

# **MAINSTREAMING THE CATHOLIC SOCIAL THOUGHT IN A BUSINESS SCHOOL: CASE OF STUDY**

**Alonso Quintanilla Pérez-Wicht**

Universidad Católica San Pablo  
[a.quintanilla@ucsp.edu.pe](mailto:a.quintanilla@ucsp.edu.pe)

**Jhony Velásquez Delgado**

Universidad Católica San Pablo  
[j.velasquez@ucsp.edu.pe](mailto:j.velasquez@ucsp.edu.pe)

**Cristian Loza Adauí**

Universidad Católica San Pablo  
[c.loza@ucsp.edu.pe](mailto:c.loza@ucsp.edu.pe)

## **Abstract<sup>1</sup>**

Mainstreaming the Catholic Social Thought in a business school represent a duty of every Catholic university, in this case we present how the San Pablo Catholic University try to integrate and to bring to the mainstream the Catholic Social Thought in its business school.

This paper offers first a theoretical premise, where the testimony -in deeds and words- is presented as a motivation to the mainstreaming. After recognizing that this mainstreaming work is of strategic character and after a small revision of the socioeconomic situation in Latin America and Peru. We present the San Pablo Catholic University experiences of integrating the Catholic Social Thought in a business school by embracing not only the academic dimension but also the organizational and the social dimension of the university.

## Introduction

*«All of you, representatives of culture and business in this country, bear a great responsibility: to make Peru a place where people not only survive but where, most of all, the citizens are able to live in a way that respects their human dignity in both material and spiritual terms».*<sup>2</sup>

With these words Pope John Paul II addresses the world of management and culture in the city of Lima, capital of Peru, making not only a deep analysis of the Peruvian reality but also of managerial world. This it is, among others, one of the many reasons for which it becomes necessary a project of integration of the Catholic Social Thought (CST) in a business school.

While in the last ten years, we have seen flourish several theories and ethical applications in business, a greater propagation of the corporate social responsibility and the release of a series of tools oriented to facilitate the managing of variables of moral character; we have also seen that an effort to reaffirm the utilitarian vision in the search of profits as the unique and main finality of the business firm has not been completely overcome. The international scandals have continued and the struggle to integrate moral principles into the organizational, economic and social matters of the daily policies of business continues to exist.

The role of the business schools in this dynamics has always been decisive. Nowadays it is well recognized the need to prepare managers able to face a complex reality in which the solutions demand not only technical but also social and specially human capacities. This reflects that the maximization of benefits is important only if this benefit is subordinate to the human person's value in the society, and where the long term impact of the managerial decisions aim to improve the quality of life and contribute to a company's sustainable growth.

In this context, the responsibility of the Catholic University was already expressed in the Declaration on the Catholic Education *Gravissimum educationis* of the Second Vatican Council: «Thus [in the Catholic University] there is accomplished a public, enduring and pervasive influence of the Christian mind in the furtherance of culture and the students of these institutions are molded into men truly outstanding in their training, ready to undertake weighty responsibilities in society and witness to the faith in the world».<sup>3</sup>

## 1. Theoretical premise

### a. Integrating the Catholic Social Thought into decision taking

The implications of a CST that is located in the theological field and that offers us criteria for discernment, demands sensibility and openness «to the action of the Holy Spirit in the community of today's people, to favor those realities and processes that appear moved by the Spirit of God, and to expose and confront those realities and cultural processes that appear contrary to the spirit of the Gospel»<sup>4</sup>. Such a reflection, allows –as S. Lanza affirms– that the perspective of the faith may have a productive and critical relationship with the social and cultural dimensions<sup>5</sup> that include the economic realities relevant to the managerial decisions-overcoming a fracture among private ethics and professional action.

Making decisions demands discernment, «neither doctrinal statements nor ethical principles are object of discernment [...] a discernment is never an academic investigation that concludes with the victory on one side; on the other hand it's a practical decision motivated by the faith regarding a concrete matter that will lead all to a serious conversion to the gospel»<sup>6</sup>.

The reference made to the practical decision should not be understood in the sense of the *homo faber*, but in the sense of responsible action that finds its higher form in life decisions. In that sense the discernment is not simply acting with wisdom or with good sense, it is a theological act<sup>7</sup>. Such a discernment, implies a constant learning, it implies cultivating the attentive and progressive development of attitudes and appropriate requirements that cannot be considered by any means foreseen or acquired definitively; in words of John Paul II: «it is more than ever necessary to be educated in the principles and the methods of a discernment that is not only personal, but also of the community »<sup>8</sup>. As a conclusion we can affirm that «the discernment is not simple application of general formulations to particular cases, but it understands in the action and acts in the understanding»<sup>9</sup>, thereof its practical originality and human depth.

The consequences of adopting the guidelines of the CST as discernment criteria in the economic field and especially while making managerial decisions are multiple. Without seeking to make a conclusive cast of the merits of such an intellectual dynamics, we consider important to emphasize that the discernment, unlike the deductive imposition or the inductive justification, leaves a wide space to the creative freedom of people. This is already a way to enlarge this freedom for his own good and that of society, due to the versatility in which we can respond to the problematic situations demanding the taking of decisions-specially facing moral dilemmas- which cannot be bound to predetermined applications.

A presentation of the principles of the CST and mainly of some cases in which efforts to apply those principles in the managerial reality, have been carried out by diverse authors<sup>10</sup>, is appropriate. Although this continues to be a not very frequented research field, the possibilities and potentialities of such principles are multiple; it is even possible to put in discussion the true underlying motivation to some practical applications; nevertheless, the simple existence of these realities indicates the feasibility of doing a theological-practical discernment framed in the CST and oriented to the managerial reality.

The method and the specific epistemological structure to carry out an appropriate discernment of the CST are clearly proposed by the «Pontifical Council for Justice and

Peace» presenting it in three levels of moral-theological teachings: «the *foundational* level of the motivations; the *directive* level of the norms of social life; the *deliberative* level of conscience, called to mediate general objective norms in the concrete and specific situations»<sup>11</sup>.

We have clarified-certainly in a summarized way- the role, the importance and the way to integrate the teachings that the CST offers in the taking of managerial decisions; we appreciate in it an important field, due to its impact and its relevance in the action and the performance of the company and all the people or organizations tied to it. In the same way, following a consideration adopted by many scholars of business administration, we will concentrate on the decisions of the officers of the companies, due to the already mentioned capacity to influence in the internal and external performance -even moral- of the company, as well as of the responsibility that it assumes<sup>12</sup>, keeping in mind that a business school prepares future managers and leaders of companies.

