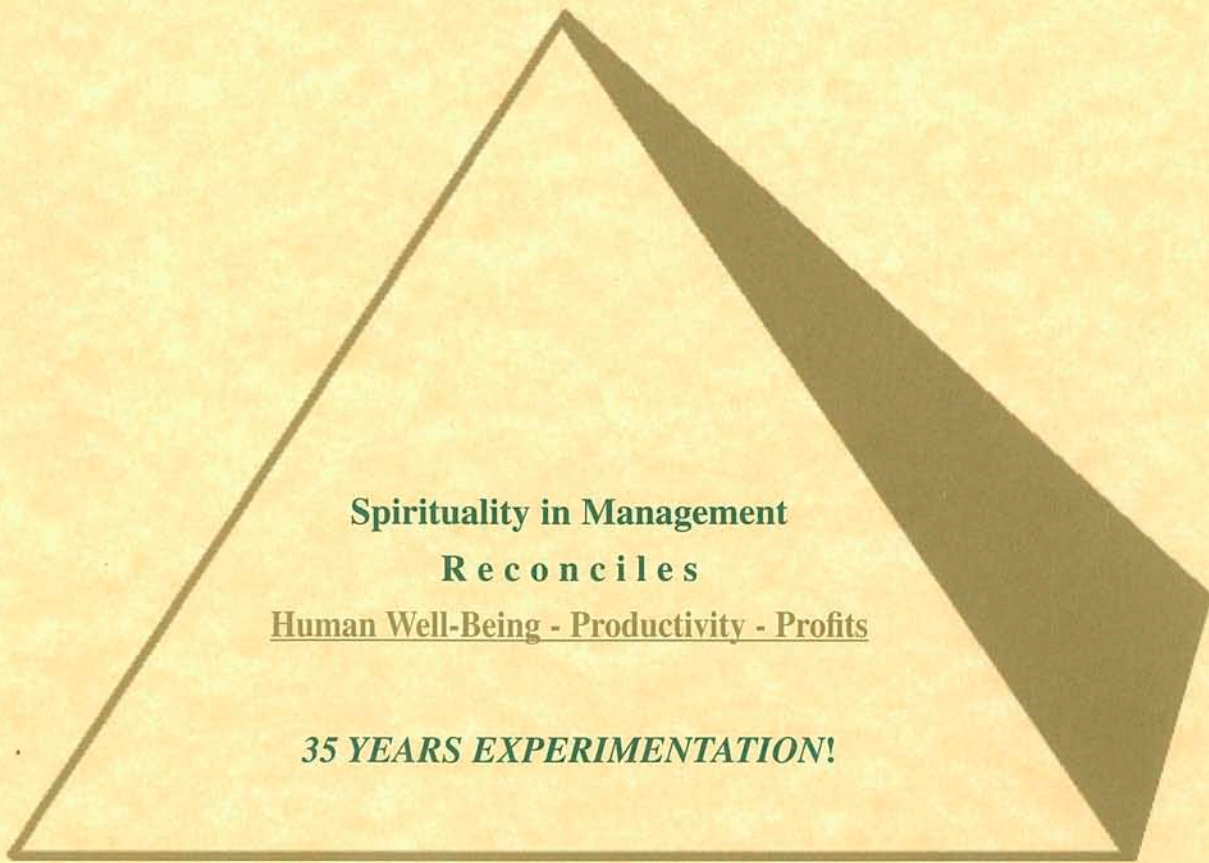


J.-Robert Ouimet, C.M., C.Q., Ph.D., M.B.A.



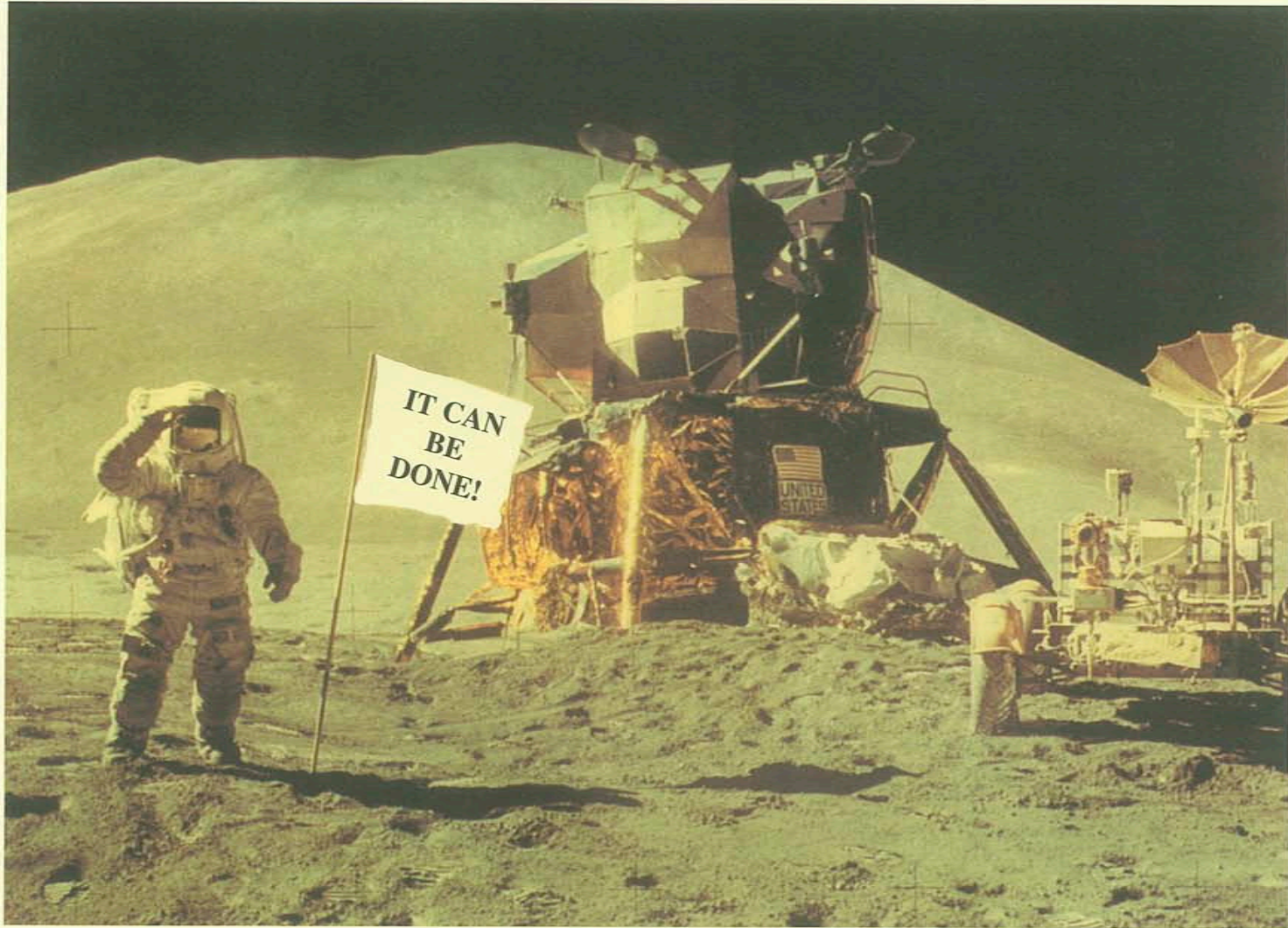
4th English Revised Edition

Preface by Michael Novak — *Foreword* by Andre L. Delbecq
Evaluation by Georges Enderle

