

MANAGEMENT & ENTREPRENEURSHIP

From Pentagon to Heptagon – Making Jesuit Values Pragmatic

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Introduction

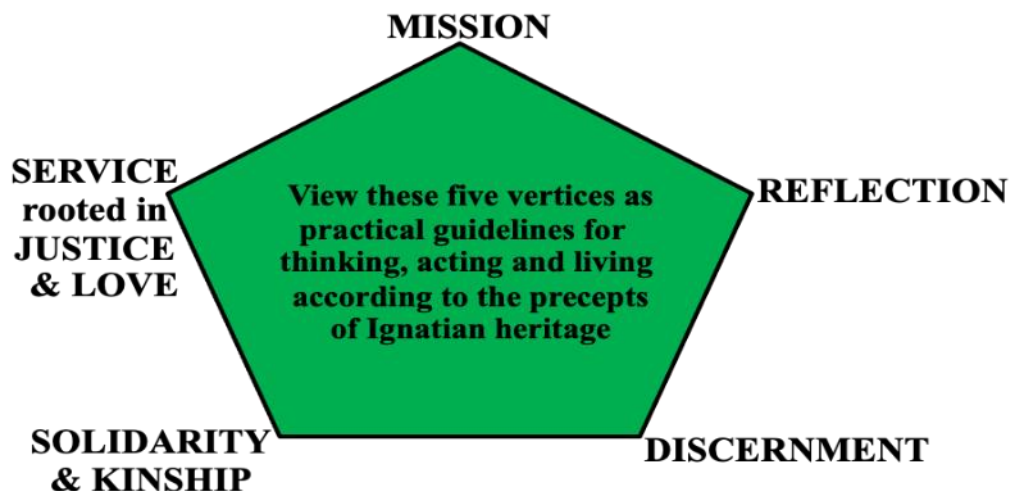
In light of the changing times, the more competitive nature of higher education, and pressures to increase enrollment to head off economic issues in the long term, the Jesuit university is called upon to examine its mission and long term goals. Jesuit universities, based on a 450 year old model of Jesuit ideals and academic rigor and excellence, must not only sustain this marriage of ideas and excellence, but strengthen their focus to include new growth goals. The reality of this expansion includes increased faculty, employees and students from a wider range of diverse backgrounds. How is it possible to continue to grow in size, yet also grow in the level of commitment to a contemporary vision based on the ideals first set forth by St. Ignacio de Loyola? Great companies are constantly improving, changing and innovating. But researchers have also discovered that what makes these companies great is their steady fast commitment to their mission (Collins and Porras 1994). This position paper will examine the pentagon model set forth by Xavier University President's Discernment Group (Xavier University, Cincinnati, 2009), and will expand upon the model by integrating aspects of business and management in order to improve the efficiency of the organization while at the same time permitting significant innovation in design and operation.

The remainder of this paper is organized into four sections. In the following section, we outline the pentagon model that describes the five Gifts of the Ignatian heritage. Next, we present a heptagon model with innovation and efficiency as two additional vertices that contribute to making the pentagon model more pragmatic. In the third section that follows, we discuss the linkages between the five Gifts and innovation and efficiency. Finally, we present the implications of the heptagon model for practical application.

The Pentagon Model

Dulles (2007: p.10) states that a gift of grace is conferred not for one's personal sanctification but for the benefit of others. The President's Discernment Group at Xavier University identified five expressions or 'gifts' of Ignatian Heritage: Mission, Reflection, Discernment, Solidarity and Kinship, and Service Rooted in Justice and Love (Xavier University, Cincinnati, 2009).

THE PENTAGON **(FIVE GIFTS OF IGNATIAN HERITAGE)**



The **Mission** of Jesuit universities focuses on academic excellence that is rooted in a Catholic faith tradition. The Gift of Mission, as identified by the discernment group, calls for the university to “attract and nurture students and employees who are interested in understanding and affirming this heritage.” Xavier is part of a network of 28 universities and 52 high schools in the United States, and 160 institutions worldwide, with a heritage dating back to 1548 (Mooney, D., 2002 p. 1). A Jesuit education values academic excellence and rigor, an education that challenges students to reach their fullest potential and “...seeks to develop the whole student-mind, body and spirit” (Jesuit Education and Ignatian Pedagogy, A desktop Primer). The Jesuit value of Magis or more is an integral part of the mission. Magis is “striving for more, striving for excellence,” according to Marik and Mooney, (2004, p. 12) Magis involves passionately working towards excellence, seeking greater knowledge and finding more purposeful ways in which to carry out our life goals and work. “The Latin root *excel* conveys the sense of rising out or rising above. That’s what excellence is: rising above ourselves, and lifting up those around us, by getting the most from our talents and gifts” (Lowney 2009, p. 80).

