

# **Globalization: A Connecting Theme for Catholic Business Education**

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## **Abstract**

Academic silos continue to be a challenge for developing mission-driven business programs that prepare students for not only a job but also a profession and a vocation. Because globalization is a natural point of contact between business, liberal arts, and Catholic Social Teaching (CST), it can be the foundation of a thematic approach for engaging faculty across disciplines in developing a mission-driven Catholic business education that integrates CST throughout a four-year undergraduate program. This paper (1) presents a review of how globalization impacts business education and the ethical limitations of the theories and practices that are commonly taught at business schools; (2) offers an account of CST and how it bears on business education, globalization and ethical behavior; and (3) provides two models for using globalization as an integrative theme throughout a four-year undergraduate program.

## **I. Introduction**

In a recent presentation at St. Mary's University Father J. Bryan Hehir (January 2007) emphasized that Catholic universities have a threefold educational responsibility: we must prepare our graduates for a *job*, for a *profession*, and for a *vocation*. A mission-driven Catholic business education (CBE) requires that these three responsibilities be addressed by administrators and faculty from the liberal arts and business disciplines. Furthermore, if, as Naughton et al. (2007) states in the background paper to the conference, we are to view business education as an extension of liberal arts, the three educational responsibilities need to be addressed at different stages of business students' development throughout their four-year undergraduate program.

Catholic business schools are in a unique position to address these responsibilities by developing business programs that are true to their Catholic mission and identity. Yet as Naughton et al. (2007) clearly articulates, there are significant obstacles to a deeper relationship between the business school and the university's Catholic identity and mission. In particular, the lack of interaction between liberal arts and business faculty reinforces the problem of working in academic "silos" and leaves integration of the curricula up to the students. We recognize that eliminating these silos is not a realistic option; however, the use of a common theme can engage faculty from different disciplines in a constructive dialogue that can lead to a more integrated curriculum and to working together on achieving our threefold educational responsibility. We suggest that such a theme is globalization.

Although globalization is driven primarily by a process of integration of markets and production facilitated by developments in technology and communication, the impact of this process has moral dimensions because it is felt in all areas of societies. Thus, its economic, political, social,

cultural, and religious implications require a deeper moral understanding than either business or liberal arts alone can achieve. Catholic business schools have the responsibility of cultivating a global consciousness in their students, and collaborative initiatives between business and liberal arts faculty (especially theologians and philosophers) can lay the foundation for addressing this important educational responsibility. Globalization, therefore, is a natural point of contact between business and Catholic Social Teaching (CST). By using globalization as a unifying theme, ethics is also integrated into the business curriculum rather than studied separately and, in many cases, abstractly. The richness and holistic nature of CST instills a deep sense of morality that is often lacking in traditional business ethics courses. In these courses, ethics is usually studied from a narrow perspective that focuses on the importance of developing a code of conduct for companies and professionals or that views ethics as a tool or strategy to compete effectively in a global marketplace. Consequently, the negative consequences of globalization tend to be glossed over or addressed superficially at best.

The purpose of this paper is to propose globalization as a thematic approach for developing a mission-driven Catholic business education. First, we review how globalization impacts business education and explore the limitations of standard treatments of globalization at business schools. Second, we offer an account of CST and how it bears on business education and globalization, while recognizing that CST cannot answer all the moral questions raised by the globalization process. Third, we provide suggestions for using globalization as an integrative theme in specific courses throughout a four-year undergraduate business education.

## **II. Ethics, Globalization and Business Education**

At most universities and colleges the impact that globalization is having on business activities is usually taught by International Business (IB) scholars. As a field of study IB first emerged in the 1950s when a group of:

[B]usiness scholars concluded that U.S. business education was simply too parochial. It did not address the needs of an emerging cadre of international managers; at least for a few business students, as examined and taught in the United States, needed to be broadened and made more universal (Toyne and Nigh, 1999: 3).

Thus, the initial focus was on teaching business students the art of discerning when and how business functions were to be adjusted or adapted to differences in the business environment because of crossing national borders. Moreover, IB scholars focused their research on the business functions of multinational corporations.