1933 — 2006

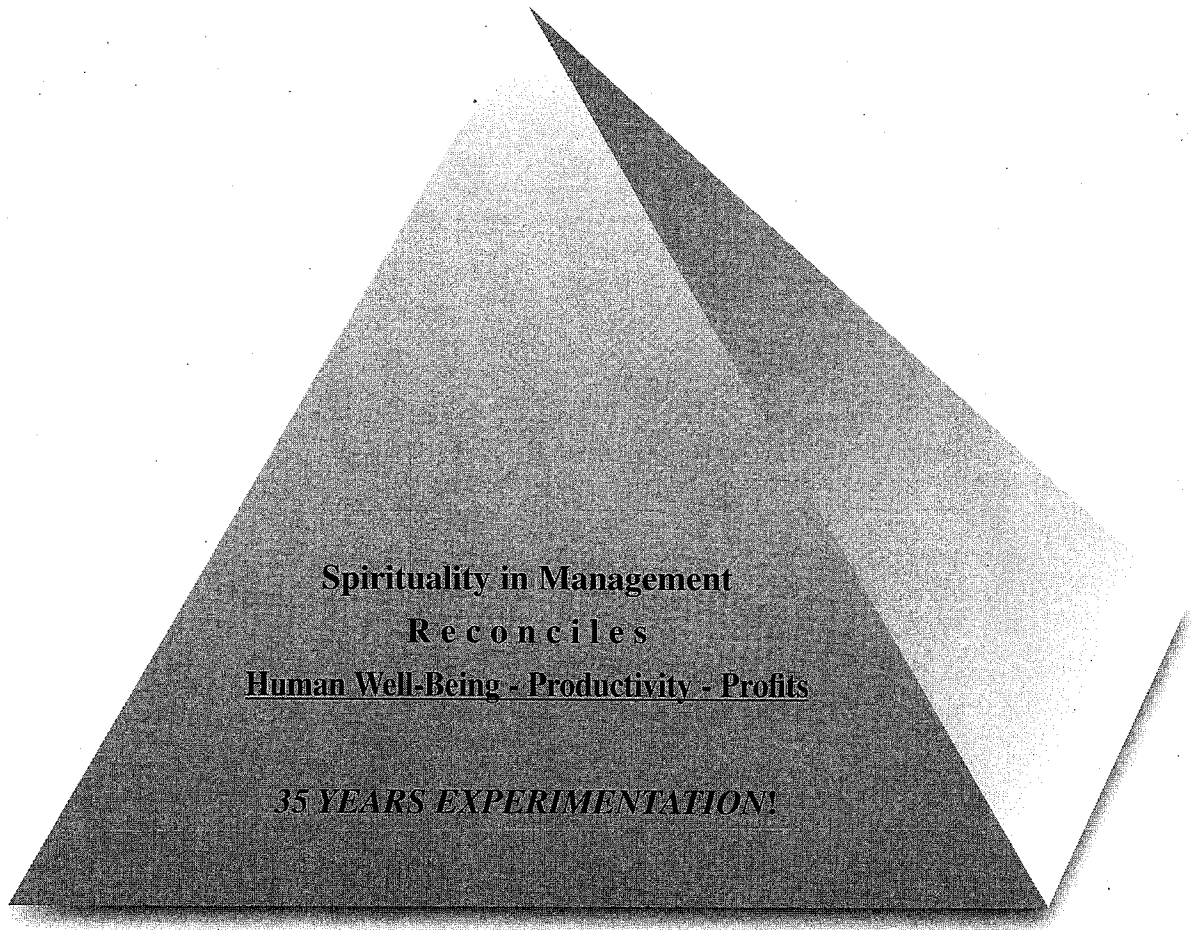
73rd ANNIVERSARY OF OUR FOUNDING OF OUIMET-CORDON BLEU INC.

IT CAN BE DONE!



Thanks to a very new and innovative
- Integrated System of Management Activities called - ISMA -
Unique in the World

J.-Robert Ouimet, C.M., C.Q., Ph.D., M.B.A.



**Spirituality in Management
Reconciles
Human Well-Being - Productivity - Profits**

35 YEARS EXPERIMENTATION!

4th English Revised Edition

***Preface by Michael Novak – Foreword by Andre L. Delbecq
Evaluation by Georges Enderle***

Words of appreciation by

**André Bisson, André Caillé, Jordi Canals, Ghislain Dufour, Marcel Dutil, Robert Dutton,
Bernard Garnier, Michel Gourgues, Benoît Lacroix, Carroll L'Italien, Claude Masson, L. Jacques Ménard,
Michael Naughton, Michel Pigeon, Serge Saucier, Michael A. Scaperlanda, Roberto Servitje S.,
His Imperial and Royal Highness, Rudolf, Archduke of Austria, Gilles Taillon, Phillip M. Thompson**

Translated from French by Steven R. Bigham

1933 — 2006

73rd ANNIVERSARY OF OUR FOUNDING OF OUIMET-CORDON BLEU INC.

NOTICE TO THE READER

In order to better understand this innovative experimentation,
we have placed in the annex *the 27 questions, and answers*, that are the most often asked
by our listeners and our readers.

This *Golden Book* is a summary¹ of the thesis (599 pages), its annexes² (144 pages), and the research and inquiry documents² (804 pages): total 1547 pages.

To obtain the 4th revised edition of the thesis summary (in French), the 4th revised edition (in English), or the 1st edition (in Spanish), please send a check by mail for 15\$ CDN or 12\$ US to the following address
(-20% for more than 50 copies or -30% for more than 100 copies):

Holding O.C.B. Inc.
300 Léo-Pariseau, #2120
Montreal, Quebec
Canada H2X 4B3

You can also send an email to
jrouimet-ocb@qc.aira.com

Editor : Holding O.C.B. Inc.

Legal Deposit–Bibliothèque nationale du Québec, 2003
Legal Deposit–The National Library of Canada, 2003
ISBN # 2-9806112-9-8

J.-Robert Ouimet, 2003, 4th French Edition, 3rd English Edition, 1st Spanish Edition.

J.-Robert Ouimet, 2005, 4th English revised edition. All rights reserved.

© Printed in Canada.

1st French and English Editions 1998

¹ The title of the doctoral thesis is: *New Management Tools for Businesses: Contributions to Human Happiness and Profitability*.

² The thesis and its summary, *The Golden Book*, are available at the libraries of the Faculty of Economics and Social Science, Université de Fribourg (Switzerland); the HEC-Montréal; the Faculty of Management (IESE), University of Navarre, Barcelona, Spain; Faculté de Management, Université de Sherbrooke (Québec); Faculté de Management, Université Laval (Québec); the Abadia Monastery of Santa Maria de Poblet, Poblet (Tarragona), Spain.

The thesis, the annexes, research documents, inquiries, as well as the *Golden Book* itself, are available at the libraries of the Université de Fribourg, the HEC-Montréal, and the Benedictine Monastery of Sainte Marthe sur le Lac, near Montreal.

