

# **Developing Capacity for Integrating the Catholic Social Tradition with Business Education**

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## **Abstract**

### **I. Introduction**

The purpose of this paper is to report on efforts to build capacity among faculty in the College of Arts and Sciences and a School of Business at the University of Dayton to utilize the Catholic social tradition, informed and embedded in the Catholic intellectual tradition<sup>1</sup>, as integrating elements in the education of business students. While these efforts have been on-going for several years, we are just beginning to clarify some of the important questions in this effort and to develop some preliminary answers to these questions.

The paper is developed in four sections. The first section explores integrated learning at a Catholic university and outlines some of the challenges that are encountered in designing integrated learning for business students. The second section explores the pedagogy of responsible action that can serve as a unifying framework and a language for the faculties of the College of Arts and Sciences and the School of Business to use in integrating business education. Lee Schulman's approach to professional education is utilized to develop the pedagogy of responsible action and to show the importance of practical reasoning in this pedagogy. The third section makes a link between the pedagogy of responsible action and the Catholic social tradition by outlining how the Catholic social tradition can be viewed as practical reasoning. This perspective enables one to demonstrate how the Catholic social traditions can be an important resource in the pedagogy of responsible action. The fourth section builds on the first three and addresses the strategy of developing a community of practice from the College and the School of Business that can work together to develop a curriculum for business students that focuses on pedagogy of responsible action and utilize the Catholic intellectual and social tradition as a critical and important resource.

### **II. Some Challenges in Business Education at a Catholic University**

#### **Integrated Learning**

In response to the demands of the information rich and dynamic world that students will face upon graduation, contemporary universities are making integrated learning and scholarship an essential part of their curriculum. Learning communities are being created where learners are

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<sup>1</sup> The concept of the "Catholic social tradition, informed and embedded within the broader Catholic intellectual tradition" will be developed in the third section of this paper. For simplicity phrase "the Catholic social tradition" is used throughout this paper.

able to discover, integrate, apply, and communicate knowledge from a variety of disciplines and a variety of different experiences needed to address important issues of our world. These skills of learning are developed when students are able to engage in learning that spans and connects different disciplines. The challenging question all universities face is how to create learning communities that span the different disciplines.

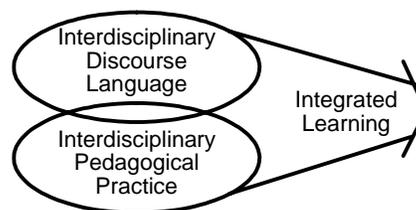
From a sociological perspective, universities can be viewed as a network of conversations. There are the important conversations of classroom where faculty and students explore everything from the novels of the “lost generation” to the phenomenon of fractals in chaos theory. There are the important conversations of a research team exploring the mysteries of microbiology as well as the solitary scholar in conversation with a medieval text.

These conversations are shaped by the discipline and professional fields that make up the University; what have been called communities of discourse. By connecting the concepts of discourse and community we are able to appreciate the ways our conversations are shaped by structure, by social process, by the language and norms of the community that makes up the discipline or the professional field. The social processes of the discourse community help create “preferred” meanings and positions taken in our conversations as well as determine the assumptions that are included and excluded in the conversation. Discourse communities create a perspective for interpreting the world. The norms of the community shape what can be said, by whom, when, and with what authority one can speak. For example, the discipline of sociology is a discourse community, or perhaps an ensemble of discourse communities, that develops a particular language and habits of thinking about a wide range of human interactions. Professional fields such as business and engineering can also be viewed as discourse communities. To be initiated into a discipline or professional field is to be invited into the discourse community by its members and usually mentored by one or more masters in the community.

