

# 17

## Creating an Integrating University Capstone Experience for Undergraduate Entrepreneurship Students<sup>1</sup>

MICHAEL J. NAUGHTON  
[mjnaughton@stthomas.edu](mailto:mjnaughton@stthomas.edu)

JEFFREY R. CORNWALL  
[cornwallj@mail.belmont.edu](mailto:cornwallj@mail.belmont.edu)

**T**HE ON-GOING DEBATE OVER THE CAUSES OF CORPORATE SCANDALS, including Global Crossing, Tyco, WorldCom and Enron, just to name a few, includes some rather scathing criticism of business education. Etzioni (2002) traces the crisis in business ethics directly back to the business schools that educated the CEO's that ran these corporations. What little ethics has been taught in business schools is made impotent by a concern for moral relativism and segmentation from the rest of the business curriculum. Much of the argument for this approach is linked to the fundamental responsibility to maximize shareholder's wealth, which has its roots in the very economic theories that underpin much of business school's curriculum.

But in all of the fray over corporate misconduct, very little is being said about the largest employer group in the U.S. economy—privately held entrepreneurial businesses. In the case of the

---

<sup>1</sup> A version of this essay was published in the [Journal of the Academy of Business Education](#), 2003, 4 (Fall), 62-67

entrepreneur in a privately held enterprise, the assumed social contract between management and shareholders becomes mute. The entrepreneur is both management and shareholder. This creates both a challenge and an opportunity for these entrepreneurs. While they have no implied social contract between a separated management and ownership to guide their actions, they at the same time can define what success means to them in their own enterprises with a much broader set of criteria (Naughton & Cornwall, 2003). They are free to bring their own values and morals into their businesses to shape the culture, guide decision-making and set objectives. If Etzioni is correct in his assertion that business schools can make a difference in the ethical practices of business leaders, how do we help engage future entrepreneurs on the moral and ethical challenges that they will face in their business ventures? One approach may be to consciously integrate the technical aspects of managing entrepreneurial ventures within a moral context and framework.

And yet, while business ethics can move us forward toward more responsible businesses, what is taking place in businesses today is not just the loss of will to do good, but the loss of meaning, which ultimately demands more than what traditional business ethics can offer. If universities are to be effective institutions in engaging future business leaders in the moral responsibility of running organizations, they cannot reduce ethics to either mere legal compliance or to a case method that fosters situational ethics. Universities, as cultural institutions, must provide leadership in engaging their students in a profound quest for meaning that examines the modern problems of the divided life and the search for moral and spiritual integration, and that encounters the first principles on which a firm is built, such as the nature of the person, the role of work, the function of property and so forth. These are of course demanding requests for a university, but anything less, especially for a Catholic university, is a shirking of their institutional mission. The course we describe below then is not in business ethics, but a course in theology that examines with students the meaning of their work and how that work, and in particular entrepreneurial work, is situated within the larger meaning of their lives.

## **Course Overview**

The course description as stated on the syllabus reads as follows:

What is a good entrepreneur and how does he or she contribute to the common good? This course pursues these questions within the Christian social tradition through an exploration of the theological

---

relationship between work as a vocation and leisure as contemplation. Within this theological context, the course examines issues that arise during the start-up and growth of an entrepreneurial venture.

The course objectives as stated on the syllabus are:

1. **To Provide a University Capstone Experience:** Through the interdisciplinary engagement of organizational thought and theological resources, students can begin to participate in a powerful integrating experience of liberal and professional education.
2. **To Engage in a Theological Grounded Conversation:** To understand the theological reasoning behind the Christian tradition's understanding of work and leisure as the basis to faith-filled response to entrepreneurial life.
3. **To Explore Institutional Possibilities:** To apply philosophical and theological knowledge to entrepreneurial issues and problems.
4. **To Enter into Public Discourse:** To engage in dialogue with those of differing opinions in an open, critical, and creative way. This will entail discussions concerning the language we use to bridge faith and work within organizational life.

The course serves as a *signature or capstone course* for students' whole university education by helping them integrate their liberal arts and entrepreneurship studies. By engaging in an interdisciplinary conversation between theology and entrepreneurship, the course takes on a mode of discourse that can be described as "middle level thinking"—examining the linkages between revelation and reason, theory and praxis, faith and work and virtue and technique, forging a unique synthesis between philosophical and theological insights and entrepreneurial theory and practice.

This capstone experience is a unique function of the course. Often a particular major offers students a capstone course that attempts to integrate the variety of knowledge they have learned throughout their major degree. While most majors offer capstone courses, most colleges and universities do not offer a capstone or integrative experience of the student's whole education. The question for a Catholic university is what kind of course offers the capacity to integrate their whole university experience. While ethics and service learning are critically necessary to help students experience integration, they cannot, by themselves, carry the weight of an integrating experience. For

example, courses in professional ethics, whether, business, legal or medical, tend to relegate religious and spiritual traditions to the periphery in human decisions. Yet, for many practitioners it is often from a faith perspective that human action makes sense, since what we think is ultimately good derives from what we think is ultimately true.

