

ENRICHING MANAGEMENT EDUCATION USING TOOLS FROM IGNATIAN SPIRITUALITY

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I. INTRODUCTION

Intuitively, one could easily view management education as preparing people to make correct decisions and then implement them appropriately so that the organizations they manage will not only be profitable but also be leading corporate citizens.¹ In the global environment of business, this "correctness" is becoming ever more difficult to define as more and more variables and criteria enter the complex modern day decision-making process. Some management experts now speak of the triple bottom line (economic, social and ecological) rather than the traditional single economic bottom line.² The triple bottom line encompasses some combination of profitability, societal concerns and ecological sustainability (economy, equity and ecology). In addition to cognitive intelligence in decision-making, social scientists (especially psychologists) are also reminding us of the important role played by emotional intelligence.³ In fact, when difficult decisions have to be made in the face of adversity, some now appeal to the adversity quotient⁴ as a guide to good decision-making. Mindfulness or wisdom in the sense of the ability to perceive and evaluate the long run consequences of behavior is what genuine management education today must develop. What is sought is not so much good managers as visionary leaders who function to create socially responsible corporate citizens.

Business educators are preparing young men and women for a modern high-technology and knowledge economy of very rapid change, where the only source of sustainable competitive advantage for any organization, profit or not-for-profit, is the commitment of highly competent employees to its mission, vision and core values. Articulating and communicating mission, vision and core values and achieving commitment to them are the key functions of the leadership of the organization. These two assumptions are core to the work of writers and scholars such as Greenleaf, Covey, Senge and Kouzes and Posner. Of greater importance, these abilities are important right now, not at some future date, for our MBA and executive education students and our undergraduates. They are being cheated if they do not begin to develop the foundations necessary to develop these abilities.⁵

¹ Waddock, Sandra, *Leading Corporate Citizens*, New York: McGraw-Hill Irwin, 2002. This source has a full explanation of the concept "corporate citizenship."

² *Ibid*, pp. 204 – 205.

³ Daniel Goleman, *Emotional Intelligence*, New York: Bantam Books, 1995.

⁴ Paul Stoltz, *Adversity Quotient @ Work: Finding Your Hidden Capacity for Getting Things Done*, New York: Harper, 2000.

⁵ The full citation for each of these books is listed in the bibliography of this paper. The need to lay these foundations is now articulated in the standards of the international accrediting agency for business education, AACSB. Their website has extensive background.

1.1 St. Ignatius of Loyola and Machiavelli

Those of us teaching in Jesuit institutions can draw on a tradition and resource of more than 500 years as we prepare our students to lead responsible corporate citizens.⁶ We were reminded of this recently by an investment banker working in the global arena. Chris Lowney published a book entitled *Heroic Leadership*,⁷ an account of best practices by an organization that is now 450 year old and that has changed the world. This organization is the Society of Jesus usually referred to as the Jesuits and founded by a Basque soldier and lower-level nobleman, Ignatius of Loyola. It is one of the ironies of the management literature that a management failure who became a consultant, Machiavelli, a contemporary of Ignatius, is regularly quoted as a management guru, for pinning his hopes on “the great prince” leading his hapless subjects.⁸ Ignatius, on the other hand, is seldom quoted despite his ability to create a system that has empowered persons and formed them into an organization of immense success over the centuries.

Lowney stresses that four principles drawn from Ignatian leadership, which in turn is based on Ignatian spirituality, are needed by today’s leadership. They stand out as the core for corporate efforts to be successful. These principles, stated as questions, that management educators can ask themselves are:

- How do we enable students to understand their own strengths, weaknesses, values and worldview?
- How do we encourage students to confidently innovate in, adapt to and embrace a changing world?
- How do we prepare students to engage others with a positive, loving attitude?
- How do we encourage our students to energize themselves and then others through heroic ambitions (vision)?

1.2 Management Education and Decision Making

The concepts presented in this paper certainly are very appropriate for courses in the Spirituality of Management, Business or Leadership and we encourage students to take such courses. Normally we use these materials in Marquette courses on the graduate and undergraduate levels entitled “The Global Environment of Business.”⁹

⁶ There are many biographies and St. Ignatius of Loyola as well as his own *Autobiography*. They all make for fascinating reading for students in a Catholic university seriously considering the issues of moral leadership in a society of very rapid change.

⁷ Lowney, Chris. *Heroic Leadership*, Chicago: Loyola Press, 2003.

⁸ Lord, Carnes. *The Modern Prince*, New Haven: Yale University Press, 2003.

⁹ The content of these courses is normally the disciplines and content areas considered by the Social Issues Division of the Academy of Management.

Concepts from Ignatian spirituality help us to pull together and make concrete for students four fundamentals of ethical behavior in business – virtues theory, human dignity, common good and an authentic Christian anthropology.

A good management education should help current and future managers of leading corporate citizens understand the real world of complex dilemmas that leaders face, enable them to understand the multiple perspectives that are embedded in every decision and set of actions and build awareness of the impacts and implications of each of these decisions and actions on the people - stakeholders - affected. The final purpose (or end) of business is to enable the common good, in some ways a theological term similar to the term “systems” used in much of management literature. Mastering systems thinking is a critical element for creating and continually improving learning enterprises. Systems thinking focuses on wholes or more accurately “holons” (whole/parts) and the interrelationships and interdependence among them.¹⁰

Decision-making and systems thinking are not new to human experience. As “in” as they might be to management literature today, both have long been of the very fiber of our existence and experience. Therefore, we ask how can someone who lived and wrote over 500 years ago actually help us in our decision-making?¹¹ Why have his writings on the discernment of spirits survived to and even thrive in these modern times? How can they be applied to modern corporate decision-making and implementation? The answer will provide the essence of a good management education. This paper will try to explain a holistic decision making process based on the principles of Ignatian spirituality in the hope that it might make our world a better place in which to live and do our business.

In an increasingly globalized economy, management education must provide a framework of analysis that will facilitate life long growth in the understanding of the international environment in which business operates. Many interrelated factors - political, economic, legal, technological and cross-cultural - influence the manager's job and the relative success of the firm's operation in the global arena. Besides maximizing shareholder value, a good manager must also consider various "non-market" stakeholders that impact business in a global setting, including government, special interest groups and the media. In so doing, the manager tries to ensure that a business organization acts as a responsible corporate citizen. Underneath this process are the managers own business values and philosophy of business which guide his own personal and corporate decision-making. Such a process has many of the attributes of the Ignatian discernment process.

¹⁰ Waddock, *op. cit.*, chapter 2 for a good development of the concept of holon. For a full development see, Wilber, Ken, *Sex, Ecology, Spirituality: The Spirit of Evolution*, Boston: Shambala Press, 1995.

¹¹ Harvey D. Egan, *Ignatius Loyola The Mystic*, Wilmington, Delaware: Michael Glazier, 1987.

The remainder of the paper has two parts. First, it explores three (of many) concepts that are foundational to the four principles articulated by Lowney:

- The human person's quest for spiritual freedom.
- The concept of Ignatian decision-making.
- The relationship of corporate social responsibility and decision-making.

Second, it presents four exercises based on Ignatian spirituality that Dr. Bausch has successfully used with undergraduate, graduate, and executive education students in the U.S. and abroad. We have done no empirical research on the impact of these tools. Success is measured by quality of student papers, interest, and discussion, not by more sophisticated measures. These tools are:

- So, What do I Want To Be When I Grow Up?
- Twenty-four Hours in the Life of Christ
- Image of God? Purpose of Work?
- A Professional Fantasy.

We define management education as preparing persons to be managers – a tautology, we know. There are probably as many lists of what managers do as there are books on management. We focus on two broad processes, not activities of management – decision-making and implementation. A focus on these two processes should lead management educators to use material from a broad spectrum of sources. In addition to the systems work of Waddock, Senge, and Wilber, we urge readers to consider work of scientists like Fritjof Capra.¹² Social scientists remind us of emotional intelligence. Michael Polanyi, mainly forgotten in the literature, has written extensively on the importance of “tacit knowing.”¹³ All of these concepts enable us better to focus the work of the manager on the accomplishment of the common good. Management scholars like Michael Naughton and William F. May, building on work from management scholars like Clarence Walton, remind us of the importance of the virtues in management. Not only our western tradition, but also Eastern traditions are reminding us that awareness, mindfulness or wisdom, in the sense of the ability to perceive and evaluate the long-run consequences of decision-making and implementation behavior, is what genuine management is all about.

Spirituality in business is a flourishing niche in the publishing and consulting industries today. A trip to Barnes and Noble will confirm this fact. The term “spirituality” is used in many ways, but the purpose of this paper is not to debate the definition of spirituality. The paper works with the following definition from Oliver F. Williams, C.S.C.: “Spirituality may be defined as the desire to find ultimate purpose in life and to

¹² Capra, Fritjof, *The Web of Life*, New York: Doubleday, 1995.