To truly promote integrated learning a university not only have strong discourse communities within disciplinary departments, but must be able to provide students with learning opportunities or learning communities that allow them to address contemporary problems or issues from a multidisciplinary perspective. To support these learning communities faculty must develop communities of practice for integrated learning. These communities of practice (c.f. Figure 1) must

combine both an interdisciplinary discourse language and interdisciplinary pedagogical practice that promotes interdisciplinary learning. Working together the faculty must develop a working language and a set of assumptions that allow them to structure integrated inquiry and reflection into important contemporary issues. In addition they must develop a pedagogy of integrated learning. They must become a community of practice that develops a commitment for integrated learning and learns how to do integrated learning better as they interact and work together. Building these communities of practice for integrated learning requires recruiting and supporting faculty to be members of multiple discourse communities – at least their own discipline or

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**Figure 1: Communities of Practice for Integrated Learning**

professional field and one or more communities of discourse that support integrated learning on the campus. It also requires giving them resources in time and space to develop the relationships and trust to develop interdisciplinary discourse and pedagogical practice and become a community of practice for integrated learning.

### **Integrated Learning in Catholic Universities**

Catholic universities are also developing a wide range of integrated learning opportunities – issue oriented interdisciplinary learning communities, community based learning opportunities, etc. What would be different about integrated learning on the campus of a Catholic university? One of the ways of distinguishing an outstanding Catholic university is its institutional resolve and intent to privilege the Catholic intellectual tradition and to make it one of the important resources for integrated learning. In order to support integrated learning in which the Catholic intellectual tradition is an important resource requires Catholic universities develop interdisciplinary communities that are able to integrate the Catholic intellectual tradition into interdisciplinary discourse and pedagogical practice.

In the same manner, we can distinguish outstanding business education at a Catholic university by the way that the Catholic social tradition, informed and embedded in the Catholic intellectual tradition, is utilized as an important resource for integrating business education. A necessary condition for outstanding business education in a Catholic university is the recruiting and developing of faculty from both the College of Arts and Sciences and the School of Business Administration that can form communities of practice for integrated learning that can utilize the Catholic intellectual tradition as an important resource in integrated learning for business students.

### **Some Obstacles with the Business Curriculum**

From the outset it is important to recognize that there are several barriers to creating communities of interdisciplinary discourse and pedagogical practice that can integrate the Catholic intellectual tradition and the Catholic social tradition into the business curriculum at Catholic universities. The business curriculum within a Catholic university can be viewed as having three interdependent components: a general education curriculum; the core business curriculum; and the specialized curriculum of a business discipline. In most Catholic universities, the general education curriculum is usually taught by faculty in the College of Arts and Sciences and quite often is given coherence through themes of the Catholic intellectual tradition. The core business curriculum and the specialized curriculum of a business discipline are taught by faculty from the School of Business Administration.

The first obstacle in creating communities of practice that can integrate the Catholic intellectual and social tradition into the business education is that faculty from the College and from the School of Business Administration come from different discourse communities and therefore speak different languages and have different assumptions about people, business and society. If a community of discourse and pedagogical practice is to be forged then members of the community must have the opportunity to understand how the other is using the language and what assumptions they are making in addressing important issues of business education. They must also have the opportunity to see if it is possible to develop a shared language and

assumptions that would allow them to inquiry and reflect together about these critical issues in business education. These conversations don't happen naturally on campus; opportunities for this shared exploration have to be created.

A second obstacle in creating communities of practice that can integrate the Catholic intellectual and social tradition into business education is having faculty with knowledge of the Catholic intellectual and social tradition. Many faculty, even if they are Catholic, do not have a good working knowledge of the Catholic intellectual and social tradition. Most faculty have been educated at major research universities and have not had the opportunity to develop a basic knowledge of the Catholic intellectual and social tradition and how it relates to the business disciplines. Here again faculty will have to undertake a serious intellectual task of study and reflection to develop an appreciation of the Catholic intellectual and social tradition. Again, busy faculty don't have the time in the normal course of their work to dedicate to this serious intellectual task; time for this task has to be created for the faculty.

