

Business as a Calling, The Calling of Business: A Pedagogical Model and Practice

John (Jack) A. Ruhe, Ph.D., Saint Mary's College, Notre Dame, IN
jruhe@saintmarys.edu (574.259.5986)
and
F. Byron (Ron) Nahser, Ph.D., Managing Partner, Corporantes, Inc.,
a member of The Globe Group, Chicago, IL
rnahser@ownwhoyouare.com (312.981.2610)

ABSTRACT

This paper 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., *critical questioning of 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.

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.

INTRODUCTION

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?" (Bronson 2003). 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 (2001) indicates that most career choices are made on impulse and whim with little investigation. People may seek happiness but ignore what Seligman (2003) contends is the lasting satisfaction that comes from rising to the challenges of work, love, and raising children. He asserts that this work orientation is a "calling" that is a passionate commitment to work for its own sake, regardless of the money or status it brings. Sanders (2002) contends we can attain a great sense of meaning and satisfaction if we assume that love is the most powerful force in business.

These popular examples, particularly Bronson and Sanders, are restatements of deep philosophical insights drawn from pragmatic philosophy and the theology of Bernard Lonergan. Pragmatic philosophy is based on a method of inquiry to test hypotheses in pursuit of the truth, which leads to action. At the heart of inquiry is philosophy as defined by Alfred North Whitehead (1967): "Philosophy is an attempt to clarify those fundamental beliefs which finally determine the emphasis of attention that lies at the base of character". Bernard Lonergan articulates a parallel method of inquiry when he proposes: "Be attentive, be intelligent, be

reasonable, be responsible, be in love.” Both Lonergan and the pragmatists place central importance on action guided by fundamental beliefs or what we call values.

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 (Morrill, 1980; Sloan, 1980). Pascarella and Terenzini (1991) found that most faculty, administrators, parents, legislators, alumni, and students themselves agree that higher educational institutions should be involved in shaping values. The question is whether some institutions are more effective than others in preparing their students in value development.

For over 20 years at St. Mary’s College we have used the Maccoby Head and Heart survey of character traits instrument (Maccoby, 1976). The survey lists 19 character traits. (See Table 1.) 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 suggests that values 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 (2002) agrees that emotions behind heart traits can help resolve certain ethical dilemmas. Research by Kochunny and Rogers (1994); Ruhe and Dreves (1989); Stevens (1985); and Kreitner and Reif (1980) 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, (1998) 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 fifteen year period. Ruhe et al., (1998) 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 freshmen (1987) and then again when they were seniors (1991) using the Maccoby instrument. As freshmen, all students rated the character 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. (See Table 2.)

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 require a new course, Personal Ethics & Corporate Culture, as well as to try to integrate ethics throughout

the business curriculum. (A previous Business Ethics course, taught in the Philosophy curriculum, was discontinued in 1992 with the departure of a faculty member.)

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 on 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”. Nahser 2001)

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 (1985) contends that we can find where our life wants to go with the use of intensive journaling. 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 (2003) believes we must treat what we know about ourselves, and our choices based on that knowledge, as assumptions to be challenged. 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 than what we had assumed.

This paper discusses how students in the Personal Ethics & Corporate Culture course can find answers 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. (See Table 3.) 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.

Globalization. Once high-demand information technology jobs were so scarce that a bidding process entailed, but now many of those high-paying job opportunities are headed to India where pay scales are one-fifth the U.S. rate (Engardio, Bernstein, and Kripanlani, 2003). As a result of significant cost savings, many back office jobs in accounting, engineering, financial analysis, chip design, basic research, customer and legal services are being sourced through digitization, the Internet, and high speed data networks by people in Manila, Shanghai, Budapest, Costa Rica, Bulgaria, Romania, and Russia. John C. McCarthy of Forrester Research predicts that by 2015 at least 3.3 million white-collar jobs and \$136 billion in wages will shift from the U.S. to low cost countries (Engardio, Bernstein, and Kripanlani, 2003). Even some Wall Street jobs paying \$80,000 will be transferred. A *BusinessWeek* (2003) editorial contends that the shift of services will be a permanent feature of economic life. For many college students considering business as a vocation, this job migration is a real threat. They find that they are competing with college graduates from around the world. Ironically, the cyber world that once offered many high-paying jobs to business-oriented students is a factor in reducing career opportunities. Although the really big offshore push is not expected until 2010, big layoffs at home may cause further avoidance of business schools.

