

THE MANAGEMENT FOR GLOBAL SUSTAINABILITY OPPORTUNITY

Integrating Responsibility, Sustainability, and Spirituality

ROBERT SROUFE

*MBA Sustainable Business Practices Program
Duquesne University
Pittsburgh, Pennsylvania, U.S.A.
sroufer@duq.edu*

JOSEP F. MÀRIA, S.J.

*Department of Society, Politics and Sustainability
ESADE, Ramon Llull University
Barcelona, Spain
pep.maria@esade.edu*

ABSTRACT

This study reflects the necessity to incorporate spirituality into business practices while building on a foundation of responsibility and sustainability. The articulation between these three practices is necessary to respond to the three fundamental divides or wounds that our present world lives on: the wounds between the person and society; between the person and nature; and between the person and the best version of themselves. The Research Question guiding this paper is: How can responsibility, sustainability, and spirituality be understood and interconnected to address, from a Management perspective, the three fundamental wounds of our world? We answer it by comparing two conceptual worlds: Theory U and the Jesuit Tradition. After presenting both conceptual worlds and comparing them, we discuss how they contribute to a better understanding of the relationships between responsibility, sustainability, and spirituality. We then propose practical implications for Management Education.

KEYWORDS

responsibility; sustainability; spirituality; Theory U; Jesuit Tradition; management education.

INTRODUCTION

Today's world is transpierced by three chasms, described as divides, namely 1) the ecological divide between the self and the natural environment; 2) the social divide between the self and other persons in society; and 3) the spiritual-cultural divide between the self (today) and the emergent potential self (future) (Scharmer & Kaufer, 2013). According to Scharmer (2018), these divides are intimately interrelated and cannot be solved separately.

Management has been aware of the two first divides (ecological and social). Correspondingly it has attempted to modify the classical understanding of management, typically summarized in Milton Friedman's definition of the goal of a company, which is "to increase its profits so long as it stays within the rules of the game, which is to say, engages in open and free competition without deception fraud" (Friedman, 1970: 124).

Efforts have been made since 1970 to involve businesses in the task of addressing complex world challenges, e.g., through Corporate Social Responsibility (CSR) and sustainability; environmental social and governance (ESG) initiatives. Two main concepts have emerged in this management theory and practice: sustainability and responsibility. They respond respectively to Scharmer's first and second divides: the ecological and social divides. According to Scharmer (2018), social divide became an important concern in the nineteenth century; the ecological divide became prominent in the last third of the twentieth century; and the spiritual-cultural divide has become evident only at the start of this century:

Fueled by the massive technological disruptions that we have experienced since the birth of the World Wide Web in the 1990s, advances in technology will replace about half of our jobs by 2050. We are now facing a future that "no longer needs us," to borrow the words of computer scientist and co-founder of Sun Microsystems Bill Joy, and that in turn forces us to redefine who we are as human beings and to decide what kind of future society we want to live in and create. (Scharmer, 2018: 17)

This concern about the spiritual-cultural divide is precisely the one less incorporated into the theory and practice of management. Yet, its integration is necessary if we accept Otto Scharmer's assumption that the three divides cannot be solved separately.

The Research Question (RQ) guiding this study is: How can responsibility, sustainability, and spirituality be understood and interconnected to address, from a management perspective, the three fundamental wounds of our world? We address this RQ by connecting two conceptual worlds: Otto Scharmer's Theory U and the Jesuit Tradition. Effectively, both worlds share three focal points. First, our present world is wounded by divides between the individual and society, the individual and the environment; the individual and the best version of themselves/God. Second, these three wounds cannot be solved separately. Third, the solution involves personal and social transformation processes where spirituality, responsibility, and sustainability are co-involved.

We develop this program while positioning dialog among different stakeholder groups involved in business management so that mutual knowledge and collaboration can be catalysts of structural transformation.

We contend that our effort will shed light on a way of managing that the *Journal of Management for Global Sustainability* has been trying to develop in the ten years of its existence. Therefore, we expect to make a significant contribution to this Anniversary Issue and to management.

RESPONSIBILITY, SUSTAINABILITY, AND SPIRITUALITY

This section presents and discusses definitions of the three central concepts. Then, we formulate the theoretical and practical gap informing our research question: the deficient incorporation of spirituality to sustainability and responsibility in the field of management.

In the context of Management, *responsibility* is linked to the field of "Corporate Social Responsibility," a discipline that has evolved in a movement switching between three levels of analysis: micro (the individual), meso (the organization), and macro (society) (Lozano, 2022b). The individual level has dealt with the managers' role, values, spirituality, and leadership (Maak & Pless, 2006; Lozano, 2022a). At the organizational level, the discussion has consisted of a normative approach to stakeholder management and corporate responsibility in the strategy (Freeman &

Velamuri, 2022). Finally, at the macro level, the role of companies in society (or “political CSR”) has been the center of the debate (Carroll & Brown, 2022).

We see *Sustainability* as a human ecological opportunity. It can be the capacity “to provide the present generation with the needed direct, indirect, and spiritual benefits humans derive from ecosystems” (USDA Forest Service, 2000). Sustainability involves the duties and relationships between a firm and the environment as a stakeholder. In this respect, sustainability connects with CSR through the management of Operations and Sustainable Supply Chain Management (Sroufe & Dole, 2022; Wiengarten & Durach, 2022). A framework for strategic sustainability (Broman & Robert, 2017) enables us to consider what is and is not sustainable. The framework consists of five levels: Systems-level understanding, defining Success, Strategic guidelines, Actions, and the application of decision-making Tools. Broman and Robert (2017) note that societal change leading to sustainability can be achieved if leaders deeply understand not only the nature, enormity, and urgency of sustainability, but also the advantages and opportunities that proactivity toward sustainability could bring.