TABLE OF CONTENTS

| | Page |
|--|------|
| —Acknowledgements | IV |
| —Preface by Michael Novak and Foreword by André L. Delbecq | V |
| Words of Appreciation by André Bisson, André Caillé, Jordi Canals, Ghislain Dufour, Marcel Dutil, Robert Dutton, Bernard Garnier, Michel Gourgues, Benoît Lacroix, Carroll L’Italien, Claude Masson, L. Jacques Ménard, Michael Naughton, Michel Pigeon, Serge Saucier, Michael A. Scaperlanda, Roberto Servitje S., His Imperial and Royal Highness, Rudolf, Archduke of Austria, Gilles Taillon, Phillip M. Thompson | VIII |
| <hr/> | |
| I. Introduction | 1 |
| II. Presentation of <i>Our Project</i> | 2 |
| III. The Responsibilities that Define <i>Our Project</i> | 3 |
| A. Responsibilities Toward the People Who Work in the Company and Toward Their Families | 3 |
| B. Responsibilities Toward the Consumers of Our Products, Toward Our Suppliers and Customers | 3 |
| C. Responsibilities of Executives and Managers | 3 |
| D. Responsibilities of the Members of the Board of Directors and Stockholders | 4 |
| E. Responsibilities Toward the Society, the Nation, and Creation | 4 |
| F. Ultimate Responsibilities Toward and <u>WITH</u> the Creator, the Supreme Being, or God Love | 4 |
| Quotations Supporting <i>Our Project</i> | 5 |
| IV. The Main Values of Humanization and Spiritualization Flowing from Each of the Six Sections of <i>Our Project</i> | 7 |
| V. Three Illustrations of the Movement of Values | 8 |
| A. The Illustration of the Six Circles of Responsibilities | 10 |
| B. The Illustration of the Two Absolutely Complementary ISMA: the Economic and the Human ³ | 11 |
| C. The Illustration of the Movement of Values Circulating in a Feedback Loop | 14 |
| VI. The Definition of the Values Fostered by the Activities Associated with the new ISMA(H) | 15 |

³ In the text, we use M.T. for “management tools,” and M.A. for “management activities,”
ISMA for “Integrated System of Management Activities,”
ISMA(H) for “Integrated System of Management Activities (Human),” and
ISMA(E) for “Integrated System of Management Activities (Economic).”

ISMA(H) deals with the activities of the integrated system of management in relation to the *right-hand column* of *Our Project*, the column of the primacy of human dignity, the dignity of each person working in any organization and company.

ISMA(E) deals with the integrated system of management: with planning, organization, coordination, motivation, and control. This system is taught in all management schools and is of course used in the *left-hand column* of *Our Project*, the column of the efficiency of every organization and of the profit of every company operating in the market economy.

| | |
|---|-------|
| VII. The Description of the Operation of the Three Different Kinds of Activities and Their Contribution in Values | 17 |
| A. The Activities of the <i>First Kind</i> : Contribution Especially of <i>Humanization and Community Values</i> | 18 |
| B. The Activities of the <i>Second Kind</i> : Contribution Especially of Mixed <i>Humanization and Spiritualization Values</i> | 20 |
| C. The Activities of the <i>Third Kind</i> : Contribution Especially of <i>Spiritualization Values</i> | 21 |
| VIII. <u>The Most Original</u> Contributions of This Very Innovative Experimentation | 23 |
| A. A Summary Table of the Activities Associated with the Integrated System of Management Tools - ISMA(H) | 24 |
| B. A Summary Table of the Contribution in Values Fostered by the Activities of the ISMA(H) | 25 |
| C. The Research Projects | 27 |
| D. Human and Economic Results | 28 |
| IX. The Universal and Long-Term Application of <i>Our Project</i> in all Businesses and Organizations: ...If Five Conditions are met... <u>it Can Be Done!</u> | 31 |
| <hr/> | |
| CONCLUSION | 32 |
| A. The Experimentation: Yes! It Can Be Done! | 33 |
| B. The Vast Perspectives Opened Up by the Very Innovative Synergy of the Two ISMA | 34 |
| C. Summary | 40 |
| <hr/> | |
| Answers to 27 Basic Questions Asked of the Author | i |
| Conclusion to the 27 Answers | xxi |
| <hr/> | |
| Notes about the Author and the Companies of the Holding OCB Inc. | xxii |
| <i>Photos of the Pyramid of Values</i> of the two ISMA at the Entrances of the Factories and Offices of the Holding OCB Inc. | xxv |
| The Pyramid of Values at the Entrance of the HEC-Montréal Library and the Birth of <i>IFMES</i> | xxvii |
| The Birth of ICRAOP: the International Committee for Reflection and Action on <i>Our Project</i> | xxix |
| Mother Theresa's Letter, the Company Prayer, and Epilogue | xxx |
| Mottoes | |

Acknowledgements*

The results of our experimentation are based on the deep values that my parents passed on to me: from *my mother*, faith and compassion; from *my father*, courage and wisdom. In High School, my teacher **Martial Dieumegarde** had a deep and long-lasting influence on me: on the human, intellectual, moral, and spiritual levels. The idea of beginning the experimentation came to me during my studies at the HEC-Montréal where I studied for a bachelor's degree in commerce, economic section. I was marked by professors such as François Albert Angers, Victor Barbeau, **Roger Charbonneau**, **Marcel Clément**, Jean Deschamps, **Esdras Minville**, Gérard Parizeau, and Jacques Parizeau. My reflection deepened starting in 1958 during my studies at the University of Fribourg in Switzerland, thanks to the profound influence that certain professors had on me: Professor **Bongras** but also Professors **Büchi**, Darbellay, **Schwarzfischer** and Valarché, among others. I was thus able to obtain a bachelor's degree in political sciences, magna cum laude. My reflection widened during studies at Columbia University where I graduated with an MBA in 1960. Professors **Newman**, Oxenfelt, and **Summer**, among others, were powerful shapers of men's minds.

In 1988, I had the privilege of beginning doctoral studies with Professor **Maurice Villet** at the University of Fribourg. This long period of reflection and sharing of ideas allowed me to work out a thesis project, along with many rewrites, thanks to Professor Villet's rigorous guidance, and to begin the construction of the thesis. In 1994, Professor Villet thought it would be good to have the guidance and reflection of Professor **Roger Berthouzoz**. And so began a deepening process on the theological, philosophical, and ethical levels of this complex experimentation in the movement of values fostered by the new M.T. and as implemented in our companies. Since these businesses operate in the market economy, they have to function in the heart of the ever-present dichotomy between the two powerful, cultural currents that are invariably present and active. It is quite obvious that without the guidance, human, professional, moral, and especially spiritual, of Professors Villet and Berthouzoz, this doctoral candidate "would have doped out" many times since 1988.

The experimentation that is the subject of this document was accelerated in our companies especially starting in 1970 thanks to the important contribution and participation of directors, managers, and others who helped in the discovery, experimentation, and fine-tuning of the various activities of our ISMA(H): Mario Canale, **Emil Chiz**, Réal Coulombe, Pierre Denault, **Bernard Fortin**, **Jacques Gingras**, **Euclide Lavoie**, Aimé Légaré, **Claude Létourneau**, **Gino Perron**, **Réjean Saint-Cyr**, and very especially **Aaron Yohalem**, an important business leader and lawyer from New York. And more recently: Jean Campeau, Thérèse Charbonneau, Sam Choucha, Thérèse Forget, Lucie Gérin, Daniel Leblond, Rob McKenzie, and Jean-Robert Ouimet. We would also like to draw attention to the irreplaceable work of our executive secretaries who have over the years helped in the preparation of the thesis and various editions of *The Golden Book*: Mesdames **Lise Leblanc**, Yvette Abitbol, Crystal Gagné, Raymonde Robert, and our translator Steven Bigham.

