

# **Mission and Identity in Catholic Business Schools:**

## *Survey Summary and Conclusions*

by

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*Mission and Identity in Catholic Business Schools:*

### *Survey Summary and Conclusions*

In Catholic higher education, as with any cultural institution, the meaning of the human person is always at stake. It is difficult in any discipline or area of study to keep this question in the foreground of teaching and research; but this is particularly true in business education. Many enduring and pervasive forces combine to marginalize and truncate the consideration of the person in business education. The Aristotelian view that work is not a fully human activity still informs many members of the Catholic collegiate community. In addition, classical economics sees the person acting in business as a wealth maximizer devoid of any other relevant attributes or concerns. Particularly in graduate business programs, there is an underlying assumption that business education must be preserved as "objective," "practical," "technical," and "profitable" for the sponsoring institution. As a result, there is a strong concern that adult business students will be "turned off" if the institution attempts to "impose" on them a liberal arts approach or an engagement with the Catholic social tradition. These forces, somewhat contradictory among themselves, find a convenient common ground in the marginalization and truncation of serious consideration of the human person in business education.

At the same time, persistent forces within Catholic higher education insists on pressing the human question in business education. The liberal arts ethos of Catholic education is difficult to contain within departmental demarcations, particularly at the undergraduate level. Further, Catholic social thought, and its allied moral philosophy and theology, provide a serious, sustained, and developing understanding of the human person in relation to economic activity. The call of these persistent forces to business education at Catholic colleges may at times be faint, but it never fades away completely. The Catholic character of any institution of higher education inherently urges business programs to engage in the difficult task of integrating, at the level of first principles, their disciplines and areas of study with the liberal arts. This inclination to integration is the signature of Catholic higher education, and is also the basis of collaboration for business faculty drawn from a variety of faith traditions.

At least two Catholic graduate business schools have obtained national stature. Georgetown's business school is listed in the top 25 to 30 business schools. Notre Dame's MBA program is now ranked in the top 50 schools. It is interesting to note that popular evaluations and rankings, such as in *Business Week*, favorably comment on the Catholic identity of both schools. Boston College's undergraduate business program, along with

Georgetown's and Notre Dame's, has been ranked in the top 50 nationwide, and there are indications that its graduate school may join that strata in the foreseeable future.

On a broader level, Catholic institutions now occupy a preeminent position in the most widely recognized popular rankings of regional comprehensive colleges and universities. The 1995 *U.S. News and World Report* rankings included 22 Catholic institutions in the 60 ranked regional universities; 11 of the top 15 regional universities outside the South are Catholic. Many of those institutions moved into the regional university classification in the last two decades because of the expansion of their business programs.

Many well-established Catholic institutions now have large programs providing business degrees for adult learners and executive MBA programs. These programs have become a significant part of the educational mission of the institution, play a material role in establishing the institution's profile in the community and, of course, have become an integral part of the institution's financial base. Indeed, some historically liberal arts Catholic institutions now give the majority of their degrees in business majors.

As business education occupies an expanded role in Catholic colleges and universities, the future of Catholic higher education is inseparable from how the Catholic and liberal arts character is appropriated within its business schools, and reciprocally how business schools impact the understanding of the Catholic and liberal arts character. This issue strikes to the heart of the theoretical and practical issues of Catholic identity and mission. In order to get a better sense of how business schools at Catholic universities understand their Catholic identity, we surveyed business school deans, vice presidents of academic affairs, and business faculty on questions of identity, ethics, service, Catholic social thought, liberal arts integration, and academic freedom. Six hundred and thirty surveys were sent to 70 Catholic universities and colleges, all of which are associated with American Assembly of Collegiate Schools of Business (AACSB). We received 133 responses providing a response rate of 21%. Of the 70 institutions, we received responses from 35, giving a 50% institutional response rate.