¹³ Polanyi, Michael, *Personal Knowledge: Towards a Post-Critical Philosophy*, Chicago: University of Chicago Press, 1958.

live accordingly.”¹⁴ We define spirituality at work as “the desire to find ultimate purpose in work and the workplace and to act accordingly.”

II. THE QUEST FOR SPIRITUAL FREEDOM

Spiritual freedom requires an acceptance of oneself as historically coming from God, going to God and being with God. It is marked by a sense of well-being, self-identity and inner serenity.¹⁵ These also are qualities of good managers and responsible leaders. "Who am I?" "What is my calling?" and "Where is it leading?" are questions that the spiritually free person can answer peacefully. It is not just freedom from this is important. St. Ignatius's purpose was not to get us to leave things behind. We are to discover the person of Jesus Christ, we are to become so consumed with love for him that we are moved to commitment and to discover in that commitment a new freedom – freedom for. Hence, the foci of his famous work *The Spiritual Exercises*¹⁶ is divided into four weeks that provide four steps to spiritual freedom. First, we must have a realistic sense of who we are. Secondly, we must live our calling to the full, which implies obedience to God. Thirdly, we must be free from inordinate or disordered attachments to results. Finally, we must daily entrust our life to God, rededicating it whether in times of great consolation or excruciating difficulty.

A realistic sense of who we are means having a conception of oneself as creature, sinner and child of God and a perception grounded in reality of our gifts, values, and convictions. In other words, a healthy ego is aligned with our deepest and truest self, the habitat of God. It makes its decisions and orients its life in the world out of that center. At the corporate level, this means that companies are free to become socially responsible citizens of society. People who are spiritually free are tantalizingly alive. They take bold initiatives, do interesting things, have a taste for adventure, are not threatened by other strong personalities and can hold fast to their convictions even in the face of criticism and disapproval.

From that deep place of security emerges an incredibly free and alive human being. One is finely tuned to the call of God in one's life and ready to answer it with every fiber of one's being. One retains one's identity and one's freedom while maintaining throughout one's life an unswerving attachment to God's will. We may have had the blessing of knowing people whose lives is "all in one place". They are

¹⁴ Williams, Oliver F., *Business, Religion, and Spirituality: A New Synthesis*, South Bend: Notre Dame University Press, 2003.

¹⁵ As we think about this concept in the context of business, or the other professions, in the current era, the authors have been very impressed by material written by Enrique Ernesto Shaw. He was an Argentinean businessperson who died in 1962. He is currently being promoted for sainthood on the basis of his heroic virtue as a married man. However, in his relatively short career in business he had a wonderful way of integrating spirituality, especially the Eucharist and the Beatitudes into his life and action as a business executive and as a citizen. For further information contact Dr. Bausch. In particular ask for “Eucharist and the Business Life”, a paper delivered in 1959 to the VI National Eucharistic Congress in Argentina. It is one of the few pieces translated into English at this time.

¹⁶ There are many translations of *The Exercises* in English. A very traditional and beloved one is Louis Puhl, *The Spiritual Exercises of St. Ignatius*, Chicago: Loyola University Press, 1968.

organized around one center. They know who they are and what they want to do, and are fully engaged in living it. Such persons, who are interiorly free, call others to freedom even without knowing it. Freedom attracts wherever it appears. These are the people we want to become managers and leaders of socially responsible corporations especially at the global level. Looking at a very topical issue of the day we can ask, would organizations avoid some of the issues of executive compensation if executives held their positions because of a calling rather than for usual motives of competition with others, power, income, or prestige?¹⁷

Purity of intention¹⁸ is precisely the motivation which reveals spiritual freedom. But we all know that a complex set of motivations can underlie the doing of a good deal both at the personal as well as the corporate level. Sometimes we do something out of a need to appear good and generous in the eyes of others or to exercise power or control. These needs may provide the energy to do a good thing, but at the same time, they taint our fundamental motivation and render it more or less self-serving. It is precisely such personal or corporate needs that must be purified so that acts of generosity may truly be for the benefit of others or the common good of society rather than for personal gain. To the degree that we are able to govern and transcend these needs so that our behavior is not determined by them, we are free.

The spiritual life leads to freedom. The important question is not "Am I happy?" but "Am I free?" Free to choose what I most deeply want to do. If I am really free to choose, I will do the things God wants me to do. Freedom is both from and for. Freedom from the net of many strings and expectations that the false self has created. Freedom from the fear that if I step out of a particular role, I will disappoint someone. Freedom from the fear that if I do not espouse a certain position I will not be accepted. Freedom for relates to positive and collaborative action in working with God to concretize His dream for the world and its inhabitants. Love of God that does not show itself in service to humankind is a snare and a delusion. It is difficult for all of us, particularly our students, to realize that God's will for us is nothing more than that which will "make us all that we can be," although this is used to the point of being a trite expression. Nevertheless, we are left totally free by the creator to select this.

Thus, spiritual freedom, the key concept in Ignatian spirituality, could be described as the ability to think and act without external or internal compulsions. This is the true freedom of the heart for which we yearn. It is a gift of grace. It is the liberation offered by Jesus' death and resurrection and the gift of His Holy Spirit. But we are set free for something, not just from something. We have been set free so that we in turn may help to liberate others from those things that bind us both externally (poverty,

¹⁷ We do not dismiss "ambition" as always evil or unnecessary. Rather we ask, what is the end of ambition?

¹⁸ When we consider "purity of intention" we are reminded of the words of TS Elliot, "To do the right thing for the wrong reason is the ultimate treason." (Eliot, T.S. *Murder in the Cathedral*, in *The Complete Poems and Plays, 1905-1950*, New York: Harcourt, Brace, and World, 1971, 196.) The Shaw paper also has extensive comments on this point and he holds that "purity," as normally consider in regard to sexual behavior, is a first step for a businessperson as he or she begins to build the habit of making business decision that are consistent from beginning to end.

racism, illiteracy) and internally (behavioral patterns that lead to death). We have been set free so we can continue the work of Jesus in the world, of giving concrete expression to God's reconciling, healing, life giving presence and reign. We have been set free for praise and thanksgiving, ultimately free to be ourselves: fallible, forgiven, confident in God's love, growing in the harvest of the Spirit which is "love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control." (Galatians 5: 22).

Individualism is the tendency for people to look after themselves and their immediate family¹⁹ only and neglect the needs of society. It is hard work to liberate oneself from inner compulsions and to commit oneself to the service of others or anything that transcends our own personal benefit and serves a wider world. But this inner, spiritual freedom is only not for an elite. It is something for which we all have to work and struggle. It is a long but beautiful road. Some people seem to have fewer barriers, fewer defense mechanisms, and their compulsions seem to be weaker. Others have to work harder for it because they have stronger defenses to overcome. It is not the work of a month or a year but it is the long road that leads to life.

What does this have to do with ethics in business, especially in a capitalist system? Pope John Paul has many good things to say about capitalism and its ability to release the best that humans have to offer. He is admired for what he has to say by persons with solid free enterprise credentials such as Michael Novak at the Free Enterprise Institute.²⁰ But as praiseworthy as the Pope can be of creativity and the capitalist system, he in no way praises selfishness or self-centeredness. Both he and Novak see the system as ideal only when it releases the creativity of human persons in service to the common good.

There is no substitute in the spiritual journey for first developing a healthy and wholesome sense of oneself in the world. One has to first have a good ego before one can freely and positively offer oneself in a self-transcending act. Higher consciousness has its price. Our growth in awareness often leads to changes in attitude and behavior. Nothing is more important than our spiritual journey. Any choice we make needs to be determined in the light of our relationships with God. To leave behind the ego centered, long fought for and once cherished world empire in order to follow the whispers coming from the inner depths of self is to embark upon a religious quest. The more that inspiration from God through self informs and directs the activity of ego, the freer we become. The more ego sees the changeableness, the ephemeral character of its various roles and identifications, the less seriously it takes them, the less it invests in them and the more it stays close to self, living out its wisdom and indestructibility and "oneing" with it as much as it can. When a healthy sense of ourselves is present, we

¹⁹ Americans often comment on the existence of nepotism or the emphasis on family at the expense of society and other institutions as a way of acting in other societies. Although he has done no systematic research, Dr. Bausch is intrigued by this same set of values in many of his USA MBA students.

²⁰ Novak, Michael, *The Catholic Ethic and The Spirit of Democratic Capitalism*, New York: The Free Press, 1993. In particular, see his "Epilogue."

can enter into talk about self-gift, about entering into communion with God, about God becoming the totality of myself. When a healthy sense of ourselves is present, we can enter into talk about self-gift, about entering into communion with God and about God becoming the totality of myself.