The third obstacle in creating communities of discourse and pedagogical practice that can integrate the Catholic intellectual and social tradition into business education is to realize that some assumptions of the different approaches to business and business education are antithetical to integrating the Catholic intellectual and social tradition. Table I: Paradigms of Inquiry (next page) illustrate some of the assumptions that are encountered when exploring business literature. If the assumption in column A are taken to be the standards assumption of the conversation about business and business education then it must be admitted that the conversation will have a difficult time integrating the insights from the Catholic social tradition. On the other hand, the assumptions of column B are more compatible with the integration of the Catholic social tradition. In forming a community of practice that can integrate the Catholic intellectual and social tradition into business education some time must be given to exploring these assumptions and learning to recognize them as one explores the business literature and approaches to business education.

<b>Table I: Paradigms of Inquiry</b>		
	<b>Paradigm A</b>	<b>Paradigm B</b>
<b>Role of Faith and Religion in Academic and Public/Business Discourse</b>	Religion should be kept out of academic and public discourse because it is a source of rationally irresolvable conflicts	Religion can enter into creative and rational conversations with academic, public policy issues, and business questions
<b>The Meaning of the Human Person</b>	The human person is competitive and motivated by self-interest as utility maximizer (economic man)	The human person is inherently spiritual and social, and that his development is dependent upon the kind of relationships he has with others
<b>The Role of Reason in the Academy and Business</b>	Rationality in public life has to be some form of scientific or instrumental rationality	Fuller understanding of practical rationality includes not only analytical rationality but narrative modes of rationality which include emotions, imagination, and judgment
<b>The Nature of Work</b>	Work is described in terms of a career where one's achievements are closely patterned to one's conception of self improvement	Work in business is a vocation or calling where spiritual and moral dimensions reveal the deepest meaning of one's work
<b>Purpose of Firm and Property</b>	The purpose of the firm is maximize shareholder wealth. The fiduciary relationship that managers have for shareholders is largely understood in financial terms	The purpose of the firm is to contribute to the common good not in the terms of the greatest good for the greatest number, but as a way of sharing good in common that foster an authentic community of work

### III. The Pedagogy of Responsible Action as a Business Professional

Repeated and on-going revelations of corporate wrong-doing have deeply eroded the public's trust in business institutions and executives. These revelations have challenged business schools to examine the role that ethics has in their curriculum and to see what role they have in forming the integrity of their students who will soon be business professionals. In this section, a brief outline of the pedagogy of responsible action is developed as a way of integrating concerns for ethics and integrity into the total business curriculum. The pedagogy of responsible action can be attractive to faculty in both the College of Arts and Sciences as well as the School of Business Administration.

One approach to developing the elements of the pedagogy of responsible action is to use an argument developed by Lee Schulman, President of the Carnegie Foundation for the Advancement of Teaching. In several articles based on his experience in the teaching of teachers and medical professionals, Schulman has developed a creative framework for linking professional education and liberal education.

Schulman starts with argument about the nature of professional education and then relates these arguments to some commonalities with liberal education. He sees all professions as characterized by the following attributes:

1. the obligation of *service* to others, as in a "calling";
2. *understanding* of a scholarly or theoretical kind;
3. a domain of skilled performance or *practice*
4. the exercise of *judgment* under conditions of unavoidable uncertainty;
5. the need for *learning from experience* as theory and practice interact; and
6. a professional community to monitor quality and aggregate knowledge.

These characteristics can provide us with a framework for developing pedagogies of responsible action for business education.

The purpose of being a business professional is not always obvious in our teaching and learning with business students. Often it is assumed that graduates from Business Schools in Catholic universities, like graduates of other business schools are to be good employees for the firms that hire them. They must be prepared to perform a function within an organization – they need to be excellent in marketing, quality control, accounting, operations management or some other technical field of business education. By treating business as a profession, we guide our students to not only think about their current job or about their career, but to explore what is the purpose or their calling as a business professional. This exploration provides a moral dimension to their professional work. It engages them by asking what the purpose of business is and what is not only my obligation to the firm, but to service of others and the greater good of society.