A Jesuit Education values *Cura personalis*, “Care of the (Whole, Individual) Person” (Mooney, 2002, p. 2). As part of its mission, faculty at a Jesuit institution must consider the variety of needs of students, both academic and otherwise. Encouraging students to find appropriate ways to deal with stress, to set priorities, to balance work with reflection and to meet the responsibilities of various academic pursuits during the semester, faculty strive to educate and care for the whole person. Finding God in all things, in all circumstances of life is another Jesuit Value inherent in the Mission. This mission challenges faculty, staff and students to consider encounters with others and our environment in a positive manner; to see the good in everything and every experience.

Reflection has been identified as another gift of Ignatian Heritage. This gift applies as much today as it did 500 years ago, during the time of the founder of the Jesuits, Ignatius of Loyola. In *What do we mean by an Ignatian Vision?* Steve Yandell writes “...reflection is the way we discover and compose the meaning of our experience. Reflection is a kind of reality testing” (Yandell, 2005). Luther G. Smith refers to asking a series of self-reflective questions to determine positive results of life experiences (in Mooney, 2002, p. 13). “The Gift of Reflection invites us to pause and consider the world around us and our place within it. It calls us to infuse a culture of attention, reflection and reverence throughout the university” (Traub and Mooney, 2010, p. 36).

The Gift of **Discernment** involves a decision making process that has potential application to all aspects of daily living, including professional and personal circumstances. Traub (2009) defines discernment in his glossary of Ignatian terms as “A process for making choices, in a context of (Christian) faith, when the option is not between good and evil, but between several possible courses of action all of which are potentially good” (p. 1). Dr. Tom Merrill writes that the essence of discernment is “To step back or outside the contextual meaning in order to more fully understand spiritual truth beyond the immediate,” (in Mooney, 2002, p. 8). Through the Gift of Discernment applied to one’s life and work, decisions regarding day to day challenges as well as life changing experiences can be seen as positive contributions to our world.

The Gift of **Solidarity and Kinship** is an invitation to learn from all human companions from a variety of backgrounds within and beyond the university setting and to listen and experience life’s many situations alongside others. This gift challenges all to look beyond the influences of pop culture and self-interests in order to become fully involved in the community of the university and beyond. Being alert to the needs of others and aware of how to apply personal skills and knowledge, the Gift of Solidarity and Kinship supports the importance of hands-on learning, experiencing and engaging with others as part of life’s journey. As Peter-Hans Kolvenbach, S.J., stated in his October 6, 2000 address at Santa Clara University, “Solidarity is learned through ‘contact’ rather than through ‘concepts’ (in Traub, 2009, p. 10).

The final gift of Ignatian heritage is the Gift of **Service Rooted in Justice and Love**. This gift presents an invitation to “community engagement as an expression of faith that promotes justice” (Traub and Mooney, 2010, p. 36). Saint Ignatius wanted love to be present not only in words, but also in deeds. This means he calls for us to be responsive to those who unjustly suffer. The Gift of Service Rooted in Justice and Love calls us to be present in society to intellectually represent those who are unable to do so themselves (Ellacuría, 2001). With this gift comes the realization that we have the responsibility to pay attention to the social repercussions of our actions or lack thereof on society. “With the help of others and especially the poor, we want to play our role as students, as teachers and researchers, and as Jesuit university in society,” (Kolenbach, p. 160).

Need to Enhance the Pentagon Model

The five Gifts pentagon model of the Ignatian heritage described above is an excellent conceptual map that provides guidance for anyone willing to put into practice the Ignatian values. Mission lays the foundation for academic excellence grounded in a Catholic faith tradition. Reflection allows for one to pause considering the world around. Discernment invokes God’s spirit to emphasize rational thought in decision making. Finally, solidarity and kinship along with service rooted in justice and love touch on nurturing relationships and providing contributions to society. Learning results from what an individual thinks and does and only from what the

individual does and thinks (Pascarella and Terenzini, 2005). Taken together, the five Gifts laid out in the pentagon model provide the basis for understanding the Ignatian heritage and enabling an individual to engage in Ignatian spirituality.