Finally, *Spirituality* has been defined in many ways (Bouckaert & Zsolnai, 2007). We adopt a definition that is interdisciplinary and was coined in the context of a discussion on spirituality and responsibility/sustainability as proposed by Lozano:

I understand spirituality as (1) an opening which is also, simultaneously, a process; (2) aiming towards perception and knowledge which encompasses all of the human experience; (3) at the level which is a way to displace or silence the ego from its central position in human life; (4) and transforming the vital energy itself by being receptive to a shapeless foundation; and (5) with a historical expression represented through different images and symbols (unity, absoluteness, emptiness, God, silence, love, energy, mystery, wisdom, etc.), images and symbols that are an expression of spirituality though do not limit its meaning. (Lozano, 2022a: 94)

Most recent management approaches have easily connected social responsibility and environmental sustainability, but the integration of spirituality remains problematic. Effectively, those who subscribe to conventional CSR approaches would say that CSR addresses the social and ecological divides within the parameters of management, other additional or complementary aspects of CSR could address the spiritual-cultural divide; however, “today’s challenges go even further; we cannot separate the three” (Lozano, 2022a: 88). He further notes that “[t]he challenge ...

is reformulating CSR to make it more holistic and to incorporate the third divide” (Lozano, 2022a: 96).

To answer the RQ, we compare two approaches. The first approach, Theory U, is a recent and innovative formulation of the relationships between the three concepts. The second approach, the Jesuit Tradition, is an older formulation (its first documents date from the 16th century), which has evolved in its documents and its praxis, because it gave birth in 1540 to a Catholic Church Religious Order: the Society of Jesus (also known as the Jesuits). Today, this organization comprises around 16,000 members in the five continents and manages (together with tens of thousands of collaborators) schools, universities, centers of spirituality, social NGOs, and other organizations inspired by a specific spirituality (Bélanger, 2021). Out of this broad historical, geographic, and thematic tradition, we focus on the specific field of the relationships between faith and the promotion of social justice.

Despite differences between these two approaches, we contend that they are fruitfully comparable because they share three focal points:

1. **Three Fundamental Wounds.** Our present world is wounded with three fundamental wounds: between the individual and society, between the individual and the environment, and between the individual and the best version of themselves.
2. **An Interconnected Solution.** These three wounds are different but at the same time co-involved: we cannot solve them separately.
3. **A Process of Transformation.** We need to follow a personal and social transformation process to tackle and solve the three wounds simultaneously.

These two approaches do not formulate direct reflections on management. Still, they can reflect on how spirituality is to join responsibility and sustainability from the Management perspective. This is precisely the object of the RQ of this paper. We present Theory U and then the Jesuit Tradition in the following sections. First, both approaches are applied to the perspective of the three focal points. Later, we compare both approaches from the perspective of certain specific traits. Finally, we formulate implications for management and management education.

THEORY U

Theory U (Scharmer, 2016) allows decision-makers to act based on the future, not the past, and enable the creation of organizational change at a global level through creative and agile methods. It suggests shifting from a personal, individual-centered approach to a collective, group-centered one, to a more sustainable, healthy life. Finally, it suggests that society should get to “ecosystem awareness”-driven forms of cooperation. Scharmer refers to this process as the “journey of the U.” We present this theory based on the three focal points shared with the Jesuit Tradition.

1. Three Fundamental Wounds

Scharmer contends that an abyss stops us in our journey to a better future for our planet, and that we would see the three divides earlier mentioned in this abyss (Scharmer, 2018). The ecological divide is evidenced by “unprecedented environmental destruction—resulting in the loss of nature” (Scharmer, 2018: 18) where the economy consumes at least 1.5 times the resources that the Earth can regenerate, on the average. The social divide is seen in the great levels of inequity among societies and within cultures, with only eight of the richest people on the planet owning more than the poorest 50% of the world’s population. The spiritual divide is evident in “increasing levels of burnout and depression—resulting in the loss of meaning and the loss of Self. The capital ‘S’ Self means not the current ego-self but the highest future potential” (Scharmer, 2018:18). This can be seen in the number of people who commit suicide, which at 800,000 is more than the combined number of people killed in war, crime, and disasters caused by natural hazards.

All these lead to undesired outcomes such as “the loss of nature, the loss of society, and the loss of Self In other words, we live in a time when our planet, our societal whole, and the essence of our humanity are under attack” (Scharmer, 2018: 17–18).

2. An Interconnected Solution

In trying to understand these three divides, it has become clearer that these are not separate problems but are different aspects of the same issue, which Scharmer (2018) describes as follows:

There is a blind spot in leadership, management, and social change. It is a blind spot that also applies to our everyday social experience. The blind spot concerns the inner place—the source—from which we operate when we act, communicate, perceive, or think. We can see what we do (results). We can see how we do it (process). But we are usually unaware of the who: the inner place or source from which we operate (Scharmer, 2018: 18).

Furthermore, Bill O'Brien noted that "[t]he success of an intervention depends on the interior condition of the intervener" (Scharmer, 2018: 10) because it depends on how people are aware of "a primarily hidden dimension of our everyday social experience—whether it is in organizations, institutions, or even our personal lives" although it is not clear to most "where our actions come from So in my research, I began to call this origin of our actions and perceptions the source (Scharmer, 2018: 19).

The question of source for leaders and those promoting change is important to understand: "For example: What quality of listening, what quality of attention do I bring to a situation—and how does that quality change the course of action moment to moment?" (Scharmer, 2018: 19). This will also give insight to the points of disconnection leading to the three divides, namely between one's self and nature, the other, and one's potential Self (Scharmer, 2018).

3. The Process of Transformation

Process, principles, and practices of Theory U focus on "building the collective capacity to shift the inner place from which we operate" (Scharmer, 2018: 9). Theory U allows decision-makers to act based on the future, not the past. It suggests the "journey of the U": shifting from a personal, individual-centered approach to a collective, group-centered one to a more sustainable, healthy life.