As business schools have become more deeply integrated into the modern University they have developed the knowledge base of the profession. Business as theoretical knowledge has integrated knowledge from a wide variety of areas -- business practice, the social science, the mathematical sciences, and many others. Faculties are recruited and rewarded by their ability to advance business as a theoretical discipline. Students that graduate from business schools are expected to know the basics of the business disciplines and have to have specialized knowledge

in one or more of them. A business graduate from a University is also expected to have a basic grounding in the liberal arts as part of his or her knowledge base.

Although a significant portion of business knowledge that a student will obtain in his or her business education is developed in the academy, it is not professional knowledge until it is enacted in the field of business practice. Students graduating from a business school are expected to know how to apply their knowledge to specific business situation and problems. Through a variety of project oriented courses and capstone courses business educators have been helping students develop the skills needed to apply their knowledge to practical situations.

The application of knowledge to a particular situation requires the application of practical judgment. “Human judgment creates bridges between the universal terms of theory and the gritty particularities of situated practice.” An important part of business education is the opportunity for students to develop judgments which incorporates the technical and moral, that negotiates between the general and specific, as well as between the ideal and the feasible. While we are getting better at giving students practice oriented projects to develop their practical judgment to apply their technical knowledge, we are not as good at providing an apprenticeship for our students in making good judgments that incorporate the social and moral dimensions of the project.

Academic knowledge is a necessary condition for success as a business professional. This knowledge provides a good basis for designing an intervention into a business setting. Yet, it is the practical knowledge that is discovered and integrated by reflecting on surprises that one encounters in implementing the intervention that provides a deeper basis for responsible action. The lesson of practice must not only add to individual knowledge, but to the knowledge base of the organization and the profession.

The last of Schulman’s characteristics, the community of practice, is the most difficult to apply to the business profession. Business professionals, in general, have been one of the last to organize communities of practice. Communities of practice have evolved in accounting and certain fields of financial management. These communities of practice hold and help aggregate the knowledge of the profession and help define the standards of public accountability for the profession.

Schulman’s framework provides guidance for reflecting on a pedagogy of responsible action for business students. If we are to educate business students for the practical and professional challenges they will encounter, they must be able to respond with theoretical knowledge and practical know-how, as well as, insight, a sense of purpose or vocation, and with discerning moral commitment. Our challenge is to educate business students to respond to the world in which they live and make informed and responsible judgments about the role they will play.

A central element in Schulman’s framework is practical reasoning (c.f. elements 4 and 5). Practical reasoning is the critical skill to be taught and learned in a pedagogy of responsible action. Practical reasoning, in its most abstract form, is reasoning directed toward the determination of what is humanly good and how that rationally desirable end should be pursued.

Where practical reasoning gets interesting is when it confronts the uncertain or problematic situations of professional practice.

In order to understand practical reasoning in uncertain or problematic situations of professional practice it is helpful to think about problematic situations as being on a continuum from routine situations to adaptive situations.<sup>2</sup> Routine situations are those situations which we have confronted many times in our past experience. Based on our past experience with these situations, we have developed a response that works well and we use this response in a routine manner each time we encounter the situation. Practical reasoning in these situations is routine and mostly tacit. For example, when I first come to a college campus I may have to be deliberate about how I get from my office to the faculty dining room. After a few tries at this task I have found a satisfactory route and my response becomes automated and taken for granted.

Adaptive situations are those situations which present us with new challenges that we have not meet before in quite the same way. These situations require us to understand the challenge and invent a response. In adaptive situations our exercise of practical reasoning is deliberate and usually explicit. An example of an adaptive situation would be a situation in which I am the leader of a task team and during a team meeting I witness a serious conflict between two members of the team. While I have seen conflicts like this before, I notice that this particular conflict presents some new challenges – for example, I do not know the two participants well and nor do I understand what motivates them. I need to understand the challenge before me and then I need to deliberate on how I might respond as the leader of the team. In this situation I have to override my automated mode of practical reasoning and deliberate in a critical and reflective manner on both the challenge and an appropriated response.