More recently, however, and in response to the growing recognition that globalization is impacting the conduct of business domestically as well, the educational and research focus has shifted to how multinational and global corporations “manage” socio-cultural diversity, technological diversity, and political diversity (e.g., Bartlett and Ghoshal, 1992; Bartlett, Doz, and Hedlund, 1990; Toyne and Nigh, 1997). Essentially, multinational and global corporations are viewed as both responders to and drivers of economic globalization.

Although attempts have been made to broaden the educational and research focus of IB scholars (Toyne and Nigh, 1997, 1998), the majority of IB scholars persist in focusing on the operational challenges of multinational and global corporations (Peng, 2004; Söderqvist and Toyne, forthcoming). Thus, it should not be too surprising to find that the textbooks used to introduce business students to the impact that globalization is having on business, societies and their political systems and cultures are quite narrow. For example, Hill (2006: 7) defines globalization as “the shift toward a more integrated and interdependent world economy. Globalization has several facets, including the globalization of markets and the globalization of production.” Naturally, the focus of his book is on these two facts, and involves paying attention to the issue of cultural, socio-economic, and political difference, but strictly from the perspective of business. That is, he focuses on answering the question: How do these differences impact on business transactions and business operations that cross national borders?

This one-dimensioned perspective is prevalent among IB scholars and general business scholars in spite of recent efforts made by AACSB International to have business schools address such issues as poverty and peace (2006: 1). The president and executive officer of the AACSB International, John Fernandes (AACSB International, 2006: 1), believes that his organization and its members can have an “impact on world poverty and the advancement of peace by contributing resources and taking steps to prepare future business leaders who understand the business/peace link and possess the determination to end poverty and achieve world peace.” The question, of course, is: How can a comprehensive understanding of globalization be gained by the business student when globalization is viewed strictly as an economic opportunity by those who manage business activities and teach business?

The answer may lie within what Carolyn Woo notes:

We are called to think thoughts that matter, thoughts with impact, thoughts that challenge our students, our colleges, and business to reach full potential. If our thoughts do not recognize how business fosters peaceful societies, then we would have walked by the most pressing problem of the next generation, and the good which is ours to contribute (AACSB International, 2006: 4).

Addressing this problem requires a sensitivity and a knowledge base that go beyond current relevancy and the development of professional skills. Achievement of this level of sensitivity, and acquisition of the knowledge needed to address poverty and world peace necessitates greater emphasis on the humanities and social sciences.

Concurrent with the changing perspective on what international business education should entail, has been a growing awareness of an ethical failure of U.S. capitalism. For example, Ghoshal (2005) has tied this ethical failure to theories of management and business advanced in business schools that, in purporting to be value-free, are actually ideologically-driven enterprises:

Since morality, or ethics, is inseparable from human intentionality, a precondition for making business studies a science has been the denial of any moral or ethical considerations in our theories and, therefore, in our prescriptions for management practice (2005: 75).

In a similar way, Bogle (2005), citing many recent events such as Enron and WorldCom, argues that there has been failure by Corporate America. For example, Bogle notes:

Corporate America went astray largely because the power of managers went virtually unchecked by our gatekeepers for far too long. Our corporate directors were primarily to blame. But our auditors, lawyers, regulators, legislators, and investors, those other traditional guardians of sound government, share the responsibility. They failed to “keep an eye on these geniuses” to whom they had entrusted the responsibility of the management of America’s great corporations (2005: 45).

At the root of Corporate America’s failure is a moral failure. What must be restored is an appreciation for the practice of the virtues in professional life, and a concern for the well-being of the societies in which Corporate America operates. This, of course, means that business educators must present a more complete articulation of business managers’ responsibilities to the common good. As Gentile and Samuelson (2005) point out, social responsibility issues and ethics are a business school’s responsibility. That is, business schools need to assume responsibility for making “a positive difference in the preparation of future business leaders” (Gentile and Samuelson, 2005: 504). For this to happen, a more holistic, less fragmented approach to ethics and social responsibility needs to be incorporated into business programs. Students must be made aware that economic decisions have cultural, societal and political implications, and these need to be taken into account when making their economic decisions.

