

# International Association of Business Deans and Directors of Jesuit Institutions

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5 February 1995

To: Deans and Directors of Business Programs in Jesuit Institutions, Deans and Directors of Business Programs in other Catholic institutions who share the ideals of Jesuit education and persons who desire to collaborate in our work

Re: Call to the Third Annual Forum of the International Association of Business Deans and Directors of Jesuit Institutions

From: Thomas A. Bausch, Executive Director

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The Third Annual Forum of the International Association of Business Deans and Directors of Jesuit Institutions (IABDDJI) will be held in Yogyakarta, Indonesia at Sanata Dharma University from 29 July to 1 August 1995. We have chosen Asia as the location for we are an international group that has already met in Europe and South America. We will meet in North America in 1996 in conjunction with an international association of business deans. We have chosen Sanata Dharma University because their business school is part of the initial initiative of the Jesuits to build on their most excellent wide-spread system of secondary education in Indonesia by building a full-scale university. Yogyakarta is the traditional heart of culture and world-wide education in Indonesia.

The theme of the 1995 meeting will be:

***Jesuit Business Education Worldwide:  
Professional Service Through Cooperative Action***

This theme reflects the desire of all of us to move the Association beyond the pitfall of many international organizations, rhetoric and theory, although both are necessary, to action. In the words of Father Vincent Duminuco, S.J., Secretary of Education, General Curia of the Society of Jesus, "I urge that these early years should have a positive formative impact on your Association precisely as an effective group. Saint Ignatius insists that love is shown in deeds, not words. The needs are too great to ignore." (Details on 1995 start on page 6)



### OUR CONCEPTUAL ROOTS

If there is a phrase that provides a philosophy of business education in a Jesuit institution it is Father Kolvenbach's "persons of competence, conscience and compassionate commitment." These words are part of an exciting and comprehensive Catholic tradition on the spirituality of the professional, be it from Pius XII, Vatican II, John Paul or the leadership of the Jesuit Order. This tradition always includes a call to action. This call to effective practical action was very much present in our Second World Forum in Recife. That conference was grounded in the universal call to holiness as manifested in Chapter V of "The Dogmatic Constitution on the Church" (Lumen Gentium).

"The forms and tasks of life are many but holiness is one - that sanctity which is cultivated by all who act under God's Spirit and, obeying the Father's voice and adoring God the Father in spirit and truth, follow Christ, poor, humble and cross-bearing, that they may deserve to be partakers of his glory. Each one, however, according to his own gifts and duties must steadfastly advance along the way of a living faith, which arouses hope and works through love."

Further, we recognized that we achieve our holiness through our work, which is service to others.

"...following in his footsteps and conformed to his image, doing the will of God in everything, they may wholeheartedly devote themselves to the glory of God and to the service of their neighbor."

The mandate for the development of professional competence in a faith context is clearly articulated in Chapter IV of Lumen Gentium.

"Therefore, by their competence in secular disciplines and by their activity, interiorly raised up by grace, let them work earnestly in order that created goods through human labor, technical skill and civil culture may serve the utility of all men according to the plan of the creator and the light of His word. May these goods be more suitably distributed among all men and in their own way may they be conducive to universal progress in human and Christian liberty."

### PROGRESS IN THE FIRST WORLD FORUM

The First Forum recognized that the call to serve, especially the poor, is clear and emphatic in the documents and the writings of the popes, various groups of bishops, and certainly the Jesuit order that have appeared in the era since the Council. Finally, the call to all of our



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institutions to cooperate with each other for the greater honor and glory of God and service to the poor is clear and urgent.

The primary objective of the First Forum was:

1. To build on the ethical framework of the classical Jesuit educational model so that business graduates of Jesuit institutions around the world understand that their vocation in the profession of business includes the responsibility to become world leaders in building our societies.

In addition, our objectives were:

2. To develop and extend the AJCU Business Deans International Network as a means of strengthening business education.
3. To establish and/or extend innovative linkages between Jesuit institutions which have mutual interests.
4. To allow the well developed institutions to share their expertise with institutions in the early stages of development, but also to learn from them how they are coping with development issues.
5. To prepare those attending for full participation in the subsequent World Forums.

As many of you will remember, the theme of our First World Forum was "Ignatian Education for Business: Preparation for Vocation and Profession in a Global Economy."

It is the judgement of most of us that the above five objectives were and are being accomplished.

### THE CHALLENGE OF THE SECOND WORLD FORUM

Our Second World Forum, hosted by Father Theodoro Peters, S.J., President, Universidade Catolica de Pernambuco (UNICAP) in Recife, Brazil went to the heart of a Jesuit education and focused on the word service. Our theme was "Service as a Student, as Preparation for Service as a Professional in a Global Economy."