In practical reasoning in adaptive situations there is no way to apply a formula or procedure to derive a correct solution and no way to prove definitely that a proposed solution is correct. Formulating a judgment in adaptive situations involves identifying which facts, procedures, knowledge, and assumptions are relevant to defining the problem and generating potential solutions. Practical reasoning does not follow fixed procedures or algorithms of technical rationality. Nor is it equivalent to the abstract reasoning which is appropriate to mathematical or philosophical inquiry.

Practical reasoning in adaptive situations must define the problem and evaluate the potential solutions to problems in the light of existing information; information that, in part, is incomplete and unverifiable. Making a judgment on which of the several potential solution to choose can not be done by logic alone; the practical reasoner in addressing an adaptive situation must use other criteria such as the coherence of arguments, the fit with other data and arguments, the explanatory power of the solution, and so on.

Practical reasoning is shaped by our internal cognitive structures or mental models.<sup>3</sup> Our internal structures are our deeply held beliefs, images, assumptions and stories we hold about our world, ourselves, and our social networks and how we fit into them. The process of practical reasoning

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<sup>2</sup> Ronald A. Heifetz, *Leadership Without Easy Answers*, (Cambridge, MA: The Belknap Press of the Harvard University Press, 1994), 73-84

<sup>3</sup> Howard Gardner, *Leading Minds: the Anatomy of Leadership*, (New York: Basic Books, 1995), 15f

can be viewed as the marshalling and organizing of our internal structures to read problematic situations, to make arguments about a good to be pursued and the means to realize this good. Our internal structures are shaped by the culture and traditions of the moral communities in which we are formed, by our experiences, and the choices we make in response to these experiences. Our internal structures influence the process of practical reasoning in that they shape how and what we see, guide how we form inferences about possible solutions, and what suggested strategies of actions we might take. Practical reasoning in adaptive situations requires continual evaluation of the reasoner's beliefs, assumptions, and hypotheses against existing data and against other plausible interpretations of the data. The conclusions of practical reasoning in adaptive situations remain open to further scrutiny, evaluation, and reformulation. Practical reasoning in adaptive situations has to be open to self-correction and learning.

Practical reasoning uses both analytical and narrative reasoning<sup>4</sup>. In analytical reasoning or what Brunner called paradigmatic reasoning things and events are detached from their situation and represented by abstract and systematic propositions. Analytical reasoning attempts to view problematic situations through general patterns of cause and effect. By transferring problematic situations into abstract concepts the practical reasoner can use the rules of logic and discourse to generate conclusions marked with coherence, clarity, and certainty. In exercising narrative rationality the practical reasoner gives meaning and significance to a problematic situation by placing it in a broader on-going story or context of meaningful interaction. Narrative rationality integrates experience through analogy and metaphor. Narrative rationality does not provide the certainty of analytic rationality but allows the practical reasoner to make sense of the problematic situation as a context for action. One of the important roles of liberal arts education is to enrich the imagination and provide opportunities to develop the skills of narrative rationality.

Practical reasoning is dialogical; it is exercised in a network of social relations. The practical reasoner designs actions and these actions have impact the situation of others. The formulation of a problem and its potential solution often requires the mobilizing important stakeholders in the problematic situation into a conversation in which conflicts about the description of the problem and the conflicts in beliefs used to construct and judge solutions can be addressed and resolved. Orchestrating and resolving these conflicts are an important skill in the repertoire of a practical reasoner. Practical reasoning is most often carried out in conversation in which persons seek to determine right action by the dialectical exchange of arguments.

Practical reasoning of a professional in an adaptive situation requires a balance between principles and the demands of a particular situation. The theory of a profession provides a knowledge base or principles that may be used in solving problems. The wise practical reasoner has to balance these principles with the exigencies of the situation. A novel situation may present a challenge which is not adequately addressed in the knowledge base, yet the practical reasoner must put together a solution that is at least a reasonable response to the situation.

