vocation apart from community. A community that centers its hopes and expectations for human excellence and contribution in the concept of vocation, however, is very different from the contractual society, with its 'thin theory of the good,' envisioned by the Hobbes-Locke-Smith tradition."[72]

Robert Bellah and colleagues described the change in the meaning of community as part of the transformation in the meaning of vocation and its reduction to career:

> What the new idea of a middle class meant for individuals was summed up in another new term that only gained currency in the middle and later nineteenth century: *Career*, in the sense of "a course of professional life or employment, that offers advancement or honor." *Profession* is an old word, but it took on new meanings when it was disconnected from the idea of a "calling" and came to express the new conception of a career. In the context of a calling, to enter a profession meant to take up a definite function in a community and to operate within the civic and civil order of that community. The profession as career was no longer oriented to any face-to-face community but to impersonal standards of excellence, operating in the context of a national occupational system. Rather than embedding one in a community, following a profession came to mean, quite literally "to move *up* and away." The goal was no longer the fulfillment of a commonly understood form of life but the attainment of "success," and success depended for its very persuasive power on its indefiniteness, its open-endedness, the fact that whatever "success" one had obtained, one could always obtain more [italics Bellah].[73]

Reclaiming "vocation," then, as a term with a religious, Biblical, Covenantal root brings us to yet another issue in answering the question

of whether business can be named as vocation or calling. In what way is vocation, and particularly then business as vocation, a *choice* of the individual and a calling by God? We live in a society of mobility far different from the static conception of social ordering that undergird the social structures of Luther's day. Given the choice of careers faced today, the possibility of choices that effect entire lives and characters has "an intrinsic ethical dimension."[74] How do the Protestant and Catholic traditions, with their coherence about the positive value of work in the world as serving God and neighbor in community and the subjective character of work, respond to this issue?

In the Roman Catholic tradition, John Paul II's distinction between the transcendent and the historical nature of work as vocation is helpful. While each person is called to work out salvation through engagement of talents, skills, and abilities in building up the kingdom of God, that development will take place only in certain contexts and concrete *historical* situations. No longer is one "assigned" to one's station in life, but those concrete expressions manifest particular choices each person makes. Thus while the general, *transcendent* "calling" to serve God in the service of neighbor truly comes from God, in a derivative sense the particular expression in each person's life history also participates in the transcendent calling. Consequently, business as a career/occupation in an individual's life is but the historical manifestation of the transcendent calling of all. Fundamentally, the issues of vocation are issues of *identity and choice*.

In the Protestant tradition, Badcock captures the essence of this identification when he writes:

> [T]he question "What ought I to do?" really leads to another: "What kind of person ought I to be?" There is no clear answer to the first—insofar as it is concerned solely with career choice. However, much clearer answers can be given to the second question. I ought to be a person for whom love, service, and obedience to God are the major priorities. The Christian ethic is flexible insofar as it allows a multitude of possibilities by which one can fulfill such goals, but there is nevertheless an irreducible core concern within it, which can never be relinquished.[75]

Thus there develops a twofold manifestation of vocation: to be a certain kind of person in the service of others and to do certain kinds of things (and as a corollary to avoid other things) as we engage in the world. As Hardy notes, the Puritans responded to these two

dimensions of God's call by distinguishing between the general and the particular calling:

> The general calling is the call to be a Christian, that is, to take on the virtues appropriate to followers of Christ, whatever one's station in life . . . The particular calling, on the other hand, is the call to a specific occupation . . . In the discharge of our various particular callings we together build up the interdependent society of the saints, which finds its unity in Christ. With the distinction between the general and the particular calling in mind, talk about "vocational choice"—in the sense of choosing a particular occupation in which we will exercise our gifts—is both biblically appropriate and religiously important.[76]

In a footnote to this discussion, Hardy further develops this distinction: "As such, a vocation is still not something a person can choose. Strictly speaking, what we choose are occupations, where our vocations can be fulfilled. The locution 'choosing a vocation' . . . must be understood as shorthand for 'choosing an occupation where one can pursue one's vocation.'"[77]

In response, then, to the question posed in the title of this chapter and in subsequent paragraphs, we can say that there is an intrinsic meaning to the concept that business is a vocation; it is not a mere *extrinsic* attribute to which we loosely assign the word "vocation" or "calling." This preserves the Luther–Calvin grounding of vocation in a call from God that moves that calling into the daily world of work in which one expresses that calling in a faithful way.

Yet, Hardy offers two further observations that modify our immediate, and dangerous, association of "calling" with the word usually defined as "work." He notes that "one need not have a paid occupation in order to have a vocation." Thus people have vocations as children, parents, as citizen, as ill, disabled, as unemployed, as member of a group, church, or mosque. Vocation is the broader concept here than paid occupation, usually recognized as "work." Secondly, as we move through life, we will move through several different vocations, and at any one time we may have several vocations.

And this latter observation brings us back to the relationship between vocation and identity. Whether in such Protestant thinkers as Brueggemann and Fowler and in their formulae that issues of vocation are issues of identity, or in Roman Catholic theologians such as von Balthasar and John Paul II and in their understanding of the "subjective"

nature of work, vocation is fundamentally about the human person in response to God's call to love God and neighbor in building up the kingdom not *in* the work one does but *through* the work (here in a broader sense than paid occupation) one does.

Conclusion

In these pages I have examined the development of the idea of "vocation" from its appropriation as a special calling to salvation through removal from concerns of the world in the early Christian community to work in the daily world precisely as a form of ensuring salvation. In both Protestant and Catholic social thought a similar understanding of "vocation" has emerged, namely, as active engagement in the world with the goal of building up a just society. In those discussions I also examined how our traditions are reclaiming a broader understanding of vocation/calling than the common use of the term as occupation. In this religious understanding of vocation then we have seen the role of work as not only an external activity but also as a means of the full development of the person, the "subjective" dimension of work in which the identity of persons is expressed. In that sense work as vocation in both traditions has two dimensions related to the nature of the person: a "transcendent" or "general" dimension drawing and pushing each person toward a "calling" by God to love of God and neighbor and a "historical" or "particular" dimension to work in a particular area of business as a co-creator with God in using the riches of God's creation to build a better world in which humans and creation itself flourish. As John Paul II remarks in "On Human Work," the human "created in the image of God shares by his work in the activity of the Creator and *within the limits of his own human capabilities* continues to develop that activity and perfects it."[78]

In his examination of what he calls "a remarkable ecumenical convergence in the practical theology of work," Hardy writes:

> That theology, both Protestant and Catholic, gives to human work a central role in the understanding of human life in its relation to God and the world. Through work we respond to God's mandate to humanity to continue the work of creation . . . ; through work we realize ourselves as image-bearers of God; through work we participate in God's ongoing creative activity.[79]

Hardy's own study of vocation takes him into a further discussion of management theory and work, using his analysis of vocation as a normative standard for business. Although our discussions have ranged more broadly than Hardy's analysis, his application could well sum up our concerns to examine the basis for naming business as one expression of vocation through work: "work is to be a social place for the responsible exercise of a significant range of human talents and abilities in the service of one's neighbor... The appropriate design of human work must seek to realize the norm of vocation in a way that addresses each of [the physical, psychological, social, ethical, and political] dimensions of human existence as they pertain to the job."[80] And while he notes that work at business or any other job should not consume all our attention since we have other callings, nonetheless "jobs ought to be designed so that we can in fact apply ourselves—our whole selves—to our calling."[81] These aspects of vocation as applied to business have been developed in relation to Catholic social thought by several authors (such as Alford and Naughton,[82] McCann,[83] Kennedy,[84] and Chamberlain[85]) and will not be developed here.

I hope that in the discussion I have provided a useful historical analysis of the meaning of vocation itself as it has emerged in Protestant and Catholic thought and recent Catholic Social Teaching. And at the same time the discussion has attempted to explain the basis for determining the ways in which business or any other "career" can be called "vocation" in a manner intrinsic to the occupation itself. Finally, the analysis touched briefly on the ways in which vocation can be used as a normative term for evaluating the shape of the business enterprise and the commitment of business as a focus of human work toward building the common good.

Notes

1. Lee Hardy, *The Fabric of This World* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1990), 7.
2. Ibid., 16.
3. Ibid., 17.
4. Ibid., 16.
5. Troeltsch, *The Social Teachings of the Christian Churches, Vol. I* (New York: Harper Torchbacks, 1960), 121.
6. Hardy, *The Fabric of This World,* 23.
7. Ibid., 50.

8. Max Weber, *The Protestant Ethic and the Spirit of Capitalism* (New York: Charles Scribner's Sons, 1958), 56.
9. Max Weber, *The Sociology of Religion* (Boston: Beacon Press, 1964), 220.
10. Clara Tan, "The Social Ethics of Luther and Calvin" (Seattle University, private circulation, May 27, 2000), 5.
11. Hardy, *The Fabric of This World,* 28.
12. Ibid., 46.
13. Ibid., 47, quoted from *Luther's Works*.
14. Ibid.
15. Ibid., 50.
16. Weber, *The Protestant Ethic and the Spirit of Capitalism,* 80.
17. Weber, *The Sociology of Religion*.
18. Ernst Troeltsch, *The Social Teachings of the Christian Churches, Vol. 2* (New York: Harper Torchbacks, 1960), 610.
19. Gary Badcock, *The Way of Life* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1998), 44.
20. Hardy, *The Fabric of This World,* 58.
21. Ibid., 60.
22. Ibid., 61.
23. Ibid., 60.
24. Weber, *The Sociology of Religion,* 257–58, 269–70.
25. Ibid., 166–67, 182.
26. Ibid., 203.
27. Troeltsch, *The Social Teachings of the Christian Churches, Vol. 2,* 607.
28. Ibid., 609–11.
29. Ibid. 611.
30. Weber, *The Protest Ethic and the Spirit of Capitalism,* 178.
31. Ibid., 182–83.
32. Hardy, *The Fabric of This World,* 66.
33. David Hollenbach, "Modern Catholic Teachings on Justice," *The Faith That Does Justice,* ed. John Haughey (Woodstock, MD: Woodstock Press, 1979) 216–17.
34. David J. O'Brien and Thomas A. Shannon, eds., *Catholic Social Thought: The Documentary Heritage* (Maryknoll: Orbis Books, 1992), 18, #9.
35. "Princeps Pastorem," www.osjspm.org. It is important to note that John XXIII's use of vocation in relation to agriculture refers to a whole culture of the farm, its place in society, and the kind of work involved. John's own roots were in farming communities (This observation thanks to David Andrews of the Catholic Rural Life Conference, personal observation, July 16, 2003).
36. *Mater et magistra*, www.osjspm.org.
37. Ibid.
38. O'Brien and Shannon, *Catholic Social Thought*, 182, #29.
39. Ibid., 192, #43.
40. Paul VI does refer to the broader sense of vocation as a calling to everyone to fulfill his or her own destiny: "In the design of God, every man is called upon to develop and fulfill himself, for every life is a vocation…Endowed with

intelligence and freedom, he is responsible for his fulfillment as he is for his salvation" (*Populorum progressio*, #15, O'Brien, 243).

41. O'Brien and Shannon, *Catholic Social Thought*, "On Human Work," 358.
42. Ibid., 359.
43. Ibid., 364, #9.
44. Ibid.
45. Ibid., 367, #11.
46. Ibid., 443–44, #6.
47. Ibid., 425, #41.
48. Jean-Yves Calvez and Michael J. Naughton, "Catholic Social Teaching and the Purpose of Business Organization," in Cortright, S. A. and Michael J. Naughton, eds., *Rethinking the Purpose of Business: Interdisciplinary Essays from the Catholic Social Tradition*, 3–26 (Notre Dame: University of Notre Dame Press, 2002), 11.
49. James W Fowler, *Becoming Adult, Becoming Christian* (San Francisco: Harper and Row Publishers, 1984), 92, 95.
50. Walter Brueggemann, "Covenanting as Human Vocation," *Interpretation* 33, no. 2 (1979): 115–29, 125–26.
51. Parker Palmer, Let Your Life Speak: Listening for the Voice of Vocation (San Francisco: Jossey-Bass Inc., 2000), 9.
52. Ibid., 10, 15.
53. O'Brien and Shannon, *Catholic Social Thought*, 593.
54. Dennis P. McCann, "Business Corporations and the Principle of Subsidiarity," in Cortright, S. A. and Michael J. Naughton, eds., *Rethinking the Purpose of Business*, 169–89, 181.
55. Ibid., 182.
56. Hardy, *The Fabric of This World*, 68.
57. Bernard Lonergan, SJ, *Collected Works of Bernard Lonergan*, Vol. 10*, Topics in Education*. Ed. Robert Doran, SJ, and Frederick Crowe (Toronto: University of Toronto Press, 1993), 106.
58. Karl Rahner, SJ, "On the Evangelical Councils," *Theological Investigations*, Vol. VIII, *Further Theology of the Spiritual Life, 2* (New York: Herder and Herder, 1971), 136.
59. Ibid., 137.
60. Ibid., 142.
61. Badcock, *The Way of Life,* 65–66.
62. Ibid., 66.
63. Michael Himes, CSC, *Doing the Truth in Love: Conversations about God, Relationships, and Service* (Mahwah, NJ: Paulist Press, 1995), 57–59.
64. Herbert Alphonso, SJ, *The Personal Vocation: Transformation in Depth through the Spiritual Exercises,* 8th edn (Rome: Gregorian Pontifical University, 2002), 14, 19, 51.
65. Hardy, *The Fabric of This World,* 76.
66. O'Brien and Shannon, *Catholic Social Thought*, 89, #37.
67. Ibid., 99, #94.
68. Fowler, *Becoming Adult, Becoming Christian,* 94–95.

69. Badcock, *The Way of Life,* 88.
70. Brueggemann, "Covenanting as Human Vocation," 119–20.
71. Ibid., 120.
72. Fowler, *Becoming Adult, Becoming Christian,* 113.
73. Robert Bellah, Richard Madsen, William M. Sullivan, Ann Swidler, Steven M. Tipton, *Habits of the Heart: Individualism and Commitment in American Life* (Berkeley: University of California Press, 1985), 119–29.
74. Badcock, *The Way of Life,* 46.
75. Ibid., 136.
76. Hardy, *The Fabric of This World,* 81.
77. Ibid., n. 1.
78. O'Brien and Shannon, *Catholic Social Thought*, 385, #25.
79. Hardy, *The Fabric of This World*, 76.
80. Ibid., 178.
81. Ibid., 174.
82. Alford O. P, Helen J., and Michael J. Naughton, eds, *Managing as if Faith Mattered: Christian Social Principles in the Modern Organization*. (Notre Dame: University of Notre Dame Press, 2001).
83. McCann, "Business Corporations and the Principle of Subsidiarity," 169–81.
84. Kennedy, Robert G. "The Virtue of Solidarity and the Purpose of the Firm." Cortright, S. A. and Michael J. Naughton, eds. *Rethinking the Purpose of Business*, 48–64.
85. Gary Chamberlain, "The Evolution of Business as a Christian Calling," *The Review of Business*. 25, no. 1 (Winter 2004), 27–36.

PART 2

Fostering a Community of Work

CHAPTER FIVE

Toward a Theology of Business

Denise Daniels

Skeptics wonder how commercial activity can serve as a legitimate means of doing God's work in the world when it is conducted within a system that to them appears to be antithetical to Christian values. In particular, economic growth seems to hinge on exporting a Western consumption-oriented way of life to all corners of the globe. An increase in the wealth gap, the elimination of distinctive cultures and value systems, and damage to the environment are mere tradeoffs to be made in the pursuit of the goal of growth.

As faculty in an evangelical Christian university's business school, we have been wrestling with the fundamental questions of how God perceives the institution of business and how God intends for it to function. "Wrestling" is actually an appropriate word, for our debates have been and still are vigorous as we seek to understand the vocation of business as an institution. How should Christians, particularly the laity who work in business-oriented vocations, thoughtfully and faithfully approach their work (Nash & McLennan 2001)? Historically, Christians have opted for different orientations toward the "world" and their role within it (Niehbuhr 1951). Is there a particular approach that should be adopted for Christians involved with business? Should commercial activity be engaged in exclusively through hostile "prophetic" means, enthusiastically embraced, or something in between?

In an attempt to answer these question this chapter is a reflection based upon three broad, biblical themes: Creation, Fall, and Redemption. The

Creation, Fall, and Redemption framework was used by Walsh and Middleton (1984) as the basis for constructing a biblical worldview on a variety of life issues. It has been applied to understand God's purpose for work and can also be used to understand the institution of business (Stevens 2001).

Creation affirms that the world was created good, and that engagement with the world can be embraced with enthusiasm. Specifically, the creation mandate informs our understanding of the charge given to us to work with God in God's continuing creative activity. Fall is humankind's self-conscious rebellion against God's authority, and the consequences of this for all of creation. This reminds us of the need for caution and that, realistically, cultural engagement is, and will remain, far from perfect. The active intervention of God into the flow of events to restore humankind (and creation) into a right relationship to God, redemption, evinces our role as participants in God's transforming work in the structures, institutions, and activities of the world, ensuring that our work has ultimate meaning. Volf (1991) emphasizes this transformational view, asserting that we should not only refer to Creation and Fall for, in light of the cross, the resurrection and the escheating are central to a theology of business. If "Fall" is a word of caution and realism, "Redemption" is a word of hope.

Creation—God's Design and the Purposes for Business

Understanding God's purposes for business comes through understanding God's purpose for humans outlined in Genesis and understanding God's purposes for institutions (principalities and powers outlined in the New Testament writings). Broadly, the purpose of business lies within the context of the purpose of life—that is, the "chief end of humankind is to glorify God and enjoy God forever" (Westminster Confession). God is in the people-developing "business" to make a people to live in harmonious relationship with God and with one another. As a relational Being, God chooses to relate to humans and endowed us with social abilities and needs. We are made to relate to other persons—both human and divine. God gives us not only free will (the ability), but free space (the opportunity) to make a decision to respond to God (and other people).

Creation Mandate

Core to the purpose of business then, are the Creation mandates of provision and creativity found in Genesis:

- God affirmed the dignity of humankind by making us in the image of God. "Then God said, 'Let us make man in our image, in our likeness,' . . . So God created man in his own image, in the image of God he created him; male and female he created them" (Gen 1:26–27).
- God gave us a "ruling" role and affirmed the value of work as stewards of creation "*. . . and let them rule over the fish of the sea . . . The Lord God took the man and put him in the Garden of Eden to work it*" (Gen 1:26, 2:15).
- God invited men and women to participate in God's creative activities—to fill "'*Be fruitful, fill the earth and subdue it.' . . . He brought them to the man to see what he would name them . . .* " (Gen 1:28, 2:19–20).
- The activities of men and women were to preserve—to guard . . . *"and take care of it*" (Gen 2:15).
- God gave men and women freedom with boundaries "*. . . you are free . . . but you must not*" (Gen 2:16, 2:19–20).

Creation affirms work as a God pleasing activity (see Sayers 1949; Ryken 1995; Graves & Addington 2000 among others who have theologized on work). Work was mandated by God and was intended to provide satisfaction and joy. Engaging in work is a means of what Martin Luther called God's "provisional activity." According to Calvin and later Puritan thought, it also is an outlet and opportunity for the expression of the creativity inherent in human beings created in the image of God. Business is a major venue in which people contribute alongside God in God's ongoing creative work (Novak 1996).

Creation affirms relationship. God created us because he desired to be in relationship with us. The Trinity is the model after which people were created ("in Our image . . . "). Such fellowship/community is the end, or goal, for which people were created, and for which they were uniquely equipped. At creation, God put into place all the pieces needed to realize "a people for himself" but God did not (due to the implicit nature of relationships) mandate the relationships. People could relate to God; but would they? In order to "build" the kind of people with whom he wants to relate, God imprinted them with his

own image. God entrusted them with the dignity of causality and gave them "dominion" over creation.

Institutions in Creation

The creative, filling, guarding provisional work goes beyond what individuals can do by themselves ("*It is not good for the man to be alone*, let us *make a helper suitable for him*" Gen 2:18). Community and corporate structures, institutions, and organizations are part of God's design. They are ways for people to organize their life together and thus participate in God's purposes for humankind and creation. They maintain order and facilitate God's creative activity. They can be understood as the pillars that hold the roof up and as tools in the hands of God that God uses to achieve God's purposes. Support for this view can be found in scriptural teachings about government (Romans 13:1), family (I Timothy 5:8) and church (Acts 2).

Indeed, institutions may be the face of the "principalities and powers" referenced in many New Testament writings (cf. Romans 8:38, Ephesians 6:12, Colossians 1:16, 2:15, I Peter 3:22). Institutions as collective models (i.e., shared social conventions) are not subject to any particular person, nor are they confined to, nor owned by, one group. They are "public property" and as such "owned" by any who choose to adhere to them. In this way, institutions literally take on a life of their own. They truly become "powers" and "principalities" to be reckoned with. Institutions are controlling of many, yet accountable to none. Therefore God cares not only about how individuals function within an institution but the acts and effects of the institution itself. If the "principalities and powers" of language applies, it appears that institutions are wholes greater than the sums of the individuals at work within them.

That the role of trade and commerce—business—is to enable humankind to glorify God and participate in God's creative and redemptive activity can be deduced in that we were designed to be in relationship with one another, designed to be interdependent, and have differing gifts and abilities. Bringing individuals together into productive organizations (businesses) as a collection of diverse gifts to accomplish work beyond what an individual can achieve adds a new complexity to the issue that merits exploration of a theology of business, distinct from a theology of work by itself. This is a basis for understanding our work together through institutions, "companies" of persons.

Business is an institution because it is the means by which a group (society/culture) chooses to solve one of its basic social problems—in

this case the production and distribution of goods and services. The "main purpose" of business (or any institution for that matter) is to contribute to the establishment of God's kingdom (i.e., the creation and redemption mandates)—and its unique role to play in that endeavor is to serve (notice the subservient orientation) the community by producing the goods and services needed to further the primary goal (i.e., kingdom community).

Because God created people in God's image we are designed to live eternal, abundant lives in relationship with God and in community with other people. The purpose of every institution is to enable and encourage the realization of such a life. Specifically, the institution of business accomplishes this by:

- Creating, producing, and justly distributing the "good" products and services people need to live full lives.
- Providing opportunities for vocationally rich work through which people develop and exercise their creativity and their gifts, thus contributing to their communities.
- Facilitating and developing community at all levels (corporate, local, global), by building trust and exercising responsible corporate citizenship in its support of, and participation in, the ongoing work of other social institutions (e.g., government, family, religion, education, etc.).
- Guarding, tending and nurturing the earth as a shared resource and interdependent system.

Fall—Corruptions of God's Purpose for Business

While creation helps us understand God's purposes for business, the world no longer clearly reflects these purposes. With the introduction of sin in the Garden (the Fall) our experience of life and work are not what God intended at creation. By its nature sin entails a distrust of God, followed by a denial of God's authority and an unwillingness to accept our assigned role in creation as stewards. This denial of God's authority leaves a vacuum into which we too often gladly step. As fallen people we tend to usurp God's role, interposing our own goals, purposes, and interest in place of God's. We assume for ourselves the rights due only to God and curtail and neglect our responsibilities to anyone but ourselves.

The Fall has consequences for our relationships with God and with others, for the created order, and for work itself. When sin was introduced the relationship that Adam and Eve had with God was broken. Rather than submitting to God's authority, they chose to try to assume his role ("*you will be like God*" (Gen 3:5). As a result, rather than acting as caretakers and stewards of God's creation, the primary organizing principle of human behavior became that of self-interest—protecting one's own rights. And so, our relationships with others were also affected by sin. Creation, too, suffers the effects of the Fall. When it comes to stewardship, we do not have the proper perspective to "take care of" creation unless we acknowledge and accept God's sovereign ownership over it. Usurping ownership over resources for our own benefit is an expression of sin. Finally, work itself is corrupted by sin. Adam and Eve are told that because of their disobedience to God, the ground they work will be cursed, "*through painful toil you will eat of it all the days of your life . . . By the sweat of your brow you will eat your food*" (Gen 3:17–19). Work has become toilsome and laden with vice including attitudes of aversion toward it, idolatry, and immoral practices.

Institutions

Parallel to people's illegitimate claim of God's authority in the Garden of Eden, institutions are subject to their own form of corruption. There is a legitimate role for social institutions—a subservient role. Institutions only find their meaning and significance when serving a broader, bigger purpose. They are always solutions to a problem; means to an end. They are NOT the end. When institutions usurp their subservient role as meeting a need (in complement with other institutions), and become the need itself, they cross the line into corrupt and dysfunctional "powers."

Business activity takes place in this larger context of systemic/structural evil (sin). The rebellion of business enthrones Mammon and a willingness to grant absolute priority and prior moral right to the forces of the market. Business practiced within the context of market capitalism, while indeed creating wealth, may do so most efficiently by relying upon and inadvertently supporting immoral systems and societal structures (Gay 1996). Forced child labor and sweatshops are but two examples. When the profit motive becomes the idolatrous focus and measure of success, other of God's purposes for business are undermined; servicing people's needs to live well, respect for human dignity, vocationally rich work, and community are diminished. Work itself

is marred further by making it an idol to pursue. While profit may be necessary to maintain a business and provide for legitimate needs, its role in many organizations has been elevated far beyond this provisional one.

In light of the reality of individual and systemic evil, boundaries in addition to those originally established in creation are necessary to restrain business from inflicting harm. We have developed a list of boundaries that business must not transgress if it is to fulfill its purposes. In our view business activity should not:

1. *Treat or affect people in a manner inconsistent with human dignity*;
2. *Fail to pay employees just compensation*;
3. Require that employees work under unreasonably dangerous conditions;
4. Be inconsistent with the long-term sustainability of the created order;
5. Fail to comply with all duly adopted and applicable laws;
6. Mislead people;
7. Preclude people from keeping the Sabbath or disrupt God's intended rhythm of rest and work;
8. Fail to reflect God's intended balance of beauty and function?

While the Fall changed the nature of work and of business, it did not eliminate either the meaning or significance endowed by God at creation (cf. Volf 1991) nor did it change the role that business can play in God's purposes for creation. But how can business be restored to the purposes for which it was intended? Moreover, how can it participate in God's coming kingdom?

Redemption—Transformed and Transformed, Now and Yet to Come

Any consideration of a theology of business is incomplete without a thorough understanding of the impact of the cross, the resurrection, the outpouring of the Spirit, and the eschaton (what we are calling collectively, "redemption"). Indeed, it would be difficult to characterize a theology of business as "Christian" without a detailed understanding of the impact of Jesus Christ on the purpose and practice of business. Unfortunately, however, this is also the section of the theology most difficult to "wrestle to the ground." What follows is a mere sketch of

the general direction of our current thinking, realizing that more work needs to be done in this aspect of our theologizing about business.

Redemption of Institutions

Did Jesus come to redeem the institutions? Not as his primary aim, but in order to redeem a people for himself he also has to redeem the institutions within which those people live. While we acknowledge an appropriate role for social institutions, we are also fully aware of their "fallen-ness" and corruptive propensity. In his redemptive work, Christ revealed the rebellion of the institutions, demonstrated that He was stronger than they were, and "disarmed" their ability to deceive mankind as authorities of ultimate significance (cf. Colossians 2:15). The way to unmask and thereby delegitimize a particular social convention is to make it concrete and bring it out of the unconscious realm into the arena of deliberate choice. When we become mindful of the influence of institutions and aware of their proper role, we are able to reshape them in more appropriate/deliberate forms. As Berkhof (1967) states, "for him who sees and believes this, it means an immense liberation" (p. 39).

While perhaps not exhaustive, difficulties in clearly articulating the contributions of redemption to a theology of business stem from at least three debatable issues. First, what happened at the Fall? To what extent was the "image of God" as originally embedded in human beings at creation effaced, marred, or distorted? To what extent did the "good" of creation lose its "goodness" and become, truly, "bad." Is the institution of business a product of a fallen world and at odds with the Kingdom of God to such an extent that it ought to be shunned altogether or can it be "redeemed"?

Second, what happened at the cross? How do we address the "already-not yet" paradox of Scripture? On the one hand, Scripture clearly affirms that with Christ's death and resurrection we have already become "new creatures." In fact, by some accounts all that remains to be done is to recognize the implication of God's radical activity and "put off" the old clothes and "put on" the new (Ephesians 4:22). The kingdom of God is at hand. Under this understanding the final consummation is nothing more than the final unveiling of that which has already happened. In the words of Christ on the cross "*it is finished*" (Jn 19:30).

Alternatively, however, Scripture suggests that while Christ's victory at the cross has made the final end of history inevitable, there nonetheless remains the task of working out of the consequences of Christ's

liberating sacrifice. The finish is certain but not yet realized. Human beings work in cooperation with God to continue to build toward the final kingdom. The final consummation is not merely the unveiling but the completion of God's transforming work.

Finally, what will happen at the end of human history? Specifically, how will the "new heaven" and "new earth" come into being? Will these be created out of nothing, *ex nihilo*, after all that is here is burnt up and cast aside? "*The heavens will disappear with a roar; the elements will be destroyed by fire . . . everything will be destroyed in this way*" (2 Peter 3:10). Or will the great fire on the Day of Judgment be a fire not of total destruction but only of purification, a fire that will leave only that which is good and in concert with God's kingdom values as "the building blocks" that God will use to fashion his "new earth"?

> *But each one should be careful how he builds. . . . If any man builds on this foundation using gold, silver, costly stones, wood, hay or straw, his work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work. If what he has built survives, he will receive his reward. If it is burned up, he will suffer loss*; (1 Corinthians 3:12)

In large part because of the different answers to these questions, the church throughout history has struggled with alternate ways to conceive of its allegiance to Christ and its call to participate with the culture of its day.

A Typology of Redemption

While arguably incomplete and perhaps somewhat out of date, Niebuhr's classic *Christ and Culture* (1951) can still serve as a helpful tool in categorizing the church's various responses. Niebuhr's categories have more recently been used by Louke van Wensveen Siker (1989) in an insightful article translating the *Christ and Culture* types into the business realm by linking the different types to different approaches to business ethics. Niebuhr and Siker each identify five "types": Christ against Culture/Business, Christ of Culture/Business, Christ above Culture/Business, Christ and Culture/Business in Paradox, and Christ Transforming Culture/Business.

Christ against Business sets the call of Christ over, against, and in opposition to the call of culture. It represents a form of "shouting from the outside." Because of the fallen nature of the world and its institutions

Christians are to remove themselves and to decline to participate. Many of the early Christian writers took this approach emphasizing that to live faithfully as Christians meant to live outside of the dominant culture. This approach has continued to find expression down through history in various religious traditions including (at times) the monastic movement and the Anabaptist movement. Christ against culture typically reflects an extreme view of the Fall, that is, that which was "good" has become irretrievably "bad." Likewise it often reflects an *ex nihilo* understanding of the end times that emphasizes the radical discontinuity between the "new earth" and the world in which we live today. As Siker indicates this is a position that is fundamentally an "anti-business" position. Often in less thoughtful hands, this position finds expression in the naive chastisement by the church of those active in business. From this vantage point, business activities are characterized as nothing more than the expression of sinful greed with resulting unjust and destructive consequences.

On the other hand, the Christ of Business model finds no real tension at all between the call of Christ and the demands of the dominant culture of the day. In today's business terms, it aligns completely the forces of the capitalistic market economy with God's kingly values and believes that Adam Smith's invisible hand is actually no less than the hand of God. Because of the complete alignment between the call of Christ and the call of culture those holding this view see no need to transform or critique culture or business. In business, this viewpoint is most often expressed by those who repeat the mantra "good ethics is good business." Those who fall into this "type" typically evince some combination of the following viewpoints. They tend to minimize the extent to which the Fall has distorted God's original intent for humankind and the rest of creation. Their understanding of the "end times" tends to be a triumphal consummation of human activity. No radical discontinuity between now and then is to be expected. Enabled by the redemptive power of Christ, we are working out the kingdom here on earth. Finally, those who hold this viewpoint are likely to ascribe heavily to the "already" side of the "already-not yet" paradox. Truly the world was realigned by Christ's death and resurrection on the cross. Thus, those who live in accordance with kingdom values will find that, in fact, they will be working in concert with the world and will receive material rewards in the here and now.

Obviously, the Christ against Business and the Christ of Business mark two ends of a typological spectrum. Niebuhr (and Siker) posits three intermediate positions as well. The "Christ Above Business"

suggests, in effect, that the call of Christ is not fundamentally inconsistent with the call of culture but simply additive. Cultural understandings formed apart from Christ can be affirmed, but by a step-by-step progression can also be brought to a higher level of understanding. The culturally determined "good person" is moved (typically through a rational explanation of the higher call of Christ) to a somewhat more enlightened condition. Thus Christians and non-Christians can find much common ground. Many of the secular calls for ethical business behavior are entirely consistent with those that would be raised by Christians. It is just that Christians bring a little something more to the table. For example, Christians can affirm a call to integrity and to just behavior in concert with non-Christians but can add to these a call to self-sacrificial love that elevates culture or the conduct of business to a higher plane. Like the Christ of Business believers, those holding to this viewpoint tend to minimize the adverse consequences of the Fall and reject the need for a radical transformation at the end of time. In contrast to the Christ of Business believers, however, those holding to this view are likely to have a more balanced sense of the "already-not yet" paradox. Christ's battle has already been won but there remains a need to bring into effect the consequences of His victory.