### **Cross-Disciplinary Team Teaching**

One of the most important marks of a course integrating disciplines as diverse as theology and entrepreneurship is the dimension of it being team-taught. It is a powerful experience for a student to walk into a classroom and see a theology professor and an entrepreneurship professor (who ran his own company for many years) in front of the room discussing, debating and integrating components of Christian social thought and entrepreneurship. This integrating experience is difficult to create since it requires a mastery in more than one discipline, which makes the team taught approach critically necessary for such a course. It is precisely this integration of disciplines that helps to move students to a “unity of knowledge” that serves to see that they themselves can have lives of integrity.

Team teaching presents many challenges, but particularly when the instructors are from such distinct disciplines and when neither of the faculty team had an academic background in the other’s discipline. To help begin to find the opportunities to integrate theology and entrepreneurship the instructors began by reading some of the core classic texts and other readings from each other’s disciplines. The decision was made not to enter into each other’s discipline as a scholar, but rather as a student. The entrepreneurship professor attended a seminar for business faculty and administrators taught by the theology professor on the Catholic intellectual traditions. This seminar used many of the same readings that would in all likelihood be used in the course. The theology professor began to read texts used in the university’s entrepreneurship courses and the two met to discuss the meaning and implications of each assignment.

Next, the two began the process of developing the basic themes of the course. From these themes, the two developed a draft of a course outline and some possible student assignments and projects. What followed was an iterative process that resulted in several changes in themes, course outline and assignments. As the course outline began to take shape they both began the process of adding readings that related to the various themes and topics. The team began by reviewing the entrepreneurial process and the challenges facing the entrepreneur at each stage of a new venture’s development. Once a basic framework that captured key stages for the entrepreneur was outlined,

the team began to integrate readings and other media from the Christian intellectual tradition that spoke to each major topic. The major themes that were agreed upon for the course were:

- Context: Who is the “good” entrepreneur and what is his or her vocation?
- The role of leisure for the entrepreneur
- Entrepreneurship and an integrated and balanced life
- Rethinking the virtues necessary for a good entrepreneur: courage, justice, prudence and temperance
- The necessary practices to create an organization culture that provides good work
- Spirituality and the entrepreneur

In preparation for the actual class delivery, the team reflected on teaching styles and content when defining the role of each team member. It was decided that the theology team member would lead most of the content discussions from the readings, while the entrepreneurship team member would integrate the concepts and issues as they related to the day-to-day life of an entrepreneur. As they class developed, the team had to establish a sense of trust to ensure that neither discipline was being misrepresented or short-changed. This was accomplished by frequent discussions before and/or after each class, particularly during the first offering of the course.

As the course progressed, the team began to give voice to many of the dilemmas and debates that surround the issues raised in the class. The first time through the course the debates between the instructors were unscripted, vigorous and at times quite heated. The two tried each time to understand what caused each debate. Some resulted from the natural process of integrating two such distinct disciplines, some from differences in language and paradigms, and some were from philosophical disagreements.

One of the liveliest debates centered on the topic of ownership. The theology professor followed the Catholic social teaching, which favors broad ownership of capital. He advocated programs such as Employee Stock Ownership Plans (ESOP) to distribute ownership as widely as possible. The entrepreneurship professor raised three concerns with this position based on his experience and from his discipline. First, he argued that those that invest their own personal capital to start the business have a right to the rewards of this risk. Second, he asserted that pragmatic concerns often conflict with broad ownership, such as ability to make major strategic decisions in a fast-changing environment (e.g., mergers, acquisitions, etc.) and any confidential discussions and

agreements that need to take place with the ownership of the business about such matters. Third, his own experience taught him that not all employees *want* to participate in formal ownership based on his use of stock option plans in his business. However, the debate soon led to a synthesis. Both agreed on the core principal that everyone in a business contributes in some way to its success and that all should therefore benefit from it. What they disagreed on was merely matters of implementation of this principal into practice. They both agreed that there were in fact a variety of mechanisms (including profit sharing and phantom stock plans) that reached the same end based on the same principal, without creating some of the problems caused by broader ownership of actual stock in the company.

The instructors decided that all of the debates were useful in their own way, as long as they were both deliberate in keeping the arguments to an academic or pragmatic level. These debates provided a first-hand illustration of the challenges of integrating morality and work. Some of the debates naturally reoccur from semester to semester. Others might naturally go away as the two instructors learn more about each other's discipline. However, the decision was made to make sure to "stage" a certain number of these debates each time the course is taught, as they provided such a rich learning experience for the class.

### **Classroom Experience**

The instructors explored with the students both the personal and organizational components of the integration of theological concepts and principles and the realities of being an entrepreneur. They explained that the word "Integrity" comes from the Latin adjective *integer*: whole, complete, single (in the sense of "pure"). As an abstract noun, "integrity" signifies the condition of being—of whatever makes a thing—one or whole, whether the thing in question is a whole number, a whole person, or a whole institution. Integrity also means the state or quality of being unimpaired, or to be complete. Integrity depends upon the ability to integrate *personally* those things that make people wholly consistent in themselves, unified in persons and in actions. *Organizationally*, conditions or structures are needed that allow people, and those with whom they work, to become and to remain whole. These two aspects of integrity pose two questions which drove the class: 1) At the level of personal integrity: *What kind of person should I as an entrepreneur strive to become?* 2) At the level of the organizational integrity: *What kind of organizational community should I as an entrepreneur strive to build and maintain?* These two questions serve as conduits to explore the deeper notion of meaning work as a vocation (Alford and Naughton, 2001).