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<sup>4</sup> Jerome Brunner, *Actual Minds, Possible Worlds*, (Cambridge, MA: Harvard University Press, 1986), 11ff

How do we develop a pedagogy of responsible action? Our group at the University of Dayton has been exploring a helpful heuristic for the practical reasoning<sup>5</sup> involved in the design and implementation of responsible action. This heuristic has four interrelated tasks:

- **Reading the situation** – We recognize a problematic situation or opportunity that requires our action.
- **Discerning a direction for change** – We clarify the good or goods to be realized; we create different options to realize the good(s); and we judge which of the options will be most appropriate to realize the good(s).
- **Implementing the change** – We implement our option for change which often requires the organizing of people and resources.
- **Learning through reflection** – Given the ambiguity of human life, problems turn out to be different than we see them, options for change are often flawed, and the implementation of options for change are often less than perfect. We can learn by reflecting on how we carried out the first three tasks of practical reasoning and how we might carry them out in a better way.

This heuristic can be useful in engaging students in conversations about critical questions and cases in liberal education, in conversations on critical questions and cases in the business disciplines, and in the implementing and reflecting on service-learning projects. We will demonstrate the usefulness of this heuristic in the next section of the paper.

Skills in practical reasoning allow the student to make judgments in the midst of uncertainty that link knowledge to action and that incorporate both technical and moral elements. The skills of practical reasoning are the basis for students engaging their world, probing the challenge and problems they encounter, deliberating on the goals and strategies they should pursue in undertaking responsible action, and to reflect on what they have learned from the process. Practical reasoning involved in designing and implementing responsible action can provide an effective pedagogical approach to both liberal education and professional education.

#### **IV. Catholic Social Tradition Informing Responsible Action**

Having established practical reasoning as a key skill in the pedagogy of responsible action, we now turn to the role that the Catholic social tradition, informed and embedded in the Catholic intellectual tradition, can have in this pedagogy. The Catholic intellectual tradition is a tradition of rational inquiry that engages the Catholic beliefs with the great human questions and situations as they unfold across centuries and civilizations. Catholic beliefs are informed by the Scriptures, the texts and art of the tradition, and the authoritative interpretations of the tradition by the Hierarchy and Councils of the Catholic Church. The Catholic intellectual tradition is a set of shared but revisable beliefs that have been sustained over time by institutions (Christian communities, monasteries, universities, etc) and social practices (worship, personal prayer, teaching and learning, etc). This tradition has evolved and developed through conversation with the world of ideas and prevailing philosophies, the contribution of great thinkers, as well as, the

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<sup>5</sup> This heuristic is suggested by Aristotle's treatment of practical reasoning. See especially Nancy Sherman, *The Fabric of Character: Aristotle's Theory of Virtue*, (New York, Oxford University Press, 1989), especially Chapter 1. Noel M. Tichy and Warren G. Bennis, *Judgment: How Winning Leaders Make Great Calls* (New York: Penguin Group, 2007) suggest a similar heuristic in studying the practical judgments of business leaders.

reflective application of its beliefs to the personal and social life of those who share the tradition. In short, the Catholic intellectual tradition is both a way of thinking and exploration, as well as, the beliefs, art, and artifacts that have been produced from these ways of thinking and exploration. In Catholic universities, the Catholic intellectual tradition is a key resource for the integrating the curriculum of the University.

The Catholic social tradition is an important element of the Catholic intellectual tradition which addresses important social questions. The Catholic social tradition can be viewed as both an *ongoing practice of practical reasoning* on important social questions by the Catholic community in dialogue with others and as well as a *set of basic arguments* that have resulted from this reasoning and are used to guide and shape this reasoning in the future<sup>6</sup>. As a practice Catholic social tradition is the continuing exercise of practical reasoning by the Catholic community in responding to important social questions, such as the conditions of labor, international relations, or war and peace. In this discernment on how to act through the exercise of practical reasoning, the Catholic community brings the resources of Catholic Christianity into a reciprocal and critical conversation with these important social questions.

This continuing exercise of practical reasoning yields a set of arguments, i.e., principles for reflection, criteria for judgment, and directions for action that can guide the exercise of practical reasoning on current and future social questions. These basic arguments are expanded, refined, and critiqued as participants in the tradition apply practical reasoning to the new situations and questions they encounter.