Overall, the survey indicated that many Catholic business schools take their Catholicity seriously; however, the idea of Catholicity throughout the individual responses was in tension. Some of the tension, we believe, provided opportunities for fruitful dialogue that would clarify the identity of Catholic schools of business. Other tensions, however, seem to show conflicting and contradictory visions of what it means to be a business school in a Catholic university. In both cases, the over-arching problem is the lack of public discussion and debate. Very little material has been written on the Catholic identity of business schools. We hope this survey and our comments will further more research, discussion and debate. The following is a summary of the responses we received as well as our comments on the responses (for a fuller development of our comments see Naughton and Bausch's article "The Integrity of a Catholic School of Management: Four Essential Characteristics" in the *California Management Review*, due out Summer 1996).

### ***Survey Results***

The first question of the survey states "I believe that Catholic business schools should be different from their secular counterparts." Only 9% of the respondents disagreed with 42% strongly agreeing. Many of the respondents felt that there was something different about their institution, and some went even so far as to comment that if they were not different, why should they exist? There was, however, a small minority of responses that indicated Catholic business schools should be no different from secular business schools. If Catholic business schools are to be accepted as credible, they cannot provide any religious character, since, as one respondent put it, the "outside worlds is not concerned with religion." Other respondents use categories of quality and excellence that were benchmarks for all universities; hence, Catholic business schools should give their best, which is no different than state schools.

## **Survey #1**

The characteristics of a Catholic business school that respondents gave as distinctive were not uniform, as one would expect in this age of post-modernity. Nonetheless, patterns did exist. We found four recurring characteristics that respondents found distinctive about Catholic business schools: ethics, faith and its intellectual tradition, liberal arts, and service. While the four are not exclusive, the way respondents understood and emphasize one or another indicated certain tensions and exclusions.

### ***Ethics***

The first and most popular response to the distinctive nature of Catholic business schools was the teaching of ethics, values and social responsibility. Overwhelming support exists in Catholic business schools to examine ethical dimensions related to negotiation, managing diversity, whistle blowing, conflicts of interest, bribery cultural/international differences, role/treatment of minorities, legal/ethical and cultural values, profits and distribution, and so forth. We found two points of interest here; one concerns the nature of ethics and the second the implementation of ethics. On the nature of ethics, one interesting dimension of this answer was "whose ethics" or in the words of Alasdair MacIntyre "whose justice, which rationality." If ethics, values, and social responsibility are distinctive characteristics to a Catholic university, what is meant by these terms? Faculty are to teach values, however, it was not clear which values and where did they come from. Some of the answers indicated a generic humanism in which ethics is intuitive, and everyone seems to know what ethics is. This may indicate why some respondents were concerned that business ethics could become an exercise in moralisms informed more by sentiment rather than critical and reflective reasoning. As one respondent stated, "At present we have a single course that attempts to deal with ethical issues (a business and society course), but the students see the course as being light-weight and the faculty involved in it primarily delivering moral judgments. It seems that we are NOT introducing our students to dealing with ethical issues in a critical and reflective way." Other respondents were concerned that business ethics focused too much on a "professional code" without substantive grounding in philosophical anthropology.

For those who argued for a generic humanistic ethic as the distinctive mark, there also seemed to be an assumption that state business schools did not teach values. If, for example, a humanistic ethic is a distinctive dimension of Catholic business schools, does this mean that state schools lack ethics? This point was brought up by some of the negative responses to this question. Some respondents argued that all schools should espouse humanistic principles, and Catholic schools have no monopoly on such values. They did not see anything distinctively Catholic at all about business ethics. And some respondents went so far as to say Catholic tradition should not even be considered part of the curriculum, but only reside in the "campus milieu and that's it." Or as another respondent put it "Catholic universities are secular institutions with Catholic backgrounds."

Other respondents felt that the actual ethical principles had to be articulated from the tradition of the school. Ethics is important but "only one component of the broader scene of Christian humanism." They saw ethics understood within the broader Christian tradition in terms of the Catholic social tradition, scripture, virtue and spirituality. It is precisely this tradition of ethics, they argued, that provided a distinctiveness to Catholic business schools.

## **Survey #2**

Other respondents were concerned that the Christian ethical traditions should not dominate the discussion. They saw the Catholic tradition as one tradition among many. "The Catholic tradition may not be the only tradition, others are equally valuable, say, for instance, Kantian rights or Rawls' justice." Although some respondents argued for a plurality of ethical traditions, no one seems to think that relativism and nihilism should have the same claim as these other traditions.