Corporate Downsizings. While globalization has contributed to continued corporate downsizings, the biggest problem is the increased rate of bankruptcies. Although corporate downsizings are part of the ebb and flow of business, downsizings in the early 1990s were responsible for many college students, especially women, considering occupations that were more in demand and less volatile. For many women, Nursing and Teaching seemed to provide viable options to business despite the salary and possible flexibility differences. Only in the late 1990s did women reconsider the opportunities in business as a result of family friendly benefits offered by many corporations that provide more flexible benefits for valuable employees with family concerns (Levering and Moskowitz, 2003).

In the 1990s too often many people tied their success to being in the "hot" industry or by adopting a particular career-guiding mantra instead of connecting work with what they love to do (Bronson, 2003). Now with dwindling budgets, corporations want students with the right knowledge and skills to limit their training costs. Some corporations are even considering dropping family friendly benefits that attract women. This suggests that business schools must help students evaluate their own values, talents, and goals to shape the direction of the career they want (Bisoux, 2003).

Uncertain Economy. Contributing to the recent downsizings is the record number of U.S. bankruptcies resulting from the collapse of the tech bubble and a weak recovery that included five of the largest ten collapses on record (e.g., Enron, WorldCom, Consec, Global Crossings, and Kmart, BBC 12/30/02). Additionally, many bankruptcies occurred in mainline industries like airlines, insurance, steel, and telecom. Alan Feld, a bankruptcy attorney, suggests that it is going to get worse before it gets better. The downfall of once mighty companies has eroded investor confidence around the globe and resulted in losses to lenders, vendors, suppliers, landlords, and employees. David Leonhardt (2003) contends that the U.S. economy is in the worst hiring slump in 20 years and its ending is unsure. Zuckerman (2003) argued that the current continuous job decline is the longest in over 50 years and produced a doubling of long-term unemployment. Just in the last two years the economy has lost over 2.7 million private sector jobs, and now economists are concerned that deflation could accelerate the unemployment. War with Iraq, and maybe Korea, lurks in the minds of many investors as reasons for delaying new startups, while larger corporations are forgoing investment in plant and equipment and employment. As the unemployment rate has jumped to a level not seen in a decade, even President Bush recognizes that the major concern domestically is: "Jobs, jobs, jobs."

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, 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 (2002) reported that hundreds of greedy executives at America's worst performing companies sold \$66 billion worth of stock while encouraging complicitous 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; Dynegy'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 (Fortune, June 24, 2002).

Some analysts suggest that many more accounting irregularities have yet to be reported because company auditors were co-opted. Even blue-ribbon companies such as GE are being investigated. These unethical practices, especially in corporate accounting, have 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 (Frederick, 1987). 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 (Time, 2002; Swartz & Watkins, 2003).

THE CORPORATE CHALLENGE.

The challenge of corporations is to be ethical (make strategic decisions based on their values, which include ethical considerations) as they provide jobs, products, services, and a reasonable return to shareholders and standard of living for employees. 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 (2003) contends that a company's Values and Visions should be used to drive performance, not 'hang on a wall' to provide ethical guidelines.

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 (Scott, 2002). Scott contends that organizational values and "values fit" should be studied because they affect important individual and such organizational outcomes as productivity (Jehn, 1994; Niehoff, Enz and Grover, 1994), job satisfaction (Jehn, 1994; Bretz and Judge, 1994), commitment (Vancouver and Schmitt, 1991; Finegan, 2000), and job tenure (Bretz and Judge, 1994). "Values fit" has been shown to be relevant to application decisions (Scott 2000; Cable and Judge, 1997 and 1996). Obviously, students need a process to examine the fit between the moral values of organizations and their own individual values.