Viewing the Catholic social tradition as both a practice of practical reasoning and a set of arguments that have arisen from this exercise of practical reasoning allows a point of integration with the pedagogy of responsible action. Whenever an individual student or a learning community is exploring an issue using practical reasoning they not only can use the technical knowledge of their professional field and the knowledge of their humanities, social sciences, and sciences, but the arguments of the Catholic social tradition in framing their problems, in defining their goals and strategies for realizing these goals, in implementing their strategies, and learning by reflecting on their thinking and action. In *Deus Caritas Est* Benedict XVI indicated how faith can inform the exercise of practical reasoning in social relations, organizational settings, and in politics. In these domains practical reason can be “distorted by an ethical blindness caused by the dazzling effects of power and special interest (DCE 28). The role of Catholic social tradition is to purify reason of this ethical blindness and aid in determining what is just in the here and now.

Using the heuristic for practical reasoning outlined in the previous section, allows us to see some of these points of integration. For example, when exploring a case of a possible plant closure

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<sup>6</sup> The concept of a tradition as arguments is based on Alasdair MacIntyre, *After Virtue*, 2<sup>nd</sup> ed. (Notre Dame, University of Notre Dame Press, 1984). MacIntyre defines tradition as “an historically extended, socially embodied, and argument precisely in part about the goods which constitute the tradition (222). An argument in practical reason is a course of reasoning that is used to complete one of the tasks of practical reasoning. For example, the task of *reading the situation* requires the practical reasoner to develop an argument that identifies the root cause of a problem. The task of *discerning a direction for change* requires arguments about the vision of the good to be pursued, possible options for change, and the choice of an option for change to be implemented.

using the heuristic we might use the Catholic social tradition to reflect on the following questions:

- **Reading the situation:** Who are the most disadvantaged? What are their concerns? Who is voicing these concerns? What are the responsibilities of the most advantaged in this situation? Who is speaking for the common good in this situation?
- **Discerning a direction for change:** What is the good for each of the stakeholders? Who is raising these concerns? Are there options to consider that might address multiple goods and multiple concerns? Who is responsible for negotiating the common good in this situation?
- **Implementing the change:** How do we ameliorate the harm done to the least advantaged – both persons and communities? How do we assist those that are disadvantaged?
- **Learning through reflection:** How have we learned through the previous three tasks of practical reasoning? Where was our knowledge and assumptions deficient? Based on our experience, how would we modify our knowledge and assumptions?

To state it simply, the Catholic social tradition can be utilized as a resource when ever faculty and students are reading a situation, deliberating on the goals and strategies that they should pursue in undertaking responsible action, implementing these goals and strategies, and learning from their engagement. This view of the Catholic social tradition allows it to be easily integrated into both liberal arts and professional business curriculum.

## **V. Building Capacity within the University**

So far we have argued that one of the major sources of integration for business education in a Catholic university should be the Catholic intellectual tradition and especially that subdivision of the tradition called the Catholic social tradition. To effect this integration requires a cadre of faculty from the College of Arts and Science and the School of Business Administration that are willing to undertake becoming a community of pedagogical practice that integrates the Catholic social tradition into the business curriculum. It has been suggested that a pedagogy of responsible action can be both an attractive pedagogical approach for both groups of faculty and can also be an appropriate framework for integrating the Catholic social tradition into the liberal and professional education components of business education. As was indicated in the introduction of this paper, it takes an institutional commitment of resources to support a community of practice that is willing to work at the integration of the Catholic social tradition into all aspects of the business curriculum. This final section summarizes some of the efforts that the University of Dayton has undertaken to develop this community of practice.