Another important issue that arose out of the ethical characteristic of distinctiveness was how ethics would be implemented in the curriculum. Some respondents saw ethics in terms of liberal arts courses and/or a business ethics course. Other respondents saw the need for ethics integrated across the business curriculum. As many respondents noted, this is not an either/or alternative. Both are needed. But many respondents argued pointedly that there exists a discontinuity between functional courses (marketing, finance, operations, human resources, accounting, etc.), and ethical considerations. They explained that a business or philosophical ethics course was clearly not enough, particularly as it relates to the profit motive. As one respondent stated "Maximizing profits is a mechanical process which under current theory does not encompass social justice." Consequently, functional areas such as finance seem to escape the questions of ethics altogether. It is problematic, as one respondent noted, that at a Catholic university, faculty in an organizational behavior course would stress "corporate reengineering with little consideration of human values," or study "financial models" without engaging the assumption within these models that "shareholder interest" is the highest value subjugating all other "human/social values." Because the functional areas are tied so closely to techniques and skill, the tendency is always present to give "too much emphasis to profits/money as a major objective without an equal emphasis on `higher

purpose' of business organizations and managers." While it is relatively easy to institute a course on business ethics, it is extremely difficult to infuse ethics throughout the business program. At one school that encourages people from all the functional departments to teach the business ethics course, a faculty member reflects on the difficulty: "People from all the departments prepare themselves for and teach this course. I am not really sure that we have achieved the next phase of faculty being more adept at drawing ethical issues into their courses, and I do know that the students are still not very adept at defining ethical issues and engaging in moral argument." As with any attempt to infuse any criteria, ethics throughout the curriculum is a difficult endeavor.

*Our Comments:* The overwhelming affirmative response concerning distinctiveness is a positive sign that the Catholic schools of business are interested in participating in the mission of the institution. What is less positive is the vision. We believe that MacIntyre's point of "whose justice and which rationality" is critical, but often not understood. The idea that business faculty should articulate some vague and fuzzy humanism as though everyone would accept it, is naive as well as dishonest. Ethical principles and reasoning arise out of traditions and larger belief systems, they are not snapped out of thin air. They develop out of communities. They are not created by individuals. What we think is good emanate from a larger belief system of what we think is true. At a university, where critical and historical thinking is a must, faculty should take the time to reflect on the ethical dimensions of their disciplines and the traditions from which they develop. There are of course limitations here. Management classes are not philosophy or theology classes, and certainly cannot go into the depth on the various ethical traditions, but if management is to extend itself as a form of liberal learning then it must avoid a thought process that lumps ethical reasoning into one amorphous moralism of "we have values!"

While ethical reasoning must be a distinctive characteristic of Catholic universities, certain dangers arise when ethics or values are considered the only distinctive characteristic. Narrowly focusing on ethics as the distinctive mark of a Catholic university can in the end marginalize the importance of ethics rather than enhance it by promoting what we call a "chain gang" mentality of business ethics. On the sidelines of a football game, a chain gang follows the teams as they move up and down the field with the teams. On occasion, a first down is so close that the referees need to call the chain gang in from the sidelines to measure the *difficult and close situation*. Ethics unfortunately can be understood precisely in this manner when a Catholic university pushes its faculty to incorporate ethics in its curriculum, yet, they are given no opportunity for development in ethical inquiry, in other words, this becomes a mandate without support. In order to fulfill their mandate, faculty will designate a class period or part of a class period as a time to "bring in" ethics as though ethical considerations were absent up until that point.

A case may illustrate the point. In a marketing class, the teacher, who at the time was traveling back and forth in South America in sales, conveyed on her "ethics day" the situation of a bribe she made to a government official (it was more like a grease payment). While most of the class was sympathetic to her predicament, one student raised some questions about her responsibilities in future situations as well as questions

of personal integrity and character. In response to the student, the faculty member argued for cultural relativism--since bribery was legitimate for that country, then when in Rome do as the Romans. What we have is a faculty member who has been given a mandate to teach ethics in her marketing class with no training or support. She draws on an understanding of a chain gang or quandary ethics that is contextualized by a cultural relativism that leaves the students with a fundamentally anti-Catholic understanding of ethics by not examining the broader question of what conditions are necessary for human development. This is not how ethics should be taught at a Catholic university. The problem here is not that relativism is discussed. The comment by the faculty member above that other ethical traditions must be discussed at a Catholic university is imperative; otherwise the university becomes cloistered, and its students become disengaged with the world. The problem is that the whole discussion of relativism was not contextualized by other ethical traditions such as the Catholic tradition's emphasis on the subjective dimension of work and the common good.