Possibly the most important outcome of the Second Forum, generated by the hospitality of Father Peters and his staff, was the building of community among ourselves. No one of us is in this difficult work alone. We are one tremendous network of like-minded people, if only we would support each other. In the context of this hospitality, Father Peters, in his introductory comments, issued a challenge to cooperate in response to the poor of the world. The Recife keynote speaker, Bishop Luciano Mendes de Almeida, S.J., President of the National Conference of Bishops of Brazil, challenged us by asking, "What is the mission of



the Catholic University?" His answer was a ringing affirmation of Father Kolvenbach's "persons of competence, conscience and compassionate commitment". To quote the Bishop, "Thus, the obligation of the University is not only to guarantee competence, or just to develop research: it is also necessary that all of this have the people as its destination." In other words, it is our work to educate competent professionals fulfilling their call to holiness in the service of the poor.

Dr. Bausch presented a curriculum model designed to educate the "servant-leader". A servant-leader is one who always asks, "Are those I am serving growing as persons? Do they, while I am serving them, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And what is the effect on the least privileged in society: will they benefit, or, at least not be further deprived?" In other words, the dignity of the person is not empty rhetoric for the executive. Cultivating this dignity is the life work of an executive. In response, several models of service were provided.

Father Jaime Loring, S.J., Director of External Relations, Escuela Superior de Tecnica Empresarial Agraria, Cordoba Spain, presented a brilliant analysis of the social issues behind much of the poverty in the world today and a model for institutional cooperation to help solve the issues. His model calls us to involve the very best people and resources we have in our business schools. In Father's words, "Our institutions can no longer escape or ignore what our very mission calls us to do."

Loring's challenge was not "pie-in-the-sky", Saint Ignatius was always very realistic and always called for the possible and for working in the real world around us. He also always called us to use our limited resources in manners that would be the most universal and have the most lasting impact. Loring's call was to the universal.

Loring notes that "The structural roots (of the economic and social problems of the Third World and the poor in the First World) are basically two: the lack of academic formation and social organization. The economic power of industrial countries is based on having technological and management skills, and a social organization, which recognizes the freedom and equality of people. (Today) The possession of immaterial assets such as knowledge, development and social structure are far more decisive than possession of material assets. Underdevelopment, however, is sustained by a social structure which contradicts the latter: a lack of large-scale intellectual formation in the presence of restrictions on people's equality."

Loring continues, "If our generation is to contribute in some way to solving a problem which we have seen come into being, then it is precisely by helping to create in those same countries the development of minds and the formation of adequate social structures." He continues by noting that universities and institutions must solve these problems.



Loring's call is not only to aid institutions in developing countries. It is to transform our own. "What our University students learn and assimilate does not only depend on the reading and teaching corresponding to their academic curriculum, or on any complementary activities we might encourage them to undertake, but also on the institutional environment in which their personalities mature. To quote an early twentieth century Spanish writer, Jose Ortega y Gasset, let us bear in mind that the environmental and institutional circumstances, in which each of us has been able to develop our personality, effectively conditions our mentality and appreciation of values."

He then turns to our 180 Jesuit universities across the world (and by implication to other Catholic universities that share our vision) and challenges us in the business schools.

"At the international level I do not believe there is any other group with such professional competence, capacity for sacrifice, recognized prestige or unity of purpose. On an individual basis there are other universities which are better, and more efficient people may be found elsewhere. Yet, as an international ensemble, I believe there is nothing to compare. We are, then, faced with an opportunity and historical duty which we cannot dismiss. We in the business schools through working together can achieve what the Society of Jesus did when they introduced the Ratio Studiorum which transformed teaching across Europe in the 17th and 18th Centuries. We can do what Jesuits from many countries operating in community did with the establishment of the Paraguay missions. These two undertakings were not carried out by Jesuits from one country alone, but through international collaboration of the Society in a collective venture with well-defined aims."

#### THE RESPONSE TO THE CHALLENGE

How do we begin to do that to which Father Loring calls us, or, better, exactly what is the "that"? If we accept his challenge we will be responding very directly to what will emerge from the General Congregation which began in January. The institutional implications of what Loring is calling us to, if accepted, will lead us out of the terrible state of anomie and malaise that infects so much of our work in our Jesuit institutions (and by implication many other Catholic institutions) and answer Ortega Y Gasset's challenge to create the environment and institutional circumstances "that will transform generations of students." We in business schools have the awesome responsibility, for we are the ones who can do it, to educate tomorrow's leaders of competence, conscience and compassionate commitment.