A variety of reading assignments were used in the course, including theological and entrepreneurship articles and books, as well as fiction. Required texts for the course included:

- C.S. Lewis, *The Great Divorce*
- Josef Pieper, *Leisure as the Basis of Culture*
- Helen Alford and Michael Naughton *Managing as if Faith Mattered: Christian Social Principles in the Modern Organization*
- John Paul II, *Laborem Exercens*

The participation portion of the grade is about thirty percent of the total grade and it includes points for attendance, quality of class discussion and written answers to discussion questions. Students are expected to come prepared to discuss the assigned readings for every class session. Specific discussion questions assigned for each meeting assess the students' basic understanding of the readings and their ability to integrate the theology with the entrepreneurship readings. The students are expected to have fully developed written answers for these questions as they are collected and graded for half of the class sessions. After each session, the instructors evaluate the quality, but not the quantity, of each student's participation that day.

One of the two major projects in the course included an extensive self-assessment that includes a vocational autobiography, in which they were asked to cite and trace the main influences and motives that have shaped their decisions for a career or a profession (see Ruhe and Nahser's essay for a more complete account of incorporating autobiographies in the classroom). Two drafts of the synthesis paper are assigned. The first is due early in the semester and the second near the end. The purpose of the two drafts is for the student to reflect on how materials in the course may have changed their perspective. It also is for the instructors to get clear and concrete feedback as to the effectiveness of the assigned materials and their presentation.

The second major project has the students interviewing entrepreneurs, and writing a paper discussing how their chosen entrepreneur showed aspects of the "good entrepreneur," and how the entrepreneur addressed, or did not address, the issues discussed in class, such as vocation, leisure, virtue, vision, leadership, company culture, and so forth. This project is integrated into the course throughout the term, as students report on their findings as they relate to class discussions. During the final class, students provide an overview to the class of their revised self-assessment including a discussion of how the interview project influenced and shaped any of changes from their first draft of the self-assessment.

The first offering of the course included a comprehensive final essay exam. However, given the quality of the class discussions and preparation of the assignments, the instructors subsequently dropped the final exam. The students are informed that the instructors do reserve the right to add a final exam if the quality of the students' performance is not adequate, but have not had to do so as of this writing.

### **Course Outcomes**

Student response to the course has been excellent. Every offering of the course (three times with the entrepreneurship focus) has resulted in enrollments exceeding the stated course limit of fifteen. In January of 2002, the United States Association of Small Business and Entrepreneurship (USASBE), which has several hundred universities represented in its membership, recognized the course with its Outstanding Entrepreneurship Course of the Year Award.

Throughout the course students often expressed this desire for wholeness or integrity. As one student put it in his or her evaluation:

The course taught us how to integrate both work and faith. It opened our eyes to the separation that one can make between spirituality and 'reality.' We have come to a better understanding of what the reality really is; we have been exposed to the Truth of who we are and we are to be fully-integrated humans.

Both instructors found the course extremely gratifying in helping not only the students discern their life direction, but also their own vocation. As one student explain in his or her evaluation:

The instructors have done a fabulous job in presenting the material but also in applying it to our lives. They showed us the way in which spirituality is fully embracing reality and it is being attentive to this world. They opened up to us the realization that spirituality is concrete and not something that is not part of being truly human. They showed incredible passion for the class and were vulnerable in their sharing. This vulnerability really helped us to see the Truth about human life and helped banish the façade most people have—that they are perfect. No, they are in need of redemption.

The overall rating of the course was a 4.53 on a five-point scale the first time it was offered, and 4.67 the second time. The instructors received an overall rating of 4.44 on a five-point scale in the first offering, and a 5.00 the second. The students reported that they averaged about six hours a week outside the classroom (three hours of preparation per class) and that the course was fairly rigorous.

A brief five-month follow-up survey was sent to the twenty-one students from the initial offering of the class. Students were asked to respond to items related the impact that the course had on seven areas. Eleven surveys were returned (52.4% response rate). Table 1 displays the results of this follow-up. The highest impact from the course was reported on how the students define being a “successful” entrepreneur (4.27 on five-point scale), on their personal goal for wealth from their business (4.18), and on their priorities in life (4.0). Although the survey did not ask the nature or directionality of the impact, the written responses on the survey indicated that the impact was in the desired direction of the course objectives. That is, success is measured more broadly than just by financial measures and wealth was more balanced against other outcomes from their business aspirations and other priorities in life (Naughton and Cornwall, 2001).

