

THE INTEGRITY OF A CATHOLIC SCHOOL OF MANAGEMENT:

FOUR INTEGRATING CHARACTERISTICS

by

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Abstract: Lyman Porter and Lawrence McKibbin complain that they have found in many US schools of management a "cookie cutter mentality" that discourages a diversity of approaches necessary to make progress in management education. A Catholic school of management, the authors argue, can contribute to the diversity and plurality of management education only if the Catholicity and liberal arts mission of its institution is taken seriously. This mission driven-focus entails four integrating dimensions of management with liberal learning, faith, profession, and service.

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When a US manufacturing plant laid off 2,000 employees and moved its production facility to Mexico, a Catholic newspaper accused the company's executives, who were educated at Catholic universities, of violating Catholic social principles (Wirpsa). While the Catholic newspaper may not have been fully informed over the particularities, its story raises serious questions for Catholic universities: Should managers educated at Catholic universities examine layoffs and plant closures any differently from those executives taught at non-Catholic universities? Or more generally, "Do faculty at Catholic universities teach management any differently from faculty at non-Catholic universities?" In the words of Brian Daley S.J., does the Catholicity of the university "really indicate a qualitative difference in the way a university teaches?"

This episode highlights the problem of mission and integrity for Catholic universities and their schools of management (see Barken on Catholic law schools). Historically, Catholic schools of management have been instrumental in moving an immigrant, blue collar, inner city class, to a mainstream, white collar, suburban class. This shift has been a success in many ways. One can only hope that it will continue for the new immigrant classes entering this country today. But in providing economic and occupational success,

did Catholic schools of management inadvertently teach their students to work with purely individualistic aspirations? Did Catholic schools of management contribute to the prevalence of careerism described by William F. May as a "glass-enwrapped privacy . . . where questions of public obligation and responsibility seem marginal and episodic at best, distracting and suicidal at worst?"

A careerist and materialist indictment of Catholic schools of management would seem unfair in light of their liberal arts, ethics, and service requirements. Many Catholic universities should be applauded for not reducing liberal arts requirements, introducing ethics requirements, and making available service opportunities. However, a partial indictment is called for when such requirements fail to be more fully integrated with the curriculum and research of management education.

We believe that a Catholic school of management has great promise since it has all the essential elements to fulfill its mission, but its full potential is unrealized by its partial failure to integrate such elements. This integration lies at the heart of the integrity of a Catholic university and its school of management. 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. Business ethics courses, up until now, have played a critical role in attempting to provide this integration. Such courses are a help in the formation of a student's heightened sensitivity to ethical issues, but they are fundamentally inadequate in having any lasting impact as an integrating force in the education of management students.

The penetration of the Catholic identity into its schools of management raises difficult questions of academic freedom, faculty integrity, diversity in the student body, independence of management methods and research, and so forth. Such issues need to be examined with sensitivity and flexibility, but they cannot be used to deflect the question John Paul II raises in *Ex corde Ecclesiae*: How can "Catholicism be vitally present and operative" in the university? This question suggests that a Catholic school of management can contribute to the diversity and plurality of management education if it takes its mission seriously. Lyman Porter and Lawrence McKibbin complain that they have found in many US schools of management a "cookie cutter mentality," discouraging a diversity of approaches necessary to make progress in management education. Porter and McKibbin's argument was taken most seriously by the American Assembly of Collegiate Schools of Business (AACSB) when its accreditation standards were reformulated. The new standards are mission-driven and process-oriented. A school of management's mission must be consistent with the mission of the university, and management processes must continually reflect on the mission and its accomplishments. In other words, a Catholic university could lose accreditation if not Catholic enough, rather than endanger accreditation by being too Catholic.

We propose four integrating dimensions necessary for a school of management to maintain and sustain its Catholic integrity and identity, and to have a lasting impact on the intellectual and ethical formation of management students. They are the following:

- 1) Management as liberal learning: integrating liberal arts and management education. 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) Management as a vocation: integrating faith and work. If management education is to serve the mission of the university, the fields of management and the Christian social tradition need to be better related. 3) Management as a profession: integrating principles and techniques. 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) Management as service: integrating management and society. Catholic schools of management 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 school of management providing the conditions for students to address the integrity of the intellect, faith, profession and service as a manager.

Management as Liberal Learning:

Integrating Liberal Arts and Management Education

The AACSB 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 arts. In a mid-1980's report on management education, the authors argue that business schools should shoot for 60% in the liberal arts rather than 40% (Porter and McKibbin). This led to the change in the standards calling for a maximum of 50% business courses. There is general acceptance of Newman's dictum that "Who has been trained to think upon one subject or for one subject only, will never be a good judge even in that one." Management education is incomplete without a broader foundation of the liberal arts.