In response to Loring, most of the workshops of the Yogyakarta Conference will be used to create, institutionalize and implement a version of Father Loring's model. We will return to the theme of the Servant Leader as articulated by Robert Greenleaf. He deeply believed that the world would be transformed and it could only be transformed through large institutions.



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Our challenge as the IABDDJI is to determine how we can focus our limited yet potentially powerful resources into an intense and truly powerful laser beam that will cut to the heart of the structural issues of the day. And, in the process of doing that, we will transform our own institutions so that we will educate the servant-leaders of tomorrow.

A sense of action that permeated the Recife meeting resulted in the following specific actions:

- Dr. Thomas A. Bausch, former Dean of the College of Business Administration at Marquette University, was appointed Executive Director of the International Association of Business Deans and Directors of Jesuit Institutions
- An Executive Committee was appointed consisting of Dr. Bausch, Father Abraham, S.J. of XLR, Jamshedpur, India, Father Ron Anton, S.J., Loyola College of Maryland, Dr. Guido de Barbander, Dean, Faculty of Applied Economics, UFSIA, Antwerp, Father Peters, and Dr. John Wholihan, Dean, Loyola Marymount University.
- The Executive Committee was charged to write a constitution and set of by-laws to be presented to the Association in the summer of 1995. We decided to convene a Third Forum designed specifically to stimulate further action.
- Dr. Bausch agreed to prepare and distribute a newsletter.
- Father Peters agreed to distribute the proceedings of the Recife meeting. (Almost complete.)

Of great importance, after the meeting, Mr. John Murray offered to fund the preparation of a volume that will include the proceedings from both previous conferences as well as other articles and documents that lay the foundation for professional education for business in the context of a Jesuit institution. Dr. David Lutz of the University of St. Thomas is being supported by that University and Mr. Murray as he does the editorial work necessary for the Volume. Dr. Bausch is working with him.

#### THE FORMAT AND CONTENT OF THE YOGYAKARTA MEETING

In response to what we heard from all of you who were present in Recife, the focus of the meeting in Yogyakarta will be on implementable action. It will be on that phrase Ignatius uses over and over again, "love is shown by deeds, not words". It will be on designing and implementing some first steps that will lead to the grand vision of Father Loring and whatever comes out of the General Congregation with relevance to us. Therefore, the meeting is designed so that most of the time will be spent in working sessions and that there will be adequate free time for associating with each other to build the networking necessary



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for success. To allow the formal beginning of our organization, there will be two business sessions. There will also be a number of key speakers and resource persons to help stimulate our thought and to help us continue to build a solid theoretical foundation for what we are doing.

To date we have commitments from:

- Father Vincent Duminuco, S. J., Executive Secretary for Education, Jesuit Curia. He will us on "The Challenge of the Congregation to Schools and Colleges of Business".
- Dr. Jan Van Houtte, Rector, (President) University of Antwerp (UFSIA). He will speak on "The expectations a Rector has of his Professional School of Business". Dr. Van Houtte is concluding two terms as president of UFSIA and has a distinguished academic record in the field of the Sociology of Law.
- Father James Cavanaugh, S.J. He is one of the few American Jesuits in higher education for business. He is a prolific writer, now completing a term as Vice President for Academic Affairs at the University of Detroit Mercy. He will address us on how we, through our network, can directly work with the businesses of the world to build codes of conduct for business firms engaged across the globe.
- We will have a keynote speaker on "Education and Scholarship for the Profession and Vocation of Business in Jesuit Institutions: What Should Make it Distinctive."

We also have commitments from the following individuals in terms of providing resources for our meeting:

- Dr. Michael Naughton, from the University of St. Thomas, and Dr. Bausch are beginning a stream of research on business curriculum development in Catholic institutions. Part of this research will be presented to the Yogyakarta meeting.
- Dr. Helen Alfords, holds a PHD in Engineering from Cambridge University in England. She has done significant work on the ethics and morality of technology and their integration into a curriculum. She will join us as we address technology issues.
- Dr. David Lutz, PHD Philosophy and MBA from Notre Dame on the conceptual foundations of the education for business as a vocation.
- We have a commitment of participation by representatives of UNICAP.
- We are also seeking an Indonesian Bishop and an expert on China to address us.



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We are attempting to assemble persons to work on the following workshops for our meeting. I hope many of you will volunteer to participate in these workshops.