Thus, the two trends—globalization and the moral breakdown of Corporate America—that are impacting business education require that greater attention be given to the humanities and social sciences in business education. For example, since philosophy is the “love of wisdom,” it creates a context for a more holistic assessment of globalization’s impact on communities than one dominated by technical or scientific rationality. Sociology provides frameworks and tools for grasping how the pressures of globalization function in particular settings and cultures. Economics, viewed by many as the driver of the globalization process, enhances our understanding of corporate decision-making in a global context and its social and economic impact.

The current international business textbooks provide a mixed presentation on such topics as ethics and the social responsibility of business. For example, whereas Hill (2006) devotes one chapter on “Ethics in International Business” and Peng (2009) devotes one chapter on “Managing Corporate Social Responsibility Globally,” Czinkota, Ronkainen, and Moffett (2005) do not broach the ethical issue, and their coverage of social responsibility is sparse. The chapters on ethics and social responsibility do not provide an adequate presentation of the comprehensive issues and challenges posed by globalization and what Bogle (2005) identifies as the value failure of Corporate America.

If the AACSB-International’s peace and poverty proposal is to be successful, and a more profound understanding of the role of ethics is to be gained, greater emphasis needs to be placed on the liberal arts core, particularly philosophy, sociology, political science, and economic development. This suggests an interdisciplinary approach to teaching future business leaders is

needed. In our Catholic universities, CST has a particular role to play, since it has a rich understanding of the implications of globalization for both developed and developing countries. CST can also contribute significantly to the business student's understanding of ethics and ethical behavior in a holistic fashion.

Czerny (2002: 3) suggests that globalization "is too fast, too new, too vast and too complex for us to figure out what it is and how it works." While avoiding the problems associated with offering a comprehensive definition of globalization, he investigates six "impacts" of globalization that all business students need to appreciate:

- Globalization's impact on human dignity and the common good;
- Globalization's impact on culture and religions;
- Globalization's impact on poverty;
- Globalization's impact on local and regional economies;
- Globalization's impact on labor; and
- Globalization's impact on the environment.

These are good issues to address since they are of direct concern to business, and are, to varying degrees, addressed by business educators, but strictly from an economic decision-making perspective. As noted earlier, there are important differences in how business schools address such issues and how others address such issues. By understanding these differences a basis is created for evaluating how CST can contribute to business education within a world that is experiencing the pressures and effects of globalization.

Most business educators do not deny that the university should address the issues raised by Czerny. However, they would argue against integrating them into the business curriculum, for two reasons: first, precisely because they are already competently addressed in the humanities and social sciences; and second, because such integration would encroach upon the hours necessary for the traditional business curriculum. There is, as a consequence, an impasse on the matter of globalization and business education that must be broached.

### **III. Catholic Social Teaching and Globalization**

Having identified some of the limitations of business education and its treatment of globalization, and in view of our purpose of describing how the theme of globalization at a Catholic business school can enhance the curriculum and connections among faculty, we now offer an account of CST and, in particular, how it bears on business education and globalization. In brief, CST offers a comprehensive, normative vision of the human person (the business student and sweatshop worker alike) and society known as the common good. This is the standard against which political economy and market mechanisms are measured. Globalization is the principal "sign of the times" (Vatican II, no. 4) conditioning the growth of human solidarity and sinful social structures.

#### **The Common Good**

Catholicism espouses a social anthropology grounded in the natural law and an understanding of

God as relational. While irreducibly unique and capable of egoism, the human person is, by natural endowment and by the grace of God, made for and therefore inclined toward community. Rather than entering into society by a social contract defined by the balance of power and the forfeiting of a degree of preexisting autonomy, the person “finds himself/herself” already *there*. What is good or objectively valuable for the person is tied up with what is good for others—discovered in cooperative and just relationships (Cahill, 2005: 54)—not set against, or apart from the good of others. In ordinary usage, this is a “win-win” situation, not a “zero sum game.” Therefore we must speak of the “common good,” which “refers to circumstances in which all members are flourishing in their particular situations, and all together effectively and cooperatively contribute to the flourishing of the whole” (Hinze, 1995: 287). As the Second Vatican Council indicates, this does not happen spontaneously: the objective “conditions of social life” (Vatican II, no. 74)—the economic, the political, the familial, and so forth—must be consciously fostered so that human flourishing can be realized.