Opportunities in Time 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 twenty-five more years of corporate misdeeds, can we be optimistic amidst the growing problems? Is it possible to be a success in business and still remain a faithful Christian? Williams and Houck (1978) contend that a career in business can be a challenging and exciting vocation for persons of talent and integrity. 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. This paper 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 (Colby 2002). 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% of all college freshmen, but that focus dropped to only 40% in recent years. There is hope because as

students mature, the concern for a philosophy of life increases to approximately 60% for seniors graduating in 1999 and 2001 (UCLA, 2003).

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 (Colby, 2002). 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 (Morrill, 1980). For example, at Northwestern University, home of the Kellogg School of Management, the undergraduate program 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 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 (2002) 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. 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 (1966) in a report for the Danforth Commission on U.S. colleges 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. 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.

The goal of a college must have roots in deeper values than just teaching and learning. These values should be perceivable in the daily lives of the faculty and students. Pattillo and Mackenzie (1966) contend that the values inherent in the purposes of an institution should be used as the basis of selection of teachers and made explicit to everyone concerned. These

values, then, should create a climate (culture) of learning in which the purposes can be achieved. While the religious orientation should have provided a broader dimension and deeper outlook for faculty and students, the study found this missing. Contrary to public assumptions, they found that church colleges were, by and large, stronger academically, than at being religious. They recommended that church-sponsored institutions "help students develop a philosophy of life, a faith, a coherent and reasoned understanding of fundamental matters."

Hauerwas (1988) argues that many of today's Christian universities tend to reinforce the dominant morality of our culture that is corrupt and corrupting. 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 (1990) of administrators of 33 Catholic colleges who were concerned that their institutions were not actually teaching the values that make Catholic colleges unique.

More recent studies by Naughton and Bausch (1995) of 31 Catholic undergraduate business programs indicated that ethics was one of four areas of distinctiveness compared to public business schools. 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 (2000) 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 (1982) sees the discernment this way: "We search, on our journeys, for a self to be, for others to love, and for work to do". McGee and Delbecq (2000) 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 (Damon, Gardner, and Csikszentmihalyi, in press). 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 (McGee and Delbecq, 2003). 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 (1997) argue that "vocation" can come from listening to an "inner voice" from contemplative practice. Palmer (2000) 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."

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

(Colby, 2002). 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 (1999) argues that post-secondary education provides a second chance in socializing young people into a society. 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 (2000) 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 (1975) contends that the answers to these questions are related. 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 (1995) 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. 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" (Grabner, 1992).

TeSelle (1975) contends that the bold business of theology starts with the ordinary and everyday, with personal life, with corporate stories, with 'our times' in their political and social agony. It is exactly where Jesus' parables start. But to understand Jesus' parables, Daniel Berrigan(1971) insisted we must become skilled at reading the text of the events of our own lives -- and order our lives accordingly. Although McCann (1992) 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.

MacIntyre (1985) argued that man is essentially a story-telling animal. 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. (MacIntyre, 1985). Even management professors such as Down and King (1999) argue for making greater use of stories in the classroom. 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; and
- 6] Stories convey moral wisdom.

Ready (2002) agrees and suggests that storytelling is emerging as the preferred approach for teaching leadership effectiveness in many companies today. 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; and
- 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 (1960) argues that the reader as well the writer of a good autobiography should be able to see oneself and say, "Aha! There it is!" 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 (TeSelle, 1975). 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 (Pascal, 1960). 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" (TeSelle, 1975). Nash (2000) 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. By asking the right questions, we are able to develop new forms of understanding and interpretation. Meyer (1995) contends that narratives are the essential means humans use to perceive and communicate about the world. 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 (TeSelle, 1975). St. 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 (Wilder, 1964).

Walker (2002) 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 developing organization strategies and compelling visions as well as for understanding their realities. More than a dozen colleges and universities, thousands of students, as well as 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. (Nahser 1997.)