*Special thanks go to **Roger Berthouzoz** who, by his regular visits to Montreal since 1998, continues to guide the reflection on and experimentation with the new ISMA(H). He continues to be an important resource person helping in the preparation of a new book on *Our Project*.*

*Very special thanks go to **my wife Myriam** who has been so comprehensive while I have had to do so much work, research, reflection, and writing away from home. Myriam was born in Belgium into a family of Flemish industrialists. She obtained a bachelor's degree in commerce and management from the University of Louvain. We have four children, two boys and two girls. Myriam has sacrificed her professional career. She has always been the heart of love and culture in our family.*

J.-Robert Ouimet

*The names of the greatly appreciated *contributors* and *collaborators* are written in italics. The former have helped lay the foundations of the experimentation and without them this document would not exist, and the latter have participated so importantly in the elaboration of the innovative experimentation.

Preface
by
Michael Novak

A brave business leader in Montreal has been conducting a company-wide experiment, through adding a new dimension to everyday work. It is an important experiment, and worth watching.

The company is a medium size and well-established Canadian food processing company, founded in 1933; it employs 400 people and has annual sales in the nine-figure range. It is a private, not a public, company. Not all the officers and workers in the company take part in the activities of this very new and very innovative "Integrated System of Management Activities," called ISMA. They are quite free not to. Others take part to the degree they choose to, and when they choose to. But the activities are made available to all on a pluralistic basis, and the company is explicit in deeming the programs an important benefit for all who want to take advantage of them.

The reason this experiment bears watching is that, one imagines, there is a significant portion of managers and workers, around the world who find their work and their job not very interesting, to say the least, and often find that their working environment is leading them not only to no growth in human well being, but also depresses and sometimes leads to burn-out. Many more of these working people than we think are searching for a working environment that would slowly nourish their human and spiritual well being. More than we think are searching for a spiritual meaning to life and to work, and also a religious meaning.

'To work is to pray,' the ancient Benedictines taught, as do the modern Benedictines and all their sisters and fellows in other world religions. All of life is intended to be a prayer, such persons say. Spirituality and religion are not a part of life like a section of Time Magazine, but a dimension of everything in life, like the story line that ties even the most variegated weekly issue together.

Perhaps there are only two or three percent of American and Canadian workers who would appreciate having their work lives integrated with their lives of faith and for some worship. Some would like to have a quiet place at work (as in airports) to which they could repair for a few moments of meditation, rededication, or quiet prayer during the workday. Or perhaps a chance to volunteer a couple of times a year, at company expense, to serve in a soup kitchen or a tutorial for someone in need of help.

Even if the percentage of Americans and Canadians who would like to imbue their work with a spiritual atmosphere of prayer everyday, (perhaps with a small prayer group), is very low--say, even, one percent--still, that's more than 1,400,000 workers eager for such an enhancement of the way they do their jobs.

The actual total may be far higher than that, even ten percent, or some 14 million persons.

The key to an experiment like that at Holding OCB Inc. & Ouimet-Tomasso Inc., Canada, is a total commitment to personal liberty, an absence of any form of coercion and proselytism, with calm patience and the long view in trying out new suggestions from employees regarding future improvements or corrections and additions. A low-key and soft approach is best--not only best but mandatory. The slightest hint of moral pressure or even enthusiasm could set the program back for years. The atmosphere must have the crystal clear air of freedom and personal choice. And also, the authentic desire by the leader and the management who implement this innovative program to give priority to the primacy of human dignity and its well being.

The boss who puts the program into effect must be willing to be often silent and let others take the lead. He must show great wisdom, patience and breadth of vision. He must be jealous for the sensibilities and liberty of all who work in the company.

That Holding OCB Inc. & Ouimet-Tomasso Inc., is a private family-owned company of more than two generations makes the experiment easier to execute with patience and the long view. Chief executive officers in publicly owned companies normally face far shorter tenures, and are likely to proceed with lesser confidence in the possibility of continuity and company-wide support.

Still, if spiritual and religious hunger is a permanent part of human nature, and if it operates like yeast in dough or even like air in a sturdy deer's lungs, then there ought to be a recognized place for it in as many work places as possible. To be sure, even though a love of music may be almost as universal as spiritual sensibility, there remain

many who have no ear for music, cannot carry a tune, and are just as content to let others provide it and indulge in it. The distribution of interests in spiritual matters can hardly be different. Many seem to live quite well (in appearance) without spirituality and religion.

But those for whom life without turning to the ever-present God of Love is empty, even dull and wasteful, would seem to blossom and thrive under a business regime that made space for their inner lives in various modest and unobtrusive ways. Christians, Jews, Muslims, Buddhists and others have long enjoyed working in environments rich with the symbols, associations, and reminders of their particular spiritual and religious sensibilities. In such environments their lives feel more whole, less denuded, more nourishing.

It seems unnecessary to lay out the principles, the practices, and the results of years of self-study worked out by the wise and thoughtful leader of the enterprise, J.-Robert Ouimet--often fighting against the grain of his own passionate and willful nature, in order to go slowly and calmly, letting God and his colleagues show the way. The whole experiment in its way is a triumph of a considerable abandonment effort over self-assertion, of peaceful quiet over self-directed activism, of listening to the little still voice of the soul in preference to rushing off behind the steeds of aggressiveness. Such triumphs can be very fruitful in the life of a company of many people of utterly diverse backgrounds and skills, spiritualities, religions and expectations. But they are also goods in themselves.

In my recent day of study in Montreal, in January 2003, with quite a few managers and workers in the company, I heard enough testimony to satisfy myself that participants in these experiments were very grateful for the fruits, and for the wide variety of profoundly human and spiritual values brought in the workplace by the innovative management activities, that they received in their own lives and saw in those of others. Research has indicated that the six fundamental and essential human and spiritual values they received from the ISMA, over the years in their workplace are: solidarity; fraternity; listening to others (opposite to ego); human dignity; faith and hope, seen by each person in its own manner. For others, interior silence and for some prayer are sometimes the best way for overcoming the inevitable personality conflicts and petty rivalries that mar daily life, and not only in business. Finding a deeper perspective within which to approach a tolerable unity can sometimes dissolve recalcitrance. One hears testimonies to such things, in believable settings.

During this conference I understood why the experimented very innovative ISMA and all its activities in the workplace, are capable of helping the reconciliation of the growth of human well-being with the growth in productivity and economic efficiency. Besides, there seems to be an inward gain, for some, indeed for many, in discovering a deep meaning to life, and particularly the meaning of their work, and consequently in energy and commitment to the job, and to increasing productivity. In such a working environment, one is no longer working just for the job but can also associate one's work with God, or whatever spirit one recognizes.

It is no coincidence that the ownership and management responsibilities of this private company are progressively being transferred to the 3rd generation. And we all know that in North America fewer than 5% of family-owned companies last more than two generations.

At least, it might be worth experimenting and trying to measure such things. If there really is a God, if what the major religions say about the depths of human life is true, such measurements really should turn up differences between people who live by faith and those who do not. Although not an expert in such things, I believe that medical doctors are finding religious faith a measurable reality in matters of mental equilibrium, speedier recovery, a more intense will to live, and harmony with the inner rhythms of restorative health.

Why should not comparable fruit be available--and measurable--in the workplace? It is the whole human being who is present for eight or more hours each working day in the work place. To nourish the whole human being with this variety of management activities, and the values they bring slowly throughout the year in the workplace, in appropriate ways, would seem to be beneficial in many direct and indirect respects.

