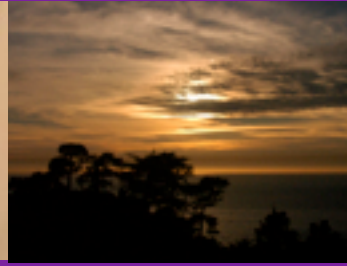
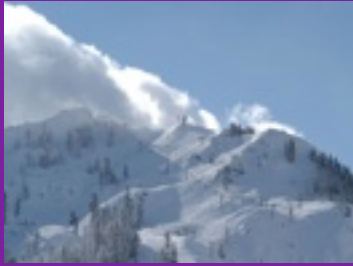


AOM Management Spirituality and Religion Newsletter



Kathryn Goldman Schuyler, Editor

July, 2010

MONTREAL ANNUAL MEETING THEME CLOSE TO HEARTS OF MSR MEMBERS



With a theme so relevant to the interests of the members of MSR, there are many sessions that you may wish to attend. A few are highlighted below. To see all sessions that MSR sponsors, go to the annual meeting program website and search by sponsor for all of the MSR sessions: [MSR-Sponsored Montreal Sessions](#). (If reading online - use these inserted live links to read complete descriptions!)

On Friday and Saturday, these include PDWs on [Integrating spirituality in the MBA curriculum](#), [Reconciling Human Dignity and Competitive Economic Profits](#), [Awakening the Dreamer: Sustainability, Social Justice and Healthy Spirit at Humanity's Crossroads](#), [Keeping Academic Work Meaningful](#), [Enhancing Compassion Through Embodied Awareness – An Approach to Mindful Leadership and Consulting](#), and [Social Media & Spirituality: Fostering Passion & Compassion in Mgmt & Orgs](#).

Theme sessions on Sunday are not sponsored by specific groups, but among those particularly pertinent for MSR members is a workshop on [Can Compassion be Taught? Spiritual Perspectives and Practices for Leadership Development](#) that includes Peter Senge, Stuart Lord (president of Naropa University), Subhanu Saxena (Global Head of Marketing and Sales for Novartis and Vedanta scholar), Susan Skjei (Founding Director of Naropa's Authentic Leadership Program, and Prasad Kaipa (Executive Director of the Center for Leadership, Innovation and Change at the Indian School of Business). Another is [Artistic Passion Igniting Workplace ActionSpaces for Social Creativity](#), chaired by Nancy Adler, with Ed Schein as discussant.

There are many regular conference sessions sponsored by MSR, which you can see online, as described above. In addition Robert Ouimet is making his autobiography, *Everything Has Been Loaned to You*, available to MSR members as a special gift - look for it!

Important gatherings for MSR Members include the [MSR Morning Meditation Sessions](#) 7:00AM - 8:00AM at The Queen Elizabeth, Duluth, the [MSR BUSINESS MEETING](#) Sunday, Aug 8 2010 6:00PM - 7:00PM at The Queen Elizabeth, Duluth, and the [MSR SOCIAL](#) Sunday, Aug 8 2010 7:00PM - 8:00PM at The Queen Elizabeth, Duluth.





Message from the Chair: Keiko Krahnke

Hello, MSR members! I hope you are enjoying your summer (or winter depending on where you are) and making plans for Montreal. As a teacher, I enjoy the luxury of spending my relaxing summer evenings walking my greyhounds in my rural neighborhood and pondering many things for which I don't seem to have the time during the semester. If I may, I would like to share what's been on my mind. In my business and society class last semester, I showed parts of a film called *Food, Inc.* Before showing the film, a student said, "I don't want to see something that is going to make me think about what I eat or how I live." Another said, "Is this going to be in the next exam?" Given that this is an undergraduate class, these students may not yet have developed the higher levels of thinking and learning skills in Bloom's taxonomy. I was still bothered, however, by the comments from

students who are possibly our future leaders. This incident got me thinking about the meaning of "knowing," "learning," and "educating."

I remember as a child hurrying home eager to talk to my parents about social injustice of which I had learned at school that day. When I told them what I had learned, I expected them to be perturbed and stand up with me to do something about fixing the problem. As a naïve child, I thought, now that I knew about this injustice, the whole world would act. I still remember the confusion I felt when my parents quietly said, "That's just the way life is. You can't do anything about it." What was I supposed to do with the new knowledge if I couldn't do anything about it, especially when the knowledge was about the suffering of others? What good would knowledge be, if it doesn't stir us at a deep level?