The Christ and Business in Paradox is essentially a dualist position whose adherents see limited hope for true transformation of the world before the end of time. Those holding to this viewpoint acknowledge that they live in two kingdoms, one of which is the kingdom of this world, a corrupted kingdom that must be endured. The other is God's kingdom. By virtue of being born into this world Christians have no option but to participate in both. Indeed, this requires that at times they must participate in evil. Such participation is never excused; it remains sin in need of forgiveness but is nonetheless inevitable. In a business context this sometimes finds expression in settings where market forces appear to require behavior that is ungodly because strict adherence to godly principles would result in the demise of the business. Paying a true livable wage in a highly competitive industry where one's competitors pay substantially less in light of the prevailing market conditions would be one such example. Living constantly in paradox, torn between two worlds, the Christian in paradox humbly makes decisions on a case-by-case basis. Adherents to this "type" fully appreciate the extent of evil present in the world as a result of the Fall. They live at the very heart of the already-not yet paradox. They see, however, little hope that our work in this world will serve as "building blocks" in the hands of God when he rolls out his final kingdom. Consequently, those

who hold to this viewpoint tend to emphasize and look forward to the day when this earth will pass away and something completely new and different will be substituted in its stead.

Finally, Niebuhr's obvious preferred alternative: Christ the Transformer of Culture/Business. As Niebuhr points out this approach is, in some ways, the "glass half-full" flip side of the Paradox view. Like those that hold to the Paradox type, the transformers fully appreciate the corrupt nature of business. Whereas the Paradox types, however, see little hope for change, the transformers believe that by the power of the Spirit Christians can redeem the culture and the practice of business. These can be brought more into alignment with godly values. While perhaps never being able to successfully complete the transformation, those holding to this last viewpoint believe that significant steps in the right direction can be taken. The transformers acknowledge the consequences of the Fall but refuse to believe that the image of God has been completely erased or so permanently marred that it is beyond redemption. They are comfortable with the "already-not yet" paradox believing on the one hand that the outcome of their work is assured and, on the other hand, that there is work yet to be done. Finally, the transformers would reject any theology that suggests that all their work will be wiped out in a final fire of judgment. For them, transformation work, as enabled by the Spirit of God, is actually participating in the building of the "new kingdom."

In the midst of this plethora of viewpoints, what conclusions can we reach? First we reject both of the polar positions. Neither Christ against Business nor Christ of Business is adequately nuanced to carry the weight of accurately describing Christ's redemptive work.

In Christ's command that we emulate His life by taking up our cross and following Him, we recognize that the cross points to the inevitable conflict between the kingdom of God and the kingdom of this world. We acknowledge that Christ lived a life in perfect obedience to the Father. The result of His perfect obedience, however, was not material success but rather a sentence of death by the cruelest instrument of torture then known to the Roman Empire. Repeatedly Scripture assures us that we should expect nothing better. "*Remember the words I spoke to you: 'No servant is greater than his master. If they persecuted me, they will persecute you also.*'" (Jn 15:20)

It might be argued that not all aspects of Christ's life were intended for imitation. Obviously, none of us are called to serve as the messiah for our people (on the grandest scale) nor are we all required to be carpenters or itinerant preachers (on the smallest scale). But of all the various

features of Christ's life, the one most clearly held up as a model of behavior is his sacrificial love. "*Be imitators of God, therefore, as duly loved children and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God*"(Ephesians 5:1). "*Anyone who does not take his cross and follow me is not worthy of me*" (Mt 10:38). The cross embodies the fundamental and fierce tension between the ways of God and the ways of this world. Thus we must reject the Christ of Business conclusion that all godly behavior in business will yield an enhanced bottom line. Businesses operating in accordance with God's kingdom values should expect that they will, at least from time to time, be required to "go to the cross." The redemption portion of any theology of business will require a redefinition of Christian business success.

The cross and subsequent resurrection are clearly more than mere ethical models. They stand at the decisive center of human history and mark Christ's victory over death and sin. They also are events that triggered the outpouring of the Holy Spirit. As such, they represent not only a call to self-sacrifice but also an assurance of power that enables Christians to begin to live out God's kingdom values in the midst of a fallen world. Enabled by the power of the Holy Spirit, we are both called and enabled to bring evidence of God's triumph into the world. "*[Y]ou will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.*" (Acts 1:8) We testify to God's victory not only in words ("*for the kingdom of God is not a matter of talk but of power,*" 1 Cor 4:19) but by deeds that evidence the outbreaking of God's justice and righteousness ("*I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these*" (Jn 14:12)). Thus we must also reject the extreme position of Christ against Business. The original beneficial purpose intended by God for the institution of business has been reinstated and brought back, albeit by force, into proper alignment. Once again, "*in him all things hold together*" (Colossians 1:17). As individuals, we are set free not only for salvation but also, empowered by the Spirit, to live into this world signs of God's realigned kingdom.

What can we say about the other three positions, positions that Niebuhr refers to as "The Church of the Center"? From experience, we must acknowledge that there is at least some truth in all of these other positions. One often finds a relatively close alignment between acts of righteousness and business decisions that prove financially successful. While we would emphatically deny that good ethics always translates into profitable business, empirical evidence suggests that it often does so. In most cases, being honest with customers, caring for employees,

honoring promises, and the like tend to both further the kingdom of God and to enhance profits. This alignment suggests (as the adherents to the Christ above Business would argue) that much of the image of God remains embedded in us and in our world notwithstanding the Fall. Christians can build upon and need not necessarily tear down the natural order of things.

Other experiences, however, are more consistent with the Christ and Business in Paradox position. At times, as citizens of two worlds, it does appear that the only choice we are left with is the lesser of two evils. The power of the market set in the context of a fallen world sometimes requires that Christian managers engage in sinful behavior in order to "stay in the game." As such, there is no pure system available for Christians to implement. Business decisions require a step-by-step walk through a muddy field trusting that at the end of the day God's grace will wipe away the dirt.

Finally, our experience also testifies to the possibilities of transformation. We are not forever stuck with the pessimism of the Paradox type. We have witnessed at times how individuals committed to Christ have had a salutary influence in redirecting and even transforming the ethics and culture of various corporate entities. Numerous existing businesses attest to the transforming power unleashed by the Spirit and at work in Christians.

Volf (1991) gives theological credence to the possibility of, and call to, transformative work. Harkening back to the Garden of Eden, he notes that from the beginning human beings were intended by God to function as co-workers to complete creation. The Garden was not God's intended final resting place for His creation. It was a bountiful bundling of resources, awaiting the industry of God's human co-workers to release its possibilities (See Gen 2:5).

He argues, however, that any theology of work (and we would argue any theology of business) must be grounded not only in the creation mandate of the Garden but also in the certainty of the New Jerusalem. "[M]undane human work for worldly betterment becomes a contribution—a limited and imperfect one in need of divine purification—to the eschatological kingdom" (Volf 1991, p. 101). Volf preserves the notion of a radical discontinuity between this world and the next alongside the conviction that our work has eternal significance.

> Through the Spirit, God is already working in history, using human actions to create provisional states of affairs that anticipate the new creation in a real way. These historical anticipations

> are, however, as far from the consummation of the new creation as earth is from heaven. The consummation is a work of God alone. But since this solitary divine work does not obliterate but transforms the historical anticipations of the new creation human beings have participated in, one can say, without being involved in a contradiction, that human work is an aspect of active anticipation of the exclusively divine *transformatio mundi*. (ibid.)

Thus while our efforts at transformation will never be sufficient they are undertaken in light of the twin assurances that the transformation we strive for will be complete and that our efforts matter. And not only is the individual Christian in business liberated from the idolatry of the market and set free to pursue, with assurance of power, a business life lived in obedience to Christ, but it is also possible that the institution of business can be transformed through Christ's redeeming power.

How does Redemption inform our understanding of business?

- First, God's intended purposes for business continue unabated. The Fall has not erased those purposes nor has redemption added to them. Business operated in accordance with God's design continues to aim at the same targets as outlined above.
- Second, the nature of our work has been changed. Had there never been the Fall, all work in the Garden would have been additive, that is, moving without interference from the bounty of the Garden to God's final intended new heaven and new earth. Because of the Fall, however, redemption work now needs to be restorative—going back to heal, undo, and fill in-as well as additive.
- Third, whether characterized as unveiling that which is already present ("already") or working to flesh out the consequences of that which was irrevocably set in motion at the cross ("not yet"), the existential experience of Christians seeking to conduct business for the purposes designed by God will be, at least on occasion, an experience of struggle, pain, and loss. In these in-between times, we are still called to "pick up our cross" and follow Christ.
- Fourth, Christians seeking to be faithful in business between now and the eschaton should expect to find times when implementing kingdom values will be congruent with worldly success and times when only the lesser of two evils remains as a viable option. Christians must reject any notion that the natural outcomes of an economic system (i.e., free market capitalism) will be in all cases consistent with God's design.

- Fifth, Christians in business are participants by the Spirit in the redemptive work of God. A calling into business is intrinsically a holy calling. It touches God, people made in God's image, and resources belonging to God. They can freely rely on God's Spirit to give wisdom, creativity, compassion, and competence for their engagement in business as they fulfill God's redemptive purposes.
- Sixth, Christians can conduct business with the assurance that their work has eternal significance. Post-redemption, pre-consummation Christians seek to manifest signs in the present of that which has already been assured in the future. More importantly, however, it is work that cooperates with God in ushering in God's Kingdom. At the end, faithful Christians should expect that some of their work has lasted and, as transformed by God, remains as part of His eternal reality.
- Seventh, Christians can conduct business with complete confidence that in the end God's purposes for creation will be completely fulfilled.

Implications

While we have come to rough consensus on the component pieces of the above theology of business, we are now turning our attention to the implications of such a theology for the structure and practice of business. To that end we would invite discussion about the following issues (in addition to comments and reaction to the theology itself):

1. Although profit is not a focal point in the proposed "purpose of business" statement we are not anti-profit. What, then, is the proper role of profit? How much profit is enough? How should profits be distributed? How do we "sell" such a purpose of business to a market seemingly fixated on profit maximization as an underlying assumption?
2. How does a stewardship orientation inform our understanding of property and ownership? Where ownership emphasizes one's rights, stewardship highlights one's responsibilities. What are the responsibilities of ownership in an enterprise? Who should be included as owners/investors? What about those who invest their intellectual capital? How does stewardship inform the distinction between shareholders and stakeholders?

3. Can a redemptive approach to business model actually be implemented in a marketplace where most competitors play by the traditional approach (i.e., profit maximization and property acquisition)? If so, what are Christian strategies for sustainability? If not, what are the implications for Christians involved in business?
4. What is the nature of institutions? Are they God-ordained "powers" with delegated authority of their own and subject to corruption due to the Fall; or, are institutions human-made solutions to the "problems" of living together implicit in creation and subject to the abuse or distortion due to the fellness of the people who create and use them? How should institutions relate to each other? What or who is accountable for the content and consequences of institutions? Can we manage institutions?

Conclusion

Our theology of business is grounded in the biblical worldview framed by Creation, Fall, and Redemption. While we are critics of business, we are assuredly not anti-business nor are we instrumentalists who just want to "fine tune" how businesses function. Creation establishes the vocation of business as good. Fall convinces us that the problem goes deeper than regulatory oversight or even personal morality (although both of these are important). The fundamental mission of business and the organization of self-supporting, free enterprise companies are all acceptable—but the underlying structure of those companies and their assumed models of people and the distribution of rights and responsibilities is profoundly broken. Redemption calls us to participate with God in transforming business. This theology of business leads us to the position that our Christian values do much more than merely circumscribe acceptable business conduct, they propel us to enter into business (trade and commerce) as a form of service to our neighbor and ultimately to the Kingdom of God.

CHAPTER SIX

Fusion, Fission, or Vision: One Calling, Three Metaphors

John Sherrington and
John Strain

The purpose of this chapter is to examine the relationship between the personal conscience of the Christian[1] and the corporate organization engaged in "business."[2]

The chapter will explore the understanding of man and woman as subjects of work, each called to a specific life project by God. This understanding of vocation is developed in the light of Christian ethical reflection,[3] and reiterated in teaching of the Catholic Bishops' Conference of England and Wales.[4] The chapter will then outline and examine three metaphors of business organization: fusion, fission, and vision reflecting recent approaches to organizational design. The first, fusion, refers to the emphasis on harmonious human relationships at work and on human-centered job design in the Human Relations School of Management and in the sociotechnical theorists of job design who sought the joint optimization of human and technical systems at work.[5] The second metaphor, fission, refers to the emphasis on individuals taking responsibility for declared work outputs, an approach characteristic of new "virtual" organizations of geographically dispersed people communicating through information technologies and one that looks back to F. W. Taylor's scientific management.[6] The third metaphor, vision, refers to the emphasis on placing the customer first in the processes of work, satisfying, or even delighting, the customer,

characteristic of Quality Management initiatives, and of Total Quality Management (TQM) in particular. This business discipline institutionalizes continuous improvements in business processes and procedure to improve customer satisfaction in the marketplace.[7] A critique will be offered of these three approaches to organizational behavior in the light of the ethical values developed in the chapter.

In conducting this analysis the difficulties and challenges of drawing together the separate disciplines of theology and organizational behavior are apparent. Theological analysis begins in recognition of God's relevance to human activities and human relationships on the broadest of canvases. Organizational behavior focuses on more mundane questions of optimizing organizational performance. Drawing them together raises epistemological and methodological questions that are outside the scope of the chapter. Yet the importance of drawing the disciplines together should not be underestimated. If social thought is to have incarnational significance to how people and organizations behave at work, it seems important that theology is translated into implications that are comprehensible within historically contingent variants of organizational behavior. Meanwhile, the academic study of organizational behavior encompasses concerns about ethical behavior and about the nature of being a human being that are not always fully developed.

Living in a Web of Relationships

Consistent with this interdisciplinary aspiration, this chapter is presented in the context of an understanding that the Christian is called to holiness and called to fulfill his or her Christian vocation in the "world," in the midst of professional and working life. Through choices and actions informed by the gospel and the cultivation of virtues, Christians contribute to the building of the Kingdom of God, manifest Christ to others, and evangelize the "vast and complicated world of politics, society and economics…"[8] In that world they have the mandate "To rediscover and make others rediscover the inviolable dignity of the human person."[9] This foundation inspires moral reasoning to seek out the ways in which persons are to be recognized as equals, respected, and treated with justice and love.

Ethical reflection requires an analysis of the relationships that exist between persons within the organization, and with persons affected by the corporate venture. What are the different values held by individuals within the organization and how do they relate in order to achieve

the end or goal of the work? Human persons cooperate with others in order to engage in productive activity. Such activity requires the establishment of relationships that are characterized by trust, developed through truthful communication, respect for the other person, fidelity to commitments and promises, justice, and honesty, and avoidance of malicious gossip or plots and actions behind a person's back. Trust leads to faithful action, loyalty, being prepared to raise a problem or concern, risk-taking, and at times self-sacrifice for the good of others or of the organization. Working relationships may develop into friendships, which are mutually supportive and exist for the good of the other, or they may be motivated by utility associated with promotion or pleasure for self in order to give a sense of being valued.[10] While the judgment of a person's conscience and subsequent action may enhance these relationships, it may also come into conflict and be at variance with the dominant ethos and practice. There may be need to make uneasy accommodations in order to maintain employment. On the other hand, the judgment of conscience may lead one to become a whistle-blower.

C. S. Lewis in an essay entitled "The Inner Ring" describes how a man becomes involved in a web of deceit and intrigue with his colleagues. The essay focuses attention on the motivations and desires that influence choices within an organization. The man is offered the possibility to become involved in a business practice that is not quite in accord with the rules of fair play. This invitation into an "inner circle" will usually be indirect and oblique. However, it will present a possibility that "we" understand but others do not.

> Obviously bad men, obviously threatening or bribing, will almost certainly not appear. Over a drink or a cup of coffee, disguised as a triviality and sandwiched between two jokes, from the lips of a man, or woman, whom you have recently been getting to know rather better and whom you hope to know better still—just at the moment when you are most anxious not to appear crude, naïve, or a prig—the hint will come.[11]

Lewis suggests that the offer will be accepted because of the lure and attraction of being brought into a more intimate set of relationships among people who can trust one another and the desire not to appear ungrateful. Once accepted, other offers will be made and the man will be drawn more tightly into a web of intrigue. The man is prepared to collude in "their" dubious business activities, because they become "our" actions. He is now part of the "we" and no longer the lonely,

isolated "I." The section concludes, "it may lead to a knighthood, or a prison sentence, but you will still be a scoundrel." It may lead to both!

Lewis provides an interesting illustration of the way in which the desire for recognition motivates choice. One would need a strong sense of personal identity and worth in order to stand apart from the ethos created by those who are powerful and influential. Ethical practice is not only about conformity to a code but rather concerns decisions within the web of relationships in which one works and acts. The person of weak conscience may be unable to resist such pressures, while the person of indifferent conscience blows neither hot nor cold.

Living in web of relationships is an apt description of organizational life that reminds us that persons and organizations are different types of entitities. To speak of organizational values as the same sort of entities as personal values is perhaps to misrepresent the ontological differences between persons and organizations. While organizations have outcomes that are greater than the aggregated outputs of the individuals constituting them, organizations have values only in the sense that individual people articulate values that are then demanded of others through either agreement or the imposition of power. The question then of the relationship between personal conscience and corporate values is to ask what sort of relationships between people in organizations are best suited to individuals being themselves, in the sureness of their own consciences as well as contributing to successful outcomes of the organization. This question will be addressed in relation to the approaches to organizational life denoted by the three chosen metaphors.

Foundational Values

Christian identity is developed within a vision of Christian life. The moral reasoning of the Christian operates within a framework or system of meaning that derives from faith and provides narrative meaning that influences perspective and understanding of every social and particular question.[12] As the individual deepens a unity between faith and life decisions, there develops a "unified consciousness of the self of the believer, displayed historically as a narrative unity of life."[13]

The foundations of this narrative are the value of being created in the image and likeness of God and the united to Christ through the Incarnation. Woman and man are created as persons for relationship.

Often the presentation of persons created in the image of God seems to fall into the trap of focusing on the individual and images a monotheistic God. The God of the Christians is a God of three persons who exist in relationships of love with one another. From this central anthropological understanding, Christian persons engaged in the activity of work are called to build and work within relationships of love to further the activity of the business. Lest there is the danger of falling into the trap of an over-romantic concept of love, the agape-love[14] of the scriptures is a love that imitates the love of Christ "Love one another; just as I have loved you, you must also love one another" [Jn 3:34] and is always ready to go the extra mile [Mt 5:41]. G. K. Chesterton captures the demands of this love: "Loving means to love that which is unlovable, or it is no virtue at all."[15]

This foundation gives inspiration for relating to other persons in the organization. Each person is to be treated as a subject and end in himself or herself. The basic values of justice, honesty, and truthfulness are deepened by a Christian motivation to love and treat the other in the best possible way. For the Christian two central values are compassion and forgiveness. How is this developed in the organization? Is there an ability to forgive the mistake or failure of another person, to build such relationships may foster better working conditions and may be more productive. However for the Christian disciple such actions have a deeper meaning and foundation. The particular value of forgiveness may lead to significant tensions between the conscience of an individual manager and the corporate ethos.

Moral reasoning stimulated by faith develops understandings of the social nature of humankind, the duties and rights to one another and an understanding of the common good.[16] The emphasis on a community of persons in which each is respected leads to the question about who participates in the decision-making process and how they participate. Debates about what is good for persons will include debate about the good of society and the implications of choices on the common good. John Paul II's thought on the meaning of solidarity relates individuals with the good of others in society.[17] In *The Acting Person,* the concept of solidarity is developed as an attitude. Bilgrien describes his early thought in the following way:

> Solidarity is that attitude that occurs in community because of the interest in the common good. It initiates participation of the individual and at the same time urges the individual to fulfill one's obligations and responsibilities as a member of the community.[18]

Later John Paul describes solidarity as a virtue that recognizes the interdependence of persons. Solidarity is "a firm and persevering determination to commit oneself to the common good; that is to say, to the good of all and of each individual because we are all really responsible for all."[19] Informed by this understanding, the conscience of the business person is expanded to include the question of how a business judgment will affect persons, whether directly or indirectly. This perspective of the good of the other, the common good of all, and the development of the virtue of solidarity challenge some models of understanding the organization.

Conscience

The judgment of conscience, whether concerning the larger policy decisions, the practical implementation of policy, or daily decisions, obliges a process of moral reasoning about the good to be done. The first important task of moral decision-making is to identify the problem correctly. This attention cultivates self-awareness, helps growth in freedom, and develops a capacity for discernment about choices. The vision and understandings of the good life described above lead a person to see a situation from a particular angle or include values that may affect the situation significantly. Different persons in business may operate with differing visions. While the day-to-day judgments of persons in business are made from expertise developed from experience, the understanding of the good life will affect the process of decision-making. Such understandings inform the personal conscience and provide a hierarchy of values from which a person acts.

John Henry Newman emphasizes the importance of the expertise developed through the process of decision-making in a specific area of study or conduct. It is the good business person who must make these decisions but his understanding will be affected by his vision of the problem and the values that are included in the reflection. This person has the "eye of experience" and so "we must trust persons . . . who by long acquaintance with their subject have a right to judge."[20] Judgment comes through attention to detail, clear thinking, by viewing the object from different angles, by considering and testing options, and through a complex process of inference and analysis. There comes a point when the judgment seems "right" and is deeply experienced as such. This is the encounter with the voice of God in the core and sanctuary of a person's conscience.[21] It is this judgment

that we will examine in relation to the values espoused by the three metaphors of organization.

There exists an ongoing tension between the limitations of such a situation and the desire to search and discover more fully what is the right thing to do.[22] Continual conversion enables the Christian to know more adequately and choose the values of the reign of God in the midst of his or her situation. It is not the task of this paper to explore the theories of ethical formation and examine the process by which values are internalized and inform decision-making. However, we wish to acknowledge that Christians involved in business will have varying faith-commitments; some will be prepared to suffer for the sake of the truth and the inviolability of the moral order, others will be more half-hearted in their response.

Understanding Human Work and Business

John Paul II has developed at length reflection on the person as the subject of work who expresses his dignity and achieves fulfillment as a human being through his work.[23]

If human work is to provide such fulfillment, then the worker requires the opportunities to develop his or her potential and capacities as part of the task of "authentic human development."[24] A further implication is that emphasis is placed on the person who works, described by John Paul II as the subjective dimension of work, rather than the particular type of work: "The value of any human work does not depend on the kind of work done; it is based on the fact that one who does it is a person. There we have an ethical criterion whose implications cannot be overlooked."[25]

The implications of such an understanding are very radical. To what extent do the values of Christianity and a business complement, challenge, or clash with one another? This tension is reflected in the following statement of John Paul II and raises the question about the nature of the business organization:

> The Church acknowledges the legitimate *role of profit* as an indication that a business is functioning well . . . But profitability is not the only indicator of a firm's condition . . . In fact, the purpose of a business firm is not simply to make a profit, but is to be found in its very existence as a *community of persons* who in various ways are endeavoring to satisfy their basic needs, and who form a particular group at the service of the whole of society.[26]

While acknowledging common agreement that a person may not be exploited, nor subject to unsafe working conditions, one wonders if this is demanding too much of a business?

Steering a course between the Scylla of business aims and the Charybdis of human well-being at work entails recognizing that business aims do not exist as entities outside the scope of human aspiration. To consider business aims as something ontologically distinct from the goals of particular people with particular resources at their disposal might be an unwarranted *reification* of organizational entities. What might be called for is an amplification of the John Paul's general understanding of "community of persons" toward an understanding of networks of particular communities of persons with particular goals but sharing a common *humanitas* with its attendant responsibilities. If so, then an emphasis is needed on how the different communities of shareholders, managers, customers, and those at work articulate, negotiate, and manage their practices in ways that respect each other's dignity, relationality, and freedom of conscience. This entails considering the organization as a moral community.

In his discussion of organizations as moral communities, Maclagan[27] advocates a shift from ethically acceptable organizations to organizations in which interpersonal processes of ethical management are encouraged—processes in which there is concern for the moral education, development, and learning of individuals. Moving from the first to the second entails replacing an ethical control paradigm with an autonomy paradigm. In a control paradigm, the ethically acceptable organization is maintained managerially by the control of such parameters as culture, leadership style, procedures, and codes, demanding appropriate behaviors within an organization to ensure its ethical acceptability outside. In an autonomy paradigm, individuals within enter into dialogical processes of respect for, and trust in others, processes through which individuals grow as moral agents and thereby come to constitute an ethical organization.

Maclagan reminds us that the ethical organization is centrally a matter of individuals accepting responsibilities, recognizing that responsibilities include helping create and sustain features of organizational life in which all can thrive ethically.

The question arises as to which approach to organizational design and life best encourages the ethical development of its members. The theological considerations above provide three criteria by which the three metaphors of organizational behavior might be scrutinized and assessed. How well does the approach denoted by each metaphor

encourage an approach to personal well-being and growth in which actions are choices informed by the gospel and the cultivation of virtue, treasuring the inviolable dignity of the human person? How well does each provide an arena in which relationships between people characterized by trust and sacrificial love are sustained? How well does each recognize the liberty of each person's conscience formed continuously in a dialogue of mutual respect?

Three metaphors of organizational behavior are examined, those of fusion, fission, and vision.

Fusion

The fusion metaphor denotes an emphasis on harmonious human relationships at work and on participation in decision-making in human-centered job design. Such approaches are reflected in the Human Relations School of Management and in the sociotechnical theory.[28] These emphasize the need for people at work to be recognized as contributing to an organization's goals and they highlight the critical role of informal groups in forming attitudes and norms of behavior at work. Applying systems theory to organizational goals and psychodynamic insights to groups at work, sociotechnical theorists developed an approach to organizational design applied first to the UK coal-mining industry.[29] Emergent principles of job design sought harmonization between social systems and technological systems at work, recognizing that technological systems created at the expense of viable social relationships would be suboptimal for organizational output. Projects in India, Scandinavia, and Britain helped generate a set of work design principles focusing on human relations, participation by all involved in organizational output and the quality of working life.[30] Semiautonomous teams were advocated that set their own goals and designed their own methods of working through a network of supervisors focusing on managing the boundaries between groups. Instead of treating people as mechanisms to be adjusted and used for organizational goals, they advocated employment structures at work that provided avenues of participative decision-making, personal growth, and development. Managers were encouraged to tell workgroups what to do, but not how to do it. It offered the "fusion" of individual and organizational purposes through slow and careful dialogue. It remains an approach in stark contrast to more recent initiatives described, which focus solely on business processes[31] abstracted from human contexts.

The "fusion" metaphor, seen in its most detailed exposition in the sociotechnical approach to organizational design emphasizes good relationships: good relationships between people in the workforce, good relationships between the organization's purposes and the workforce, and careful design of technology at work for the benefit of these relationships. How well does this "fusion" metaphor provide for the cultivation of virtue and individual well-being and growth? The principle of minimum critical specification, that people should be told "what to do but not how to do it," provides scope for individual creativity and the encouragement of mutually supportive relationships at work. It provides scope for employees to learn at work, to have specific areas of decision-making as well as meeting "the need to relate their work to a desirable future for themselves."

The principle of "variance control" calls for problems to be corrected as closely as possible to the point at which problems originate and to be corrected by the team responsible for them, acting autonomously in accepting responsibility for them with a commitment to the common organizational good in seeking to remedy problems. It is a principle that provides scope for people to come to know each other well and in which wholesome loving relationships can be sustained.

How well does the fusion metaphor encourage both the exercise and formation of a person's conscience? It places much emphasis on people becoming involved in decision-making and exercising judgment. It is less clear that sociotechnical approaches have any clear focus on persons being formed in the fullness of their conscience in dialogue with others. Lack of attention within the fusion metaphor to the deeper meaning of what it is to be a person at work reflects what Silverman[32] regarded as a key weakness of organizational theories dependent on systems theories, namely a *reification* of the concept of the organization at the expense of the individuals constituting them. For Silverman, much organizational analysis, and sociotechnical analysis in particular, relies on the error of conceptualizing work organizations as systems with purposes (and motivations even) independent of the motivations and interpretations of the people constituting the organization. These difficulties of relying on organizational abstractions and rarified notions of the people who matter are illustrated by C. S. Lewis in his treatment of the "inner ring."[33] But there is a more serious conceptual error. The reliance on a hypostasized notion of an organization has led, in Silverman's view, to an interpretive bias that conflates the views of the "hypostatized" organization with the views of those who hold power and control within the organization.

Silverman's own "action-oriented" perspective focuses on the perspectives of members (or actors) within the organization rather than on organizations themselves. Organizations are "immanent" in so far as they are continuously constructed and reconstructed from the meanings the actors within the organization give to their activities in dialogue with others.

Maclagan's[34] advocacies of conditions promoting interpersonal processes of moral education, development, and learning is a call for conditions in which a person's conscience is both formed by the understanding of circumstances and exercised in judgment upon them. It demands the interchange of free people assembling in work communities in groups with different roles and interests at work, reflecting, for example, the different interests of production, plant maintenance, or ownership of capital. But to consider the goals of the "system" as something with primacy over and above these separate interests is to limit the scope of this free exchange in which conscience is effectively exercised. Limitations of systems approaches to organizational well-being were identified by Blackler and Brown[35] in a review of the "humanistic paradigm" in organizational psychology. They suggested that while its declared concern lay with enhancing people's life experiences and potential, its reliance on *reified* notions of a business's purpose serves to legitimate managerial practices that are frequently inhibiting and restrictive. The formation and exercise of what is most truly "oneself" at work, one's conscience, demands more than conformance to the demands of particular interest groups masquerading as "organizational purposes."

The fusion metaphor provides recognition that people are the subjects of work, who go to work for the enhancement of their lives, not as tools to be employed by it. It has a strong recognition of commitment to the common good and of the call to loving obedience and self-sacrifice. It has however only a weak commitment to the formation of each person exercising and developing their consciences in dialogue with others. Its reliance on *reified* notions of an organization's purpose limits its openness to the dialectic of personal conscience. Recent examples of information technology in Computer Supported Co-operative Work offer the prospect of people joining together, participative, not just in the design of work systems but also in the design of the business itself. If people can use information technology to design their own organizations and business processes through mutually supportive information technology there is the prospect of sociotechnical work systems free of the imposition of hypostasized business.

Fission

The second metaphor, fission, denotes approaches that emphasize organizations as aggregates of individuals. Individuals selling their labor to an organization through individual contracts of employment remain the legal basis by which businesses employ people. Even where teamwork and mutual regard is critical to safety, on oil rigs for example, the paradigm of employment remains an individual freely exchanging labor for remuneration, complying with legitimate demands of an employer. It reflects a high regard for the autonomy of each individual person even though the feasibility of employment in dangerous situations requires a commitment not to minimalist compliance with legitimate demands but to a deeper concern for the care and safety of others.

The treatment of employment as a contractual relationship between individual and employer, rather than as entry into a community of mutual giving, has been encouraged by the growth of "virtual" organizations in which geographically dispersed individuals communicate their contributions via information technology with minimal corporeal presence. Work in this mode requires more explicit definition of what is to be produced and the time it has to be produced by. Producers are eager to maximize the price of an output and the networked "manager" seeks to minimize its unit cost. This has encouraged the metaphor of work as the break up or fission of the corporeal community of the workplace into virtual organizations of dispersed individuals.

Although the fission metaphor has a decidedly modern character, encouraged by information technology and the shift to the "knowledge economy" it has its *locus classicus* in F. W. Taylor's "scientific management" that sought to secure maximum prosperity for both employer and employee:[36]

> What the workmen *(sic)* want from . . . employers . . . is high wages and what the employers want from their workmen . . . is low labor cost.

Taylor sought to maximize efficiency by careful planning of work, identifying the "one best way" to do each task. High wages would be achieved by careful task definition and by selection and specialist training of people to perform them. Due to everyone excelling through specialization, prosperity of all would be achieved—through the "fission" of work and the "fission" of the organization.

Taylor's methods failed to take root and their underlying assumption that human beings are economic automata responding to money as a machine responds to fuel found little favor. Taylor had more regard for the quantity of profit to be enjoyed than for a concentration of profits for shareholders. But his account reduced people at work to efficiently functioning machines without regard for others, for human relationships at work, for friendship, or for the anticipation of each other's needs in teamwork. What is striking about scientific management is not that it emerged, but that it survived in variant forms. In the work of Gilbreth[37] and Gantt,[38] the primacy of financial reward as a motivator at work survived in a more humane approach that provided "betterment" of work in the form of rest rooms, music, and the cultivation of benevolent attitudes to work.

A resurgence of "Taylorism" was also encouraged in the political agenda that sought to replace "corporatism" and bureaucracy in the workplace by emphasis on individual responsibility for performance. The 1991 British Treasury White Paper, *Competing for Quality*, noted,

> The defects of the old approach [that] have been widely recognized: excessive long lines of management with blurred responsibility and accountability; lack of incentives to initiative and innovation; a culture that was more concerned with procedures than performance.

Modern variants of "Taylorism" are evident in the call centers through which modern commercial transactions take place, in the "payment by results" of those working in them, and in the detailed control of their movements and response rates. It remains the strength of the fission metaphor that it places individuals at the heart of organization. It has its eschatological correlate in those organizations, to whether companies, monasteries, and marriages will not stand before the judgment seat. People at work, monks, and spouses answer for themselves, each in relation to their calling. But there are abundant examples[39] of revised Taylorism that reveal none of the importance given in Catholic social thought to the gospel call to individuals working together in community for a common good in which each is respected with weaknesses tolerated and strengths affirmed.

Freedom to exercise one's conscience in choosing to work or not, or to do particular types of work or not, is facilitated in approaches denoted by the fission metaphor. But the exercise of conscience is not limited to a person's own behavior. It requires engagement with others with the

scope to influence them. To remove oneself from work is also to remove oneself from the opportunity of engaging with and influencing others.

Vision

The vision metaphor encompasses approaches that derive the relationship between corporate and individual values from a vision of factors external to the organization, a vision rooted in the duty of care to the environment perhaps; or to customers in the case of quality management programs. An absence characteristic of approaches denoted by both fusion and fission metaphors is the beneficiary of the produce of the organization, the customer. This *lacuna* is filled in approaches to organizational design where the rationale is to delight the customer, in TQM for example:

> The key to motivation *and* quality is for everyone in the organization to have well defined customers... beyond the outsider that actually purchases or uses the ultimate product or service, to anyone to who an individual gives a part, service or information.[40]

TQM is a business discipline where the criterion test of business processes is their capability to ensure the organization satisfies customers. All members of an organization participate in processes of continual improvement directed to satisfying customer needs. The shift from the "quality control" of detailed manufacturing and production processes to "quality" as a strategic issue for corporate management is the hallmark of the transition from "Quality Control" to TQM. Quality extends beyond production into a quest for innovation for more effective ways of clarifying and understanding customer requirements and meeting them more effectively.