2.1 Authentic and Inauthentic Desires

A careful approach to the role of desire in making decisions to follow our call is warranted. All desires are real experiences but they are not all equally authentic. Distinguishing between authentic and ephemeral desires involves a groping and fallible process because it often is difficult for us to know our deeper desires and to separate them from the more superficial ones. What is the divining rod that will enable us to recognize the difference between the two?

1. Authentic desires are integrally connected with who we are; they flow from the self. An effective divining rod is the question: "What do I want?" (John 1:35-39). Jesus directed his disciples to their deepest desires.

2. The more authentic our desires, the more they will move us toward self donation to God and others and away from self centeredness. If the ego is in close alignment with self, the distinction between what "I" want and what God wants begins to blur. The deeper we reach into ourselves, the more we experience God and are God given. In the exercise of testing and interpretation of our desires, it is highly recommended to engage others who can provide some objectivity in the process. The potential for self-deception is always real. The false self is a con artist.

3. As paradoxical as it may seem, authentic desires are always in some way public. They stem from communal values, not just individual ones. They lead us out of ourselves and into human community. For example, we can use our talents in the service of other more authentically than mainly for private gain.²¹

Discernment lives at the heart of Christian spirituality. It is the art of appreciating the gifts that God has given us and discovering how we might best respond to them by putting them into use in daily living. It is a process of finding one's own way of being a disciple of Christ in a particular set of circumstances. As a process, the "discernment of spirits" is a gift by which we are able to observe and access the different factors in a situation and to choose that course of action that most authentically answers our desire to live by the gospel.

²¹ Thomas Ryan, *Four Steps to Spiritual Freedom*, New York: Paulist Press, 2003.

Discernment is frequently associated with the difficult notion of "finding the will of God". This management blueprint model of decision-making is unsatisfactory. It constrains our freedom so much. The range of our freedom is reduced to choosing to "fit in" with what God has "planned for us" like it or not. It is based on the misconception that God's will for us and our will for ourselves are at opposite ends of the spectrum. It is not impossible that such might be the case. However, it is not likely for those who have committed their hearts and lives to God. They have committed themselves to developing a personal relationship with God and living out the consequences of that relationship in their personal lives. When these conditions are present, our deepest selves are united to God in an intimate relationship.

The English word "will" comes from the Hebrew and the Greek word for "yearning". For example, the yearning lovers have for one another. We are often faced with the question: "How shall I know what task God gives me to do?" The answer is found in the deepest inclination in our hearts and we should follow it. The problem is that we often ask to know the will of God without guessing or realizing that it is written into our very beings. We perceive that will of God when we really discern our gifts. Our obedience and surrender to God are in large part our obedience and surrender to our gifts. When we are clear about who we are and what we are doing the energy flows freely. Desire generates power and physical energy. The process of discerning gifts and call is a process of surrender, not of control.

III. IGNATIAN DECISION MAKING

St. Ignatius describes three ways in which God can guide the person faced with choice.²²

1. God acts upon the individual in such a way that one experiences something deep within that clicks into place, providing an intuitive sense of how one must proceed. There is a total convergence between what one feels one must do and what one thinks God wants one to do. Thus, the course of action is clear.

2. This second method is related to one's emotions especially focusing on consolation and desolation. Our experiences in life produce both pleasant and unpleasant feelings within us. Either type can lead to God. Both orient us to God. Sorrow for our sins is an unpleasant feeling. Joy in serving a loved one's needs is a pleasant feeling. If one discerns that a feeling leads toward God, it is considered to be a consolation, even if it feels unpleasant. If it leads toward the false self and its desires, it is counted as a desolation. Desolations, too, can be accompanied by pleasant and unpleasant feelings. For example, smug self-satisfaction and unpleasant feelings of despair are movements toward the false self and reliance upon its resources. Both are desolations.

²² For a very good explanation of these "Three Ways" see Tetlow, Joseph, *Choosing Christ in the World*, St. Louis: The Institute of Jesuit Sources, 1989, p. 165.

Feelings are always data for discernment. They are not to be treated in and of themselves until we discern where they are going. How does one know that the movement is toward God and not toward the false self? A movement is recognized by its fruits. Sometimes it takes a long time before the fruits come clear. Therefore, one must carefully look at an origin of the feeling and trace its progression to see where the movement is tending. Is it moving one closer to one's deep, authentic desire or away from it? One's feelings are important data and one's authentic desire is an important touchstone in the discernment process.

3. With the third method, the process of reasoning is highlighted. For example, one could picture oneself on one's deathbed and recalling one's purpose for existing. For St. Ignatius, this purpose is to praise, reverence and serve God. The person is asked to list the Pro's and Con's of various options in the situation requiring a decision, the advantages and disadvantages of each possible choice. It is sort of a spiritual cost benefit analysis. In this exercise of the mind one is asked to discern with which decision one would sit most comfortably in the face of death.

The second and third ways are based on affectivity and reasoning and were designed by St. Ignatius to function in a complementary dynamic. The process seeks grounding in felt knowledge, not in theoretical abstractions. In the process of discernment, one watches the continuity of thoughts and feelings that float around one's thinking like clouds in the sky. The total organic sensing of a situation is more trustworthy than the intellect alone. It is a question of trusting the totality of one's experience, which is, of course, still fallible but more reliable than the conscious mind or feelings taken as the sole point of reference.²³

3.1 Holistic Decision Making

Our technological, scientific Western world mistrusts what it cannot quantify and empirically verify. However, Christian tradition insists on including bodily reactions and intuitions among the data because it believes that no aspect of our lives escapes the influence of the Holy Spirit. God is in all things and can be encountered in our thought processes and our affective states as well as in our religious experiences. Truly, God can use everything to direct our steps. Feelings, bodily sensations, memories, chance encounters as well as thoughts. This is why Ignatius' method of discernment takes into account intuition, different affective movements of consolation and desolation and all the reasons for and against the various options. "Test everything, hold fast to what is good" (1 Thessalonians 5:21).²⁴

²³ O'Sullivan, "Trust Your Feelings but Use Your Head," *Studies in the Spirituality of Jesuits*, Vol.22 No.4, September 1990.

²⁴ These three ways of making decisions certainly have counterparts in the strictly secular world of business decision-making. Sometimes leaders simply know what to do without any doubt, other times they trust their experience and "gut feels", and finally there are times, as did Darwin Smith at Kimberly Clark, one moves the rock

In conclusion, holistic decision-making is a way of naming the three ways that St. Ignatius describes the way in which God can guide a person faced with a decision:

1. God acts upon the individual in such a way that one experiences something deep click in place, providing an intuitive sense of how one must proceed. It can spring suddenly upon one without any previous identifiable cause. What is to be done is clear.

2. Although they are related to one's emotion, feelings, whether pleasant and unpleasant, are always data for discernment. One carefully looks at the origin of the feeling and traces its progression to see where the movement is tending. Is it moving one closer to one's deep, authentic desire or away from it?

3. The process of reasoning is highlighted. "What do you really want?" Where lies the greater good?

IV. Corporate Social Responsibility and Decision Making

One of the main purposes of a management education is to help leading corporate citizens to understand the real world of complex dilemmas that leaders face. It should also help them understand the multiple perspectives that are embedded in every decision and to build awareness of the impacts and implications of each of those decisions on the people - the stakeholders - whom they affect. Life is much less a competitive struggle for survival than a triumph of cooperation and creativity. Both cooperation and co-evolution are needed. Strategic planning is the process by which a firm's manager evaluates the future prospects of the firm and decides on appropriate strategies to achieve long-term objectives. All companies have strengths and weaknesses. Management's challenge is to identify both and take appropriate action. Core competencies are usually difficult for competitors to imitate and represent a major focus for strategic development at the corporate level.

Effective intercultural communication is a vital skill for international managers and domestic managers of multicultural workforces. Cultural savvy is a working knowledge of the cultural variables affecting management decisions. Cultural sensitivity, on the other hand, is an awareness and an honest caring about another individual's culture. One learns to understand the other's perspective. Astute negotiators emphatically enter into the private world or cultural space of their counterparts while willingly sharing their own view of the situation. It is crucial for international managers to understand the influence of culture on decision making styles and processes. The extent to which decision-making is influenced by culture varies among countries.

Thinking about ecological sustainability may mean putting aside traditional (Western) ways of viewing the relationships of human beings to the natural world, especially if companies are to be truly global citizens in a sustainable world. Sustainable development is a process of achieving human development in an inclusive, connected, equitable, productive and secure manner. Consequently, our thinking needs to move from an anthropomorphic (human centered) or technocentric (technologically oriented) worldview and even beyond an ecocentric (ecological) worldview.

