

really means that we shall begin to turn back the tide of the secular and impersonal world which has invaded the parish and has made it sometimes seem too old and useless ever to be new again.



MANAGEMENT AND LIFE TODAY

A Christian Approach

BY A BUSINESS CONSULTANT

If American businessmen are right in the way most of them live now, then all the wise of the ages, the prophets and the saints were fools. If the saints were not fools, then the businessmen must be.

SUCH is the stern, uncompromising beginning of a leading article in *Fortune*¹ when the Chancellor of the Jewish Seminary writes on 'The American Businessman's Moral Failure'. He realizes that, in an industrial society especially, the manager bears tremendous responsibility: his customs, morals and attitudes pervade the whole life of the country. The tragedy, as this article stresses, is that most managers have lost sight of the moral sources of economic strength and that no country can reach the height of economic success achieved by Britain or the United States without a philosophy and a faith more concerned with the human spirit than the comfort of the body.

Nearly two years ago, the British Institute of Management programmed for official discussion: 'Are we failing to stress sufficiently in our selection and development of management the spiritual aspects?' and within the last two months Belgian employers have discussed—for the first time—'Evangelical Poverty and the Christian Employer'. It raised such important problems that now three days are to be devoted to considering: 'Spirituality and the Employer—His Apostolate in Management'.

Yes, the world of management needs badly Christian guidance and missionaries!

¹ September 1958.

First Thoughts on Work

I believe that we should really love the material world that God made and that by using in the best possible way this world, made for us, we best glorify him. To try, as some do, to separate 'the things of God' from 'the things of the world', to believe that an interest in these things—and contact with them—will automatically defile our spirits and make us less likely to be interested in God, is hardly a Christian approach. God did not make the world to keep us from him nor was he worldly when, in the person of Jesus Christ, he entered his own world two thousand years ago!

Of all people, Christians should look at the world with the eyes of a lively faith, a strong hope and an active love, inspired to use energy, skills, and capital for the best productive development of work, whatever it is. When we set out to live to the full in the right way in this world that seems to be drifting towards chaos, in a technological civilization rapidly becoming the civilization of the entire human race, in days of wars and rumours of wars, it will mean using in the best way possible with the least waste not only God's earth itself but its fruits, the minerals already known and those still to be discovered, and the energy given us in many forms, mechanical, electrical, atomic and human.

It will mean learning anew a piece of common sense—that the one true and only source of real wealth is still hard work on the raw materials given by God. And hard work at every level, cutting out all waste of time, money, material, goodwill and energy. Lotteries, football pools, stock exchanges and betting, banks and speculation never create wealth, helpful though they may be in other ways! 'Nobody but nobody ain't got nothing for nothing at no time no how' still holds. Believing that God created us and the world so that we could know, love and serve him to the full, we are really only giving lip-service to this truth if we do not lead in the skilful management of farms, factories, services and shops, in organizing better for living better and in running our countries for the greater happiness of men and women.

For this, we shall need the co-operation of all who are about God's business in office and factory, farm and laboratory, school, home and hospital, to say nothing of those in rectories, presbyteries, manses, seminaries and religious houses.

We shall need first-class and dedicated management. And so far we have not yet begun to pull our weight in management—even in the United States.

What is Management?

It is getting the results needed through the combined efforts of ourselves and those we lead. It is not a right to be inherited or demanded but a *calling* to be qualified for, trained for and then demonstrably deserved. Whether financially rewarded or not, it remains to the end a responsibility we must carry fully or hand on. Whether we are growing or mining things, making or moving them, really good management offers customers the goods they need at the just price. (We still fix selling prices on the principle: 'Let's get as much as we can from as many as we can for as long as we can for as little as we can'—known in short as 'The Law of Supply and Demand'—a guide in the long run economically wrong because morally wrong.) To those employed and to their dependents, good management ensures an equitable income; to those whose enterprise and capital serve the firm, fair dividends. Good management ensures exhilarating and happy relationships among all who work together, seeing that each firm fits into the life of the town or district, and for that matter, of the nation and world as well. The desert wastes of the United States and the slag-heaps, ugly factories and houses of our old industrial areas are outward signs of former bad management for which we are paying one hundred years later.

Have we any good management then? Yes, underlying the efficiency of many British businesses and institutions there can be found good principles of teamwork, co-operation, a reasonable degree of pleasure in the success of colleagues, a fairly broad welcome to talent and some freedom in human relationships, all great things. But at every level and in every field we see many finding little intrinsic interest in their work. They work solely for money—neither liking what they do nor doing what they like. Our economic system still breeds numerous anomalies and we still are far away from the solution of the thorny dilemma of the nineteenth century: how to grant full freedom to owners of private property in capital and at the same time ensure social justice, a basic ill that Marx rightly diagnosed in early capitalism. Christians know, at least notionally, that no political nor eco-

conomic revolution will solve that problem. Only the re-discovery that God has special work for each of us, all part of his eternal plan, will alter the present attitude to work and management—and altered it must be, and soon, if we are to find here the happiness meant for us.