The fundamental virtue that responds to the reality of the interdependence characterizing modern societies is that of human solidarity, “a firm and persevering determination to commit oneself to the common good” (John Paul II, 1987: no. 38). This requires, among other things, a more equitable sharing of the world’s goods than now exists. The relationship between the person and society is characterized by reciprocal rights and duties. The person has a moral claim on society that it respect and support his/her right to basic necessities of life—economic, civil and political rights—and society, with the assistance of the state, has the corresponding duty in justice to meet that claim. Conversely, society has a moral claim on the person for his/her contribution to the common good, and the person has a duty to respond. Hence, Catholic social theory is neither individualist (i.e., absolutizing the rights or freedoms of the person) nor collectivist (i.e., absolutizing the importance of society and the role of the state). Instead of expressing either of these forms of utilitarianism, the common good concerns “the good of all, and of each individual” (John Paul II, 1987: no. 38).

That this notion of the common good is applicable to a society on any scale—whether it be the global situation, the business firm, or the business school—is of particular importance for our project of using globalization as a connecting theme for the Catholic business school. From John XXIII forward, Catholicism’s social mission has “assumed an internationalist and universalist perspective” (Sanks, 1999: 629) and the Church itself has been a transnational actor for far longer than that. In contemporary CST, it is the “universal common good” (John XXIII, 1963: no. 135) to which we are summoned. Whether or not one calls this a “global ethic,” the Catholic emphasis on the common good engenders an expansive social consciousness.

### **Capitalism and Neoliberalism**

Just as CST’s social theory critiques individualism and collectivism, its teachings on political economy critique laissez faire capitalism and marxism. In the following passage, John Paul II, in responding to the question of whether capitalism should be the model for Third World development in a post-Cold War world, captures the nuance of the Catholic perspective:

If by *capitalism* is meant as economic system which recognizes the fundamental and positive role of business, private property and the resulting responsibility for

the means of production, as well as free human creativity in the economic sector, then the answer is certainly in the affirmative, even though it would perhaps be more appropriate to speak of a *business economy*, *market economy* or simply *free economy*. But if by capitalism is meant a system in which freedom in the economic sector is not circumscribed within a strong juridical framework which places it at the service of human freedom in its totality, and which sees it as a particular aspect of that freedom, the core of which is ethical and religious, then the reply is certainly negative (John Paul II, 1991: no. 42).

Insofar as neoliberalism (sometimes called neoconservative economics) is the child of the economic “liberalism” (Pius XI, 1931: no. 27) or laissez faire capitalism CST has long-critiqued, Catholicism has strong reservations about whether it is serving human dignity and the common good. The “idolatry of the market” mistakenly assumes that the market can effectively address all problems and human needs (John Paul II, 1991: no. 40). “(T)he all-consuming desire for profit” (John Paul II, 1987: no. 37) and concentration of wealth and “financial power” (John Paul II, 1991: no. 47) thwart human development and can be numbered among the “human inadequacies of capitalism” (John Paul II, 1991: no. 33). Consumerism and “artificial consumption” (John Paul II, 1991: no. 36) are characteristic of contemporary capitalism.

The basic message from CST on political economy is that markets, business, economic initiative and profits are good things, but like everything else, they are misused if not put to truly human ends, and cannot simply be assumed to inure to the benefit of people. These two qualifications are not boilerplate; they are the crux of the matter.

## **Globalization**

Explicit references to globalization in CST are sparse. Any moral evaluation is imbedded within CST’s account of the common good and the strengths and limitations of the market economy. T. Howland Sanks argues that globalization represents a challenge and an opportunity for Catholicism and its social mission: a challenge because CST was historically addressed to the nation-state (not things so diffuse as globalization and non-state actors), and an opportunity because of what has been called the “subjective side” of globalization (Sanks, 1991: 631). That is to say, “(t)he dramatic new communication technologies offer the greatest possibility of all time for a heightened sense of human solidarity” (Sanks, 1991: 651). Social scientists and theologians speak of “glocalization” as a way of preserving the particularities of local cultures and social movements amid the pressures of globalization (Schreiter, 1997: 12).