Scharmer suggests that individuals go down the physical U and up the other side to make more bridges to society (see Figure 1). Past patterns are in the left branch of the U while seeing with new eyes, sensing, and "presencing," which is "the blending of sensing and presence ... to connect from the source of the highest future possibility and to bring it into the now. Presencing happens when our perception begins to occur from the basis of our emerging future" (Scharmer, 2016: 165). Hassan (2006) notes that "[t]he U-Process is based on a belief that there are multiple ways of coping with highly complex problems, some more successful than others."

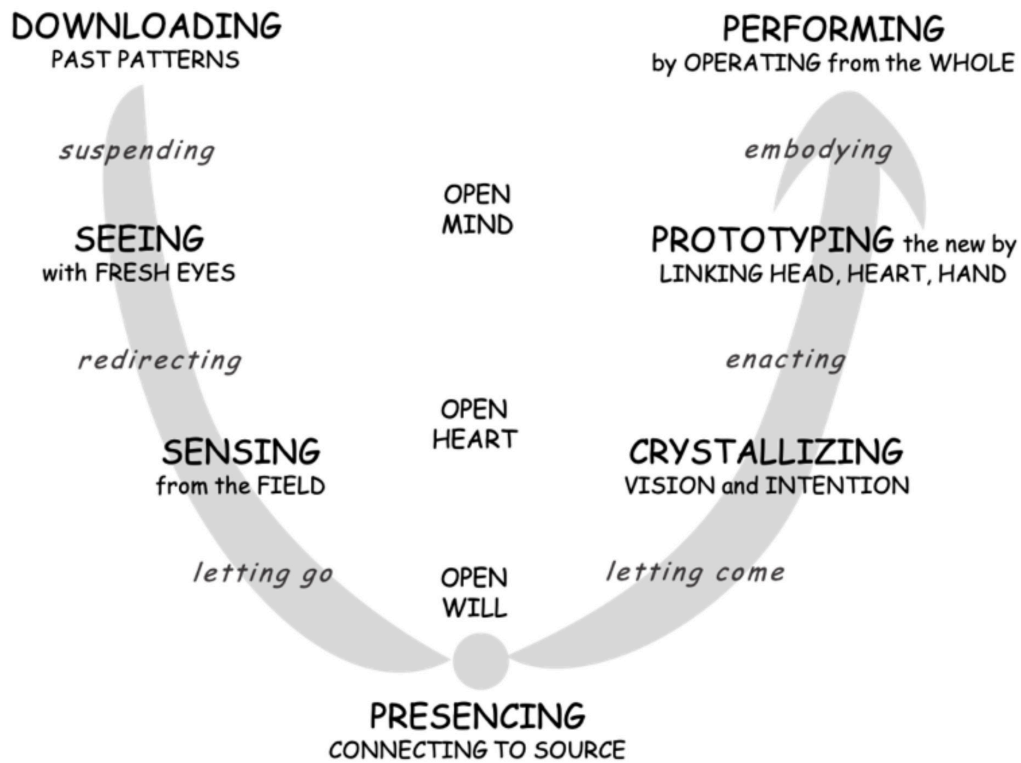


Figure 1: Conceptual Model of Theory U (Scharmer, 2018)

Note: Redrawn based on Scharmer, C.O. (2009). ELIAS: Creating Platforms for Leading and Innovating on the Scale of the Whole System. *FOSAD Workshop Mount Grace Hotel, Magaliesburg, South Africa November 25, 2009*

As we move up the right side of the U, we let the future come while crystallizing a vision and intention; enacting prototypes linking head, heart, and hand; and then embodying this future by operating from the whole. This allows a crossing of the center of the U, stepping into the field of the future. It is a method to move from a small “self” to a new “Self,” a greater general awareness of the world and transformation. Scharmer expands the “journey of the U” beyond the individual into *social fields*:

Social fields describe the social system that we collectively enact—for example, the team, the group, the organization, or the social system—from the perspective of source. The term “social field” illuminates the interiority of social systems and describes these systems both from the outside (the third-person view) and from within (the first-person view). It investigates the *interior conditions* under which social systems shift from one state of interaction to another. (Scharmer, 2018: 36–37)

Social fields can be driven by an awareness based on presencing (open mind, open heart, open will; field of co-creation; social warmth) or absence. When a social field operates on absencing (closed will-fear, closed heart-hatred, closed mind-ignorance; field of destruction; social coldness), it creates

an architecture of separation by building walls. It facilitates a disconnect (denying, de-sensing) from the world around us, from the world that is emerging (absencing), which results in blaming others (an inability to reflect) and destruction (of trust, relationships, nature, and self)." (Scharmer, 2018: 34)

Scharmer (2018) further notes that these social fields operate at micro (individuals), meso (groups), macro (organizations), and mundo (systems) levels, with four structures of attention at each level:

Field 1: Habitual: My action comes from inside my boundaries (I-in-me).

My reaction is triggered by external events and shaped by my past habits.

Field 2: Ego-system: My action comes from the periphery of my system (I-in-it). It arises from a subject-object awareness that analyzes and responds to exterior data.

Field 3: Empathic-Relational: My action comes from beyond my boundaries (I-in-you). It arises from where the other person with whom I communicate operates.

Field 4: Generative Eco-system: My action comes from the sphere that surrounds my open boundaries (I-in-us/I-in-now). It arises from presencing a future potential. (Scharmer, 2018: 39)

THE JESUIT TRADITION ON FAITH AND JUSTICE

Out of the Jesuit Tradition—five centuries, five continents, diverse fields of action and reflection—we have chosen the field of Faith and Justice: the connection between Jesuit spirituality and the promotion of social justice. The founding moment of this field was the General Congregation (GC) 32 (Society of Jesus, 1975) when Jesuit representatives met in Rome and defined the Jesuit Mission in terms of the connection between faith and justice. This tradition develops in documents from

subsequent General Congregations and in the action and reflection of the Social Secretaries of the different Jesuit Provinces and Conferences of Provincials. However, it is rooted in documents from the Jesuit Tradition on Spirituality (Spiritual Exercises, St. Ignatius' Autobiography, St Ignatius' Letters, Jesuit Constitutions).