Hill[41] describes the principles of TQM. It is a "top down" approach in which the senior management determines priorities for quality, establishes processes to deliver it, and procedures to ensure compliance. Quality improvements occur vertically and horizontally: vertically through the disposition of authority throughout departments and leaders of work teams; and horizontally through the coordination of activities cutting across these vertical divisions. Units within the organization conceive themselves as suppliers to other units and customers to others, striving continuously to improve the "quality" of their output for their internal customer. Ishikawa[42] explains the importance of middle managers standing at the crossroads of vertical and horizontal planes of the organization. Continuous improvement in processes depends on cultural change. It

requires "internalization" by people to the absolute priority of customer satisfaction and to a rational approach to achieving it.

TQM's commitment to serve customers evokes the Christian's call to sacrificial service to others that is at the heart of the gospel. It is less clear who makes the sacrifices. Its "top down" approach entails processes designed as impositions upon people conveyed through organizational hierarchies to meet the demands of quality. It seeks to change people's attitudes to accede to their responsibilities for quality through Quality Circles and find the means to execute them. People may come together in discussion and join in the give-and-take of wholesome relationships in these groups. But there is a significant difference between the Quality Circles of TQM and the semiautonomous workgroups of sociotechnical systems theory. In TQM groups are formed as holders of responsibilities by predefined notions of business processes, whereas in the latter, they are formed by participative processes of debate defining organizational processes and relationships. The vision metaphor of customer supremacy places the care of the customer as paramount, but the method by which organizational processes are designed leaves less scope for people to create and sustain relationships at work than in the more participative approaches denoted by the fusion metaphor.

Furthermore the commitment to the customer in the vision metaphor has a degree of ambiguity about "customer requirements." Customers might have requirements about the characteristics of the products or services sought. They might also have requirements for the ethical character of the processes pursued by an organization in producing them. The involvement of children in the supply of materials used by an organization and the fairness of the price paid for them might be as important to the customer's vision as the definition of the product sought. If the approaches denoted by the vision metaphor were to offer a sound basis for harmony between organizations and the Christian's calling and the exercise and formation of conscience, there would need to be clarity about the way in which not just the customers' required products are defined but also how the ethical demands of the customer in terms of the organization's processes are addressed.

Conclusions

The three metaphors of fusion, fission and vision cannot exhaust all recent initiatives in organizational design. They summaries varied attempts to understand and improve organizations: maintaining the *vision* of what customers expect of them, recognizing the demand for

the *fusion* of individual preferences and desires in a common enterprise, and paying respect to individual autonomy in the *fission* metaphor, notwithstanding the limitations of scientific management. They encompass the vision of TQM and its disciplines, maintaining visibility of customer requirements. They encompass the emphasis on the fusion of individuals in participatory design of organizational procedures, an emphasis evident in sociotechnical systems theory. And they encompass the recognition of the importance of individuals as the holders of moral responsibility in an organization. The question remains as to which of these metaphors best facilitates an appropriate relationship between the personal conscience of the Christian and corporate values. Which of the approaches to organizational behavior denoted by them is best suited to individuals being themselves, called to the gospel in the sureness of their own consciences and as well as contributing to successful outcomes of the organization?

The fusion metaphor provides the most explicit demand for the participation of free people in the design of work. But its emphasis on internal processes of the organization rather than its customers limits its scope for addressing the fullness of the Christian's call to serve. An approach that reconciled the vision of TQM with the fusion of sociotechnical systems might remedy both. A reconciliation of the primacy of individuals in the fission metaphor with the concern for good relationships with others in the fusion metaphor would be a step toward incarnating respect for persons and the dependency of each person on good relationships at work. Such a reconciliation might develop Newman's emphasis on developing expertise as part of the process of wise decision-making, developing an "eye of experience" fostered by a deepening familiarity with work colleagues and the nature of the business in which a person is engaged. The process of learning at work what participative design can foster could be an important component of a work climate where freedom to exercise and develop one's conscience is fostered. As Enid Mumford puts it:

> Increasing participation and communication in systems designs so that users can choose and create the work and social situations they like and value . . . will be a major step . . . towards the sociotechnical goals of freedom, choice, compassion and learning.[43]

The vision metaphor focuses on the call to serve on others outside the organization. In so far as its methodology of controlling the processes of this service relies on a top-down imposition of managerial control

of processes, there are acute limitations to the respect paid to the full engagement of the Christian's conscience in these processes. However, as the customers change their understanding of satisfaction there is ample scope for them to influence the ethical values of the organization and bring about change from outside rather than within. For example, the demand of customers for Fairtrade coffee and chocolate has changed the products sold in certain supermarkets.

It is beyond the chapter's scope to explain how the approaches denoted by three metaphors might be reconciled to meet all the requirements of the Christian's call to gospel values. Each of them denotes approaches that, in part, address part of that call: to good relationships, to the dignity of the person, and to the service of others. Treated separately, each metaphor has an emphasis that focuses primarily on organizational performance, from the viewpoint of those who own or control them. Yet there may be scope to reconcile them in a way that sits better with what it is to be a person in a sacrificially loving relationships with others, respecting the dignity of personhood in those processes of learning needed in the exercise of a person's conscience in relationship with others.

Notes

1. This chapter focuses on the adult catholic whose conscience is informed by the teaching of the Catholic Church. This restriction is made so that the values of Catholic social teaching can be brought to bear on the question. It recognizes that other Christians will act from a conscience informed by their faith and that there will be many common values that are shared with Catholics.
2. The term "business" is used to signify an organization in which people cooperate to produce goods or services that can be sold to a third party.
3. Catholic social teaching is normally used to describe the papal encyclical tradition dating from Leo XIII's encyclical *Rerum Novarum* (1891). It is important to recognize the limitations of this description in order to see the teaching within a longer and broader tradition.
4. In England and Wales a useful summary of this tradition was presented in a teaching document by the Catholic Bishops' Conference of England & Wales (CBCEW), *The Common Good and the Catholic Church's Social Teaching* (Manchester: Gabriel Communications Ltd, 1996). The CBCEW, Committee for the World of Work also produced *A Spirituality of Work* (London: Catholic Media Office, 2001).
5. The "Human Relations" approach derived from studies by Elton Mayo in the Hawthorne plant of the Western Electric Company in the United States of America. It assumed that employees were committed to company goals and wished to work toward them, hence the "fusion" metaphor. The task of the

organizational designer was to remove obstructions through "job enrichment" to the commitment of the workforce. The sociotechnical approach to job design is discussed in Cherns "Principles of Sociotechnical Design," *Human Relations* 29, no. 8 (1976): 783–92.

6. F. W. Taylor, *Scientific Management* (New York: Harper Row, 1947).
7. For Total Quality Management cf. W. Deming, *Out of the Crisis* (Cambridge, Cambridge University, 1986), J. Juran, *Juran on Planning for Quality* (New York: Free Press, 1988), and K. Ishikawa, *What is Total Quality Control? The Japanese Way* (Englewood Cliffs, NJ: Prentice-Hall, 1985).
8. Pope John Paul II, *Christifidelis Laici* (1988), 23 (henceforth *CL*) quotes Paul VI, *Evangelii Nuntiandi* (henceforth *EN*), 70.
9. *CL* 37
10. Cf. Aristotle, *Nicomachean Ethics*, 8.3.
11. C. S. Lewis, "The Inner Ring," *Screwtape Proposes a Toast* (First published 1959). The importance of this essay was first suggested by Dr. Anthony Draper of All Hallows College, Dublin, whose inspiration the author of this paper wishes to acknowledge.
12. Brian Johnstone, "Faith and Reason in Morals: A Polyphony of Traditions," *Studia Moralia* 35 (1997): 261–82, 265. "Reason has its place *within* faith, it unfolds within the limits set by faith, but these limits constitute a field which supports reason, while together faith and reason construct a system of meaning. Faith, as it were takes up reason to fulfill of its own purposes, but without destroying the integrity of reason," 268.
13. Ibid., 279.
14. Vincent MacNamara, *The Truth in Love* (Dublin: Gill and Macmillan, 1988): 66 quotes Gene Outka, *Agape: an Ethical Analysis* (New Haven and London: Yale University Press, 1972): "Agape is a regard for the neighbor which in crucial respects is independent and unalterable. To these features there is a corollary: the regard is for every person *qua* human existent, to be distinguished from those special traits, actions, etc. which distinguish particular personalities from each other…One ought to be committed to the other's well-being independently and unalterably; and so view the other as irreducibly valuable prior to his doing anything in particular."
15. Source could not be found.
16. "The increasingly close interdependence which is gradually encompassing the entire world is leading to an increasingly universal common good, the sum total of the conditions of social life enabling groups and individuals to realize their perfection more fully and readily, and this has implications for rights and duties affecting the whole human race. Any group must take into account the needs and legitimate desires of other groups and the common good of the entire human family" Gaudium et Spes 26.
17. Pope John Paul II, *Sollicitudo rei socialis [SRS]* (1986): 38. For an examination of the concept in the thought of Pope John Paul II see Marie Vianney Bilgrien SSND, *Solidarity: A Principle, an Attitude, a Duty? or the Virtue for an Interdependent World?* (New York: Peter Lang Publishing, 1999)

18. Ibid., 18.
19. Pope John Paul II, *SRS*, 38.
20. John Henry Newman, *An Essay in Aid of the Grammar of Assent* (London: Longmans, Green, and Co., 1903) 341–42.
21. Cf. *GS* 16.
22. Pope John Paul II, *Veritatis Splendor* (1993): 62.
23. *Laborem Exercens* (Vatican web translation): 9.
24. Paul VI, *Populorum progressio*, 14–21; John Paul II, *Centesimus Annus* (1991): 33 (henceforth *CA*) identifies conditions that prevent people, mainly in the "developing" world but also to be found in marginalized groups in the "developed" world, from expressing their creativity and potential because they lack basic knowledge.
25. Cf. Congregation of the Doctrine of the Faith, *Libertatis Conscientia* (*Christian Freedom and Liberation*) (Quebec: Editions Paulines, 1986): 85.
26. Ibid., 35
27. Patrick Maclagan, *Management and Morality*, (London: Sage, 1998).
28. A full history of these approaches would trace its roots back to work done in the 1920s in Western Electric Company in Chicago, United States of America, where the so-called Hawthorne studies described in F. Roethlisberger and W. J. Dickson, *Management & the Worker* (Wiley: New York, 1964). A casestudy of Human Centered Job design is provided in Helen Alford and Michael Naughton, *Managing as if Faith Mattered* (Indiana: Notre Dame, 2001) where Total Quality Management (TQM) is included within the same approach to Human Centered Design. It is the contention of this paper that TQM and human centered job design reflect two separate approaches in organizational behavior.
29. E. Trist and K. Bamforth, "Some social and psychological consequences of the Longwall method of coal getting," *Human Relations* 4 (1951): 3–38.
30. S. Shimmin and D. Wallis, *Fifty Years of Occupational Psychology in Britain*, (Leicester: British Psychological Society, 1994) provide a summary of these initiatives in job design, stress management, and training.
31. See for example the critique of Business Process Re-engineering introduced by Michael Hammer and James Champy, *Re-engineering the Corporation* (New York: Harper, 1993) by Enid Mumford, "Creative Chaos or Constructive Change," in eds. Gerard Burke and Joe Peppard, *Examining Business Process Re-engineering* (London: Kogan Page, 1995).
32. David Silverman, *The Theory of Organisations* (London: Heinemann, 1970).
33. C. S. Lewis, *op cit*.
34. Patrick Maclagan, *op cit*.
35. F. H. M. Blackler and C. A. Brown, "Organisational psychology: good intentions and false promises," *Human Relations* 31, no. 4 (1978): 331–51.
36. F. W. Taylor, *op cit*.
37. F. B. Gilbreth and L. Gilbreth, *Fatigue Study* (New York: Sturgis & Walton, 1916).
38. Henry Gantt, *Organizing for Work* (New York: Harcourt Brace & Hove, 1919).
39. An account of how the concepts of teamwork, continuous improvement, and "just in time" production can be used to generate a regime of "management by

results and by stress" as a new variant of scientific management is given in the Labor Education and Research Project *Choosing Sides: Unions and the Team Concept* (Labor Notes, Detroit, MI, 1988), quoted in A. Hucznski and D. Buchanan, *Organisational Behaviour* (2nd edn) (Hemel Hempstead: Prentice Hall, 1991).

40. J. Oakland, *Total Quality Management* (London: Heinemann, 1989): 4.
41. S. Hill, "From Quality Circles to Total Quality Management," in eds. Adrian Wilkinson and Hugh Willmott, *Making Quality Critical* (London: Routledge, 1995)
42. Ishikawa, *What is Total Quality Control?*, 130.
43. Enid Mumford, "Technology and Freedom: A Socio-technical Approach," in eds. E. Coakes, D. Willis, and R. Lloyd Jones *The New Socio-Tech: Graffiti on the Long Wall* (London: Springer-Verlag UK, 2000): 38.

CHAPTER SEVEN

The Enterprise as Community of Persons: The Case of Bimbo Group

Patricia Debeljuh

In a business world in which the dominant organizational model is oriented toward the pursuit of shareholders' wealth, it is unusual to find an organization that deviates from this paradigm. Yet there are economically successful organizations that are grounded on a broader, principle-based foundation. One example is the Bimbo Group, a large and successful business enterprise that is grounded on Catholic social thought principles. This chapter addresses the response to the "calling" of a company that, understanding in-depth the reaches of the business's social responsibility, applied from its very beginnings the principles of the Social Doctrine of the Church. The objective of this present work is to present the Bimbo case in the light of a set of pre-positions that contribute to demonstrate the principles of the catholic doctrine over the social responsibilities of the enterprise.

From a Familiar Baker to a Multinational Bread Maker

In accordance to the vision of the founders, Bimbo was founded with the clear idea of not being just a simple business but an enterprise conceived as an institution of service. This supposes an association of people promoting an economic project, which, at the same time, it is

unethical to challenge because it implies the personal development of all the people that are involved in it.

> In our formative years, in 1945, we had the intuition that commended a double challenge: firstly, to get the small enterprise that we began in very poor economic conditions to become viable, that is to say, that it could work properly and fulfil all its obligations. But in a parallel way, we knew that we had to make a different enterprise. Different because not only should it be productive but at the same time it should be an investee enterprise, in which, the people, all of them, were involved and they had to feel themselves to be a part of it.[1]

The definition of enterprise that is supported by the founder of Bimbo, agrees with the Social Doctrine of the Church that has matured through the years, and can, in any way, be summarized in the words of John Paul II: "The fundamental law of all economic activity is the service of the man, of all the men and of every man."[2]

This challenge began on July 4, 1944, in Mexico City, thanks to the tenacity of six visionaries: Lorenzo Servitje Sendra, Jaime Jorba, Jaime Sendra, José Mata, Alfonso Velasco, and Roberto Servitje Sendra who proposed the produce and distribution of fresh bread of good quality in a high-quality box. From its very beginning, it was an innovative enterprise as in fact the industry of bread-making did not exist in Mexico. Bimbo also revolutionized the concept of service introducing personalized attention and became the only producer in Mexico that presented a package made of cellophane (then this material was substituted by polypropylene) through which the clients could verify the quality of the product.

The official introduction of the enterprise to the Mexican society was held on December 2, 1945. The enterprise was then composed of 38 workers, 10 of whom were sellers who went out to cover separate routes the day following its inauguration and who comprised the entire fleet of the company. Today, the enterprise has more than 83,000 collaborators, offices in 16 countries, and a range of more than 5,000 products, which are commercialized through almost 100 known and prestigious brands. It is one of the four biggest enterprises of bread makers across the world, with a sale level of 10.7 billion dollars in 2011. Its distribution network is one of the largest in the American continent, it has 2,100,000 points of sale that are localized in 19 countries of the

world, and it exceeds 31,900 routes with an own fleet of 29,000 units. The data that the number of kilometres that all the units cover together on a daily basis is 45 times the circumference of the Earth is demonstrative of the success achieved by the enterprise.

The Bimbo enterprise has received innumerable awards. Among them, to be chosen as the most worthy brand in Mexico in 2003 (Interbrand), the prize for excellence given by The Economy America Magazine in 2003, the acknowledgement as being the best company in Latin American in the Food Sector (Finance Global Magazine, 2003), and being one of Latin America's 20 most admired companies in 2002. It has also been chosen in repeatedly by Mexican magazines as being one of the most lucrative enterprises to work for. Therefore, it has international certifications: the first Latin American company to receiving the ISO 9002 award for its high quality in the processing of pastries and white bread, and 28 plants in all their lines certified by the ISO 9000 and HACCP.

The Corporate Philosophy: The Pillar of Success

How is this success explained? Which are the factors that helped its development? The answer to these questions must be looked for in its founders. Mr. Roberto Servitje Sendra states that, at the beginning, the worries that they had were dominated by the daily preoccupation in fulfilling the economic and administrative pressures of the enterprise. As time wore on, these pressures were resolved to confirm a corporate philosophy that constituted the authentic way of being.

> Frequently I was asked to which principal causes I attributed the growth of the Group. The answer involves different aspects: service to the client, constant reinvestment, accessible prices, uniform quality, austerity, new technologies and hard work [...] but, invariably, I put ahead the factor that I consider is the fundamental one: our business philosophy with a strong social content, or said in other way, our unchangeable intention to make "an enterprise with soul."[3]

In that way an enterprise responds to the "soul" of its founders and in Bimbo's case there is no doubt that the founders have been known to give a very particular impression to the company. Juan Pablo II has

stated that "the enterprise must be seen as a place of meeting of many people that work altogether for the production of goods and services that is designated to the welfare of everybody. Only if an enterprise is conceived as a community, the real dignity of work and of the workers can be kept."[4] This is precisely what the founders of Bimbo have done. The examples of Mr. Lorenzo and Mr. Roberto in their nearness to the people, interest to deal with each personal problem as if it were the only one, human quality, and congruence of life, shows that "the start, the person and the goal of all the social institutions has to be the human person, which due to its own nature has absolute necessity of the social life."[5]

The declaration of a mission that has to be achieved by everyone implies the respect for the people who are going to carry it out and a way to be involved. "An enterprise has to have something that encourages it, that gives it sense, a purpose that is worthy, this purpose is, in certain sense, an illusion that is looked for, a why and a what for. To this purpose, it is called by us the mission of our enterprise."[6]

Two words have summarized, at the beginning, the mission of Bimbo Group, To Believe—to create, and it was expressed, clearly, in the first publication in the newspapers dated December 2, 1945, with the following words:

> On having initiated, today, our operations, we want to communicate to the public of Mexico that we have indicated to ourselves a norm always to make our products of excellent quality and, also, to provide our distributors and clients, the service timely and efficiently that the Mexico City, already a big metropolis, claims satisfaction.

From this mission on, which constituted a real reason of being, the Bimbo Group was being built in such a way that its collaborators could, from the first moment, identify with their task. It would give them an important reason to work, in a way that the illusion of obtaining it was a motivator to support the efforts involved to carry out the task. In this way, sources of work with a great sense of motivation for the workers were created. In these sources of work, the task of each worker was linked with the task of the others, taking into account the intrinsic social dimension that the human work has.[7]

For everything mentioned above, it is not strange that the people from Bimbo are involved to their maximum capacity with the enterprise.

"The mission is, really, the agglutinated element of an enterprise. We can say that the soul of an organization is its people; however, we are not referring here to the quantity of persons that forms it but to the willingness and to the passion of each person to serve. This, carried out altogether, constitutes the soul, the spirit that encourages the enterprise."[8]

The definition of the mission of an enterprise in not a thing other than the explicitation of its last purpose. John Paul II in the *Centesimus annus* has said very clear that "the finality of an enterprise is not only the production of benefits but instead the enterprise itself as community of men that, in different ways, look for satisfying their fundamental necessities and they constitute a particular group to the service of the whole society."[9]

In Bimbo this ideal has been stated in its corporative mission: "To elaborate and to commercialize food products, developing the value of our brands. We promise ourselves to be a highly productive enterprise and at the same time a human one, innovated, competitive and with a strong orientation towards its clients and to the final consumer, the world leader in bread making and one of the best food enterprises at the international level."

a) **Dignity of the people:** this leads us to relate with any person as a unique and irrepressible human being, to respect and to interact with him with absolute justice. This is the principle or central value in which everyone is supported and it means that every person has got the right to be respected and, at the same time, the obligation to respect others.
b) **Subsidiarity:** that the oldest does not do what the youngest can do for himself. And that the youngest does all that is possible, and the oldest only what is necessary.
c) **Solidarity:** it is understood as something reciprocated through unity and compromise, which leads us to understand the condition of others and to want to help them. It includes empathy, service, cooperation, and willingness to share.
d) **Common welfare:** involves the set of material, cultural, and spiritual conditions that allow and help the integral development of every worker and of each member of the society. The enterprise must be an entity with a soul, not only to permit but also, at the same time, to promote the realization for common welfare in all their staff.

e) **Authority:** it means to take all the right measures considering the common welfare and, projecting the means earlier, to assure the existence of the society.

At the same time, from this business philosophy the corporative values of the Group are derived. Recently, the seven values of the company have been stated through a graphic motif, in a way that each of the three primary or secondary colors corresponds to one of the values, forming six circles as a chain in whose centre appears, in white color, the Person value, a principle considered as both the beginning and the end of the activities of the Group. The others values are passion, profitability, creativity, quality, trust, and teamwork.

Therefore, according to the critical situations or problems that arise, especially with some custom or practice of the environment that supports its value, the enterprise has stated an ethical code that rules all its operations and at the same time considers the most frequent cases that can turn up against the principles or values of the company. Among other guidelines, it is stated what the attitude of the enterprise is according to the payment of the taxes, the suborning in the Custom Office, the fines in the routes, the relationship with the unions, and the hiring and the staying of the directors. Besides, it also applies to some values that have a role in the daily operation such as the austerity in the business, the protection of the assets, and the fulfilment of the laws. Finally, it states what compromises the enterprise assumes in considering its stakeholders, consumers, clients, shareholders, partners, collaborators, liberal organizations, suppliers, with the society and with the competitors, and what compromise is expected from the bosses. Facing 2015, the Bimbo Group has proposed to transform itself into the dominant player of the bread making industry in Latin American, and in order to get to that position it has transformed itself into an extraordinary place of work, an enterprise with leading and truthful brands for consumers, the supplier that is preferred by the clients, and a solid enterprise for not only the shareholders but for the society too.

The business philosophy of the group involves, from the very beginning, an integral vision of the enterprise with social and economic purposes, from inside and outside, that have been stated by the company in Table 7.1.

This philosophy constitutes the support of all in the enterprise and it is maintained like that without considering the economic and political fluctuations that can arise. Moreover, in environments of constant change, especially due to the globalization as well as the expansion of

Table 7.1 The conception of the enterprise

The Enterprise has Two Purposes:	
Economic	*Social*
To satisfy the needs of the society, supplying goods, or quality services.	To contribute to the improvement and development of the society, to its good social being.
To generate a great utility with which all the participants of the enterprise may obtain all the necessary things for their welfare and progress: salaries, services, security, and profits.	To contribute to the improvement and to the development of its integrants, to its good social being.

the company, to have a firm base is a warranty of reputation and of prestige. In this sense, "the personal and business success depends on different factors but in order to last in time, they must be based on solid values and principles. Only the enterprises that prevail are with a solid moral base, with a series of leading principles, those that are obtaining certain institutional force."[10]

The business philosophy of Bimbo tries to foment the good habits among the collaborators in such a way that the development of the people is impelled. It can be said that the mission of the Group is built over the commitment of its people in such a way as to be of service to everyone in the same way. The corporate values have the credibility and the support that are necessary to be translated into a philosophy supported by the facts. Basically, it is based in the five universal principles that are adjusted perfectly well to the permanent principles of the Social Doctrine of the Church.[11]

Behind this picture, the conception of the enterprise can be visualized as a community of persons who work tirelessly to build a highly productive enterprise, and especially a human one. From there "the social internal purpose means, for Bimbo, to push and to support the integral development of the people that collaborate with the enterprise. For that reason, we say that the enterprise has to be a second school, not only because in it, its integrants take training courses, but it can also be formers of men through the work and through the relationship that is lived in it. We expect to have an enterprise that besides serving the society in a responsible way, facilitates its integrants to earn their living and at the same time to fulfill their duty as persons."[12]

These words point clearly to the fact that the purpose of Bimbo is not focused exclusively or simply in the production of benefits but that the existence of the enterprise itself is understood as a community of

men and women who, in different ways, look for the satisfaction of their fundamental needs and constitute a particular group catering to the service of the whole society. In this way, the words stated in the Compendium of the Social Doctrine are verified: "the enterprise must be characterized for its capacity to serve to the common welfare of the society through the production of goods and useful services. [...] Besides this function that is typically economic, the enterprise also makes a social function, creating opportunities of meetings, of collaboration, of valuation of the capacities of the persons that are involved. So, in the enterprise, the economic dimension is a condition to obtain not only the economic objectives but also the social and moral ones, which must be followed altogether."[13] From this, which was mentioned before, it arises that the social responsibility of the enterprise implies the necessity to look further at what is strictly productive or economic and to consider the social system altogether.

Application of the Principles of the Social Doctrine

In this way, it is going to consolidate a common effort that was present in the two words that have accompanied the company from the very beginning: To believe and to create. First of all, to believe in people, in the persons as purpose and not as a means to reach a corporate and a total human growth, in which only through the collaboration and through the commitment of everybody who forms an enterprise the planned goals can be obtained, because, as Carlos Llano affirms: "the unity in the want of the same objective, it is the hinge upon which all the activity of the people in the enterprise goes around."[14]

In Bimbo, this reality is reflected such that "the unity of the purpose" is spoken about as one of the characteristics of team work. To believe in integrity is understood, in the Bimbo Group, not only as a practice of business that gives great profits but also as a social responsibility that must be totally assumed to combat complex challenges such as corruption and in that way, to contribute to the economic, social, and cultural improvement of any country. And with this, it brings belief in the fundamental importance of the leadership to generate a sense of mission, to make people believe in a real attitude of service, and to fulfill the commitment to society.

The influence of the business philosophy of Bimbo goes much farther than its business. "In fact, a research carried out in 1995 by the

IPADE reveals that the 84 percent of the Mexican businessmen surveyed consider that the philosophy, the values, and the clearly defined and widely known principles of Bimbo constitute the essential base of the competitive advantage of this enterprise."[15]

> The competitive advantage of Bimbo, its spin, is neither in its organization nor in its systems or in its technology. The base and the support of the enterprise, the first thing that must be considered in it, is its business philosophy. Ahead of the problems that we are going to face, ahead of the opportunities that are coming, above all, due to the internalization of the economy, the opening of the markets and the socioeconomic changes, it is necessary to have a business philosophy; a mystic, rich, deep one that involves not only the principal values but also the great social principles.
>
> Such a philosophy is needed so that it inspires the quantitative and qualitative growth, supports the reinvestment, the research, the innovation, the creativity, the dynamics, and the long-term vision. To speak of looking for the great social principles is to speak of a social transformation of the enterprise; it is to believe in the dignity of the person and in the transcendent value of the work.[16]

The Dignity of the Person

The respect for the dignity of the person is one of the basic principles of the Social Doctrine in which any other principle or content finds realization. In fact, through the years, in the teachings of the Church, the worker is going to be the reference point of all of them. In Bimbo, this principle is stated in the way its founders transmitted in a very natural way, through their daily coexistence and through their own example, clear patterns of human relationships and integrity, giving each one of its collaborators the treatment that the person decerves. In the words of John Paul II, "due to his dignity, the human being is always a value in him and by himself and as such he requires being considered and dealt. And by the contrary, he can never be dealt and considered as an usable object, a tool, a thing. The personal dignity is an indestructible property that belongs to every human being. In consequence, the individual can never be reduced to all of this that has wanted to crush and to cancel in the anonymity of his collectively, of the institutions, of the structures, of the system."[17]

This conception demonstrates clearly that behind their business philosophy there is the idea of the enterprise as the motivator of personal and social development. Mr. Lorenzo Servitje Sendra explains it in the following way:

> In Bimbo, we worry about giving the one who works that distinguished place that we recognize deeply: the personality of the human being as an eminent dignity. This brings as consequence inside the enterprises a philosophy of personal dealing, of human relationships, of considerations to those who contribute to the work. To all of them, is given a deal not of resources as commonly it is said, but a deal of persons that are associated to carry out a common project. [...] We are convinced that people do not work "for" the leaders or for the shareholders but they work "with" them.[18]

These words are an echo of what was written by John Paul II in the *Centesimus annus:* "Today, principally, to work is to work with others and work with others: it is to do something to somebody."[19]

The deep respect for the human being has been stated in the manual of the company;

> The central idea is to consider the work as a partner more than as a simple resource. This means that the worker will take part in the planning the operation, the results and in the future of the company, in such a way that he/she is going to feel part of the company, instead of seeing his/her position only as a means to make his/her living. [...] It is necessary that the objectives of the workers and of the managers are congruent. The workers have to see the company as something that they have, as a mission, as his/her adventure. This property and sense of pertinence are necessary if the company is going to have any meaning for the worker. This is the only way to assure that the worker assumes a complete responsibility and so he/she makes his/her best effort.[20]

The respect for the dignity of the people goes through the frontiers of the enterprise and the Bimbo Group proposes to promote it among its suppliers, clients, and friends. This has been realized through the advertising campaigns that have always carried out a social purpose, reinforcing values such as family, harmony, optimism, and the policy of caring for the environment. Definitely, in the case of the suppliers, the

enterprise proposes to collaborate with them encouraging communications, trust, and a strong sense of justice in such a way that nobody can profit at the expense of the suppliers but instead to look for obtaining a common and legitimate remuneration.

It is interesting to see how the internal economic purposes that are proposed in Bimbo, are based:

> We are interested in being a different enterprise, where the link that joins the collaborator with the enterprise is not only the work and the salary but something else. We are interested in making each person feel the enterprise as his, that he is informed about the situation of the enterprise, that he participates in taking decisions about his work, that he finds, in it, not only the means to make his living with dignity but a place in which each one of them can improve and can also progress as a person.[21]

All these aspects state a frequent requirement forgotten in the world of the enterprises that is necessary for a better valuation: "it must not be forgotten that every person, basing on his own work, has all the rights to be considered."[22]

In this way what was stated in the Second Vatican Council in the middle of the 1960s can be lived. "In the economic enterprises people join together, that is to say, free and autonomous men, all of them created according to the image and to the resemblance to God. For that reason, taking into account the task that must be done by each of them and the necessity of a unitary management, owners, leaders and workers, all of them have to participate in the life of the enterprise actively."[23]

The participation

A community of people is only possible where there is participation. To participate implies not only to take part in something but specially, and above all, to collaborate with other people and, insofar as it is done, this cooperation supposes a development and a personal improvement.

> We start with the statement that the ethical quality of a social institution depends on its capacity of permitting that its members live as persons. To live as a person in the social life requires participating in an active way in the success of the purpose of the institutions in which each one develops his life, because to participate is

> to take part in something, but more specially and from the point of view of the good of the person, the participation is that situation that permits that the person collaborates together with other persons, and in that collaboration, not only does that person collaborate but also he improves himself. The participation is a possibility for the person, a necessity for one who acts in collaboration with others, as he continues existing as a person.[24]

In a little more detail, the principle of the participation—understood as an obligation that everybody has to fulfill consciously, in a responsible way, and considering the common welfare—[25] can be obtained when everybody in the enterprise supports according to their specific responsibilities, in a disciplined way, and in a united manner. In this regard it is well affirmed by Pilar Gómez Acebo, "talent and courage do not exclude any member of the enterprise: we have to believe and to make each member feel that he can become essential thanks to what he can support or is already supporting."[26]

In the Bimbo Group, besides the participation that is fomented inside the enterprise so that each one participates in the solution of the problems of his work, the distribution of utilities as well as the selling of shares among all the collaborators is promoted, that is to say the participation of the staff in the benefits and in the capital is looked for. In this way, it is stated that "the relationship between work and capital is also done through the participation of the workers in the property, in the management and in its profits."[27]

This is also understood from one of the founders of Bimbo when he affirms: "We look to becoming the enterprise in a new human family in which all its integrants not only make their livings with dignity but they also fulfill themselves as men."[28] In this manner, the collaborators take part in an active way inside the enterprise and instead of being mere silent fulfillers, they become partners, active persons, knowing perfectly the objectives and the necessities of the enterprise, with a capacity to think, support, decide, and commit himself to the enterprise. Mr. Lorenzo Servitje Sendra has said: "that the work has not to be only a task, but also a mission, a passion, an adventure. For that, the goals of workers have to be the same ones as that of the managers'. Only in that way, they will assume their total responsibility and they will give the best of themselves."[29]

In one of his traditional trimester messages addressed to all the managers, and via satellite to all the operations, Daniel Servitje, General

Director of the group and son of one of the founders, has stated the necessity of the participation of all the staff:

> The enterprise, *this enterprise,* is something that is not finished. The enterprise is built by all the collaborators of the Group. You are not an immobile piece, but *a group of persons* that belong to *an enterprise that is going to be built.* The enterprise has begun with a vision, with the hope to have success, but it was never imagined to reach to the size that it has got now. It was born with a decision to challenge, *with passion, with compromise, as an adventure.* This is the adventure that we do not have to lose on, growing as an enterprise. *This is the spirit that as bosses* we *have to inculcate.*[30]

The Subsidiarity

This principle states that a group or a person of bigger importance and weight does not have to fulfill functions that can be carried out very efficiently by another not so important group or person. In other words, "the societies that belong to superior order have to be in an attitude of assistance (subsidium), so as to support, to promote, to develop the respect of the persons."[31] Considering the organization of the enterprise as a social group makes people responsible in supporting according to their capabilities. This entails the respect and promotion of freedom as well as the diversity and the contribution of each person to the common welfare of all.