The people at Ouimet - Cordon Bleu Inc. are to be highly commended for patiently testing out this very innovative new Management System over so many experimental years.

They have put all of us in debt.

Michael Novak, Director
Social and Politic Studies, American Enterprise Institute
Washington, D.C.

FOREWORD
by
Andre L. Delbecq

While the "Spirituality of Work" movement has gained significant momentum at the beginning of this century, the focus has largely centered on an organizational leader's individual spiritual journey. Certainly there has been attention to actions a leader might undertake to assist in organizational transformation. Yes, there is acknowledgement that the fruit of a deepening spirituality is always manifested in compassionate behavior and attention to justice in the organizational setting. But longitudinal studies of actual organizational transformation clearly based on a spiritual worldview remain scarce. And when organizational transformation is the focus, the links between the leader's spiritual worldview and the actual organizational interventions remain largely implicit rather than explicit.

Helping to fill this important gap, this revised edition of *The Golden Book* offers a conceptualization of organizational spirituality deserving of attention. Here is a case study that provides a comprehensive, internally consistent and longitudinal exemplification of corporate practices based on a clearly articulated spiritual "world view" of a corporate leader. (In this instance, a Roman Catholic perspective, but one that admits individual freedom and religious differences).

In *Our Project*, J.-Robert Ouimet has publicly set forth his company's spiritual premises. Specific, concomitant, organizational norms and managerial practices are delineated flowing from these foundational perspectives. The resultant impacts on both business efficiency and human satisfaction are explored. The struggles of establishing the culture and embedding the practices over the years are reported -. And the profoundly human and spiritual challenges of a leader who commits himself with his management team to this long journey are openly shared.

For the most part, we live in a world of diverse world/religious views and "vanilla" humanistic, corporate practices. The foundational spiritual logic of the leader if present is seldom shared, particularly with subsidiary business units remote from the executive suite. Therefore, the internal consistency of this effort, spanning multiple decades across many organizational levels, makes J.-Robert Ouimet's *Our Project* an important laboratory.

It is also true that many of the reported *Our Project* practices are similar to the best practices in other companies. So this case provides an opportunity to reflect on whether a publicly espoused, spiritual foundation nurtures such practices; whether prayer and spiritual sharing for those interested, particularly among senior management, sustain courage and commitment in a unique way.

Shareholders and managers from different religious persuasions will find inspiration in this report recounting a quarter-of-a-century journey of a dedicated organizational leader committed to actualize his own spiritual tradition within his business. Christian, Buddhist, Islamic, Jewish or Hindu managers will be lead to ask in what way - their spiritual worldviews might also be reflected in the work place. Academics interested in the interface between management, spirituality and religion will be informed so as to better understand the many nuances required for embedding a religious ethos within an organizational setting. The public, dismayed by business scandals, will find encouragement in a story of a business culture that reflects deeply held values. Leaders whose work forces encompass very diverse religious traditions will be inspired to wrestle with the challenge of how similar corporate practices can be embedded in values that anchor community in the midst of diversity.

At a time when many more shareholders and leaders are wondering about the wisdom of "going public" with their spiritual world view, all will be indebted to *The Golden Book* for sharing an important exemplification of one leader who chose to do so. In this crisp report, the consequences are set forth with precision of writing, clarity of conceptualization, and forthright humility.

Andre L. Delbecq
Thomas J. and Kathleen L. McCarthy - University Professor
Institute for Spirituality of Organizational Leadership, Leavey School of Business,
Santa Clara University, California

Reconciliation of Human Well-Being with Productivity and Profits

A comment on J.-Robert Ouimet's thesis "New management tools for business: contributions to human happiness and profitability. Practicing values of humanization and spiritualization in the market economy" and its summary in the Golden Book.

by Georges Enderle, University of Notre Dame, School of Business, Indiana, USA.

The separation of profit maximization and care for human well-being, which mostly turns out to be to the detriment of the latter, pervades modern societies and can be traced back to the early sixteenth century, as R. H. Tawney showed in his historical study *Religion and the Rise of Capitalism* (1926). However, in the wake of numerous business scandals in the United States and other countries as well, the calls for overcoming this separation have spread and intensified considerably. Yet they are often only general condemnations of greed and arrogance, tough appeals for ethical conduct to business executives, or well-intended proposals for humanizing business organizations. Only rarely can we find longitudinal studies over decades of companies which strived to overcome this separation. And, to my knowledge, never has such a long-lasting organizational transformation been examined in a dissertation of 1500 plus pages by the leader of the company, and, moreover, from an explicitly Christian Catholic perspective. The story is about the medium-size Holding OCB Inc. and its president of the Board of Directors and chief executive officer, J.-Robert Ouimet. The transforming experience began in 1970, was envisioned 1976 in the mission statement on "Sustainable growth of human happiness and competitive profitability" (called later "Our Project"), evolved in various phases and was thoroughly investigated and reflected in the thesis "New Management Tools for Business: Contributions to Human Happiness and Profitability. Practicing Values of Humanization and Spiritualization in the Market Economy," published in 1998. What makes this story particularly interesting are three features: its experimental character, its unrelenting determination to fully assume one's ethical responsibilities which come with the freedoms one has, and the systematic way to give room to the "transcendence" (or God) in business.

"Experimentation with truth"

Experimentation over 30-plus years has characterized the discovery of the core values and the development of the new management tools. While the mission statement set forth a clear general direction, no blueprint requiring step-by-step implementation was designed. This approach reminds of Mahatma Gandhi who calls his life a "story of my experiments with truth" (Gandhi 1993). "Truth" is not something that one holds and possesses, but needs to be discovered, experienced, applied, tested, and refined. It is a demanding task and requires an attitude of humility and determination. This also holds in the field of business ethics, if one seeks a true and sustainable reconciliation of "business" and "ethics" or, in Ouimet's terms, of "profit" and "human well-being," on the basis of Arthur Rich's fundamental principle, adopted by Ouimet: "That which is not economically rational cannot really be humanly just, and that which conflicts with human justice cannot really be economically rational" (Rich forthcoming, pp. 74-75). If one wants to meet this challenge in concrete business life, one has no other way than experimentation.

In his dissertation, Ouimet first condenses Our Project into a system of human and Christian values. By experimenting with this value system in corporate life, new management tools have been developed (such as charitable activities of employees in neighborhoods, testimonial meetings, gestures of reconciliation, and rooms for inner silence and reflection) and tested for their humanizing and spiritualizing impact on individuals and corporate culture. In chapter two, these tools are further investigated: how they function individually and how they work together, how they strengthen the values and how their humanizing and spiritualizing effects are enhanced by the value dynamics. Chapter three examines the implementation of Our Project. It discusses concrete examples of the value dynamics in positive and enjoyable experiences as well as in negative and contradictory experiences. Chapter four presents a big number of empirical investigations in how human well-being and economic profitability have developed in this company and how they have enforced each other. The dissertation concludes that, in fact, the new management tools with their value dynamics contribute to enduring growth of human well-being and competitive profitability of the company in the market economy. The experimental approach is about searching, finding out and experiencing the truth that works. It has an unshakable pragmatic determination based on deep, imperturbable human and spiritual convictions. It contrasts with fatalistic, skeptical, and cynical attitudes, which provide rationales for not trying to "reconcile human well-being with profit." It also rejects a fundamentalist defense and authoritarian imposition of values, unable to learn from disturbing realities, as it refuses plain and opportunistic pragmatism, which lacks long-term orientation.