The task of leadership is translated in a countless number of activities. Of all this what interests us in a particular way is the task of integrating the imperfect formal structures, reinforcing ethical objectives, methods, managerial vision, etc. and all the efforts that the leader, administrator or manager guides at individual and organizational levels to obtain efficient results that correspond to a common and balanced vision of the company, therefore not only of economic character, but also social, environmental, etc.

At this point the great challenge that we face is not only convincing our future leaders, managers and / or administrators in the acceptance of a common and balanced vision of the company but also to offer a convincing answer to the adoption of the offered discernment criteria offered by the CST. A very important indication on the methodology is received directly from the indications of the Pontifical Council for Justice and Peace as it affirms:

The authentic social changes are effective and lasting only if they are founded on *a resolved change of the personal behavior*. It won't be possible to bring morals to bear on the social life if it is not starting from people and in reference to them: indeed, «the exercise of the moral life proclaims the human person's dignity». On people relies evidently, the development of the moral attitudes, fundamental in all truly human coexistence, that in no way can be expected of others or delegated in institutions. To all, but specially those invested in diverse ways of *political, legal or professional responsibility* [as that of our future businessmen, leaders, administrators or managers] in front of others, corresponds to be a vigilant conscience of society and first witnesses of a civil coexistence worthy of the man<sup>13</sup>.

The call that is made is to offer and to generate a non extrinsic motivation but intrinsic to the person in a manager's role, so that he, in the moment of decision by virtue of his freedom, can be in capacity of choosing moral behaviors; oriented to improve the situation in and outside of the company, aimed to create a company that reflects a community of people in which the objectives and general goals are properly balanced.

## **b. Beyond the virtue; freedom, convictions and testimony: *gestis verbisque***

We consider that, «it is necessary to have in mind that often, decisions to be assumed in the company cannot be judged by simple ethical-professionals rules; and where the formation of the virtuous character determines the capacity of courageous and respectful assessment of all the values in play»<sup>14</sup>.

The virtues based on values are revealed as the guides for action. However, to go beyond virtue, we should make reference to their foundation. A virtue can only be acquired in freedom; in that sense «the art of the ethics of the company should identify the spaces of freedom, always limited, extending their limits in the measure that is really possible by the light of a moral sensibility in which the contribution of the social thought of the Church can be relevant»<sup>15</sup>.

It is possible to enlarge the horizon of virtue therefore toward the realization of man's freedom, in a field of action that allows to acquire virtues through the constant making of decisions; moment in which the creative freedom finds its biggest versatility; moment in which the values reflect the convictions characteristic of the faith of a person. The personal convictions therefore should be nurtured, fortified and deepened; this is done in the formation, in the reflection, in contemplation and for believers, in prayer. To fortify the convictions is a question of determination and of personal zeal that also passes through exchange and dialogue<sup>16</sup>.

The point of encounter between the future Christian manager's convictions and the social teachings of the Church is given in social action as the material object of the Catholic Social Thought; this illustrates how the Christian faith calls and requires for herself the whole human space, opening it to the divine and through the divine fulfilling it<sup>17</sup>; the particular evangelization of the social action that arises from the CST is always given (as in Revelation) in the formula *gestis verbisque*: as proclamation of the Christian truth on the man in the society and in the society of the men; as personal and community activation in the social and political environment<sup>18</sup>.

The formula *gestis verbisque*<sup>19</sup> appears in the official text in Latin of the Dogmatic Constitution «*Dei Verbum*», of the Second Vatican Council. This formula in words of S. Lanza «constitutes an authentic theological development that is evidenced in all the branches of the theological knowledge; in a particular way in the pastoral theological disciplines»<sup>20</sup>.

The Second Vatican Council offers the following formula:

*Haec revelationis oeconomia fit **gestis verbisque** intrinsece inter se connexis, ita ut opera, in historia salutis a Deo patrata, doctrinam et res verbis significatas manifestent ac corroborent, verba autem opera proclamant et mysterium in eis contentum elucident. Intima autem per hanc revelationem tam de Deo quam de hominis salute veritas nobis in Christo illucescit, qui mediator simul et plenitudo totius revelationis existit*<sup>21</sup>.

And its translation in English:

This plan of revelation is realized by **deeds and words** having in inner unity: the deeds wrought by God in the history of salvation manifest and confirm the teaching and realities signified by the words, while the words proclaim the deeds and clarify the mystery contained in them. By this revelation then, the deepest truth about God and the salvation of man shines out for our sake in Christ, who is both the mediator and the fullness of all revelation<sup>22</sup>.

If on one hand the revelation is carried out in deeds and words, Christians called to give testimony, face the challenge of doing it not only with words but also with deeds. The theological category of the testimony expresses the dynamism of the action of the Christian and of the Church, since it exhibits the kindness of the lived faith, the transparent freedom on its foundation and obedient to God. The testimonial character of the action in the company, integrates considerations of utility as much as these are significant for the human relations

and expresses responsibilities for society and for the respect that each person deserves and that should be expressed in the individual actions and in the organizations.

According to G. Manzone, K. Barth and J. Ellul affirm that the purpose of the Christian life is the testimony and not the self fulfillment. In a more precise way, he affirms that it is the interpretation of human acts as a «testimony» the one that carries us to a fundamental theological reflection about the moral experience of the Christian<sup>23</sup>.

The testimony and its demands in deeds and words (*gestis verbisque*) affirms the fact that the ethical dimension is integral of the reality of the faith, and not a simple consequence of believing; this idea is deepened in the horizon of the experience of faith in Jesus Christ<sup>24</sup>.

To see in Jesus Christ «a believer» allows to penetrate in the mystery of the relationship between Him, the Son and God, the Father; coming closer to the deepest dynamics, as well as in the mystery of his person and of his saving mission. A mystery that, as for the person of Jesus Christ, is his divine-humanity lived until its final consequences and made present today through the testimony and through the Church<sup>25</sup>.

Jesus Christ cannot only be called a believer but the believer par excellence. Because in Him, true God and True man; we can recognize the «author» and the «one who perfects the faith». In this sense, investigating on the ethical dimension of believing, we cannot refuse to examine the experience of Christ who lived the faith in its perfection<sup>26</sup>.

The Faith can be called that attitude that Jesus Christ lives in regards to the Father. Their relationship is unique, immediate, made of that intimate mystery that unites both *ab eterno*. At the same time it is lived in history, in space and in time, under the conditions of the human nature and for it requires a commitment of Jesus, that is to say a conscious implication of the whole personality with its faculties, an implication characterized by the risk of the freedom, of the growth, of the fatigue of discernment, of the danger and of the trial<sup>27</sup>.

Jesus' exemplary answer, in deeds and words (*gestis verbisque*), is the most appropriate category to identify the necessary implication of our convictions in the acts that we carry out.