However, the pentagon model falls short in several aspects, and identifying these gaps is a necessary prelude to enhancing the effectiveness of the pentagon model. First, while all the five Gifts work effectively as an integrated set, individually each of them can become ineffective to achieve the desired end result of creating positive change in either internal or external environments. Kirby et al. (2006) detail the experiences of a department of six faculty members in negotiating spirituality in a Jesuit, Catholic university, only to uncover contradictory conditions that confounded their experiences with little guidance. Second, goal setting for each of the five Gifts of the Ignatian heritage is not well defined, and this leads to the next problem. Third, measurement of progress in each of the five Gifts of the Ignatian heritage is either not explicitly specified or easy to accomplish. Fourth, the five Gifts pentagon model does not specify any process that can guide an individual to take a step-by-step approach, going from mission to service rooted in justice and love. In summary, while the pentagon model is conceptually elegant and self-explanatory, it is also discursive and requires further elaboration to enhance its capacity for pragmatic guidance.

It is essential to give meaning to theoretical concepts to facilitate their use in practice. A number of experimentally controlled studies suggest that the degree of flexible adaptation to new settings is related to the degree to which concepts, procedures and tool designs are understood by learners rather than simply learned by rote (e.g., Adams et al., 1988; Bransford, Zech, Schwartz et al., 2000). A theory must illuminate, explain and guide practice and, if it cannot do those things it is not a theory - neither good nor bad. Wishes and hopes are not theory. Sermons and preaching are not theory either. Broudy (1977) discusses the “replicative,” “applicative,” and “interpretive” aspects of knowing and notes that most assessments have focused almost exclusively on the first two. Broudy (1977) recommends that more interpretive enhancements of theories are needed to make them useful to society. Our paper is an interpretive enhancement.

We propose that the five Gifts pentagon model can be enhanced by adding two extra lenses through which the pentagon model must be viewed. By making use of two key concepts from the business management knowledge, we argue that the pentagon model can be made more pragmatic. In particular, we aver that innovation and efficiency are two business concepts that can be used in conjunction with the five Gifts pentagon model. By wedding business management knowledge with the spiritual knowledge exemplified by Ignatian values, we believe that the shortfalls identified in the five Gifts pentagon model can be addressed adequately. In essence, we make the pentagon model into a heptagon model. Before we present the heptagon model (which is the pentagon model plus innovation and efficiency), we wish to address why we chose these two business concepts for our paper.

Innovation and Efficiency

We believe that the gaps identified in the pentagon model would be best addressed by the inclusion of innovation and efficiency as two new lenses that provide several benefits, namely, a structured goal setting process, a tool for measuring progress, and a well-defined future orientation for our work. However, we humans are limited in our knowledge. “The economic problem of society,” according to Friedrich Hayek, “is the problem of utilization of knowledge not given to anyone in its totality (1945: p.520). The same argument that Hayek has made about society holds true for organizations and even individuals. Humans are not omniscient Gods, that is, they are limited in their knowledge about future. While we know the past and present relatively better than the future, one significant task for us in the present is essentially on how to change the status-quo for the better, given our limited knowledge about the future. Innovation and efficiency are two business concepts that capture this ambivalence (the temporal balancing across present and future time frames) suffered by organizations and individuals. Efficiency is predominantly focused on improving the status-quo, while innovation is predominantly focused on developing change to create the future state/s. Both are essential for a firm since survival is a prerequisite for advancement into future. Sun Tzu (1963 translation) elegantly put this conundrum of temporal tension best when he exhorted, “Survive before you advance, or else nothing matters.”

Business management knowledge suggests that an organization that is not adequately enabling and motivating new possibilities is more likely to witness its own decline - a destruction of its own economic structure that will have been induced from within (Moran and Ghoshal, 1999: p.410). Every organization is in a constant state of vigorous but creative tension, as suggested by Joseph Schumpeter (1942), to innovate for future time periods, and at the same time to survive in the present time period. In this familiar evolutionary process, a firm creates and realizes new value and markets, while gradually “handing on the fruits of progress” to others in older markets (Schumpeter, 1947: p.155). In other words, sustainable growth is the talisman for effective firms; and sustainable growth can only be achieved through innovation and efficiency.