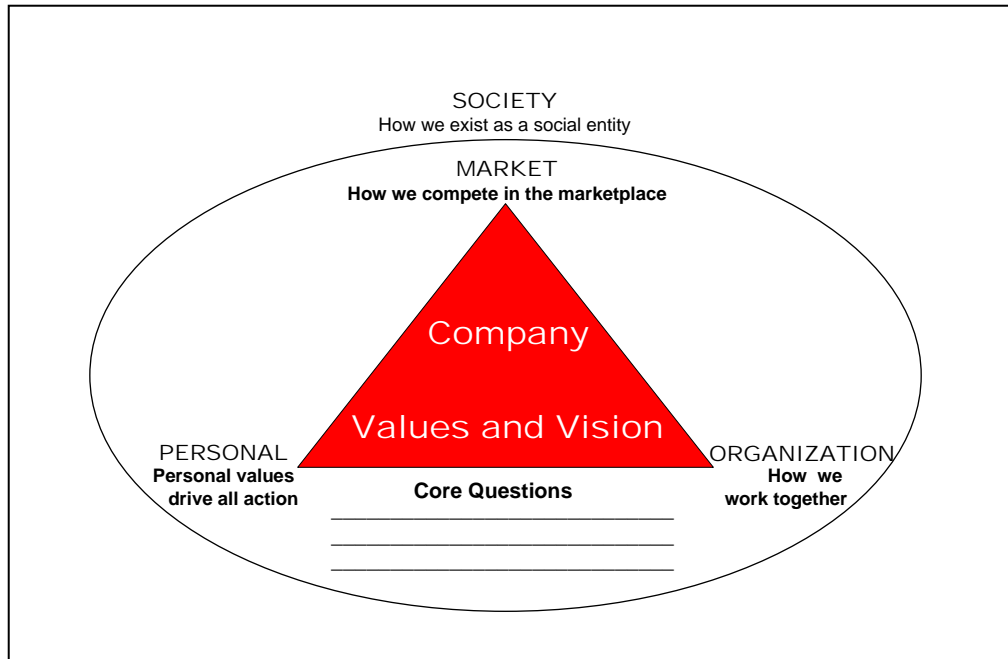


Figure 1
Strategic *Pathfinder* Relationships

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 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.