I wonder how many of us and our students have had our learning disconnected from the rest of the world and from ourselves. Russell Ackoff and Daniel Greenberg, in their book *Turning Learning Right Side Up*, classify what we learn into five categories: data, information, knowledge, understanding, and wisdom (2008). Wisdom is different in quality from other types of learning because it has to do with value and concerns consequences of our actions, while others address efficiency (Ackoff & Greenberg, 2008). For the most part, we have ignored teaching wisdom in our educational system. To me, wisdom is much more than praying or meditating in a cave; it also has to be about being in the muck and doing the right thing and making a difference. Even if we learn to do things better with increasing efficiency, doing the wrong things better would not lead us to a better, healthier society. Wisdom guides us to what is in the best interest of our physical, mental, emotional, and spiritual growth, both individually and collectively as a human species.

With the many social problems and challenges we face today, we need what I call "connected" education more than ever – connected in all possible ways. Is our learning connected to us and our daily lives, to knowledge of other disciplines, to the needs and well being of others, to the health of future generations, and to our higher consciousness. Is our learning leading us to a life of more congruence and non-duality? I agree with Neale Donald Walsch that decisions we make are not about what to do but who we are. Every mundane decision we make is a reflection of who we are and what we are about. "Passion and compassion in management practices and research" (2010 AOM theme) is a wonderful theme, but without making the "connection," it will be the "same old...." Compassion in organizations cannot happen in a vacuum; it can only happen as a by-product of individuals' connecting their learning to their consciousness and to the needs of others and the world. Knowledge should lead to making wise decisions and appropriate choices in both our professional and personal lives. Remaining ignorant or disconnected is a convenient way to keep the status quo. As the challenges become increasingly urgent, however, we cannot stay disconnected.

I strive to live a life "connected" and humbly encourage all of us to do the same. Whether or not wisdom can be taught may be debatable, but the least I can do for my students is to model the wholeness of living and learning in a connected way.

See you in Montreal!

Reference: Ackoff, R. & Greenberg, D. (2008). *Turning learning right side up*. Upper Saddle River, NJ: Wharton School Publishing.

Thoughts from the Editor

Mindfulness, Embodiment, and Compassion as Foundations for Leadership

by Kathryn Goldman Schuyler, Alliant International University, kgschuyler@alliant.edu

In their seminal book on knowledge management,

Nonaka and Takeuchi (1996) asserted that “the most powerful learning comes from bodily experience” (p. 239). Nonetheless, only a relatively small percentage of organizational and leadership consultants or management professors regularly incorporate embodied learning practices in their university teaching, management development, and organizational consulting. The theme of the upcoming conference in Montreal offers a chance for us to explore together the interconnections of mindfulness, embodied learning, and compassion. Members of the Academy have accepted the challenge to give sessions examining these and related themes in creative ways: these include Nancy Adler’s art exhibit and PDW on *Leadership Insight: Contemplative Reflection Through Art, Music and Sacred Writing* and a session I’ll be offering with Susan Skjei on *Enhancing Compassion Through Embodied Awareness*. Our session will be highly experiential, so participants can develop a personal sense for ways that embodied learning and mindfulness may be relevant in their own lives and work.



Susan is the founder of Naropa University’s certificate program in Authentic Leadership, in which she’s trained over two hundred managers. Initially, we met when I was interviewing organizational consultants with serious experience in Tibetan Buddhist practice for a research project that has so far led to one published article and will become a book in MSR member Jody Fry’s new IAP series on *Advances in Workplace Spirituality: Theory, Research and Application*. When Susan and I discovered our complementary interests, we began to explore them together to see how to amplify the impact of both ways of approaching awareness by juxtaposing them in workshops. I am a seasoned professional in somatic education, but make no claims to expertise in speaking about Buddhism, yet want to support efforts to bring this powerful combination into management education. Somatically based learning and mindfulness training are grounded in similar perceptions about the importance of attention and awareness for developing effective, powerful action in the world. Both develop the capacity to act with awareness: to be fully present to what is taking place, rather than being distracted by expectations, habits, or fears about either oneself or others. It seems to me that such awareness is essential for compassionate leadership, which would mean that leaders might act from a deep sense of caring for the well-being of others.