1. Three Fundamental Wounds

The Spiritual Exercises invite us to watch reality with fundamental attitudes of attention, compassion towards the wounded humanity, and the determination to heal these wounds. Effectively, in the Contemplation of the Incarnation (Ignatius, 1992: SE 101–109), St. Ignatius proposes to contemplate how the Holy Trinity watches the world in its diversity and its need for salvation:

to see the various persons: and first those on the surface of the earth, in such variety, in dress as in actions: some white and others black; some in peace and others in war; some weeping and others laughing; some well, others ill; some being born and others dying, etc. (Ignatius, 1992: SE 106)

This vision leads the Holy Trinity to the determination of acting with compassion through the Incarnation of Jesus to work the redemption of the Human race. (Ignatius, 1992: SE 107)

These attitudes are present in Decree 4 of GC 32, "Our Mission Today: The Service of Faith and the Promotion of Justice" (Society of Jesus, 1975): "The mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement. For reconciliation with God demands the reconciliation of people with one another" (Society of Jesus, 1975: n. 2). This quotation involves the reconciliation with God and with society. The third wound (environmental) was made explicit in 2008 during the General Congregation 35:

In this global world marked by such profound changes, we now want to deepen our understanding of the call to serve faith, promote justice, and dialogue with culture and other religions in the light of the apostolic mandate to establish good relationships with God, with one another, *and with creation*. (Society of Jesus, 2008: n. 12, emphasis added).

2. An Interconnected Solution

The interconnection of all realities and wounds finds a fundamental root in St Ignatius's spiritual experience in Manresa in 1522, "the illumination of the Cardoner River." It is described in his Autobiography:

One day he went to the Church of St. Paul, situated about a mile from Manresa. Near the road is a stream, on the bank of which he sat and gazed at the deep waters flowing by. While seated there, the eyes of his soul were opened. He did not have any special vision, but his mind was enlightened on many subjects, spiritual and intellectual. So clear was this knowledge that everything appeared to him in a new light from that day. (Ignatius, 1900: n. 30)

In present times, GC 35 explains that the Jesuit mission assists Christ in setting right our relationships with God, humans, and nature by addressing a fundamental election between good and evil.

As servants of Christ's mission, we are invited to assist him as he sets right our relationships with God, with other human beings, and with creation There are powerful negative forces in the world. Still, we are also aware of God's presence permeating this world, inspiring persons of all cultures and religions to promote reconciliation and peace. The world where we work is one of sin and of grace. (Society of Jesus, 2008: n. 18)

Therefore, the solution to the three wounds consists of collaborating with Christ to heal a world permeated by good and evil, grace and sin.

3. The Process of Transformation

The healing of these wounds consists of a process of transformation of the individual that extends to the integration and transformation of communities and society at large. In that direction, the Spiritual Exercises propose a process aimed at the transformation of the individual: "by this name of Spiritual Exercises is meant every way of examining one's conscience, of meditating, of contemplating, of praying vocally and mentally, and of performing other spiritual actions" (Ignatius, 1992: SE 1).

In this process, the transformation includes the awareness of different forms of the relation of the I, mainly:

- Closing of the "I" in itself (Ignatius, 1992: SE 23–90)
- An opening of the "I" to Christ, the humanity, and the creation (Ignatius, 1992: SE 91–237)
- A deep offering/openness of the I to the whole reality in order to operate the reconciliation of its conflicts. Thus, at the end of the Spiritual Exercises

the “Contemplation to Attain Love” (Ignatius, 1992: SE 230–237) invites the “I” to acknowledge its complete and joyful connection with God, humanity, and the creation. Consequently, this “I” is invited to offer all its freedom, memory, understanding, and will for the full reconciliation of God, humankind, and creation (Ignatius, 1992: SE 234).

This spiritual process of transformation was formulated in its social dimension in 2015 by a team of Jesuit leaders working to promote social justice. They named it “the Faith-Justice Process” (Social Coordinators of the Jesuit Conferences, 2015: 27). It is a set of five “aspects” (Social Coordinators of the Jesuit Conferences, 2015: 27) that should inspire the actions of individuals, communities, organizations, and social structures to promote the social justice that stems from Jesuit spirituality. They are: accompaniment, service, research/reflection, consciousness-raising, and structural transformation (Social Coordinators of the Jesuit Conferences, 2015: 27).

Accompaniment takes place in the nakedness of the encounter of human with a human when persons discover their shared humanity and celebrate their coming to know one another. In this way, we establish reciprocal relationships with our sisters and brothers, and we walk together with them along the path of life. We accompany others and let ourselves be accompanied. We become true companions. The accompaniment of the poor becomes a spiritual experience, a blessed place where we recognize the human dignity of those around us and our own. It is the space where friendship arises. (Social Coordinators of the Jesuit Conferences, 2015: 27).

Service happens when we realize that we possess resources that we can make available to others to help them improve their living conditions. When we find ourselves among the poor, we quickly see different ways to help them Service requires means; it gives rise to institutions; it produces profound interior satisfaction when it is effective and when it succeeds in gaining the support of other persons who contribute their abilities or their resources.” (Social Coordinators of the Jesuit Conferences, 2015: 27).

Research/reflection. We stress here the importance of research and reflection based on the experience of service and illuminate that experience with the light of academic knowledge and theological profundity. We are speaking about the research and reflection being respectful of reality and its laws since God himself has ordained these. At the same time, it seeks to discover the dynamics of change that permeate our natural and social worlds. Our research adopts the perspective of the poor, reflects on their reality, and seeks their welfare. Choosing this perspective enables us to expose the forces that systematically exclude the marginalized and discover the sources of life that will restore their dignity. (Social Coordinators of the Jesuit Conferences, 2015: 28).