Concerning ethics across the functional areas, Catholic business schools need to create a professional character within the school itself. In the search of a more professional education for managers, the importance of the techniques and skills in management cannot be understated. To examine the Catholicity of business schools at the expense of these skills and techniques is to engage in a needless exercise of "crash and burn." Joseph Ratzinger points out that "A morality that believes itself able to dispense with the technical knowledge of economic laws is not morality but moralism. As such it is the antithesis of morality." A professional understanding must provide the skills and techniques to carry out competently managerial work. Competency is not a negotiable item in management practice; rather it is a fundamental prerequisite for ethical behavior in business.

Yet, just as dangerous, if not more so, is an approach to management that discards in its education a serious engagement with the human person and moral implications throughout its whole practice. Any notion of management "that believes itself capable of managing without an ethos misunderstands the reality of the person," as well as the reality of organizational life. While the skills provide the matter of management, it does not provide the soul of its professionalism. Management professional educators must teach its practitioners skills and techniques in generating shareholder wealth, increasing market share, establishing more efficient work processes, all of which are essential for managers to enter organizational life. But if management education is to be a form of liberal, professional, and lifelong learning, then it must also engage the student in the essential dimensions of how their skills and techniques can be ordered toward human development. If management education fails to engage students into this process, it would be like law schools teaching their students all about the techniques of trying a case but nothing about justice, or medical schools teaching their students all about human anatomy but nothing about care.

### *Faith*

The second area of distinctiveness was the ability to articulate the relationship between Catholic and Christian faith particularly expressed in the Catholic social tradition to management practice and theory. Several respondents indicated that Catholic business schools must be able to translate the religious commitments of the institution to the field of business. Various areas consisted in a spirituality of work, management as a vocation, research on economic justice, curriculum issues such as workers rights, unionization, just wages, and consumerism, and so forth. Some respondents felt that if from a Christian social perspective, one would examine these questions in a different light than a market or secular ethics approach, they could contribute to the larger pluralism of business education. They felt that the Catholic identity of their school of management provided them the freedom to address the holistic view of the person. This entailed taking questions of morality, spirituality, family, etc. into discussion throughout the curriculum. Some respondents noted that the role of the theology department, both in terms of the courses student take as well as the cooperation of the theology and business departments could enhance the Catholicity of management education. Many respondents, however, noted a less than positive relationship with the liberal arts in general.

One of the major obstacles indicated in the survey of implementing the religious character of management education was the faculty's unfamiliarity with the Catholic intellectual tradition. This lack of familiarity was not specifically a non-Catholic problem. Catholics in the survey stated that they did not think the church had an intellectual tradition, and seemed weary of or confused by the phrase "Catholic intellectual identity." Many respondents believed that the business faculty were not aware of the Catholic or even a broader Christian social tradition that would provide a distinctive faith perspective on management issues. For some respondents, this lack of familiarity did not pose a problem since the distinctive character of a Catholic university is ethics generically understood.

### **Survey #3**

Many respondents indicated that while they were sympathetic to the religious character of the school they were nervous by being too explicit and too direct in its articulation. They believed that a renewed emphasis on Catholic identity could easily lead to a dogmatism that would generate a "litmus test" mentality. Some of the respondents were even suspicious of the survey itself and its phrasing of the questions. However, very few faculty and administrators felt any threat to their academic freedom so long as they were "not opposing Catholic doctrine," particularly, "over issues such as reproductive rights." Only 6% disagreed with the statement "Faculty have freedom of expression in our business unit equal to that of business faculty from other universities." Other respondents felt that the Catholic social tradition as well as any religious articulation of values was problematic because of the increasing diversity of students and faculty. One respondent stated:

While I understand the importance of our distinctive Catholic identity, I believe that we should present appropriate values and ethical perspectives with a small "c" catholic orientation. While there may be some marketing

value attached to identifying ourselves as distinctly Catholic, we may do it at the risk of alienating attractive students and faculty members to our institutions. If our target markets then become Catholic students, we may lose the diversity of persons and perspective which we have worked hard to accomplish in recent years.