**Table 1**  
**Results of Five-month Follow-up**  
(n=11)

<b>Impact on:</b>	<b>Mean</b>	<b>Standard deviation</b>
Definition of success	4.2727	0.7862
Wealth goals	4.1818	1.0787
Income goals	3.8182	0.9816
Growth goals	3.8182	0.6030
Likelihood of being an entrepreneur	3.0909	1.0445
Priorities in life	4.0000	1.0000
Type of business preferred	3.0909	1.3003

Over the longer term, the entrepreneurship faculty hopes to use this course as a model for integration with other disciplines outside of business. The theology member of the team has developed similar courses with faculty from other disciplines within business, including management, human resources and marketing.

## Conclusion

In a talk to business people and workers, John Paul II (1982) explains that the marrow of the Christian social doctrine on work is centered on the person: “one does not achieve a correct concept of work except in strict dependence on the right concept of man” (Kennedy, *et al.* 1994, p. 95). If entrepreneurship is to be correctly understood, it must take seriously a correct notion of the entrepreneur, who she ought to be.

*Who* entrepreneurs become has not been given enough systematic reflection in entrepreneurial literature. One's character is formed by one's acts. But an act is not simply what is physically done, but it is also the purpose or end in which it was done, as well as the circumstances that surrounded the act. If our acts do not take on the quality of virtue within the organizations in which we work, it is doubtful that we will develop a character that we will want to pass on to our children.

Yet, this issue of ends or finality is part of a much larger problem. The post-modern world which so many people say we are living in can be best described as “crisis of finality,” a crisis of ends. What has occurred in the last ten years is a more explicit recognition of the crisis. While all institutions share in this crisis, the university owes a particular responsibility to it. In their university education, classes in philosophy and theology rarely address entrepreneurs as well as other professionals in terms of its own finality. When such questions are addressed, they are often couched in a hostile and critical way. Some philosophers and theologians tend to view business students as narrow-minded and unprincipled in their pursuits, and that their jobs as teachers are not only to challenge and expand their enclosed economic outlook, but to attract them away from the corruptibility of business (this may be a tad overstated but it is not far off the mark). Along with the theology and philosophy classes, entrepreneurship classes tend to focus so much on techniques that by the end of the semester little time is left for such reflective questions as the purpose and goods of entrepreneurship, and the character of the entrepreneur.

What are too often produced in our universities are fragmented students. By the time students become entrepreneurs and managers, they have usually divorced the theoretical and practical, and have usually sided with the practical. They are comfortable talking about the techniques, namely, flow charts, organizational plans, financial analysis, etc., and less comfortable at discussing the personal and social implications of entrepreneurship within and without the organization.

And, yet this rather negative description doesn't quite capture the dynamic character of what is actually going on. One of the most interesting aspects of the recent upsurge of interest in spirituality at work is that it did not originate from churches or synagogues, theologians or philosophers, nor even from business schools at religiously inspired universities (although many of the latter are now responding to the interest). Much of it came from practitioners themselves, from employees and entrepreneurs' confrontation with the spiritual dimension of their practical, working lives (see Delbecq's essay). The human person incorporates a natural, "built-in" desire for self-transcendence, for participation in an inexhaustible reality. This is one of the reasons why so many people are talking about spirituality, in business, medicine, law, the academy, and so forth, because spiritual language provides the possibility to speak more coherently about these ends.

While entrepreneurial literature cannot give a full-blown answer to these questions, they are questions with which entrepreneurs have to wrestle and with which they want to wrestle. Universities and especially Catholic universities have a rich tradition in which to engage budding entrepreneurs in these life long questions. Entrepreneurial leaders have a unique opportunity to actively build their own morals and values into their businesses, which may not be as true with publicly traded corporations.

## Appendix: Course Syllabus

### Theology 306/Catholic Studies 340 CHRISTIAN FAITH AND THE MANAGEMENT PROFESSION: AN ENTREPRENEURIAL PERSPECTIVE

SPRING 2003

Catholic Studies House  
2055 Summit  
T-Th 8:00-9:40

#### INSTRUCTORS:

Dr. Michael Naughton--Theology and Catholic Studies Departments and College of Business  
Email: [mjnaughton@stthomas.edu](mailto:mjnaughton@stthomas.edu)  
Mail #: 55S  
Office Phone: 2- 5712  
Office: 2055 Summit

Dr. Jeffrey Cornwall--Entrepreneurship Department  
Email: [jrcornwall@stthomas.edu](mailto:jrcornwall@stthomas.edu)  
Mail #: MCN6004  
Office Phone: 2-5088  
Office: 2117 Grand, Room 204

*Please feel free to see either of us about any problems that may occur during the semester, whether class related or not.*

#### OFFICE HOURS:

Naughton: 7-8 T-TH and by appointment. Feel free to stop by my office anytime.  
Cornwall: 10-11:30 TR, by appointment, or stop by any time. Always a good idea to call ahead!

**REQUIRED TEXTS:** C.S. Lewis, *The Great Divorce*; Packet (various articles); Josef Pieper, *Leisure as the Basis of Culture*; Helen Alford and Michael Naughton *Managing as if Faith Mattered: Christian Social Principles in the Modern Organization*; John Paul II, *Laborem Exersens*.