Immediately after its discussion of justice and the preferential option for the poor, *Centesimus annus* notes the following:

Today we are facing the so-called ‘globalization’ of the economy, a phenomenon which is not to be dismissed, since it can create unusual opportunities for greater prosperity. There is a growing feeling, however, that this increasing internationalization of the economy ought to be accompanied by effective international agencies which will oversee and direct the economy to the common good, something that an individual state, even if it were the most powerful on

earth, would not be in a position to do (John Paul II, 1991: no. 58).

The text then observes that these “agencies” focus on “peoples and countries which have little weight in the international market, but which are burdened by the most acute and desperate needs.”

The generality of this 1991 text notwithstanding, what is clear is that globalization of the economy should not be met by uncritical acceptance. For instance, if globalization translates into free trade, unregulated markets, and the dollar’s proverbial “race to the bottom”—a kind of *laissez faire* writ large—it will not do. “The key issue becomes this,” writes John Coleman. “How do we humanize globalization and make it serve our habitat and humanity?” (Coleman, 2005: 14). If this is the question, then economic, cultural, and ecological considerations are of a piece. In the words of John Paul II,

Globalization, a priori, is neither good nor bad. It will be what people make of it. No system is an end in itself, and it is necessary to insist that globalization, like any other system, must be at the service of the human person; it must serve solidarity and the common good. (quoted in Czerny, 2002: 13)

### **Business Education and the Catholic Ethic**

The Catholic ethic we have described in broad strokes gives business education a normative context for the development of professional skills and competency. The point is *not* that Catholicism is ethical and business is unethical, though as we have seen, no one can ignore the high profile abuses in Corporate America. The point is that the Catholic business school will decide, deliberately or by default, this question: What *kind* of ethic will its business education offer students? We submit that a CST-grounded education clustered around the theme of globalization will give them more than a professional code of conduct, more than a utilitarian calculus, more than a list of Kantian moral principles, and certainly more than ethics as a means to economic success.

The nature of this “more” comes through when John Paul II writes in general on the relationship between consumption and the holistic picture of the human person:

It is not wrong to want to live better; what is wrong is a style of life which is presumed to be better when it is directed toward “having” rather than “being,” and which wants to have more, not in order to be more but in order to spend life in enjoyment as an end in itself (John Paul II, 1991: no. 36).

Such an “ethic of being” cultivates within the student the settled disposition or virtue of putting his or her professional skills to good use. In doing so, it goes beyond the necessary work of avoiding the most obvious, egregious ethical lapses, and it acknowledges that many in the world cannot be said “to have” at all. Further, the student is more likely to do what educators of all stripes at least pay lip service to—“thinking outside the box”—and in our case, questioning some of the assumptions of business thought and practice. *This* kind of student—precisely because the uniqueness of his/her personality has encountered the Catholic ethic and the liberal arts—might

be equipped to take up John Paul's challenge of working toward the "change of lifestyles, of models of production and consumption, and of the established structures of power which today govern societies" (John Paul II, 1991: no. 58). That these are daunting words there can be no doubt, but "thinking big" is what deans of business schools tell their students to do. Finding something worthy of our talent and efforts is the Catholic and liberal idea.

The theme of globalization connects the cutting edge of business acumen with the wellsprings of CST. The fact that globalization is clearly a "sign of the times," creates "opportunities for greater prosperity," raises consciousness of human solidarity, and creates social and ethical challenges to which business schools and schools of economics can contribute, all point to the value of globalization as a connecting theme for business education.

#### **IV. Globalization as a Theme for Business Education**

Business schools have tended to focus on preparing graduates with the technical knowledge and skills needed for a job upon graduation. Consequently, business students are trained rather than educated. As we stated at the beginning of our paper, Father Hehir reminds us that our educational responsibility at Catholic universities not only includes preparing students for a job but also for a profession and for a vocation. Central to preparing business students for a profession is the development of a person's moral center. Naughton and Bausch (1996:10) make this point clear by stating that "[o]nly when disciplinary courses seek to integrate and engage more fully moral principles informed by a professional ethic will management education reflect its true professional character."