**Finally, some respondents were worried that the Catholic dimension could become overly intellectualized to the point where faith became a sterile set of propositions lost of its rich spirituality. One respondent was concerned of the danger of intellectualizing faith to the extent that it gets divorced from its lived experience. She noted that,**

I am less concerned with the university's commitment to requiring exposure to Catholic social teaching than with the university's commitment to creating a healthy, positive, growth-producing environment which enacts the teachings. For young students, in particular, I think, a university should celebrate the love of Jesus -- show it, be open about it. Intellectualizing is certainly what we're about, but it's the abiding truth of Jesus's love for us that we really have to convey.

*Our Comments:* Of the four areas of distinctiveness, the explicit religious dimension seems the most problematic for faculty and administration, and the most ignored. While the reasons for this are all over the map, we believe that Catholic business schools need much more emphasis and articulation concerning its religious character than in the past. This means that more intellectual energy needs to be directed toward integrating the Christian social tradition with management theory and practice in a way that the integrity of both is respected. We realize that the mix of faith and management makes some people, especially faculty, nervous. But if we contextualize this issue in terms of a spectrum we may be able to avoid some misinterpretations. On one end, we can have a secularism that at best ignores the religious questions of work, property, wealth, and so forth and examines such issues in a secular context, and at worst alienates the religious mind as irrelevant. One respondent stated,

My perception is that the business school as an institution resists the "Catholic nature" of the university if that is understood in any but the most superficial way. If I believed in God as strongly as they do in the 'free market,' I would be a mystic.

On the other end, we can have a moralistic dogmaticism that fails to respect the insights and complexity of the discipline itself, and sees the question of integration more in terms of imposition rather than dialectical tension. Some people see the relationship between faith and work in simplistic and nonintellectual terms. They appear to hold that all one needs are practicing Catholics who will tell students to pray and obey and the relationship will be established. One of the over-arching difficulties here is the intellectual dimension of faith and its tradition. Both secularizers as well as moralizers see no intellectual dimension to faith and its role in academic life. Faith is either rejected or accepted. No

middle ground of engagement seems to be acceptable. The relationship as we see it is far more complex than the moralizers would have it, and far more profound and meaningful than the secularizers would have it.

#### **Survey #4**

This raises the important although difficult question of faculty contributions to the religious character of the university in relation to their discipline. Do faculty come to Catholic universities with the openness and abilities Catholic universities need to fulfill their mission? What should the agreement be between administration and faculty in attaining its mission? Do Catholic universities want a critical mass of their management faculty to be familiar with Christian social thought? These questions need serious consideration if Catholic business schools are to fulfill its mission.

#### ***Liberal Arts***

The third area of distinctiveness was described in terms of the relationship between liberal arts and management. This did not receive as much attention as ethics and faith, although some people described liberal arts as the framework in which ethics and faith gets situated. Many respondents spoke of liberal arts as a foundational approach on which management education can best be taught. With a strong emphasis on liberal arts, particularly theology and philosophy courses, the Catholic character of management education is realized. Many of the respondents wrote approvingly of having one half of the courses taken in the liberal arts. They found it helpful that students would complete the university core before they start their business core. Some respondents wrote of reducing business courses, and adding more liberal arts requirements; no one wrote for the opposite to occur. One respondent noted:

If every student had to know lots of economic history and political theory, it might temper the youthful enthusiasm for technocratic solutions that are reflected in contemporary emphasis on econometrics, etc. The recent scaling back by AACSB on the % of hours that can be earned in the business school is a right move in my opinion, perhaps one whose opportunities for greater depth we are not maximizing. More than that, I would like to see business schools position themselves more as the sources of creative imagination and experimentation for tackling the tough social problems. They import more of the relevant skills than do the programs in other colleges.