This way, and following the theologian L. Žák's explanations, we consider that: The Christian faith, specially in Jesus Christ, demands to be realized not only in words but also in deeds; the testimony as theological category, allows to appreciate the connection between faith and behavior. Such a connection is unavoidable inasmuch as the human, fragile and limited reason is in difficulty in revealing to itself its origin and its destiny and in giving certainty to its own conclusions. Only the faith can give foundation to the sense and finality of the human life and, consequently, only in the faith is fully evident the substantial nucleus of the moral behaviors in their absolute and unconditioned instance<sup>28</sup>.

The implications of such faith, in the managerial taking of decisions are easily recognizable, and in our opinion, are the most appropriate answer in the effort of renovating the managerial life, making it more human by giving testimony –in deeds and words– of the faith in Jesus Christ, possible only by the grace of God that comes to us through the Holy Spirit.

### **c. Strategic character - global demand**

To attempt the mainstreaming of the CST in a business school is –because of the previously analyzed topics– a consequence of the testimony in words and deeds made of the faith in Jesus Christ; and should also respond to the mission and identity of all business schools in a Catholic university. We consider therefore that far from being a particular project, it should be incorporated as a strategic element of the university, as a response to its identity and Catholic mission.

The strategic character of the *mainstreaming* actions, outline two types of actions: on one hand the conscience that it is a long term work and on the other hand a global demand; a project of *mainstreaming* of the CST in a Catholic university should not embrace only the business school but all and each one of the schools and professional careers, graduate degree programs and extension courses, as well as the administrative and support activities that are carried out in its interior; always framed in a particular socioeconomic context and therefore with concrete answers and particular activities that respond to the necessities of each reality, with a spiritual dimension and a religious perspective always present.

## **2. Socioeconomic situation in Latin America, Peru and Arequipa.**

The sociopolitical panorama of the region is more than complex, because on one hand we can find countries like Chile and Brazil that although certainly possess center left administrations, are inserting themselves successfully in the free market economy; or Uruguay that after 176 years, has chosen a left center administration and even so continues negotiating the free trade agreement with the United States of North America<sup>29</sup>.

On the other hand, many investors managed to identify people like the president Hugo Chávez in Venezuela and Evo Morales in Bolivia, as people lacking respect for contracts and the markets<sup>30</sup>.

Peru, amid this complex continental panorama, has crossed a decisive moment at political level: the recent electoral process has demonstrated that the alternative of center left (embodied in the Aprista Peruvian party and the paradigmatic figure of the ex-president Alan García), has prevailed over the nationalist proposal led by the candidate Ollanta Humala.

The social situation is complex. As first factor we should mention the existence of differences between an inhabitant of the coast and another of the mountain or jungle. Somehow the varied Peruvian geography coincides with the diversity of social groups to the interior of our country.

The last general elections, showed the social polarization we live in these days. Somehow Peru has been divided. On one hand are the people who step by step begin their integration into the economic system and as consequence they can aspire to satisfy in a fair way their necessities presently or in the medium term; those who, with a lot of effort, have been able to take advantage of the globalization and the free market economy and can be found geographically in the cities in the Peruvian coast; in another hand those groups that wait a social vindication, have been relegated and excluded for a long time and for them the economic model doesn't mean an alternative to reach a better, fair and dignified life. They would be geographically located in the mountains and jungle area.

Demographically according to the National Institute of Statistic and Information, Peru has a population of 27,219,264 inhabitants at the moment<sup>31</sup>.

Peru has maybe in this year, an inflection point, because the previous administration –led by Alejandro Toledo– and the recently elected administration led by Alan García Pérez, coincided in an atypical economic situation.

The year 2005 the Peruvian economy was characterized by maintaining a good macroeconomic performance. The gross domestic product grew 6,4 percent with a low inflation of 1,5 percent, in a favorable international context, with the growth of our main commercial partners and the improvements of the exchange terms<sup>32</sup>.

Most of the Peruvians macroeconomic indicators show tendencies that invite to optimism in the following years. For example, it is expected in the next three years, a growth average of the GDP of 5% accompanied by an inflation rate that won't overcome 2,5 % for the same period<sup>33</sup>.

It is necessary to highlight that this macroeconomic boom is in contrast with the level of poverty, that although has certainly fallen (2%)<sup>34</sup>, still means a higher percentage of the Peruvian population (49,5%)<sup>35</sup> that doesn't enjoy the advantages and benefits of the sustained economic growth of the last years.

Today more than ever, becomes urgent the need for reconciliation among all the Peruvians, the need to understand that the confrontation will only produce violence and underdevelopment for our Peru, the need to understand that only the collaboration and participation of all the Peruvians will be able to build solid bases for a better future. As Pope John XIII refers:

A society can be considered well-ordered, creative, and consonant with human dignity, it must be based on truth. [...] Human society, as we here picture it, demands that men be guided by justice, respect the rights of others and do their duty. It demands, too, that they be animated by such love as will make them feel the needs of others as their own, and induce them to share their goods with others, and to strive in the world to make all men alike heirs to the noblest of intellectual and spiritual values. Nor is this enough; for human society thrives on freedom, namely, on the use of means which are consistent with the dignity of its individual members, who, being endowed with reason, assume responsibility for their own actions<sup>36</sup>.

In this context we can find Arequipa –the city where San Pablo Catholic University is located– Arequipa is in the south part of Peru, it has 1 140 810 inhabitants<sup>37</sup>, until some years ago hometown for some big companies headquarters, born as consequence of the initiative of many of its inhabitants. City that nowadays supports a great number of immigrants coming from the south of the country; people who move to this city with the intention of achieving improvements in their quality of life.

Arequipa at some point of its history was characterized to be a source of innovations, in the economic, social and political fields. But, due to the centralism<sup>38</sup> in which our country has been developed that concentrates the largest quantity of resources (technological, financial, human, etc.) around the capital Lima, many people and companies located and residents of Arequipa have moved –as logical consequence– to the city of Lima. In this way, Arequipa has been relegated among the memories of its past and the dreams of a future that might take it out of this lethargy. On the other hand Arequipa exercises a centralizing role in the departments that compose the south part of Peru.

### 3. Brief description of San Pablo Catholic University

Regarding its legal status in the environment of civil law, the 10<sup>th</sup> of January of 1997, the National Council for the Authorization of Operation of Universities (CONAFU), approved the operation of San Pablo Catholic University (UCSP) by resolution N° 190-97-CONAFU authorizing it to impart the professional careers of Business Administration and Accounting. Two years later CONAFU, the 5<sup>th</sup> March 1999, approved the operation of the professional career of Computer Science by resolution N° 530-99-CONAFU<sup>39</sup>.