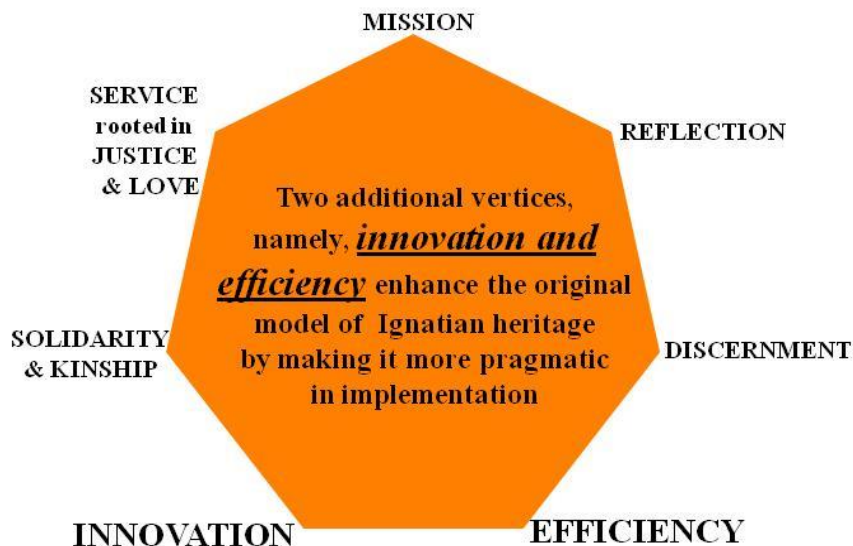
Enhanced Heptagon Model

We believe that our heptagon model is not a mere nuanced theoretical enhancement of the pentagon model, but is an essential extension that makes the original model more pragmatic. To be pragmatically useful to individuals, a theory must be grounded in a deep understanding of the logic that allows easy translation of the theory into practice. Innovation and efficiency are key “*implementation*” variables that are widely used to assess the capacity for survival and adaptation of organizations in changing environments. Our expanded heptagon model is capable of effectively tapping and channeling the vast and largely unexploited reserves of human knowledge and aspirations through innovation (creating tomorrow’s world) and efficiency (managing today’s world).

Efficiency seems to be important in all domains. It includes a high degree of consistency (lack of variability) that maximizes success and minimizes failure. Business programs like Six Sigma provide a good example of how efficiency is relevant to organizations as well as to individuals (e.g., Pande, Neuman, & Cavanagh, 2000). People who are high on efficiency can rapidly retrieve and accurately apply appropriate knowledge and skills to solve a problem or understand an explanation. Examples include experts who have a great deal of experience with certain types of problems; for example doctors who have seen many instances of diseases in many different people or who have frequently performed a particular type of surgery. They can diagnose and treat a new patient quickly and effectively. When choosing a surgeon for a particular procedure, many potential patients wisely ask, “How many of these have you successfully performed previously?” Cost reductions, processes automation, cycle time reductions, faster assets turnover, just-in-time supply chains, total quality management (TQM) and continuous improvement projects are all part of the extensive empirical research in business on efficiency. “Faster, better and cheaper” is the clarion call in the realm of efficiency.

However, there are also potential downsides of an overemphasis on efficiency. For example, Hatano & Oura (2003) discuss “routine experts” who become very good at solving particular sets of problems but do not continue to learn throughout their lifetimes (except in the sense of becoming even more efficient at their old routines). This is where an emphasis on innovation comes into play. Our argument is not to eliminate efficiency but to complement it so that people can adapt optimally. In short, we assume that efficiency does not have to be the enemy of innovation and creativity (e.g. Bransford & Stein, 1993). Innovation is often preceded by a sense of disequilibrium that signals that certain processes or ways of thinking (e.g., previously learned routines) are not quite working properly. At other times, new ideas may simply emerge from interactions with tools and people without a prior sense that something was wrong or needed to be fixed. New products, new markets, new technologies, new businesses, new management paradigms and out-of-the-box thinking mark the considerable empirical research in business on innovation. Future-perfect (ex: we will have done X or Y in 10 years) thinking is the first step in abstraction before future visions are actualized in concrete experience/s (Kolb and Kolb, 2005). Scenario planning is a major activity in strategic planning exercises in large corporations. Figure 2 below depicts our heptagon model utilizing innovation and efficiency as the two new nodes.