Consciousness-raising is aimed at transforming the culture in which we are immersed. Some of the most effective means for this are publications, formation programs, press conferences, volunteer service corps, meeting spaces, public debates, etc. Our research and reflection on the service and the accompaniment we undertake should raise people's consciousness of the existing problems and possible solutions. Consciousness-raising builds bridges of friendship among diverse social groups, and it expands as people come into closer contact and relate to one another. It seeks to establish a sincere and fruitful dialogue among different social groups so that mutual knowledge and collaboration will give rise to new syntheses. (Social Coordinators of the Jesuit Conferences, 2015: 28).

Structural transformation takes many forms: proposals regarding public policies, active presence in political decision-making, consequential dialogue with the authorities, denunciations and protests, collaboration with social movements, monitoring and evaluation of legislation, etc. The various contexts will determine which forms are most worth developing. (Social Coordinators of the Jesuit Conferences, 2015: 28–29)

In this framework, the connections between sustainability, responsibility, and spirituality—the object of this paper's research—are the fruit of the aspect of research/reflection. But this research/reflection will only respond to the Jesuit way of promoting justice (Social Coordinators of the Jesuit Conferences, 2015: 29) if it is connected to the other four aspects of a specific social problem (Figure 2).

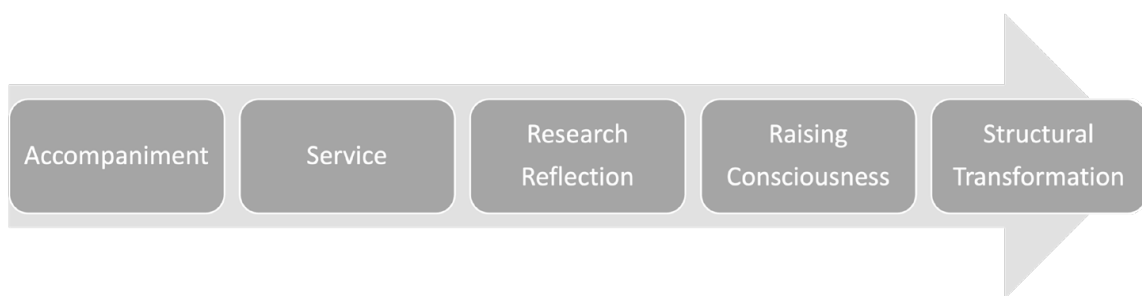


Figure 2: The Faith-Justice Process (Social Coordinators of the Jesuit Conferences, 2015)

DISCUSSION

This section first compares Theory U and the Jesuit Tradition on Faith and Justice in specific traits derived from the three focal points. Next, we reformulate the relationships between responsibility, sustainability, and spirituality based on this comparison. Finally, we formulate some implications for understanding management and management education.

As mentioned earlier, Theory U and the Jesuit Tradition share three focal points: 1) The Three Fundamental Wounds or Divides; 2) An Interconnection; and 3) A Process of Transformation. Table 1 summarizes the comparison between Theory U and the Jesuit Tradition.

Theory U	Jesuit Tradition on Faith and Justice
<u>Focal Point 1- Divides</u> Social Ecological Spiritual-Cultural	<u>Focal Point 1- Reconciliation/Good Relationships With</u> One Another Creation God
<u>Focal Point 2- Interconnection</u> Blindspot/inner place from which we operate	<u>Focal Point 2- Interconnection</u> Tension Good-Evil, Grace-Sin Identification with Christ
<u>Focal Point 3- Levels of Consciousness</u> Habitual: I-in-me Ego-System: I-in-it Empathic-Relational I-in-you Generative-Ecosystem: I-in-now	<u>Focal Point 3- Personal Transformation (SE)</u> “I” closed in itself “I” open-connected to Christ, humanity and creation, deep encounters of love “I” completely open/offered (freedom, memory, understanding, and will) to the full reconciliation with Humanity, Creation, and God
<u>Focal Point 3- System Levels</u> Micro - Individuals Meso - Groups Macro - Organizations Mundo - Systems	<u>Focal Point 3- Faith-Justice Process</u> Accompanying-Serving Raising Awareness Studying Advocating

Table 1: Comparison Between Theory U and the Jesuit Tradition on Faith and Justice (Own Elaboration)

Focal Point 1 – Divides

The correspondence between wounds is undeniably established: Social Divide/Reconciliation with One Another; Ecological Divide/Reconciliation with Creation; Spiritual/Cultural Divide/Reconciliation with God. In the third partnership, Scharmer and Kaufer’s (2013: 5) formulation of spirituality as a connection “between self

and Self, that is, between one's current "self" and the emergent future "Self" that represents one's greatest potential" uses a different language from the Jesuit Tradition, where the reference to Jesus Christ and God is central. However, the confrontation/dialogue between these two approaches constitutes an exciting occasion to enrich them both and enrich the idea of spirituality that this paper is exploring.

Focal Point 2 – Interconnection

Theory U refers to a "blind spot" or an "inner place" from which individuals operate; the key is to be aware of the individual's perspective to change it. The Jesuit formulation is a change that raises awareness of Good-Evil or Grace-Sin tensions and leads individuals to opt for Good and Grace. This change is operated by identifying the I with Christ: a Human Person who lived in full communion with God the Father, the Human Kind, and Nature. A deeper comparison of formulations would constitute another fruitful and challenging exercise.

Focal Point 3 – Transformation

Levels of consciousness/personal transformation. The transformation processes present different forms of relationship or "States of the I" at the individual level. Theory U's "Habitual I-in-me" and "Ego-System I-in-it" can be compared with the Jesuit state of the "I closed in itself." In fact, on both sides, we have an "I" that connects with the world around it from an attitude that is linked to past patterns of relationship. The problem is that the repetition of patterns prevents the I from acting based on the future and in connection with others (Theory U); or from opening to Christ, who was open to the future and in communion with humans and nature (Jesuit formulation). This new state is represented in the "Empathic-Relational I in You" (Theory U) and the "I open-connected to Christ" (Jesuit Tradition). The third stage differs: Theory U focuses on the connection of the I to the "now," and the Jesuit formulation on the full immersion of the I in a world (past, present, future) that is walking towards fullness.