Yet, this foundational view of liberal arts and management education and the departmental and school structures of universities have created a fault line, producing two kinds of education rather than one. As far back as 1959, the Carnegie and Ford Reports noted that "the work students do in liberal arts subjects appears to have little relation to their studies in business and economics and not infrequently consists of a certain number of courses to be gotten out of the way as quickly and painlessly as possible" (Porter and McKibbin). Or if any integration has been made, liberal arts becomes a list of skills that are instrumental to management functions (Newman; Pierucci).

This so-called foundational approach should be more accurately called an "along side of" approach where integration is left up to the students (Pring and Grudin). While there are many reasons for this lack of integration, its root cause lies with the faculty and how they see themselves in the larger university. Porter and McKibbin explain that while "there are exceptions, the typical [business] school sees itself as pretty much a 'stand alone' operation; there is little interaction--or perceived need for interaction--with other academic units on campus." Nor do the liberal arts faculties see much of a need to

interact on an academic level with the school of management. This lack of interaction translates into a segmented curriculum that has lost a "vision about ways to achieve `an amalgamation of the two'" (Jordan). 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 curriculums 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.

An important question for a Catholic school of management, as well as for any school of management, is What makes management education liberal? Liberal education must pervade the whole university. For this to occur, management education must be infused with the principles of liberal education, and liberal education must be open to engage management. While there are multiple ways to integrate the curriculum of liberal arts and management, we offer two courses, one in the management department that introduces students to the practice of management through historical and philosophical lenses, and the other which offers a modification of an existing course in the liberal arts--philosophical ethics directed toward managerial issues.

The Practice of Management: An Introductory Course. Management education should not only be based on liberal arts education, but should be seen as an extension of liberal learning. Since management's self-understanding depends on metaphysical notions of the human person, philosophical notions of justice, historical analysis of property, and so forth, management as a discipline cannot be reduced to techniques. To have a liberal understanding of management, these ideas must be integrated into the curriculum. This makes the first course in the school of management critically important. Serving as a hinge course, students can begin to see management itself as a form of liberal inquiry by applying the historical and philosophical insights of liberal arts to management education. This course should begin to develop within students the historical habit of recovering the tradition of their professional practice, and, in Newman's words, the philosophical habit "of pushing things up to their first principles."

To be "educated managers" in the fullest sense of that term, students must begin to appreciate the tradition and the development of management as a practice (Bennett; MacIntyre). However, this exploration into the history of management is not done simply out of an intellectual curiosity to show who thought what and when. A smorgasbord approach to history where one idea is as good as another can do more harm than good, representing the history of management as factoids that seem determined rather than freely chosen (Dupre). Rather, a historical search shows how management ideas and practices have shaped history. All management theory presupposes various first principles concerning the human person, motivation, community, work, property, authority, wealth, hierarchy and so forth. These first principles shape organizational practices that shape people and their societies. A first course in management should introduce students to the significance of the practice of management they are about to enter. If management students do not understand the history and philosophy of their own profession, they not only become deficient in their professional understanding, but also in

their self-understanding as future managers. Students are now shaping history, themselves, and others around them.

It is precisely this sense of a larger vision that Porter and McKibbin report is missing in today's management education. They argue that schools of management have adequately given the necessary skills for students to perform entry level tasks, but they have not given students the larger historical and philosophical framework to understand their practice necessary for effective future leaders. Restricting management to a series of useful techniques for today loses sight of the importance of management as a practice that shapes people and history for tomorrow. The curriculum in the school of management must provide students with a larger context in which they can understand the practice they are beginning to enter. If it does not, the student will most likely fail to understand the professional character of management and reduce the meaning of management to a game or series of profit maximizing techniques. In preparing students for the organizational world, a school of management must give them some sense of the history and practice of management so that wherever they end up as managers, "they would have a conception of the whole and of their own particular parts in it" (Bellah, et al).

An introductory course in management should help students articulate a more explicit philosophy on which to understand the practice of management and the organization. US managers, in particular, need a practical philosophy to better understand the work they do. The university is better equipped than most social institutions in forming that philosophy. As cultural institutions, colleges and universities have an important function in this area, and should not abdicate it for any reason.