THE HEPTAGON
(ENHANCED MODEL OF GIFTS OF IGNATIAN HERITAGE)



In Table 1 below, we show with examples how efficiency and innovation concepts can make the five Gifts of the Ignatian heritage more practical.

Table 1: Innovation and Efficiency as Two Lenses

	Efficiency	Innovation
Mission	Current mission of Xavier University focuses on educating students intellectually, morally and spiritually. Translating this mission into action is demonstrated by the university’s emphasis on academic excellence and purposeful work to carry out one’s goals. This means rising above ourselves and getting the most from our talents and gifts while lifting up others. Dessler (1999) suggested that one way to build commitment to an organization is to communicate a clear mission and ideology.	The current mission can be enhanced by broadening its scope. For example, instead of focusing on the surrounding community, the focus could include a more global definition of community (not merely new geographies, but also conceptual enhancements). The green movement of today and sustainability could become a more integral and explicit part of the mission. Communicating the mission to graduate students, often missed in this realm, would be an important enhancement to the current mission. Students will become the ambassadors to carry out the university mission in the global community. While broadening the current mission, one must preserve the core and stimulate progress. Identify the core nonnegotiable and then cultivate strategic freedom to change everything else as circumstances require. Innovation in mission should make the university more adaptable to changes in external environment so that the university becomes a long-lived entity.
Reflection	This is best illustrated by the concept of the “examen” first developed by Ignatius in the 16 th century, wherein one pauses during one’s day to reflect upon the context in which one lives. A candid, analytical introspection would surface potential gaps and identify probable strategies to make the current “ways of life” more efficient. Interestingly, the Harvard Business School has developed “staying the course” methodology to make current processes more efficient (Lowney, 2009: p.176).	Innovation in reflection is essentially the same process of reflection repeated for future time frames. This is essential because one needs to continuously monitor progress in order to ensure effective implementation of strategies. “No action plan can foresee the many obstacles and changing conditions that people will face over the weeks and months it takes to implement a strategy” (Luecke, 2006, pp.96-97). Setting up processes for continuously scanning and monitoring the external and internal environments is a key activity here. For example, dialogue meetings with external and internal stakeholders, external speakers and experts visiting the university, forward looking strategy sessions, delegation of goals setting processes to individual levels and course enhancements would be some ways to perform the task of innovative reflection. Critiques based on candid introspection of our current ways and conduct must be encouraged.
Discernment	Discernment is “a process for making choices, in a context of (Christian) faith, when the option is not between good and evil, but between several possible courses of action all of which are potentially good” (Traub, 2009). This is a decision making process that has implications for direct connection between professional and personal circumstances. The whole subject of ethics in business centers around efficient discernment wherein God’s spirit is invoked effortlessly in all we do.	Innovation in the discernment process involves broadening the Catholic perspective through which God’s spirit is invoked to multi-faith invocation. This recognizes that God’s spirit transcends all faiths, and that for global communities to benefit from the gift of discernment it is vital to find the omnipresent God’s spirit as a rich resource available for all and in all faiths. Being a good human is possible in being a good Christian, or Hindu, or Muslim or Jew or Buddhist, or ethical humanist or one in any other faith. The walls of narrow, separate religions within our hearts must be broken down. Already, Catholic churches are recognizing this inevitable trend, and we witness multi-faith congregations even in churches. Inclusiveness is the critical ingredient in innovative discernment. Multi-stakeholder partnerships (ex: community engagement) would provide alternative perspectives and perhaps lead to paradigm changes that may be necessary for the