> The Subsidiarity permits recognition of the colleague or the collaborator as another person, with his virtues and limits; as another similar subject equal to others in that he contributes to the common effort from his position and using his capacities. The "other one" is a real member of the community and he is appreciated for what he does. In his contribution and in his active work, he is conscious of developing himself thanks to his collaboration with the group, not only from the technical or material point of view but also knowing that he is part of a community of people that work to obtain a common welfare.[32]

The subsidiarity constitutes an ethical frame for autonomy, foments initiative and an enterprising spirit, and promotes personal responsibility.

It can be said that the purpose of the Subsidiarity is to create structures in which persons can fulfill themselves as human beings. As to delegation that consists of giving power to the collaborators, the Subsidiarity considers the dignity, the freedom, and the diversity of employees and, above all, their capacity to contribute to the common welfare not only of the enterprise but of the society too.

These ideas—though they can sound a little theoretical—have their correlation in day-to-day activities of the Bimbo Group. Since its beginning, one of its founders argued that

> a healthy application of this principle becomes the main motivator for the development of the employees. It gives them confidence in themselves; they discover that they can be creative; their initiatives come true; they use their latent capacities and they are more productive thus benefitting themselves, their enterprise and their community. Without the application of this principle, the persons are treated as being younger, without responsibility, enthusiasm or with confidence in themselves.[33]

Numerous testimonies of different managers of Bimbo coincide in pointing out different aspects through which the Subsidiarity is one of the keys of the Group. So, for example, the environment of work is remarkable because the employees are not only respected but they are also invited to assume the different responsibilities of each position; the effort to recognize the aptitudes of each employee, to place him according to his functions, offering him the necessary training for each position; to give the real power to the workers and at the same time the necessary support to develop their skills and capacities; to acceptance of their mistakes as a possibility for learning and enrichment and not just as deserving punishment; to stimulate the initiative and the business spirit, awarding the innovations; to maintain the unity of the organization and the sense of compromise to the business philosophy above other interests. In this way, the enterprise offers an environment of work in which everybody sees themselves as associated with a common welfare, which is service to society.

The Solidarity

Solidarity is understood as "the firm and perseverant determination to be involved with the common welfare, that is to say, the welfare of everybody and of each of them, so that all of us are really responsible

for everybody."[34] Bimbo's commitment with solidarity also leads it to worry about the development of its workers through education, the consciousness of basic social aspects such as the saving of capital for their future and for their children's future. For that reason, many managers of the company offered financial advise to their collaborators as a way to help them in the decisions that they have to take in relation to their incomes and investments. It is not strange that Mr. Servitje Sendra, addressing his mangers, has said: "As directors of the company, we have to build in an active way for the economic recovery of Mexico, so that every citizen of the country can enjoy of the quality of life that they deserve. We have to give them the best of ourselves, to modernize systems and processes, to obtain quality and productivity with the purpose of being at the forefront of this change."[35]

Precisely, Pio XI has pointed out as a requirement for solidarity the obligation of those who have more than necessary money or talent, to invest them in creating new sources of licit employments and at the same time to foment other means to contribute to the common welfare, collaborating, in this way, in the promotion of people and making it possible for the workers to be part of the new initiatives.[36]

In this way, it is evident that the solidarity does not only consist of helping and giving one's own things but it is also about finding a social use for goods and received talents. Taking this idea into the enterprise, it is understood that the solidarity assumes today a decisive role in human relationships and it provide for and supports the integral development of those who collaborate with it to make it prosper. In other words, it is not only about working together with others but at the same time to do it respecting the condition of other people. Thus, it is shown that every enterprise, and especially the Bimbo Group, "is mainly a collective effort and collaboration among persons. Its ethical value does not reduce its capacity of producing goods and services but it is also in its capacity to organize individuals in a collective effort whose final result goes much far than all the individual efforts."[37]

The Common Welfare

Everything that has been mentioned above manifests the cooperation that binds the people and links them in the research of the common welfare. In fact, in the words of Marcelo Paladino,

> the cooperation of each individual is needed to achieve the purpose of the life in society: that everybody has the possibility of fulfilling

> themselves as persons. This is what contributes to the common welfare. For that reason, the common welfare and the construction of the trust focus principally on the efforts of the individuals, stimulated by their necessities, wishes or interests. That is why the common welfare can only be made and carried to its maximum expression provided that each person contributes with his personal effort in social cooperation.[38]

In this way, the common welfare, understood as "the set of social conditions that permits the citizens the convenient and total development of their own perfection,"[39] constitutes in a unity that

> it permits that the persons are integrated in a common business project that is not of the enterprise, but it is the one of "their" enterprise, because it has arisen from themselves, from within its employees, they have found the way to do it in an attractive way and they have got good results for being efficient. For that, the integration of the organization through coordinated common action is not the goal but is a consequence of the unity of people that, among other things, manifess in that coordinated and cooperative action since the workers feel themselves integrated in that project and besides they like what they are doing, with whom they are doing it and for whom they are doing it, aspects in which the unity is expressed and shown.[40]

This point can be compared to an orchestra. Each one of its musicians has his own particular goal, to play the musical notes with his own instrument, although he realizes that what he is carrying out is a part of a symphony, a common purpose of the group. Each one, playing his score, gives to his behavior a sense that, by itself, it would not have. For that reason, those who look for the common purpose are also looking for their own purpose; the particular welfare cannot live without the common welfare of the society.

And if common welfare does not exist, the individual action of each person is not necessary. Finally, to finish with an example, the fact that any musician plays his part as an element of the whole in no way takes away or annuls his personality, while, at the same time, the composition belongs to him, though, on being played by several people simultaneously, it is common to all.

In this way, the personal fulfillment is not against the common welfare of all; what is more is that personal fulfillment is only obtained in and

through it. In consequence, there cannot be any alternative or competence among the individual purposes and the ones of the enterprises. In every community of persons, these purposes are the first ones, in a way that the societies have to contribute to the development of the individuals and they, at the same time, have to collaborate, according to their capacities, to the common welfare of all. Without this last rationale, the personal development would not be possible either. This last rationale must be applied in the enterprise.

> The common welfare is not against the personal welfare, but it is interlaced with it, it powers it, it makes it be possible, it develops it and, in all the cases, it is subordinated to it. For that reason, those who participate in the activity of the enterprise have to collaborate positively towards the common welfare of itself as his ethical obligation: some of them supporting initiatives and work; others, capital or physical or financing resources, etc. In the same way, all the citizens have to collaborate in the common welfare of the enterprise in general.[41]

The global activity of an enterprise is "inserted in the frame of the common welfare,"[42] and for that reason its first social responsibility is to provide sources of employment. In this sense, Bimbo is a great supporter of the creation of employment. It offers the society first quality products; it contributes to the economy of the country with the cycle of production and sales, which includes everything from the development of suppliers to its policy of reinvestment and of rigorous payment of its taxes. It generates and produces richness and economic growth, contributing to the social development. As the relationship of the enterprise with the common welfare of the society does not come out of what the enterprise is or makes, Bimbo also looks to supporting all the communities in which it works and it tries to keep its clients and competitors informed about its business philosophy in order to make them discover that there is a right, integrated, and correct way of doing business.

The Authority

Further to the good intentions, it is evident that each person tries to obtain his particular goal, each man proposes to legitimately reach his own level of perfection, his own goal. This said, how is it possible to harmonize the multiple individual hopes with the goal of common

welfare? There is not doubt that in each human group, if each integrant tried to work to his own welfare it would produce a situation of chaos and untidiness that would neutralize common actions. So, there must be somebody in the position to impose his point of view of the social purpose to which all the members of a group will have to tend, overcoming in that way the individual and particular conceptions of each person. "Wherever there are many people working toward a determined purpose, everything is available for the one to whom the eminent grade of that purpose belongs to, as it happens in the army."[43]

In other words, the person who leads knows better than the others what is convenient for the group and it is within his responsibilities to know in-depth about the common welfare and to transmit it to the rest of the people. What a leader has to do is to turn the more or less indifferent group of individuals into a set of people involved with a common purpose. From here, the principle of authority derives. This principle was clearly described by Juan XXIII: "the authority consist of the authority of ordering according to the right reason."[44]

Now, how well was this principle transmitted? In the Bimbo Group, there is a premise that has accompanied it since its inception: "An enterprise is whatever is its staff and the staff whatever their boss is." This conviction, born and transmitted by its founders, is present in the very culture of the enterprise. In order to obtain it, its founders have gone ahead. "My task has been of leadership with the wonderful opportunity to serve so many people. My role of boss has not only permitted me to teach but it has also permitted me to learn, not only to transmit values but to be the first one that has to live them."[45] In fact, in the enterprise, there is a deep respect and gratitude to the founders who, through their example, inspire the others to keep these ideals. So it is understood by an employee of the enterprise: "In Bimbo, there have always been teachers. The first ones have been the founders, from there all the teaching-learning process has begun."

The impression that its founders have left goes farther any model of leadership and more than one testimony has shown it: "to be able to participate in the Group and to belong to it, has been a continuous school of learning of business philosophy and from that point of view, the business leadership which has been shown by its founders, is something that gives any person that has passed through the group, an indelible track."[46]

In Bimbo, it can be said that the bosses are the ones who keep the spirit of the company. Whether they propose it or not, they not only shape the attitudes and the way of being of the enterprise altogether

but they also, in the long run, form a particular style of enterprise. The most important is that the values become life and for that it is the role of the leaders: "The bosses, the persons that play any role of leadership, in any level, have to know, tell, want and live together with the values." If the bosses do not understand, do not want, or they only act "ask not what they say," then things are not going good. In Bimbo, when any boss does not feel, does not want, we ask him to look for other thing to do: "here you are not going to be fulfilled," we say to him. The boss at any level has to be a person who adopts the philosophy, who in any way becomes a part of it, of the way of thinking that is prominent in the enterprise, one who adopts its values. This is the secret of the success.[47]

This conviction is so deep that one of its founders affirms: "Without leaders we could not obtain our goal."[48] For that reason a special care is taken while selecting bosses. They try to see if his way of thinking and his personal values are compatible with the the business philosophy and if they are not the same in any way, they make it known. There have been cases in which the persons abandon the enterprise because they do not concur with the corporate values. The following basic requirements, among others, are considered: integrity; intelligence; leadership; consciousness of profitability; approach to the results, and openness to the change.

The best thing about this business philosophy is that it has been shared by everybody and lived in day-to-day. Mr. Rorberto Servitje Sendra says up to what point it is transmitted and wide-spread in his company:

> There is no doubt that the persons well informed and involved, participate, think and support. They are the company. The quality on all days, the service on all days, the attention to the public on all days: all of them are details that are being added. And I believe that without a clear philosophy and really being lived—because written is one thing and living is another thing—it is very difficult to share. Our enterprise gets ahead in the face of the competition, and this is due to the enormous force of the employees.[49]

Conclusions

The success of Bimbo Group could also be measured through the volume of sales, quality of its products, or internationalization of its

business. However, the impact on its people, on its environment, and on the countries where it works, is impossible to quantify.

Just for being a whole human enterprise that backs ethical values, its goals are supported in each person thus making them possible and for which reason it is impossible to quantify.

Through this chapter, I have tried to show that the Bimbo Group joins people who are very involved with their work and with the philosophy of the enterprise and act with motivations far from what is merely economic, that they back team work, innovation, and the long-term results. It can be proved that the social responsibility does not derive from a social contract but is based on the respect for the human being and on the solidarity of the enterprise in the harmonious promotion and encouragement of the common welfare. Behind each of these aspects is the impression that has been left by the founders who have really been upright businessmen; as expressed by John Paul II: "An enterprise that respects its social finalities, requires, evidently, a model of deep human businessman, conscious of his duties, honest and involved of a deep social sense which makes him be able to reject the inclination towards the egoism in order to prefer more the richness of the love than the love of the richness."[50]

The legacy that has been left by the founders of Bimbo is high. Perhaps there, the greatest challenge of every enterprise is: to keep faithful to this philosophy that has received as a legacy of its founders that with their lives and with their examples of integrity they will always be the right authors of that success.

Those who follow will have the challenge not to go astray from the successful path that has been marked for them, and without forgetting that it is about a permanent conquest and to pass along it day-to-day; it is proven that there is a long way to go to reach the goal. Towards this goal was streamlined what is called Vision 2015 that has as its objective to lead the actions of all the staff toward what the Group requires in the future and to define the strategic objectives that lead Bimbo to be an "extraordinary place to work." The Vision 2015 is expressed in the following way:

- A great, informed team that works in networks and that promotes decision-making where it is necessary to be taken.
- An organization aimed at results, focusing on achieving shared goals, learning from them.
- A winning, passionate team, with pride of belonging, which celebrates its victories in a shared way.

- With leaders that are involved with the values of the enterprise, who inspire the collaborators, and promote the change.
- A place where the person is valorized and his diversity is respected.

Daniel Servitje comments:

> We want the staff to feel enthusiastic, with vision for what they do. We want them to feel proud of belonging to a Group in which they can support, collaborate, and work in teams. We want to continue building an enterprise that exists for many generations, that it is going to be the leader in each country we reach, taking advantage of the synergy that the Group can give, but at the same time, taking in advance what the personal can give and the culture that each country can contribute.

In order to illustrate this challenge, Daniel Servitje is willing to compare the challenge that the enterprise is facing with climbing a mountain or the exercise of a sport.

This requires training, preparation, and that each one contributes the best of oneself in this attempt. Definitely, it is about learning in a continuous manner, to go back to the ground every day with the renewed vision to reach the proposed objectives.

Notes

1. Bimbo, *An Effort through the Years* (Mexico: Bimbo Group, 1995): 24.
2. John Paul II, *Speech to the Argentine Businessmen*, April 11, 1987, n. 24, www.vatican.va/holy_father/john_paul_ii/speeches/1987/march/index.htm.
3. Bimbo, *An Effort through the Years*, 27.
4. John Paul II, *Speech* March 19, 1991, www.vatican.va/holy_father/john_paul_ii/speeches/1991/march/index.htm.
5. The Second Vatican Council: *Gaudium et spes,* n. 25, www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vatii_cons_19651207_gaudium-et-spes_en.html.
6. Sendra, *Strategy of the Business Success*, 148.
7. Cfr. *Compendium of the Social Doctrine of the Church,* n. 273, www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html.
8. Sendra, *Strategy of the Business Success*, 150.
9. John Paul II, *Centesimus annus,* n. 35.

10. Sendra, *Strategy of the Business Success*, 23.
11. Cfr. *Compendium of the Social Doctrine of the Church,* n. 160, www.vatican.va /roman _curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526 _compendio-dott-soc_en.html.
12. Bimbo, *An Effort through the Years*, 107.
13. Cfr. *Compendium of the Social Doctrine of the Church*, n. 338.
14. C. Llano, *Ethical Problems of the Contemporaneous Enterprise* (Mexico: Fund of Economic Culture, 1997): 188.
15. Bimbo, An *Effort through the Years*, 104.
16. Ibid.
17. John Paul II, *Christifideles laici,* n. 37.
18. Bimbo, An *Effort through the Years*, 13.
19. John Paul II, *Centesimus annus,* n. 31.
20. It is stated in the *Technical Note of the IPADE*, page 9.
21. Bimbo, *An Effort through the Years*, 121.
22. Cfr. *Compendium of the Social Doctrine of the Church,* n. 281.
23. The Second Vatican Council: *Gaudium et spes,* n. 68, www.vatican.va/archive /hist _councils/ii_vatican_council/documents/vatii_cons_19651207_gaudium-et -spes_en.html.
24. H. Fitte, *The Enterprise as Community of Persons,* Sixth International Symposium on Catholic Social Thought and Management Education, Pontifical University of St. Thomas (Angelicum), Rome, Italy, September 22, 2004.
25. Cfr. *Catechism of the Catholic Church,* n. 1913–17.
26. Gómez Acevedo, "Ethical Supporting of Woman to the Business Management," in J. Fernandez Aguado, *The Ethics in Business*, (Barcelona: Ariel, 2001): 75.
27. Cfr. *Compendium of the Social Doctrine of the Church,* n. 281.
28. Bimbo, *An Effort through the Years*, 121.
29. It is stated in Sendra, *Strategy in the Business Success*, 105.
30. D. Servitje, G*eneral Direction Message,* October 1, 2002.
31. Cfr. *Compendium of the Social Doctrine of the Church,* n. 186.
32. H. Fitte, *The Enterprise as Community of Persons,* Sixth International Symposium on Catholic Social Thought and Management Education, Pontifical University of St. Thomas (Angelicum), Rome, Italy, September 22, 2004.
33. Sendra, *Strategy of the Business Success*, 129.
34. John Paul II, *Sollicitudo rei sociali,* n. 38.
35. It is stated in Bimbo Group, *Response to Changing Times,* (Case DP-162; IPADE, 1997): 6.
36. Cfr. Pio X, *Quadragesimo anno ,* n. 51.
37. H. Fitte, *The Enterprise as Community of Persons*, Sixth International Symposium on Catholic Social Thought and Management Education, Pontifical University of St. Thomas (Angelicum), Rome, Italy, September 22, 2004.
38. M. Paladino, *The Responsibility of the Enterprise in the Society* (Buenos Aires: Ariel, 2004): 49.
39. Juan XXIII, *Pocem in terris,* n. 58.
40. J. M. Gómez. *Human Resources* (Madrid: Encuentro Ediciones, 1990): 150.

41. A. Argandoña, *The Ethics in the Enterprise*, (Barcelona: Technical Note of the Division of Research of IESE, 1994): 12.
42. John Paul II, *Speech to the Argentine Businessmen,* April 11, 1987, n. 4, www.vatican.va/holy_father/john_paul_ii/speeches/1987/march/index.htm.
43. Tomás de Aquino, *Summa contra gentiles,* III, 64.
44. Juan XXIII, *Pacem in terris*, n. 47.
45. Bimbo, *An Effort through the Years*, 93.
46. Ibid., 111.
47. Sendra, *Strategy of the Business Success*, 152.
48. Ibid., 196.
49. Ibid., 154.
50. John Paul II, *Speech to the Argentine Businessmen,* April 10, 1987, www.vatican.va/holy_father/john_paul_ii/speeches/1987/march/index.htm.

PART 3

Formation of Business Leaders

CHAPTER EIGHT

Questions Organizational Leaders Pose to Theologians

André L. Delbecq

Regarding Theological Discourse Focused on their Companies they Ask

How Will an Emergent Theology Build from their Human Experience as Leaders?

These organizational leaders search for an inclusion of a rich theological anthropology that will integrate how the Holy Spirit has already been present in the lives of contemporary leaders, has already been reflected in best practices within their organizations, and is already manifest in their professional and social science literatures.

As baptized members of the Church they know God has acted in modern history. They want to avoid a false dualism between the secular and the theological and they long for affirmation of what is noble and good in contemporary organization life avoiding simply a recitation of a litany of problems they are well aware of and about which they share concern.

Regarding the Calling of Organizational Leadership they Ask

How Can Theology Enrich their Understanding of the Particular Charism that is Embodied in the Call to Leadership?

They search for an integration of contemporary leadership literature in the social sciences with how leadership has been understood in the Church's traditions and experiences.

They want to deepen the concept of "servant leadership" beyond a cliché. They search for a Christology and Ecclesiology that will inform their role. Again they clearly want to juxtapose what is "of light" in existent and familiar social science conceptualizations that their associates are familiar with. They feel it is important to build a bridge between theology and models of transformational leadership in order to make theological insight more accessible to colleagues.

They want to affirm how leadership within secular organizations can be a pivotal spiritual calling, a spiritual path, and itself a form of prayer. They want to understand the paradox of how to occupy the leadership role with the "gravitas" it requires but with full humility. Might the treasure trove of experiences and spiritual writings of abbots, bishops, and religious leaders be useful here?

Regarding the Spiritual Journey they Ask

What is the Spirituality Appropriate to those who Lead Complex Organizations in the Secular World?

Despite the universal call to holiness from Vatican II, they find most spirituality literature still focused on those in religious life or individual piety separated from the context and the demands they face as leaders.

What are forms and rhythms of personal prayer that are congruent with the "busyness" of an active leadership calling (inclusive of meditation/reflection/contemplation)? Where will they find support as opposed to stereotyping criticism in community worship?

How are the cycles/stages of the spiritual journey experienced in the life of an organizational leader? The classic stages of purgation, illumination, and unification must unfold within the day-to-day of each person's vocation and duties. How can these stages be illustrated within the context of organizational challenges? (For example, how might the

rhythms of organizational innovation and change be interpreted as a Pascal experience?)

They want to understand the mystery of suffering. Leadership is not a place where suffering is diminished but rather a place where it is amplified. How can an understanding of this mystery help in dealing with leadership suffering such as superstitious blame, stepping down/being removed from office, and organizational trials such as corporate failures, work force adjustments, etc. They are searching for an understanding of sin and the mystery of grace in these vocational struggles.

Regarding Moral Theology/Ethics, Social Justice they Ask

How is the Foundation for Human Happiness as Revealed in the Christian Tradition Expressed in Organizational Contexts?

Leaders are interested in organizational expressions of justice and ethics. The want to understand what the structure, processes, norms, and values are that form the preconditions to enhance human goodness and avoid structural evil. They find much discussion of ethics is focused on an "individual" level of analysis. As leaders they want to explore organizational conditions that reinforce goodness as opposed to those that reinforce injustice. They seek normative models and case examples.

Since a central role of the leader is guiding strategic decision-making, how does the spiritual discipline of discernment inform group decision processes in moving toward greater justice?

What are models for group discernment that can provide a platform for commencing organizational transformation in light of institutionalized injustice within organizational life? Here attention to group discernment protocols must be underlined, since problem and solution complexity in the contemporary organization requires pooled judgment and pooled effort. By contrast the discernment literature they have been exposed to tends to focus on individual decisions. Their vocation as leaders requires the facilitation of group processes and few models of group discernment are available.

They are hopeful that the analysis developed at the conference will include case illustrations of remediation efforts whose foundation has been collaborative processes. Summarizing desired end states without exemplification of how leadership groups have addressed difficult challenges are less useful. Indeed, these leaders feel they are already aware

of preferred outcomes associated with a just order. However, they are less sure how to engage group discernment within their organizations in order to progress toward those outcomes.

Regarding Building Community (communion) Within Organizations they Ask

What Would Relationships within an Organization Be if we Moved beyond Instrumental Effectiveness toward True Spiritual Community?

The social science literature they are familiar with contains many models of normative "teamwork" and desirable "organizational culture." However, spiritual insights regarding sins against community and conditions for *agape* in the context of community are needed. They understand that to realize normative models of community they must embrace the imperfectability of the human condition. Much of the management literature they read is utopian. It is based on very competitive models associated with idealized high performers. The seek models that facilitate a contributive/collaborative ethos where imperfect individuals are inspired in trust to share their gifts and be accepting of the natural weakness of the human condition. They recognize the bogus nature of individualist and competitive models where associates prey on each other's failures. Yet there is not a human anthropology that is hope-filled but realistic that they can easily articulate. Here again they are hungry for exemplification.

They also seek to comprehend the spiritual formation that is the precondition for "communion" in organization in which there is no pretense of individuals becoming "little gods" of super-perfection.

What are exemplary spiritual practices that support governance structures and processes within organizations that embrace subsidiarity?

Decentralization, empowerment, and loose-coupling are well understood by these executives. Indeed, norms and structural preconditions for subsidiarity are often already well-developed within their organizations (in contrast to many religious and social organizations). However, if subsidiarity is to work, leaders and members must function at a higher level of psychological and spiritual maturity. They must become responsible for strategy, cost, quality, and service at the subsidiary level. This means that unit leaders, not simply senior executives, must also be capable of transcending ego, ambition, greed, and fear. What would be development programs that would include spiritual disciplines so that

leaders at all levels would have sufficient spiritual maturity to listen to and embrace the gifts of others? What are appropriate organizational norms supportive of shared discernment so that nonconfirming feedback can be embraced by a unit leader, be listened to, and become part of shared discernment?

Therefore they ask theologians and spiritual directors to help them understand the character of both cultures and programs of formation that could lead to greater spiritual maturity on the part of leaders throughout an organization that embraces a distributed leadership model as part of subsidiarity.

Finally, they inquire what the classic sins against community are that leaders need to be especially alert to. What are the implications for organizations that truly embrace "communion"?

Regarding Religious Pluralism they Ask

How Can we Speak about All of this Within Contemporary Organizations which Are Inherently Interreligious?

We have moved into an historical period of interreligious organizational composition. Likewise, the "clienteles" organizations serve are also no longer represented by a single religious tradition.

This will require a deep theology of interreligious freedom. It will also require a foundational understanding of perspectives embraced by the great religious traditions. There is no possibility of sharing matters of spirit unless a comfort in doing so in these diverse settings evolves in a fashion that avoids the historical pitfalls associated with interreligious abrasion.

Conclusion

What are we to make of these perspectives and requests from executives? Is there a meta-message?

For me conversations with leaders always contain surprises. I am trained as an organizational sociologist and macroeconomist. I tend to expect emphasis on structures and processes. To be sure the executives I have been conversing with include the macro level of analysis. They are quite clear regarding the: need for organizations to possess a deep sense of mission surrounding how their product or service benefits humankind; concern with the common good, justice, and sensitivity

to the needs of the poor; the importance of subsidiarity and the value of an organizational community sensitive to human dignity necessity of stewardship of resources that understands efficiency and effectiveness as spiritual values, not simply market imperatives.

At the same time they will be put off by any treatment that exclusively emphasizes examples of injustice. They feel the Holy Spirit has been at work in guiding their efforts to conceptualize and implement more fully human organizational structures. So they want to learn from laudable efforts as well, not simply from documentation of evil and injustice.

However, while they are welcoming of continued insights from theology and philosophy that will deepen this understanding of just organizational structure and process, it is not the configuration of, or outcome associated with just organizations, that they consider as the *most* needed immediate contribution.

Instead, *their* felt priority is for a grounding of their own personal calling as a leader within a deep spirituality contextualized to the leadership role. They feel they lack spiritual formation that allows them to live out the challenges and bring about the changes associated with models of "*The Good Organization*." (In this they echo the dominant themes of the Spirit at Work movement that is more centered on the leader's journey into Be-coming as a necessary precondition to DO-ing) It is clear they do not feel supported within their contemporary churches, temples, or synagogues in their journey toward a higher level of psychological and spiritual maturity required to respond to these challenges. They report that most of the experience within their formal religious affiliation is directed toward personal piety, and does not help them prepare for the spiritual journey that unfolds within the complexities of their leadership role.

So I would conclude emphasizing two insights. The first is the need to couple structure and ethics to spirituality and conversion. The second is the need for contextualization.

Let me first speak to the juxtaposition of structure and ethics with spirituality. If any of our models of "*The Good Organization*" are to become more generally implanted, we will need to depend on actions by leaders willing to embrace the spiritual journey (conversion) in order that our models of justice become institutionalized within the day-to-day actions of contemporary organizational life. Therefore, I hope we will be conscious of and return to the challenges associated with deepening the spirituality of leaders in all of our discussions of structures, processes, and norms for "*The Good Organization*."

Let me return to one example: Subsidiarity. I would posit that the majority of executives of good will in North America can describe the normative structure and behavior associated with this feature of "*The Good Organization*." They are familiar with both the social science models of decentralization, empowerment, and distributed leadership and with the spiritual insights into human behavior and freedom that are corollaries. If we elaborate on structure and behavior associated with subsidiarity, we will also need to elaborate on leadership conversion associated with these structures:

How can leaders develop the spiritual capacity for deep listening when involving the voices of stakeholders and associates?

How can leaders guide executive teams through discernment processes that are based on a capacity to listen deeply and be guided by grace?

CHAPTER NINE

Roman Catholic and Protestant Perspectives on Business as a Calling: Managerial Leadership in the Corporate Sphere

Shirley Roels and Regina Wentzel Wolfe

In the year 2002 Joseph P. Nacchio, former chairman and CEO of Quest Communications, and L. Dennis Kozlowski, former CEO of Tyco International, who each claimed Roman Catholic affiliations, faced media scrutiny of their business ethics.[1] Kozlowski, who along with other senior officers of Tyco was charged with violations of federal securities laws by the Securities and Exchange Commission, also created a controversy at Seton Hall University, his Alma Mater, to which he has been a generous benefactor.[2] Former CEO of Enron, Kenneth Lay, was forced to resign amid federal investigations for fraud. This seemed incongruous to many in light of his claims about growing up the son of a Baptist preacher: "I was fully exposed to not only legal behavior, but moral and ethical behavior and what that means from the standpoint of leading organizations and people. I was, and am, a strong believer that one of the most satisfying things in life is to create a highly moral and ethical environment in which every individual is allowed and encouraged to realize their God-given potential . . . "[3] Bernard Ebbers, CEO of WorldCom, who blends a Dutch Calvinist background with Southern Baptist commitments, addressed his church congregation about a week after the WorldCom scandal became public: "I don't know what all is going to happen or what mistakes have been made . . . No one will find

that I have knowingly committed fraud…More than anything else, I hope that my witness for Jesus Christ will not be jeopardized."[4]

Given this track record, some will question our assertion that managerial leadership in the corporate sphere can and ought to be viewed as a Christian calling or vocation. Others who accept that such leadership is a calling will wonder how the disconnection between faith and corporate leadership illustrated above can be avoided.

Corporate managerial leadership can certainly be a Christian vocation. Yet the degree to which individual Christian corporate leaders understand their work as a response to God's call and effectively live out that call rests on three separate but related areas. These areas are: first, the manner in which they have been and continue to be formed as Christians; second, the manner in which they have been and continue to be educated as managers; third, the degree to which they participate in faith-based groups that both provide them with ongoing support for their calling and hold them accountable for that call.

Corporate Managerial Leadership as a Christian Vocation

To explore the nature of a Christian vocation in corporate leadership let us begin with a Christian understanding of vocation itself. It is helpful to think of three aspects or levels of vocation:

> This first is the common Christian vocation in which all members of the Church share by reason of Baptism and Confirmation—the vocation to love and serve the Lord and proclaim his good news to others.
>
> The second is vocation in the sense of state of life, whether clerical or religious, matrimony or the life of the single person in the world. Each of these involves important, distinct specifications of the common vocation.
>
> The third is vocation in the sense of a unique personal calling, the particular response to Jesus Christ which each individual, and only he or she, is asked to make in the special circumstances of his/her life as defined by vocational commitment in each of the first two senses.

It is clear in this perspective that every member of the Church lives in a rich and challenging vocational context that should define and orient his/her life in all its dimensions.[5]

In the above quote, Cardinal Bernardin captures the richness and complexity of the Christian vocation rooted in baptismal identity and lived out in response to the unique particularity of each person's life. This understanding of vocation provides a framework for examining managerial leadership in the corporate sphere as a Christian calling, particularly as it relates to baptismal identity and personal response.

As the Second Vatican Council made clear, baptism marks members of the faith community as persons who are called to holiness and sent forth to serve the Lord.[6] Baptism marks the faithful as disciples of Christ and provides them with a stance or perspective that shapes their understanding of and relationship to God and to the world and all that is in it. That stance, grounded in the beliefs of the faith community, provides insights into their identity—persons created in the image and likeness of God and called to respond to God's gift of love and relationship in all dimensions of our lives.

Given this understanding of vocation, corporate managerial leadership can be understood as an expression of an individual's response to the God who has made a covenant with him or her in baptism. While this is not the whole of a person's vocation, the number of hours spent working in the corporate environment is considerable. Coupled with other relationships—family, friends, neighbors—and activities—volunteer work, church involvement, clubs, social organizations—being a managerial leader in the corporate sphere can be a significant mode of Christian discipleship.[7]

From a Roman Catholic perspective, this position reflects a positive anthropology and an optimism toward the world grounded in a sacramental worldview. Created in God's image, humans are relational beings, beings who are created to be lovers, to be givers of self, to be active in the world as created co-creators who participate in its transformation so that personal and social sin is diminished and human flourishing is promoted. The sacramental worldview recognizes the goodness of the created order and the redemptive work of Christ already at work in the world. It is not surprising then that there is a strong belief in the ability of human initiative to cooperate with God's grace and work to transform the world. Managerial leaders are positioned to control great reservoirs of human, financial, physical, and technological resources that can do just this. While there is no natural right to ownership of these resources, there is an obligation to ensure that they are so used that they serve the needs of others such that the basic human needs of all are met.[8]

This belief in human abilities is rooted in an explicit understanding of the significance of work in human life and of the responsibility all have to participate through work in the transformation of the world. Such an attitude toward work is most obvious in the writings of Pope John Paul II, who argues for the principle of the priority of labor over capital. Based on the belief that work is constitutive of the human person, this principle recognizes that work assists humans in realizing their full human potential and in fulfilling their responsibility to participate in communal efforts to transform society as a means of fostering justice and the common good.[9]

Protestants agree that vocation is an individual response to a covenant-seeking God that is first identified in baptism and declared again in public affirmations of faith. They also affirm that humans are created in the image of God and that work is an inherent part of that image, designed to meet individual needs and serve the human community.

Yet Protestant positions reflect a somewhat stronger emphasis on the effects of sin in economic life. Both evangelical and mainline Protestants take to heart the curse on creation and warnings of the Old Testament prophets about economic injustice. Protestant groups may presume different balances between the residual effects of the fall and the emerging benefits of Christ's resurrection. Various Protestant groups may also gauge the scope of sin and redemption differently. Some Protestant groups focused first on how sin affects the individual relationship with God, and other groups emphasized that sin and redemption affect the whole of creation. Yet overall, the Protestant position on human anthropology is somewhat less optimistic about the immediate human capacity to transform the world. While managerial leaders are positioned to transform the economic landscape, they must be mindful of their own mixed motives and unintended consequences of even good initiatives.

