

# VALUES AND VOCATION: THEIR IMPORTANCE FOR WORK AND ENTERPRISE

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## I. INTRODUCTION

This paper is aimed at generating a place for reflection on the importance of *vocation* (\*) for work within the person and the organizational context by attempting to analyze the interrelations between such a concept and *personal and institutional values*.

If we accept that work should not be regarded merely as a means of subsistence for man but responds to an intrinsic need for the perfection of human beings, it is desirable to analyze which are the factors that influence man to perform his tasks *in the best possible way*, thus dignifying his work and reaching, at the same time, a genuine pleasure. In that sense, in every personal undertaking, *vocation* is considered to be an unavoidable element in order *to do things well* with authentic satisfaction. Likewise, we will see that *vocation* plays an essential role in enterprise, by making possible the better fulfilment of its aims within the framework of the *development of individuals*, the unavoidable focus of attention of any organization.

Is *vocation* enough to do things well, or is it necessary *to guide it and enhance it* in order to achieve better results? How can we *strengthen vocation*?. We propose that values are a suitable instrument for such purposes, that is why the approach of Management through Values and its "implementation" as a strategic option that can apply the organization to achieve a sustainable development in a perfect parallel arrangement with *the personal development of its members* will be analyzed. This means that *the true development of organizations occurs when their members, their most valuable asset, develop*.

Lastly, we will approach the issue of *vocation* and *values* in an institution where such concepts acquire a special meaning, since they represent the essence of its mission: the Catholic University. The objectives of these institutions and how the above concepts - as an indispensable element - contribute to their attainment will be analyzed for that purpose.

(\*) This word is not taken in its religious but in its colloquial meaning: *leaning* towards any profession, career or job; *to devote* to something one has *disposition* or *aptitude* for; disposition to fulfil a preestablished objective.

## II. VOCATION AT WORK

### **Dignifying work and its importance in present-day society**

Work is inherent in man. Since the creation of the world man has felt the need of working as a way of expressing his true humanity. That is why idleness is not conceived as a natural state of the individual; on the contrary, it is seen as the exception, the complement that expresses clearly the force of the rule: man must work. Pope John Paul II states in "Laborem exercens"(1981) " ... the very work of Creation is presented under the character of a work performed by God in six days so that He could rest on the seventh".

In the same way that we accept the divine aim of work in human beings, we should accept that original sin makes work an arduous and striving task. From this viewpoint work becomes a burden for man.

What kind of work *dignifies* man?. A possible answer would be: every honest work carried out correctly for the love of God (what José María Escrivá de Balaguer calls "sanctifying work"), particularly such work that by rising above any "professionalizing career" that only gives workers a material reward has an authentic dimension of *service to others*, thus contributing effectively to *the common good* through a genuine surrender and full personal satisfaction. We should remember that creative and enterprising work is praised in the Gospels through various parables, but it is the example of Christ Himself as a worker what gives work its essential dignifying meaning. As John Paul II expresses in "Laborem exercens": "... work is not only a useful good, but a dignified good that belongs to man's dignity. Work is a gift to man".

But the importance of work is not exhausted in man as an individual, but transcends to the environment of family and society. Here, the importance of work in the contemporary social framework is of crucial significance. Quoting John Paul II again: " work is the key of the whole social question, when that question is understood as something that tries to make work more human" (Homily during a Mass in Los Angeles, 09/17/87).

In that sense, work is an inalienable *right* but, at the same time, a *duty*. To meet the right to work, the State (through social policies of reactivation and development), society (exerting cooperative action tending to strengthen the culture of work, effort and creativity) and enterprise (a fundamental link in the production chain through job generation and investment) play an essential role since negligence on this matter leads to unemployment, which plagues millions of people in various parts of the world, generating disastrous consequences in family and society: poverty, humiliation, suffering, social chaos.