If we aspire to graduate business students who see business as a vocation (i.e., as a calling to seek a higher purpose in what they do), we need to help them connect their faith and their work. That is, vocation cannot be left to the students to inculcate. Business professors need to guide them, and demonstrate to them how business can be a vocation. As argued in the previous sections, we believe that globalization, together with the basic principles of CST, can serve as an interdisciplinary connecting theme to help faculty create an environment where business education reflects our three educational responsibilities.

##### **Business Education – A Fragmented Approach**

The most common approach to business education at any university is to provide a curriculum where students learn (and sometimes apply) technical knowledge and skills. Business ethics is added to the curriculum either as a stand-alone course or superficially embedded in different courses across the curriculum. This approach tends to present a narrow view of ethics that fails to help students question the underlying assumptions of business theories and practices, thus limiting the impact on helping business students further their moral development within a business context. Consequently, although students completing a business education program may acquire excellence in technical knowledge and skills and acquire some knowledge of basic ethical standards—mainly in relation to their area of study (e.g., accounting, finance)—they may not have developed the habits of the mind that lead them to question the underlying assumptions of what they learn nor the habits of the heart where they reflect on who they are becoming *in and through* their professional activities.

The fragmented approach commonly used to design business curricula at best helps students develop the knowledge and skills they need for their first job out of college, but does not necessarily offer them a view of their profession that is grounded in the development of their moral character. More importantly, it fails to address the idea of business as a vocation, as a higher calling, thus limiting the possibility of our students seeing the connection that can exist between a business profession and a transcendent purpose. One reason for these deficiencies is the stark separation of business programs from their humanities and social science requirements.

According to Naughton and Bausch (1996), this type of thinking reinforces the artificial separation of who we are as spiritual and religious individuals with what we do in our professional lives. They stress the importance of the connection between faith and work by stating that:

Work, seen through the eyes of faith, is a participation in God's creation. Every human work that contributes to an organization where people can develop is a participation in the ongoing creation of God. Christian faith and its intellectual tradition views work with different *key and determining principles* that recontextualize the role of profits, efficiency, property/ownership, work, productivity, wages, quality, and so forth (1996: 7).

We believe globalization can help us move toward this goal and facilitate meaningful connections between the liberal arts and the business courses our students take. For these connections to take place, globalization of business cannot be discussed in isolation from its broader societal implications. When we address globalization in liberal arts and business courses in isolation we limit our students' opportunities for reflecting on how business impacts society and for engaging business students' moral imagination in addressing social injustices. At Catholic universities, we have the opportunity to address globalization using our Catholic social tradition. Tavis elaborates on this point:

Catholic social teaching calls for attention to the individuality of the corporate stakeholders who are affected by the activities of the corporation. In the study of the global economic/financial system, for example, technical analysis has led to significant improvements in efficiency. Catholic social teaching requires a focus on the unevenness of the benefits associated with enhanced productivity where some people gain disproportionately while others slide further behind. The centrality of human dignity in Catholic social teaching insists that both the individual and, particularly, the poor be represented in any consideration of global resource allocation (1994: 331-32).

Although CST does not pivot on the contemporary term "globalization" itself, it provides a holistic framework that can cultivate an "ethic of being" in a global context.

### **Business Education – An Integrated Approach**

To develop and implement a holistic educational model, we first need to recognize that the

fragmented approach to business education does not reflect the mission of Catholic universities nor does it lend itself to the development of future business leaders who can see themselves as pursuing a vocation. When the focus of a business education is on preparing students for a job, their educational experience becomes fragmented and compartmentalized.

Since curriculum development and implementation are spearheaded by faculty, the suggestions that follow assume that the university would have a critical mass of faculty from both the liberal arts and business who are willing to work together and are interested in learning how CST relates to business issues. It is also assumed that integrating liberal arts and business education is valued by key university administrators and incorporated in the university's mission and strategic goals.