Despite these differences in Roman Catholic and Protestant perspectives, together these perspectives on the responsibilities of humans toward creation provide the basis for the claim that managerial leadership can be understood as a vocation, that is, as a personal response to the baptismal call to holiness and to love of God, neighbor, and self. As Gary Chamberlain notes, there is a significant convergence of Protestant and Catholic ideas about vocation in this regard (see Chamberlain in this volume). This convergence of Christian ideas is a source of hope for corporate life.

Living out God's Call as Corporate Business Leaders

Given that corporate leadership can be a Christian vocation, the challenge is to determine the relationship of personal spiritual formation, managerial education, and processes for ongoing accountability that foster an authentic living out of that vocation. When one compares Roman Catholicism and Protestantism, there are both similarities and differences in the pathways of personal spiritual formation. They are shaped by different balances in the sources of faith-related authority, different theological emphases, and differences in faith formation. All three of these factors frame an understanding of vocation related to business.

Sources of Faith-Related Authority

There are substantial differences in the faith-related sources of authority to which those who view managerial leadership as a calling appeal. In the Roman Catholic tradition, a principal source of authoritative teaching is found in Roman Catholic social thought. The seriousness with which the Roman Catholic Church views the call to active participation in the transformation of society in an effort to address social ills is demonstrated by the importance placed on its social teachings.[10] These teachings not only broaden the theological underpinnings for understanding managerial leadership as a calling, but they also provide those in leadership positions with some practical guides. The content of the documents ranges from papal encyclicals, addresses, and other teachings to pastoral letters written by individual bishops. Thus the authority of the teachings varies greatly. Though addressed to different audiences in different historical and social contexts, at base, the various documents that make up this rich tradition are concerned with social justice. As Michael Schuck has so aptly shown in his study of papal encyclicals, the common characteristic found in this body of teaching is a communitarian social ethic.[11] At the heart of this ethic is concern for the common good that promotes human flourishing for all.

When applied to economic flourishing, the concept of common good is seen to provide both substantive and procedural conditions. In discussing the characteristics of the common good, Bernard Brady has distinguished four general categories.

The first category is defined in terms of the basic needs of persons and the goods necessary to fulfil those needs . . . They include basic elements

of subsistence . . . The second category contains goods that literally belong to the commons, to people . . . Both are concerned with tangible things persons and societies need to survive and to flourish. The moral elements rest not in the goods themselves, but in the appropriate use, distribution, and development of such goods . . . The third type of common goods would include the goods that give identity and definition to the community . . . Finally, there exists the necessary means for the promotion and protection of the first three categories of common goods. This category of common goods highlights the necessary procedural element of the common good. Like the other three categories, the procedural is to be defined in terms of the moral . . . The essence of the procedural element is that it attempts to actualize the common good.[12]

To achieve the common good arguably the most significant concepts found in Roman Catholic social teaching are solidarity, social responsibility, and subsidiarity.[13] In Part V of *Sollicitudo rei socialis*, Pope John Paul II provides an extensive definition of solidarity.[14] It is a virtue that acknowledges the multifaceted interdependence of individuals and sovereign states and subsidiarity to be a principal by which the responsibility all have for one another, both individually and corporately, develops in related social structures. The obligation arising from the principle of solidarity is articulated well by the Australian bishops. "It is a commitment to work for the social, economic, cultural, political and environmental conditions which will enable all human beings to reach their maximum potential."[15] This commitment is lived out through active participation in the many and varied activities of society. It is important to realize that participation is both a right and an obligation, so it is incumbent on the faithful to ensure that none are marginalized and excluded from active participation.[16] In his examination of the teachings of many and varied bishops' conferences, McGoldrick concludes: "Responsibility as the bishops interpret it has three sides: first, to one's neighbor in solidarity, second to the common good and third to one's own task in contributing to society."[17] From this perspective, the challenge for those whose vocation is managerial leadership is to recognize their interdependence and to determine how best to contribute to society and to the promotion of the common good. An essential aspect of meeting this challenge, as J. Michael Stebbins demonstrates, is "correct understanding [that] leads to individual and communal progress . . ." (see Stebbins in this volume). Also helpful are the efforts, made among Roman Catholic theologians in response to Vatican II, to examine the place and use of Scripture in moral theology as well as the relationship of Scripture to other sources of authority. The discussion has, in part,

revolved around the question of the distinctiveness of scriptural norms in particular and Christian morality in general. Among those taking up this discussion early on was Bruno Schuller. As William Spohn noted,

> Schuller's distinction between the exhortative and the normative has been widely accepted by Roman Catholic moralists. Scripture thereby offers additional motivation that may be distinctive. For example, Jesus' words "as I have loved you" add motivation to the general human obligation "love one another" in Jn 13:34. Scripture, however, adds no special moral obligations or values that are not already mandated by our common humanity . . . Christian moral living may be distinctive, but there is no distinctively Christian set of moral obligations or values.[18]

This remains the dominant view, which differs markedly from the Protestant emphasis on Scripture, though there are those who question it. This includes Spohn who makes the case that Scripture plays a more central role in the norms of Christian moral life than Schuller and others would allow. In other words, the "as I have loved you" in John 13:34 enters constitutively into the content of the command "love one another." The way in which Jesus has loved the disciples, and by extension all subsequent disciples, gives distinctive content to the love command. We are to love not only because Jesus has loved us but in the same way that He has loved us. The Christian moral life becomes more specific through the process of discipleship. Therefore the theologian cannot abstract from the particular history of Jesus to define love in some universal way without losing some of the cognitive content of Christian love.[19]

By contrast, while many Protestant churches agree that human beings are images of God and leaders are called to be active transformers in the world, the faith-related sources that shape their perspectives are more diverse. Because Protestantism has had such a fractured and fractious history since the sixteenth century, it is difficult to characterize the whole of its perspective. Characterizations of Protestant traditions on the matters of human identity and the common good run the same risk as the allegorical blind man feeling the elephant trunk to define the whole beast. When one touches only the waving proboscis of Protestant theology, the ponderous hind foot, also a Protestant perspective, can be obscured.

Still, on the whole, Protestantism has placed significant emphases on direct interpretations of the Bible, more so than relying on the

social teachings of the church. This legacy of the *Sola Scriptura* emphasis during the sixteenth-century Protestant Reformation runs deep in Protestantism. Direct Bible study becomes highly valued as a source of knowledge and perspective. From such study and the related influence of religious leaders reading the same text, various Protestant denominations, each with its own theological creeds and confessions, emerged over the centuries. Thus while the history of Protestantism has shown some reticence about official church teachings on social issues, allegiance to the implications of the Biblical text is strong and pervasive. In contrast to Schuller, Protestants would see Scripture as normative for the moral obligations and values of Christians but also filling a much bigger role. Scripture provides knowledge of God's righteous expectations, sinful human shortfalls, and a roadmap for living in response to God's grace in Christ. Christians are gradually equipped to live rightly because of their knowledge of God's Word. Scripture is the principal feeder of Protestant perspectives and commitments. "The Oxford Declaration on Christian Faith and Economics," an evangelical statement, illustrates this point when it says,

> We affirm that Scripture, the word of the living and true God, is our supreme authority in all matters of faith and conduct. Hence, we turn to Scripture as our reliable guide in reflection on issues concerning economic, social, and political life. As economists and theologians we desire to submit both theory and practice to the bar of Scripture.[20]

Yet by the twentieth century, Protestants could be further differentiated by the range of faith-related sources of authority they were willing to accept. For example, Methodists formally adopted the quadrilateral of Scripture, experience, reason, and religious tradition as their four sources of authority on matters of vocation, with a strong emphasis on an obligation to help the poor. Scotch Presbyterians merged a high view of Scripture with some accommodation to the Enlightenment's confidence in reason as a foundation for knowledge. This gave them confidence in their ability to provide corporate leadership in society. Some groups such as the Southern Baptists differentiate themselves from other mainline Protestant denominations by insisting that Scripture alone is the lens through which our Christian perspectives should be framed. They adopted a more bounded understanding of Biblical inerrancy, placed a heavy focus on evangelism, and seemed less concerned about connections to the policies of corporate America.

Groups further from the mainline churches developed other frames for faith-based authority. Dutch Calvinists remained suspicious of reason as a tool for understanding faith and the world, adopted a more flexible approach to Biblical infallibility, and insisted on integrating faith with work; but, as new immigrants to the United States, often they did not find themselves in corporate leadership. Historically they lacked the experience of more embedded American denominations. Pentecostals, one of the massive Protestant growth groups since the early 1900s, value Scripture but place a premium on direct experience. Yet like the Dutch-Calvinists, they were relative newcomers, and their roots in the working class did not easily lead to corporate leadership positions. Nondenominational community churches, one of the growth movements of contemporary Protestantism, include an intersection of any and all of the above influences, which are embodied in the range of Christians from different backgrounds who have joined their fellowships.[21] Thus the Protestant branch of the Christian church lacks both a unified source of authority and a unified sense of experience about vocation, identity, and social ethics.

Despite this lack of a unifying set of social teachings, many Protestant traditions are coming to embrace managerial leadership as a calling, principally through their explications of Scripture. They believe the words of Genesis 1:27–28, which say, "So God created man in his own image, in the image of God he created him; male and female he created them. God blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.'" (New International Version) From such passages, Protestants, like Roman Catholics, affirm humans as images of God, made in relationship to God and to each other, humans with responsibility toward the world. Managerial leadership, then, is increasingly viewed as one means for responding to God's command to be agents in God's world.

The concept of the common good is less fully explicated in fractured Protestantism than is the case in Roman Catholic social teachings. Thus, while many Protestant groups may affirm managerial leadership as a Christian calling, the scope of one's responsibilities within that role may be perceived more narrowly. Love of God through active worship and evangelism are a priority. Work is seen as an inherent part of personhood with ethical parameters on one's personal behavior. Yet Protestants may differ more widely than Roman Catholics on the reach and range of one's social responsibility. Those differences in understanding are likely the result of a different balance in the sources of faith-related authority.

Theological Emphases

These contrasts in the sources of faith-related authority are further shaped by different lenses through which the Triune God is perceived. Theologically, there are two questions. First, how do different traditions understand the role of each person of the Trinity? Second, how do these faith traditions comprehend the interrelationship of members of the Trinity with each other?

Roman Catholic moral theologians increasingly place emphasis on interrelatedness of the Trinity to ground anthropological claims, particularly as they regard Christian discipleship and the moral life. They insist on the inherent dignity of all human persons, a dignity that is present simply because humans are created in the image and likeness of a Triune God who is holy and loving within the Trinity itself. As Michael and Kenneth Himes note,

> in our traditional imagery, the Father gives himself to the Son, the Son gives himself totally to the Father, and the Spirit, proceeding from both, is the bond of that pure agapic love. In frequently used patristic imagery, God is the lover, the beloved, and the love between them . . . God is the very fullness of relatedness.[22]

The anthropological claims that flow from this interrelated understanding of the Trinity are significant for understanding vocational identity. It is a likeness that points to the fact that humans, as social beings, are called to be holy and loving toward each other.

Protestant traditions of Christianity vary tremendously in which person of the Trinity receives the most emphasis. Typically, the Presbyterians and other groups with Calvinist roots place a strong emphasis on the role of the Father as the creator and sustainer of the universe. This likely stems from the writings of John Calvin in which he notes the universe as the "works of God open and manifest in this most beautiful theatre," works that cultivate the *sensus* in all people.[23] Within the Father's work then, human beings are placed as stewards and agents of the garden to "work it and take care of it" (Gen 2:15, NIV). In this framework, corporate managerial leadership is important because individuals in leadership positions are understood to be stewards preserving the creation and agents cultivating it to fullness.

Other Protestant traditions place less emphasis on the role of the Father in creation. They pay much more attention to the disobedience of Adam and Eve and the fall into sin from which each human must be

redeemed. The fall into sin greatly complicates the possibility of a worthy human contribution in any sphere of society. Both individuals and society are saturated with sin and evil from which humanity needed to be saved through a Redeeming Christ, the only mediator between God and humans. In economic life, Protestants see sin in human work as "a painful testimony to human estrangement from God" because such work is filled with alienation and injustice;[24] and they see evil in the "destructive patterns of thought, culture and relationships, which keep men and women in bondage to poverty and deprivation."[25]

In response, Protestantism has a spectrum of understanding about the redeeming work of Christ. On one end of that spectrum, some Protestant groups focus almost exclusively on the work of Christ in redeeming individuals from a life that is cut off from God. Personal salvation, bridging individual estrangement from God, is the goal of evangelism. On the other end of that spectrum, other Protestant groups focus on Christ as the renewer of the creation. Because of that work, Christians have a new platform for working in the world for social transformation and the possibility of a new creation. Each end of the spectrum has its challenges. Those groups that focus on personal salvation are less invested in the possibility of major Christian influence on corporate structures through their leaders since the work of restoration is for the individual not the society. Still they work to cultivate individuals who are personally clothed with Christian virtues and values. Those groups that focus on Christ as the social transformer, encouraging corporate leadership to influence social structures, often wield creative influence in society. Yet the need for the individual leader involved to be personally redeemed and cleansed by the blood of Christ may be neglected.[26]

There are similar differences within Protestantism about the Holy Spirit. Confessing Protestants do affirm the work of the Spirit in redemption, conversion, and ongoing sanctification. Yet some Protestants, particularly Pentecostal ones, rely more heavily on the visible work of the Spirit to prepare hearts for conversion through special signs and wonders. They would not be described as mystical. Yet they believe in the power of personal prayer and the direct action of the Spirit. Others would regard the typical work of the Spirit as more subtle, as the refreshing breath that blows through creation enlivening its rotted social bones. They tend to find the Spirit in their daily action instead of routine contemplation. With such an understanding, these latter groups believe that God is at work through the daily organizational renewal that is possible when corporate leaders are diligent and focused on good values.

Overall, in Protestantism there seems to be an emphasis on the distinctive, separate but equally important contributions of the three members of the Trinity in shaping perspectives on economic life and work, while, as noted above, contemporary Roman Catholic theology emphasizes the interrelatedness of the Trinity. What is clear is that theology of the Trinity affects Christian perspectives on the scope and role of those called to managerial leadership. Whether their ideas about the nature of the Trinity are explicit or implicit, they can result in different emphases for Christian managers.

Formation for Vocational Identity

Despite differing theological emphases, Roman Catholic and Protestant traditions take seriously the need for formation of members of the faith community. A primary goal of faith formation is for it to be formed in the way of Christ. It is through Jesus, the Christ, the beloved one of God that Christians are able to come to know God, to love God, and to serve God in response to God's call to holiness. Vocational discernment rests on coming to know and experiencing God's presence in their lives, recognizing the gifts and talents with which they have been bestowed, and understanding how they are being called to use those gifts and talents. Coming to know and experiencing God is essential for both Roman Catholic and Protestant Christians.

For Roman Catholics, one of the primary places where Christ's presence is experienced is in the celebration of the Eucharist. Roman Catholics are a sacramental people, who make the claim that something real happens when a baptism or a marriage is celebrated. They make the claim that God is truly present at Eucharistic celebrations and that by sharing in that celebration and partaking of that Eucharistic bread and wine, participants are somehow transformed and united to one another in Christ. This rite, this tradition shapes and forms the faith community and should inform decisions, judgments of conscience, of the faithful. This is reflected in the dismissal rite at the end of Mass: "Go in peace to love and serve the Lord." Clearly, this is an ethical imperative. It is shorthand for saying that what has been said and what has been done at the Eucharistic celebration means something. It is transformative and requires participants to act accordingly.

A second way in which God is experienced and the understanding of God and God's love for humans is deepened is through those special life-giving, loving human relationships. It is through the experience of someone else's generous and unselfish love, when respect is shown or

needs and concerns are taken seriously, when trust and honesty form the context of the relationship, that humans are provided with a glimpse of the way the Triune God loves. At the same time they are provided with a glimpse of the way they are meant to love. These experiences not only form and shape people, they also challenge them to emulate—not imitate or mimic—but emulate this love in all relations with others and all responses to their needs and concerns.

A third way of coming to know and experiencing God is through aesthetic experiences. These experiences—a beautiful sunset that leaves an individual awestruck or silent, or a newborn infant's tiny little hand that commands wonder at the perfection of it, or something extraordinary or majestic that leads to a sense that there is more to life—all point to the transcendent, to God. The insights gained through such experiences provide the believer with a deeper understanding of who God is as well as a sense of who he or she is called to become. Implicit in that call to holiness is the call to develop full gifts and talents and to place them at the service of others in an effort to contribute to the common good.

The formative dimension of these three ways of coming to know and experiencing God are enhanced through catechesis and ongoing faith formation, including the development of a life of prayer, contemplation and reflection, which are essential to Christian formation and which foster what Andre Delbecq has identified as "the need to integrate the sense of spiritual calling with work" (see Delbecq in this volume). While these activities are individual at one level, they are undertaken in the context of the larger faith community and reflect the social dimension of human life with its duties and obligation to foster social transformation and human flourishing. The challenge for the church and its ministers is to provide ongoing catechesis and opportunities for reflection for those who are called to managerial leadership in the corporate sphere. In this way, they will have the opportunity to be grounded in and nurtured by God's love, which provides the opportunity to deepen their understanding of their vocational identity and the impetus to respond to it more fully.

Protestants would approach the matter of vocational formation from a somewhat different balance within this framework of sacraments, love, and aesthetics. They would also add a very significant fourth dimension to this framework for vocational formation, namely the cultivation of Biblical knowledge.

There may be few differences between a Roman Catholic and Protestant theology of love. Common understandings flow from the

commands to "love the Lord your God with all your heart and with all your soul and with all your mind" and to "love your neighbor as yourself" (Mt 22:37; 30, NIV). As already noted, there are some Protestant differences over the place of creation as a source of divine knowledge. Yet the biggest differences related to vocational formation will flow from the roles of the Eucharist and of the Bible.

Protestant expectations about the ethical imperatives that flow from partaking of Eucharistic bread and wine are muted. Many Protestants are more likely to emphasize such communion celebrations as memorials of Christ's sacrifice for their sins. In part, this sense that the Eucharist is remembrance of the past instead of the active presence of Christ stems from great controversies over the nature of communion at the time of the sixteenth-century Protestant Reformation when the reformers worried that the Roman Catholic approach to the Eucharist might convey a sense of magical power. Early Protestants distanced themselves from that perception and stressed that the bread and wine were not the actual body and blood of Christ. Lutherans then suggested that the elements were somehow transformed into the body and blood of Christ. Ulrich Zwingli argued that communion was a remembrance through symbolism. John Calvin believed that participation in this event thickened our union with Christ but was unsure of the process since he did not want to believe that the elements were the actual body and blood of Christ. Thus, the historical focus for Protestants has been more on the remembrance of Christ's death than on his present effect in the Eucharist.[27] While more Protestants are now recovering and reemphasizing the central presence of Christ in regular communion celebrations, the long controversy over the nature of the Eucharist has blunted its influence on vocational formation.

Instead of the major influence of the Eucharist, Protestants have placed a high value on internalizing Biblical knowledge as a source of vocational formation. Through Sunday School, Bible learning in weekday boys and girls clubs, parent-run Christian day schools, and continuing adult Bible study, Protestants read and study Biblical content. Old Testament stories, commands, and prophecies as well as New Testament narratives, parables, and letters are considered the raw material for vocational formation. Any calling from God should mirror the faith of Abraham and Isaac as well as the examples of Jesus and Paul; and a particular calling to corporate leadership might rely on the example of Nehemiah, the concerns of Amos, the story of the rich young man (Mk 10:17–31), the parable of the talents (Mt 25:14–30), and the story of convert Lydia (Acts 16:13–15). From such sources, ideas are developed for

managerial vision, economic justice, ultimate treasures, the use of gifts, and Christian hospitality. Together they build a framework for understanding God's unique personal call in the circumstances of one's life.

It is likely that differences in formative influence have developed Christians with varying ideas about the goals of their work, the people with whom they work, and the efficacy of their actions. The implications of these particular pathways for the personal spiritual formation of managerial leaders need further research. Yet, together, faith-related sources of authority, theological emphases, and the paths of faith formation provide part of the grounding for Christians who aspire to corporate leadership as a vocation.

The Influence of Management Education

The second area that impacts the degree to which individual Christian corporate leaders understand their work as a response to God's call and effectively live out that call is formal business education. Such education may or may not intersect with perspectives compatible with Christianity. Business school philosophies and programs differ in the messages provided to future managerial leaders. As noted early in this paper, those in positions of leadership in the corporate world are in positions to place the resources that they control at the service of the larger society. They have primary responsibility for the production of goods and services available to and used by members of society. Yet understandings of what those responsibilities entail have changed over time. Different business schools will reflect varying understandings.

Throughout business and its related schools, there has always been a fundamental assumption that the reason to produce goods and services is the provision for basic human needs in society. This is exemplified by the chartering or incorporation of private companies by state governmental bodies. In the United States, the 50 states are responsible for the public good and the well-being of all members of society. They hand over to corporations and their leaders the responsibility for goods and services needed by the people for day-to-day living.

While the responsibility of corporate leaders to provide such goods and services has always been implied in the structure of the economic system in the United States, as the system developed, greater emphasis was placed on the responsibility to provide a return on capital to those who invested in corporations or otherwise supplied the material resources needed for production of goods and services. For many,

providing an adequate return on investment was the means to insure the production of goods and services needed by society. Though voices of dissent existed, this view led to widespread acceptance of the belief that the primary, if not exclusive, responsibility of corporate leaders was to insure an adequate return to investors.

Over time this position found its way into the education and training of corporate leaders. Particularly during the 1960s and early 1970s, as business schools transformed themselves from mere technical training institutes to managerial graduate schools, this was the prevailing viewpoint.[28] In terms of social responsibility and ethics, education focused on personal integrity and honesty and issues of compliance with legal requirements in the context of providing an adequate, if not maximum, return on investment to shareholders. Though employees, suppliers, consumers, and others were considered, managers and other corporate leaders made decisions about corporate activities primarily in the context of profit performance. This led to narrowly focused managerial decision-making processes.

One result was a tendency to give little attention to the complex ways in which decisions made and actions taken by corporate leaders affected non-shareholders with a stake in corporate activities. As corporations grew and their influence became more broadly felt, the tendency to adopt such narrow decision-making processes was viewed with greater and greater concern. Among the responses to this concern was the stakeholder theory of management, which holds that long-term success is best achieved if managerial decision-making processes give consideration to the needs and concerns of stakeholders—all those who have a stake in the company—and to the consequences of corporate decisions and actions on those stakeholders.

By the mid-1980s, the stakeholder theory of management was part of the mainstream of business education and training. This broadened the scope of corporate social responsibility and expanded managerial decision-making processes. It did not, however, create an approach to corporate decision-making that in itself resulted in less focus on directly measurable profits.

Some business educators and corporations adopted the stakeholder theory as a means of achieving greater profits. Stakeholder needs and concerns are given consideration, but responding to them is based on the effect such a response will have on corporate profits. In this approach stakeholders are merely instrumental. Their needs are addressed when it is to the benefit of the corporation and its ability to provide an adequate return on investment. In cases where stakeholders have no impact

on the corporation and its profitability, their needs and concerns are peripheral. In terms of corporate social responsibility, this represents a minimalist approach where duties and obligations of managerial or corporate leadership focus primarily on providing a return on investment to shareholders. Criteria for effective and accountable leadership focus on policies and actions as these relate more narrowly to profit performance and legal compliance. This narrow focus on profits can be a contributing factor to creating corporate environments that foster and reward those who creatively push the limits of legality.

Within this narrow focus on profits, the corresponding presumption was that ethical decisions could be made based on rational analysis of the multiple factors involved. If a firm did proper analytical research on the prospective effects of various ethical choices, then an appropriate decision based on reason could prevail. This particular model, based on Kohlberg's approach to moral reasoning, presumed that ethical choices and ethical limits could and should be calculated by the corporation. During the early 1980s, Arthur Andersen enthusiastically taught this model to business school faculty at its corporate training center in Illinois.[29]

However, other business schools and corporations viewed the stakeholder theory of management as a way of bringing the needs and concerns of all stakeholders, including investors and shareholders, into the decision-making process not simply in terms of their effect on profitability, but because the needs and concerns are recognized in their own right. There is still a concern for corporate profitability and a recognition that it is necessary for continuing operation in the marketplace. However, there is a recognition that corporate social responsibility goes beyond duties and obligations to investors and shareholders and includes responsibilities to employees, suppliers, consumers, and others with legitimate interests who are affected by corporate decisions and actions. This approach balances the often competing needs and concerns of stakeholders, attempting to enrich the public good while providing for as many interests as possible. Criteria for effective and accountable leadership focus on oversight and creativity in business strategies, policies, and actions that relate more broadly to social transformation and human flourishing. Such different goals for leadership result in different theories about what constitutes visionary and principled leadership.

In this broader stakeholder framework, socially responsible and ethical leadership is viewed as a form of integrity management. For James A. Waters this involves intentionality about including ethical questions

and values in managerial discussions and decision-making processes. As Waters notes, "It is an explicit recognition that the interests of both shareholders and the larger society are best served when managers and organizations act with a sense of social integrity."[30] Waters provides a helpful distinction between actions of a manager as an individual, which, though they might take place in an organizational setting, are not related to managerial responsibilities and actions of a manager *qua* manager, and which are directly related to his or her organizational role. The former focus on personal integrity and include decisions about personal dishonesty over opportunities to embezzle, pad an expense account, and steal supplies from the organization. The latter focus on the integrity of the manager in his or her functional position and are concerned with inhibiting unethical behavior, or what might be called managerial dishonesty.

In arguing for managers *qua* managers to develop and act on a sense of social integrity, the focus is on providing an organizational or corporate environment that fosters behaviors that promote the well-being of society as a whole. Creating such a corporate culture and developing internal systems and structures that foster ethical behavior is the responsibility of managerial leadership. Waters is clear:

> Integrity management is the particular responsibility of senior managers, since they are the custodians of an organization's basic culture . . . Senior managers must participate in the good conversations that are the heart of integrity management and facilitate those discussions among others, since that is the only way to establish the clarity and authority of the legal and ethical standards that are to hold sway in particular organizations.[31]

Such senior leadership will reduce unethical actions that harm both organizations and the societies in which they are located.

This and other approaches to managerial leadership are a reminder that many but not all involved in managerial education believe that corporate social responsibility is broad in nature and that corporate leaders have the duty and obligation to use their gifts, talents, and power in ways that build up the fabric of society and contribute to human flourishing. The scandals described above and others like them make it clear that not all in leadership positions use their talents or exercise their power in socially responsible ways. Perhaps they have not been educated to do so. However, many corporate leaders have been taught about and actively seek socially responsible and ethical choices. Such

leaders use their talents, creativity, vision, and power not only to create a corporate culture that fosters ethical leadership but also to contribute to the creation of a society that fosters the human flourishing of all its members.

There are no clear and simple divides among the providers of managerial education regarding different interpretations of stakeholder theory and the related implications for ethical organizational leadership. Deep and substantial discussions may occur in either public or private business schools, depending on the perspectives and values of the faculty. There are few Protestant Christian graduate schools of business.[32] Within them it is possible to develop and teach a clear perspective on business as a Christian vocation, such as that articulated in the theological statement of Seattle Pacific University's business school (see Denise Daniels in this volume). Yet it is clear that most of the advanced discussion is taking place in either Roman Catholic or secular university business schools because of their greater history and maturity. The central question is: which institutions have the most potential and capacity to shape leaders with values compatible to those expressed in the first section of this paper? Which institutions can connect with other sources of personal spiritual formation to develop corporate managerial leaders with a Christian vocation?

Public and private secular university business schools often discuss stakeholder theory and the parameters for ethical management. In the context of a pluralistic society, many of them do what they can to develop business leaders with broader visions of business in society and to cultivate some measure of ethical consciousness. There are constitutional boundaries that inhibit publicly funded university business schools from adopting religiously based vocational foundations for managerial leadership in educating managers. However, it is important to recognize that public and private secular institutions and professional societies can and do contribute in significant ways to discussions that focus on religion and spirituality in the workplace as well as discussions that question economic, psychological, and sociological theories that support more socially responsible approaches to organizational and management theories.[33]

Public and private secular university business schools have a very broad spectrum of faculty perspectives on such topics as do most Roman Catholic institutions. However, it would seem that Roman Catholic graduate business schools are in the best position to lead the way in the formative shaping of Christian business leaders. There is a rich and contemporary tradition of church discussion about economic

structures, business values, and managerial leadership to which some of these schools have contributed and on which all of them can draw. Such avenues create an unusually good opportunity for Roman Catholic business schools, particularly at the graduate level, to educate students regarding the intersection of Christian vocation and managerial leadership.

Sources of Accountability and Ongoing Formation

The third area that impacts the degree to which individual Christian corporate leaders understand their work as a response to God's call and effectively live out that call is ongoing accountability and vocational formation. Formed by their various relationships, social groups, and faith communities and educated in business schools, prospective managerial leaders readily join existing business organizations. Each of these organizations has its own culture, strategic goals, and priorities as well as opportunities for ongoing professional development and structures of accountability. In some instances, those who understand their work in the corporate world as a way of living out their baptismal commitment will find the values, priorities, and structures of accountability in these organizations to be compatible with their vocational aspirations. In some cases corporate values, priorities, and/or structures of accountability will conflict. In the former case, the challenge is to maintain and strengthen existing organizational structures while attending to ongoing professional development and faith formation in an effort to deepen vocational identity and to live out effectively that identity. In the latter case, the challenge is more extensive. It will sometimes lead to situations that necessitate hard choices that include asking probing questions about the corporate mission and its underlying values, speaking out in situations of injustice, working for structural change within the organization, or even seeking employment at a more compatible organization.

Responding to either scenario is a complex process. The faith community is not the only formative community to which those in corporate leadership belong; nor is it the only community to which those in corporate leadership are accountable. It does, however, have a considerable role to play in the initial process of faith formation and vocational discernment. The faith community also has a considerable role as a source of spiritual sustenance and ongoing accountability, particularly as these relate to assisting managerial leaders in being faithful to their vocation.

By comparison, the corporate organizations that these women and men join have an obvious interest in their performance and continuing development. Firms orient employees, particularly managerial staff, to their business strategies, customers, products, and people. In-house and external training sessions, structured consultations, and other activities familiarize young managers with the organization and assist them in developing technical skills and leadership styles specific to it. Managers' ability to adapt to the organization and its culture, strategic goals, and priorities will be evaluated through regular performance reviews and assessments. In addition to assessing on-the-job performance, such structures of accountability are designed to instill corporate values and bring employees into the organizational culture. Ordinarily these reviews and assessments do not ask fundamental questions about the mission and culture of the organization, and in organizations that prefer not to struggle with such questions there can be an atmosphere of resistance toward persons who attempt to ask such questions. For the most part, performance reviews and professional development activities become powerful forces for inculcating younger managers into the ethical and operational web of the existing organization, be it an organization that fosters growth in vocational identity or one that hinders such growth.

It is apparent, both from historical and recent experience in business, that such corporate web have powerful implications for the way in which emerging leaders view their roles and responsibilities and ask about or are concerned with the ethical dimensions of business practices. For example, over a century later, common but problematic product and pricing strategies that led to the Sherman Antitrust Act (1890) continue to be challenges in industry. More recently in the Microsoft case it seemed difficult for those involved to recognize problems with their product bundling strategies.[34] Similarly, in the foreign bribery scandals of the early 1970s, few of the managers involved either perceived the existence of any ethical problems with their activities or questioned the morality of common international business gift practices. Yet despite the fact that the 1970s laws associated with these business scandals were updated again in the late 1990s,[35] similar problems in corporate culture have been exhibited recently. Few at Enron appeared to question the high energy, high leverage, high risk, and high pay environment in which they operated or wonder about the segregated financial entities that were accumulating massive losses. Similarly at WorldCom, accountants who should have pondered egregious accounting irregularities, a lack of conformance to general accepted accounting principles

differentiating capital and operating expenses, did not do so. They were likewise self-confident about unlimited growth through mergers and acquisitions that could hide a multitude of accounting irregularities.

Yet when the financial collapse of these and other large corporate entities caused substantial harm to stakeholders, particularly shareholders and employees, there seemed to be little acknowledgment of responsibility for the harm done. There were a few whistleblowers who came forward. However, the vast majority of senior leaders in these companies appeared to be so caught in the ethos of their respective corporate cultures and business practices that they did not recognize the incompatibility of those cultures and practices with their Christian commitment, or if they did, were unable or unwilling to challenge the practices. Without ongoing faith formation and sources of accountability outside of the workplace, including church-related ones, it is easy for vocational identity to be overshadowed by corporate identity that has been shaped by the organization. This is true even for those who were formed early in life in the Christian tradition and, in some cases, still maintain denominational affiliation. Thus, churches, Protestant and Roman Catholic alike, are faced with the challenge not only of meeting needs for ongoing faith formation but also of holding people accountable in ways that assist them in responding to and living out their vocational identity as managerial leaders.

One response has been the creation over the past quarter century of faith-based groups for men and women in management. In Protestant circles, these groups are often regionally based or denominationally specific. For example, the Fellowship of Companies for Christ, based in Atlanta, Georgia, has a significant influence in the southeastern United States and some smaller pockets of strength elsewhere.[36] The Avodah Institute, begun and operated by Dr. David Miller, an ordained Presbyterian, works with many East Coast corporate leaders on the intersection of faith and work.[37] In the mid-1980s, a group of Boston area business leaders began a forum called First Tuesday. In Texas, Laity Lodge has been similarly influential.[38] The Mennonite Economic Development Association (MEDA) draws together those of Anabaptist backgrounds and perspectives to discuss business mission and work for economic justice in the developing world.[39] Partners for Christian Development (PCD) attracts those of Calvinist orientation, particularly in the Christian Reformed Church and Reformed Church of America, to similar conferences, networks, and workshops about business mission, business ethics, and partnership with third world Christians in business.[40] These and other similar groups are providing

opportunities for Christians in business to explore their continuing vocational formation in relationship to their faith. These are organizations in which Christian business people can come together and talk to one another about the appropriate balance of stakeholder interests and questions of business integrity. Their members sense that they are among Christian peers who not only understand the nature of the corporate world but also strive to match their common Christian calling to the specific vocations they have in business.