At the core of what is known as the Mahayana tradition of Buddhist practice is a focus on training practitioners in compassion that shifts one’s attitude toward one’s own importance, relative to the importance of others. Rather than being regarded as a trait that people may or may not have, compassion is treated as something learnable. I am intrigued by the very deep respect for learning that I see in Buddhism. A fascinating quote from the Buddha is that “Buddhas do not wash away sins with water, nor do they remove the sufferings of beings with their hands. Neither do they transplant their own realization into others: teaching the truth of suchness (emptiness /flow /change) they liberate (others).” This places such practices in the domain of learning, rather than anywhere else – in other words, in our domain, as educators. However, instead of the more typical western way of understanding the nature of learning as predominantly a cognitive process, such learning incorporates those parts of us and our brains that are beyond words, as well as more traditional scholarship.

From this perspective, leadership requires accessing one’s “authentic presence” in the midst of the intense challenges of everyday life. It is hard to be present when we are afraid or feel under pressure. This is the kind of challenge that can be met through the various discipline of body/mind awareness. There are many practices that help us cultivate a relationship with both our fear and our confidence so that authenticity becomes available to us as leaders, even under the most difficult circumstances. I look forward to exploring these and similar issues in Montreal!

Reference

Nonaka, I. & Takeuchi H. (1995). *The knowledge-creating company*. NY: Oxford University Press.

MSR Doctoral Student and New Faculty Consortium

The Management, Spirituality and Religion Interest Group will again offer a 2-day consortium at this year's annual Academy meeting. The MSR consortium has two points of focus. First, we seek is to provide ***practical advice for those interested in conducting research and teaching*** in areas related to management, spirituality and religion (MSR). Our program has highly interactive Roundtable discussions and Panel Presentations. This year we are fortunate to have **André Delbecq** as a guest speaker. His presentation will focus on strategies for conducting research in the field of spirituality. Finally, our schedule is designed to allow some parallel participation in the broader Professional Development Workshop (PDW) program offered by MSR.

The second aim of our consortium is to encourage ***opportunities for making professional and interpersonal connections*** with similarly interested members of the academy. For doctoral students this includes receiving feedback around research proposals, and for new faculty it provides a rich setting for discussion and, receiving feedback around research in process. To assist in engaging participants in forming lasting relationships we will continue an exercise we inaugurated last year called, "Making Connections." In it, we facilitate small groups to share meals together outside of formal program events.



Dr. Andre Delbecq - featured speaker at Doctoral Consortium

Registration closes on August 4th, so please register soon. The Professional Development Workshop (PDW) registration is possible only AFTER completing general registration.

The consortium has a number of highlights, in addition to Dr. Delbecq's talk on Saturday afternoon. After the welcome and initial networking and dissertation awards on Friday evening, there will be a structured opportunity to have dinner with colleagues in the interest group, gathering in small groups at

local restaurants. Roundtables on Saturday offer a chance to delve deeper into the topics of some of the PDWs, discuss the balance of research and teaching, and talk about the history and future of the interest group with some of its founders, including Judi Neal, Margaret Benefiel, and Robert Giacalone, among others.

If we can answer any questions about the consortium, please do not hesitate to contact the organizers: Emmett Perry, PhD, emmett.perry@rockhurst.edu or Kay Rudisill, PHD, at kay.rudisill@oracle.com.

Nancy Adler Art Exhibit During Conference

ADDITIONAL PDW WORKSHOP

with Nancy Adler on

TUESDAY 1.30-3.30 pm.

(Friday session is filled.) Important to reserve a space! Contact Christine Bataille <christine.bataille@mail.mcgill.ca>

Nancy writes:

Allowing a painting to be born is to stand in awe of one of life's most beautiful mysteries. Invited by the blank paper, the best of my intentions and experience enter into a dance with uncontrollable coincidence. Neither the process nor the resulting art are ever completely defined. Which way will the colors run? What surprises will the ink reveal as it, ever so gently, touches the paint? I purposely use water-based media that don't stay put where I place them on the paper. There's never any illusion that I control the process. I only enter the dance; paintings emerge out of the dance. For me, being an artist is about giving birth to the possibilities inherent in mystery. Creation—whether on a canvas of words or visual images—is, in fact, about relearning to dance with god.