The more freedom and power one has, the more responsibility one bears.

Experimentation with the “truth” at Holding OCB Inc. sets free an enormous drive for innovation. It is motivated by the conviction that freedom in business necessarily entails ethical responsibility and the more freedom one has, the more responsibility one bears. As explication, Our Project highlights “our responsibility” as the key ethical term in the document and refers to the parable of the talents (in Matthew 25, 14-30), which it applies particularly to the high-level decision makers in the company and to the shareholders: “The more one has received from God, the more one has to give.”

In order to explore the notion of freedom and responsibility underlying the whole project, I would like to examine it in the light of the so-called “Serenity Prayer” attributed to Friedrich Oetinger (1702-1782). It says:

God grant me the serenity to accept the things I cannot change,
 the courage to change the things I can,
 and the wisdom to know the difference.
Amen.

The prayer assumes that the believer faces a complex world full of uncertainties, in which it is difficult to assume one’s responsibility. First of all, one can fail in an impatient, revolutionary mood by trying to change things which one actually cannot change because they are unchangeable (at least for the time being) or because it’s up to others to change them. Second, one can fail fatalistically by not changing things to the better, although one is able to do so, or in laziness because one wants others to do the work. Finally, one can fail in confusion by mixing up the things one cannot change with those one can. Moreover, these three possible failures pertain not only to individuals but also to groups, organizations, and nations as far as they have to assume responsibility. If one wants to act responsibly, one has to identify one’s space of freedom accurately and realistically. Thus one needs serenity, courage, and wisdom, which God may grant to the believer.

Applying this framework of prayer to assess the documents and developments of Our Project, it seems to me that all three elements are taken into account, although in varying degrees and explicitness. Without doubt, the thrust lies on the request for “the courage to change the things I can.” The Golden Book summarizes the reconciliation of human well-being with productivity and profits by stating: “It can be done! ... Yes, with a very innovative integrated system of management activities.” In other words, “the wisdom to know the difference” is supposedly granted and “the serenity to accept the things one cannot change” is not in the forefront of attention.

To further explore the notion of ethical responsibility, we may have a closer look at its usage in the mission statement “Our Project” and compare it with the threefold concept of responsibility and the stakeholder approach. One can distinguish three components of responsibility: the subject who bears responsibility; the contents for which the subject is responsible; and the authority towards whom the subject ought to “re-pond.” It is noteworthy that strong emphasis is placed on the authority towards whom (*envers* in French) responsibility should be assumed: the employees and their families; the consumers, the suppliers, and the clients; the society, the nation, and the creation; and “God, our father, creator of the universe.” Not mentioned are the shareholders/owners and competitors and only indirectly addressed are the local community and the international world. This contrasts with the stakeholder approach of the Caux Round Table, which includes six groups: customers, employees, owners/investors, suppliers, competitors, and communities. As for the question of the subject of responsibility (*en tant que* in French), the document speaks of “our” responsibility in all six “circles.” But only with regard to circle three and four are the subjects of responsibility clearly identified, namely the major decision makers in the organization (executives and managers) and the board of directors and shareholders. The employees are not mentioned and it is left open to interpretation whether or not and in what possible ways the organization as such bears ethical responsibility. With regard to the contents of responsibility, many tasks are listed which could be grouped according to economic, social, and environmental responsibilities and compared with the indicators of the Sustainability Reporting Guidelines. While economic responsibilities with their ethical dimension are articulated quite clearly and extensively, social and particularly environmental responsibilities are less numerous and very general. As in most corporate statements (but in contrast to the principles of business of the Caux Round Table), the creation and maintenance of jobs are not stated as corporate responsibilities.

Because the spaces of freedom of human agents are limited (or, as the serenity prayer says, there are “things I cannot change” and “things I can”), their ethical responsibilities are limited as well. It is therefore crucial to understand what the proposed management tools can change and what they cannot. Given their strong ethical orientation, experimental basis, and systematical development, in my view, they can achieve a great deal

of change at the level of individuals and of the policy and culture of the organization, which embraces the philosophy and values of Our Project. They are also appropriate means to test the authenticity and strength of the purported commitment, debunking the rationales for not striving for change. Nonetheless, as management tools, they have their clear limitations, which shouldn't be overlooked. Even if one accepts in principle the market economy as a legitimate system, as Ouimet, based on Rich, does, many important questions of institutional (or social) ethics remain, which, in principle, cannot be resolved with these tools. To name a few, it is about economic growth that is sustainable, competition that is fair, and national and international policies which assure public goods to overcome world poverty. It is argued, and rightly so, that the social responsibility of business leaders and organizations should not be stretched too far and overloaded with tasks which, primarily, governments and other social actors should assume. Nevertheless, business people and organizations are an important part of society and have an ethical responsibility to contribute their shares to build better social institutions, which is an aspect I cannot find in Our Project (see, for instance, p. 32).

Giving room to the "transcendence" in business

The hallmark of the entire Project is the attempt to make room for the transcendence in this business organization systematically and explicitly, which goes far beyond usual value-based management approaches and exceeds even various kinds of systematic reconciliation of a technical with an ethical management system. In a widely secularized society such an undertaking evokes not only admiration for courageous leadership but also suspicion of proselytism. Therefore, the entire Project stands or falls with the authenticity and freedom which must deeply characterize the relationships between individuals and the culture of the organization as well. Without pervasive freedom and authenticity, the language of transcendence becomes shallow, misleading, and absurd, on the theological assumption that God reveals himself graciously in freedom and truth. Accordingly, the document Our Project highlights this paramount importance by explicating in many instances that the religious terms such as God Father and prayer can be replaced by the individuals working in the organization with terms they freely choose according to their personal beliefs and moral conscience.

In order to give room to the "transcendence" in business, two more presuppositions are required. There must be a group of leading persons in the organization who are open to the transcendence (which may be reminiscent of the role of "Abrahamic minorities" in a secularized world) and the deep conviction that reconciliation of sustained growth of both human well-being and profit is possible, along with the courage to strive for it. On this basis, according to J.-Robert Ouimet, Our Project can inspire other companies as well and become a model for their own developments.

Concluding remark

The widely-held assumption that business and ethics should be kept in separate worlds turns out to be bad for business as well as ethics. The reconciliation is desperately needed, but has to be done with an experimental approach. J.-Robert Ouimet and the Holding OCB Inc. have proved with a great deal of courage that such reconciliation is possible at the personal and organizational level. It is a result of courage, serenity and wisdom, based on unshakable ground.

References

- Caux Round Table. 1994. *Principles for Business*: www.cauxroundtable.org.
- Enderle, G., Tavis, L. A. 1998. A Balanced Concept of the Firm and the Measurement of Its Long-term Planning and Performance. *Journal of Business Ethics*, 17, 1121-1144.
- Gandhi, M. K. 1993. *An Autobiography. The Story of My Experiments with Truth*. Translated by M. Desai. With a Foreword by Sissela Bok. Boston: Beacon.
- Rich, A. *Business and Economic Ethics. The Ethics of Economic Systems*. Two volumes. Leuven: Peeters Publishers, and Notre Dame: University of Notre Dame Press, forthcoming.
- Sustainability Reporting Guidelines 2002: www.globalreporting.org.