#### THE VOCATION OF THE STUDENT:

“Students are challenged to pursue an education that combines excellence in humanistic and cultural development with specialized professional training. Most especially, they are challenged to continue the search for truth and for meaning throughout their lives, since ‘the human spirit must be cultivated in such a way that there results a growth in its ability to wonder, to understand, to contemplate, to make personal judgments, and to develop a religious, moral and social sense.’ This enables them to acquire or, if they have already done so, to deepen a Christian way of life that is authentic. They should realize the responsibility of their professional life, the enthusiasm of being the trained ‘leaders’ of tomorrow, of being witnesses to Christ in whatever place they may exercise their profession” (John Paul, *On Catholic Universities*).

\*\*If you need course accommodations due to a disability, please make an appointment in the Enhancement Program - Disability Services, located on the St. Paul campus in Aquinas Hall, room 110, 651-962-6315.

## COURSE DESCRIPTION:

What is a good entrepreneur and how does he or she contribute to the common good? This course pursues these questions within the Christian social tradition through an exploration of the theological relationship between work as a vocation and leisure as contemplation. Within this theological context, the course examines issues that arise during the start-up and growth of an entrepreneurial venture.

## COURSE OBJECTIVES:

5. **To Provide a University Capstone Experience:** Through the interdisciplinary engagement of organizational thought and theological resources, students can begin to participate in a powerful integrating experience of liberal and professional education.
6. **To Engage in a Theological Grounded Conversation:** To understand the theological reasoning behind the Christian tradition's understanding of work and leisure as the basis to faith-filled response to entrepreneurial life.
7. **To Explore Institutional Possibilities:** To apply philosophical and theological knowledge to entrepreneurial issues and problems.
8. **To Enter into Public Discourse:** To engage in dialogue with those of differing opinions in an open, critical, and creative way. This will entail discussions concerning the language we use to bridge faith and work within organizational life.

## COURSE REQUIREMENTS:

- 1) Participation (including questions): 150 pts.
- 2) C. S. Lewis Paper: 75 pts.
- 3) Paper on Gilder and John Paul II: 50 pts.
- 4) Self-Assessment Papers:

First draft	50 pts.
Second draft	75 pts.
- 5) Interview Project Paper: 100 pts.

**(Point value for each area is subject to modification.)**

## PARTICIPATION (Solidarity and Opposition):

Due to the nature of this course, your constructive participation is necessary for the class to be beneficial. We all have something to learn and something to teach, and we can only accomplish this task through attentive listening and constructive participation. There are many different angles that one can perceive the various issues discussed in this class. As Joseph Pieper states: *Anyone who considers dialogue, disputation, debate, to be a fundamental method at truth must already have concluded and stated that arriving at truth is an affair that calls for more power than the autarchic individual possesses. He must feel*

*that common effort, perhaps the effort of everybody, is necessary. No one is sufficient unto himself and no one is completely superfluous; each person needs the other; the teacher . . . needs the student.*

Your participation grade will be based on the following criteria:

- 1) Attendance: If you are not in class you cannot participate. Absences will hurt your grade (3 pts per class missed). If you miss more than ten classes you will most likely fail. There are legitimate reasons for absences, but unless the absence is because of some major event (such as a death in the family) you lose the points. Please be sure to keep us informed about reasons for your absences. Also, if you walk into class late, it is your responsibility to see us after class to correct your absence status. Your presence is necessary but not a sufficient element for a good participation grade.
- 2) Preparation for class: In the schedule below, each reading assignment has a series of study questions. You are to answer the questions in written form. Periodical throughout the semester (5-10 times) we will **collect** the questions. Each question is worth one point. If you plan not to be in class, be sure to hand in the questions prior to class; otherwise, you lose the points. Your answers to these questions must be detailed, in complete sentences and based in the text. If you keep up with the study questions, you will most likely do well on the exam. *Be sure to leave wide margins for class notes next to each question.*
- 3) Quality: We know this can be a rather subjective criteria, but well thought out comments backed by information from your readings and research will be evident. Mere opinion does not cut it. You must back your opinions with well-reasoned arguments. This of course implies plurality and academic freedom.

## SELF- ASSESSMENT: FIRST DRAFT

Vocational autobiography, approximately 5 pages (longer if you wish):

- a) Cite and trace the main influences and motives that have shaped your decisions for a career or a profession. Be sure to focus on the question of leisure. How has your conception of leisure influenced your choice for work. The purpose is to encourage some self-reflection so as to see patterns and influences that operate in your life choices. Entrepreneurship students who have taken ENTR 200 should reflect on their self-assessment paper (do this section before reading Hardy).
- b) What are the guidelines or steps of choosing an occupation from a Christian perspective in Hardy--Chapter 3 (one page)?
- c) Compare and contrast a and b (one page).
- d) As a conclusion write a one half page mission statement describing the purpose of your work.