In the midst of chaos, how do we see beauty? Surrounded by turbulence, how do we discover simplicity? Living together on one planet, how do we simultaneously celebrate our collective humanity and the unique resonance of our individual voices? Given the power of analytic understanding—driven as it is to claim life as knowable—how do we re-recognize the unknown and unknowable? How do we surrender to the humility it takes to stand in awe of life's mysteries? Where do we stand when we stand in awe?



REALITY IN TRANSLATION GOING BEYOND THE DEHYDRATED LANGUAGE OF MANAGEMENT

World Premiere August 6-10, 2010 Montréal
Artist Nancy J. Adler

*"Only by investing in the artistry of our humanity
will we create the peaceful, prosperous planet we deserve"*

Please join us for an art and leadership exhibition
Galerie MX, 333 avenue Viger ouest, Montréal
August 6-10, 10am-6pm

 **McGill**  **DESAUTELS** Faculty of Management
Faculté de gestion

Painting by Nancy J. Adler

Nancy J. Adler has been creating watercolors for over a decade. She was an artist-in-residence at the Banff Centre for the Arts and a guest at the Emily Carr Institute of Art and Design. Her ink and watercolor paintings have been exhibited in Montreal, Toronto, Vancouver, and Washington D.C. Her paintings are currently held in private collections in Canada, England, Hong Kong, Switzerland and the United States. Since coming to Canada over two decades ago, Dr. Adler has been a Professor of International Management at McGill University in Montreal, Canada.

August 2010 MSR Retreat

The MSR Spirituality and Management Retreats began in 2002 in Denver during the AOM meetings when the idea arose from a casual conversation between two MSR members over lunch. Andre Delbecq and Lee Robbins ran the first Retreat outside of Seattle after the 2003 AOM meetings with 24 people spending two nights at the lovely Whidbey Island Retreat Center. Since then the tradition has been maintained in sites as varied as Hawaii to Anaheim using a mixture -- sometimes exciting, sometimes peaceful -- of activities from a variety of spiritual and religious traditions intermingling with music and discussions of teaching and research in our field. These Retreats have supported personal exploration and developing friendships among colleagues from MSR and other AOM Divisions sometimes also including spouses and friends. Attendance has varied from 12 to 26, though this year just outside of Montreal may be our largest Retreat with 30 participants.

The MSR retreat this year is at the Ermitrage in Montreal Canada, starting immediately after the close of the AOM conference on Tuesday 10 August and ending about mid-day on Friday 13 August.

We have a wait list in the event that we have a cancellation, or in the further event that other rooms become available. Contacts for additional information Richard Peregoy, Jerry Biberman or Lee Robbins: peregoy@gsm.udallas.edu; leerobbins@post.harvard.edu; bibermangl@scranton.edu

Sincerely,

Lee Robbins,

Retreat Coordinator, Member MSR Executive Committee, former MSR Chair
Dept. of Management, School of Business, Golden Gate University

Jerry Biberman,

Retreat Coordinator, Former MSR Chair
Dept. Of Management, School of Business, University of Scranton

Richard Peregoy,

Retreat Coordinator, Member MSR Executive Committee
Dept. of Management, University of Dallas