Respondents were encouraged by the integration occurring between business and the social sciences, math, communication, english, and philosophy, resulting in improved critical thinking, interpersonal and moral reasoning skills.

#### **Survey #5**

Other respondents, however, were concerned over the attitudes of students toward liberal arts. They perceived a "get this stuff out of the way mentality." Part of this mentality derives from the tension, and at times hostility, between liberal arts and business faculties. Some business faculty reported disrespect from liberal arts faculty who saw business as a "trade" not worthy of university attention. As one business faculty put it "We've never really overcome the ostracism of business from the rest of academia at this institution." This perceived animosity between the two, in part, stems from visions of what a university is, with liberal arts faculty viewing professional schools as training vocational institutes rather than learning for learning sake. Some respondents noted that the liberal arts critique is not altogether false. Many business faculty have been trained at research universities and are not "grounded in the humanities. They come to us as specialists without a broad enough educational background." They see the arts as "too soft" and "too value based" and irrelevant to real world career success.

This gulf of vision between liberal arts and business faculty generated more distance than tension. One respondent stated that little tension existed between liberal arts and business faculty because "we simply do not know what values there are in liberal arts courses. There is no dialogue between the two areas." Other respondents gave examples of the tension, however. On a philosophical level, liberal arts faculty tended to approach the economic related issues in communitarian terms focusing on right relationships formed by the virtue of justice, and business faculty approach such issues in individualistic and technical terms focusing on costs and benefits rather than relationships. "There is the usual tension between a subset of values that conflict between business and liberal arts. Business people value utility and are very intentional, and we as business faculty reflect that set of values. To us the ends often do justify the means, less so perhaps than our liberal arts counterparts." On a political level, one respondent explained that business tends to be more conservative and liberal arts more liberal.

The tension and distance between liberal arts and business faculty are not only ideological but structural as well. Some respondents reported that the separation of the schools of business and liberal arts prevents contact or common activity between the faculty. This creates the impression that the business school stands alone unrelated to the liberal arts character of the university. This impression gets intensified by the pressures of business faculty who are rewarded for research and scholarship in their own area of specialization, and have little time to think how they can integrate the liberal arts character of the university.

*Our Comments:* One of the difficulties of placing liberal arts and management education together lies in creating one coherent experience of liberal education, rather than two unrelated kinds of training. The idea, as one respondent put it, that "business focuses on career training in skills and techniques, and liberal arts in intellectual curiosity" misses the opportunity of integration that teaches business courses from a perspective broader than only skills. This lack of interaction has translated itself into a segmented curriculum that has lost a "vision about ways to achieve an amalgamation of the two." Little emphasis relative to the student's education is devoted to the integration of their liberal and professional education. When a gulf between liberal arts and management curriculum

occurs, it creates the impression in students that they are receiving two types of education at a Catholic university: one that makes them more human, and the other that makes them more money, but they are unclear about how the two fit together. There are of course notable exceptions to this.

While 45% of the respondents answered affirmatively to the statement, "Our business curriculum is a fully integrated component of our liberal education," many of the affirmative answers to this question did not address the "fully integrated" dimension of the question. They felt that the foundation of liberal arts assumed an integration. We believe that this foundational or what we like to call "along side of approach" is inadequate precisely because it fails to address whether management education is an extension of liberal learning.

The primary, although not only, direction of the integration needs to go upward--liberal arts integrated by management faculty. There is a problem with a Catholic business school when, as one respondent states, "No liberal arts references are made back to business courses." We also believe, however, that the liberal arts faculty also must take seriously where their students are going. Courses such as "Philosophical Ethics for Managers" and "Theology of Work" could be helpful contributions in this direction. However, there needs to be more intentional and conscious links between liberal arts and management in the management curriculum that begins to see management education as "applied liberal arts." The reason for this is that management's self-understanding depends on metaphysical notions of the human person, philosophical notions of justice, historical analysis of property, and so forth. To have a liberal understanding of management, these inputs must be integrated into the curriculum. We also argue that non-business courses should have a prominent place in the upper division, as students grow in critical thinking and their understanding of business.