Philosophical Ethics for Managers: Many Catholic colleges and universities, unlike many of their state counterparts, require a course in philosophical ethics. At some universities they have designated sections devoted to business students in which they examine business issues within larger philosophical ethical traditions. Such a course is helpful since it challenges management students to examine their first principles in ethical decision making. All too often students will approach ethical issues in an organization without an informed philosophical context. Either they will have some vague unarticulated intuition about what is good, or they fall prey to some crass cost/benefit calculation or cultural relativism that escapes the difficulty of the decision altogether. Even when students are given a course in philosophical ethics, they tend not to make the translation of what they have learned in philosophy to management. A course in philosophical ethics with special emphasis on managerial issues engages students with practical issues of management within various philosophical ethical systems. By making the main objective of the course the integration of philosophical ethics and management, the integral experience of students is not left to chance.

The danger of such a course is whether the faculty members in philosophy fully understand the complexity of organizational issues. This can be overcome by encouraging a philosophy faculty through faculty development programs to become further educated in managerial issues, such as attaining an MBA, or having the course team taught with faculty from the school of management. A team taught course would

also alleviate the appearance of "letting the school of management off the hook" concerning ethics by placing the business ethics part of the curriculum in the liberal arts core. A team taught course, which raises a host of practical problems, must be supported by a significant amount of faculty development for its successful accomplishment. This would entail summer grants, release time, faculty partnerships, and so forth for a business faculty to become familiar with philosophy, and philosophy faculty to become familiar with business. Liberal arts and management professional education can share a common commitment to an integral development of students "when their aims are unconfused and their sequencing coherent" (Buckley).

Management as a Vocation: Integrating Faith and Work

In their document on the Church and the Modern World, the bishops at Vatican II stated that one of the greatest errors of the modern world is the "split between faith which many profess and their daily lives." They explained that from a Christian perspective there could "be no false opposition between professional and social activities on the one hand, and religious life on the other." Catholic universities, more so than any other institution, have the opportunity to marshal resources and energy toward understanding, in both theoretical and practical ways, the relationship between faith and professional life. Yet, Catholic universities are in constant danger of equipping students for "a peaceful coexistence of privatized faith within a secularized world." Not to engage faith in professional work is a distortion of the fullness of what faith means, and, in the words of John Paul II, "reveals a decapitated faith, worse still, a faith in the process of self-annihilation." By penetrating the meaning of work within a faith context, there is also a simultaneous deepening of faith itself.

The engagement and encounter of the Christian social and spiritual traditions with management education can affect and broaden the discussion that takes place both in management and theology. A dialogue between faith and work deepens and widens the criteria of judgment. Work, seen through the eyes of faith, is a participation in God's creation. Every human work that contributes to an organization where people can develop is a participation in the ongoing creation of God. Christian faith and its intellectual tradition views work with different key and determining principles that recontextualize the role of profits, efficiency, property/ownership, work, productivity, wages, quality and so forth. Through the theological principles of creation and redemption, the moral principles of human dignity, common good, subsidiarity, participation, and preferential option for the poor, and the virtues of charity, justice, practical wisdom, courage, and solidarity, faith serves not only as a critical voice to maximizing profits and instrumentalizing employees, but a constructive one as well that sees work and faith as an integral whole. Faith and its intellectual tradition can also be seen as a source of inspiration in its relationship to work, particularly on an international level that reveals a more complicated view of how religious and philosophical ideas have influenced managerial theory and practice. While liberalism has predominated in American and British management, various kinds of communitarian perspectives have influenced management in Europe (Christian social tradition), Asia (Confucian), India (Hinduism and Vedantic tradition) and the Middle East (Islamic) (see Chakraborty; Dore;

and Boswell). In most of these religious communitarian traditions, management is viewed and practiced differently from the classical liberalism that has informed American and British management. A great deal of ecumenical convergence on the study of faith and work could be accomplished.

While it is true that some students are not inspired by religious faith, it seems more accurate to argue, as John Langan does, that "For most people in our society their sense of personal roots and their membership in significant groups along with the motivational strength that commonly accompanies such factors are connected with religious bodies rather than with philosophical or ideological systems" (Langan). Managers will more likely have questions of integration, conflict, and compatibility between their faith and their work, rather than utilitarianism or deontology and work. If a Catholic university does not provide ways to address questions of faith and work, it becomes deficient in its mission by failing to contribute theological and spiritual insights for an increasingly secular world. As Michael Buckley explains, a Catholic university can and should "demand from its students those foundational studies, theological and philosophical ethics, by which sensibility and knowledge are grounded in their presuppositions and brought into an integration with Christian life and the commitments of holiness." This is certainly a large order, but one that lies at the heart of what makes management education at a Catholic university distinctive to its identity.