If, taking the above into account, we recognize the basic importance of work in contemporary society, substantial questions arise concerning the worker and his task: how can a worker on doing his duty really enhance his *vocation*, finding true satisfaction in what he does?; how to prevent work from being considered *simply a means* of obtaining material or utilitarian rewards?. The lack of clear and valid answers to these questions leads to the risk of existential void and labor boredom, since the worker cannot see the deep sense of the task he is doing. The function of work as a fundamental tool for man to obtain food and material goods is not to be diminished, but it should be noted that work carried out with *a true vocation for service* is enriched in "spirituality", allowing the individual to acquire certain values that are essential and uplifting: self-realization, independence, self-confidence, commitment, solidarity, creativity, responsible freedom. In this sense, as will be seen later, value-based managerial culture could provide a hopeful answer to the above questions.

### **III. VOCATION IN THE ENTERPRISE**

Modern organizations can be defined as a social system composed of individuals who under a certain framework develop activities for the achievement of certain common objectives. Enterprises are a particular type of organization characterized by the search of profits.

If we accept the idea that every enterprise has as its ultimate goal the provision of a certain service to society, we must acknowledge that these organizations fall within the scope of the matters dealt with in the previous chapter, so that it is fitting to analyze the importance of *values* in the organizational framework and the way in which they decisively influence the achievement of institutional and individual aims, strengthening, as a whole, *the vocation of the enterprise* in the fulfilment of its mission.

### **The enterprise, its profits and social responsibility**

Nowadays, in the world of business, there is a consensus regarding the fact that enterprise profitability - an essential factor to permit institutional development - should be achieved within the framework of ethics and social responsibility. The Social Doctrine of the Church (1), for instance, acknowledges the essential role and enhancing role of private enterprise in contemporary social development: " ... It is necessary that work, besides being conceived as a source of personal income, should be carried out by all members of the enterprise (organization) as fulfilling a duty and providing a service for the general benefit" (John XXIII, "Mater et magistra"). That is to say that, for the Church, profit as an aim in private enterprise is not intrinsically negative, since its objective is in line with the nature of the productive function. Even more, profits allow the enterprise to grow and generate new work sources; without the production of profits, the enterprise has no chances of survival, thus affecting all its members. In other words: managerial profits are not opposed to the goal of "service to society" of these institutions; on the contrary, such profits should contribute to society by providing it with resources. What the church does demand, as pointed above, is that these profits be obtained preserving *ethics*, *social justice* and the *common good*. This implies that the means of production must *serve the work* and that profits are legitimate insofar as man is considered as the *ultimate goal* of the economic process and not as one more resource to be used by enterprises for profit making. The welfare of workmen should be the highest priority in every enterprise. This *humanistic* conception is not opposed to the enterprise's target of profitability; on the contrary, it tends to strengthen the enterprising spirit of its members in the obtention of institutional objectives, with the consequent benefit for society.

From the above a clear issue pertaining to the aims of this work emerges: the permanent preoccupation of the Church on the subject of *values*. It alludes to them when in its documents it mentions, for instance, the "common good", "progress", "justice", "truth". Furthermore, it becomes increasingly clear that, in the managerial thought of our day, the dimension of the individual and of values have become unavoidable elements when studying the organizational phenomenon. Thus, we can see a marked agreement between the premises of the Social Doctrine of the Church as regards the worker and his context (the enterprise) and the managerial thought prevalent at present with respect to the *preferential attention to man* within the organization.

### **Values and management**

Values in this paper are not defined in their ontological sense, but as an objective dimension of morals since they allow the subject to perceive *the goodness of a thing*; in this sense, values acquire a *relational* significance, since, when they are "convenient" for human nature, they generate "good"; otherwise, "evil" emerges. Consequently, values permit discernment between

good and evil. *Values* are ways of behavior chosen by individuals or groups based on certain frames of thought called ideals or beliefs. That is, values determine the shape from which a certain behavior is derived. Every value that can be elected as an option has a countervalue: honesty vs. corruption; solidarity vs. selfishness; integrity vs. hypocrisy; trust vs. distrust; participation vs. individualism; transparency vs. concealment; freedom vs. repression; creativity vs. routine, etc.