The three "value clusters" which dominate business and economic values in the economic sphere are:

1. Economizing - the prudent and efficient use and processing of resources needed to live well.
2. Power aggrandizing - augmenting and preserving the power of managers and the organization itself.
3. Ecologizing - the tendency of evolutionary and natural processes to interweave the life activities of groups in ways conducive to the perpetuation of an entire community. Constraints on sustainable human development are inclusiveness, connectivity, equity, prudence and security.²⁵

TABLE I
CONSTRAINTS ON SUSTAINABLE HUMAN DEVELOPMENT

Inclusiveness:	Expansive view of space, time, and elements of ecology (present and future)
Connectivity:	Understanding inherent interconnectedness and interdependence of world's elements and problems.
Equity:	Fair distribution of resources and property rights (within and between generations)
Prudence:	Taking care of world's resources so they are health and resilient.
Security:	Sustainability of health and high quality human life for present and future generations.
Source:	Thomas N. Gladwin et al., "Shifting Paradigms for Sustainable Development: Implications for Management Theory and Research," <i>Academy of Management Review</i> , 20, No.4, October 1995, pp. 874 – 908.

²⁵ William C. Frederick, *Values, Nature, and Culture in the American Corporation*, New York: Oxford University Press, 1995.

If we can manage this shift of perspective successfully, we can perhaps achieve a more integrated perspective. A fully integrative perspective would synthesize the three critical spheres of civilization - economic, political and societal - with the ecological. It would also integrate the subjective and intersubjective elements of emotions, intuition, aesthetics, and culture into our perspective. The result would be a better understanding of the values that underpin each sphere of activity and their integration with the others into an ecologically sustainable and holistic worldview.²⁶

Thus, there is a contest among:

- Human centered values of civility
- Nature centered values of ecologizing
- Industry centered values of economizing
- Politics centered values of power aggrandizing

This creates the need to continue to strive for balance among the spheres in order that humans - as well as other living beings - can live in a healthy world. Human civilization depends on a healthy ecological environment for its sustenance and maintenance. Hence there is a need for balance between economic, political, ecological and civil society. A "civil economy" is one in which free market forces are regulated by the forces of community and self-interest that seek the good of the whole or the common good.

4.1 Social Capital and the Common Good

Excellent performance in companies requires a commitment to integrity and balancing these types of tensions as well as a care and compassion for people in the company. Today the business system itself can be viewed as an ecological system with no clear boundaries between one type of enterprise and the next. The enterprises are interconnected and interdependent and work as much from collaboration as from competition.²⁷

In a pluralistic society it is difficult to determine the public interest or the common good. Civil society or strong associational ties are one of the best predictors of the most prosperous and politically successful societies. Social capital or civic engagement and association may be decreasing in American society. The main reasons are the press of money and time, the changing role of women, the breakdown of the family, the rise of the welfare state, the generational effect (older people tend to be more civically engaged than younger) and television. Many people in America today form their associational ties through work rather than within their communities. The workplace will need to generate meaning and purpose that is both uplifting and inspiring. Overall when social capital diminishes there is less sense of community, less "common good"

²⁶ Waddock, *op. cit.*, pp. 34 – 38.

²⁷ This concept of collaboration in American society, although noted by various observers for 150 years or more, is seldom properly considered in descriptions of our business and economic systems.

because people have less in common and less of a sense of shared identity. Through their development of trust, shared identity and sense of community, healthy civil societies develop proactive and capable citizens. In democracies, an active citizenry is capable of solving its own political and economic problems.

Social capital, ideology and cultures derived from differing religious and social traditions, histories, and worldviews make for remarkable differences in human societies around the world. Today some of the boundaries between the different types of enterprises are blurry at best. These are boundary-spanning functions. Interdependence, collaboration, cooperation and partnership are ironically at the heart of competitive success as many companies are now discovering through their numerous alliances. Partnership and collaborative approaches in the midst of intense competition are necessary

4.2 The Role of Vision and Mindfulness

A company's vision and values guide its economic success and the way it approaches citizenship. Successful companies achieve value added - or profitability for shareholders - through a sustained effort. A vision is a picture of the future that we seek to create. Visions tap the spirit and souls of people. They draw out feelings and emotions. Visions inspire. Clear visions in organizations are created by developing, implementing and sustaining core ideology. Visions are implemented through processes, policies, and procedures that constitute the practices organizations develop. It is here that Ignatian discernment techniques in decision-making can be helpful. Visions inspire commitment, loyalty, meaning, and a sense of community among the stakeholders.

A sense of making a difference creates meaningfulness. Mindfulness is the idea that corporate leaders, increasingly, will need to think through the consequences of their actions. They must achieve relatively high cognitive, moral and emotional levels of development. Visionary leaders have an awareness of possibilities, potentials and meanings that inspire others to join in efforts that link people in common efforts. Leadership capacity can be developed and nurtured as an individual matures, particularly as cognitive, moral and emotional capacities develop. Wisdom or mindfulness is the ability to perceive and evaluate the long run consequences of behavior. Mindfulness is associated with the willingness to make short run sacrifices for long run gains.

In a postmodern stage, individuals are capable of understanding and holding multiple systems or paradigms in their heads simultaneously. They understand that systems interact. Hence, they are comfortable with paradox and contradiction and are not tied to any particular ideology. They can grasp multiple perspectives simultaneously. It takes time and work to develop these capacities. Dealing with complex issues, testing assumptions, inquiring about rationales behind decisions and engaging in dialogue with

others, including stakeholders who are very different can be helpful ways of developing these capacities. Action inquiry as well as dialogue can be helpful in developing good corporate citizenship. Moral development brings with it an increasing capacity to take the perspective of others and to think through decisions and their implications systematically. This is definitely a spiritual discernment process. The capacity to take various roles provides a basis for thinking in more universal, complex and generalizable terms than in earlier stages. Here the Ignatian use of the imagination as a spiritual tool of contemplation is very helpful.

Hence, one important means of enhancing moral development is through social interaction, the opportunity for dialogue and exchange, which helps an individual to gain insight into the perspectives of others. Emotional intelligence encompasses five critical skills: knowing one's emotions, managing emotions, motivating oneself, empathy or recognizing emotions in others and handling relationships. The keys to emotional health are confidence, curiosity, intentionality (wishing and having the capacity to have an impact), self-control, communication skills, relatedness (ability to engage with others) and being cooperative. These are all related to the spiritual freedom discussed in the earlier parts of this paper.

Sustaining the excellence of a company is no easy task and requires constant managerial attention and leadership. Corporations tend to be shaped by four key dimensions: age, size, industry growth rate and its stage of evolution and revolution. Like personal spiritual growth, organizations can and do regress from more advanced stages to less advanced stages, depending on their circumstances. Some companies recognize that some things need to be done because they are simply the right things to do. This corresponds to the first method of Ignatian discernment. The more progressive state is when self-defined universal principles come fully into operation and this corresponds more to the second method of Ignatian discernment. Companies that are leading corporate citizens know that the key to their citizenship is operating with integrity in both good and bad times. This parallels strongly the Ignatian idea of "doing the Will of God" in society for the common good.

It is important that companies that wish to operate with integrity articulate a set of positive and constructive values to guide their behavior. End values describe collective goals, or explicit purposes, establishing standards for making choices among a set of alternatives. Thus, end values combine two meanings: goals and the standards by which those goals will be met. In contrast, modal values define modes of conduct or, in the corporate context, managerial practice. Modal values include such things as honor, courage, civility, honesty, and fairness. Some modal values are intrinsic in that they are ends in themselves. Others are extrinsic or instrumental in that they help us achieve a goal or end value. Leaders should consider the nature of the values they are articulating and what the implications of these values mean for behavior. Here the second method of Ignatian discernment is especially helpful. A dilemma requires making a choice among undesirable alternatives that have negative consequences for some

stakeholders. The ethic of caring proposes that we exist embedded within a network of relationships that are affected by the implications of ethical decisions.

VI. DECISION MAKING AND IGNATIAN SPIRITUALITY

A quality management education aims to develop not so much good managers as leading corporate citizens for the global environment of business. Rather than aiming to be a paragon of virtue, becoming a good organizational citizen is about honestly committing to and engaging in the ongoing struggle of living up to a set of core values. Like the Ignatian quest for spiritual freedom, the struggle is both a process and an end in itself. Proper decision-making is a key to success. It is here that the three methods of Ignatian discernment can be very helpful in implementing the vision and mission of leading corporate citizens. Business success is built on constructive values that generate a sense of community within corporations. Besides profit making, there must be community, integrity and the trust of stakeholders. Process approaches allow for continual learning, growth and development. Ignatian discernment skills help place this process in a large social context rather than a merely private personal one. Like the sense of community that comes from genuine religious experience, social capital can also result. It is the trust and alliances generated by the relationships that people in a given system have developed over time.