Faculty Research: A school of management 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 is undeveloped, and even at times apparently incompatible. Many businesspeople have been critical of the Catholic social tradition for its focus on distribution and worker rights, and for its failure to focus on the entrepreneurial and wealth creating dimensions of business. If this is the case, then, as Terrence Murphy points out,

there is no group better equipped to fill out the tradition by pointing out the contributions and claims of the productive side of the equation than scholars of business. If capitalism as we know it in the United States has made enormous contributions to human welfare and if those contributions have been somewhat overlooked in Catholic social teaching, then the persons to analyze the contributions, to bring them into line with other elements, to give balance and nuance to our social teaching, are the scholars who should be found in Catholic business schools.

In its research capacity, a Catholic school of management has a unique opportunity in further developing the important connection, as well as understanding the complexity between the Christian social tradition and management practice.

Lee Tavis, a finance professor at Notre Dame, explains that the Catholic social tradition teaching on human dignity, the common good, justice, and preferential option for the poor provides a larger context and fuller analysis when examining improvements in efficiency, considerations in global resource allocation, global textile markets, and so forth. "As one whose early academic career was based on mathematical planning models

for multinational corporations, I can attest to the challenge of including the poor in the analysis and in encouraging their participation." To analyze financial, marketing, or production issues from only a quantitative perspective is to slip into an economism that carries moral implications.

The role of faculty research as it relates to the Christian social tradition does not mean restricting the research program of its management faculty to these issues. But it does mean that such research has a presence at a Catholic university. A Catholic school of management should have a significant portion of its research portfolio devoted to larger issues of human concern while at the same recognizing the need for diversity in faculty research. Tavis explains that "The key is to find a balanced way to nurture the study of moral issues advised by Catholic social teaching in a manner that enhances and is enriched by technical research." To guarantee the engagement between faith and management, Catholic universities must prioritize their faculty development programs to allocate funding in this area, establish research projects among Catholic schools of management as well as other interested parties, and develop centers or institutes in Catholic studies on faith and work that can serve as a network for other scholars.

Management as a Profession: Integrating Principles and Techniques

Managing organizations take a great deal of skill and technique. Management education, just like any liberal arts subject, must teach skills that are proper to itself. Skills of reading a balance sheet, calculating cost of capital, providing statistical analysis, targeting and segmenting markets, managing group dynamics, generating creative thinking, initiating problem solving techniques, mediating conflicts, and so forth are imperative. Such skills provide the matter of professional competence that has an important role in management education at a Catholic university. If Catholic schools of management fail to incorporate rigorous analytical skills necessary to run organizations, it would be as if an English department did not provide the necessary skills for a student to read a text or write a paper. Skills provide the necessary basis for a competent manager. Without such skills and techniques, organizations will stumble to the detriment of their own survival and to the common good (Porter and McKibbin). 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." An efficient and effective management system utilizes organizational resources that provide the necessary conditions that can increase the quality of life.

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 (Ratzinger). While the skills provide the matter of management, they do not provide the soul of its professionalism. Skills and techniques are a necessary but an insufficient dimension to management education at a Catholic university. But if management education is to be a form of 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 (Lowell). If management education fails to engage students in 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.

Here lies one of the greatest challenges of attaining the Catholic identity of schools of management. While courses in business ethics and theology of work contribute to the distinctive identity of a Catholic school of management, they will be marginalized if the rest of the management curriculum treats organizational activity as a series of techniques to maximize efficiency and profitability. To restrict the responsibility of ethics and anthropology in management to a philosophy class is to relegate the ethical dimension of management to abstraction, and create a false impression that "real" management is techniques. Only when disciplinary courses seek to integrate and engage more fully moral principles informed by a professional ethic will management education reflect its true professional character.

According to Porter and McKibbin most business schools have succeeded in providing students with the skills and techniques necessary to enter the organizational world. This task has been largely accomplished through their functional courses such as marketing, operations, finance, accounting, and human resources. They report that overall businesses are satisfied with the incoming skills of management graduates. What is not as successful, however, is the contextualization of the skills in the broader purpose of the organization. The techniques of functional courses are powerful organizational tools having implications in the areas of property, authority, participation, and so forth, all of which have a tremendous effect on the human person. An important challenge for functional courses is to examine how their disciplines relate to the larger anthropological and moral questions of the organization and society, as well as how their disciplines relate to the common enterprise of the university.