SOME WORDS OF APPRECIATION⁴
FROM BUSINESS LEADERS, DIRECTORS, MANAGERS,
A UNIVERSITY PRESIDENT, DEANS, PROFESSORS, AND THEOLOGIAN
IN AMERICA AND EUROPE

⁴ The words of appreciation, except for those of Messieurs Canals, Naughton, Scaperlanda and Thompson, have been translated from French to English.

WORDS OF APPRECIATION⁵

We welcome this publication with great pleasure. It emphasizes three values that flow from this monumental work.

1. Subject Originality

At first glance, reconciling serenity, quality of life, and personal development with economic profitability seems to be a tremendous challenge, but the author brilliantly shows us that this objective is not only possible but that these two values reinforce each other.

2. The Quality of the Work

Readers will be able to judge the quality of this summary document for themselves. Since I had the privilege of reading through the thesis, I was able to appreciate the rigor of language and thought. The entire, original document deserves to be published.

3. The Author's Determination and Perseverance

Managing a business and being very active in his business affairs; contributing to social, cultural, and other causes; and being a model family man did not stop the author from finding the time needed to meet the considerable requirements of this work. His doctorate witnesses to the fact that it is possible to reconcile a life of action and reflection.

André Bisson, President, University of Montreal

In the closed world of business management, most of the important factors relating to a company's success are analyzed, studied, and discussed in seminars and courses. One dimension, however, is regularly left out of the reflection: spirituality. Mr. Ouimet deserves our appreciation not only because he proposes human and spiritual values for the work place, but also because he has successfully implemented them in his own business. I invite the entire business community to read his reflections and recommendations in *The Golden Book*.

André Caillé, President and Director General, Hydro-Québec, Montreal

More than ever, businesses need to find ways to combine economic efficiency, ethics and respect for the people they deal with. Dr. J.-Robert Ouimet not only proposes a suggestive and innovative approach, but also puts it into practice.

Jordi Canals, Dean, Graduate School of Management, IESE, University of Navarre, Spain

We have here a quite unique experiment, supported mainly by the analysis of, and experimenting with, Christian social doctrine and thinking. It is a valuable, scientific experiment that has shown that in the day-to-day managing of a business, it is possible to foster humanization and spiritualization values without going into bankruptcy. Such values not only contribute to the long-term growth of the well being of people in the company, but also to the growth of motivation, efficiency, and profitability, if the company functions in the market economy.

Ghislain Dufour, May 1998, President of the Board of Directors, Conseil du Patronat du Québec

⁵ The names of contributors appear in alphabetical order.

The Golden Book clearly demonstrates that the ethos of our businesses do not have to be just an accident or simply to follow fashionable management trends, but it shows that the ethos must reflect the passion and determination of the men and women who work in them. I congratulate you for having translated your conviction into a business ethos that continues to produce human and economic dividends for the community.

Marcel Dutil, President of the Board and Chief Executive Officer
The Holding Canam Manac Inc.

Having studied all the current literature on business management and ethics, Mr. J.-Robert Ouimet's thesis sheds new light on the subject. *Reconciling Human Happiness and Business Profitability* goes beyond discourse. It is a book that sets out real ways to make businesses more ethical and more human, ways that are concrete management tools helping business leaders on the quest for humanization and performance. We have put these tools into practice in our organization, and the results have encouraged us to continue on the same path. I urge business leaders to look for inspiration in Mr. Ouimet's reflections and to follow the recommendations in this exceptional work. It is possible to reconcile economic profitability with human and spiritual values. It is just as realistic to participate in the growth of people's well being at work. The means suggested in this book set out very clearly the path to follow.

Robert Dutton, President and Chief Executive Officer, RONA Company, Montreal

In our time of globalization and frenetic competition, traditional management and the values that it is based on are coming into question. This summary of Mr. Ouimet's doctoral thesis introduces a breath of hope for those who would like to center the work place on human and spiritual values while at the same time ensuring the organization's survival and growth. Modern business managers are too often preoccupied with profits and convinced that profit making is incompatible with striving for human happiness. They exclude from their management practices not only the primacy of people's human dignity but also the spiritual dimension. Mr. Ouimet is blazing new trails in an area that sorely needs them. This work has an intriguing title and presents a concrete application of his theory. Through the use of a humanist and spiritual ethos, he shows how it is possible to build a new professional environment that speaks to our society's increasingly exacting expectations. He claims that high profits must go hand in hand with a high quality of life, that ethics and social responsibility must guide our actions and decisions, and that each person's potential must be cultivated and valorized. Even though he does not pretend to offer a universal and miraculous solution to all organizational problems, the model he proposes has the merit of encouraging managers to question their methods and to inspire them to act in accordance with people's well being and inner development. Is this not the beginning of a company's real profitability? This work provokes philosophical and spiritual reflection and also has a very practical side. It will be of great interest to enlightened managers, both present and future.

Bernard Garnier, Dean of the Faculté des sciences de l'administration, Université Laval, Quebec

My specialty is New Testament exegesis, and I am not very familiar with yours. Nonetheless, after reading the summary of your work, *The Golden Book*, I was struck by the title *Reconciling Human Happiness and Business Profitability* and by the fact that your reflection was guided by the Church's social thinking and based on a concrete, long-term experiment. ... After receiving your thesis, I read the preamble and then large sections. I do not have the technical knowledge on the subject, but I admire the critical reflection carried out by a business leader. I was also struck by the "realistic dream" that he describes and how it can be made to come true. As a theologian, I was impressed by the fact that the project, as you underline, is no doubt the first long-term experiment ever carried out on management tools that put Christian social doctrine into practice within the structures of a company operating in the market economy. I was especially struck by the opening that you made at the end of your introduction "to the theological, moral, and ethical dimensions of managing a company in the market economy." You mention it very often as the climate and objectives of the work place: "solidarity, brotherhood, justice, fairness, the constant respect of human dignity, and a climate of freedom and growth of human happiness without going into bankruptcy or having to sell the company." This represents basic human and Christian values on which much of our own reflection is based.

Michel Gourges, o.p., President
The Dominican College of Philosophy and Theology, Ottawa, Canada

The 4th French edition and the 3rd English edition of what has come to be called *The Golden Book* are being prepared. Although I am impressed with this whole adventure of words and silence, prayers and reflection, management, human happiness and spiritual aspirations, constant tensions in the daily life of a business between happiness and necessary economic efficiency, something else impresses me more: two passages from the Gospel come immediately to mind: "There is more happiness in giving than in receiving." And in rereading St. Matthew 25, I found "He who must make his ten talents bear fruit..." At the same time, I recognize how managing according to God, managing with God—as described in the book—calls for activities in the work place that foster solidarity, brotherhood, listening to others, the primacy of human dignity, faith, and hope. This approach makes people grow at work, the company too and society in search of stable values. The various editions of *The Golden Book* bring out one fact: the inner dialogue between happiness and profitability never ceases to remind us that welcoming, mercy, and love that sums up everything make possible the various activities in a company. The challenges of liberal capitalism, however, are enormous. This is especially true if we want to respect and live out certain Biblical values. The experiment described by Mr. Ouimet began in 1933 and has continuously deepened and broadened its scope especially since 1970. It shows that the challenges that an economic operation has to face are not, and never will be, easy, even when reflection, silence, and prayer are added to the mix. We have here a possibly unique experiment. The future remains open. It seems to me that the adventure of this experiment must be made known, an experiment where the human dimension becomes the path of the Divine and where the Spirit is so obviously acting.