An interesting parallel in this area is the implication of all dimensions of the individual's personality in the transformation process. In Theory U, there is a sequenced transformation: first opening the mind, second opening the heart, third opening the will. In the Contemplation to Attain Love, the individual is invited to

offer all dimensions of their personality (freedom, memory, understanding, and will); but the sequencing is not specified.

System levels/faith-justice process. When we extend the focus from the individual to the community/organization/society level, the comparison becomes complex. However, a clear identification exists between “Micro-Individuals” and “Accompanying/Serving”: the task of healing individuals’ wounds is displayed here at the personal level. A second clear identification connects “Mundo-Systems” with “Advocating” and “Studying” since the goal of Jesuit Advocacy is the reflective transformation of social structures that are producing suffering and injustice. Nevertheless, we do not discover a clear connection between Meso-Groups and Macro-Organizations on one side and Raising Awareness on the other.

Relations Between Spirituality, Sustainability, and Responsibility

The solution of the three fundamental wounds involves a process of personal, organizational, and social transformation. Theory U and the Jesuit Tradition on Faith and Justice stress that this transformation’s roots include the awareness of individuals of their “blind spots” or of their need to open their whole person (minds, heart, will, freedom) to renew their habits of relation with others, with nature, and with God/their future Self. This openness transforms the Habitual I-in-me into an I empathically opened to new connections and in need of integral reconciliation. These formulations agree with the definition of spirituality: particularly the idea that spirituality is an “opening,” a “process” that “displaces or silences the ego” (Lozano, 2022a: 94).

Lozano’s definition of spirituality speaks of “encompassing all of the human experience” (Lozano, 2022a: 94). Therefore, these roots should operate the transformation of the relationships at all levels: individual, community, organization, and society. Here is where spirituality connects with sustainability and responsibility. This transformation includes transforming every company’s employees and leaders, modifying its operations and strategy in harmony with its external stakeholders (including the environment), and changing socially unjust and environmentally damaging behavioral patterns (social/systemic structures) operating in society. These changes involve accompanying and serving all sorts of victims, raising awareness of the different wounds in all citizens, studying and designing collective strategies (in which companies play an important role), and advocating in front of influential

individuals and organizations (included companies) in line with the five dimensions of the Jesuit Faith-Justice Process.

Further examination of sustainability and spirituality (Korac-Kakabadse, Kouzmin, & Kakabadse, 2002) from multiple perspectives will be necessary to advance this field of research (Dhiman & Marques, 2016). Future work on leadership can revisit spiritual leadership from the 1990s and how it has evolved to create more sustainable workplaces (Samul, 2020) along with the development of theory that includes spirituality.

Implications for Management and Management Education

To overcome companies' insistence on using the same old behavioral patterns that reproduce social injustice and environmental degradation, spirituality needs to be connected with responsibility and sustainability in a specific way. Spirituality cannot be an instrument of companies and leaders to make employees more efficient in the reproduction of old behaviors. In an approach that uses spirituality as a means for an end, “we run the risk of instrumentalizing spirituality to serve the organization” (Lozano, 2022a: 91). Instead, spiritual practices have the potential to touch “the blind spot” of employees and management leaders, thus opening their whole persons (mind, heart, will, freedom) to give birth to their future Self. It will activate a process in which companies abandon old patterns in a renewed awareness of their environmental and stakeholders' responsibilities.

From this perspective, management cannot simply be reduced to a system of ideas or concepts. In terms of *Laudato Si'*, spirituality also needs to “motivate us to a more passionate concern for the protection of our world.” But this “passionate concern” needs to translate into ideas and concepts that may enable a common solution to the three fundamental wounds. The ability to envision a sustainable future supported by an evidence-based understanding of best practices for any system (in this case, structural transformation) sets the stage for management, management education, and stakeholders to realize multi-level, multi-system goals (see Figure 3).

A multi-level perspective is necessary for many practical reasons (Starik & Rands, 1995). Support for the necessity of addressing the three divides outlined in this study at multiple levels is evident through scholarly literature on climate change and the negative impacts of human-made systems. There is a web of relationships highlighted

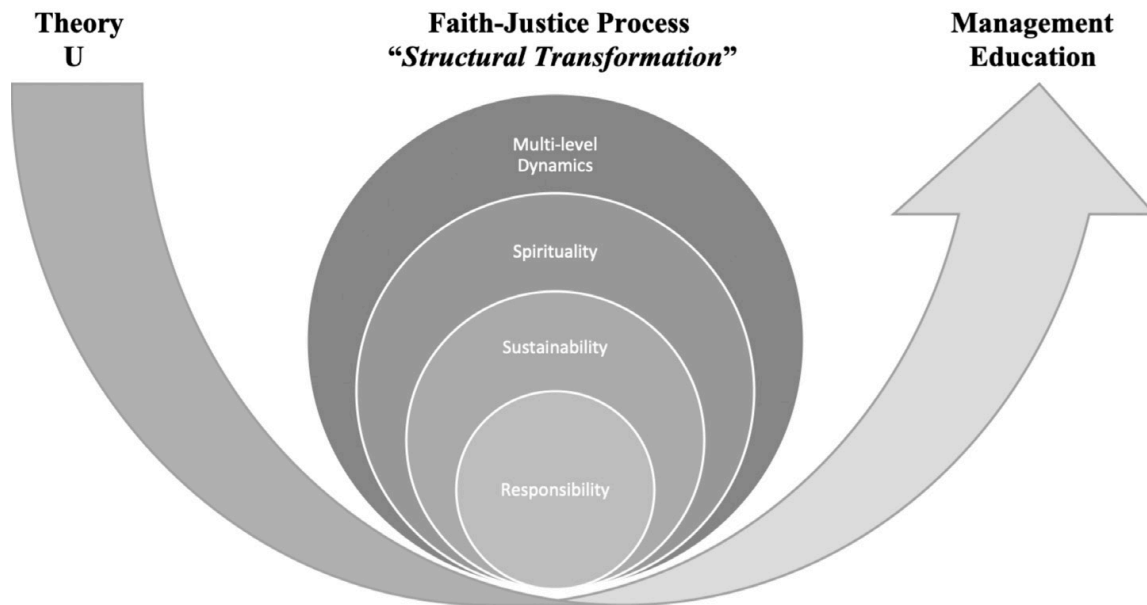


Figure 3: Operationalizing Structural Transformation (Own Elaboration)