Values are usually ordered hierarchically as regards their importance, determining the decisions and behavior of individuals; therefore, they play a relevant role in social organizations in which people are the most valuable asset, so that their *development* should be an institutional priority aim. This *humanistic* approach of managerial conduction is opposed to the traditional conception linked to the *control* of people, which still exists in numerous enterprises.

In agreement with the above, the approach that some authors called *Management through Values*, understood as a strategic tool that gives priority to the dimension of the individual in the organizational context and enhances ethics as a central value, is nowadays gaining acceptance; Management through Values is considered a "humanistic updating" of the theory of Organizational Development from which it emerges (2).

The aim of this paper is not to enlarge on the analysis of the objectives, characteristics, implementation of the Management through Values; however, it must be noted that its application requires a significant reformulation of the present organizational culture in most enterprises, culture being understood as the set of beliefs and values shared by the members of the institution.

On speaking of a managerial culture based on *individuals and their values*, a marked contrast is noticed as regards the traditional managerial culture, prioritarily based on the achievement of *quantitative* goals (efficiency, investment return, etc.) and concerned with the obtention of merely economic results, often obtained *at the cost* of the satisfaction and personal development of the members of the enterprise.

Management through Values shifts the focus of the analysis and holds that present organizations - and particularly enterprises- develop in very turbulent contexts, with high levels of uncertainty: this situation strenghtens the character of an enterprise as a *chaotic* social system that demands the capacity of *self-regulation*. Shared values would act as the "regulating force" or "force of alignment" in order to reduce sytem disorder, thus facilitating the fulfilment of institutional objectives (3).

One of the greatest challenges of the Management through Values, therefore, is to revitalize the vision and the mission of the organization through a marked *collective commitment* of its members. It should be noticed that this approach is not opposed to objectives such as "efficiency" or "an optimal investment return"; its proposal is to use the adequate values to achieve these aims *without neglecting* the development of individuals in the enterprise. Even more, this proposal states that values are an unavoidable factor to *support* and *hold together* the complex fabric of institutional actions tending to achieve profits, a basic objective for the permanence of the enterprise in the market.

It is also true that Management through Values demands a new kind of leadership oriented to actions within the framework of shared values with freedom for the individuals that comprise the enterprise. This *facilitating* leader is opposed to the *controlling* leader of the traditional enterprise.

In brief, the key to success of Management through Values seems to lie on the enterprise's agreement on the priority of a few suitable and agglutinating values that should be shared by its

members. During the whole process -not easy to put into practice since it requires patience and hard work- the leader's role is crucial.

### **Values and their incidence on the vocation of the worker and of the enterprise**

To what extent does managerial value-based culture contribute to strengthening the worker's vocation and therefore the "spirituality of work"? Undoubtedly, the traditional "controlling" managerial culture does not favor the complete development of certain personal values (freedom, sensibility, solidarity, self-confidence, creativity, etc.) and emotionally affects the worker by negatively influencing his behavior. This, in turn, has an impact on the achievement of institutional aims, thus producing frustration at individual and organizational levels

On the contrary, culture based on a *hierarchy of values* seeks to *integrate* personal and institutional values generating a synergy that makes possible the achievement of institutional objectives with a high degree of worker satisfaction.

The enterprise's vocation to achieve its institutional aims is inexorably associated with the vocation of its members to contribute with their aptitudes and physical and intellectual efforts. Hence, the true social contribution of the enterprise (within the framework of ethics and respect for the common good) will only be sustainable in time if an acceptable degree of coherence between the *aims* and *personal* and *institutional values* is attained, with respect for institutional history and the cumulative experience of its members.