VII. SOME APPLIED CONCEPTS FROM THE SPIRITUAL EXERCISES

We now present four examples of very specific tools from the Ignatian tradition that can be used in management education. The Ignatian tradition is one among the many Catholic traditions of spirituality. Certainly other faiths, Christian or non-Christian, have many traditions that can also be developed and used in the education of managers and leaders. Andre Delbecq, Professor of Organizational Behavior and master teacher at Santa Clara University is one who has done extensive work in this area.²⁸ The four exercises presented below are all based on the Ignatian tradition, itself descended from many other traditions in the Catholic Church.²⁹ Dr. Bausch has used these tools not only in classes on spirituality, but also in classes on business ethics, leadership, Catholic Social Thought, and Social Issues in Management. In all cases the intent is to help students develop a foundation of values and first principles for ethical decisions and action in business and management. These tools work best when presented along with material from the leadership and other management literature with which students have some familiarity, such as the work of Peter Senge, Stephen Covey or Robert Greenleaf. The credibility of using material from a spiritual background in a management class is established with the students much sooner. The instructor must also reveal to the students that despite his or her enthusiasm, the objective is not to

²⁸ If interested in the work of Dr. Delbecq, go to the Santa Clara University home page for a link to his site at the University.

²⁹ For a concise study of the background spiritualities to the work of St. Ignatius of Loyola we suggest, Melloni, Javier, *The Exercises of St. Ignatius of Loyola in the Western Tradition*, Leominster, Herefordshire, UK: Gradewing, 2000.

force specific beliefs on the students and also invite them to contribute material from their traditions.

7.1 The Ultimate Question - Why Did You Choose the Vocation of Business?

The first tool is very simple and basic and not expected by the students. They are assigned to write a 500-word essay entitled “Why Did You Choose the Vocation of Business?” The first response from the students will often be, “But Dr. Bausch, I have never thought of my work (or my future work) in terms of vocation!” And Bausch says to himself – “yes, this is precisely the reason for the assignment.” As the study³⁰ by Thomas McMahon, C.S.V., documented several years ago, almost no Americans, especially American Catholics, think of their work in the marketplace as calling or vocation. Despite the powerful messages of Vatican II and various statements from the Catholic Church and other bodies since that time, Americans seem to think that we need to volunteer for the Special Olympics or Habitat for Humanity on Saturday to offset the 70 hours of meaningless work from Monday through Friday. Moreover, Catholics seem to be part of a culture where they have a guilty conscience if their desire is to turn to the parish for strength, renewal and support rather than as a place to constantly give of time, talent and treasure in order to do the right thing. Very few parish mission statements read, “Our purpose is to enable the people of God to exercise their vocation in and serve the world.”

Possibly the most difficult obstacle that we as business educators must overcome if we are to encourage sustainable ethical behavior in management and business is the inferiority complex carried by most businesspersons and business students. As the Milwaukee Symphony Music Director said recently, “I hope we will find as our next business manager of the orchestra a businessperson who has made enough money to enable him to now do something useful with his life.”³¹ The businessperson is almost always presented in popular entertainment as a crook or a dunce.³² If these are the expectations and images of business in our society, why are we surprised with executive behavior in Enron, Adelphia, and Arthur Andersen?³³ In attempts to alert students about the expectations and images of this culture, we start the “moral executive” or “virtues” segment of our courses with the vocation question using an assignment that is very Ignatian in its content. It is an assignment that the students must submit, is carefully reviewed and on which we provide comments, but do

³⁰ McMahon, Thomas F. “Religion and Business: Concepts and Data,” *Chicago Studies*, Vol.28 No. 1 (April, 1989), pp. 3-16. This issue is devoted to the topic of the spirituality of work.

³¹ Maestro Andreas Delfs made this comment at a Rotary meeting in Milwaukee. In fairness to this wonderful man, as soon as the words came out of his mouth, he apologized.

³² McCann, Dennis P., “If Life Hands You a Lemon...”: Business Ethics From *The Apartment* to *Glengarry Glen Ross*”, *Conference on “How Literature and Films Can Stimulate Ethical Reflection in the Business World,”* South Bend: Notre Dame Center for Ethics and Religious Values in Business, 1996.

³³ Dr. William Spohn, a chaired Theology Professor at Santa Clara University, in a recent presentation to the faculty at Marquette University made an interesting point. We often tell students, even in Catholic universities, to first decide upon the style of life they desire to live, then determine how much it will cost, and then choose a career. Spohn asks, “Is this not turning life on its head?”

not competitively grade and then discuss in class. Students are encouraged to answer the question out of any faith or philosophical system with which they are familiar.

The reaction of the students is very mixed, sometimes very shallow and simply job and career oriented with a focus on finding the means for consumption and the “good life” as defined by American culture. Graduate students will more often discuss career and status. But much more often the students, both undergraduate and graduate, have at least an element of orientation to others. It is usually an American individualism. They care about their spouses and children and sometimes the extended family. A few desire to contribute to the community, but outside of the job. Quite often it is obvious that they do not want to die without having made a difference. Unfortunately, ultimate or final ends are seldom raised in the papers, even by students who have been attending faith-based, usually Catholic, schools for years. As a Third-year Law student, after doing a similar assignment, said to a Law School colleague of mine, “Why have I had to wait until the final semester of Law School before having these questions put to me?”

If a few of the students begin to grapple with questions of ends and purpose as a result of the assignment, we believe that it was a successful exercise. But even if they do not, the assignment opens the door to present the students with one of the most Ignatian of the Exercises, “The Principle and Foundation.” It is attached as Exhibit I. It helps to engage them in a discussion about the purpose of life, their own life in particular, and criteria for selecting the “things” of life including jobs, promotions, education and perks. This discussion in turn leads to a discussion of a Christian anthropology, the very nature of being human (See Exhibit II for a tool used to describe what it means to be human.) and finally of the common good.

These “first principle” concepts from Catholic Social Thought are all foundational for productive discussion of the purpose of the economy and the business firm in particular. Both exist to enable the common good defined as those conditions that facilitate the development of the human person, to flourish. These exercises appear to have a powerful impact on some students. It is difficult to forget the student who said on her course evaluation; “Dr. Bausch opened me to an understanding of my work as something I can enjoy for what it does to me and how it serves others, rather than as simply activity that makes profit for the stockholders.” She had become “free to”, as developed earlier in this paper. Or, using the concept of *ubuntu*, she became free to “Be a person becoming a person through other persons.”³⁴

³⁴ This African concept of “Ubuntu” is one of the fullest expressions of the CST idea of the Common Good or of the concept of the Servant Leader as developed by Robert Greenleaf.

7.2 Exercise To Examine One's Image of God and the Role of the Spirit in Human Work

The discussion of the Principle and Foundation along with introducing the students to a Christian anthropology and the common good easily leads into consideration of the dignity and the purpose of human work. For those of us who attended college in the late 1950's and early 1960's these two fit together because of our familiarity with the work of Teilhard de Chardin, S.J.³⁵. He had a vibrant vision of human work as a continuation of the laboring or working of God in the world. Without explicitly going into Ignatian terminology, these topics draw on the insights of Ignatius in the Principle and Foundation, his First Week of the Exercises on God's loving response to the reality of our weaknesses and sinfulness and the critical understanding of God as Father. The exercise on the image of God is followed by an exercise on the "Role of the Spirit in Human Labor" and it easily leads into discussions on how to structure work and compensation, as well as other workplace issues of justice. The particular material I use was written by Keith D'Souza, S.J. from Mumbai, India and is reproduced here with his permission as Exhibit III.

At this point three pedagogical questions must be considered. Is not this approach too Catholic and, therefore, offensive to some? No, not if the instructor is honest about what is being presented and its source, does not force the students to "buy into" it, and rewards students for drawing from similar perspectives in their faith traditions. Is there a danger of it being too pietistic and "me and God" oriented? Yes, but that is why the Christian anthropological approach is necessary with its emphasis on becoming a fuller person in community. Ethical sustainability in business cannot be firmly grounded until it is understood that the final purpose of the business firm is the common good and students begin to recognize the evil of the individualism in the American culture.

Third, do we have a vision of a graduate of a Jesuit enterprise? As a business professor in a Jesuit University our image should include, as is developed above, graduates with a healthy and authentic self-image. This begins with a healthy image of both God and work. The challenge our students often provide, as we seek to reach our vision, was stated forcefully by an economics student at a Jesuit institution other than Marquette. "I do not think too many people would apply to this university if they knew that being a Jesuit meant being a Communist. I am not here (to learn how) to make a million dollars. I'm trying to make a "booger load" more than that."³⁶ Such persons are many of our students today and rather than complain about this reality let us consider them the business professor's challenge.