Regarding the canonical aspect, through the Archbishop's Decree N° 091-C-ARZ of 15<sup>th</sup> of November of 1999, the Archbishopric of Arequipa recognized the San Pablo University as a Catholic University of the Church, founded by the *Sodalitium Christianae Vitae*, Society of Apostolic Life of Pontifical Right. This decree consolidates canonically our identity as a Catholic University, as it is contemplated in the Apostolic Constitution *Ex Corde Ecclesiae* where is manifested the directives of any Catholic university project.

In the year 2001 by resolution N° 117-2001-CONAFU, the process of adaptation of San Pablo Catholic University in accordance to the Legislative Ordinance N° 882 was successfully concluded, being approved our institutional model under Canon Law, as the status of Civil Association.

Finally the 23th September 2003, by resolution N° 184-2003-CONAFU, the San Pablo Catholic University is accredited and granted the definitive authorization of operation.

#### a. Identity of UCSP

The San Pablo Catholic University just as set down in its Declaration of Principles, «(...) aspires to contribute so that people can be developed according to the fullness of the truth that Jesus reveals us and that the Church transmits, through the investigation, the teaching and the formative extension, trying to offer the means for an integral formation of people»<sup>40</sup> and encouraged by the orientations and life of the Catholic Church, it looks for the truth, so as to contribute with the full unfolding of the human being and the configuration of the culture according to the truth welcomed in the Christian faith. «The UCSP maintains, therefore, a relationship with the Church that is essential for its institutional identity (see *Ex Corde Ecclesiae*, I, 27)»<sup>41</sup>.

The Declaration of Principles of the University set down that the search of the truth «(...) is the essential and inalienable dynamism of the university's task »<sup>42</sup>. In that sense San Pablo Catholic University doesn't do more than to welcome the essential of the university tradition, when –by virtue of the orientations of the Church– affirms that is a group of people gathered and encouraged by «(...) the joy of searching for truth, discovering and communicating it in every field of knowledge»<sup>43</sup>. The search of the truth is, in the case of our University, what articulates its existence by means of the teaching, the investigation and the outreach.

For this purpose the University is based on the dialogue between faith and reason, as is indicated in the Declaration of Principles of the UCSP; «(...) is the same search of the truth that demands the synthesis between reason and faith, in which the possibilities and the limitations of the human reason are recognized, as well as the legitimate space of their own unfolding and their particular methods. At the same time, the reason opens up to the light that comes from the Revelation that allows it to achieve the fullness of the truth»<sup>44</sup>.

Our University «(...) understands its mission like a service to the human being»<sup>45</sup>, is for this reason that the center of the whole educational project is the human person, even more in our times in which the human being can be reduced to a thing or to a function, leaving aside the integral truth of the person that is only fully revealed in Jesus Christ who «(...) fully reveals man to man himself and makes his supreme calling clear (...)»<sup>46</sup>. This marks another characteristic dynamism of our University, the integral formation. Therewith, we encourage our students to deploy their capacities in the diverse areas that entail being a person. To achieve it we try to encourage a personal, personalized and personalizing formation, constant, reverent, in the action, in spirit of unity and mainly respecting the freedom and dignity of each one. This can be reflected clearly in the pastoral attention to the university community.

It is from the centrality of the human person and the synthesis between faith and reason – synthesis that «(...) facilitates a direct articulation of the diverse disciplines around the truth, avoiding the fragmentation of the knowledge»<sup>47</sup> – that our University is projected toward the whole reality. Having as tools the philosophical and theological knowledge, as well as the most diverse disciplines of knowledge and of human activity, it is projected to the reflection and maturation of the ethical conscience, to the development of the technology, to the cultivation of the arts in their diverse forms, with the commitment of responding, by means of research, the teaching and the outreach, to a global world in constant change. For this reason we consider that the careers that the University offers today are outstanding in the mission of contributing in the integral development of our region and country. The courses of general formation that are imparted in all our careers and the courses of specialty seek to foment in the student an appropriate balance between the master characteristic of their specialization as well as a high reflexive capacity and spirit of service and leadership.

The formation courses that are imparted in all the careers –the great majority in character of mandatory–, have as objective to provide theological and philosophical elements that favor the search of the truth and that promote the formation of a worldview that allows to unify the diverse knowledge in an integral approach to the reality. The diverse daily activities try to develop the intellectual and practical capacities in the professional environment, as well as sports, social activities and those ones oriented to the spiritual invigoration, aim to be part of the life of all the members of the university community.

We make particular emphasis in the commitment and solidarity with the regional and national development. In this aspect it is important to highlight the active participation of our students, by means of diverse projects of solidarity like in the course of Catholic Social Thought, the workshops of leadership or the social practices that are a requirement for the university degree. In all these cases, we seek that our students will live and personify a solidarity and subsidiary answer to the neediest and excluded in our society, striving so that this commitment will be a permanent part of its professional action.

## **b. Academic structure**

The San Pablo Catholic University has 6 professional programs: Business Administration, Accounting, Law, Computer Science, Industrial Engineering and Telecommunications Engineering. In each one of these careers, converge the professional, ethics and human capacity, of our professors, as well as the academic demands and the formation in values, all of which assure the coherence of our action with our institutional commitments defined by our statutes and the apostolic constitution *Ex corde Ecclesiae*.

The plan of studies of each career includes different lines of knowledge that allow to be integrated and to generate courses or subjects that seek to develop the integral approach to the reality. These are:

	<b>Lines of knowledge</b>	<b>Professional Program</b>
1	Humanities and general formation	Business Accounting Computer science Industrial engineering Law Telecommunications Engineering
2	Economics	Business Accounting Industrial engineering
3	Administration	Business Accounting Industrial engineering Telecommunications Engineering
4	Finances and accounting	Business Accounting Industrial engineering
5	Marketing	Business
6	Audit	Accounting
7	Tribute	Accounting
8	Calculation	Computer science Telecommunications Engineering
9	Systems of information	Computer science Engineering Industry
10	Management	Business
11	Electronic and communications	Computer science Telecommunications Engineering
12	Audit of systems	Computer science
13	Quantum	Business Accounting Computer science Industrial engineering Telecommunications Engineering
14	Instrumental complementary	Business Accounting Computer science Industrial engineering Telecommunications Engineering
15	Basic sciences	Industrial engineering Telecommunications Engineering
16	Engineerings, processes and entrepreneur	Industrial engineering
17	Design	Industrial engineering
18	Right foundations	Law
19	Private law	Law
20	Public law	Law
21	Administration of controversies	Law
22	Right and technology	Law
23	Signals, systems and circuits	Telecommunications Engineering
24	Information management	Telecommunications Engineering
25	Planning and administration of telecommunications	Telecommunications Engineering
26	Technology of telecommunications	Telecommunications Engineering

The line of knowledge denominated «Humanities and General Formation» which is common to all our professional programs, also includes besides the indispensable courses of Humanities, subjects of Philosophy<sup>48</sup>, such as: Introduction to the Philosophy, Philosophical Anthropology, Logic and Theory of Knowledge and Ethics. In the same way the subjects of theology common to all the professional programs are: Introduction to the university life, Christian Formation I, Christian Formation II<sup>49</sup>, Catholic Social Thought and Christian vision of our time. All these courses aim to strengthen in our students the formation of the faith, values and the Catholic worldview of the human person and of the world.