Member News

SCHOLARLY PUBLICATIONS

- Coetzee, J. (2009). A social contract with business as the basis for a postmodern MBA in a world of inclusive globalization – A critical metasynthesis. Dissertation.com, ISBN: 1-59942-290-5.
- Fernando, M. & Chowdhury, R. (in press). The relationship between spiritual well-being and ethical orientations in decision making: An empirical study with business executives in Australia. *Journal of Business Ethics*. DOI 10.1007/s10551-009-0355-y
- Fernando, M., Beale, F. & Geroy, G. D. (2009). The spiritual dimension in leadership at Dilmah Tea. *Leadership & Organization Development Journal*, 30 (6), 522-539.
- Goldman Schuyler, K. (2010). Increasing leadership integrity through mind training and embodied learning. *Consulting Psychology Journal: Practice and Research*, 62, 21–38.
- King, J.E., Bell, M., & Lawrence, E. (2009). Religion as aspect of workplace diversity: An examination of the U.S. context and a call for international research. *Journal of Management, Spirituality and Religion*, 6 (1), 43-57.
- King, J.E. (2008). (Dis)Missing the Obvious: Will Mainstream Management Research Ever Take Religion Seriously? *Journal of Management Inquiry*, 17, (3), 214-224.
- * Lawrence, E. and King, J.E. (2008). Determinates of Religious Expression in the Workplace. *Culture and Religion*, 9 (3), 251-265. * Student Mentored Paper.
- Piedmont, R. L., Werdel, M. & Fernando, M. (2009). The utility of the assessment of spirituality and religious sentiments (ASPIRES) scale with Christians and Buddhists in Sri Lanka. *Research in the Social Scientific Study of Religion*, 20, 131-143.
- Pandey, A., Gupta, R.K. and Arora, A.P. (2009). ‘Spiritual Climate Inventory’ in *Pfeiffer Annual for Consulting*, San Francisco: Pfeiffer.
- Pandey, A., Gupta, R.K. and Arora, A.P. (2009), Spiritual climate of business organizations and its impact on customers’ experience. *Journal of Business Ethics*, 88, 313–332, Springer (DOI No. 10.1007/s10551-008-9965-z)

Dr. Jopie Coetzee in his garden with the research monograph and one of the trees that he planted: one tree for each of the monograph’s 301 pages, to produce a carbon-free research monograph!



Call for Papers
Inaugural Conference
Spirituality & Management: Strangers No More?
9-10 December, 2010

Host Institution: WU Vienna, Austria (www.wu.ac.at)

Organizers: Prof. Yochanan Altman & Prof. Wolfgang Mayrhofer

Concept

The inaugural conference of our association and of the journal, now in its seventh year, aims to progress the emerging field of spirituality in the domain of management, organization and work at large. We believe that a dedicated, earnest and rigorous dialogue between management and spirituality is essential for the future of our organizations, to the management of people, in the deployment of resources and, ultimately, to the future of society.

The conference will be a meeting ground for scholars engaged in the study of organizations, its people and the workplace; and for practitioners – managers, consultants and specialists, who engage in the day-to-day of wealth creation but also recognize that they are in the realm of identity formation and meaning generation. The *leitmotif* of the conference is: **sharing**.



The conference will be held in the heart of Vienna, occasioned for the world-renown Viennese Christmas Markets and other delights of the Capital of Music.

We invite and welcome

academic paper abstracts, symposia, discussion round-table and practitioner reflections. Abstracts and proposals for other forms of presentation should not exceed 500 words and should include the contact details of the author(s) or presenter(s).

Time Line

July 30th, 2010	Deadline for submission (office-ivm@wu.ac.at)
August 15th, 2010	Notification of acceptance and start of early bird registration via mail (office-ivm@wu.ac.at)
October 15th, 2010	Notification of final conference program and details on presentation format; end of early bird registration
December 9-10, 2010	Conference start Thur Dec 9, 1.00 pm; end Fri Dec 10, 6 pm

Organization of the conference

Conference fee: 225 Euro (early bird)/300 Euro (includes conference materials, coffee breaks and lunch on Friday, 1 year membership IAMSR, 1 year subscription JMSR). Joint conference dinner on Thursday and social program are optional and will be charged extra. Travel costs and accommodation have to be covered and organized by participants.

Conference hotels (within 10 minutes walking distance of conference venue): Hotel Alexander (www.alexander.co.at); Hotel Arkadenhof (www.arkadenhof.com); Hotel Bellevue (www.austria-hotels.at/de/hotel-bellevue/index.html) ; see also <http://hotels.wien.info/english/HotelSearch.htm>

To register your interest and for further information please send an email to office-ivm@wu.ac.at. We are looking forward to a collaborative and participatory meeting!

ESSAY -

Locating the Self in Stakeholder Theorizing

Chellie Spiller, AUT University, Auckland. cspiller@aut.ac.nz

In much organizational stakeholder theorizing the "self" is absent.