- Curriculum articulation across diverse educational systems and cultures as the foundation of effective student exchange programs
  - Dr. Greg Ulfrets, University of Detroit/Mercy, has agreed to chair this effort.
  - The purpose of this session will be to lay-out an analysis of our different curricula and how we can mesh them together, as appropriate and without doing violence to our legitimate autonomy, as we try to create effective and efficient exchange programs. Both undergraduate and graduate programming will be considered.
- Inter-Institutional cooperation for the implementation of the Loring proposal.
  - The purpose of this workshop will be to design a set of concrete proposals to respond to the challenge given us by Father Loring.
- Effective alumni and business community interaction.
  - Most of our institutions in the United States, and in some cases in other countries, have a large alumni base, including alumni who are spread across the world. How can we help them to interact and be a force for change as they work together in different countries? How can we provide opportunities for alumni to serve us in Jesuit education, no matter where they may live and no matter the source of the degree? How do we meet the needs of the business community?
- Faculty exchange programs
  - I believe all of us see the advantages of faculty exchange, yet those of us who have tried to arrange them have been frustrated by professional and personal reasons as well as differing academic schedules and logistical problems. However, most believe we should continue to find ways to make faculty exchange possible, if only for a few of our faculty.
- A journal as a means of inter-action.
  - Those of us who have worked as deans or are currently deans in the United States have long lamented that there are no good or broadly distributed outlets interested in the process of higher education for business. To further narrow our focus, we need to create a forum for dialogue and exchange of ideas for those of us interested in management education in the context of Catholic social thought and Jesuit



education. There is no good vehicle. Should we, as a group, attempt to create such a vehicle? What are all of the other questions involved and the answers?

- Establishment of a forum for those interested in researching the issues of business and management in the context of Catholic social thought.
  - The real work of enlivening our institutions will take root only insofar as the faculty become engaged with those issues that must make us very distinctive as Jesuit or Catholic institutions. How do we go about creating an effective cross-cultural network of scholars doing research? With modern technology we should be able to foster some truly outstanding scholarships.
- Technology as a means for cooperation.
  - Our success will be directly related to our ability to harness technology and make it work as our vehicle of cooperation. The technology for sharing libraries, research, and our best teachers already exists and is often very cost-effective.
- The interaction of colleges and schools of business and professional groups of managers on issues of faith, social justice, and formation.
  - In most European and Latin American countries there are vibrant business associations that are associated with or are part of UNIAPAC. This has never taken root in the United States. On the other hand, Woodstock Business Conference, the Business Executives for Economic Justice, the Peter Favre Forum in Milwaukee, Legatus, and other groups are beginning to evolve in the U.S. What is happening in other countries? How do business schools work with these groups and foster their development?

There are probably several other issues that should be included on this list. As I see it, whatever we suggest should have the following characteristics:

- Issues we address should not be those that are being addressed through the regular professional organizations such as the American Assembly of Collegiate Schools of Business, INTERMAN, The European Foundation for Management Development, and similar regional groups, usually associated with INTERMAN. On the other hand, we should also not duplicate whatever is being done through the various disciplinary groups, such as the American Marketing Association or the Association for Social Economics that exist in our various countries. We should not duplicate the work of the various groups of Christian business persons.



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- Whatever we do should have important international or global implications. For instance, I don't think we should focus on the best type of computer laboratory to put into place in any one of our countries. But we should focus on learning better ways to use E-Mail as a tool of communication, or a means to share library resources among our institutions. Or, we can explore how we can use technology that is rapidly becoming cost effective to share our professors through two-way interactive audio and visual satellite technology.

Please consider what you have to share and indicate on the attached interest sheet what you would like to contribute to our meeting in Yogyakarta. This is a working meeting, we need the full involvement of all of us.

#### A SPECIAL NOTE TO NON-JESUIT INSTITUTIONS

It appears to be the general consensus that the Association should be "Jesuit" only insofar as the terms of philosophy and style of education which is traditionally associated with Jesuit universities. We feel we should invite all Catholic institutions involved in education and who share our ideals and purposes to join us in our work. In the United States a few non-Jesuit institutions already meet with the Association of Jesuit Business Schools. The contributions of the deans from these institutions have been immense and these deans, in turn, tell me that what they gain is very valuable. Therefore, this memo is going out to a relatively broad base of institutions, insofar as I can find names and gain access. If any of you have colleagues in your countries, in institutions sponsored by a diocese or by other religious orders, who would like to share in our work, please feel free to share this material with them and to invite them to join us. Or let me know their names and I will send them an invitation.

#### A SPECIAL NOTE TO INSTITUTIONS IN THIRD WORLD COUNTRIES

We have some funding to support representatives from our sister schools who are struggling for their existence in Third World countries. If you need help, please let me know.

#### A NOTE ON COSTS

Through the generosity of Mr. John Murray, and, to date, support from Loyola College of Maryland and the University of Detroit Mercy, we are keeping costs quite low. The registration fee for the entire seminar, including most of the meals, will be \$200.00. Hotel rates will be less than \$50 per day, or, participants can use a guest house at less than \$10 per day.