by systems thinking about the intersection of responsibility, sustainability, and spirituality providing new opportunities for integration. Theory U and the Jesuit Faith-Justice process illustrate the power of transforming our vision. Management education level actions help illustrate how much more powerful (and faster) progress will be when multi-level integration and pedagogy create business leaders prepared for an uncertain future of multiple divides.

Management education can initiate students to practices and processes that open them to personal transformation and participation in organizational and social processes that promote social justice and environmental sustainability. It can align management practices with goals for a sustainable future outlined by Sroufe, Hart, and Lovins (2021) in a study on transforming 21st century business education and MBA programs. Leading programs are the proving grounds for transformational experiences, live projects with corporate partners, and sustainability integrated across the curriculum and within core required courses, learning labs, capstone courses, and practicums. Both curricular and co-curricular activities can be designed and implemented to involve students in new patterns of behavior (accompanying, serving, studying, raising awareness, and advocating) to transform individuals, organizations, communities, and society.

Effectively, the Jesuit way of promoting justice can be a proven process for learning from and serving others. Service reinforces an appreciation of the value and beauty of the environment. Within this process, rigorous research is performed in dialog with the less powerful stakeholders (affected people, victims), ensuring that research does not result in ideology (justification of the position of the most powerful stakeholders), and instead sustains advocacy and structural transformation. The five areas of the faith-justice process are interconnected.

CONCLUSION

Many well-intentioned research papers have been written on the importance of responsibility and sustainability, and the number of these papers is growing exponentially. Yet, paradoxically, not including spirituality within industries and traditional business schools has fallen far short of closing growing ecological and social divides. This lack of integration has also fallen short of achieving the necessary short-term results required to prevent these divides from worsening, stopping climate change, and moving us in a regenerative direction. What is needed is a rethinking of how Theory U and the Jesuit Tradition can be used to question business as usual, used as a proving ground for innovative thinking, and provide provocative thinking for new ways to heal the complex divides facing humanity. We would posit that business schools, where we train future leaders of industry to measure, manage, and have accountability for their actions, provide an opportunity to integrate and collaborate to meet global goals for sustainability and if done correctly, the possibility of a regenerative future.

The research question guiding this study has been: How can responsibility, sustainability, and spirituality be understood and interconnected to address, from a management perspective, the three fundamental wounds of our world? We have addressed this question by defining the three constructs and connecting them with two conceptual worlds: Theory U and the Jesuit Tradition on Faith and Justice. These two worlds have highlighted the necessity of spirituality as a set of practices and attitudes that open individuals, communities, organizations, and systems (social structures) to the transformation of old patterns of behavior that welcomes the personal and collective possibilities of a more just society and a more sustainable environment. This new articulation of responsibility, sustainability, and spirituality will provide a counterforce for the intemperance of prevailing economic systems

and rectify some of the social and ecological damages caused by business as usual over the last 100 years (Annett, 2022).

This paper has also raised other questions and avenues for future research. First, we have developed a general comparison between Theory U and the Jesuit Tradition. Still, a more thorough analysis should be developed, for instance, around specific aspects that we have presented in Table 1. A second area for future research is a broader comparison of our articulation of spirituality, sustainability, and responsibility with existing management approaches: the comparison of Theory U and the Jesuit Tradition on Faith and Justice will benefit from a more rigorous and empirical examination of contemporary phenomena. Finally, in the field of management education, a promising avenue is the presentation of transformational education practices in Higher Education Institutions and their assessment in the horizon of the proposed articulation.

Contributions to the field from this study include but are not limited to the opportunity to utilize a Jesuit Faith-Justice process and spirituality to continue to evolve the field of management. We discuss three divides, ecological, social, and self, as complex problems we can address through action and collaboration. We contrast Theory U and Jesuit Tradition on Faith and Justice to discuss opportunities for their integration into management research. We also discuss an opportunity to integrate Pope Francis's (2015) *Laudato Si'* to motivate the person to cross ecological and social divides.

The focus on individualism, efficiency, and competition has failed societies, e.g., the inequities continue to grow with the poor and working classes left behind; social and environmental concerns create complex problems evident in a warming planet and social unrest across continents (Annett, 2022). The sense of shared purpose a society needs to pursue the common good seems elusive. Despite this, a growing body of research shows that integrating responsibility, sustainability (Sroufe, 2018), and spirituality (Korac-Kakabadse, Kouzmin, & Kakabadse, 2002) into business management leads to increased productivity, employee retention, customer loyalty, brand reputation, and financial performance. However, business management and business school systems are too narrowly focused on past habits. There is now a new management opportunity for global sustainability, calling for integrating responsibility, sustainability, and spirituality.

The authors wish to thank Prof. Assunta Cuyegkeng for her support and encouragement from the initial idea to write this paper.