Infusing a Professional Ethic in Functional Courses: Catholic schools of management must infuse a professional ethic throughout the functional courses of finance, accounting, marketing, operations, and human resources. What underlies this ethic is the reality "that to acquire knowledge and expertise is to acquire power, and no one should be allowed to wield such power without learning how to use it ethically, and in a manner that is socially responsible" (Dease). To accomplish this task will take a tremendous amount of cooperation among the management faculty, faculty development, and a person, such as a holder of an ethics chair, who can champion the cause. How this cooperation would be designed would depend on the particularities of each university. Instead of suggesting a design, however, we outline two critical dimensions that are essential for an infused professional ethic throughout the management functional courses.

a) Critically examine first principles of the function: Every functional area of management has first principles--those beliefs that serve as the foundation of the function. Too often first principles are left implicit and uncritically appropriated. For example, as the step child of economics (and economics a step child of philosophy),

finance more than most functions still views itself as a value free science, a technique that would be tainted if questions of ethics, property, and anthropology were made more explicit. The financial philosophy of organizational purpose (and it is a philosophy), that is, its first principle, is to maximize shareholder wealth. This purpose is based on principles of property, agency, contract, and a mechanistic understanding of justice through the market (Danley). The finance classes we are familiar with, take very little time uncovering the nature of the principles as well as the raging debate concerning these principles outside the function of finance. The problem with the financial theory of the firm is not that it is taught; it must be, since the theory is presently an integral part of the function of finance. The problem with the theory is that in many cases there is no critical discussion of the theory within finance.

Finance, marketing or operations courses should create space for discussions to take place on first principles. An important quality of professional and liberal learning is "the freedom to think, to enjoy the argument wherever it might lead, to criticize and to question" especially on substantive questions concerning the first principles of a management function (Pring). If a student passes through a finance course without discussing the conflicting dimensions in theories of the firm, it would be similar to a student in philosophy who only studied one theory of the person, or a student in theology who only studied one theory of the church, or a student in english who only studied one theory of interpretation. The first principles of all disciplines in an academic institution must be examined critically (Watson).

A more insightful, explicit, and honest discussion of first principles lead to the second critical factor of implementing a professional ethic in the management curriculum: b) Viewing the end of technique as service to human development rather than the reverse (instrumentalism). Within a professional understanding of management, profits, efficiency, productivity, and status are means, never ends. The professional manager must be educated in a context where he or she creates conditions for human development.

For example, operations has traditionally defined itself in terms of designing efficient and productive systems through the best available technology. Workers are placed within these highly efficient systems and subordinated to its technical dimensions. Within operations a priority of the technically efficient over human development at times dominates. Recently, however, the socio-technical movement has shown that designing only efficient and highly technical systems is not enough. Production processes must be social and human systems where people can develop. Technology, efficiency and productivity are necessary means to a successful company, but they are only means, never ends. At the heart of an operations manager's mission as a professional is the development of human workers within an efficient and productive system. We would argue that such questions of technology and efficiency in relationship to human development in the production process must be addressed in courses concerning operations.

As future leaders of organizations, students of management will face issues of human development daily in their functional areas; unfortunately, many of the issues will be

unseen because of their insensitivity and undisciplined education toward human issues (plant closings, job design, compensation policies, marketing policies, and so forth). As Tavis points out "The real concern in the practice of management is the manager who simply does not see the moral component of the decisions he or she is called to make" (Tavis). This includes not only the articulation of ethical reasoning but the integration of such reasoning in the logic of the various management functions directed toward conditions that foster human development. Management as Service: Integrating Management and Society

With all the resources at the disposal of Catholic universities and their schools of management, a critical role can be played to help alleviate the sufferings of this world where economic, social and political problems have caused an unprecedented amount of human suffering both locally and globally. Universities, and especially Catholic universities must be actively involved in discerning the causes and solutions of these problems. Every Catholic school of management 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?" Catholic schools of management must face serious questions that get at the heart of their identity: Do they teach a "disciplined sensitivity" as a professional practice where those who suffer and are marginalized are given special consideration? Or rather do they teach a discipline sensitivity that simply maximizes wealth producing practices that "reinforce[s] the social systems that do not benefit the poor majorities" (Sobrin; Buckley)?