My own convictions about management are the results of over twenty years of challenging work in this country and overseas, from the days of my management-traineeship in a Yorkshire firm, when foremen brought me up 'the hard way' and showed me then that the tenacity of social attitudes under changed conditions remained the despair of all reformers. I saw then the thinning-out of the power and responsibilities of foremen through the plans of those 'scientific management experts' who provided so-called specialists to determine—for the foreman—practically every section of his judgment area. Foremen were made into 'carrier pigeons' taking messages from the office to the floor and back again. That appalling stupidity about human nature and leadership is costing us much today in the strikes and threats of strikes which paralyse our economy and bring heartbreak to many. Despite the intensive and costly advertising (for which the community inevitably pays) by press, radio and screen, and the skilfully planned programmes of public relations officers to indoctrinate, men and women always in the end get control of anyone objectionable to them. The impersonalness of 'scientific management' has been, in fact, a deadly killer of the will to co-operate and to enjoy work.

All that comes under industrial relations, education and training is, really, nothing but an effort to help us to be adequate in our personal relationships, with the right generousities and the right restraints. Managing a business, managing work and managing men—all have to be preceded by managing oneself, something we have forgotten to stress. Recruitment and selection, management development and grooming, getting greater effort and trying to remove grievances real or imaginary—even the financing of a company—depend on persons and a personal approach; often and easily said, ever difficult to realize fully.

Developing Management

In the last ten years, all the countries of the world, through industry, farming and governments, have financed millions of

courses of varying length to get better management. Men and women have studied management principles and practices and every management 'gimmick'—costing and costs control, work study and statistical quality control, cybernetics and psychology—believed to help a manager to make the right decision. (Perhaps this is an acknowledgment of the great truth that education is a matter for our whole lives—and afterwards?) The U.S.A. have devised a game for industrialists—to learn management in playing!

Have these efforts succeeded? *On the whole, no.* Education for leadership is a long, gradual and somewhat mysterious process, almost a by-product. Like happiness and security, it is the oblique result of being the right kind of person. Dogs and fleas can be trained. Only *men* and *women* can be educated!

These educational efforts scarcely recognized that the key question for all management must be: 'What is man?'—for man is the raw material of management. If man is 'material' destined for an eternity with God, surely our management training must consider:

What is man?

What is man for?

What is work?

What is work for?

The nature and the source of authority and the nature of freedom are other most important matters on which wrong ideas abound today, not only among apprentices, supervisors and labourers, those most 'lectured-to', but, much worse, in board-rooms and banks. True freedom is the right to do not what we *will*—but what we *ought*. But what ought we to do? Our managerial revolution clearly needs Christian counsel!

Who is to Blame for the Inadequacies of Management Education?

We ourselves! Neither here nor in the Americas have we yet even begun to think about the foundations of our economic life and about the right course ahead in the technological changes of immense magnitude looming on a very near horizon.

Even in the Business Administration Schools of so-called Catholic Universities, little interest has been taken in the teachings of Christ on leadership and in the right way to realize those teachings practically in the here-and-now of our work. Studies offered by these schools, and I know personally several, could fit

just as easily into the curriculum of any Communist organization. God, if mentioned at all, is presented almost as an extra subject. The technical teams sent abroad by the States and Great Britain to the under-developed countries are definitely less loved by the people round them and they are less in contact with the people than are the corresponding teams of the Soviet. Human relations are not just a matter of money or techniques but of a certain quality of understanding and love.

Two years ago, the Irish Institute of Management, which must have many Christians as members, published *Education and Training for Management*, a report that everyone with leadership duties should study and discuss. Succinct and masterly, its three omissions strike me forcibly still. *Where are trade union leaders?* Surely they are most powerful forces in management, controlling millions of their fellows? *Where are women?* Proportionately to its population Ireland has easily produced the highest number of women managing in hospitals, institutions, factories and schools, in commerce and in *haute couture*, the world over. *Where is God?* He, the source of all authority and management, is not referred to even once, a most strange omission in a report from a Christian country on getting the right type of management! What a chance Ireland missed of publishing the real fundamental principles of all management with some hints from her wisdom and beliefs on how these may be worked out harmoniously in practice!

Make an experiment. Ask any half-dozen young executives if they *can* be truly moral in their management life. If they trust you, each will list for you the bitter complaints, often hurled at my head, of 'odd' income tax returns and evasions even in so-called Christian firms, the strange expense sheets, where wives appear as secretaries, with clerks forced to make entries which are not quite right, the violations of agreed federation and industrial codes, whispering campaigns to win customers from competitors or to force a drop in share values, 'phoney' advertising, subtle threats, unfair promotions, the sheer indifference to employees and a whole litany of other wrongs. The young recruit or executive has had to accept and work with decisions which are against the moral law—or go. He sees authority confused with infallibility, directors deliberately surrounding themselves with mediocrities, lickspittles and toadies, with real talent suppressed for fear of rivalry, destroying spirit and virility, with obstinacy

mistaken for firmness and fatuous narrow-mindedness for love of law. He sees executives bullying the weak and fawning on the strong—apparently rarely reflecting on the truth that one day we who carry authority will have to give a very strict account of our stewardship!