## INTERVIEW PROJECT:

Identify an entrepreneurial venture. This can be an entrepreneurial venture started by an individual or by a start-up team. Drawing on face-to-face interviews, evaluate why the entrepreneur chose this path for his/her work. For those who are not entrepreneurship majors, we have some possible entrepreneurs for you to use for this project.

- What aspects of the “good entrepreneur” are evident and not evident as related to the course materials?

- Which of the virtues we discussed in class do you see evident and not evident in the entrepreneur's work and in how the business is run?
- How does the entrepreneur approach leisure as we've discussed it in this class?

Much of the support you will need to complete this project can be found in the readings we discuss in class. The "good entrepreneur" and virtues will be covered primarily in the readings 3/18 through 4/8. Leisure will be covered in the readings of 2/4 through 2/25. If you wish to work ahead on this project, make sure to read ahead as well.

Your evaluation should be produced from a number of interviews. We would prefer that you avoid doing the project on your family's business, school professor, and/or part-time entrepreneurs, but will make exceptions in certain cases (must request our permission for an exception).

## SELF- ASSESSMENT: SECOND DRAFT

Approximately 5 pages (longer if you wish) revision of the vocational autobiography you wrote earlier in the semester. Don't just revise and edit what you wrote in the first draft. Make sure to reflect on material covered in class especially the materials on spirituality and liturgy at the end of the course. Also, explicitly tie in reflections on what you learned and observed from the interview project. INCLUDE GRADED COPY OF THE FIRST DRAFT WITH THE SECOND DRAFT!!!

## PAPER ON THE GREAT DIVORCE

Respond to the following questions:

- 1) Which character do you find most intriguing and why (mention characters other than those in question 3)? ( 1/2 page)
- 2) Are there experiences in your life that connect with any part of the book (mention characters other than those in question 1 or 3)? ( 1/2 page)
- 3) **Integration:** Evaluate Ikey/entrepreneur (Chapters 2 and 6), the academic/Bishop (the man with the gaiters) (Chapters. 2 and 5) and the Artist in light of the course thus far. Use specific ideas from the authors as well as references from the texts we have discussed. (3-4 pages). Be sure to use different ideas of the course for the three different characters. The heart of the assignment lies in this section. *Integrate* the past readings in this section, especially Pieper's *Leisure the Basis of Culture*. Don't merely assert connections between the ideas of the class and Lewis, but explain what they mean according to the authors you use. For each of the three characters, use one concept from class to examine the character and his situation. Be sure to use a different concept for each person (e.g., subjective/objective, ratio/intellectus, proletariat/deproletarizing, and so forth). Use quotes selectively from your readings.

## PAPER INTEGRATING GILDER AND JOHN PAUL II

Answer the following questions and clearly identify each authors' viewpoints. Discuss the similarities and differences between the two authors on each of these questions.

- What is the core problem of society as it relates to our economy?
- What is wealth and profit?
- What is the role of the entrepreneur?

## Extra Credit

Throughout the semester opportunities arise for extra credit assignments such as reporting on special events and speakers. These assignments provide minimal point value. The maximum is 3 points per assignment, with a limit of three assignments. We encourage extra credit, but as a way to raise your grade it is extremely inefficient. If you have limited time, be sure to spend your time on reading the assignments, reviewing for the exam, and writing your papers.

## Service Project Alternative:

For those who wish to substitute the self-assessment and interview projects as well as work toward fulfilling Bus. 200 see the San Lucas Coffee Cooperative Vision Trip ([http://www.stthomas.edu/www/vision\\_http/GUA.html](http://www.stthomas.edu/www/vision_http/GUA.html)). See Dr. Naughton for more details.

# TENTATIVE SCHEDULE

## I. Context: Who is the “Good” Entrepreneur?: The Unified/Divided Life (Work and Leisure)

2/4 Outline Course

2/6 Naughton “Leisure as the Basis of Work” and David Brooks, “The Organizational Kid” (selections)—packet

- 1) *Where do you see yourself on the work spectrum of job/ career/ vocation? Where do you see yourself on the leisure spectrum of amusement/ instrumental/ contemplation? Be sure to explain why you see yourself on this point of the spectrum.*
- 2) *What is the thesis of the article? Be sure to focus on the relationship between work and leisure.*
- 3) *Explain in your own words Newman’s distinction and dynamic between education as good and education as useful. Explain how this distinction plays itself out in David Brooks’ article “The Organizational Kid.”*
- 4) *Explain whether you think Brooks’ critique applies to you and students at St. Thomas.*

**Optional:** If possible watch “The Big Kahuna” over the weekend (with Danny DeVito and Kevin Stacey) for an interesting story on people’s work.

2/11 John Paul II, *Laborem Exercens* Chapters I, II and III.

- 1) *What does John Paul mean by the subjective and objective dimensions of work?*
- 2) *How does John Paul understand the relationship between labor and capital both in terms of its conflict and its resolution?*
- 3) *Describe the “personalist argument.”*

**Video:** *The Millennial Pope*

2/13 Josef Pieper *Leisure as the Basis of Culture* Chapters I, and II and Irvin Yalom, “Life in the Balance” (Packet)

- 1) *Define leisure according to Pieper.*
- 2) *Distinguish between *ratio* and *intellectus*. Why is this distinction critical in understanding leisure?*
- 3) *What are some threats to authentic leisure?*

4) Find illustrations of Pieper's work in Yalom's article (be specific).