### *Service*

The fourth area of distinctiveness was service. Many of the respondents reported that their schools take seriously their community responsibilities by encouraging and sometimes requiring students to volunteer in the community. They reported an increasing emphasis in courses that include service learning, as well as specially designed courses that get students working with the poor, especially in soup kitchens, children agencies, mentorship programs, and housing programs. One school requires their student business groups such as Beta Alpha Psi to volunteer or the group will not be recognized by the business school. Several schools require a non-credit service work from their business students ranging from 10 to 40 hours. Many of the respondents found the service requirement a positive contribution to a more holistic dimension to the student's educational experience. One respondent noted that service activities "provide an individual with a sense of worth and success outside the workplace as critical for an ethical person. Without outside measures, one is more likely to lose perspective and engage in unethical activities due to the pressure of the business environment." Some faculty and administrators, however, felt that their business school still had a long way to go on the issues of service.

## **Survey #6**

While service was defined primarily through volunteering, several respondents defined service in relationship to the management's contribution to the community. One administrator defined service in terms of faculty research on business-related solutions to poverty and marginalization in the community. He explained that Catholic business schools should do more research in economic justice such that would actually solve the problems through the means of business. In terms of management curriculum, one faculty member instituted service components in capstone courses and small business projects. One "Small Business Institute" seemed the most creative in the area by creating internships with service and community organizations as well as small business consultant programs that assist small businesses in less developed economic areas. One of the most cited extracurricular programs was VITA (Volunteer Income Tax Assistance).

*Our Comments:* The survey indicated that a tremendous amount of activity and creativity were occurring on the service dimension of business schools. Our one concern is how service gets defined. Every Catholic business school must take seriously the enduring duty of the Christian faith and ask: "How can a Catholic university, particularly in its management education, serve the community, especially those who are marginalized." One's first initial impulse may be a generic call to volunteerism. Yet, this does not directly bring to bear the immense talent and skill of management. While students are asked to serve the poor through volunteer activities, they are not asked to bring their knowledge to bear on how poverty might be alleviated. Our comments here are not meant to undermine the volunteerism that has increased on college campuses. Rather, it is to recognize their limited, although important role. Volunteerism draws students, in a very real and concrete way, out of their own particular interests that can have life changing effects. Yet, for a university this is not enough for its role in the community. While volunteer requirements and opportunities should constantly be fostered, the danger is that one learns how to serve society in volunteerism but not learn how to serve society through his or her role as a manager. If our graduates are to lead integrated lives, they must understand that they serve through their work as managers. This work, as consuming as it is, provides a source for human service and meaning. Volunteer opportunities express the Catholicity of a university, but by itself, it may actually provide a disservice to the Catholicity of the university by not connecting service to the heart of the university, namely, curriculum and research. To avoid these problems, service must be integrated into the curriculum and encouraged in the research of faculty.

### ***General Recommendations***

The survey indicates that the "inclination to integration" is alive in Catholic business schools. However, this signature of Catholic identity needs cultivation and encouragement on an institutional basis. Unfortunately, much of this activity reflected in the survey occurs on an ad hoc basis with little systematic reflection. This ad hoc dimension affects usually a small percentage of people, making the identity of the business school dependent on the professor's own individual commitment to the Catholicity of the university. Many of the comments indicated an openness concerning

the Catholic identity, but they indicated that it's purely up to them to do it, and sometimes with very little support from the university. There is no sense of any systematic planning or examination of the role of the human person in business or of the integration of business education with liberal arts. The Catholic nature of the business program is not in the foreground of institutional concerns.