Our educational model is characterized by an authentic concern about the formation in moral and religious principles integrated in the professional and human<sup>50</sup> aspect, and a high quality and academic demand. Examples of this are among other; the obligation of the English language for all the students of the diverse professional programs –the students should complete certain requirements of knowledge of this language that will be higher according to the advance to higher semesters–, the maximum right of 30% of nonattendance to classes for each student and for each course, the existence of professors that act with proficiency in the managerial and academic world, the existence of academic advisers that accompany the advance of the students in the diverse aspects of their development offering them the necessary pastoral attention<sup>51</sup>, the differentiation in the payment of tuition according to the family situation, etc.

#### **4. The project of mainstreaming the Catholic Social Thought in the business school**

From their beginnings UCSP intends the mainstreaming of contents of the Catholic Social Thought in its main activities, but due to circumstances such as limited resources, that the UCSP had at that time, the urgent needs of the daily tasks, the lack of institutional autonomy<sup>52</sup>, the limited management capacity and the reduced size of the organization – among other–; the integration of the contents and principles of the Catholic Social Thought didn't respond to an specific plan. However, there were measures and actions taken to contribute in the formation of these principles in isolated areas and moments. All this work has been important and decisive in the formation of the human person in the diverse specialties, not only in a technological but also a human level.

Setting as a goal to obtain information of the activities realized and to know how those activities could have modified the reality of the society, and remaining faithful to the CST it was concluded that there was a need to make an assessment of the activities carried out until today. This will facilitate the development of a “mainstreaming” project of the Catholic Social Thought in the UCSP that allows students, professors, administrative workers, as well as other members of the university community, to implement oriented tasks to integrate and to consolidate the Catholic Social Thought in the daily university activities.

To achieve an integral approach to the daily university tasks, the mainstreaming project should embrace the diverse dimensions of the institutional life which have been contained in: an academic dimension, an organizational dimension and a social dimension. It is necessary to emphasize that these three dimensions are united by a spiritual character that nurtures and illuminates all and each one of the activities of the university, as a consequence of the identity of the UCSP and mainly as an answer to its mission and Catholic character<sup>53</sup>.

It is important to keep in mind that the project has been thought for the UCSP in its different areas, however this work, will focus in the development of the mainstreaming project in the Business School.

This focus is due to the faculty's largest amount of students<sup>54</sup> and because of its being the oldest School at UCSP. For this same reason, the prestige that the university has reached up to now responds in part to the action of its *alumni* that are in their majority, holders of a business administration degree<sup>55</sup>. In the same way the Business School is the one with the largest number of full time professors and professors of exclusive dedication to the UCSP<sup>56</sup>. For all that it is believed that the opportunities and the biggest social impact can be identified in a better way in the action of the *alumni* of this professional program.

Next we will examine each one of the dimensions of the development of the activities of the university. It is necessary to have in mind that these three dimensions are intimately bound by a unique identity<sup>57</sup>, and that interact daily in the attainment of the objectives of the university.

### **a. Academic dimension**

The academic dimension is fundamental, although the mainstreaming project is applied to the whole organization. At this level a deeper understanding of each one of the diverse academic disciplines is needed.

One of the big dangers of our time is the fragmentation of the knowledge and the *autonomism*<sup>58</sup>. That is why UCSP understands that the integration of the diverse types of knowledge around the truth can contribute to enlighten a real understanding of the problems of man.

In that sense, the teaching of Business Administration is framed in a historical and philosophical context, giving ample space to the human sciences without leaving aside the technical excellence in business. The underlying motivation to this resides in the risk of making the administration and the economic sciences self-referent, blinded by a methodological reductionism that makes them unable to interact with other disciplines of knowledge.

The great challenge of teaching in a Business School, resides in avoiding the frequent fracture between the private and public sphere of the moral life of the students and future professionals. A way to carry out such a goal is to encourage an integral approach to the human person in all the spaces in which this person unfolds even proposing a fruitful dialogue between the convictions of faith and the workplace problems.

With the purpose of integrating the principles proposed by the CST in the teaching and to offer a integral formation; the plans of study of the University respond to the desire of a human formation that serves as base for a rigorous specialization in the elected area. This is reflected in the inclusion of humanistic courses in all the professional careers.

To integrate humanistic disciplines doesn't mean to offer only humanities courses<sup>59</sup> but also to revise the contents of the courses of specialty to identify complicated topics where a contribution or a particular comment from the point of view of the CST is necessary.

A problematic aspect of this integration, resides in the limitation of not having a great number of professors that hold the necessary formation that allows them to understand and to relate harmoniously the humanities and the specialty courses. Is in this context that UCSP –as a part of the mainstreaming project– identifies in its inner academic community, those who have potential that can be nurtured with an appropriate humanistic formation that allows them to guide their technical knowledge centered in a Christian anthropological conception. This becomes possible through postgraduate degree courses and a system of scholarships and agreements with other academic institutions around the world<sup>60</sup>.

It is necessary also a mainstreaming work in which professors of instrumental courses, are able to identify moments or topics where their disciplines show some points convergence or demand a rethinking of the same ones in an social and anthropological perspective. This happens for example with the economy that in the desire of being taught as a normative discipline, sets some intellectual paradigms that should be carefully examined if we do not want to generate a confusion of concepts. We speak about moral considerations internal to the economy itself, as for example: the subjective character of the human work, the right to the fair wage, the free association in labor unions, etc.

For such goals it becomes necessary to conform a working group integrated by professors, alumni and students oriented to the revision of the contents of the technical courses that constitute the plan of study of the business school, with the objective of identifying the issues where the impact of the Christian axiology and the Catholic Social Thought allow the students to develop a judgement and discernment criteria that makes possible in a future to act not only as professionals with a high technical level but also moral.

Part of the project is the integration, in the plan of study of the business school<sup>61</sup>, of a course of Social Doctrine of the Church where, the theoretical teaching of the fundamental principles of the Catholic Social Thought, is supplemented with a practical part in which the students apply their professional knowledge in the social fields, like “shanty towns” and areas far away from the city where the inhabitants count with few or poor basic services such as nurseries, hospitals and common dining rooms, among others. According to the Movement of Social Action of Arequipa, the students of UCSP contributed approximately with 4981 Euros between 2004 and 2005, keeping in mind that the minimum living wage fixed by the Peruvian Government is of 123 Euros a month.