The University of Dayton has chosen to develop a network of endowed positions and endowed forums that undertake the work of integrating the Catholic intellectual and social tradition into the curriculum of the University. One such position is the Fr. Ferree Professor of Social Justice in the College of Arts and Sciences and one of its major responsibilities is to facilitate the integration of Catholic social teaching across the curriculum. One of the programs undertaken in collaboration with the Deans of the College and the School of Business is to develop an interdisciplinary group of faculty that would work on the integration of the Catholic social tradition into the education of the business students. The first project undertaken was the development of a seminar for a group of twelve faculty from the College and the School of Business Administration to explore the business education in the Catholic and Marianist tradition. The seminar met once a week for 2 hours for the entire Winter 07 semester. During the

seminar the participants undertook a conversation of an extensive list of reading which covered current challenges in business education, issues in Catholic and Marianist education, including goals and barriers (c.f. Table 1) and issues of pedagogy in liberal arts and business education. These conversations were lively and sometimes contentious, but they allowed the participants to expand their horizons on the education of business students. During the summer following the seminar, a number of participants were given a stipend to develop a research paper on a topic that came out of the seminar. Several participants in this seminar are presenting at this conference and other have presented at other conferences. At the end of this seminar, the interdisciplinary group developed a set of recommendations on the larger program for integrating the Catholic social tradition into the business curriculum at the University of Dayton. These recommendations included several ideas for continuing the conversation such as organizing an electronic reserve for the readings on Business Education in a Catholic university and continuing a conversation on the teaching of business ethics to business students. The University of Dayton is in the midst of a multi-year revision of its Common Academic Program<sup>7</sup>. The interdisciplinary group of faculty made recommendations of this Common Academic Program which include an emphasis on practical reasoning, practical wisdom, learning in and through community, the Catholic social tradition, and the critical reading of the signs of the times. Through our conversations we realized that it was highly unlikely that an undergraduate going through our current General Education program would have a coherent introduction to Catholic social teaching. We felt strongly that this issue needed to be addressed in the revision of the Common Academic Program. The School of Business Administration was undertaking a revision of its curriculum. The interdisciplinary group of faculty made the recommendation that in this revision the faculty emphasize competences in addressing moral and ethical issues and the role that the Catholic social tradition play in these moral and ethical deliberations. The group also made a set of recommendations on faculty recruitment and development which included recommendations on mission oriented hiring, orientation, and development of faculty. It was deemed important that faculty understand and appreciate the Catholic and Marianist mission of business education at the University of Dayton not only during the recruitment and orientation stages but through an active program of faculty development. It was also recommended that University develop an endowed position, either in the School of Business Administration or the College, which would provide leadership for integrating the Catholic social tradition into business education.

The interdisciplinary faculty group continued to meet periodically during the 07-08 academic year. One of the projects planned by this group and funded by the University is a new interdisciplinary faculty seminar in which the participants from the College and the School of Business Administration will explore the pedagogy of responsible action utilizing the Catholic social tradition and will share their syllabi that they will use to create learning experiences using this pedagogy. This seminar will be organized during the Fall 08 semester and will run through during the Winter 09 and Fall 09 semesters. The intent of this seminar is to develop a community of practice in the pedagogy of responsible action that will utilize the Catholic social tradition as an integrating theme in business education at the University of Dayton.

## VI. Conclusion

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<sup>7</sup> In the current University of Dayton catalogue this is referred to as the General Education requirements.

This paper reports on efforts to build capacity among faculty in the College of Arts and Sciences and a School of Business at the University of Dayton to utilize the Catholic social tradition as integrating elements in the education of business students. The challenges of integrated learning for business students in a Catholic university are outlined. Using Lee Schulman's framework for professional education a pedagogy of responsible action is outlined. The pedagogy of responsible action focuses on practical reasoning and can serve as a unifying framework and a language for the faculties of the College of Arts and Sciences and the School of Business to use in integrating business education. Viewing the Catholic social tradition as the practice of practical reason allows a link to be made to the pedagogy of responsible action. Building on these insights a strategy for creating a community of practice from the College and the School of Business Administration that can work together to develop a curriculum for business students that focuses on pedagogy of responsible action and utilize the Catholic intellectual and social tradition as a critical and important resource.

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