One's first initial impulse here may be a generic call to volunteerism. Yet, this does not directly bring to bear the immense talent and skill of management. While management students are often asked to serve the poor through volunteer activities, they are not usually asked to bring their knowledge of management to alleviate poverty. Our comments here are not meant to undermine the volunteerism that has increased on colleges campuses, but, rather to recognize its limited, although important role. Volunteerism draws students, in a very real and concrete way, out of their own particular interests and can have life-changing effects. Yet, for a university this is not enough for its role in the community. As Buckley points out "it is not enough--although it is marvelous--to have programs on the side, those open to the idealism and commitments of the young. But a disciplined concern for the suffering in the United States and the exploited throughout the world is still to become part of the basic education itself." While volunteer requirements and opportunities should constantly be fostered, the danger is that students learn how to serve society in volunteerism but not how to serve society through their role as managers. Volunteer opportunities express the Catholicity of a university, but by itself, they 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. Volunteerism without a disciplined basis to it, may send the message that goodness is performed in the private time of one's life. Schaffer and Rodes explain that "If you spend the day on corporate takeovers and plant closings without thinking about the people you put out of work, you cannot make up for the harm you do by giving a

woman free legal advice in the evening when her unemployed husband takes out his frustration by beating her."

Capstone Practicum: Making service to the community an integral part of the curriculum might best be addressed through filling another void that most business schools experience, namely, practical experience. Unlike other professional schools, most schools of management do not include a practicum experience in their programs. While management should be seen as an extension of liberal arts, its field of study is different by its practical direction. An important dimension of management education is field work. Students of management cannot simply stay in the classroom. Unlike the traditional liberal arts which can be characterized as the life of the mind, any professional program, especially one in management, is also a life of the hands and feet. Management must be done. And it must be done in a way that students experience management as a service to the common good.

We propose a capstone practicum where students would learn the traditional capstone material with special emphasis on cross-functional integration. They would be organized in teams, and placed in businesses and non-profits in struggling economic areas in need of revitalization. In cooperation with community groups, the state, executive fellows of the business school, urban studies/experiential learning programs, Small Business Institutes, and a whole host of other programs who are already working in the community, students would provide strategic plans for businesses that are based on in-depth research that the entrepreneurs of these businesses do not have time for. Students would gain insight into the fuller picture of poverty in inner city areas, and learn from experienced practitioners as apprentices. Students would have the opportunity to work side by side with people in the community whose business endeavors are part of efforts for neighborhood and community vitalization. A capstone practicum also provides a larger context in which to help students "evaluate" their whole education and not just their management education.

Whether the particularities of the program described above would work or not, this idea of how the school of management can be connected to the community, particularly the poor, raises the larger question of the urban mission of a Catholic university. Catholic universities that find themselves in urban environments with all the urban problems associated with them, can work as an intermediate association toward mitigating the problems through its unique resources of faculty and students in management. But it serves the common good in a very different way from traditional volunteerism and works of mercy. Management serves the common good by using in effective ways its own knowledge and skill. In the words of E. Abraham, "Rather than giving a glass of water to the thirsty, modern management and technology enable one to build the reservoir and manufacture the pump which will permanently quench the thirst of thousands."

Conclusion: Some Reflections on a Decision Making Process

It might be objected that just as society is becoming more pluralistic, why should Catholic universities and especially their schools of management, want to become more

Catholic? And furthermore, not only is society becoming more pluralistic but so are Catholic universities. With an increasingly diverse student body and faculty is it realistic for Catholic universities to assert a distinctive identity?

If in the name of pluralism Catholic universities fail to develop their Catholic identity, pluralism has become a platform for uniformity. It is puzzling, Buckley points out, "to see distinctiveness ruled out in the name of pluralism. Pluralism is precisely the admission and celebration of distinctiveness and difference on every level of unity." Catholic universities and their schools of management provide a basis on which to contribute to this wider pluralism and diversity in management education. They will best contribute to this diversity and pluralism as Catholic universities. They do so by maintaining their own integrity through the integration of liberal arts and management, faith and work, principle and technique, and service and management. If they fail to bring these integrating components together, they reduce their integrity, and lose a chance to contribute to the pluralism that should exist in management education.

Yet, while we have highlighted the dangers of not taking seriously Catholic identity, we are aware of the dangers of misinterpreting Catholic identity in relationship to management education. There is always a temptation when retrieving a rich tradition to become boxed in by that tradition. We call this sectarianism. A Catholic university exists in a pluralistic culture, and it must engage in dialogue with the plurality of the culture. It cannot remain in some intellectual vacuum demanding unquestionable obedience from its faculty and students to its denominational belief system or a rigid interpretation of liberal learning. Once a Catholic university becomes intellectually rigid, religiously dogmatic or morally intolerant, it will not only fail to contribute to the wider culture, but it will also lose its identity as a Catholic university by failing to engage in its mission of learning. If Catholic identity is taken seriously in management education, this will create more conflicts and more debates over their relationship. Catholic universities must allow, in the words of Newman, elbow room for students to question and faculty to explore within the limits of human dignity and the common good.