Similar groups exist within Roman Catholic circles. Some, such as the Crossroads Center at Old St. Patrick's Church in Chicago, are local parish or diocesan groups; others, such as the Woodstock Business Conference, are affiliated with Roman Catholic educational institutions, while still others are national organizations. The groups represent a spectrum of theological positions and vary from those that focus narrowly on the Roman Catholic perspective to those that include ecumenical and/or interfaith perspectives. The Crossroads Center, founded over 15 years ago, focuses on the integration of faith and work. Its missions is "to facilitate the integration of our spiritual and work lives, addressing the necessary balance between personal and professional development, the forces of commerce and compassion, and our need to make money as well as make meaning."[41] The center is affiliated with national organizations such as Business Leaders for Ethics Excellence and Justice (BEEJ) and Individual Practitioners (IP). "BEEJ is a group of senior executives working in a corporate setting committed to integrating Christian values in their business practices. The IP level is for entrepreneurs, small business owners and people working from home offices."[42]

The Woodstock Business Conference (WBC) is sponsored by the Woodstock Theological Center, which is based at Georgetown University. WBC's mission "is to establish and lead a national network of business leaders to explore their respective religious traditions in order to assist the individual executives: a) to integrate faith, family and professional life, b) to develop a corporate culture that is reflective of their religious faith and values, c) to exercise a beneficial influence upon society at large."[43] While its roots are in the Roman Catholic tradition, it is open to business women and men of all faith traditions. The strengths of WBC are its intentionality and the structured process provided by the format for chapter meetings. Local chapters have access to resources—including case studies, discussion guides, and background materials—developed by the national office, and their members can participate in conferences, workshops, and other activities sponsored by the national office.

Another national group of interest is Catholic Women@Work, which was "established to support Roman Catholic working women who seek to integrate their Christian principles and beliefs with their professional responsibilities and the realities of the workplace."[44] It was founded in the late 1990s by Susan Toscanni of Forbes Magazine who insists

> that a forum such as this holds great promise for the clients and industries we serve, for our work product, for our culture, and even for the generations of working women to come. This belief is based on our conviction that religion, ethics and personal responsibility are compatible with professional success. In addition, Catholic Women@Work promotes the view that the "feminine genius" is a true asset in the workplace. Indeed, the workplace needs the input and contributions of women who live their Christian beliefs and seek to integrate who they are with what they do[45]

A recently formed group, Working In Faith (WIF), strives "to provide opportunities for Catholic working people to discuss workplace related issues, to educate them on the Catholic faith, and to provide networking opportunities with other like-minded people."[46] Though the formation of local groups is encouraged and plans call for national, regional, and local conferences, this organization's primary avenue for accomplishing its mission is through the internet and the resources provided through its website. Though their interpretation and application of that teaching may differ, common to all these groups is their rootedness in Roman Catholic social teaching and their desire to assist men and women in business to understand the vocational nature of their work and find greater meaning in their lives.

These groups, both Roman Catholic and Protestant, are important and provide both ongoing faith formation and avenues for accountability that are necessary to meeting the life-long challenge of living out vocational identity. The groups must multiply and deepen if they are to serve their members effectively. For many Christians they can provide a needed source of accountability and continuing development that is not available elsewhere, as David Specht and Dick Broholm illustrate in their description of the organization Seeing Things Whole (see Specht and Broholm in this volume). However, the growth of such groups will also depend on the resources and thinking that are developed by Christian business educators as they think through the questions of business mission and engage new ethical questions presented by

concerned business practitioners. The path between Christian business educators and such practitioner groups should become one well worn in both directions.

However, such groups while necessary are not sufficient. For these groups to have the greatest impact, their relationship to the larger faith community must be more explicit and better understood, so that all members of the faith community will recognize their role and responsibility for providing support and encouragement to those who are called to managerial leadership as a vocation. This includes, when necessary, being willing to challenge them and hold them accountable.

This responsibility is grounded in baptism and the recognition that Christians are baptized into a community through which salvation is achieved. That is, salvation is not simply individual. Members of the faith community are responsible to and for one another. This means that among the virtues all must cultivate is what Bernard Häring calls the virtue of critique.[47] This virtue calls on all to both give and receive constructive criticism that is grounded in mutuality and shows respect for and love of others even as they are held accountable and challenged to be more responsive to their vocational identity. This responsibility is acknowledged in the Rite of Christian Initiation of Adults that makes it clear that the community must always be ready to fulfill its apostolic vocation by giving help to those who need Christ. In the various circumstances of daily life, as in the apostolate, each disciple of Christ has the obligation of spreading the faith according to his capability. However, the community must help the candidates and catechumens throughout their whole period of initiation, during the precatechumenate, the catechumenate, and the period of post baptismal catechesis or mystagogia.[48]

For the belief that through baptism all are made one in Christ and that through active participation in the liturgy all continue to be shaped and formed in holiness to be lived out more authentically, it falls on ministers, teachers, and others in leadership positions within the church to catechize the faithful, so that all members of the faith community understand more fully their responsibility to and for one another, including those who are called to managerial leadership in the corporate sphere. The well-being and growth of the community is at stake.

Conclusion

Corporate managerial leadership can be a Christian calling of great significance in marshaling resources to serve common humanity from

both Roman Catholic and Protestant Christian perspectives. Managerial leadership can be a channel through which God can be served in profound ways in our response to what we have received (see Haughey in this volume). Yet it is clear that this does not always happen. Faith and work can be compatible, personally and spiritually rewarding, as well as be a means for responding to God's gift of love and relationship. Yet the potential for serious disconnects between early personal spiritual formation and corporate leadership must be recognized. Sometimes the loosening of connections begins in business school where subtle messages about corporate mission and ethical responsibility undermine faith-based values and perspectives on business. The disconnect can become greater if powerful corporate cultures are not complemented by other sources of accountability and ongoing faith formation that assist individuals in living out their vocational identity.

To lessen the occurrence of such disconnects, faith-based business schools must work to expand the intersection of faith and managerial work in their business curricula. The emerging networks of Christian business professionals and groups sustaining them should be encouraged and supported in their efforts to bridge the gap between the calling and the corporation. Members of the faith community must take seriously their responsibility to support and challenge their sisters and brothers who are called to managerial leadership. Through such diverse yet interrelated efforts the witness of the church and the well-being of common humanity can flourish.

Notes

1. See "How Tyco's CEO Enriched Himself," *Wall Street Journal*, August 7, 2002, 1, which detailed an extravagant lifestyle, personal loans of corporate funds, and a $6000 shower curtain; or "The Fallen," *Business Week Online*, January 13, 2002, www.businessweek.com/@@KQwGtoQQkGVy@gEA/magazine/content/03_02/b3815658.htm.
2. John Byrne, "Seton Hall of Shame?" *Business Week Online*, September 20, 2002, www.businessweek.com/bwdaily/dnflash/sep2002/nf20020920_9297.htm. In 2001, Kozlowski addressed students in the business school on integrity and professionalism, which now raises questions of what is being taught.
3. Michael Novak, *Business as Calling: Work and the Examined Life* (New York: Free Press, 1996): 22. See also "High Profiles in Hot Water", *Wall Street Journal*, June 28, 2002, B1.
4. "WorldCom Investigations Shift Focus to Ousted CEO Ebbers," *Wall Street Journal*, July 1, 2002, 1.

5. Cardinal Joseph Bernardin, *Chicago Catholic*, January 7, 1983, www.dioceseofscranton.org/vocation/parent-theoofvoc.htm.
6. See *Lumen gentium*, no.11, in Renewing the Earth: Catholic Documents on Peace, Justice, and Liberation, ed. David A. O'Brien and Thomas A. Shannon (Garden City, NY: Image Books, 1977).
7. Lee Hardy, "Our Work, God's Providence: The Christian Concept of Vocation," chap. 2, in *The Fabric of This World*, Lee Hardy (Grand Rapids, MI: Eerdmans Publishing, 1990), 44–76. This book provides a further explication of the Protestant concept of vocation.
8. Manuel Velasquez, "Catholic Natural Law and Business Ethics," in *Spiritual Goods: Faith Traditions and the Practice of Business*, ed. Stewart W. Herman with Arthur Gross Schaefer, (Bowling Green, OH: Philosophy Documentation Center, 2001): 107–35, particularly 113–14. This obligation is grounded in the natural law tradition, which understands private property as a social convention rather than a natural right. Velasquez discusses Roman Catholic natural law tradition and the implications for business.
9. Pope John Paul II, *Laborem exercens*, in *Origins* 11 (September 24, 1981): 225–44, particularly no. 6, discusses the priority of labor over capital.
10. It is important to recognize that this body of teaching is not to be confused with the social implications of faith. See for example, J. Bryan Hehir, "John Paul II: Continuity and Change in the Social Teaching of the Church," in *Co-Creation and Capitalism*, ed. John Houck and Oliver Williams (Washington, DC: University Press of America, 1983). He notes that social teaching is understood as an "effort to provide a systematic, normative theory relating the social vision of faith to the concrete conditions" in which contemporary men and women find themselves. Hehir, "John Paul II," 125.
11. Michael Schuck, *That They May Be One: The Social Teachings of the Papal Encyclicals 1740–1989* (Washington, DC: Georgetown University Press, 1991).
12. Bernard Brady, *Rights, the Common Good and Roman Catholic Social Thought* (Chicago, IL: University of Chicago Doctoral Dissertation, 1988): 258–60.
13. Terry McGoldrick, "Episcopal Conferences Worldwide on Catholic Social Teaching," *Theological Studies* 59 (1998): 22–50. McGoldrick found that solidarity and responsibility are the two most prominent concepts in Episcopal documents worldwide.
14. John Paul II, *Sollicitudo rei socialis*, particularly pars. 38, 39, and 45, www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_30121987_sollicitudo-rei-socialis_en.html.
15. Australian Bishops Conference, "A New Beginning: Eradicating Poverty in Our World," *Catholic International* 8, September (1996): 70.
16. McGoldrick, *Theological Studies,* See "The Common Good and the Social Doctrine of the Catholic Church" in which the bishops of England and Wales argue that "[t]he first responsibility of every citizen toward the common good . . . is to watch that no one in the community becomes marginalized," 42.
17. McGoldrick, *Theological Studies*, 42.

18. William C. Spohn, "The Use of Scripture in Moral Theology," *Theological Studies* 47, no. 1 (March 1986): 100.
19. Spohn, "The Use of Scripture in Moral Theology," 109.
20. Max L. Stackhouse, Dennis P. McCann, and Shirley J. Roels, eds. *On Moral Business*, "The Oxford Declaration on Christian Faith and Economics", (Grand Rapids, MI: Eerdmans, 1995): 473.
21. For more detailed analysis about the history and development of various Protestant blends of faith-based authority, see George Marsden, *Evangelicalism and Modern America* (Grand Rapids, MI: Eerdmans, 1984) and *Understanding Fundamentalism and Evangelicalism* (Grand Rapids, MI: Eerdmans, 1991) as well as Mark Noll, *The Scandal of the Evangelical Mind* (Grand Rapids, MI: Eerdmans, 1994) and *The Work We Have to Do: A History of Protestantism in America* (New York: Oxford University Press, 2002).
22. Michael J. Himes and Kenneth R. Himes, OFM, *Fullness of Faith: The Public Significance of Theology* (New York: Paulist Press, 1993): 56–57.
23. Donald K. McKim, ed. *Calvin's Institutes, Book I, Abridged Edition* (Louisville, KY: Westminster John Knox Press, 2001): 21.
24. Stackhouse et al, *On Moral Business*, 476.
25. Stackhouse et al, *On Moral Business*, "The Villars Statement on Relief and Development," 471.
26. See Shirley J. Roels, "The Business Ethics of Evangelicals," in *Spiritual Goods: Faith Traditions and the Practice of Business*, ed. Stewart W. Herman with Arthur Gross Schaefer, (Bowling Green, OH: Philosophy Documentation Center, 2001): 237–55.
27. Cornelius Plantinga, "Sacraments," chap. 24, in *A Place to Stand* (Grand Rapids, MI: Board of Publications of the Christian Reformed Church, 1981): 115–18.
28. Max L. Stackhouse, "Familial, Social and Professional Integrity in Relationship to Business," in *Marriage, Health, and the Professions,* ed. John Wall, Don Browning, William J. Doherty, and Stephen Post (Grand Rapids, MI: Eerdmans, 2002): 240–43.
29. Roels, "The Business Ethics of Evanglicals," 244.
30. James A. Waters, "Integrity Management: Learning and Implementing Ethical Principles in the Workplace," in *Executive Integrity*, ed. Suresh Sirvastva and Associates (San Francisco: Jossey-Bass Inc., 1988): 179.
31. Ibid., 193–94.
32. Within the network of Protestant Christian colleges in the Council of Christian Colleges and Universities who consider their religious identity as central to their mission, most have undergraduate business programs. However, only a handful has graduate business programs. As of summer 2003, of the Council's 105 North American members and 64 affiliates in 23 countries, perhaps less than ten have advanced degree programs in business. Among these are Anderson University (IN), Azusa Pacific University (CA), Biola University (CA), Dallas Baptist University (TX), Eastern University (PA), Geneva College (PA), Point Loma Nazarene University (CA), and Seattle Pacific University (WA). However, there are few others with identifiable advanced programs in business education.

33. See for example, "Management Spirituality And Religion Conference Paper Abstracts," *Academy of Management Proceedings*, 2004, 1–10.
34. See http://news.com.com 2500–1001–269179.html?legacy=cnet for the question raised by the Sherman Act.
35. The Foreign Corrupt Practices Act was first adopted in 1977 and later amended in 1998 and 2004. Prior to that time, there was little government regulation of foreign gifts and facilitation payments. Information about it can be found at www.usdoj.gov/criminal/fraud/fcpa/fcpastate.htm.
36. Shirley J. Roels, *Business Through the Eyes of Faith* (San Francisco: Harper-Collins, 1990): 256. A listing of such groups is provided.
37. See the website found at www.avodahinstitute.com. This institute now operates in conjunction with Yale University's Divinity School in cooperation with their Sloan School of Management.
38. Laura Nash, *Believers in Business* (Nashville, TN: Thomas Nelson, Inc., 1994): 187, 237.
39. Roels, *Business*, 256.
40. See the website found at www.pcd.org.
41. See the website found at www.oldstpats.org/church/group_content.cfm?groupObjectID=9689CAFB-6290–4359–8B0F13CAC5DD9344.
42. See the website found at www.crossroads-center.org/membership/beej.html.
43. See the website found at www.georgetown.edu/centers/woodstock/wbc/wbc-in.htm#wbcmission.
44. See the website found at http://catholicwomenatwork.org.
45. Susan D. Toscani. "Women in the Workplace," March 13, 2002, www.catholic.net/the_living_church/template_article.phtml?article_id=401&channel_id=5.
46. See the website found at www.workinginfaith.org/about.htm.
47. Bernard Häring, "Conscience: The Sacrament of Creative Fidelity and Liberty," in *An Introduction to Christian Ethics: A Reader*, ed. Ronald Hamel and Kenneth Himes (New York: Paulist Press, 1989): 252–80. See particularly section five, "Discernment: The Virtue of Critique," 269–71.
48. "Rite of Christian Initiation of Adults," no. 41, in *The Rites of the Catholic Church*, trans. International Commission on English in the Liturgy (New York: Pueblo Publishing, 1976): 32.

CHAPTER TEN

Toward an Experience Training: A Perspective from Lonergan

María Soledad Martínez Kasten
(Translated by Bartholomew C. Okonkwo)

Meeting the great challenges presented by a complex and changing world, we wonder how to improve the training of our students in college and how to prepare them to be responsible and professionals with solid ethical values. This question acquires particular emphasis in careers related to the business world and has become a constant concern that has led us to think how, from University education, it could be possible to develop in our students a knowledge closest to the business world and a broader awareness with respect to themselves to help them visualize their future professional performance in that environment as a vocation.

For this reason, in the Universidad Iberoamericana Puebla we have given particular importance to the experiences of linking students with companies during their university training, in order to expose them to experiences of contact with this reality, to foster in them a thoughtful, critical, responsible, and enterprising knowledge.

This concern has led to a search for educational proposals to achieve these purposes. This has required building educational processes to help place our students in the face of reality to learn about various problems associated with the business world; but also, in parallel, to generate space for reflection, which may contribute to the acquisition of a level of awareness of their professional and ethical responsibilities as future

graduates. This dimension of a reflective educational work is essential because it can help to think of how to transform a career choice associated with the field of enterprises into a vocation and make sense in the dimension that promotes our universities of Christian inspiration of study to transform. In this connection Kolvenbach notes, "it is necessary to ask how we could today realize and maintain a balance between the academic and the apostolic dimension which calls for a more resolute position with regard to the intellectual apostolate."[1] It is therefore that the intention of these initiatives in connection with the company has been not only to encourage the development of experiences that lead students to obtain new apprenticeships from the reality of the business world but also learn what it means to provide and serve and take responsibility for their own actions.

The Experiences of Linking with the Company as a Means of Awareness of Itself

These approaches involve the educational challenge of developing an academic work that favors in our students the development of a broader thinking and reflection horizon before a complex and heterogeneous reality as the business world is, paradoxically, so devoid of reflection and ethical and human values. We are committed to linking the academic and societal life, because as says Father Kolvenbach "whatever the context, the University must feel interpleaded by the society, and the University must question the society."[2]

That is why we appear concerned about how education achieves the experiences of linking the companies to the students' processes of reflection on reality and their professional responsibility. We ask ourselves how, and from where, it may be possible to articulate these theoretical and practical experiences with the analysis of the context in which are conducted personal reflections on the learning experiences from the subjects that are taught. That is why a key concern in our university is looking for alternatives on how to guide and to reflect with the students about their experiences of linking and intervention in companies so that they achieve a better knowledge and understanding of this complex reality and also how to achieve integration of that knowledge to a broader horizon of learning and reflection of this reality and of themselves.

Our intention has been to build an educational proposal to help illuminate these processes of knowing and understanding this reality. At

the university, on a daily basis, we face the challenge of awakening in the students the desire to understand the question as a combination of knowledge elements so that they arrive to new understandings of reality about their lives and the truth and the challenges that they have to face in their professional performance. We talked of our educational commitment to train in the face of reality, so that they learn to serve to transform and be able to discern for themselves their actions and interventions in the face of reality.

To achieve this mission we have supported the proposal of Bernard Lonergan, who through the transcendental method invites us to understand and to take over the human experience of knowing. The transcendental method is the capacity of human consciousness to look back at itself and see the objective steps taken in the process of learning. Within the activity of knowing are defined different types of operations that are expressions of processes of the human mind in the pursuit of knowledge: meet, understand, judge, decide. The humane method of knowing defines it as "a normative structure of recurring operations" "interlinked, with progressive and cumulative results."[3] The approach of Lonergan describes our intentional awareness to operate, is a proposal to possess human experience that we discover in our own process of its constituent structure. Based on the structure of the method we can count on a conceptual framework for the formulation of an educational proposal that makes it possible to obtain a horizon of knowledge that is sensible, careful, reasonable, and responsible.

The method of knowing, which Lonergan proposes, has been inspiring the thinking of linking educational practices as knowledge processes. From this level of analysis, they acquire a broader perspective, because it is possible to understand the various dimensions of learning contained therein and the horizons from which to understand the reality. Thus, thinking of the external practices as knowledge processes stems from realization taught by the subject, and helps us to understand how students can learn about and close in on reality to intervene in them and reflect on their own actions and about themselves.

Linking Activities such as Learning Experiences

It is necessary to ask for the input of external experience in training a professional and personal partner of the university. Go beyond a speech that sets out the importance of the linkage with the society, of which we are already convinced. It is required to seek consistency between

discourse and educational practice, which involves finding the contents of relevant learning to respond to real needs, not only of external reality but also the formation of the students themselves, but as a process.

External academic work can represent for the student the possibility to meet new training challenges, both professional and personal. It is necessary, therefore, to emphasize the learning process involving a student facing particular problematic situations that concrete reality presents, a front that is expected to provide professional and personal perspective.

Viewed as a formative process of linking work this means recognizing certain axes of knowledge relating to:

- linking the theoretical, technical training and tooling of your area of studies, seen from the perspective of knowledge and its application in concrete situations;
- the realization of professional practice as a form of appropriation of TK;
- the opportunity to be able to provide a service and its valuation—professional and personal;
- the acquisition of new knowledge from practice and the recovery of its experience from a reflective, evaluative, and critical perspective.

The linkage is conceivable as well as an educational strategy that integrates knowledge and action. In this way, the articulation of theoretical knowledge with practice can become a guiding axis, because it helps to understand and necessitate these experiences for the student as a process different from ownership of foreground that exceeds a simple acquisitive thinking.[4] That is, it is a knowledge that acquires a new meaning because it relates to other people and contexts outside of the academic environment. But also because when confronted with these new situations the student is forced to generate new ideas, to wonder, to conceptualize, to generate proposals to respond to this reality; that is, it requires exploring other cognitive operations in new contexts, which also motivate the resumption and integration of knowledge referring to a specific situation. Work in this area may provide clues to interact specifically with complex and diverse reality. It is an approach of specific needs in the context of broader problems that allow you to assign a meaning to knowledge and professional and personal requirement.

External academic activities can also lead the students to develop certain skills; two are particularly at stake: they should be able to solve

problems and learn how to make decisions in a particular situation. Rugarcía (2001) points out that the external contact can contribute to the improved "potential of students to cope with learning anything unknown, solving any problem that arises and decision-making in any new situation."[5] This relevant result of the educational task is what this author called education, that is, "what remains in man despite having forgotten what you learned, resolved or decided in the past."[6]

Today, the trend at the university is to reproduce the knowledge, to teach and learn in an abstract way, which of course is a relevant form of knowledge. However, a related education brings other elements to learning, because of the search for and proposal of processes different from the approach and attention to problematic situations of concrete reality. This is a different experience in which the spark of learning is a problem, around which the subject is asked: how can I improve this situation, what can I do to make things work better? Learning, from this perspective, is supported in real problems that need to be resolved, it is a way of learning through action and questioning, which means learning to see the reality and asking questions about what is happening there.

These forms of learning with real problems can require students to discover a knowledge process through which to capture data on real problems (empirical field), use the related theories (theoretical field), and contrast the reality experienced against the acquired knowledge. Both dimensions oriented to build new ideas and concepts, to modify or reconsider prior knowledge, and especially to ask and inquire. This experience detonates a process in which the students brings into play their learning process, draw on their previous experiences, but can also fall into the category of not being sufficient, requiring a broader vision, which can induce to look for other related theories, and even to perceive the need to go to other disciplines and in this way, discover and experience the complexity of reality itself and the need of others and other disciplines in the pursuit of knowledge and understanding of reality. It is the process that leads to the empirical field of the theory, from which to seek to understand and question to make understandable reality.

This may be, for university work, a valuable opportunity for, in an environment of accompaniment, the students recognize and make explicit that process, but also, and more importantly, so that it acquires a level of consciousness that will lead to an explanation of why and how this is known and their own dynamism as a known subject. Likewise, it can lead the students to think not only of learning situations or new

entities of reality, but to display a level of consciousness of broader themes, in this case specific problems of reality, that fall into the account of activity they are interested in knowing and resolving, which are present as a background to the subject that is being taught and also to themselves. We discover that there is a method that we share in the process of knowing human beings, which has a structure. You can achieve this by reviewing the path taken to gain access to the solution to a specific problem and can categorize what was known and how it was known. It is the discovery of the transcendental method present in human processes as presented by Lonergan in which we can discover for ourselves what we know. You can also help distinguish the horizon from which to search and meet these demands: the theory, common sense, or your own self.

The Practices of Linkage, a Way of Learning to Address Reality

An academic experience of linking implies also learning to deal with external reality by students at some point in their college training. Therefore, think of linking educational activities from the perspective of the humane method, which also makes us resort to the question of how students approach the concrete reality in order to know what happens there.

Carrying out processes of engagement with the environment forces us to think about how students could obtain a better understanding of the reality to contribute to its transformation. We need to know to learn how to act and intervene in a concrete reality. This concern is relevant because when we are approaching the reality or want to know something when generally faced with immediate trial, we have lost the ability to question, the reflection of what is happening in reality and to ourselves.

Bringing this concern to the academic field forces us to ask ourselves how to know, understand, and teach the students reality when performing external academic practice. This question is crucial, but also leads to other questions as to how the university prepares them to know this reality, how to deal with it or to intervene therein, how they propose to transform it, whether we give the right tools so that they learn to link this profession with their field of work, or if we have teaching methods to transform the theory into practice and make possible the contact and understanding of the reality of professional practice?[7]

Carrying out processes of engagement with the environment requires, then, touching the complex issue of the knowledge of the reality in which the claim is to intervene in order to contribute to the solution of problems.

When we want to know something we generally face the temptation of a rapid response or of immediate judgement, without asking whether the question is really what we perceive as well, or if we require more data to make a more accurate picture of reality than is perceived, whether this perception is the only one or whether there are others, or rather are things as we perceive, think, and/or judge them to be. That is why it is fundamental to regain the ability to question, to reflection on what is happening both in reality and within us.

It is also true that the way we approach reality and try to describe what we see we do selectively, because human perception is always limited. It is impossible to capture reality in its entirety, only see some things from it. However, yes we can work by having more experienced eyes, being prepared, attentive to enlarge our vision and understanding of what we see and to be able to see new things. This is a demand that must lead us to think about our knowledge processes, how to improve them to also improve the quality of what we see and what we know. It involves conceiving the construction of knowledge as a process, because we accumulate and discover ever new elements that are incorporated into our initial knowledge, we are constructing meanings from the different approaches, and we will be able to describe, conceptualize, and define better what we see. But there is also another key element: if in addition this knowledge does build onto others we can access new explanations and understandings, such that our personal vision expands, because knowledge is also social. Thus, we discover that we learn through continuous advancements and differences, that to build and rebuild we are moving in the knowledge of the reality, because things are not given; the problems posed by the reality must be addressed from various approaches and approximations and built in a social way.

On the other hand, approaching the reality would have two connotations that involve two different types of operations. One, the most literal, is "to go," to the external environment that in itself has a value, because it leads to discovery of a reality unknown by others as it has not been seen, which expands the vision of the world. The other approaches this reality with a certain enlightenment, and does so with a better consciousness from the one who operates, seeking to know something that is not known and creates problems, which warrants

inquiry in order to learn, contribute, and transform. Investigation to seek knowledge "consists in an effort to get to know something currently unknown, but which being precisely something unknown, is already the goal of cognitive effort," "In this sense, any inquiry anticipates somehow knowledge which is intended to acquire."[8]

In this process there is a tension that is unleashed by a series of operations, because to experience a reality begs the question relating to it; the question underlying the desire to know. Between our perceptions, questions, and the answers there is a process of inquiry that helps us to arrive at a sound judgment, that is, affirm or deny what we see, which is not abstract but which is part of a specific data. The response is mediated by a process of obtaining data, analysis, and reflection to what is happening in reality. Then, the process of knowing the reality to act therein has involved a cognitive dimension which it is possible to know and explain.

Thus, to intervene in a concrete reality the student could include elements that allow systematic experience in recognizing operations carried out to tackle reality and speculate how it is known and what it does when it happens. Discovering for himself that there are operations carried out to know—capture data, ask questions, make judgments about a specific situation, decide the alternatives or paths of action that propose to solve a problem that was previously detected—and, in this way, falling into relation with something and to realize this implies a certain level of consciousness. How do we achieve that level of consciousness in students, how do we face the challenge that in successive encounters with situations and problems they will be able to conduct themselves as attentive, intelligent, reasonable, and responsible subjects?

This process has certain requirements, and requires above all a cognitive quality[9] that will depend on the degree of operational and methodological congruence with the requirements of the basic method of each specific situation and will vary depending on the type of horizon in which the process is exercised: the horizon of common sense, the theory or the self-knowledge of the basic structure of the processes of knowing.

Lonergan talks about the different levels of consciousness: empirical, that is the experimentation of the sensible; intelligence, which means understanding, conceptualization, defining and developing operations; reflection, covering the process of reflection, to critically see things; and the values, which cover the choice, the deliberation to decide, choose, and assume a position.

Then the reality can be experienced, understood, reflected upon, and valued by a human subject, but which is always limited. It is concrete

but abstract; it is also something that can be known, but the human capacity is always limited to capture reality. In this way, the process of understanding the reality and to act therein has involved a cognitive dimension. Lonergan proposes in each of us a discovery its structure, which we not only learn but even improve through personal requirement to become aware of our knowledge processes, which allows its management and ownership.

Companies as a Realm of Reality Professional Partner

In processes of rapprochement to the concrete reality of business students can learn to recognize the reality, to intervene, to provide, and to serve, but also to understand the meaning of business in today's world and to discover what in future could be professional performance and responsibility for their decisions and actions.

The student and future graduate's careers related to the field of business is obliged to inform depth this university, their problems, and internal dynamics; its wide range and diversity of sizes, features, and sectors; and in their broad, contextual, social and economic perspective. This implies that during their training they must obtain the knowledge and skills needed to address that area of reality.

The curriculum of each career must provide students the theoretical, methodological, technical, and tool training elements and relevant expertise so they know that professional field in-depth. This implies a conceptual and instrumental domain that provides them a frame of reference that enables them to know, read, and contribute to its scope ensuring professional competence. In this regard, a practical network could be an opportunity to test these abilities and to learn how to act as future professionals in their field of expertise; because they are experiences that, in educational terms, would require them to test the knowledge gained through their university education and to be able to apply them to specific problems that that area of professional development develops, which offers a wide range of learning and contribution.

However, they are also obliged to know the problems of this particular area of reality dimensions so that they are able to discern the possibilities of intervention, from the university, in this large and heterogeneous universe and experience its complexity. This would mean, in particular, learning to problematize, to ask, to realize that the company is not an element but a complex and contradictory reality, a problematic area of economic and social reality that although it is a space

for office and professional development is, likewise, the place where it reproduces and develops the dominant system, but also where they generate productive initiatives through a large majority excluded from the modern sector of the economy that develops self-employment and survival strategies. In addition, it implies understanding of rationality that deprives companies, the search at all costs for maximum profit, as well as serious analysis of the concepts of efficiency and effectiveness as specific rationales of that area, which lead to distinguish that they are a means and not an end.

The students live in their own world of reality, like every one of us, with their own meanings and horizons. The educational intention is opened up to other realities, broadening their horizons, expanding their thinking, incorporating into their world of reality other worlds, understood otherwise, woken up to the problems, understanding that there is a broader reality, that we live in a complex world of which we are part, and to which we are also responsible. This involves breaking the limits of professional environment, which is only a small part of the possible source of knowledge and input to the reality. It is necessary to open other spaces for reflection leading them to ask who they are, what may their work be, how they can contribute from their position to the construction of a more humane world. Thus, by combining this double dimension—that of professional responsibility with the search for meaning—they may arrive at a new educational intentionality, a thoughtful undertaking that becomes praxis-aware and committed. Understanding what transforms the world is not administration, neither is it economy or policy, but the concrete and complex subjects that we are; No one develops all the potentials, but that which can transform the world is that potential, along with many others, namely the challenge of vocation becoming a responsible and ethical professional practice.

That is why it is fundamental to open ones thinking to search for new understandings through research and linking to have fresh eyes to the world of business, viewing it as a problematic area of reality. We must not let that practical insight into and a limited horizon of reality predominate in students of business. Therefore the challenge we have is how to present the conditions to students so that they open their eyes about the business world in a society like ours, so that they will keep in their mind that the important thing is not only the efficiency, effectiveness, quality, and profitability but other realities too, to understand what here means success in other realities is not really success, to wonder what the role and the scope of the business relationship is with

society, wake up to the questioning, to the awareness that there is a wider context of reality, that we live in a very complex world of which we are part, and toward which we are all responsible.

Conclusions

The transformation of the world depends on the genuine search for human subjects; our responsibility is to aim at the Supreme work of humanization of humanity from which each of us stems. This does not imply losing sight that each has their own personal abilities and specific professionals are only a part of a much more comprehensive and mysterious whole. That is why we are fundamental open to a broader reality, not staying only in the world of professionalization but wondering how much we are able to transform reality and ourselves.

We propose that to achieve something there must be love, power, and knowledge, but it is also true if we accept the importance of power, we should not accept the limitation. It is important that we feel the human dimension of the limit and thus understand that there is an unlimited horizon exceeding United States and it is not possible to control everything. Therefore the profession becomes a pretext, is a specific field from which there are questions that open us to new apprenticeships, to new realities of the world, and of ourselves acting in this world along with others.

The intension is to release something in the students, open a kind of gate that breaks the boundaries of their own profession. Yes it is important that from this field of study they worry of efficiency and effectiveness, but not as an end. The aim is to work to be attentive, responsive, reasonable, and responsible; to have a degree of consciousness that allows understanding that in the university, the profession, or where we are, we must find a sense of otherworldliness, and be open to new realities.

Therefore, much of the work that we have developed in the university has had the aim of laying the foundations to build an area of linking and learning of the business world, but above all of reflection and search for alternative proposals of support around the field of enterprises. This has involved the search for knowledge about the business universe and in the world of business, which has been intended to be useful to the university work in the areas of teaching; research, and outreach for more universities to understand the problems of our environment.