### **The "putting into practice" of values**

Organizational objectives exist insofar as they are based on values firmly *shared* by the members of the institution. Such values should be clearly explained at all levels of the organization, trying to make them generate the *commitment* of individuals. This commitment is vital for the achievement of the aims. Another way of approaching the above is the following: values should be "ranked" and "put into practice" in the organization, that is, they should be *translated into objectives* at different levels. In this regard, there are *ultimate values* associated with the *mission* of the organization (integrity, profitability, excellence, prestige, innovation, service, etc.) and *operating values* related to the "way of doing things" to fulfil the mission (simplicity, efficiency, communication, team spirit, risk, flexibility, respect, participation, etc.). Organization coherence is achieved as long as there is a strong consistency between those types of values, that is, that there is no conflict between what the organization *wants to be* and *the way in which it acts*.

In a context different from the organizational one, it is again the Catholic Church the Institution that reminds us of the necessary agreement between the "should be" and the "how to do" through the ritual formula of the ordination of Deans:

*" Believing in what one thinks  
Practising what one believes  
Teaching what one practices"*

The above phrase can be rigorously applied to the organizational analysis we are dealing with, since it fits perfectly the purpose of studying the problems inherent in the development of individuals and enterprises (4).

"*Believing in what one thinks*": This alludes to the essential founding values that orient the organization in the definition of its mission. The greater the consensus regarding these *ultimate values*, the stronger the organizational culture, which will result in:

- *Coherence* in the organizational atmosphere
- *Motivation* in the individuals
- *Facilitation* of decision-making
- *Trust* among the members
- *Committment* to the institution

In brief, the sense of *community* is strengthened permitting an effective putting into practice of the concept of the "common good". Moreover, the favorable organization atmosphere tends to positively feed back the individual and subjective *vocation* to work, transforming the "obligation" of the job into a true personal enjoyment that contributes to the full self-realization of the worker.

"*Practising what one believes*": This phrase is related to a central question: How do organizations realize their intentions?, that is, how do they put into *practice* their values? We must bear in mind that each individual, even with values identical to those of others, acts differently from the rest, since each individual is *unique* and has different needs and expectations. This is important for the organization since it means the recognition that, even with shared values, the behavior of all the members will not necessarily be uniform or similar. Consequently, the need arises to establish institutional mechanism that will make for a *coherent frame of action* by the members of the organization; these institutional mechanisms have different names according to their specific purpose: Programs, Instructions, Procedure Handbooks, Qualification, Training, etc. As a whole, they all have the same basic aim: to guide actions and behaviors in order to avoid institutional anarchy. The above mechanisms, however, cannot stand in an organizational vacuum, but require a frame of reference, a *support containing* the complex functional, communicational and personal interrelations that exist in every complex social system. This "referencial framework" is what we call *organizational structure*, which includes not only the *formal design* determined by the architecture and working of the institution (physical environment, organigrams, executive and functional levels, control systems, etc.), but also the wide range of informal interactions and social behavior exercised daily by the members. The conjunction of *formal* and *informal* constitutes the "*operating organization*", that is, the organization as it really acts and functions.

The operating organization, which *puts into practice* policies, strategies and plans of action should have a high degree of coherence as regards ultimate values, that is, there must be an affinity between the *stated objective* of the organization and its *actual performance*; otherwise, a very common conflict arises: the distortion of beliefs through behavior. This is the case with enterprises that preach one thing and do another; the "should be" collides with the "how to do".

The greater the *consensus* regarding a set of values strongly shared by the members, the lower the possibility of a conflict such as the one mentioned above. On the contrary, if essential values are weak, community interests will not be clearly perceived and there will be greater possibilities of organizational "confusion" and disintegration between ends and means.

In brief, the challenge consists in *doing things well* within the frame of shared values where the level of *commitment and consensus* among its members is of crucial importance.

*"Teaching what one practises"*: This implies the organizational problem of *how to transmit* to the members the varied capacities and knowledge that allow the institution to *act*. In a wider sense, however, this phrase points to the problem of how to propose and transmit the *organizational values*, that is, how to transmit the institutional culture that supports the actions of individual members.