With this in mind, we propose two general approaches that Catholic business schools could pursue in integrating CST and business education: the infusion model and the holistic model. Using globalization as a connecting theme, both models seek the same general goal: to introduce business students to CST and its implications for business. Thus, both models assume that participating faculty either have an understanding of the basic principles or are open to learning about these principles. Although various lists of the principles of CST exist, we believe an understanding of the consolidated list of seven general principles provided by the U.S. Conference of Catholic Bishops in 1999 would be useful for faculty involved in developing curriculum for the two models we suggest<sup>1</sup>:

- The dignity of the human person
- The dignity of work (including the priority of labor over capital)
- The person in community (including promoting the common good)
- Rights and responsibilities (including the principle of subsidiarity)
- Preferential option for the poor
- Solidarity (including unity of humanity)
- Care for creation

A key difference between the two models we propose is that the holistic model seeks an additional long-term goal: to inspire business students to become change agents for the common good by applying the business knowledge and skills they learn to some of the major global challenges we currently face.

### *The Infusion Model*

The main purpose of the infusion model is to ensure a minimum level of exposure to CST and its relevance for business. Specific courses that lend themselves to global issues would be targeted for infusion. Professors from liberal arts, particularly philosophy and theology, would serve as speakers in specific business courses, and business professors, especially in the areas of international business, ethics, and strategy, would serve as speakers in specific liberal arts courses. Possible courses where this type of collaboration could take place so that CST principles are introduced within a global business and economics context include:

*Fundamentals of Business.* This course introduces students to the basic areas of business and to the influence of business on individuals, nations, and the world. Since it is the first business

course that students take, it should introduce students not only to the opportunities and challenges of globalization for business but also to the impact of globalization on the common good. Thus, it provides an excellent venue for introducing the principles of CST and how these principles can inform business decisions.

*Macroeconomics and Microeconomics.* Because these courses introduce students to basic theories of market economics and capitalism, they provide an opportunity to engage students in a dialogue where they can examine both the strengths and limitations of these economic theories within the context of globalization and their impact on income distribution and the environment. Also, the course can provide an opportunity for students to reflect on the CST principles and their relevance in economic policies.

*Introduction to International Business.* This survey course introduces students to the cultural, economic, legal, political, and social environments in which businesses operate throughout the world. It also provides an overview of the institutional framework within which international trade and international business take place. Thus, the course examines how the basic concepts that guide business practices in the U.S., such as capitalism and the free market, can vary significantly in other parts of the world. Since students will have been introduced to CST in the business fundamentals course, this course can provide a practical context for encouraging a discussion on the connection between international business and major global challenges, such as the environment, poverty, labor rights, and job displacement.

*Business Policy/Strategic Management.* The focus of this senior capstone course is a practical understanding of managing companies within a global competitive environment. Since the integration of business functions is typically emphasized, students are often required to analyze cases or participate in computer simulations where they practice managing their own company. Therefore, the course provides an opportunity for embedding CST in assignments and class discussions. For example, students could be asked to analyze cases and recommend courses of action using a CST perspective.

### *The Holistic Model*

The holistic model assumes that administrators and faculty are willing to work together to achieve the threefold educational responsibility of Catholic universities. Its goal is to provide students with a deeper understanding of the fundamental themes or principles of CST we sketched above—such as the universal common good, human dignity, and solidarity—and its somewhat more specific norms concerning private property, labor and capital, profits, and entrepreneurship. This would lead to a discussion of how CST might inform business decisions within a global context. Emphasis is placed on cultivating in students a desire to see business as a vocation. Although curriculum is the major component of the model, it presupposes linkages with co-curricular activities, especially study abroad programs that give students opportunities for applying business knowledge and skills in projects that engage students as responsible global citizens.

In addition to the changes to the courses suggested in the infusion model, specific courses would need to be developed and implemented through collaborative initiatives of faculty from different

disciplines. The following three courses, open to all majors to ensure greater opportunity for discussions, are examples of what could be done:

*Globalization: Seeking Understanding through CST.* This interdisciplinary course would serve as a social science requirement for business students and an elective course for students from other majors. The course would examine the driving forces of globalization and their consequences for contemporary economic, political, social, and cultural realities from an interdisciplinary perspective. Topics could include the impact of globalization on the environment, energy and power, security and peace, displacement of jobs, immigration, poverty and inequality, role of women, and local cultures. Its interdisciplinary nature would provide a forum for an honest dialogue on globalization that would expose students to different views, including those of business, governments, and community leaders.