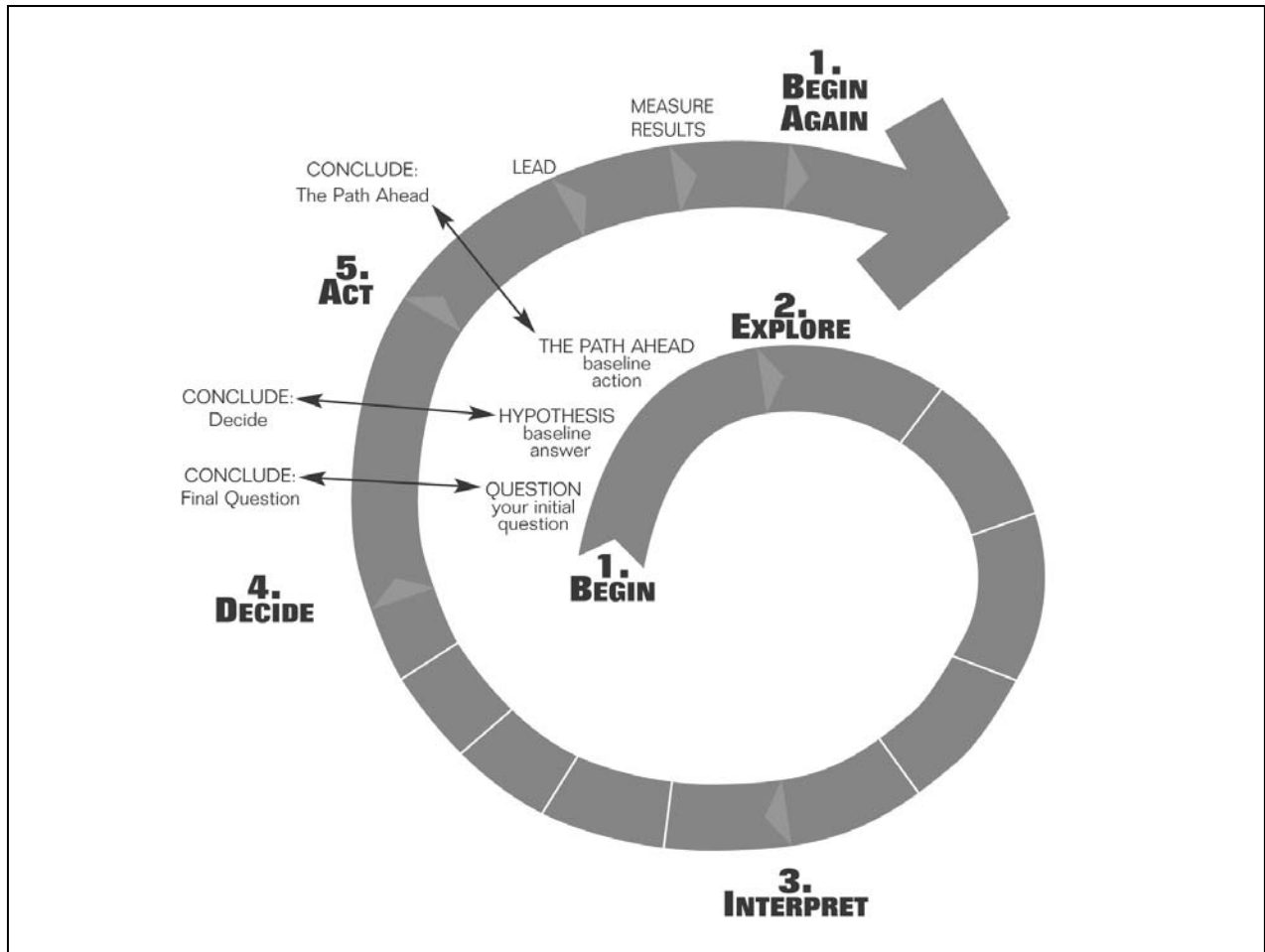


Figure 2

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 (1997) considers this process as "abduction" or pursuing "the truth we do not yet know" as the students reflect on their experiences. (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 which 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 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 a 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 Saint 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 learning principles of philosophical schools. 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 ninety-minute class sessions to provide time to develop and discuss their 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 short case from the case book.

The Family-Friendly Analysis is used in the Personal Values & Goals paper to analyze organizations nominated as family-friendly. 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.)

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 (Scott, 2002). Unfortunately, there is lack of empirical research that enables students to recognize and evaluate the values of organizations. Ruhe and Nahser (2002) contend that it is important for students to seek a "values fit" which is much easier when they have identified and reflected on their values in the *Pathfinder* process.

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 Pfeifer 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 towards 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 and South Florida universities, this group of almost 300 St. Mary's female undergraduate students during four 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: 1) 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; 2) the notebook process, and 3) 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% felt very satisfied (5-6) with the process. (Only six percent felt the Inquiry was not valuable to them.)

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; and
- 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 didn't have any questions that are important, but I've 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 in pre- and post tests for the two most recent classes in the Springs of 2001 and 2002. (Dr. Ruhe was on sabbatical during the academic year 2002-03).

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. (See Table 1 for the 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 God 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 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 (Peck, 1994). 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 Saint 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 Saint Mary's is to reinforce character traits or heart values that Maccoby (1976) considers essential to avoid a *careerism* based solely on one's own career planning and personal fulfillment. The careerist tends to ignore idealist, compassionate, and courageous impulses that might jeopardize his career (Maccoby, 1976). 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 (1998) suggests major differences of heart reinforcement and perceived importance between college business seniors in coed and single-sex institutions. 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 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.

Table 1

A SURVEY OF STUDENT OPINIONS

University: _____ Major _____ Sex: __ M __ F

Please indicate the extent to which you believe the following traits of character help one Achieve success in a career.