2/18 Pieper, *Leisure as the Basis of Culture* Chapters III and IV and Michael Lewis, "25-7?" (Packet)

- 1) Define *Acedia*.
- 2) How do you deproletarianize the worker?
- 3) Describe Pieper's distinction between honorarium and wage?
- 4) What is the connection between chapter IV of Pieper and Lewis' article?

**Video:** *The Personal Side*

2/18 **Extra Credit** Helen Alvare OEC Auditorium 7:00

2/19 **Extra Credit:** attend talk by Marcia Zimmerman on "Being Gods Partner: Leading and Working from Jewish Values" at St. Olaf Catholic Church in Minneapolis (see Prof. Naughton for details).

2/20 Pieper, *Leisure*, Chapter 5

- 1) What are the major claims Pieper makes in this chapter?

**Movie:** *The Doctor*

2/25 John Kavanaugh, "Last Words"

What role do our choices play between this world and the next?

**Movie** *The Doctor*

**Introduce Lewis: Lecture on Liberalism**

2/27 C.S. Lewis, *The Great Divorce*

**Assignment Due:** papers discussed in class

3/4 C.S. Lewis, *The Great Divorce*

3/6 Alford and Naughton *Managing as if Faith Mattered* pp 7-21

**Answer Study Questions 1 and 2 at the end of chapter 1.**

**Video:** Interview with CEO Goldstone of RJR Nabisco (VH 5260)

3/11 Hardy *The Fabric of This World* "Work Life and Vocational Choice"

**Guest Speaker:** Sherman Otto, Retired Chief of Police for Maple Grove, MN.

**SELF-ASSESSMENT First Draft Due (50 pts.)**

## II. Rethinking the virtues necessary for the good entrepreneur: Contributions from the Christian Social Tradition

3/13 Robert Kennedy, "Wealth Creation in the Catholic Social Tradition: A Survey of the Tradition"—Packet

- 1) How is wealth understood in the Old Testament?
- 2) What criticisms does Kennedy have of the early church fathers concerning wealth?
- 3) What contributions do the papal social tradition make to our understanding of wealth?
- 4) How does this paper help your understanding of entrepreneurship?

3/18 Alford and Naughton, *Managing as if Faith Mattered* Chap. 3 “The Virtues”

- 1) *Why is an explanation of human development at work so critical to the common good of the organization?*
- 2) *Define virtue. Explain how virtues complete management techniques and skills.*
- 3) *Why are the cardinal virtues called “hinge” virtues?*

3/19 **Extra Credit** Philip Jenkins, OEC Auditorium 7:00

3/20 Naughton and Cornwall: “The Good Entrepreneur” (Packet)

- 1) *Why do entrepreneur scholars measure success the way they do?*
- 2) *What are the objective and subjective dimensions of work of the entrepreneur?*
- 3) *What is the problem with the technically competent entrepreneur?*
- 4) *What are the 3 aspects of the good entrepreneur?*

## SPRING BREAK

4/1 Naughton and Cornwall, “The Virtue of Courage in Entrepreneurship: Of Risk and Character Development”

- 1) *What is the vernacular definition of entrepreneurial courage? What is the inherent problem with this definition?*
- 2) *What is the definition of entrepreneurial courage from the Catholic moral and social tradition? How does this address the problem inherent in the vernacular definition?*
- 3) *Explain the relationship between risk taking and work as depicted in Figure 1.*
- 4) *How does entrepreneurial courage change over the life cycle of a business?*

4/3 Deborah Savage’s case study on Reell Precision Corporation

Business students should review Ken Goodpaster’s “Reell Precision Manufacturing” from BUS 201. Catholic Studies majors should read this case as additional background.

**Guest Speaker:** Bob Wahlstedt President of Reell Precision Corporation.

Come to class with an evaluation of how Bob Wahlstedt handled this case. Be ready to ask questions, provide critique and suggest alternatives. Now put yourself in their situation. Imagine that you are partnering with several spiritually committed entrepreneurs (like yourself) and that you wish to do a start-up that somehow integrates your deepest convictions with your business skills. Imagine, in other words, that you are in a situation not unlike these three men, although with *your* mindset, not necessarily theirs. Answer the following question: *what do you want from your new business?*

4/8 **George Gilder**, “The Soul of Silicon” and **John Paul II**, *Centesimus Annus*, Chapter 4 (focus on paragraphs 30-36)

**Assignment due:** papers will be discussed in class.

## III. Principled Practices: Creating an Organizational Culture that Fosters Human Development

4/10 “Writing a Mission and the Common Good” Alford and Naughton, *Managing as if Faith Mattered* 21-49 (answer questions 3 at the end of Chapter 1 and question 1 at the end of the chapter 2)

4/15 “Hiring the Right People, Designing Good Jobs and Subsidiarity” Alford and Naughton *Managing as if Faith Mattered*—Chap. 4 (job design): Guest Professor Mick Sheppeck.