Michael Naughton, by analyzing the management as liberal learning, writes that:

The American Assembly of Collegiate Schools of Business has consistently maintained that management education must be based on a strong liberal arts foundation. It decries any attempt to reduce the importance of liberal arts For years the standards provided a corridor: not less than 40% nor more than 60% of a student's course work will be in the liberal articles In to mid-1980's report on management education, the authors argue that business schools should shoot for 60% in the liberal arts rather than 40%<sup>62</sup>. This led to the change in the standards calling for a maximum of 50% business courses<sup>63</sup>.

In the business school the courses of humanities represent 25% of the total of offered courses. This seemingly reduced percentage of courses of humanities responds to the necessities of basic instrumental formation that in European and North American countries are satisfied by the school educational programs. Because of that, become necessary mainstreaming actions that allow to offer instrumental and technical course contents linked to the CST that allow the students the integral development of all their capacities.

In the academic dimension is also the scientific-epistemological character, «the humanist dimension of the culture is expressed basically in the universities, although not only, through the dynamism of search of the truth and, more specifically, through the question about the truth of man»<sup>64</sup>.

Is for that fact that it is necessary to form and to maintain a group of thinkers and researchers with a deep motivation for the search of the truth and a rigorous methodology, with the intention of making a center for reflection (Think tank) that proposes interdisciplinary answers to the Peruvian reality from their diverse professions and with a Christian vision that looks for the consistent and sustained development of the country.

## **b. Organizational dimension**

This aspect of the institutional life involves all the members of the university community, students, professors, executive staff and other people or organizations implied in the operation of the UCSP. Therefore, the mainstreaming project should be reflected in the commitment of the members of the university community to adhere to the principles of the CST in the daily university life.

We should keep in mind that the university is above all an organization, a group of people that should share a common goal: «the formation of the whole person as future professionals and, exemplary men and women, walking in the path of their own realization and committed with the development of the society»; this is possible only if the university is defined as an academic community<sup>65</sup> of people looking for the truth<sup>66</sup> and to the service of the common good<sup>67</sup>.

The organizational dimension is translated in the different relationships “inside” – relations with the personnel – and “outside” relationships – relations with the society and the environment.

Inside an organization the human person represents the most important element, one of the more important lines of action for the mainstreaming project, is the demand (from UCSP) to each one of its workers to adhere or at least respect their guiding principles, which are inspired fundamentally in the Apostolic Constitution on Catholic Universities *Ex corde Ecclesiae* and in the Social Doctrine of the Church in general; such principles constitute the reason of being of the catholic university.

There are also pastoral activities as formation meetings and spiritual assistance to those administrative workers. It is necessary to mention that UCSP also carries out concrete actions that intend to answer to the necessities or urgencies of its personnel, reason for which it offers financial assistance in some situations –if the case requires it – to its workers.

Outside of the organization, in the relationship of the UCSP with the society, there are a lot of solidarity policies aimed to offer possibilities of studies to people of all the socioeconomic classes. As an example, the establishment of diverse categories of academic tuitions and a scholarship program, which are structured according to the economic situation of the student’s family and all this as a solution to the economic problems faced by the Peruvian society. Another type of external relationship that the UCSP maintains is the environmental one. In this regard, starting in April of the year 2005, UCSP started a progressive transfer to a new campus at a pleasant area in downtown Arequipa. In the context

of the new campus's architectural project is the construction of green areas, maintaining a full respect for the environment and the habitat surrounding it.

In the same way, have been carried out projects of forestry and maintenance of the green areas<sup>68</sup>, which contribute in improvement of the quality of life of the members of the university community, as well as of the citizens of the city.

### **c. Social dimension**

Aware of the commitment of solidarity with those in need, the UCSP, responds from different fields; in this context, with the objective of being constituted as a motivation source in the construction of a fair and reconciled society all the students should carry social practice as a requirement to graduate<sup>69</sup>.

These tasks are aimed to make the students live an experience of helping people in the attainment of better levels of life and it sensitizes them with regard to the reality in which they live and that will be their future working place; likewise, it is intended to make the students responsible – according to the role that they carry out in the society – to attain the common good<sup>70</sup>. The UCSP is conscious that the biggest contribution of the Catholic education is not in the technical skills but in the development of a judgment that guides the taking of decisions. That's why the practical experience in which technical knowledge serves to promote the social and economic development of those in need becomes necessary.

The UCSP participate in projects of educational training; aiming to contribute to the human and professional formation of professors of the public sector, in order to improve the education quality in Peru. Some of the programs accomplished are: Program of continuous formation of teachers in service, in which a total of 330 principals were assisted, 3546 teachers and 108 625 students were benefited; the Huascarán-IDB program in which were assisted 325 teachers, and 11 375 students were benefited, the PROACED (Ecuador) program, in which 11 principals were assisted, 125 teachers and 3750 students were benefited. The UCSP has been able to benefit a total number of 130 000 students in the whole country, through its teachers and principals training programs of the public sector<sup>71</sup>.

From another perspective, at an institutional level the UCSP supports diverse development projects like the: "Arequipa Reality and Possibilities: Agenda for the development of Arequipa 2020"<sup>72</sup>, in which the three main universities in Arequipa agreed to develop a program of encounters, in which the institutions of the city will have the opportunity to outline their future proposals and arrive to a consensual result that will serve as a guide for the activities of the community toward the outlined, wanted and sustainable future.

Other institutional initiatives aimed to the development of the arequipean society are: the Institute for the Marriage and the Family (unique institute in Peru that combines the academic and the social part<sup>73</sup>), which has the purpose of promoting the study and the interdisciplinary reflection –enlightened by faith– about marriage and family, and to present academic and social work initiatives oriented to strengthening its reality. One of the most outstanding programs is the Classroom of Knowledge, which consists on a series of courses that have a two year duration and that are oriented exclusively to the elderly.

It also operates the Center of Family Orientation that from a Christian perspective, has the main objective of giving integral help to the family, to promote its well-being and

development. With this purpose it has an interdisciplinary team that has basically developed three lines of action: family orientation, psychological counseling and legal counseling.

#### d. Strategic communication

As part of the mainstreaming project of the CST in the Business and Economic Sciences School, the communication of the intention and of the obtained results on behalf of the university in the process of the integration of the Social Teaching of the Church to the daily university tasks becomes necessary. This communication requires a periodic character and it should allow to evaluate the advances and realized progress. From this point of view an annual report should be made containing the activities and the goals achieved.