³⁵ De Chardin, Teilhard, *The Divine Milieu*, New York: Harper Books, 1957.

³⁶ This quote from a student newspaper on a Jesuit campus was sent to us by *Educate for Justice*, an organization dedicated to stopping human rights violations in the production of the apparel we purchase. We do not know the definition of a "booger load" of money.

7.3 Drawing on the Wisdom of One's Faith Tradition

The *Spiritual Exercises of St. Ignatius* leads people into several kinds of prayer including meditation. "Twenty-four Hours in the Life of Christ", Exhibit IV, is an example of an assignment designed to help business students and businesspersons use the wisdom literature of their faith tradition to establish values and make decisions in the context of being a manager. This is a good example of an exercise one can assign in order to encourage students to draw on their faith tradition by looking at Abraham, Buddha, Mohammed, or some other person rather than Christ. This particular assignment is designed to facilitate thought about sources of credibility and authority, the desirability of dealing with persons on a personal one-on-one basis, the role of reflection in management, and how delegation and letting go are necessary to be a successful manager and to develop people in an organization.

Does this exercise work for all students? No, but neither do our exercises and assignments from microeconomics do anything but frustrate many students. On the other hand, many students find some real insights as they think about managing people in a manner that to quote Robert Greenleaf, recognizes that "The best test (of leadership), and difficult to administer is: Do those served grow as persons?"³⁷. The learning objective of this exercise is not to teach students to pray, and certainly not to whom to pray, but rather to internalize an authentic, Christian or other, but at least conscious, anthropology. If a student leaves the course committed to designing the organization to meet the goals of profitability and human development, he or she will make a far greater contribution to responsible corporate behavior than anything the student could do based on what we can teach about philanthropy, product safety, or affirmative action. These are all issues, among many others, that will be considered for the right reasons if the student understands the nature of the human person.

If as a result of doing this exercise students learn to stop and reflect, and are motivated to do so, we have accomplished something else in an integrated business education. If students wonder how to do reflection in a busy corporate life we direct them to Gregory F.X. Pierce's *Spirituality @ Work*³⁸ or Emily Griffin's *The Reflective Executive*³⁹.

7.4 The Decision-Making Fantasy

One of the most famous of St. Ignatius' meditations is that on "The Three Classes of Men (or Women)". An updated version of this fantasy, entitled "Three Couples" is provided by Joseph Tetlow, S.J. in *Choosing Christ in the World*.⁴⁰ Attached as Exhibit V is "A Young Executive's Fantasy that is based on Tetlow's "Three Couples."

³⁷ Greenleaf, Robert K., *Servant Leadership*, Paulist Press, New York: 1977, p. 11.

³⁸ Pierce, Gregory F.A., *Spirituality @ Work*, Chicago: Loyola Press, and 2001.

³⁹ Griffin, Emilie, *The Reflective Executive*, New York: Crossroad, 1993.

⁴⁰ Tetlow, *op. cit.*, p 104.

The reaction to this exercise by undergraduate, MBA and executive students has been uniformly positive.

As an interesting aside about cultural differences we note that when Dr. Bausch was considering the use of this exercise with a group of European executives he was advised to not use the word “fantasy.” Apparently, it has negative connotations for Europeans who are more consciously attuned to the literature of the Enlightenment than their American counterparts. We mention this for it is also very Ignatian “to adapt.” This is a good insight into the global dimension of the Global Environment course as we try to help students understand that they can adapt while holding firm principles. We are not and they are not either relativists or casuists when we adopt tools to a culture in order to teach universal values.

The purpose of this exercise is to teach students to make personal decisions. This exercise is not intended to be an exercise in the ethics of organizational decision-making. It is meant to help students to understand how, using their values and priorities, in the context of their strengths and weaknesses they do make their personal decisions relative to how they should make them.

The exercise introduces the students to three greatly talented persons who have been offered job promotions “to die for.” The first person the students are introduced to is Johan – a procrastinator. At the start of the discussion, most of the students are very negative in regard to and critical of Johann and his process. However, it does not take long for most of them begin to realize how often most of us procrastinate and refuse to engage in the hard work of decision-making and then to take the necessary action.

The second person is the rationalizer – Sylvia. They are quick to understand that many of us have a great ability to rationalize like Sylvia by starting with the conclusion we desire and working backwards, perhaps with a bit of casuistry, to find a good rational for what we have concluded we will do. The third person is David, a person with the ability to stand back from the decision and his emotional and his less than pure desires. Students do admire David who carefully does his homework and works to a correct decision and takes action. Of course, the trick is to move the students from seeing these three models on strictly a natural and professional level and to move them to the higher level of decisions based on core values, despite the consequences.

The most fascinating part of the discussion always is when students begin to realize that they will need to make decisions between two goods, or probably a complex combination of goods, rather than between right and wrong. They note that any of these three characters can do extensive good for the company and many persons in and out of the company by accepting the responsibilities and power, but that this may require real sacrifices in the personal and family life. Powerful discussions on how best to use one’s time and talents for the common good as well as one’s personal growth are the result. Last summer, in conjunction with The Fantasy Exercise, the students read

the Fortune⁴¹ article on Anne Mulcahy's career and acceptance of and performance in the CEO position at Xerox. They note that she has saved thousands of jobs and apparently there was nobody else who could have done so. The students are asked, does that justify the personal sacrifices she made? This leads to excellent discussion of work as vocation rather than only job or a career.

7.5 Conclusion – Tools From the Spiritual Exercises

What we have presented here are just a few tools from *The Spiritual Exercises* that can be used in management courses in spirituality, leadership or business ethics or, as we do, in broader courses. We conclude with four observations. Ignatian spirituality provides a particularly rich source of material to help prepare students for productive and ethical careers in management and business. These careers that are truly vocations contributing to the common good. But the richness of this tradition as a source of excellent material for the management professor is only the first point we propose. Our second point is that there are many traditions in the Catholic Church, in Christianity, in all faith traditions from which we as professors can draw as we prepare young men and women for the vocations of business and management. We should use these traditions to enrich our teaching. We commend the Management, Religion and Spirituality Interest Group of the Academy of Management for its work focusing on these traditions. Third, it is our observation that many of our students are eager for and open to spirituality in business and management education. Finally, business schools on Catholic campuses can be different from our secular counterparts. This is an opportunity. We should use our Catholic character as a resource that can provide tremendous value added at all levels of education. All that is needed is the will to make a difference and a few grams of creativity and initiative as we implement spiritual traditions in management courses.

⁴¹ Morris, Betsy, "The Accidental CEO," *Fortune*, (June 23, 2003) pp. 58 – 66.

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EXHIBIT I

THE PRINCIPLE AND FOUNDATION

Every person in the world is so put together that by praising, revering, and living according to the will of God our Lord he or she will safely reach the Reign of God. This is the original purpose of each human life.

Every other thing on the face of the earth is meant for humankind, to help each person come to the original purpose God has put in each of us.

The only thing that makes sense in the use of all other things, then, is that a person use everything that helps realize the original purpose deep in the self, and turn away from everything that alienates us from the original purpose in our self.

We can push this a little further: When we are under no obligation in conscience, we ought to keep ourselves free of any fixed preference for one or other created thing. Instead, we ought to keep ourselves at balance before anything. What does this entail? It means that before we ever face any decision we not determine to do everything that will keep us healthy and nothing that might make us sick, to be rich rather than poor, to be considered somebody important rather a nobody, to live to a very old age rather than to die younger. In that way, we would keep a balance before any created thing when the times come for decision.

We set ourselves to live in careful balance, to want to choose solely on the grounds of what leads more directly and more certainly to our original purpose.

Tetlow, S.J., Joseph, Choosing Christ in the World, Institute of Jesuit Sources, St. Louis, 1989, p. 128.