	Very Important	Somewhat Important	Not Important
1. Generosity	_____	_____	_____
2. Satisfaction in creating something new	_____	_____	_____
3. Sense of humor	_____	_____	_____
4. Idealism	_____	_____	_____
5. Ability to take the initiative	_____	_____	_____
6. Compassion	_____	_____	_____
7. Openness, spontaneity	_____	_____	_____
8. Flexibility	_____	_____	_____
9. Pleasure in learning something new	_____	_____	_____
10. Coolness under stress	_____	_____	_____
11. Self-confidence	_____	_____	_____
12. Open-mindedness	_____	_____	_____
13. Critical and questioning attitude toward authority	_____	_____	_____
14. Friendliness	_____	_____	_____
15. Loyalty to fellow students	_____	_____	_____
16. Honesty	_____	_____	_____
17. Independence (vs. dependence)	_____	_____	_____
18. Cooperativeness	_____	_____	_____
19. Pride in performance	_____	_____	_____

Now please CIRCLE THE NUMBERS of those traits which you consider have been stimulated or reinforced during the course of your studies in the past.

(Adopted from Michael Maccoby, The Gamesman, Simon & Schuster, New York. 1976.)

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, SAM, Advanced Management Journal, Journal of Contemporary Business Issues, etc. and found to have high reliability and validity in various university settings.

Table 2

Personal Ethics & Corporate Culture, Saint Mary's College

Perceived Value of Importance & Reinforcement of Character Traits
Business Seniors vs. Non-Business Seniors
1991

(Note: Scores were virtually identical for both groups as freshmen in 1987)

Character Traits (Heart Traits in Italics)	Perceived as Very Important (%)		Perceived as Reinforced (%)	
	Business Seniors (N=58)	Non-Business Seniors (N=180)	Business Seniors	Non- Business Seniors
<i>Generosity</i>	33	39	12	18 *
Satisfaction in Creating Something new	53	70*	21	44****
<i>Sense of Humor</i>	57	69	14	33**
<i>Idealism</i>	31	39	7	18*
Ability to take the Initiative	97	93	62	62
COMPASSION	36	54**	16	26
<i>Openness, Spontaneity</i>	62	68	24	36
Flexibility	93	89	83	46
Pleasure in Learning Something New	74	78	45	44
Coolness under Stress	86	93	40	31
Self-Confidence	98	98	78	67
Open-Mindedness	84	89	33	58****
CRITICAL & QUESTIONING TOWARD AUTHORITY	26	41 *	22	37 *
<i>Friendliness</i>	64	75	22	39
<i>Loyalty to Colleagues</i>	59	61	34	33
<i>Honesty</i>	90	90	53	58
<i>Independence</i>	52	75****	47	61****
Cooperativeness	86	90	55	48
Pride in Performance	88	93	53	64

Probable Statistics

* p<.05

** p<.01

*** p<.001

Table 3

Personal Ethics & Corporate Culture, Saint Mary's College

Perceived Value of Importance & Reinforcement of Character Traits

Before and After
 Pathfinder Pragmatic Inquiry®
 Spring 2002

Character Traits (Heart traits in Italics)	Perceived as Very Important (%)		Perceived as Reinforced (%)	
	First Day of Class	Last Day of Class	First Day of Class (n=41)	Last Day of Class (n= 29)
<i>Generosity</i>	56	66	12	31 *
Satisfaction in Creating Something new	63	72	24	38 *
<i>Sense of Humor</i>	56	45	37	14
<i>Idealism</i>	17	41 *	2	14 *
Ability to take the Initiative	95	97	73	72
COMPASSION	66	86 *	20	55 **
<i>Openness, Spontaneity</i>	56	69	32	34
Flexibility	93	86	59	62
Pleasure in Learning Something New	57	79	44	52
Coolness under Stress	73	72	22	45
Self-Confidence	98	97	61	93 *
Open-Mindedness	93	90	70	59
CRITICAL & QUESTIONING TOWARD AUTHORITY	22	55**	24	62***
<i>Friendliness</i>	68	66	37	38
<i>Loyalty to Colleagues</i>	85	72	46	55
<i>Honesty</i>	98	97	73	76
<i>Independence</i>	61	59	39	52
Cooperativeness	80	90*	63	72
Pride in Performance	83	69	41	66

Probable Statistics

* p<.05

** p<.01

*** p<.001

REFERENCES

Anakwe, Uzomaka, James C. Hall, and Susan Schor. 1999. "Career management in changing times: Role of self-knowledge, interpersonal knowledge, and environmental knowledge." In Academy of Management Proceedings, August, CAR: C1-6.