We should have in mind that a mainstreaming project demands, as it has already been affirmed, the commitment of each and every one of the members of the university community. However, the role and the main responsibility should be assumed by the authorities of the organization if long term and sustained in time consequences want be achieved; because those in charge of looking after the maintenance and diffusion of the mission and Catholic identity of the university are in the first place its authorities.

---

#### NOTES

<sup>1</sup> The authors want to thank to José Ambrosic and Ernesto Gyax for their valuable contribution to this paper.

<sup>2</sup> JHON PAUL II, *Discurso en el encuentro con los hombres de cultura y con los empresarios en el seminario «Santo Toribio»*, Lima 15 may 1988. *Quoted in English by G. ATKINSON – R. G. KENNEDY – M. NAUGHTON (ed.), Dignity of Work, Jean Paul II speaks to managers and workers*, University of America Press, 1995, p. 57.

<sup>3</sup> VATICAN CONCIL II, *Gravissimum educationis*, n.10.

<sup>4</sup> CONFERENZA EPISCOPALE ITALIANA, *La Forza della Riconciliazione*, 4 ottobre 1984, n. 3.2.1. All the texts writes originally in Italian were traduced to the English by the authors of this paper.

<sup>5</sup> S. LANZA, *Magistero Sociale e Teologia Sociale. Profilo Ecclesiale Culturale Disciplinare*. en K. WOJTYLA, *La Dottrina Sociale della Chiesa. Intervista di Vittorio Possenti. Commento di Sergio Lanza*, Lateran University Press, Roma 2003.

<sup>6</sup> L. DELLA TORRE, «*Metodología del Discernimiento in Comune*», *Servizio della Parola*, 191(numero especial 1987)115.

<sup>7</sup> To this respect S. Lanza affirms that «such a discernment not only implies to recognize the ways of God, it demands not only the intense commitment in the search, but also –as St. Tomas reminds - the availability to welcome the illumination of the Spirit that elevates the mind to understand the things that the intelligence cannot understand with its natural light». Cfr. S. LANZA, *Introduzione alla Teologia Pastorale. Teologia dell’Azione Ecclesiale*, Brescia 1989.

<sup>8</sup> Cfr. JHON PAUL II, *Discorso al convegno di Palermo*, 23 novembre 1995, n. 10, quoted by S. LANZA, *Introduzione alla Teologia Pastorale*, op.cit.

<sup>9</sup> S. LANZA, *Introduzione alla Teologia Pastorale*, op. cit.

<sup>10</sup> Some examples of applications or implementations of the principles of the CST in managerial realities can be found in diverse texts, among others: H. ALFORD – M.J. NAUGHTON, *Managing as if Faith Mattered. Christian Social Principles in the Modern Organization*, University of Notre Dame, Indiana 2001.

<sup>11</sup> PONTIFICAL COUNCIL FOR «JUSTICE AND PEACE», *Compendium of the Social Doctrine of the Church*, Libreria Editrice Vaticana, Vatican City 2004, n. 74.

<sup>12</sup> G. MANZONE, *La Responsabilità dell’Impresa. Business Ethics e Dottrina Sociale della Chiesa in Dialogo*, Queriniana, Brescia 2002, p. 191.

<sup>13</sup> PONTIFICAL COUNCIL FOR «JUSTICE AND PEACE», *Compendium of the Social Doctrine of the Church*, op.cit., n. 134.

<sup>14</sup> G. MANZONE, *La Responsabilità dell’Impresa*, op. cit., p. 272.

<sup>15</sup> *Ibid.*, p. 188.

<sup>16</sup> Cf. *Ibid.*, p. 271.

<sup>17</sup> *Ibid.*, p. 17.

<sup>18</sup> S. LANZA, *Magistero Sociale e Teologia Sociale. Profilo Ecclesiale Culturale Disciplinare*, op.cit., p. 115.

- <sup>19</sup> Cfr. S. LANZA, «“*Gestis Verbisque*”. *Fecondità di una Formula*», *Lateranum*, 61[2-3](1995)49-78.
- <sup>20</sup> S. LANZA, «“*Gestis Verbisque*” *Fecondità di una Formula*», *op. cit.* p. 49.
- <sup>21</sup> VATICAN CONCIL II, *Dei Verbum*, n. 2.
- <sup>22</sup> *Ibidem*.
- <sup>23</sup> G. MANZONE, *La Libertà Cristiana e le sue Mediazioni Sociali nel Pensiero di Jacques Ellul*, Glossa, Milano 1993, p. 86.
- <sup>24</sup> L. ŽAK, *Fede come «Atto Trinitario». Alcune Riflessioni sulla Dimensione Etica del Credere* in P. CODA – C. HENNECKE, ed., *La Fede. Evento e Promesa*; Città Nuova, Roma 2000, 273-308.
- <sup>25</sup> *Ibid*, p. 283.
- <sup>26</sup> *Ibid*, p. 284.
- <sup>27</sup> *Ibidem*.
- <sup>28</sup> Cfr. L. ŽAK, *Fede come «Atto Trinitario». Alcune Riflessioni sulla Dimensione Etica del Credere*. *Op. cit.*
- <sup>29</sup> Cfr. O. BALCH, «*Foreign investment. Working with the popular nationalists*», *Ethical Corporation*, July 2006, p. 20-21.
- <sup>30</sup> *Ibid*.
- <sup>31</sup> Cfr. INSTITUTO NACIONAL DE ESTADÍSTICA E INFORMÁTICA, *Indicadores demográficos 2005*, Perú, 2005.
- <sup>32</sup> BANCO CENTRAL DE RESERVA DEL PERÚ, *Memoria Anual 2005*, Lima 2006, p. 9.
- <sup>33</sup> Cfr. F. ZAVALA LOMBARDI, *Perú, Situación económica y perspectivas*, Julio 2006.
- <sup>34</sup> *Ibid*.
- <sup>35</sup> *Ibid*.
- <sup>36</sup> JHON XXIII, *Pacem in terris*, n. 35.
- <sup>37</sup> Cfr. INSTITUTO NACIONAL DE ESTADÍSTICA E INFORMÁTICA, *Indicadores demográficos 2005*, Perú, 2005.
- <sup>38</sup> «It has been plentiful in the demonstration that Peru is a centralized country in diverse aspects, especially for effect of the big Limean growth around the decade of 1940. The capital of the country and the port of Callao concentrate more than 40% of the GDP and, therefore, the resources to sustain that productive level, besides an important provision of social public services». UNITED NATIONS DEVELOPMENT PROGRAM, *Human Development Report Peru 2005*, p. 83-84.
- «Lima, as capital of the Peru, has concentrated the economic power since the Conquest. It was reinforced during the Viceroyalty taking a continental position, then decreased to the current magnitude starting from the Republic. It strengthens a domain position over the rest of the country, usufructing all the privileges and opportunities that has for being the first city in importance, where those that govern live. The rest is the environment to their service». *Plan de desarrollo de la región de Lima metropolitana. Documento de trabajo*, Lima 2003. Quoted by: UNITED NATIONS DEVELOPMENT PROGRAM, *Human Development Report Peru 2005*, p. 84.
- <sup>39</sup> The National Council for the Authorization of Operation of Universities, CONAFU, is a public organism in charge of to supervise and to watch over the correct acting of the future universities in the Peru; one of their main functions is the definitive authorization of operation of the new universities, which are not autonomous until overcoming certain criterion, standards and time of evaluation.
- <sup>40</sup> UNIVERSIDAD CATÓLICA SAN PABLO, *Estatuto*, art. 2.
- <sup>41</sup> *Ibid*.
- <sup>42</sup> *Ibid.*, art. 7.
- <sup>43</sup> JHON PAUL II, *Ex Corde Ecclesiae*, n. 1.
- <sup>44</sup> UNIVERSIDAD CATÓLICA SAN PABLO, *Estatuto*, art. 10.
- <sup>45</sup> *Ibid*, art. 5.
- <sup>46</sup> VATICAN CONCIL II, *Gaudium et spes*, n. 22.
- <sup>47</sup> UNIVERSIDAD CATÓLICA SAN PABLO, *Estatuto*, art. 10.
- <sup>48</sup> Cf. JHON PAUL II, *Ex corde Ecclesiae*, Parte II, art. 4, §5.
- <sup>49</sup> Cf. *Ibidem*.
- <sup>50</sup> Cf. JHON PAUL II, *Ex corde Ecclesiae*, Parte II, art. 2, §4, art. 4, §5.
- <sup>51</sup> Cf. UNIVERSIDAD CATÓLICA SAN PABLO, *Estatuto*, art. 27 and JHON PAUL II, *Ex corde Ecclesiae*, Parte II, art. 6.
- <sup>52</sup> See n. 38.
- <sup>53</sup> Cfr. JHON PAUL II, *Ex corde Ecclesiae*, Parte II Art. 2.
- <sup>54</sup> At the present time there are 636 the students registered in the business school. Academic Department of the UCSP.
- <sup>55</sup> There are 168 *alumni* until August of 2006. Academic Department of the UCSP.
- <sup>56</sup> From 217 professors in the whole university, 50% of them work as exclusive dedication professors in the business school. Academic Department of the UCSP.