REFERENCES

- Annett, A. 2022. The fallen idol: A Catholic alternative to neoliberalism. *Commonweal Magazine*, January 3. Available at <https://www.commonwealmagazine.org/fallen-idol>.
- Bélanger, P. (Ed.). 2021. *Jesuits. The Society of Jesus in the world*. Rome: General Curia of SJ Communications Office.
- Bouckaert, L., & Zsolnai, L. 2007. *Spirituality as a public good*. Antwerp/Apeldorn: Garant.
- Broman, G., & Robert, K. 2017. A framework for strategic sustainable development. *Journal of Cleaner Production*, 140: 17–31.
- Carroll, A. & Brown, J. 2022. Corporate social responsibility: A chronicle and review of concept development and refinements. In T. Maak, N. Pless, M. Orlitzky, & S. Sandhu (Eds.), *The Routledge companion to corporate social responsibility*: 17–31. New York and London: Routledge.
- Dhiman, S., & Marques, J. 2016. *Spirituality and sustainability*. New York: Springer International Publishing.
- Francis. 2015. *Laudato si': On care for our common home*. Available at https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html.
- Freeman, E., & Velamuri, S. R. 2022. A new approach to CSR: Company stakeholder responsibility. In T. Maak, N. Pless, M. Orlitzky, & S. Sandhu (Eds.), *The Routledge companion to corporate social responsibility*: 203–213. New York and London: Routledge.

- Friedman, M. 1970. The social responsibility of business is to increase its profits. *The New York Times Magazine*, September 13.
- Hassan, Z. 2006. Connecting to source: The U-process. *The systems thinker*. Available at <https://thesystemsthinker.com/connecting-to-source-the-u-process/>.
- Ignatius [of Loyola]. 1900. *The autobiography of St. Ignatius*. Available at <https://holybooks.com/the-autobiography-of-st-ignatius/> (accessed March 3, 2022).
- Ignatius [of Loyola]. 1992. *The Spiritual Exercises of St. Ignatius* (G. Ganss, Trans.). Chicago: Loyola Press. (Original work written 1522–1524).
- Korac-Kakabadse, N., Kouzmin, A., & Kakabadse, A. 2002. Spirituality and leadership praxis. *Journal of Managerial Psychology*, 17(3):165–182.
- Lozano, J. M. 2022a. Spirituality and CSR. In T. Maak, N. Pless, M. Orlitzky, & S. Sandhu (Eds.), *The Routledge companion to corporate social responsibility*: 88–89. New York and London: Routledge.
- Lozano, J. M. 2022b. From business ethics to business education: Peter Hans Kolvenbach's contribution. *Humanistic Management Journal*, 7: 135–156. Available at <https://doi.org/10.1007/s41463-022-00122-8>.
- Maak, T., & Pless, N. M. 2006. Responsible leadership in a stakeholder society—a relational perspective. *Journal of Business Ethics*, 66(1): 99–115.
- Samul, J. 2020. Spiritual leadership: Meaning in the sustainable workplace. *Sustainability*, 12(1): 267.
- Scharmer, O. 2016. *Theory U: Leading from the future as it emerges*. San Francisco: Berrett-Koehler Publishers, Inc.
- Scharmer, O. 2018. *The Essentials of Theory U: Core principles and applications*. San Francisco: Berrett-Koehler Publishers, Inc.
- Scharmer, O. & Kaufer, K. 2013. *Leading from the emerging future* (2nd ed.). San Francisco: Berrett-Koehler Publishers, Inc.

- Social Coordinators of the Jesuit Conferences. 2015. Renewing our commitment to a faith that does justice. *Promotio Iustitiae*, 120(2015/4).
- Society of Jesus. 1975. Our mission today. *General Congregation 32, Decree 4*.
- Society of Jesus. 2008. Sent to the frontiers. *General Congregation 35, Decree 3*.
- Sroufe, R. 2018. *Integrated management: How sustainability creates value for any business*. Bingley, UK: Emerald Group Publishing.
- Sroufe, R., Hart, S. L., & Lovins, H. 2021. Transforming business education: 21st century sustainable MBA programs. *Journal of Management for Global Sustainability*, 9(1).
- Sroufe, R. & Dole, K. 2022. Integrated management: Operations at the crossroads of innovation, sustainability and the built environment. In T. Maak, N. Pless, M. Orlitzky, & S. Sandhu (Eds.), *The Routledge companion to corporate social responsibility*: 255–267. New York and London: Routledge.
- Starik, M., & Rands, G. P. 1995. Weaving an integrated web: Multilevel and multisystem perspectives of ecologically sustainable organizations. *Academy of Management Review*, 20(4): 908–935.
- USDA Forest Service. 2000. Title 36, Code of Federal Regulations, Parts 217 and 219. *Federal Register*, November 9.
- Wiengarten, F., & Durach, C. F. 2022. Sustainable supply chain management: Why have we missed out on animal welfare? In T. Maak, N. Pless, M. Orlitzky, & S. Sandhu (Eds.), *The Routledge companion to corporate social responsibility*: 281–291. New York and London: Routledge.

Robert Sroufe is the Murrin Chair of Global Competitiveness and Professor of Sustainability & Management at Duquesne University's Palumbo Donahue School of Business where he translates the value proposition of sustainability and its integration with business practices. He develops and delivers project-based, experiential learning curriculum within the #1 in the USA, and globally top-ranked MBA Sustainable Business Practices program. Winner of numerous teaching awards from the Academy of Management, Decision Sciences Institute, Production and Operations Management Society, and The Aspen Institute, he has published journal articles on the topics of environmental management systems, sustainable business practices, and books on Integrated Management, High-performance Buildings, and Developing Sustainable Supply Chains. His teaching includes topics, exercises, and training involving Integrated Management of sustainability across business functions and Integrated Bottom Line (IBL) performance, change management, high-performance buildings, Building Based Learning (BBL), and strategic sustainable development.

Josep F. Mària, S.J., is Associate Professor at ESADE. He teaches Sociology, Business Ethics/Leadership, World Religions and Meditation Tools. His research is focused, first, on the development of values and inner life in Higher Education from the perspective of Ignatian Spirituality; and second, on the articulation of science and humanities (particularly faith and religions) in the solution of social and human problems from the perspective of social justice.