EXHIBIT II
 CHRISTIAN ANTHROPOLOGY
 A PILLAR OF CATHOLIC SOCIAL THOUGHT

THE HUMAN PERSON

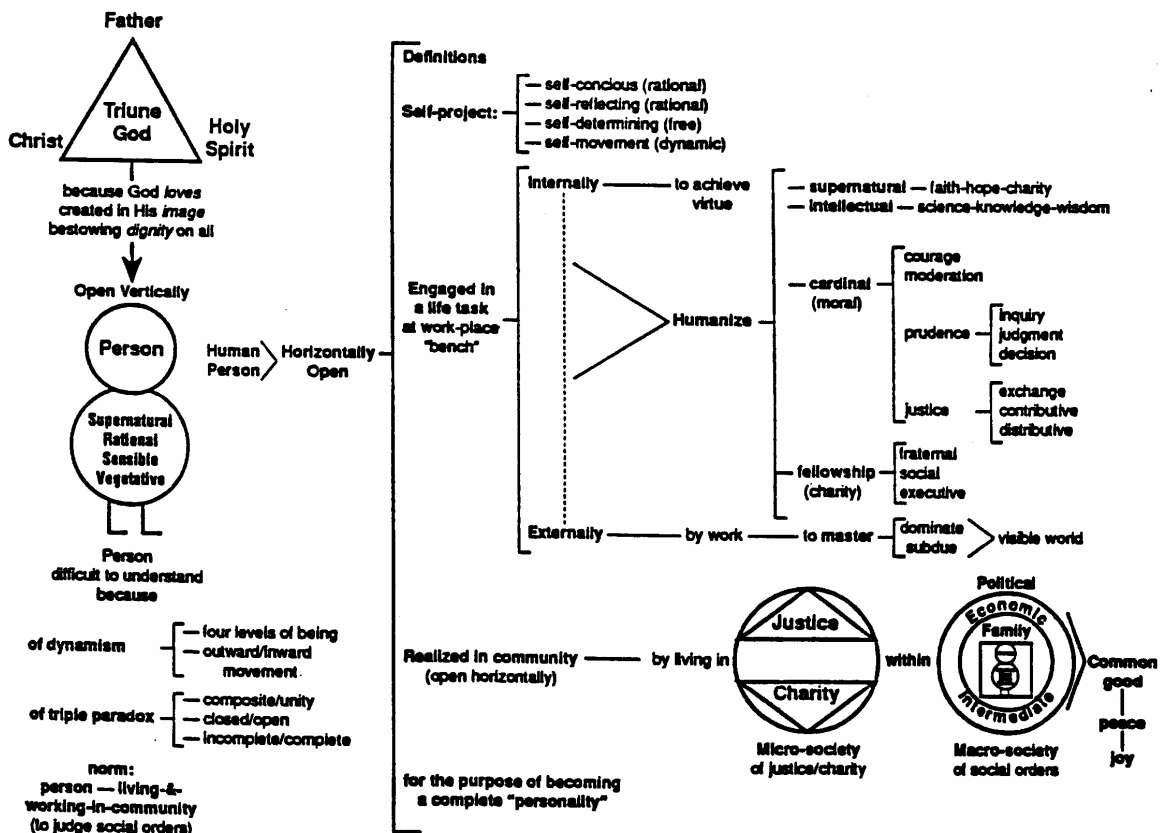


EXHIBIT III**Images of God**

- Our faith is dependent upon our basic understanding of God, the Source of all Being. As Christians, we understand God as a Being with whom we can relate in a personal sense.
- Unfortunately, our understanding of God could very easily constitute our own projection of a distorted or unhealthy understanding of human authority.
- How did Jesus understand *Abba*? What image of God would Jesus want us to embrace and to live by? How would Jesus want us to *feel* towards God?
- To be a Christian is to experience God the way Jesus would experience God if he were in my place.

Distorted Images of God
(with emotional repercussions)

Puppeteer, controls the strings (awe, fear)
Paternalistic, overprotective (fear, restriction)

Demanding, threatening (fear, obliged) Judging,
condemning, punishing (shame, guilt,
fear, burdened, pressured)
Bookkeeper (shame, guilt, pressured, sly)

Conditional love (obliged, cautious)

Merchant with whom we bargain (sly, greedy)

Wants perfection, flawlessness (shame, guilt,
diffident)

Killjoy (shame, guilt)

Distant, remote, uninvolved God (insecurity,
loneliness)

Dogmatic, clear understanding of God
(intellectual certitude, restrictiveness)

Healthy Images of God
(with emotional repercussions)

Respects human freedom (trust)
Treats us as adults (free): Choose life, not death:
Dt 30:11-20

Inviting, challenging (generous, responsible)
Loving, forgiving (love, trust, respect, freedom)
No record of wrongs (free, trust)
Love—1 Cor 13

Unconditional love (free, generous)
The Lost Son—Lk. 15

Gratuitous, uncalculating (gratitude, trust)
Sermon on the Mount

Wants growth, freedom, compassion (free,
fearless, confident).

Creator of good things (gratitude, happiness,
joy): Gen 1 & 2; Jesus' table
fellowship

Involved, active, nurturing God (intimate,
secure, generous)

God as Mystery (spiritual certitude, freedom):
God's answer to Job: Job 38 - 41

Spiritual Exercises:

1. Do a life-line and trace the shift in your understanding of God that you have lived through.
2. Identify specific distorted images and emotions that lie at the foundation of your relationship with God. With what would you like to replace these images and emotions?

Fr. Keith D'Souza, S.J.

Finding God in My Work—The Role of the Spirit in Human Labor

- Working for one's livelihood, working for a noble human project, working for the Reign of God, etc., all demand discipline, hard work, and ultimately, results. But there is a significant difference between an Ego-oriented approach and a Spirit-oriented approach. An Ego-oriented approach is based on the values of the 'world': power, profit, success, efficiency, etc., while a Spirit-oriented approach is based on values such as service, joy, collaboration, good relations, justice, efficacy, etc.

- Another way to put this is to distinguish between willfulness and willingness (Gerald May, in *Will and Spirit*). Willfulness has to do with the individual will and its desires; willingness has to do with the individual will being open to the will of God. To the extent that we operate from willfulness rather than willingness, we are likely to experience stress, anxiety, burnout, loneliness, boredom, depression. To the extent that we operate from willingness rather than willfulness, we are likely to experience joy, peace, creativity, compassion, hope, friendship, solidarity.

- Bad actions certainly are not inspired by the Holy Spirit; good actions alone may not be inspired by the Holy Spirit; good actions along with good intentions are inspired by the Holy Spirit.

- It is important to cultivate purity of intention with regard to work. Merely being productive is not sufficient—what matters is not what you produce, but how you got there (the means used). No good or noble end can justify bad means.

- No one is indispensable. Put your fist into a bucket of water and pull it out: the space that you create is a good indication as to how much you will be missed when you are gone (i.e., after a few years). This is very humbling, but it is true. So there's no need to try to save the world single-handedly. But it is important to *serve* the world along with God who saves it.

- Preference desires and attachment desires (craving): Root out the craving for success, achievement, results, etc. Cultivate healthy desires, but let them be preferences and not cravings. That is, strive for them with a Spirit-oriented approach, but do not be attached to their fulfilment. If fulfilment or success is attained, that's OK, if they are not attained, that's OK too. (*Nish-kama-karma*).

- Perfectionism is to be avoided: the best is the enemy of the good. We do not need to be the best, or do the best, in a Spirit-oriented approach. A humble approach is a psychologically healthy approach, as it introduces far less stress into the work process. One can be creative and productive without driving oneself to despair over mistakes, the criticism of others, etc.

- Love is the best work of all. We cannot give anything to God that He does not have already. The only gift we can give is the gift of love. We are invited to share in God's love for the world. There is no need to be obsessed with possessions, achievements, educational degrees, property, connections, etc. What is most pure is the passion to love. Everything else is secondary. Ideally, human labor allows us to create the conditions for the cultivation of mutually loving human relationships. The best Christian product is love.

***Ego-oriented Approach to
Human Labor***

(what can I *get*?)

-
- Task-oriented (are we getting things done efficiently and economically?)
 - Competitive (is anyone getting in my way?)
 - Calculating (what do I get out of this?)
 - Success by all means: Uses persons for projects and products (what is the fastest and cheapest way to get the work done?)
 - Perfectionist (what mistakes have I made?)
 - Can't take criticism, correction (why am I being victimized?)
 - Wants control (is anyone getting in my way or constituting a threat to my superiority?)
 - Not concerned with continuity of project (why bother about what comes after I'm through with this?)
 - Promotes oneself (focus is on what one gets): uses work as a means (am I being given importance; am I getting something out of this?)
 - Needs affirmation, gratitude (am I being noticed and appreciated?)
 - Driven by 'worldly' values (do I have the requisite power, status ... ?)
 - Harbors 'world-feelings'

***Spirit-oriented Approach to
Human Labor***

(what can I *give*?)