Notes

1. Kolvenbach Peter-Hans, La Universidad de la Compañía de Jesús a la luz del Carisma Ignaciano, 2001 (Mimeo).
2. Ibid.
3. Bernard Lonergan, *Método en Teología* (Salamanca, España: Ediciones Sígueme, 1994): 13.
4. Oscar Hernández, "La formación social de los universitarios. en Revista Renglones," *Año* 12, no. 34 (1996): 11–16.
5. Armando Rugarcía Torres, "Principios metodológicos para educar," *en Revista Magistralis*, *UIA* Julio–Diciembre, no. 21 (2001): 9.
6. Ibid.
7. Consejo Académico del SEUIA, Marco conceptual para la revisión curricular del SEUIA, México, 2001.
8. Ricardo Aviles Espejel, *Método y metodologías* (Mexico: Mimeo, 2000): 1.
9. Ibid., 10.

CHAPTER ELEVEN

Pedagogical Models and Practice

JACK RUHE AND RON NAHSER

This chapter presents the story of our efforts to improve the character trait development of our students, especially those traits relevant to ethical decision-making (e.g., *courage—critical and questioning attitude toward authority* and *compassion*). We chronicle the development of a new course, Personal Ethics & Corporate Culture, and how we monitored the impact of changes made to the course since 1994 with the survey instrument of Michael Maccoby in The Gamesman, 1976.[1]

The most significant improvement was the addition of *Pathfinder* Pragmatic Inquiry® that helped students find answers to such questions as vocational choice and to identify the values on which their choices are based. Also, student ratings on the Maccoby character trait survey showed perceived higher value and higher reinforcement in their business studies after we added the Corporantes Pathfinder Notebook© to the course.

Current business magazines have focused on the disillusionment that many in business have faced in their recent corporate lives as a result of the failure of DotComs, LBOs, IPOs, the stock market, corporate malfeasance, etc. With lost confidence in leaders and institutions, the current difficult economic climate serves as a form of reckoning. People are searching for what really matters when it comes to work and are asking: "What should I do with my life?"[2] After interviewing over 900 people, Bronson found that most people had good instincts about where they belong but made poor choices and wasted productive years on the wrong work. Bolles indicates that most career choices are made on impulse and

whim with little investigation.[3] People may seek happiness but ignore what Seligman contends is the lasting satisfaction that comes from rising to the challenges of work, love, and raising children.[4] He asserts that this work orientation is a "calling", which is a passionate commitment to work for its own sake, regardless of the money or status it brings. Sanders contends we can attain a great sense of meaning and satisfaction if we assume that love is the most powerful force in business.[5]

These popular examples, particularly Bronson and Sanders, are unknowing restatements of deep philosophical insights drawn from pragmatic philosophy as well as theology. Here are two sources. Pragmatic philosophy is based on a method of inquiry to test hypotheses in pursuit of the truth, which leads to action. The heart of pragmatic inquiry as a philosophy as defined by Alfred North Whitehead would help Bronson's subjects think about what they "should" do: "Philosophy is an attempt to clarify those fundamental beliefs which finally determine the emphasis of attention that lies at the base of character".[6] Bernard Lonergan articulates a parallel method of theological inquiry that concludes with Sanders' "love as the most powerful force in business" when Lonergan proposes: "Be attentive, be intelligent, be reasonable, be responsible, be in love."[7] Both Lonergan and the pragmatists place central importance on action guided by fundamental beliefs or what we call values and vision.

Background

There can be little doubt that American colleges and universities are, and have been, deeply concerned with shaping the values, attitudes, and beliefs of their students.[8] Pascarellan and Terenzini found that most faculty, administrators, parents, legislators, alumni, and students themselves agree that higher educational institutions should be involved in shaping values.[9] The question is whether some institutions are more effective than others in preparing their students in value or character development.

For over 20 years at St. Mary's College we have used the Maccoby Head and Heart survey of character traits instrument.[10] The survey lists 19 character traits. Students are asked to rate each trait as to its perceived importance in achieving business career success. After rating the importance of each trait for career success, the students also identify which of the traits they consider to have been stimulated or reinforced during the course of their past studies.

Maccoby contends that the valuing of character traits are behavioral inclinations in general that can be classified as head traits (thinking qualities related to conceptualizations) or heart traits (feeling qualities related to consciousness). His survey instrument includes nine head traits and ten heart traits. Maccoby argues that head and heart traits should be balanced for one to be sensitive to ethical implications in business decisions. He further argues that comparatively low valuing of heart traits is symptomatic of careerists who constantly ignore *idealistic*, *compassionate*, and *courageous* (*critical of authority*) impulses that might jeopardize their careers.

Klein agrees that emotions behind heart traits can help resolve certain ethical dilemmas. Research by Kochunny and Rogers,[11] Ruhe and Drevs,[12] Stevens,[13] and Kreitner and Reif[14] suggests that business schools do a good job of emphasizing and developing analytical skills (head traits) but a poor job in developing qualities of the heart associated with ethical behavior. Allen et al. found an increase in perceived importance of heart traits related to ethical inclination such as *honesty*, *compassion*, and *generosity* in the same six universities over a 15-year period.[15] Ruhe et al.[16] contend that differences in Maccoby's trait importance seemed related to reinforcement differences in school types.

We tested a group of St. Mary's students as first year students (1987) and then again when they were seniors (1991) using the Maccoby instrument. As freshmen, all students rated the characters traits nearly the same, both in value to their careers and in their perceptions of the extent to which the traits had been reinforced in their past studies. However as seniors, *business* students, compared to *non-business* students, perceived lower value and lower reinforcement in their business studies of nine of the ten heart traits.

This research jolted us. We were especially concerned that the survey indicated that traditional business studies tended to suppress the character traits most important to ethical decision-making: *critical questioning of authority* and *compassion*. We decided to develop and requisition a new course, Personal Ethics & Corporate Culture, as well as to try to integrate ethics throughout the business curriculum.

The new class required students to write a paper discussing their career choices and the reasons for their choices. We expected the students to choose based on a Personal Strategic Audit evaluating their personal strengths and weaknesses and external opportunities and threats (SWOT analysis). However, in their papers most students wrote only "sterile" outlines that focused on "facts" derived from the audit, with little examination of the broader question of their "calling or

vocation." What was missing in the papers was a context within which to determine meaning and direction. We wanted to challenge students to look to their careers as a deeper study of choices and decisions based on their values and vocation within a larger societal context ("A value is any belief, principle or virtue held so deeply—either consciously or unconsciously—that it guides behavior, decisions and actions"[17]).

As we realized that traditional business studies do not prepare students for an "in-depth inquiry" of who they are and what they love to do, we began to look for a process (instead of self-help books) that would help. Our search led to Ron Nahser who offered to introduce *Pathfinder Pragmatic Inquiry*® into the Personal Ethics & Corporate Culture course (The remainder of this introduction is a justification for this type of inquiry for all students but especially business students.)

People who thrive focus on the question of who they really are, based on what they value, which leads them to work they truly love to do. Although this is not a new idea, it may be the one most disrespected in the corporate world. Too many people look for exciting and challenging work but see no need to consider what is meaningful, significant, and fulfilling. It is equally as important to find an environment that reinforces one's set of values and beliefs and uses the gifts one has to offer. This discovery of meaning and direction occurs as we write the stories of our lives and the stories of our potential places of work.

Progoff contends that we can find where our life wants to go with the use of intensive journaling.[18] Nahser's Corporantes Pathfinder Notebook© (1997) builds on Progoff's journal concept to help individuals and organizations attain a sustainable, competitive advantage in the marketplace by developing their unique potential (what Progoff calls an individual's "seed"). Nahser believes we must treat what we know about ourselves, and our choices based on that knowledge, as assumptions to be challenged.[19] Among other activities, *Pathfinder* inquiry involves reflection on how our values and beliefs play out in our experiences. As we challenge our assumptions, we examine the evidence of our experience (e.g., life choices and business decisions) and may find that the values and goals driving our stories are different from what we had assumed, and therefore the meaning of the story is different than we had assumed.

This chapter discusses how students in the Personal Ethics & Corporate Culture course can find insights to such questions as vocational choice and identify the values on which their choices are based. We also will discuss how student ratings on the Maccoby character trait survey indicated perceived higher value and higher reinforcement in their business studies of the character traits of *compassion* and *critical*

and questioning attitude toward authority after we added the Corporantes Pathfinder Notebook© to the course. Students engaged in *Pathfinder Pragmatic Inquiry*® using the *Pathfinder* notebook challenge their career choices by examining and interpreting the evidence of their own experience from multiple perspectives and uncover their values, core purpose, and goals. They then can choose careers that enable them to live their values and put their talents to work in service to others.

Student Challenges

For many college students the choice of a vocation in business is a foreboding one. Students are faced with increased globalization that spreads even higher-skilled jobs across the world; competition from others not only across the world, but from others more skilled and experienced who have suffered downsizings; an uncertain and listless economy limited by terrorism and war; and corporate scandals. Many prospective business students are wondering: Why should I major in business with all these problems? Those with strong Christian values might be even more critical of a business career choice.

Corporate Scandals

For those students who considered business schools as a "meal ticket" to their future, business as a vocation does not appear to be all that promising. Corporate scandals have tarnished the image of many corporate icons and brought down such mighty corporate high-flying and well-respected corporations as Enron, Xerox, Arthur Andersen, Nortel, BroadCom, AOL, Global Crossings, Adelphia, and ImClone, HealthSouth, as well as many DotCom companies whose CEOs milked their investors while they enjoyed perks. In many of these companies (and in many others) executives were cheating their stockholders, employees, and customers as they manipulated their boards to provide higher salaries, perks, and stock options. Many then inflated corporate revenues by accounting tricks and cozy relationships with Wall Street that pumped up a stock to encourage others to buy while they sold their stock before it dropped. Dash et al.[20] reported that hundreds of greedy executives at America's worst performing companies sold $66 billion worth of stock while encouraging complicity of Wall Street analysts to promote others to buy.

For a time it seemed as if every day a new scandal burst into public view: Bankrupt Kmart's cooking of the books; Adelphia's founding

family using corporate funds to subsidize their hockey team; Edison Schools' booking of revenues they never saw; Dynergy's use of special entities like Enron; and the use of other accounting tricks by firms such as Tyco, Qwest, HealthSouth, Reliant Resources, CMS Energy, and HCA hospital chain.[21] Entire industries such as mutual funds and insurance companies are currently under investigation.

Some analysts suggest that many more accounting irregularities were yet to be reported because company auditors were co-opted. Even blue-ribbon companies such as Boeing face investigation. These unethical practices, especially in corporate accounting, resulted in many firms declaring bankruptcy or restating their financial statements. The result is a loss of trust by investors, employees, *and* college students. Horror stories of persons caught in immoral organizations that force them to do distressing things abound in today's headlines and popular fiction. Too often personal values are compromised by a business climate that condones unethical acts.[22] However, we do find stories of courageous women in such companies as Enron, WorldCom, and the FBI who challenged the system and spoke out about their discomfort.[23]

The Corporate Challenge

The challenge for corporations is to be ethical (make strategic decisions based on their values, which include ethical considerations) and socially responsible as they provide jobs, products, services, and a reasonable return to shareholders and standard of living for employees. Kotler states: "...the organization's task is to determine the needs, wants and interests of the target markets and to achieve the desired results more effectively and efficiently than competitors, in a way that preserves or enhances the consumer's or society's well-being."[24] However, recent scandals, as well as those in previous decades, have tainted the reputation of corporate America, and some students avoid business careers and their possible contamination. To offset this problem, many corporations are promoting their set of values and goals to help attract, motivate, and retain quality people. Unfortunately, many of these *proclaimed* values are not internalized within a firm and applicants have difficulty in discerning the "truth." Nahser contends that a company's Values and Visions should be used to drive performance, not "hang on a wall" to provide ethical guidelines.[25]

Current conventional wisdom suggests that college students, in determining whether they should apply for employment, should reflect

on the values of an organization and an industry to avoid being ethically challenged.[26] Scott contends that organizational values and "values fit" should be studied because they affect important individual and such organizational outcomes as productivity,[27] job satisfaction,[28] commitment,[29] and job tenure.[30] "Values fit" has been shown to be relevant to application decisions.[31] Obviously, students need a process to examine the fit between the moral values of organizations and their own individual values.

Opportunities in Times of Ethical Disgrace

What are students to make of these problems? What does the Christian tradition have to say about a person's possible future in business? After 25 more years of corporate misdeeds, can we be optimistic amid the growing problems? Is it possible to be a success in business and still remain a faithful Christian? Williams and Houck contend that a career in business can be a challenging and exciting vocation for persons of talent and integrity.[32] They argue that in many corporate scandals decent people were just doing their jobs, but later found themselves doing things that they otherwise might not have even considered, had their "roles" not seemed to demand it. But how can college students prepare to avoid getting caught up in such corporate cultures? How can they consider business as a vocation given all the threats presented above from the Marketplace and a specific corporation? Unfortunately, little has been done in business pedagogy to enable students to recognize and evaluate the values of organizations (and how they might fit with their own values) and find a vocation in business. A recent poll by the Aspen Institute at 12 top business schools revealed that only 20 percent thought that their schools were seriously preparing them to deal with fraud or ethical dilemmas. Few were concerned with "values-fit." This chapter will address these issues in some detail.

University Responses

Although some academics are critical of vocational preparation as a valid and important goal of higher education, Colby (2002) contends that vocational preparation need not compete with or be disconnected from other goals such as integrating a concern for ethical and socially responsible occupational practices that place student understanding of their occupation in a larger social and intellectual context for deeper

meaning. In other words, she contends "higher education can help turn occupations into callings, and they will be better for it." Treating one's life's work as a calling should now be accepted as a legitimate agenda for higher education (ibid.). Unfortunately, that purpose of education has fallen by the wayside. As late as 1967, developing a meaningful philosophy of life was a major concern of 83 percent of all college freshmen, but that focus dropped to only 40 percent in recent years. There is hope because as students mature, the concern for a philosophy of life increases to approximately 60 percent for seniors graduating in 1999 and 2001.[33]

Unfortunately, too many students and their parents still consider career preparation as the primary purpose of their undergraduate studies, even at small liberal arts schools. The business disciplines are believed to be the quickest, safest route to highly paid employment. Also lamentable is that moral and civic responsibilities are considered distinct from their business studies. However, work is central to the lives of most adults (especially college-educated women) and, therefore, is a place for seeking meaning and an opportunity to contribute to the welfare of others in the community.[34] Developing a fully integrated life is one of the most challenging psychological tasks of adulthood. For these reasons educational programs should seek to integrate ethical and socially responsible occupational practices with an understanding of occupation in a larger social and intellectual context for deeper meaning. Universities began from a spiritual base where one's work was considered as a calling and accepted as a legitimate agenda for higher education.[35] For example, at Northwestern University, home of the Kellogg School of Management, the undergraduate college was started as a feeder for Garrett Methodist Seminary.

Equally unfortunate, many business schools tend to limit their focus to what the market wants instead of finding the proper "fit" for an individual in the world of work. To some extent higher education has been responding to market pressures that concentrate on preparing students for the American industry by giving them the skills needed to compete economically. This corporate model of education places greater importance on the values, assumptions, language, and administrative policies of the business world and ignores a focus on character development. Colby believes that higher education's move toward a corporate and individualistic approach is risky because it may subordinate concern for many important learning outcomes and public purposes.[36] For example, colleges may even foster a hidden curriculum that rewards faculty for pursuing their own professional prestige rather than caring for others. This encourages competitive climates where one student's

(or professor's) success contributes to another's failure. However, when faculty are honest, fair, and caring with their students and have integrity in their scholarship, they teach important moral lessons.

Pattillo and Mackenzie in a report on US colleges for the Danforth Commission identified that the most valuable contribution an institution (of higher learning) can make to the lives of its students is a reasoned framework of belief that gives meaning to human existence, a faith that has something to say about the inescapable realities of life.[37] While a college cannot "give" a student faith, it can at least help inform the student about the principal alternatives and help him/her acquire the intellectual tools and a disposition to consider maturely fundamental questions. Unfortunately, they found relatively little of this kind of deeper inquiry and synthesis going on in their in-depth study of 50 church-sponsored colleges and universities. The organization of the curriculum educates students away from a willingness to look at broad questions, and the tempo of college life militates against reflective thinking. They concluded that these weaknesses are common to American higher education across the board.

Hauerwas argues that many of today's Christian universities tend to reinforce the dominant morality of our culture that is corrupt and corrupting.[38] He argues that these students lack the virtues necessary for sustaining the life of the mind, because "in the name of objectivity we refrain from trying to shape the lives of our students in a manner that might change their image of what they are or should be." This omission was noted in a study by Leatherman of administrators of 33 Catholic colleges who were concerned that their institutions were not actually teaching the values that make Catholic colleges unique.[39]

More recent studies by Naughton and Bausch of 31 Catholic undergraduate business programs indicated that ethics was one of four areas of distinctiveness compared to public business schools.[40] Inclusion of core values is typically encouraged, anticipated, and rewarded at religious schools. Religious schools also tend to attract a more homogeneous faculty who share (or at least support) the values of the sponsoring organization. Students generally attend a private religious school because they understand and accept the culture and values of the institution, and they anticipate that these beliefs will be reinforced. Therefore, one might expect the faculty at religious schools would welcome ethical instruction within their courses.

Parker Palmer[41] also advocates exploration of "the spiritual dimension of teaching, learning, and living," wherein occurs the "ancient and abiding human quest for connectedness with something larger and more trustworthy than our egos". Frederick Buechner sees the

discernment this way: "We search, on our journeys, for a self to be, for others to love, and for work to do."[42] McGee and Delbecq[43] contend that leaders in the business community are requesting opportunities to examine the spiritual connections to their vocations. Even though the terms "vocation" and "calling" may be alien to many leaders, current research suggests that a moral and spiritual dimension plays a part in CEO success.[44] They, as well as McGee and Delbecq, contend that contemplative practice is essential to maintaining commitment of leaders to their calling.

This contemplative practice along with self-knowledge is important in the discernment of an ongoing commitment to a "calling" that is derived from the belief that "vocation" is first and foremost a calling from within.[45] For the Christian, vocation can be seen as a continual process of discovery of the particular image of God in which one is created. McGee and Delbecq and Nahser[46] argue that "vocation" can come from listening to an "inner voice" through contemplative practice. Palmer suggests that vocation comes from "listening to my life telling me who I am. I must listen for truths and values at the heart of my identity, not the standards by which I must live—but the standards by which I cannot help but live if I am living my own life."[47]

Critics from outside and within the academy are calling for a revitalization of the public purposes of higher education, including educating for students' moral and civic development.[48] Because higher education has such a powerful influence in shaping individuals' relationships with each other and their communities, its influence must be constructive rather than corrosive. Colby argues that students' values, moral, and civic assumptions and identities are shaped in college and, therefore, faculty and administrators should be more intentional about this. Hutcheon argues that post-secondary education provides a second chance in socializing young people into a society.[49] Documenting and sharing the students' efforts with others will allow for public scrutiny of these programs. We hope sharing this paper will encourage other faculty to consider this or other models for vocation development among their students.

Pedagogical Model: A Literature Review

The Role of Stories

As Palmer argued, our *Pathfinder* model does involve listening to the story our lives are telling us who we are. Why does everyone love a

good story and how is story related to theological reflection? TeSelle contends that the answers to these questions are related.[50] Most of us love a good story because we like the basic narrative quality of human experience, especially if we can relate to it and it rings true to human life. Elwood concurs that it is critical to reflect on the story of our lives—and on the stories in our lives, especially the role of God in our lives.[51] We may recognize our own problematic journey in the stories of others' experiences and struggles. For Christians we can see in the story of Jesus His own struggle of moving forward and discerning His calling by God. "The most basic call we have from God is to be lovingly conscious of our life as it is given to us in the here and now."[52]

TeSelle contends that the bold business of theology starts with the ordinary and every day, with personal life, with corporate stories, with "our times" in their political and social agony.[53] It is exactly where Jesus' parables start. But to understand Jesus' parables, Daniel Berrigan insisted we must become skilled at reading the text of the events of our own lives—and order our lives accordingly. Although McCann contends that most American theologians have overlooked the role of narrative in interpreting religious and moral experiences, he presents examples of how readers might see God's hand even in narratives of Wall Street.[54]

MacIntyre argued that man is essentially a story-telling animal.[55] He contends that the key question is not "What am I to do?" but "Of what story or stories do I find myself a part?" That is because, through story, we understand and define what success and failure, danger, harm, allies, and enemies mean. Even management professors such as Down and King argue for making greater use of stories in the classroom.[56] They suggest that stories in management education can be valuable, because:

1. People remember narratives;
2. Stories make concepts stand out from the clutter;
3. Stories enhance understanding;
4. Stories motivate us to understand "reality";
5. Stories motivate us to "know thyself," hence each other;
6. Stories convey moral wisdom.

Ready agrees and suggests that storytelling is emerging as the preferred approach for teaching leadership effectiveness in many companies today.[57] He contends that top management must recapture leadership

development from outsourced consultants who offer out-of-context, ill-conceived leadership programs. For stories to be effective Ready suggests that they must:

1. Be told by respected individuals;
2. Have drama to grab attention centering on making tough choices;
3. Have high learning value to produce changes in behavior;
4. Be level-appropriate to the managers or students;
5. Be context-specific or linked to cultural or strategic context.

Being autobiographical increases the level of trust. An autobiography is the story of a life, and the best autobiographies are written as stories that order events around a central focus. Pascal argues that the reader as well as the writer of a good autobiography should be able to see oneself and say, "Aha! There it is!"[58] In the autobiography we move from the known to the unknown; through the mystery (story) of self-discovery and through the myriad details of the known, we attempt to discover the mystery of God's calling.[59] The stories of others also help us in our own self-knowledge.

An autobiography can become an effective story rather than merely a series of jottings and notes because, like a parable, it is a metaphor of the self. The story has a purpose; the revelation of the self is realized only in and through the details of an actual historical self. Both the writer and the reader identify with the process, the voyage of discovery.[60] A good autobiography contains four components: "concern with self, the importance of a dominant point of view, the harmony between outward events and inward growth and the similarity between the kind of 'knowing' we call aesthetic and that which comes from the writing and reading of an autobiography."[61] Nash proposes that personal narratives reveal a self-understanding of why we are here, who we are, what our purpose is and why certain causes are worth sacrificing for.[62] By asking the right questions, we are able to develop new forms of understanding and interpretation. Meyer contends that narratives are the essential means humans use to perceive and communicate about the world.[63] By revealing values, these narratives suggest how people should act within society.

The story of each and every Christian is formed by the story of another, Jesus of Nazareth. The Christian story is always in the service of that prior story—a Christian autobiography is always vocational.[64] Saint Paul apparently found his own story useful for his vocation as

a preacher. He not only uses himself, but he thinks in and through himself. TeSelle also considers journals as pictures of a journey if the journaling process involves a reflection and analysis of self. Narrative mode is uniquely important in Christianity. A Christian can confess his faith wherever he is, and without his Bible, just by telling a story or a series of stories.[65] Walker[66] found that moral exemplars when assessed were found to have: a) integrative narratives of the self, b) dispositional traits, and c) contextualized concerns such as developmental tasks and personal strivings.

Methodology

Instrument

The following section describes how students can learn to write, read, and retell the text of their personal stories in a journaling process. Using the Corporantes Pathfinder Notebook©, developed by Dr. F. Byron Nahser, the students learn to apply the method of inquiry—discovery, interpretation, and action—to solve critical questions such as "What should I be doing with my life?"

This flexible framework of exercises has been used with students and executives for more than 20 years in hundreds of settings to help users—individually or as a group—look at a situation, problem, or idea from several angles to get a better picture of reality (While students use it for their Personal Strategic Plan and Leadership Development, executives have found it useful for uncovering foundational values, developing compelling visions, and organization strategies as well as for understanding their realities. More than a dozen colleges and universities, thousands of students, as well as over 100 profit and non-profit organizations and hundreds of executives, have used it successfully.)

The *Pathfinder* process contends that strategic inquiry begins with a question at the base of a triangle of relationships: a person, a market, and an organization or corporation (or an industry or profession) all existing within a broader society (figure 11.1).[67]

During an Inquiry we look at our question, issue, or challenge from our personal perspective and those of the market, our current or possible organization, and the larger society. The Inquiry then proceeds along a Spiral Path using a notebook, with five major headings (Begin, Explore, Interpret, Decide, and Act), that provides leading questions

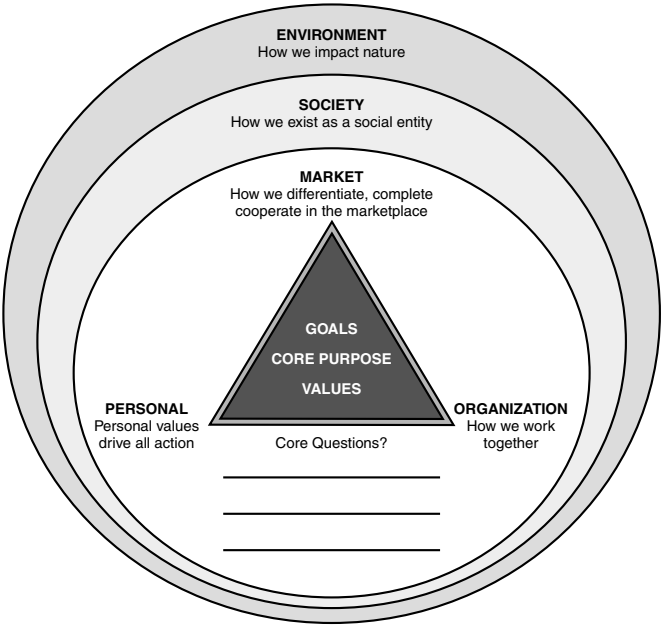


Figure 11.1 Strategic *Pathfinder* Relationships

for investigation, reflection, and journaling (Later in the example, we will discuss how we seek God's perspective in finding our calling). As we reflect on what values, beliefs, principles, or virtues are driving our behavior, decisions, and actions, we ask ourselves: "Whom do I want to serve—what market or audience? What organization do I want to serve?" Next, we look at the question within the context of our role in society. From that data, we begin to interpret meaning and to form assumptions that are further tested.

The Practice Using the Model

Subjects

Using the *Pathfinder* process, almost 300 women business students at Saint Mary's College have found answers to their vocational questions through a semester-long application of the Corporantes Pathfinder Notebook© in the required Personal Ethics & Corporate Culture course (figure 11.2).

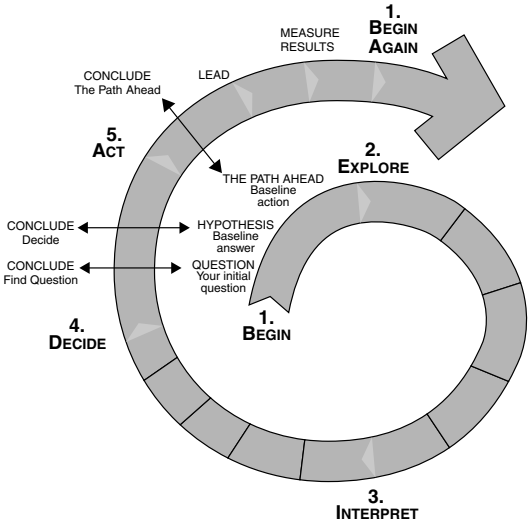


Figure 11.2 Corporantes Pathfinder Notebook Model

Practice

Students *begin* with a Question concerning their career choice and writing out their preliminary answer, which establishes a baseline assumption to be tested. Then they *explore* their personal beliefs, values, and gifts and reflect in their journals on how those beliefs and values have impacted their lives up to now, the path they have been on and where the path seems to be heading. By responding to questions in the Notebook, they then *explore* the Market in terms of serving the needs of customers as well as the challenge of competition and how the market has developed and where it seems to be headed. Next they *explore* how they can serve society, specifically or in general.

(Concurrently, students are involved in a required Service Learning Activity of volunteering in the local community to better understand the broader market.) Finally, the organization/corporation/profession/industry is *explored* in terms of how it serves the market, where it seems to be headed, and where the students would like it to head (Also concurrently, student teams spend most of the semester *exploring* the Ethical Climates of local or regional organizations or the proclaimed and real values of actual corporations or organizations to evaluate their Family Friendly benefits).

Each bit of information, in terms of facts, evidence, and impressions researched and collected, is recorded in the journal. However, the information is viewed as assumptions that will help formulate *hypotheses* that are continually modified, based on evidence that leads to possible answers to their Question. Nahser considers this process as "abduction" or pursuing "the truth we do not yet know" as the students reflect on their experiences.[68] (This was recently illustrated in the film, Erin Brockovich, when the heroine questioned why medical bills were part of a real estate file.)

Next, students are asked to sketch out the question in the form of some image or map (Often this *interpretation* results in finding an answer in the picture). After examining the Maps & Images for ideas, students are asked to explore for other points of views from an imaginary conversation with a person they think can help them with their question (Many students select God, the Holy Spirit, a saintly, deceased parent or grandparent, a former boss, for example, as they seek an "inner voice"). Next, they compare their ideas with opinions from others such as parents, roommates, friends, professors, etc. Grabner (1992) contends that we will be able to discern the movement of God as he works in our present moment by being imbued by the Spirit through our silent listening, and through listening to others.

The next step is to identify and *interpret* known and unknown habits, strategies, or tactics that lead or limit their progress. On what assumptions and values are these based and what needs to change? Finally, students conclude by reviewing and reflecting on all collected data to see what answers come to them, and what values, beliefs, knowledge, assumptions, and purpose become clear. This information forms another *hypothesis* that they put to the test in *action*. For most it leads to a Path Ahead that they might take. For others it means they have refined their Question and can begin their discovery process again.

The *Pathfinder* originally was developed as a method for corporate inquiry, to determine the values and vision driving the performance of corporations because Nahser, during his advertising and marketing career, saw the need to articulate a company's values and vision as the basis for its reputation: its so-called brand. These values and vision gave the guidance and inspiration to drive business performance. Nahser further saw that progress in business ethics depended on developing organizational cultures (on which reputation is grounded and which drives business decisions) that both institutionalized ethical norms and responded to religious and spiritual concerns that moved individuals to espouse them. Nahser (1997) contends that the conventional version of

pragmatism ("do whatever works") contributed to the ethical blindness, short-term thinking, individualism, and machine model of business that limit businesses today because of their lack of focus on Market and Society, that is, service to others. Instead, he suggests that *Pathfinder Pragmatic Inquiry*® provides a way for people to discover and tell the stories of their values and beliefs, based on reflection of the evidence of their experience. Nahser contends that learning begins when we face a situation that leads us to question or doubt what we know. Although we can state what we know as a baseline answer, we should treat that as a hypothesis to be tested. We then are asked to rethink our experiences, our plans and what we know as we search for new ideas and explanations of who we are. We are, in effect, reinterpreting the meaning of our experiences and forming new belief patterns. John Dewey embraced this idea as the heart of learning. Dewey (1963), who focused on pragmatism as the logic or theory of inquiry, said "all learning is the continuous process of reconstruction of experience." Reflecting on and reinterpreting these experiences is the foundation of any successful Inquiry.

Procedure

For the past six years business students at St. Mary's College have been required to complete a sophomore level business course entitled Personal Ethics & Corporate Culture. During the first week of class the students begin an Inquiry and for the next 12 weeks cover each notebook section with in-class time to write and share their journal reflections.

Although students may complete the course later in their business program, we have developed a unique model for a business ethics course that focuses on ethics as a reflection on values rather than merely learning principles of philosophical schools that do not connect with many managers (Stark 1993). Therefore, this course develops the capacity of our students to inquire and reflect not only on their own values and life experiences but also on the real values practiced in organizations as well as how they can find their vocation in business.

The course is taught in 30 seventy-five minute class sessions to provide time to develop and discuss the stories, case studies, and presentations. The students are required to write three individual papers and two team papers. The first individual paper, Personal Values & Goals, evaluates the ability to identify and reflect from their journals on the sources, implications, and potential conflicts of their values in five

goal areas (Spiritual, Career, Learning, Relationships, and Leisure). The second paper, Service Learning, evaluates reflections on how students might be involved in the lives of others less fortunate, through Community Service. The third paper, A Final Reflection, drawn from their writings in the Corporantes Pathfinder Notebook©, is a reflection on their search for "truth" to the original question developed at the beginning of the semester (usually a career/vocational question). Critical skill analysis and learning are major objectives.

The two Team assignments are both papers and presentations dealing with analyses of case studies—one a first-person research report (a Family Friendly Analysis of local organizations or an Ethical Climate Analysis of local or regional organizations) and another a value-oriented case from the case book.

The Family-Friendly Analysis is used to analyze organizations nominated as family-friendly with work/life balance policies and practices. The students analyze an organization's proclaimed values by *reading* mission and policy statements, *listening* to CEOs (or other top officials) present their understanding of values, *observing* how people are treated in an organization, and finally asking a number of questions to current and former employers as well as to customers and other stakeholders regarding the application of those values (These questions, especially suited for prospective working moms, deal not only with family-value issues but also with ethical issues that help students develop skills necessary for finding their proper organizational culture "fit"). Each team of students develops an analytical paper comparing the proclaimed with the real family values practiced in the organization. The executive summaries of these papers are then used by a distinguished panel of judges to select organizations for recognition from the list nominated and evaluated at an Annual Family Friendly Benefits Award Luncheon (During the fall semester, an Ethical Climate Analysis paper is completed by the teams as a way of helping students distinguish differences between Proclaimed Values and Real Values perceived by current and former employees). These assignments help students to differentiate between organizations and industries as potential vocation possibilities.