As regards the transmission of the *operative practices* of the organization, personnel *training and qualification* in its various forms are valid tools to achieve greater institutional efficiency both at the level of routine tasks and at the level of executive decision-making. The purpose of these transmission mechanisms is to "align" daily behavior with institutional objectives.

Yet, the transmission of values has another characteristic: instead of qualification (or training) we should speak about *formation*. This is actually a gradual *living* process, its referent and support being the *example* derived from the actual ways of behaving of the top men in the organization.

The actual process of organization and transmission at both levels (operating practice and values) is essential to improve the whole development of the institution, since it tends to increase the *identification* of individuals with the mission of the organization, providing them with the necessary technical and intellectual tools to perform their task efficiently.

At the beginning of this work we asked ourselves whether vocation was enough to carry out the task correctly. Now, we can answer that, besides vocation, there should exist *commitment to the mission*, a correct *labor qualification and training*, and a suitable *transmission of values*; in this way, vocation is *guided and enhanced*.

## **Values and the process of change**

It has been said that the application of Management through Values implies a deep reformulation of the institutional culture; this can occur at two levels:

- Reformulation of *ultimate values*. The mission of the organization is reformulated. This is a *strategic change*.
- Reformulation of *operating values*. The forms, the structures and the inner processes of the organization are reformulated to achieve greater efficiency or correct the misalignments with respect to the "should be", thus improving action. This is an *operative change* (5).

The important thing is to evaluate and correctly define what type of change the organization *requires*, this being dependent, among other factors, on the type of organization and the characteristics of the context; in any case, whatever the proposed change (strategic or operative), what is at stake is the *change of values* or the *modification of their institutional hierarchy*.

As a whole, operative changes are more frequent than strategic changes since organizational processes are dynamic and demand a periodic "adjustment" in order to improve functional development.

We must also take into account that in the processes of change the leader plays a crucial role. He should facilitate the fluency of the process, thus promoting a genuine participation of the

individuals and groups involved and encouraging wholesome self-criticism and an innovative and creative spirit to define the new values to share.

In agreement with the above when analyzing the "putting into practice" of values, coherence between the *new* ultimate values and the operating ones should be maintained in the processes of change to prevent contradictions that would harm the development of the institution and the performance of its members.

Finally, it is desirable to emphasize four *facilitating values* in every process of change; these values should act as propelling ideas that orient the participants' actions:

- *Consensus*: It represents the basis of mutual agreement between the members of the organization to carry out the process of change. Consensus reflects the *communal* sense of every organization, the decision to share the values that give life to the enterprise. It implies *reconciled diversity*.
- *Commitment*: It refers to the attitude of every member, oriented to favor the realization of institutional goals. The degree of commitment reflects the level of faithfulness to the organization.
- *Trust*: It facilitates action in the organization by generating a constructive and positive organizational atmosphere. It also encourages innovation and creativity.
- *Cooperation*: It favors institutional efficiency and prevents confrontation.

#### **IV. VOCATION IN THE CATHOLIC UNIVERSITY**

The Catholic University is one of the institutions in which the importance of the worker's *vocation* and *values* as promoting elements of personal and institutional development can be clearly perceived. Due to its particular mission and to the special task of its members, vocation is inherent in this *person-forming* institution; the same applies to values: Can we conceive a Catholic University whose core of thought and action is not made up of values? That is why it seems appropriate to analyze in this chapter how the above concepts of *vocation* and *value* interact in Catholic teaching institutions, which contribute to the common good and have generated attention from the Church.

##### **The mission of the Catholic University**

In the initial paragraph of the Introduction to *Ex corde Ecclesiae* (Apostolic Constitution on Catholic Universities) John Paul II beautifully defines the role of Catholic universities: "...unequaled center of creativity and spreading of knowledge for the welfare of humankind". Later in the same document the Pope states: "Their privileged task is to existentially unify in intellectual work two kinds of reality that are often opposed as if they were antithetical: the search for truth and the certainty of already knowing the source of truth". In this way, the essence of the mission of the Catholic university is exemplarily summarized: the selfless search for truth and the conviction that "knowledge and reason are true servants of faith" (ECE, 4). This premise is particularly relevant in the present *society of knowledge*.