Because of this lack of systematic planning, our first recommendation is for institutions to provide *forums on the nature of a Catholic business school that enable faculty and administration to read, reflect, discuss and debate the distinctiveness and integrity of what it means to be a Catholic business school*. Our conclusions from the survey indicate that Catholic business schools have great promise since they have all the essential pieces necessary to fulfill their mission, but the full potential is unrealized by the partial failure to integrate such pieces. This integration lies at the heart of the integrity of a Catholic university and its business school. With the integrity of any educational institution comes the ability to integrate those things that make it wholly consistent with itself, where students receive not two types of education but one. From our research and reflection on this issue, we see four essential areas of integration that provide integrity to the identity of a Catholic business school: 1) Liberal arts and management education--management as liberal learning. If management is to be studied at a Catholic university, it must be academically defined in part by the liberal arts context in which it finds itself. The liberal arts context must also be open to management education. 2) Faith and work--management as a vocation. If management education is to flow from the mission of the university, the fields of management and the Christian social tradition need to be better related. 3) Principle and technique--management as a profession. Management's own self-understanding at a Catholic university must be viewed within a professionalism and the various competencies that go along with a profession. 4) Service and management--management as service. Catholic business schools also must contribute to management's self-understanding and its role in the community, particularly a community where resources are poorly organized and distributed. These four means of integration achieve the integrity (end) of a Catholic business school creating the conditions for students to address in a sustain and profound way the integrity of intellect, faith, profession and service as a manager (see our article in the *California Management Review* for a more detailed discussion).

*2. Curriculum Changes:* While curriculum changes should not occur without a fuller discussion and debate over the identity and mission of a Catholic business school, we tentatively see several changes that were indicated by respondents that seem to make sense in light of the four areas of integration. Within the liberal arts curriculum, courses in philosophical ethics for managers as well as a theology of work course would be helpful for students to explore the philosophical and theological traditions in relationship to students' future occupations. In the management curriculum, we believe that a professional ethic should pervade all business classes, service to community could be incorporated into a practicum capstone, and the liberal arts character can be communicated through an introduction to management that examines the historical and philosophical dimensions of management as a practice. Finally, in any examination of

curriculum, the role of the human person in business should be given the fullest consideration possible.

*3. Faculty Research and Development:* Catholic business schools need to attract and encourage a business faculty in interdisciplinary research especially in areas of economic justice, family and work, spirituality and work and Christian social thought. Although extensive work has been done relating Christian social thought to "macro issues," far less scholarship in recent years relate Christian social thought to the "micro or organizational issues." A business school at a Catholic university can serve a unique function in developing the Christian social tradition in relation to management theory and practice. Unfortunately, this relationship between Christian social thought and management issues has largely been undeveloped, and even at times appears to be incompatible. Many businesspeople have been critical of the Catholic social tradition for its focus on distribution and worker rights, and for its failure to consider seriously the entrepreneurial and wealth creating dimensions of business. In its research capacity, a Catholic business school has a unique opportunity in further developing the important connection as well as complexity between the Christian social tradition and management practice.

*4. Faculty Hiring:* If a Catholic business school articulates a vision based on the four areas of integration discussed above, then it must hire a faculty that will implement the vision in the on-going work of the university. We were struck, for example, that while many respondents believed that students should engage the Catholic social tradition with management issues, only a minority felt they were familiar enough with the tradition to actually do it. A Catholic university needs to take hiring more seriously in terms of fulfilling its mission. The focus here is not on hiring more Catholics, but on whether the right mix of faculty can contribute to the complex identity of Catholic business schools. An increased emphasis on integration of business education and liberal education should broaden the basis for collaboration between teachers from different faiths. However, many of the respondents reported that the Catholic identity was not part of the hiring process. As one respondent put it, "The need to hire academically qualified applicants (doctorate, publications) has led to our overlooking this." This comment implies a false dichotomy between academic excellence and a robust pursuit of a business school's Catholic mission. The task of integration can be meaningfully pursued only by a community of accomplished teachers and scholars. If Catholic identity is taken seriously, the academic criteria for faculty hiring will demand not only academic excellence in a particular discipline, but also the capacity to contribute to the task of integration.

### **Survey #7**

In the final analysis, our survey has revealed that the Catholic higher education community has the resources necessary to consider seriously business education in relation to the transcendent dignity of the person. Even those who sincerely doubt the relevance of the Catholic tradition to modern business education can make a valuable contribution to the conversation by helping to sharpen the issues and to facilitate a clear exposition of premises. The challenge Catholic colleges and universities now face is to foster and affirm creatively scholarship and teaching that explores the relationship

between the Christian understanding of the person and business. We propose that in the depth and richness of that conversation the Catholic business school will find its identity and mission and make an invaluable contribution to business and our culture.