Ethical Climate Analysis

The major team paper, an Ethical Climate Analysis, evaluates a team's ability to apply the *Pathfinder* process to investigate the ethical climate of an organization's culture. Students are expected to compare the differences between proclaimed values and real ethical practices of a

chosen corporation using the abduction process discussed earlier. The process includes using proclaimed values as hypotheses and testing them against reality by observing and listening to the "signs" or indications of actual practices and by asking various stakeholders (employees, former employees, customers, suppliers, community leaders, and residents) about ethical practices in order to arrive at new theories until new facts are gathered. To encourage students to doubt corporate documents and stay open to the possibility that they might be misinterpreting the signs, drafts of papers are required that provide opportunities for instructor guidance. Also, alumnae speakers and others are invited to tell their stories of being "taken in" by their employers and to suggest critical questioning of their prospective employers. They also offer insights and dilemmas regarding ethics. Students view parts of the movies, *The Firm* and *Erin Brockovich*, and the video, *The Enron Story*, to gain further insights for detecting unethical practices. We also present models for analyzing organizational values and ethical case studies.

In today's challenging ethical corporate environments, we feel students must understand the values of an organization *before* they apply for employment. There are too many horror stories of persons caught in immoral organizations that pressure them into unethical behaviors.[69] Unfortunately, there is lack of empirical research that enables students to recognize and evaluate the values of organizations. Ruhe and Nahser contend that it is important for students to seek a "values fit" that is much easier when they have identified and reflected on their values in the *Pathfinder* process.[70]

Students are assigned three textbooks: G. F. Cavanagh's *American Values with International Perspectives, 1998;* F. Byron Nahser's *Learning to Read the Signs*, 1997; and Pffeifer and Forsberg's *Ethics on the Job: Cases & Strategies*, 1998. These books often stimulate reflection in the *Pathfinder* notebook. Cavanagh's book is used as a foundation for discussion and quizzes on values content as well as the specific paper assignments (Values & Goals, Service Learning, and Ethical Climate Analysis). Other readings from Catholic social tradition and assignments come from Kirk Hanson's Christian Values in the Workplace, which helps students understand how Scriptural values are applied by the American Bishops' Pastoral on Economics. While reading and discussing Cavanagh and Nahser's books, the students are expected to write at least weekly in the Corporantes Pathfinder Notebook© as content is developed. Ron Nahser personally visits the classes at the beginning and toward the end of the journaling period to encourage students in their question choices. Students share examples of their journal reflections to stimulate other

students' commitment to the journaling process. This active inquiry process is then applied in the students' investigation of their own personal questions as they examine the areas of Personal (visions, beliefs, gifts, and motivations), the Market (who do they serve and what are the needs), and the corporation (with whom do they serve).

Results

Although the *Pathfinder* process has been tested on several different groups of graduate students at DePaul, Stanford, Notre Dame, Duquesne, and South Florida universities, this group of almost 300 St. Mary's female undergraduate students during five Spring semesters was especially challenging with a mixture of sophomores, juniors, and seniors from business and the liberal arts (Ironically, the seniors in business who had jobs were the ones most likely not to question their decisions and thus limited their investigations. This suggests that the sophomore year is a good time for students to learn the *Pathfinder* method of inquiry).

To assist the students with their final papers, we told them that the success of *Pathfinder* application would be evaluated in three ways: a) the depth and quality of the final reflection paper (8–10 pages) that examines what insights they learned about themselves, their religion, and the corporate cultures they investigated; b) the notebook process; and c) the ACTION they identified based on the insights for their vocations/careers.

Student satisfaction with the *Pathfinder* process and the Reflection Paper was rated on a scale of 1 (low) to 6 (high). More than 90 percent felt very satisfied (5–6) with the process (Only 6 percent felt the Inquiry was not valuable to them; most of them were seniors.)

A review of the final papers demonstrates:

- Greater insight to vocations (their purpose or calling);
- Significant self-awareness;
- Greater sensitivity to others—especially in the community;
- Greater sensitivity to organizations and their cultures.

A few student comments regarding Inquiry are:

- The *Pathfinder* was an excellent way to present your feeling, values, goals, and dreams, making it easier to produce decisions that have dramatic impacts on your life.

- I feel the *Pathfinder* has helped me put my thoughts on paper and helped me understand what I am being called to in life.
- Although I had my doubts in the beginning, the *Pathfinder* turned out to be a wonderful tool of discovery. This has been an awesome semester of enlightenment.
- The *Pathfinder* helped me logically identify questions about all aspects of my life and to think clearly through every detail of the situation. I plan on using this notebook to help guide me in making the correct decisions in the future.
- It has been truly helpful in crystallizing my values for me and giving me a sense of where my future lies. I hope to be able to continue reflecting on my personal experiences and focusing where my talents and gifts are needed most.
- It helped get our thoughts together and map our futures.
- It helped me read the "signs" and get back on track to a path that I temporarily lost. The process of evaluating the signs in your life and the direction that I am being "called to" is an ongoing one that I will need to continuously step back and take the time to see the big picture in order to know what my next step will be.
- It made me realize how confused I was about my future.
- After changing my focus from what the career can do for me to what I can offer society, I am no longer ashamed to admit I have a disability, one that will help me communicate with both the hearing and hearing-impaired.
- The repeated self-evaluation will help me to have a solid balance that will integrate my spiritual life and my job.
- The *Pathfinder* brought about a sense of stability when really I was making radical transformations that will forever affect my life.
- I plan on keeping my *Pathfinder* intact and using it again after a year of working. In that year I most likely will have more pertinent questions and need the personal query guide.
- At the end of my work in the *Pathfinder*, I was still looking for a concrete answer. However, I realized that working in the journal gave me another path to follow pursuing my answer.
- I am ever so thankful for being introduced to such a wonderful, self-discovery experience. You learn from what life deals you.
- Keeping a journal and later reflecting on your writings helps you see how far you have come and how far you still have to go.
- I was not thrilled in having to write in a journal. I felt I did not have any questions that are important, but I have come to realize that every question I have is important. My future and what will

happen to me are especially important questions worth thinking about.
- It was a great method in helping me grow; I enjoyed the chance to reflect on my beliefs, wants, and life direction.
- A neat way to deal with our lives; It helped me concentrate on what I want out of life.
- It helped me answer a lot of questions I had never thought about.
- I think everyone had a burning question and it was helpful to journal about it. It would be helpful to share our progress in small groups.
- I never expected to learn so much from an ethics course. I have learned a lot about myself, more than I thought I would ever attain from a class.
- I really wish I had this course earlier in my college career because it really gave me direction and insight into what I really want in life.

On the Maccoby scale, the addition of *Pathfinder Pragmatic Inquiry®* seems to have resulted in the students' perceived higher reinforcement of the character traits of *compassion* and *critical questioning* of authority with improvement in the traits of *independence*, *satisfaction in creating something new*, *cooperativeness*, and *self-confidence*. This higher reinforcement was reflected in higher importance of the heart traits of *compassion*, *critical questioning of authority*, *idealism*, and *generosity* as well as the head traits of *satisfaction in creating something new* and *open-mindedness*. These results continued to be consistent pre- and post-tests for the two most recent classes in the Springs of 2011 and 2012.

While we cannot attribute causality of these changes to the introduction of *Pathfinder Pragmatic Inquiry®*, it appears that since its introduction in 1998, students perceive greater reinforcement and subsequent valuing with the changes made. Over the past 20 years the Maccoby scale has seemed quite reliable with few other changes in ratings noted among its 19 character traits. Personal observations of student behavior at another university also suggest strong validity.

Since the prime rationale for developing the Personal Ethics & Corporate Culture course was the comparatively weak character development of business majors in 1991, we have continued to monitor each addition to the course by the Maccoby survey. Early use of the survey indicated that traditional business studies tend to suppress the character traits most important to ethical decision-making (*critical questioning of authority* and *compassion*).

Discussion

The prime purpose of this model is for the students to see the presence of God (Divine, Grace, Spirit, Calling, Destiny, Purpose, Vocation, etc.) in the narrative of their lives and how they can find a better fit with their values for their organizational future. The premise for this focus is the reality that women traditionally have been seen as the developers of values in our families, but now their values are being challenged as they enter the workforce in increasing numbers. To avoid having their values changed by unethical or unsuitable organizations, we help them discover their own values, loves, and goals as well as help them learn how to investigate the *real* values, mission, and goals of their prospective employers so they can find the proper alignment with their own Christian values. Students need to ask whether it would be a better "vocational fit" to work in a business that is extremely hierarchical, structured, inflexible, and where there is little room for initiative, or would it be better to be in a company with a "lateral" structure, where creativity and flexibility are encouraged but ambiguity is rampant.[71] For women students with expectations for a family, this analysis seems to be especially critical. Peck also identifies other questions regarding whether to seek a vocation for money, security, interesting work, or benefit to society.

More specifically, this is a story about women students at St. Mary's College, Notre Dame, Indiana, and how they assess organizational and individual values through a combination of journal reflections, community service projects, alumnae guest speakers, team research, scholarly study, case studies, simulations, role playing, problem-solving sessions, and personal interactions among students, alumnae, faculty, and various business connections about what business is like and the challenges they might face in corporate America and even in specific firms.

An added expectation of the Personal Ethics & Corporate Culture class at St. Mary's is to reinforce character traits or heart values that Maccoby considers essential to avoid a *careerism* based solely on one's own career planning and personal fulfillment.[72] The careerist tends to ignore idealist, compassionate, and courageous impulses that might jeopardize his career. To evaluate the course's reinforcement we give a pre- and post-test of Maccoby's Head and Heart survey instrument of character traits. So far, we have found higher perceived reinforcement of *idealism* and higher valuing of *critical attitude of authority.* These are in line with our expectations.

Recent research by Ruhe, et al. suggests major differences of heart reinforcement and perceived importance between college business

seniors in coed and single-sex institutions.[73] They found that business seniors in the women's college valued 13 of the 19 character traits more highly than their female counterparts in three coed religious universities. These character traits included: *honesty*, *compassion*, *generosity*, *openness*, *independence*, *idealism*, *loyalty*, *friendliness*, *sense of humor*, *cooperation*, *open-mindedness*, *pleasure in learning something new*, and *flexibility*. Most of these heart traits were also perceived to have been reinforced in their studies. Compared to their counterparts in three coed public universities, females in the three coed religious schools valued more highly only *critical attitude toward authority*, *ability to take initiative*, and *sense of humor*. It seems that women in coed schools (religious or public) tend to take on the character traits of men. Of the 19 character traits, males in religious coed schools valued only *generosity* more than their public counterparts, while their counterparts were higher on *open-mindedness* and *pleasure in learning something new*.

As professors, we personally can adopt the Pragmatic Philosophy and Theology that underpin Sanders' view of love if we help others to grow to become the people God is calling them to be. As a result, we are being loving/compassionate and therefore we grow.

Recommendations for the Future

- Incorporate journaling at an earlier (sophomore) stage (Prior to 1998 a Personal Ethics class was offered as an elective course primarily for seniors, but we found that the course was offered too late in fulfilling a need to develop an understanding of their vocation. Most students were already too committed to a particular career field and did not want any dissonance).
- Bring alumni (alumnae) to share wisdom of career choice and possibly serve as mentors.
- Encourage students to analyze their organizational experiences.
- Require in-depth ethical climate analysis of corporate cultures applying the same inquiry method.
- Continue use of the Maccoby instrument for pre- and post-evaluation of the results of these efforts that could be used for accountability.
- Finally, try to reflect our "love" in the way we help our students develop. Perhaps then business can become a loving vocation based on the character traits of compassion and critical questioning of authority.

Maccoby argued that our values are shaped and achieved by our organizations. Since 1980 this instrument has been used by various authors in Journal of Business Ethics, Journal of Business Education, International Journal of Value-Based Management, Advanced Management Journal, Journal of Contemporary Business Issues, etc. and found to have high reliability and validity in various university settings.

Notes

1. Michael Maccoby, *The Gamesman* (New York: Simon and Schuster, 1976).
2. Po Bronson, *What Should I Do With My Life? The True Story of People Who Answered the Ultimate Question* (New York: Random House, 2003).
3. R. N. Bolles, *What Color is Your Parachute?* (Berkley, CA: Ten Speed Press, 2001).
4. E. P. Seligman, *Authentic Happiness* (New York: Free Press, 2003).
5. Tim Sanders, "Love is the most powerful force in business," *Fast Company* February (2002): 66–70.
6. Alfred North Whitehead, *Adventures of Ideas* (New York: Free Press, 1967).
7. Bernard Lonergan, *Method in Theology* (Toronto: University of Toronto Press, 1990).
8. R. L. Morrill, *Teaching Values in College* (San Francisco: Jossey-Bass, 1980); Douglas Sloan, "The teaching of ethics in American undergraduate curriculum, 1876–1976," in D. Callahan and S. Bok, eds. *Ethics in Higher Education* (New York: Plenum Press, 1980).
9. E. T. Pascarella and P. T. Terenzini, *How College Affects Business Students: Finding and Insights from Twenty Years of Research* (San Francisco: Jossey-Bass, 1991).
10. Maccoby, *The Gamesman*.
11. C. M. Kochunny and H. Rogers "Head and heart disparity among future managers: Implication for ethical conduct," *Journal of Business Ethics* 13 (1994): 719–21.
12. J. A. Ruhe and R. Drevs "Character development in Management education," in Proceedings of the Midwest Society of Human Resources (Chicago Industrial Relations Division, 1989).
13. G. E. Stevens, "Ethical inclination of tomorrow's managers: One more time," *Journal of Business Education* 60, no. 7 (1985): 291–96.
14. R. Kreitner and W. E. Reif, "Ethical inclination of tomorrow's managers: Cause for alarm," *Journal of Business Education* October (1980): 25–29.
15. W. R. Allen, J. H. Davis, J. A. Ruhe, and V. T. Geurin "Character trait importance and reinforcement for future leaders: A longitudinal assessment," *Journal of Contemporary Business* 6, no. 1 (1998): 5–22.
16. John Ruhe, William Allen, James H. Davis, Virginia Geurin, and Justin Longenecker, "Value traits reinforcement and perceived importance: Does context matter?" *International Journal of Value-Based Management* 11 (1998): 103–24.
17. F. B. Nahser, "Pathfinder Pragmatic Inquiry," *The Corporantes Pathfinder Notebook* (Chicago: Corporantes, 2001).

18. Ira Progoff, *The Dynamics of Hope: Perspectives of Process in Anxiety and Creativity, Imagery and Dreams* (New York: Dialogue House, 1985).
19. Byron F. Nahser, "Drive Business Performance by Igniting your Values & Vision," An advertisement brochure (Chicago: Corporantes Inc., 2003).
20. E. Dash, L. Muñoz, and J. Sung. "You bought. They Sold," *Fortune* 2, September (2002): 64–74.
21. Fortune, June 24, 2002.
22. William C. Frederick, *Research in Corporate Social Performance and Policy* (Greenwich, CT: JAI Press, 1987).
23. *Time*; "Persons of the Year," December 30, 2002–January 6, 2003: 58–60
24. Morgan Witzel, "Guru Guide Phil Kotler: First among marketers," *Financial Times*, August 6, 2003.
25. Nahser, "Drive Business Performance by Igniting your Values & Vision."
26. Elizabeth Scott, "Organizational Moral Values," *Business Ethics Quarterly* 12, no. 1 (2002): 33–55.
27. K. A. Jehn, "Enhancing Effectiveness: An investigation of advantages and disadvantages of value-based intragroup conflict," *The International Journal of Conflict Management* 5, no. 3 (1994): 223–38; B. Niehoff, C. A. Enz, and R. A. Grover, "The Impact of Top Management Actions on Employee Attitudes and Perceptions," *Group & Organizational Studies* 15, no. 3 (1994): 337–52.
28. Jehn, "Enhancing Effectiveness"; R. D. Bretz and T. A. Judge, "Person-organizational Fit and the Theory of Work Adjustment: Implications for Satisfaction, Tenure, and Career Success," *Journal of Vocational Behavior* 44 (1994): 32–54.
29. J. B. Vancouver and N. W. Schmitt, "An Exploratory Examination Person-organizational Fit: Organizational Goal Congruence," *Personnel Psychology* 44 (1994): 333–52; J. E. Finegan, "The Impact of Personal and Organizational Values on Organizational Commitment," *Journal of Occupational and Organizational Psychology* 73, no. 2 (2000): 149–69.
30. Bretz and Judge, "Person-organizational Fit and the Theory of Work Adjustment," 32–54.
31. Elizabeth Scott, "Moral Values Fit: Do Applicant Really Care?" *Teaching Business Ethics* 4 (2000):405–35; D. M. Cable and T. A. Judge, "Person-organizational Fit, Job Choice Decisions, and Organizational Entry," *Organizational Behavior and Human Decision Processes* 67, no. 3 (1997): 294–311; D. M. Cable and T. A. Judge, "Interviewers' Perceptions of Person-organization Fit and Organizational Selection Decisions," *Journal of Applied Psychology* 82, no. 4 (1996): 546–61.
32. Oliver R. Williams and John W. Houck, *Full Value: Cases in Christian Ethics* (San Francisco: Harper & Row Publishers, 1978).
33. UCLA, "Higher Educational Research Institute," *Cooperative Institutional Research Program: American Freshmen Survey, A 30 year Trend* (2003).
34. Anne Colby, "Whose values anyway," in M. Damon, ed. *Bringing in a New Era in Character Development* (Stanford, CA: Hoover Institutional Press, 2002).
35. R. L. Morrill, *Teaching Values in College* (San Francisco: Jossey-Bass, 1980).
36. Colby, "Whose values anyway."

37. M. M. Pattillo, Jr. and D. W. Mackenzie, *Church-Sponsored Higher Education in United States* (Washington, DC: American Council on Education, 1966).
38. S. Hauerwas, "How Universities Contribute to the Corruption of Youth," *Christian Existence Today* (Labyrinth: University of North Carolina, 1988).
39. C. Leatherman, "Catholic College to Step Up Efforts to Teach Values," *The Chronicle of Higher Education* May 23 (1990): A 16+.
40. Michael J. Naughton, and Thomas Bausch, *Catholic identity of an undergraduate management education: Survey summary and conclusions*. Paper presented at the Conference of the Association of Catholic Colleges and Universities, St. Paul, MN. August 3, 1995.
41. Parker Palmer, *The Active Life* (San Francisco: Jossey-Bass, 2000).
42. Frederick Buechner, *The Sacred Journey* (New York: Harper & Row, 1982): 72.
43. James J. McGee and André L. Delbecq, "Vocation as a Critical Factor in a Spirituality for Executive Leadership in Business," in Oliver F. Williams, ed. *Business, Religion, & Spirituality* (Notre Dame, IN: University of Notre Dame Press, 2003).
44. W. Damon, H. Gardner, and M. Csikszentmihalyi, *The Moral Underpinnings of Enduring Success: How Are the Laws of Life Learned and Used* (West Conshohocken: John Templeton Foundation Press, 2002)
45. McGee and Delbecq "Vocation as a Critical Factor in a Spirituality for Executive Leadership in Business."
46. Ibid.
47. Palmer, *The Active Life*.
48. Colby, "Whose Values Anyway."
49. Pat Duffy Hutcheon, *Building Character and Culture* (Westport, CT: Praeger, 1999).
50. Sallie McFague TeSelle, *Speaking in Parables: A Study in Metaphor and Theology* (Philadelphia: Fortress Press, 1975).
51. Murray J. Elwood, *Discovering Life's Directions* (Notre Dame, IN: Ave Maria Press, 1995).
52. Kenneth E. Grabner, *Focus Your Day* (Notre Dame, IN: Ave Maria Press, 1992).
53. Sallie McFague TeSelle, *Speaking in Parables: A Study in Metaphor and Theology* (Philadelphia: Fortress Press, 1975).
54. Dennis P. McCann, "The Business of Storytelling and Storytelling in Business," in Oliver Williams and John Houck, eds. *A Virtuous Life in Business: Stories of Courage and Integrity in the Corporate World* (Lanham, MD: Rowman & Littlefield, 1992).
55. A. MacIntyre, *After Virtue: A Study in Moral Theory* (London: Duckworth, 1985).
56. Jonathan Downs and Jonathan King "Towards a Science of Stories: Implications for Management Education," in *Academy of Management Proceedings* August (1999): MED B1–6.
57. Douglas Ready, "How storytelling builds next generation leaders," *MIT Sloan Management Review* Summer (2002): 63–69.
58. Roy Pascal, *Design and Truth in Autobiography* (Cambridge: Harvard University Press, 1960).

59. TeSelle, *Speaking in Parables*.
60. Pascal, *Design and Truth in Autobiography*.
61. TeSelle, *Speaking in Parables*.
62. Laura Nash, "Intensive Care for Everyone's Least Favorite Oxymoron: Narrative in Business Ethics," *Business Ethics Quarterly* 10, no. 1 (2000): 277–90.
63. John C. Meyer, "Tell Me a Story: Eliciting Organizational Values from Narratives," *Communications Quarterly* 43, no. 2 (1985): 210–24.
64. TeSelle, *Speaking in Parables*.
65. Amos N. Wilder, *Early Christian Rhetoric: The Language of Gospel* (Cambridge: Harvard University Press, 1971).
66. William Damon Walker, "Moral Exemplarity," in W. Damon Walker, ed. *Bring in a New Era in Character Education* (Stanford, CA: Hoover Institution Press, 2002).
67. Byron F. Nahser, *Learning to Read the Signs* (Woburn, MA: Butterworth-Heinemann, 1997).
68. Ibid.
69. Elizabeth Scott, "Organizational Moral Values."
70. John Ruhe and F. Ron Nahser, "Individual Case Studies: A Search for Careers using the Pragmatic Pathfinder," in H. Klein, ed. *Interactive Teaching and Learning Across Disciplines and Cultures* (Needham, Boston, MA: World Association for Case Research & Application, 2001).
71. Scott Peck, *A World Waiting to be Born: Civility Rediscovered* (New York: Bantam Books, 1994).
72. Maccoby, *The Gamesman*.
73. Ruhe et al., "Value Traits Reinforcement and Perceived Importance," 103–24.

CONTRIBUTORS

Gary L. Chamberlain is a Professor of Christian Ethics in the Department of Theology at Seattle University.

Denise Daniels is Associate Dean of the School of Business and Economics at Seattle Pacific University.

Patricia Debeljuh holds degrees in philosophy (University of Navarra) and industrial relations (Universidad Argentina de la Empresa). She chairs and teaches at the RSE of the Escuela de Dirección de Empresas (EDDE) Department. She is the Academic Director of Asociación Latinoamericana de Etica, Negocios y Economía (ALENE) and works as an Associate Researcher at the Confye Center of the IAE Business School, Argentina at Austral University.

André L. Delbecq is the Thomas A. and Kathleen L. McCarthy University Professor at Leavey School of Business, Santa Clara University, Santa Clara, California. He is the Eighth Dean of Fellows of the Academy of Management, prior President of the Western Academy of Management, and former Executive Director of the Organization Behavior Teaching Society.

Georges Enderle is the John T. Ryan, Jr. Professor of International Business Ethics at the Mendoza College of Business, University of Notre Dame and former President of the International Society of Business, Economics, and Ethics (ISBEE; 2001–04).

Ingeborg Gabriel is a University Professor at the University of Vienna, Catholic-Theological Faculty, Institute for Social Ethics, Austria.

Hans Dirk van Hoogstraten is Professor Emeritus of Social Ethics at the Nijmegen Radboud University, the Netherlands, as well as Emeritus Minister of the Dutch Reformed Church. His fields of interest concern

religion and politics and economic theology. He has taught in the United States, South Africa, and Germany.

María Soledad Martínez Kasten is Coordinator of the Center of Enterprising Training and Development at la Universidad Iberoamericana in Puebla, Mexico.

Ron Nahser is President and CEO of The Nahser Agency/Advertising, a full-service advertising agency headquartered in Chicago, Illinois. Dr. Nahser lectures extensively in the United States and abroad on the subject of business values, ethics, purpose, and responsibilities before business and academic audiences. He is currently a member of the boards of several business ethics institutes. He is also a faculty member of Common Ground, an adult education center for interfaith study and dialogue.

Shirley Roels is a professor of management at Calvin College and the author or editor of several publications related to Christian business ethics. She has taught business courses in accounting and management for undergraduates, developed and directed a business internship program, and chaired the Calvin College Department of Economics and Business. Since then she has been an academic dean and the director of Calvin's Program for the Theological Exploration of Vocation.

Jack Ruhe is Emeritus Professor of Business Administration & Economics, of Saint Mary's College in Notre Dame, Indiana. His recent research has focused on character development, business-as-a-calling, values, ethics, and country corruption as well as the careers of women in leadership and international business. He has written over 40 articles that have appeared in over a dozen peer-reviewed journals.

John Sherrington is an Auxiliary Bishop of the Archdiocese of Westminster. He was the former pastor of the parish of The Good Shepherd, Arnold, Nottingham and President of the Diocesan Commission for Marriage and Family Life. He has been a Consultor of the Episcopal Conference of England and Wales on issues of morality.

John Strain is an Adviser for Work, Economy, and Business, an ecumenical post based in the Department for Social Responsibility (DSR), Guildford Diocesan Board of Finance in the United Kingdom. He is also an author and lecturer in ethics at Surrey University, with a passion for exploring what having faith means in the workplace and in the economy.

Regina Wentzel Wolfe is a professor of Moral Theology and Chair of the Board of Directors for the US Catholic China Bureau.

BIBLIOGRAPHY

Adrian, Wilkinson and Hugh Willmott, eds. *Making Quality Critical*. London: Routledge, 1995.

Alford, O. P., Helen J., and Michael J. Naughton. *Managing as if Faith Mattered*. Notre Dame: University of Notre Dame Press, 2001.

Alphonso, Herbert S. J. *The Personal Vocation: Transformation in Depth Through the Spiritual Exercises,* 8th edn. Rome: Gregorian Pontifical University, 2002.

Badcock, Gary. *The Way of Life*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998.

Berkhof, H. *Christ and the Powers*. Scottdale, PA: Herald Press, 1967.

Bolles, R. N. *What Color is Your Parachute?* Berkley, CA: Ten Speed Press, 2001.

Bronson, Po. *What Should I Do With My Life?; The True Story of People Who Answered the Ultimate Question*. New York: Random House, 2003.

Burke, Gerard and Joe Peppard, eds. *Examining Business Process Re-engineering*. London: Kogan Page, 1995.

Callahan, D. and S. Bok, eds. *Ethics in Higher Education*. New York: Plenum Press, 1980.

Coakes, E., Willis, D., and Lloyd Jones, R., eds. *The New Socio-Tech: Graffiti on the Long Wall*. London: Springer-Verlag (UK), 2000.

Congregation of the Doctrine of the Faith. *Libertatis Conscientia* (*Christian Freedom and Liberation*). Quebec: Editions Paulines, 1986.

Cortright, S. A. and M. J. Naughton, eds. *Rethinking the Purpose of Business*. Notre Dame, IN: University of Notre Dame Press, 2002.

Damon, M., ed. *Bringing in a New Era in Character Development*. Stanford, CA: Hoover Institutional Press, 2002.

Doran, Ed Robert S. J. and Frederick Crowe. *Topics in Education*. Toronto: University of Toronto Press, 1993.

Ernst, Troeltsch. *The Social Teachings of the Christian Churches, Vol. I*. New York: Harper Torchbacks, 1960.

F. J. Roethlisberger and Dickson, W. J. *Management & the Worker*. New York: Wiley, 1964.

Fowler, James W. *Becoming Adult, Becoming Christian*. San Francisco: Harper and Row Publishers, 1984.

Frederick, William C. *Research in Corporate Social Performance and Policy*. Greenwich, CT: JAI Press, 1987.
Gantt, Henry. *Organizing for Work*. New York: Harcourt Brace & Hove, 1919.
Gay, C. "On Learning to Live with the Market Economy," *Christian Scholars Review,* 24, no. 2, (1996): 180–95.
Gilbreth, F. B. and Gilbreth, L. *Fatigue Study*. New York: Sturgis & Walton, 1916.
Graves, S. and T. Addington. *The Fourth Frontier: Exploring the New World of Work*. Nashville, TN: Word Publishing, 2000.
Hamel, Ronald and Kenneth Himes. *An Introduction to Christian Ethics: A Reader*. New York: Paulist Press, 1989.
Hammer, Michael and James Champy. *Re-engineering the Corporation*. New York: Harper, 1993.
Hardy, Lee. *The Fabric of This World*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1990.
Herman, Stewart W. with Arthur Gross Schaefer, *Spiritual Goods: Faith Traditions and the Practice of Business* Bowling Green, OH: Philosophy Documentation Center, 2001.
Himes, Michael, CSC. *Doing the Truth in Love: Conversations about God, Relationships, and Service*. Mahwah, NJ: Paulist Press, 1995.
Himes, Michael J. and Kenneth R. Himes, OFM. *Fullness of Faith: The Public Significance of Theology*. New York: Paulist Press, 1993.
Hugh, Willmott, ed. *Making Quality Critical*. London: Routledge, 1995.
Ishikawa, K. *What is Total Quality Control? The Japanese Way*. Englewood Cliffs, NJ: Prentice-Hall, 1985.
John, Wall, Don Browning, William J. Doherty, and Stephen Post. *Marriage, Health, and the Professions*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2002.
Juran, J. *Juran on Planning for Quality*. New York: Free Press, 1988.
Landes, D. S. *The Wealth and Poverty of Nations; Why Some Are So Rich and Some Are So Poor*. New York: Norton, 1999.
Lonergan, Bernard. *Method in Theology*. Toronto: University of Toronto Press, 1990.
Maccoby, Michael. *The Gamesman*. New York: Simon and Schuster, 1976.
Maclagan, Patrick. *Management and Morality*. London: Sage, 1998.
MacNamara, Vincent. *The Truth in Love*. Dublin: Gill and Macmillan, 1988.
Marsden, George. *Evangelicalism and Modern America*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1984.
McKim, Donald, K., ed. *Calvin's Institutes, Book I, Abridged Edition*. Louisville, KY: Westminster John Knox Press, 2001.
Morrill, R. L. *Teaching Values in College*. San Francisco: Jossey-Bass, 1980.
Nash, Laura. *Believers in Business*. Nashville, TN: Thomas Nelson, Inc, 2003
Nash, L., and S. McLennan. *Church on Sunday, Work on Monday: The Challenge of Fusing Christian Values with Business Life*. San Francisco, CA: Jossey-Bass, 2001.
Newman, John Henry. *An Essay in Aid of the Grammar of Assent*. London: Longmans, Green, and Co., 1903.
Niehbuhr, H. R. *Christ and Culture*. New York: Harper & Row, 1951.
Noll, Mark. *The Scandal of the Evangelical Mind*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1994.

———. *The Work We Have to Do: A History of Protestantism in America*. New York: Oxford University Press, 2002.

Novak, Michael. *Business as Calling: Work and the Examined Life*. New York: Free Press, 1996.

Oakland, J. *Total Quality Management*. London: Heinemann, 1989.

O ' Brien, David J. and Thomas A. Shannon, eds. *Catholic Social Thought: The Documentary Heritage*. Maryknoll: Orbis Books, 1992.

Palmer, Parker. *Let Your Life Speak: Listening for the Voice of Vocation*. San Francisco: Jossey-Bass, Inc, 2000.

Pascarella, E. T. and P. T. Terenzini. *How College Affects Business Students: Finding and Insights from Twenty Years of Research*. San Francisco: Jossey-Bass, 1991.

Plantinga, Cornelius. *A Place to Stand*. Grand Rapids, MI: Board of Publications of the Christian Reformed Church, 1981.

Progoff, Ira. *The Dynamics of Hope: Perspectives of Process in Anxiety and Creativity, Imagery and Dreams*. New York: Dialogue House, 1985.

Roels, Shirley J. *Business Through the Eyes of Faith*. San Francisco: Harper-Collins, 1990.

Ryken, L. *Redeeming the Time: A Christian Approach to Work & Leisure*. Grand Rapids: Baker Books, 1995.

Sayers, D. "Why Work?" In *Creed or Chaos*. New York: Harcourt, Brace and Co., 1949, 46–62.

Schuck, Michael. *That They May Be One: The Social Teachings of the Papal Encyclicals 1740–1989*. Washington, DC: Georgetown University Press, 1991.

Seligman, E. P. *Authentic Happiness*. New York: Free Press, 2003.

Sendra, Servitje R. *Strategy of the Business Success*. Mexico: Prentice Hall, 2003.

Shimmin, S. and Wallis D. *Fifty Years of Occupational Psychology in Britain*. Leicester: British Psychological Society, 1994.

Siker, L. "Christ and Business: A Typology for Christian Business Ethics," *Journal of Business Ethics* 8 (1989), 60–67.

Silverman, David. *The Theory of Organisations*. London: Heinemann, 1970.

Srivastva, Suresh and Associates. *Executive Integrity*. San Francisco: Jossey-Bass, 1988.

Stackhouse, Max L., Dennis P. McCann, and Shirley J. Roels, eds. *On Moral Business*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1995.

Stevens, P. R. "The Marketplace: Mission Field or Mission?" *Crux*, XXXVII, no. 3 (2001): 7–16.

Taylor, Charles. *Sources of the Self: The making of the Modern Identity*. London: Cambridge University Press, 1989.

Van Hoogstraten, Hans Dirk. *Deep Economy: Caring for Ecology, Humanity and Religion*. London: Cambridge University Press, 2001.

Vianney Bilgrien, Marie SSND. *Solidarity: A Principle, an Attitude, a Duty? Or the Virtue for an Interdependent World?* New York: Peter Lang Publishing, 1999.

Volf, M. *Work in the Spirit: Toward a Theology of Work*. Oxford: Oxford University Press, 1991.

Walsh, B. and R. Middleton. *The Transforming Vision: Shaping a Christian World View*. Illinois: Intervarsity Press, 1984.

Weber, Max. *The Protestant Ethic and the Spirit of Capitalism*. New York: Charles Scribner's Sons, 1958.

———. *The Sociology of Religion*. Boston: Beacon Press, 1964.

Whitehead, Alfred North. *Adventures of Ideas*. New York: Free Press, 1967.

Williams, Oliver R. and John W. Houck. *Full Value: Cases in Christian Ethics*. San Francisco: Harper & Row Publishers, 1978.

INDEX