From another viewpoint, an organizational approach, the Catholic university can be defined as the joint effort of a group of people who use their abilities and resources to fulfil the mission of the Church of dignifying man through the full development of intelligence and faith. The search

for the dialogue faith-reason (the search for *meaning* in the words of John Paul II) that characterizes these universities has no other purpose than that of benefitting the individual and the whole society. In this sense, it is difficult to find any other organization as *humanistic* as the Catholic university since its essence lies in its commitment to the dignifying of man and his fundamental values: truth, freedom and justice. Moreover, in this institution work reflects a true *vocational* sense of service to others, thus reaffirming its condition of "human gift".

From the above we can see that *values* acquire a particularly relevant dimension in the fulfilment of the aims of Catholic universities.

### **Objectives to fulfil the mission**

The definition of the mission of the Catholic university simultaneously reflects its true *institutional vocation*: to search for truth, joining faith and reason in the service of man.

To carry out such mission, the Catholic university has a basic aim: to provide humanistic and professional formation in the field of science, art and techniques that can generate and develop able leaders and responsible individuals with an ethical and solidary conscience (6).

The fulfilment of the above objective is normally achieved through three pathways that direct the action of every Catholic university: a) research; b) teaching; c) other social services. All these ways share a common feature: the deep *vocation* embedded in the labor of its members and the live *commitment* of the Catholic university with the message of Christ.

We shall deal briefly with each of the proposed objectives:

*Research*: It should prioritize the study in depth of reality and of the great contemporary issues.

In this sense, the problems pertaining to the surrounding reality are given special attention without excluding the treatment of other kinds of matters. It should be borne in mind that, for the Church, all problems of this type have a common denominator: how to preserve man's dignity through a more just and solidary society (ECE, 32). The *value of the common good* must be present in the purpose of every research to be pursued by the Catholic university. This purpose does not contradict the progress and development of science and technology if and when they are in the service of man.

Furthermore, *multidisciplinary dialogue* in an unavoidable procedure to enrich and make more profitable university research.

However, research in Catholic universities requires a conditioning process: *the integration of knowledge* the object of which is to strengthen the dialogue between faith and reason to contribute "... to perceive more deeply how faith and reason meet in a single truth" (ECE, 17).

The integration of knowledge does not imply defying the specificity and identity of the various disciplines undertaken; on the contrary, the methods belonging to each field of knowledge, within the frame of ethics and morality, lead to the actual knowledge of truth. In this search for *meaning*, in the dialogue between faith and truth, theology plays an essential role.

In the secularized and nihilistic world subject to continuous changes in paradigms and technological advances that we live in, the integration of knowledge is one of the greatest challenges of the Catholic university since it constitutes the distinctive feature of its *cultural identity*.

*Teaching*: An inherent task of every university, teaching in a Catholic university should have as its priority the *integral formation* of the individual. This implies the interdisciplinary conception

of the teaching process, considering the ethical and moral frame a vital referent in any discipline. Research should nourish teaching, enriching and updating it with the latest knowledge and advances. Actually, teaching and research feed each other with a highly positive effect for the fulfilment of the university mission. This is clearly expressed by John Paul II in *Ex corde Ecclesiae*: " Through research and teaching, students should be trained in the various disciplines so that they will be truly competent in the specific field to which they will devote themselves in the service of society and of the Church but, at the same time, they should be prepared to give a testimony of their faith before the world (ECE, 20).

Teaching, finally, as an essentially *vocational* activity, reflects more than any other the "spirituality of work" and it cannot do without values: in essence, *to teach is to transmit values*.