Buechner, Frederick, The Sacred Journey, (Harper & Row, 1982), p. 72.

Bisoux, Tricia. 2003. "Getting grads on the right track." BizEd, March/April: 24-29.

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

Bretz, R. D. and T. A. Judge, 1994. "Person-organizational fit and the theory of work adjustment: Implications for satisfaction, tenure, and career success." Journal of Vocational Behavior, 44:32-54.

Bronson, Po. 2003. What Should I Do With My Life? The True Story of People Who Answered the Ultimate Question. (Random House).

Cable, D. M. and T. A. Judge. 1997. "Person-organizational fit, job choice decisions, and organizational entry," Organizational Behavior and Human Decision Processes, 67 (3) 294-311.

Cable, D. M. and T. A. Judge. 1996. "Interviewers' perceptions of person-organization fit and organizational selection decisions." Journal of Applied Psychology, 82 (4): 546-561.

Cavanagh, G. F. 1998. American Business Values with International Perspectives. (Upper Saddle River, NJ: Prentice Hall).

Chatman, J. A. 1991. "Matching people and organizations: Selection and socialization in public accounting firms." Administrative Science Quarterly, 36:459-484.

Colby, Anne. 2002. "Whose values anyway," in M. Damon, ed., Bringing in a New Era in Character Development, (Stanford, CA: Hoover Institutional Press)

Colby, Anne, Jacquelyn James, and Daniel Hart. 1998. Competence and Character Through Life. (Chicago: University of Chicago Press).

Damon, W., H. Gardner, and M. Csikszentmihalyi. In Press. The Moral Underpinnings of Enduring Success: How Are the Laws of Life Learned and Used. (John Templeton Foundation Press.)

Dash, E.L. Muñoz, and J. Sung. 2002. "You bought. They Sold." Fortune, Sep 2:64-74.

Delbecq, A. L., 1999. "Christian spirituality and contemporary business leadership." Journal of Organizational Change Management, 12 (4) 345-349.

Dewey, John. Experience and Education. (Macmillan Publishing Co., Inc., Old Tappan, N.J. 1963), p. 89.

Downs, Jonathan and Jonathan King. 1999. "Towards a science of stories: Implications for management education." In Academy of Management Proceedings, Augst: MED B1-6.

Elwood, J. Murray. 1995. Discovering Life's Directions. (Notre Dame, IN: Ave Maria Press.)

Engardio, Pete, Aaron Bernstein, and Manjeet Kripalani. 2003. "Is your job next?" Business Week, February 3, 50-60.

Finegan, J. E. 2000. "The impact of personal and organizational values on organizational commitment." Journal of Occupational and Organizational Psychology, 73 (2):149-169.

Frederick, William C. 1987). Research in Corporate Social Performance and Policy. (Greenwich, Conn: JAI Press).

Grabner, Kenneth E. 1992. Focus Your Day. (Notre Dame, IN: Ave Maria Press).

Hauerwas, S. 1988. "How universities contribute to the corruption of youth." Christian Existence Today, (Labyrinth: University of North Carolina).

Hutcheon, Pat Duffy. 1999. Building Character and Culture, Westport, Conn: Praeger.

Jehn, K. A. 1994. "Enhancing effectiveness: An investigation of advantages and disadvantages of value-based intragroup conflict." The International Journal of Conflict Management, 5 (3):223-238.

Leatherman, C. 1990. "Catholic college to step up efforts to teach values." The Chronicle of Higher Education, May 23: A 16+.

Leonhardt, David. 2003. "Worst hiring slump," New York Times, February 6.

Levering Robert and Milton Moskowitz. 2003. "100 Best companies to work for." Fortune, January 20. 127-152.

Lonergan, Bernard. 1990. Method in Theology. University of Toronto Press.

Maccoby, Michael. 1976. The Gamesman. (New York: Simon and Schuster).