	Efficiency	Innovation
		advancement of the university.
Solidarity & Kinship	Efficient solidarity and kinship means that the university should engage with both external and internal stakeholders in ways that are continuously becoming faster, better and cheaper. Some examples are engaging the growing alumni in strategic projects such as fund raising or community engagement for student involvement or faculty research. Continuous improvement of current processes and waste elimination must be pursued by building on existing experiences instead of constantly creating new programs.	Extensive research in business establishes that cross-cultural differences exist across US and Asian nations, in particular, in relationships management (Zahra, 2005). Solidarity is learned through contacts rather than through concepts (Kolvenbach, 2008). Funding for greater networking with community partners and subsequent course enhancements should become a critical activity for innovation in solidarity and kinship. Making use of web technologies to globalize the scope of external communities and communicating with them with social networking tools such as Skype, Facebook, Twitter or LinkedIn will become an integral part of this activity. Facilitating useful interactions with both internal and external stakeholders on a continuous basis will be essential for implementing innovation in relationships management. Viewing the world through the stakeholders' eyes and constantly seeking to create more value for to them will be an important aspect of innovation.
Service rooted in Justice and Love	The gift of service rooted in justice and love essentially calls us to be present in society to intellectually represent those who are unable to do so for themselves, e.g., the downtrodden in society and also the future (unborn) generations (Ellacuria, 2001). However, to be efficient in such representation, one has to first become aware of those who need such assistance. This requires a solid understanding of the inequities and injustices in society (intra-university; communities contiguous to the university and global communities as well) and the ability to prioritize in order to choose and focus efforts of the university.	Innovation in service rooted in justice and love goes beyond merely being efficient at it in the present, but being genuinely future-oriented. Concepts such as sustainability, bottom-of-the-pyramid, eco-design, multi-stakeholder partnerships, and triple-bottom-line are becoming more popular in business terminology. One has to progress from awareness of inequities and injustices, and exert efforts to correct the inequities and injustices in society. This has to be a continuous and integrated process rather than a sporadic one. For example, the temptation to start an initiative by establishing a center that then gradually withers away must be avoided. We can also be innovative by applying other gifts such as reflection and discernment to ensure that our service efforts are relevant and futuristic to make the society better. This requires a thorough understanding of the social repercussions of all of our decisions within the university, both intended as well as unintended consequences. For example, the meals served and how they are served have ecological impact (sustainability) that needs to be considered. Contributing to society is a culmination of all the gifts of our Ignatian heritage.

The 'efficiency' lense improves our perspective on the original five Gifts of the Ignatian Heritage by emphasizing the current time frame in which they manifest themselves. The intended result would be greater efficiencies in all of our current activities. For example, cost reductions, waste reductions, process improvements, more efficient communication channels, and doing more with less in all the facets of current lives. The 'innovation' lense improves our perspective on the original five Gifts of the Ignatian Heritage by emphasizing the future time frames in which they will impact our lives. For example, new business processes, new leadership initiatives, new curricula, new geographies, new partnerships, new demographic markets, and new visions, etc. Our main thesis in this paper is to provide a temporal backbone that spans the present and the future time frames for the five Gifts of the Ignatian heritage. We believe efficiency and innovation as two lenses provide this structural basis and therefore the heptagon model is an enhancement to the original pentagon model.

Conclusion

In the above paragraphs we summarized the pentagon model (the five Gifts of the Ignatian heritage), we described how innovation and efficiency has two additional lenses, we outlined the heptagon model and finally we discussed the linkages between the five Gifts and efficiency and innovation.

In his book - *Scholarship Reconsidered* - Boyer (1990) described four kinds of scholarship: the scholarship of discovery (research), the scholarship of integration (synthesis), the scholarship of practice (application), and the scholarship of teaching (pedagogy). Furthermore Weick (1989) suggested a fifth stream by defining the scholarship of common sense as the epistemology of disciplined imagination. Our enhanced heptagon model, we believe, demonstrates scholarship of practice and disciplined and pragmatic imagination. Kurt Lewin argued that “nothing is as practical as a good theory” (1945: 129). We contend that the obverse is equally true. Nothing is as impractical as an abstruse theory. It is thus essential that any attempts to strengthen the link between theory and practice must be strongly encouraged. Our paper is one such effort.

The five Gifts of the Ignatian heritage provide the basis for such intimate connection with God. Yet this spiritual knowledge remains abstruse. When combined with business knowledge, it enlightens an individual with pragmatic guidelines in terms of innovation and efficiency as lenses for deeper insights. Applying Ignatian guidelines is an inherently social enterprise which constantly impacts families, communities, nations and the global community, not only in the present time, but also in future time frames.

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