Catholic universities walk a delicate line between retrieving what is particular to themselves as Catholic universities, and engaging this unique retrieval with contemporary culture. In the words of Alasdair MacIntyre,

If we do not recover and identify with the particularities of our own community, then we shall lose what it is that we have to contribute to the common culture. We shall have nothing to bring, nothing to give. But if each of us dwells too much, or even exclusively, upon his or her own ethnic particularity, then we are in danger of fragmenting and even destroying the common life (St. John's).

Catholic universities have much to bring to management education as Catholic universities, but they cannot contribute unless they are fully engaged with the realities of management in an open, dialogical and critical way, nor can they contribute if they are unaware of the rich tradition they have to offer.

But will the US economy look any different if Catholic schools of management take their institutional context more seriously? Or more specifically and back to our original question: "Should managers educated at Catholic universities examine layoffs and plant closures any differently from those executives taught at non-Catholic universities?" We want to be very clear here that we do not believe Catholic universities monopolize the market on ethics and social responsibility; nor do we think that there is a Catholic cookbook for plant closing procedures. The nature of Catholic education requires human judgement and sensitivity to the contingent nature of management practice, habituating students to encounter the complexity of the issues both in its ambiguity and its mystery. There is nothing in the formation of Catholic management education, for example, that prevents companies from moving plants to Mexico. The formation should not be that parochial, nor imprudent. It also must be noted that a Catholic university is one among many cultural influences in a student's life. The management student may or may not take to its influence. And faculty in a Catholic university may not take their institutional context to heart, nullifying the four characteristics described above.

With these qualifications in mind, the major contribution of management education in a Catholic university is not in techniques, but in developing a criteria of judgment that informs the first principles of management decision making. The decision making process, at the level appropriate to the particular manager, should be informed with principles such as human dignity, the common good, and priority of labor. It should provide a greater disciplined sensitivity to the full ramifications of layoffs. It should be guided by the virtues of justice, practical wisdom and solidarity. And it should produce a decision directed toward human development. While we cannot lay out in full detail all the implications of an informed decision making process, we believe the four characteristics outlined above provide some direction in answering our question: "Should managers educated at Catholic universities examine layoffs and plant closures any differently from those executives taught at non-Catholic universities?"

1) Liberal Arts and the Skill of Synthesizing: Management formed within the liberal arts tradition would see their decision to layoff 2000 employees as an historical event reshaping the socio-economic future of the community. Rather than a narrow economic decision confined by legalistic concerns, layoffs are historical events that change the pattern of community living. Like politicians and military officers, managers are historical change agents. If they do not view themselves in such broad and profound terms they will most likely belittle their role in the community by not synthesizing the sociological, psychological, and spiritual consequences of their decisions. Educated within the liberal arts, the manager has the rudiments of the skill of synthesizing technical business skills within the broader context and environment in which business exists. Recently, for example, consultants have sprung up offering seminars on the techniques of firing and minimizing employer's legal exposure. Little attention, however, is spent on helping people cope with job loss (Gerlin). Such consultants escape the skill of synthesizing altogether by dodging the complexity of the issue. They evidence a uni-dimensional approach to layoffs that Catholic management education should seek to transcend.

2) The Common Good and Conditions Prior to the Layoff: Robert K. Greenleaf writes that an executive forced to dismiss thousands of employees or face the destruction of the entire organization with negative consequences for all employees, customers, investors, suppliers and others does not have a choice, for there is no alternative other than the layoff. The critical question that needs the most focus is not how to close the plant, important as it is, but, "What conditions were created that would lead a company to layoff 2000 employees?" For instance, in case under consideration, most observers believe that in the good times management was too generous when bargaining with the union despite being in an industry where the product is highly vulnerable to Pacific Rim competition. A manager educated in a Catholic liberal arts tradition would possibly develop a better sense of the historical and technological forces that are the context of the industry as well as a deeper understanding of the stewardship that is the special role of the manager in promoting the common good across time. For instance, greater work rule flexibility and more aggressive investment in new technology or product development, in lieu of some wage increases, might have allowed a more stable job situation.

Another critical issue for the company is how did management view its purpose? Was the purpose of the company to maximize shareholder wealth, resulting in a culture of instrumentalization? Or was the purpose the "common good," that is, the creation of those conditions that foster human development. Did managers see themselves as "distributors of justice" or technicians of productivity? Did they see themselves as "developers of employees" or manipulators of human behavior? These purpose questions have concrete implications in the ownership structure of the company, wage and incentive policy, job design, decision making process, evaluation procedures, etc., all of which set the conditions of whether human development can occur in the organization.