MacIntyre, A. 1985. After Virtue: A Study in Moral Theory. London: Duckworth.

McCann, Dennis P. 1992 "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.

McGee James J. and André L. Delbecq. 2003. "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).

Meyer, John C. 1985. "Tell me a story: Eliciting organizational values from narratives," Communications Quarterly, 43 (2):210-224.

Morrill, R. L. 1980. Teaching Values in College. (San Francisco: Jossey-Bass).

Nash, Laura. 2000. "Intensive care for everyone's least favorite oxymoron: Narrative in business ethics," Business Ethics Quarterly, 10 (1):277-290.

Naughton, Michael. J. & Thomas Bausch. 1995. 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.

- Nahser, F. Byron. 1997. Learning to Read the Signs. (Woburn, MA: Butterworth-Heinemann).
-
- Nahser, F. Byron. 2003. "Drive business performance by igniting your values & vision." An advertisement brochure, (Chicago: Corporantes, Inc.)
-
- Niehoff, B., C. A. Enz, and R. A. Grover. 1994. "The impact of top management actions on employee attitudes and perceptions." Group & Organizational Studies, 15 (3):337-352.
-
- Palmer, Parker. 2000. The Active Life. San Francisco: Jossey-Bass.
-
- Pascal, Roy. 1960. Design and Truth in Autobiography (Cambridge: Harvard University Press).
-
- Pattillo, M. M. Jr. and D. W. Mackenzie, 1966. Church-Sponsored Higher Education in United States, (Washington, D.C.: American Council on Education).
-
- Peck, Scott. 1994. A World Waiting to be Born: Civility Rediscovered. (Bantam Books).
-
- Pfeiffer & Forsberg. 1993. Ethics on the Job: Cases & Strategies, (Wadsworth).
-
- Progoff, Ira. 1985. The Dynamics of Hope: Perspectives of Process in Anxiety and Creativity, Imagery and Dreams. (New York: Dialogue House).
-
- Ruhe, John, William Allen, James H. Davis, Virginia Geurin, and Justin Longenecker. 1998. "Value traits reinforcement and perceived importance: Does context matter?" International Journal of Value-Based Management, 11:103-124.
-
- Ruhe, John. 1991. "Value importance for success: A longitudinal study." SAM Advanced Management Journal, 56 (1):10-15.
-
- Sanders, Tim. 2002. "Love is the most powerful force in business." Fast Company, February: 66-70.
-
- Scott, Elizabeth. 2002. "Organizational moral values." Business Ethics Qtrly, 12 (1):33-55.
-
- Scott, Elizabeth. 2000. "Moral values fit: Do applicant really care?" Teaching Business Ethics, 4:405-435.
-
- Seligman, E. P. 2003. Authentic Happiness. (Free Press).
-
- TeSelle, Sallie McFague, 1975. Speaking in Parables: A Study in Metaphor and Theology, Philadelphia: Fortress Press.
-
- Vancouver, J. B. and N. W. Schmitt. 1991. "An exploratory examination person-organizational fit: Organizational goal congruence." Personnel Psychology, 44: 333-352.
-
- Victor, B. and Cullen, J. G. 1987. "A theory and measure of ethical climate in organizations." Research in Corporate Social Performance and Policy, 9, 51-71.
-
- Victor, B. and Cullen, J. G. 1988. "The organizational bases of ethical work climates." Administrative Science Quarterly, 33, 101-125.
-
- Weber, C. E. 1995. Stories of Virtue in Business. (New York: University Press of America).
-

Wilder, Amos N. 1971. Early Christian Rhetoric: The Language of Gospel (Cambridge: Harvard University Press).

Williams, Oliver R. and John W. Houck. 1978. Full Value: Cases in Christian Ethics, (San Francisco: Harper & Row, Publishers).

Zuckerman, Mortimer B. 2003. "America's next critical test." U.S. News & World Report, May 12, 64.

BusinessWeek. 2003. "A global white-collar migration." February 3, 118.

UCLA. 2003. Higher Educational Research Institute Cooperative Institutional Research Program: American Freshmen Survey, A 30 year Trend.