When the self does appear it is often submerged in concern about the damage caused by unfettered "self-interest" that generates an egotistical, instrumentalist view of relationships. The negative connotations associated with the solely self-interested individual are blamed for much of the unsustainable mess that business finds itself in, epitomized by examples of the greed that motivated individuals working for corporations such as Enron and Worldcom. Such a self appears habituated to relating in predominantly utility terms whereupon relationships are useful only inasmuch as the self makes some form of gain.

The concept of the self-interested self is premised upon moribund ideas, and a number of organization theorists are conceptualizing the self as an interconnected entity. This trend toward a relational worldview can be illuminated from both Heideggerian and Māori perspectives, both of which advance an intrinsic stakeholder view of business built upon ontological respect.



Heideggerian: I care therefore I am

Heidegger (1962) conceptualizes the self as a *Dasein* that is "thrown" into the world as a coalescence of cultural and historical meanings, which projects into the future. *Dasein* emerges in the world in relationship, sharing the world with others who are already there. These others are not separate in the sense that there is an "I" and a "them" but *Dasein* is one among others (Chanter, 2001). A problem arises when *Dasein* "forgets" it emerges into a world where it is one among others (the "self-interested" mode) and *Sorge* (care) provides that forgotten significance. Thus, *Sorge* is the "primordial state of being" of *Dasein* where "I care, therefore I am" (Steiner, 1978: 98). Caring relationships are what give existence meaning, and avert

isolation, loneliness, and individualization.

Maori: I belong therefore I am

Māori culture is a culture of relationships wherein "I belong therefore I am" (Henare, 2004). Akin to a Heideggerian perspective, Māori are guided by the axiom "i ngā wā o mua," the past is in front. A Māori self enters into the world as not only cultured and historicized, but also socialized, spiritualized, ecologized, and genealogical through divinely endowed *mana* (spiritual authority) across multiple dimensions. These *mana* include, according to Porter (2009), *mana tangata* (human authority); *mana toto* (authority from blood kin); *mana tatai* (authority from genealogy); *mana tūpuna* (ancestral sovereignty); *mana whenua* (authority drawn from ecosystems); and *mana atua* (divinity).

The manifold *mana* self is born as a *kaitiaki*, a caretaker-guardian, divinely endowed with obligations, and empowered at the same time, to live and grow in respectful recognition of one's own *mana* and the *mana* of

others, including place. These are reciprocal relationships of caring and respect that appreciate personal wellbeing is interwoven with the wellbeing of others.

The traditional Māori economy, described as an economy of mana (Henare, 2004) largely rallied around kinship ties and delivery of social services based on reciprocal relationships of respect. Reciprocity, from a contemporary Māori economic perspective, is not necessarily about achieving an immediate financial return, rather, reciprocity is a qualitative state of reaching long-term equivalence that has spiritual as well as material dimensions. Māori business approaches seek mutually beneficial arrangements that preserve relationships for the lucrative long-term and helps facilitate what Māori economic agency Te Puni Kōkiri describes as a “Māori edge”. In practice a Māori organization will typically invest time in building connections, for example, through mihimihi (introductions) which are well-structured protocols whereby people share who they are with others, including genealogy, ancestral ties, and spiritual connections to place. It is a highly refined art of networking, built upon reciprocal recognition of each person, which leads to superb results in terms of being able to collaborate. The Māori economy grows at a faster rate than the national economy, and as Māori control of significant resources increases, their relational mode of economic engagement is of increasing interest.

Educators and managers can be informed by Heideggerian and Māori understandings of the self that advance an intrinsic stakeholder model of business wherein organizational selves are kaitiaki, caretaker-guardians, who recognize how the wellbeing of the organization is intimately linked to the wellbeing of stakeholders.

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Chellie Spiller, Te Wheke a Toi Post-doctoral Fellow, Te Ara Poutama, Faculty for Māori Development, AUT University, Auckland. cspiller@aut.ac.nz

ESSAY -

Importance of Faith and Mentoring in Executive Development

Douglas Scherer, Columbia University

When Janet (name changed) chose a career she considered the medical profession. Her father played a strong influence in her decision when he told her, “You can do anything you want to do, just figure it out and go do it.” Janet is now a senior executive at a large global company. Jerry (name changed) is a senior level executive at a firm with revenue of nearly two billion dollars a year. In the early stages of Jerry’s career he had doubts about his career choices. Confidence from his family helped him move forward. He attributes this support to “[...] the faith of my brother-in-law who wanted me to go into this business.”