It is in this context which managers, depending on their sphere of influence, must address the anatomy of the current crisis of laying off 2000 employees. Within the perspective of a manager educated at a Catholic university the closing of plant is a profound failure of purpose. It might mean that even though management had in place the necessary conditions to keep it efficient and an integral part of the community, a complex web of factors force the plant to close; or it might mean that management failed to achieve such conditions viewing the company as an asset to be amortized, rather than a community to be built. The second reason is a moral failure on behalf of management and employees, the first is circumstantial failure outside of intentions of management and employees. While no one can guarantee continual employment, just as no one can guarantee continual profits, the conditions management establishes in the firm speaks volumes of what is valued.

3) Professionalism and the Last Alternative: At the end of the day the firm may have to close the plant because the cost structure of the industry no longer makes it possible to build its product in northern industrial cities. Not to close the plant in light of industrial cost structure would be imprudent since it would put at risk the existence of the company. Profit is a regulator of a business--if broken, it breaks the business. But if they were formed as professional managers, and they may have been, management at the organization would have exhausted every alternative before laying off 2000 employees,

and would have included employees and the community in the process of seeking alternatives. Like a professional military executive who sees violence as the last alternative before going to war, a professional business executive, informed by the priority of labor, should see plant closings and massive layoffs as the last alternative; and if they have to layoff or close shop, their professional duty would call them to mitigate the effects of the closure on employees. Just as a military officer who realizes the catastrophic effects war has on people (if he/she does not, we call the person a warlord), a manager must realize the catastrophic effects of major job loss in the community (if he/she does not, we call the person a manipulator).

The willingness to give prior notification, stretch eligibility for pensions, provide appropriate severance packages, pay for aggressive job retraining and placement, including within other divisions of the organization, are all concrete actions applying the principle of the preferential option for the poor in a particular situation (see Business Executives for Economic Justice for a fuller discussion). Unfortunately, as permanent layoffs become commonplace, the willingness to ameliorate the suffering seems to be declining. Consideration of executive compensation and benefits could be another area of concern where, the virtue of temperance as well as solidarity could be exercised through appropriate adjustments.

Given that the decision to locate in Mexico is unavoidable there is another aspect to the decision, namely, the specific location in Mexico. Is the company considering the location that would foster the greatest improvement in the common good of Mexico. AT&T faced this decision and, after weighing location in a Maquiladora versus a location in Guadalajara, choose the later (Badaracco). While somewhat more costly, Guadalajara enabled the company to help preserve the family unit and community and lessened the pressure for illegal emigration to the United States. Such concerns for the poor, the family unit, and the community should be an integral part of management education at a Catholic university.

4) A Manager with a Discipline Sensitivity to Human Suffering: A manager who must go through downsizing and plant closings is experiencing a profound human event that will affect in one way or another the human soul. Downsizing is an experience of human suffering which can either make the person more bitter or more humane and spiritual. If managers are formed within a university experience that provides only technical, legal and economic resources to handle layoffs, the likelihood, depending on their other cultural experiences, will be bitter making them insensitive and hardened to the suffering of others. However, if their educational experience can bring to bear the rich and profound cultural resources within liberal arts, faith, profession, and service, an experience of downsizing and plant closures may be avoided by their long-term perspective, and if not avoided, the turbulence of closure could be one of growth by developing a discipline sensitivity to the suffering of those employees who, made in the image of God, must be treated with dignity. A driving question in a Catholic educational context is not only "what should I do," but "who should I become."

Our reflection on the decision making process of a layoff is incomplete, but it should bring to light the economic and cultural crossroad Catholic schools of management find themselves. As a cultural institution, it has responsibilities to further the culture, particularly intellectual culture. As an economic practice, it must be informed by the business environment so as to prepare students adequately. Its existence in two worlds should not lead to schizophrenia but to a profound integration best captured in the words of Jacques Maritain, an avid proponent of professional education at Catholic liberal arts universities and colleges:

Education, in its final and highest achievements, tends to develop the contemplative capacity of the human mind. It does so neither in order to have the mind come to a stop in the act of knowing and contemplating, nor in order to make knowledge and contemplation subservient to action, but in order that once man has reached a stage where the harmony of his inner energies has been brought to full completion, his action on the world and on the human community, and his creative power at the service of his fellow-men, may overflow from his contemplative contact with reality - both with the visible and invisible realities in the midst of which he lives and moves.

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