-
- Relationship-oriented (are we growing as persons and as a community as a result of this project?)
 - Cooperative (how can we do this together?)
 - Service-oriented (how may I best serve?)
 - Success, but not by all means: Person and relationship-oriented (am I hurting myself or others in the process of this project?)
 - Realist: Accepting of one's nature, handicaps (how can I do good, how can I love?)
 - Not threatened by criticism: welcomes criticism for growth (how can I improve?)
 - Wants to share responsibilities, delegates authority and responsibility (how can we best distribute chores?)
 - Puts project above personal interests (how can this work be sustained when I'm through with it?)
 - Promotes the work and its values (focus is on God, community, others, work): places oneself at the service of a noble project (am I doing my bit so that this project succeeds?)
 - Does work for its own rewards (is the project bearing fruit?)
 - Driven by love and service (am I being loving, respectful, just, helpful ... ?)
 - Harbors 'soul-feelings'

EXHIBIT IV

BUAD 263 and MANA 181

An Exercise Based On Our Sacred Readings

Luke 4:31 - 44

(For Those in the Christian Tradition)

Twenty-four Hours in the Life of Jesus (Or Someone Significant in Your Tradition)

The purpose of this exercise is not to force you or require you to use my sacred readings to form or serve as a foundation for your values in business. Yes, I invite you to use or sample this reading. My purpose is simply to demonstrate or introduce how the readings from one sacred tradition, in my case readings from the *Christian Testament*, for this is my tradition, can be used to help one form and articulate the values that will guide his or her behavior in business.

If you wish to do so, I would be absolutely delighted if you would reflect on a day in the life of Buddha, Moses or another person in the Jewish Testament, Mohammed, Krishna, Confucius, or someone else from your tradition to help you answer the following questions.

- What do the actions of Christ (or the person you choose) teach me about authority and credibility?
- What do I learn from the manner in which Christ dealt with Peter's Mother-in-law? (Or the actions of the person you choose in a similar story.)
- What do I learn about dealing with people from Christ's (Or the person you choose.) actions and interactions with the crowds and the work of healing?
- What is the role of reflection in the life of the busy executive?
- What does Christ's (Or the person you choose.) "moving-on" teach me about work as a manager, a parent, or in another role in life?
- What are some of the other lessons you learned from these readings (Or your readings.) that can help you to be a better manager?

The assignment is for you to reflect on the reading from the Christian tradition, or the reading you choose from your tradition. Do so using the above questions. Please summarize your thoughts in a 500-word paper. Be prepared to discuss in class what you learn.

EXHIBIT V

A YOUNG EXECUTIVE'S FANTASY

EXECUTIVE FOR SALE – UP TO WHAT POINT!

HOW DO I MAKE PERSONAL DECISIONS WHEN UNDER PRESSURE?

In this Exercise each participant is asked to place himself or herself in the story told below and ask, “How do I make, or drift into, personal professional decisions, especially when I am under financial, peer, career, or status-seeking pressure? Do I allow my true self and values to be my guiding star? Or do values external to me drive my decisions? Why am I afraid at times to be my true self? Can I proclaim with the Irish poet, Gerard Manley Hopkins, S.J., “What I do is me, for that I came!”

MAKING GOOD PERSONAL DECISIONS USING NARRATIVE

Recently three major pharmaceutical companies, one each from Spain, France and Germany, merged to form Euro-Pharmaceutical, Inc (EPI) in order to compete effectively in all of Europe, but also in order to have the comprehensive product line and resources necessary to compete in the USA and Canada, Japan, Australia and the emerging markets of the world. In order to emphasize that the new company is European and Global, not only the former national companies, an Italian executive, Antonio Rossi, a person with a very good record for building organizations able to compete in all of Europe and in the Global marketplace, was appointed by the Board as the CEO. Rossi is also noted for his impeccable integrity and ability to develop an excellent team of executives. As part of the reorganization of the company, Rossi is creating three new divisions and has offered the presidencies of these divisions to three very bright and competent rising stars in the organization.

Johan, who holds Belgium citizenship and is a graduate of INSEAD, has been offered the Presidency of EPI Europe. Sylvia, who holds her MBA from the London Business School, has been offered the Presidency of EPI Developing Markets. David, who holds a Ph.D. in Chemistry from MIT and an MBA from Harvard, has been offered the Presidency of EPI North America.

Johan, Sylvia, and David are all very good and very ethical persons. They have not stepped on other people or cut corners in order to accomplish all that they have achieved in their careers. Persons that know them would in all cases say that they are persons with a strong and well-formed conscience and have done nothing that would be considered legally, ethically or morally wrong in their business careers.

Each of them is happily married and has three children. Each of them has a typical mix of obligations to elderly parents or the extended family, the community, their Church and other organizations. All are committed to their own personal development and invest in

all aspects of it and all three have developed interdependent habits of thinking and management. Although they are of different faiths, each takes his or her faith and its teachings very seriously.

Antonio has made the offer of the position to each of them at a company-wide strategic planning meeting in Caux Switzerland and has given them two weeks to reflect on the offers before accepting or rejecting them. Antonio only wants them to take the positions if it is “the right thing” for both EPI and the individual to do. Each knows the other two have been made offers.

On the night of the offers, the three of them meet on the terrace of their hotel overlooking Lake Geneva and the beautiful mountains of the region and each is exultant about the offer and looking forward to all of the opportunities that the positions and money will provide to them and their families. In each case the spouses, whom each has called, are delighted with the offer. Each is excited about not only the professional opportunities, but also with the opportunities to start from scratch to build an organization that is truly human and a community where each employee and all others involved in or with the organization can flourish.

When the moon and the stars are at their brightest in the sky, and after three glasses each of a wonderful Chilean Malbec wine, they start to admit some discomfort with the offers and their enthusiasm for accepting them. Do they want the jobs, money, positions or titles too much? Are they primarily moved by similar types of external motivations? Why this vague feeling that maybe the jobs could taint their lives? What will be the impact on other commitments in their lives? Why, they each wonder, do they have these feelings of inner disquiet?

As they call it quits for the night they all agree that they are thankful that Antonio has given them time to think about things and make a good decision.

Two weeks later when they call Antonio with their decisions we find that they have experienced three different scenarios. **Reflect on these scenarios and apply what you learn to yourself and your decision-making patterns.** As T.S. Elliott said, “To do the right thing for the wrong reason is the ultimate treason.”

Johan returned home really wanting to get rid of the disquiet and with a true desire to do the right thing. But the Career Self in him really does want the position. To turn it down would be painful and it would be difficult to explain the decision to others. Besides the opportunity may never come again. He procrastinated and took no steps to make a good decision. And so after two weeks of indecision and of not facing the hard choices of deciding who he is and what he is really being called to do in the next stage of his life he calls Antonio and _____?

Sylvia found she simply could not live with the disquiet, with the inner tension she felt between who she truly is, Ms. Inner Self, and the money and prestige of the job she, Ms. Career Self, really wants. So she found Ms. Career Self arguing with Ms. Inner Self,

urging her not to take the position. Ms. Career began to bargain with the Ms. Inner Self. “Yes, I know my kids need my presence in their lives at this point in their lives, but Ms. Inner Self, I tell you what. I will use the extra income to buy quality time with my kids and be sure they also get the very best education. And yes, I know my aged parents need support and my presence, but with the income I will have, I will be able to provide them with the best possible housing and services for people in their condition. And yes Ms. Inner Self, I do have a creative urge to write and I am good at it, but I, Ms. Career Self, can work at this new job for ten years, make a lot of money and then allow you, Ms. Inner Self, to do what you want for the next ten years. Ms. Inner Self, if I, Ms. Career Self, take all of these steps, then you should allow the two of us inner peace.”

Sylvia calls Antonio and _____?

David considered both accepting the position and rejecting it and admitted he did not know which he was called to do, which would quiet the disquiet. After the Swiss meeting he returned home and cleared his calendar of all possible distractions and spent extensive undisturbed time obtaining input from his wife and children and others that know him well. He then went alone to the family’s cabin in the mountains and allowed his many external selves identified as executive, scientist, parent, husband, supporter of his parents, and concerned citizen to enter into quiet dialogue with Mr. Inner Self. And he followed the urgings of Mr. Inner Self, called Antonio in two weeks and _____?

In order that all might be comfortable with this exercise the term Inner Self is used. If you, coming out of your traditions, are comfortable doing so, substitute God, Yahweh, Allah or whatever for Inner Self. (In no way is it being claimed that “Inner Self” and “God” are the same. As a matter of fact, you could think about your inner self talking to your concept of God.)

1. Reflect on the decision-making of Johan, Sylvia and David and ask yourself – Which of these characters best reflects me? What are my habits of decision-making?
2. Why do I tend to procrastinate in my decision-making or not have the courage to face facts?
3. Why do I sometimes let the opinions of others, peer pressures, drive the decisions I make?
4. What is the role of money, position, status, power and other basically neutral things or values in my decision-making?
5. In what ways am I not both “free from” and “free to” in my decision-making?
6. What would have been the best decision for our three friends to have made? Why?