Janet and Jerry were two of the nine elite interviewees in my recent study on senior level executives who mentor at an Executive Masters program. Given these experiences with faith and support we should consider their importance in the scope of executive development. At the essence of faith is belief, and for these executives belief is more than a sense of self-confidence; it is a sense of “do-ability” (Janet), a sense that they can get things done, a sense that can come from mentors (Clutterbuck and Megginson, 1999; Levinson, 1978; Scherer 2010).

In a survey based on the results of the nine elite interviews, 48 of the mentors from Jerry’s and Janet’s cohort were asked to rate their level of agreement with a list of ways their own mentors interacted with them. On a seven point scale of scale of 1 (Very Weak), 4 (Medium), to 7 (Very Strong) 89.2% of the survey participants rated the statement “My mentor showed me faith, support, trust, encouragement, and/or reassurance” with higher than Medium level of agreement (n = 37, Mean = 6.00, s.d. = 1.03). In other words, they felt that the support and faith shown to them by their mentors was important to their own development as executives.

But the impact and importance goes beyond a singular act of support. Mentoring has the potential to create a sustainable cycle of faith since the way that people are mentored affects how they mentor others (Bozionelos, 2004; Levinson, 1978). The cohort where Janet and Jerry are mentors has 110 members. Of the mentors who responded to the survey 87.5% indicated they had mentors at some time in their careers. Faith in the forms of support, belief, self-confidence and “do-ability” are then paid forward to the next generation. These are key reasons why we as researchers and practitioners need to continue putting energy in the areas of faith and mentoring.

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Conference Report-

Civilizing the Economy: A New Way of Understanding Business Enterprise?

by David W. Miller, Princeton University (dwm@princeton.edu)

Published in July 2009, Pope Benedict XVI's most recent social encyclical *Caritas in Veritate* (Love in Truth) made front page headlines in many top magazines and newspapers around the world. Most religious proclamations never get read outside the flock, but this one - about the marketplace - elicited quite a response by Catholics and non-Catholics alike. Sensing the encyclical's importance, the Princeton University Faith & Work Initiative convened a day-long conference to consider the practical and theological ramifications of *Caritas in Veritate*. Nearly 200 people attended ***Civilizing the Economy: A New Way of Understanding Business Enterprise?*** on April 9, 2010 on the Princeton University campus.

The conference featured 17 world-class speakers and panelists, including CEOs, economists, business school deans and professors, shareholder activists, and religion scholars. This rich interdisciplinary gathering of thought leaders resulted in fascinating conversations linking theory and practice, and providing fresh ways to theologize and operationalize the Pope's ideas on the economy.

The conference commenced with a plenary session to position this encyclical in the broader history of papal teachings on the economy. The next plenary explored leadership issues from the perspective of CEOs and the business academy. These were followed by smaller breakout sessions, led by the conference speakers to give those in attendance a forum for more intimate discussion with the speakers and fellow attendees. These smaller sessions explored broad issues such as the idea of finding a balance between profit maximization and social responsibility. Also more specific issues such as fair wages and shareholder activism were discussed. And throughout, the resources of Catholic Social Teaching were considered, challenged, and employed. The day ended with a highly interactive plenary session involving a public discussion of the theological issues and operational practicalities involved in implementing the encyclical's core ideas.

Founded in 2008, the purpose of the Princeton Faith & Work Initiative is to equip students and leaders to integrate the resources of their faith with their work in order to transform their organizations and serve the greater good. The Initiative addresses this need by drawing on the rich resources found in the world's great religious traditions and teachings, as well as on interdisciplinary insights and dialogue with a wide range of thought leaders.

Webcasts and podcasts from conference are on the Princeton University Faith & Work Initiative website, <http://faithandwork.princeton.edu>. Please contact David W. Miller, conference moderator and Director of the Princeton Faith & Work Initiative (dwm@princeton.edu) to learn more about this groundbreaking conference, as well as the Initiative's other research and programmatic activities.