*World Religions.* This course would provide students with an overview of the major religions throughout the world, and their similarities and differences. Today's global reality requires that students deepen their understanding of religious pluralism and its theological and social significance. Religious pluralism has an important impact on culture, political economy, international relations, and international business. Moreover, a better understanding of world religions is a first step for engaging students in a constructive inter-religious dialogue on world peace.

*International Business, CST, and Global Citizenship.* This senior-level seminar course would focus on the application of international business and CST to global social and economic issues. To encourage students to think beyond a narrow view of the role of international business, other models, such as the Economy of Communion, social entrepreneurship, social business, and microcapitalism, would be discussed. Using CST as an ethical foundation, students would be encouraged to develop creative solutions to some of the global challenges we face. Various types of projects that engage students civically within a global context could be assigned, such as applied research projects, social action projects, and community-based service projects. In addition, this course can provide a venue for engaging the business community. For example, business persons could be invited to class to discuss business decisions affected by social or cultural issues encountered in other countries, and students could prepare presentations on how CST might inform these business decisions.

The application of CST within a global context is perhaps the most important stage in developing future business leaders who have the passion to use their knowledge, skills, and talents to be change agents for the common good. Thus, consideration should be given to developing study abroad programs that incorporate a service component. Ideally, these study abroad programs should be developed to help students:

- better understand themselves as local and global citizens;
- appreciate different religions and cultures and increase their ability to engage in respectful and honest inter-cultural and inter-religious dialogue;
- enhance their understanding of how the principles of CST can play a role in business and personal decisions within a global context; and
- engage their knowledge, talents, and imagination in projects that foster a more just

world.

As Dr. Charles Cotrell, President of St. Mary's University, reminded us in 2007, "Catholic social teaching and Marianist values instill in us the obligation to serve humankind and advance the common good." He further noted—in words we believe relevant to all mission-driven CBEs—that:

As a Catholic and Marianist university, our obligation is not only to educate for service, but to provide our students the working laboratories that allow them to see the possibilities of what can be achieved by helping others – in our own neighborhood, in our nation, in our *world* [emphasis added]. By educating to serve and offering opportunities to serve we will produce graduates who are true servant leaders (2007: 2).

A service-oriented international experience—when connected to coursework that helps students reflect on the relationship between their faith and their work—can be transformational. To strengthen the connection between learning and action, a certificate program in Global Studies and CST could be designed around courses similar to the ones we suggest in combination with an international project that is service oriented.

## V. Concluding Comments

A focus on CST and globalization allows us to draw from a rich variety of resources to learn about and apply CST in business education. A globalization theme facilitates intentional, collegial connections between the academic silos. It helps us address the gap between theory and our global reality. It demonstrates the need for exposing students to Catholic social principles throughout the four-year program of an undergraduate Catholic business education. The Catholic business school becomes mission-driven from the "inside out," not imposed by the departments of theology or philosophy. Globalization and CST moves the discussion of what makes for excellence in business and economics beyond the supposedly value-free approach on the one hand and quagmire of political ideology on the other hand. That is, it allows us to begin to develop an educational environment in which our students are inspired to become change agents for the common good.

The models we suggest are achievable; however, at a minimum, their implementation presupposes the following:

- a critical mass of liberal arts and business faculty who are willing to work together;
- a congruence between the university's mission, the business school's mission, and these types of initiatives;
- an administration that recognizes, values, and takes into account these collaborative initiatives in the tenure and promotion process; and
- a need to engage the business community and provide its members with opportunities to learn about CST in relation to business, management, and globalization.

The holistic model, for obvious reasons, presents greater implementation challenges than the

infusion approach. However, in our view, the holistic model is the one that can clearly distinguish a Catholic business education from a business education at other institutions. Using globalization as a theme, the holistic model can facilitate embedding CST throughout a four-year business program in a way that engages both business and liberal arts faculty. Implementing this model can seem daunting, yet the potential benefits for a Catholic university—especially its students—should be sufficient reason for undertaking this challenging task.

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<sup>i</sup> DeBerri and Hug with Henriot and Schultheis (2007) provide a good overview of these seven principles and their main areas of concern for non-theologians in the book, *Catholic Social Teaching: Our Best Kept Secret*.