*Other social services*: The university must establish the necessary links with the community in which it stands. Both influence each other in a symbiosis that enriches them and strengthens their service to man. A university isolated from its environment is a useless entity in the pursuing of its true mission. On the other hand, a society that does not support the university shows a level of insensitivity that will harm all social factors. The challenge lies in using the most efficient and adequate means to achieve a correct interaction between university and society.

We must remember that what truly defines a university is its *vocation of service to man projected on society*, this being particularly true of Catholic universities. Consequently, the university as a vehicle for the dialogue between science, faith and culture in the service of the are in this field numerous tasks to be fulfilled in order to increase the role of the Catholic community as a whole.

The expansion of culture, the updating of knowledge to various social institutions, the transmission of knowledge to places and sectors deprived of it are some of the relevant aspects of the protagonism of the Catholic university in its dimension of social service.

### **The university community**

The university community is the most important element in the fulfilment of the mission of the university. Community is to be understood as the group of people who participate in the building of the *what is the university for*: teachers, students, graduates, executive officers, clerical staff and service personnel. All of them, each in his specific role contributes to the achievements of the aims of the institution.

The Catholic university community should be especially inspired by certain *distinctive values*: the revealed truths; the spirit of freedom; charity; mutual respect; sincere dialogue; care for individual rights (ECE, 21). These values show *how the Catholic university should act* and distinguish it as an institution where the individual occupies the central role. Each member of the university community contributes with his task embedded in *vocation, commitment and knowledge* so that the university as an enterprise - in the sense of undertaking - can fulfil its mission.

As stated above, *vocation* in a Catholic university is particularly important since it is the feature that characterizes the distinctive behavior of its members and provides *identity* to the institution. A Catholic university without vocation is a contradiction in terms; it would be a mere functional structure without the true mission and without the Christian imprint that should differentiate these institutions.

## Values in the management of the Catholic university

Even though it has been said that vocation -at the institutional and personal level- is a *distinctive* feature of its action, the Catholic university as an organization and as an enterprise -in the broad sense of the word- is not exempt from the need of an effective *management* that enables it to achieve its goals in the best possible way. In fact, as an institution, it requires to be adequately managed so that its numerous resources can contribute to the complete fulfilment of its objectives. In that sense, we think of particular value what was expressed in this work concerning Management through Values as a strategic approach capable of being utilized for the *development of the organization and its people*.

The application of an organizational culture based on *individuals and their values*, as explained above, is especially suitable for a Catholic university, bearing in mind the great social responsibility that this institution has in the formation and training of individuals as well as the strong *vocational sense* inherent in the research and teaching tasks carried out by its professionals who undoubtedly constitute its most valuable patrimony.

Finally, a true challenge for Catholic universities at the *management, investigation and teaching* levels lies in the process of "putting into practice" of values -as expressed in the previous chapter- as well as the *application of values as factors of institutional change*.

## REFERENCES

- (1) In general, for the analysis of the Social Doctrine of the Church, we followed José Miguel Ibáñez Langlois: *Doctrina Social de la Iglesia* (Ediciones Universidad Católica de Chile).
- (2) See *La Dirección por Valores*: Salvador García and Shimon L. Dolan (Mc Graw Hill): Chap. 4.
- (3) See *Administración por Valores*: Ken Blanchard and Michael O'Connor (Grupo Editorial Norma): Chap. 3.  
See *La Dirección por Valores*: Salvador García and Shimon L. Dolan: Chap.1.
- (4) See *Algunas Consideraciones respecto a la Cultura y Estructura Organizacional - Aproximación a un Enfoque Humanista del Tema*: Efraín Oscar David - *Revista Ejecutivos de Finanzas* (Instituto Argentino de Ejecutivos de Finanzas), Año 9 - N° 79, setiembre 1991.
- (5) See *La Dirección por Valores*: Salvador García and Shimon L. Dolan: Chap. 3.
- (6) Taken from the *Estatuto de la Universidad del Norte Santo Tomás de Aquino - Tucumán, Argentina* (Title II: De la Identidad y Misión).