We have even thrown away thousands of chances for getting it known that good beliefs and good morals have a practical value that businessmen ought to hasten to learn. Again, at the Duke of Edinburgh's conference on 'Human Problems in Industrial Countries in the British Commonwealth' we could have stressed the two facts that: (a) for happiness in management we must learn again to wonder and so to worship, and (b) we each have but one life; if used unwisely, the loss both for ourselves and others can never be made up.

American firms, led by Bell Telephone Company of Philadelphia some five years ago, and now British firms, witness Lord Chandos in a recent speech, have publicly acknowledged that key posts can only be adequately filled by men of a philosophic habit of mind, a refreshing change from the platitudes usually mouthed. And action is being taken by some great firms to instruct young management recruits accordingly. Now, by the grace of God, we Christians have a knowledge of the way human life should be lived if men are to be happy and with it we have a philosophy, true, and so eternal, fully worked out and applicable to every phase of living and of work, the *only* philosophy capable of meeting successfully the materialistic beliefs now rampaging through the world and of showing their falseness and ultimate emptiness.

If we really wish to live up to our beliefs, we ought then to discuss thoroughly those Christian principles that we should use in industry and commerce, in management everywhere—in producing and organizing, financing and marketing, advertising and distributing profits. Thus we could show what *real* management would mean, something no conference has yet considered and something our poor old world needs.

'Every decision of management', said the *doyenne* of management experts, Dr Lilian Gilbreth, to a gathering of priests in Rome all studying management, 'is basically both spiritual and ethical. Management is either ethically right . . . or it is inefficient management.'

One writer on management describes the teachings and practices of the Jesuits for his examples of real efficiency. In the advice of St Benedict for his abbots on the right way to manage their monks others have discovered first-class hints for managers both for managing their assistants and encouraging clients and customers to save and to borrow.

What can we Christians do to help Management?

Much! Banks, factories, laboratories, shops, colleges, farms and institutions are social as well as economic organizations. If we are, as we should be, 'occupational vehicles of love', love, the mark of a Christian, must always be shown in our leadership. Such love is the very soul of efficiency, and could lift us into the forefront of good managers.

Here are five practical suggestions for those keen to help management form itself on the right lines:

Five-Day Conferences for Top-line Management: Industrialists from the U.S.A., the Pacific and Britain could easily join Irish leaders in the attractive hotels near the Shannon Airport for a programme of discussions on management built on Christian principles. Wives should share in those discussions or separately consider the inter-dependence of homes and workplaces. The Shannon Airport has itself one of the finest systems of management in the world, well-understood at all levels and wisely used. The Irish Management Institute would be deeply interested and so would the American Management Association and others.

Week-end Study Conferences in several parts of Great Britain so that other groups of executives could consider what help Christians, and Catholics especially, could and should give to management. These house-party efforts should be well-organized, really exhilarating, and linked to all that is available in Britain on management matters.

The Preparation of a Reading List on Management for Christians, the Bible heading the list. *Theology and Sanity, Society and Sanity, Man: the forgotten*—all by Frank Sheed, and *The Future of Private Enterprise* by George Goyder,² a practical suggestion for the Christian reform of company law by an industrialist renowned here and in the Americas; *Pardon and Peace* by the Rev. Alfred

² President, International Paper Mills Incorporated, Great Britain.

Wilson, C.P., *The Foundation of Justice* by Dr John Wu³ and the writings of Judge Brandeis and Dean Teresa Miriam Rooney on Law, head my own list.

The Working-out of Practical Suggestions for a Daily Way of Christian Life for Those in Management—particularly a little guide for our daily examination of conscience.

Plans for Discussions with Christians and Jews to Consider the Spiritual and Ethical Principles for Good Management. In London several groups of directors meet regularly for discussion and often for prayer together. Sooner or later they all discover that to understand man, we must try ever increasingly to know—God!

For years I have pleaded with leading chairmen and others, known to be Christians, to invite socially groups of their peers and wives to consider God and man. So far—no success. 'Meeting Point' and I.T.V. programmes would readily telecast these.

³ Seton Hall University, New Jersey, U.S.A.



THE LIVING OF RELIGION IN THE SECONDARY MODERN SCHOOL

DONALD YOUNG

RELIGION is caught not taught—an old tag—and with secondary education for all there is now more time for the catching. Secondary modern schools (or 'streams' in comprehensive schools) cater for seventy per cent or more of the population of the country, a large proportion of school-aged children not suited, in the judgment of the educationalist, to academic or intellectual study. For these the proven methods of the grammar school are not applicable, as anyone who has stood in front of forty such will acknowledge. 'Teach us if you can', they seem to say, as we hesitate, searching desperately for some grain of knowledge remaining from yesterday's lesson on which to build today's. It has taken, and indeed still takes, a long time for many people to realize that what served for secondary education for the educated and educable classes for the past