**Handout:** Ouimet's Spiritual Practices

4/17 "Paying People Fairly and the Subjective Dimension of Work," Alford and Naughton *Managing as if Faith Mattered*—Chap. 5 (wages)

**Answer Study Questions at the end of the chapter.**

4/22 "Thinking through Ownership and Private Property" Alford and Naughton, *Managing as if Faith Mattered* Chap. 6 (ownership)

**Answer Study Questions at the end of the chapter.**

4/24 "Relationship with the Community and Giving Back" Packet: Daniel Yankelovich, "Having it All" and J. Cornwall, "A Communitarian Perspective of the Responsibilities of Entrepreneurs..."

1. *Discuss the limitations of the unidimensional approach to business ethics as discussed in the Cornwall paper. What are the limitations of this viewpoint? Explain your answer using other readings we have discussed in the class.*
2. *In your own words, what is a communitarian model of small business ethics? Describe how this perspective might shape your actions as an entrepreneur in the future. Be VERY specific!!!*
3. *How does Yankelovich see the struggle between the civil society and the free market? Make sure to describe each of these in your discussion.*
4. *How does he see this struggle being resolved?*

## **INTERVIEW PROJECT DUE: 100 pts.**

### **IV. How does the Good Entrepreneur sustain the Good Organization? Developing a Spirituality of Work of Balance and Integration**

4/29 Naughton and Alford, *Managing as if Faith Mattered* Chapter 8 **Answer Study Questions at the end of the chapter.**  
**Spirituality in the Workplace:** Pierce and Ouimet Handouts

5/1 John Paul II, *Laborem Exercens* Chap. 5 "Elements of a Spirituality of Work."

- 1) *Why have a spirituality of work?*
- 2) *Explain in detail the Creative and Redemptive dimension of a Christian spirituality of work?*
- 3) *Does everyone have a spirituality of work? If so, how would you explain this, if not, why not?*

**Video:** Rabbi Jeffery Salkin

5/1 Spirituality and Work Conference, UST Minneapolis Campus  
Attend Thomas Keating keynote and one of the breakout sessions.

5/6 TBA

5/8 James T. Fischer, "The Priest in the Movie: *On the Waterfront* as Historical Theology"—packet.

- 1) *Describe the differing social visions of Fr. Corridan (Fr. Pete) and Msgr. O'Donnell? How do they view faith as it is engage with the world, especially the business of the longshoremen?*
- 2) *Why did the Jesuit order want to bring Catholic social thought to bear on union activities?*
- 3) *Why is the crucifixion so important to Fr. Pete's understanding of the *Waterfront's* problems?*

**Film:** *On the Waterfront*

5/13 Abraham Joshua Heschel: "The Sabbath"

- 1) *Summarize Heschel's main points on time and space and their relationship to the Sabbath.*
  - 2) *What has been your experience of Sabbath? Compare and contrast it with Heschel's understanding of Sabbath.*
- Continue Film:** *On the Waterfront*

5/15 Naughton and Alford, *Managing as if Faith Mattered* Chapter 9

- 1) *What is your experience of the liturgy, of church service, of synagogue, etc.?*
- 2) *According to Rahner, why would this book not be complete without a discussion of the connection between liturgy and work?*
- 3) *What does the word liturgy mean and how does the Offertory reflect this meaning of liturgy?*
- 4) *Why is the liturgy so important to personal spirituality?*

**Revised SELF-ASSESSMENT DUE on Friday 5/16 in MCN201: 75 pts.**

***We will meet during our scheduled finals period to discuss your self-assessment.***

## ***PRAYER OF ST. THOMAS***

GRANT O MERCIFUL GOD  
THAT I MAY ARDENTLY DESIRE  
PRUDENTLY EXAMINE  
TRUTHFULLY ACKNOWLEDGE  
AND PERFECTLY ACCOMPLISH  
WHAT IS PLEASING TO THEE  
FOR THE PRAISE AND GLORY OF THY NAME

## **ENTREPRENEUR'S PRAYER**

(A.K.A. THE SERENITY PRAYER)

GOD, GRANT ME THE SERENITY  
TO ACCEPT THOSE I CANNOT CHANGE,  
THE COURAGE TO CHANGE THE THINGS I CAN,  
AND THE WISDOM TO KNOW THE DIFFERENCE.

## References

- Alford, H. and Naughton, M. (2001). *Managing as if Faith Mattered* (University of Notre Dame Press, Notre Dame).
- Etzioni, A. (2002, August 4). When it comes to ethics, B-schools get an F. *Washington Post*, B04.
- Kennedy, R., Atkinson, G. and Naughton, M., eds. (1994). *Dignity of Work: John Paul II Speaks To Managers and Workers* (University Press of America, Lanham, Maryland).
- Naughton, M. and Cornwall, J. (2003). Who is the good entrepreneur? An exploration within the Catholic social tradition.” *Journal of Business Ethics*, 44 (2003), 61-75.
- University of St. Thomas Undergraduate Catalog, 2000-2002.*