<sup>57</sup> «The San Pablo Catholic University is an academic community of people who, inspired by the orientations of and the life of the Catholic Church, with light of faith and with the effort of the reason, seek the truth and promote the integral formation of the person through activities such as research, teaching and extension programs, to contribute to the full development of the human being and to form a culture that follows the truth revealed in the Christian faith». Identidad de la Universidad Católica San Pablo, UNIVERSIDAD CATÓLICA SAN PABLO, *Estatuto*, art. 1-10.

<sup>58</sup> Aldo Giacchetti refers to the *autonomism* proposed by Romano Guardini, as: «one of the main problems that affects to the contemporary culture. It is –the author affirms– of one of the manifestations of the conception of absolute autonomy characteristic of the modernity, where the diverse dimensions of the culture –science, politics, art, economy...– have been developed starting from themselves, without worrying much about the other ones and in consequence without relationship between them». A. GIACCHETTI PASTOR, «*Vigencia del pensamiento de Romano Guardini sobre la universidad*», *Persona y Cultura*, 1[1](2001)117.

<sup>59</sup> «When a gulf between liberal arts and management curricula occurs, it creates the impression in students that they are receiving two types of education: one that makes them more human, and the other that makes them more money, but they are unclear about how the two fits together». M. J. NAUGHTON – T. A. BAUSCH, *The Integrity of a Catholic School of Management: Four Integrating Characteristics*, *California Management Review*, 38(4) [1996]118-140.

<sup>60</sup> Considering this as a of long term project and of strategic character, until today's day the UCSP has been able to negotiate integral scholarships for four alumni of the business school, in the Master program of Social Doctrine of the Church at the Lateran Pontifical University; three of them are part of the university community carrying out academic works and administrative labors.

<sup>61</sup> The integration of the course of Social Doctrine of the Church, it has been made not only stop the business school curriculum, this course is obligatory for all the professional programs in the UCSP.

<sup>62</sup> L.W. PORTER – L.E. MCKIBBIN, *Management education and development: drift or thrust into the 21<sup>st</sup> century?*, McGraw-Hill, New York 1988.

<sup>63</sup> M. J. NAUGHTON – T. A. BAUSCH, *The Integrity of a Catholic School of Management: Four Integrating Characteristics*, op. cit.

<sup>64</sup> A. GARCÍA QUESADA, «*El desafío cultural de las universidades católicas. Consideraciones en torno a Ex Corde Ecclesiae*», *Persona y Cultura*, 2[2](2003)72.

<sup>65</sup> «By vocation, the *Universitas magistrorum et scholarium* is dedicated to research, to teaching and to the education of students who freely associate with their teachers in a common love of knowledge». JHON PAUL II, *Ex corde Ecclesiae*, n. 1.

<sup>66</sup> «It is the honour and responsibility of a Catholic University to consecrate itself without reserve to *the cause of truth*. This is its way of serving at one and the same time both the dignity of man and the good of the Church, which has “an intimate conviction that truth is (its) real ally ... and that knowledge and reason are sure ministers to faith”». JHON PAUL II, *Ex corde Ecclesiae*, n. 4.

<sup>67</sup> Cfr. JHON PAUL II, *Centesimus annus*, n. 35.

<sup>68</sup> The project contemplates the construction and maintenance of an ecological park, which will be constituted by typical trees of the region Arequipa among others.

<sup>69</sup> The social practices are a period of time in which the students apply their knowledge and professional competitions in benefit of the neediest through projects structured by organizations of solidary help as: the Movement of Social Action of Arequipa, Caritas International, NGOs, etc. It's important to say that the students, don't perceive any pecuniary retribution for the benefit of their services during this period.

<sup>70</sup> PONTIFICAL COUNCIL FOR «JUSTICE AND PEACE», *Compendium of the Social Doctrine of the Church*, n. 167.

<sup>71</sup> UNIVERSIDAD CATÓLICA SAN PABLO, *Revista Memoria 2005*, Arequipa 2005.

<sup>72</sup> It is necessary to clarify that in the last twenty years, Arequipa has had only three initiatives of this magnitude.

<sup>73</sup> The Institute for the Marriage and the Family imparts training courses and has programs dedicated to help -by means of concrete actions - the family in their daily problems.