Benoît Lacroix, Saint-Albert's Dominican Monastery , Montreal

What a wonderful challenge it is to reconcile profitability and human happiness! *The Golden Book* is based on one fundamental thing: authenticity. I firmly believe in what life teaches me everyday: when we speak to people's intelligence, to their hearts and souls, we get the most positive results. It is a great challenge for managers to know what inspires people in their organizations. This requires great respect for human dignity, and it is this respect that develops a strong and absolutely essential feeling of belonging to an organization. It creates a motivation that leads people to go beyond themselves, to give value to talents and personal development, and inevitably to generate a positive impact on the company's profitability. The values presented in *The Golden Book* are the very foundation of every person's peace, justice, and spiritual evolution. Finally, let me quote the wise words of a young manager, not yet 40 years old, Mr. Edouard Michelin, President of Michelin: "A manager must listen to others and be able to harvest the good grain of what is said so as to become a visionary, manager, and conqueror." Let us hope that *The Golden Book* makes each one of us a better person!

Caroll L'Italien, First Vice President, Bombardier Inc., Montreal

This thesis summary is inspiring. It will no doubt spontaneously move readers who have management positions in a company to question themselves about their contribution to "reconciling human happiness and business profitability." The summary is very useful to reflect upon. It sets out helpful behavioral patterns to adopt and proposes to implement this special program of values in a company.

Claude Masson, 1999, Vice President and Associate Editor of *La Presse*, Montreal

The reflections and points of view expressed by J.-Robert Ouimet in *The Golden Book* are very valuable for today's businessmen who are held in the grip of the challenges and consequences that globalization, competition, and technology have on employees, communities, customers, and stockholders. And we are all affected by these.

His witness eloquently shows that the exercise of our responsibilities as managers and the quality of our leadership flow first and foremost from the spiritual and human values that are the foundation stones of our personal lives. These values are the DNA and the very fuel of our long-term performance and horizons. They guide our vision.

Congratulations to J.-Robert Ouimet for his daring and courage in setting forth the results and experimental process that produced them.

L. Jacques Ménard , Board President, BMO Nesbitt Burns

Nurtured through years of leadership experience and theological reflection, Robert Ouimet has crafted a series of management practices that create conditions within an organization that foster people's inner growth. These management practices, called *Our Project*, are simple without being simplistic. They are gestures on the part of management to create a culture where people are valued as human beings rather than just as instruments of production. Yet these practices are not merely sentimental fads; they are understood within the limits of economic realities as well as inspired by a religious and spiritual notion of the human person. By bridging the gap between faith and management practices, *Our Project* provides a unique service to business people and business educators, which can serve as a catalyst for greater reflection on the meaning of work that can humanize the modern organization.

Michael Naughton, Director, and John A. Ryan
Institute for Catholic Social Thought of the Center for Catholic Studies
University of St. Thomas, St. Paul, Minnesota, USA

I admire the boldness and tenacity that have motivated you to undertake the writing of a doctoral thesis, both very complex and ambitious. You have accomplished a remarkable, theological, philosophical, and ethical deepening of thought in examining, as you yourself wrote, "all this complex experimentation of the movement of values." You have thus shown that it is possible to reconcile human happiness and business profitability. In your research, you have carefully identified many humanization and spiritualization values, both Christian and human. These values, which you have grouped together in six blocks of responsibilities that identify your project, have produced innovative management tools that make it possible to put this project into practice.

I must say that your experimentation, which is only rapidly covered in *The Golden Book*, is inspiring. Even though some of the management tools that you have identified are already in use at Laval, I must tell you that in many ways *The Golden Book* will be for me and my colleagues an inspiration helping us move forward in the direction indicated by your project. In addition, we share all the values that you have identified. Of course, a university is not like a business, which operates on a profit basis and in commercial competition with other businesses. Nonetheless, the modern university is an immense organization where attaining human happiness in the work place must be part of the daily concerns of its leaders.

Michel Pigeon, Rector, Université Laval, Quebec

In his doctoral thesis, J.-Robert Ouimet has brilliantly demonstrated that "happiness and profitability" can be linked. His work will shine a new light on the motivations of company managers and on the internal factors that influence their behavior, such as joy, serenity, and well being. I warmly congratulate him for his remarkable work.

Serge Saucier, 2000
President of the Board of Directors, HEC-Montréal and
President of the Board of Directors of Raymond Chabot Grant Thornton

In a world rocked by corporate scandals and dehumanized workplaces, J. -Robert Ouimet's doctoral thesis comes as a breath of fresh air. Based on a quarter century of research and experimentation at his three companies, the thesis demonstrates that human happiness and business profitability can both be achieved within an organization competing in a market economy. Mr. Ouimet's innovative management tools are personalist in nature, making human flourishing a top priority without sacrificing business profitability. With its universal application, management teams from across the globe ought to examine Ouimet's thesis. Beyond the corporate world, these management tools can be transferred to non-profit-making entities, including universities, prisons, hospitals, charitable organizations, and even the church. As these tools spread with success, more and more entities will be encouraged to experiment with them, tools which grew out of an understanding that work is made for man not man for work. With quantitative and qualitative data to prove the long-term compatibility of a workplace

emphasis on human happiness with profitability, Ouimet's thesis provides a powerful proposal that could be taught to business students and human resources students and studied in depth by graduate students in these areas. It also would be beneficial to students with an interdisciplinary interest in corporate/business and ethics, theology, law, or philosophy.

Michael A. Scaperlanda
Edwards Family Chair in Law and Professor of Law, University of Oklahoma Law Center, USA

I read the thesis summary and the questions and answers with great interest. I was very pleased to note the convergence of common concerns about the enormous responsibilities that businesses have toward society. I firmly believe that businesses have the duty to reconcile people's inner development and happiness with profitability, but this is very difficult to do. Presently, our company employs 66,000 people. Many think that is why we are so concerned with people. This is false. When we were a small company 50 years ago, we already had the same interest and the same duty. I strongly believe that our development into a multinational company would not have been possible without the ever-present conviction and desire of putting people above all other things.

Roberto Servitje S., President of the Board of Directors
Grupo Bimbo, Mexico City

This thesis, as well as its continuation in *The Golden Book*, has the great advantage of being built on a real, lived-out experiment. This very thoroughly documented study has a concrete base and therefore a visible foundation and contains the proof that the optimism of its author has made possible what seems up to now to be as irreconcilable as water and fire: the spiritual dimension and business success. General de Gaulle's minister of culture, André Malraux, said forty years ago, "The third millennium will be spiritual or it will not be." I am grateful to you, my dear Mr. Ouimet, for having concretely demonstrated that, in a world locked into its materialism, spiritual values can be vehicles of human happiness and harmonious, long-term development.

His Imperial and Royal Highness, Rudolf, Archduke of Austria
Director General of Tripple A Gestion S.A.
Investment Management and Consulting, Geneva, Switzerland

The great richness of the experimentation, started in 1970 in J.-Robert Ouimet's companies, resides in the fact that the conclusions are based on solid practical business management. The proposed solutions have been tested and have produced convincing results. The efforts aim at seeking people's well being and, at the same time, the growth of profitability. These two things are reconciled in the approach set out in this unique experiment. It is an important contribution not just to the defense of the market economy, which is often seen as not being sufficiently concerned with people, but also to its enrichment. I have had the opportunity to participate in discussion groups dealing with the propositions of the thesis. I was able to discuss them with managers of various organizations. The many activities of this new integrated system of management appear to be very novel, and many are thinking about putting them into practice in their businesses. Here is an obvious proof of their relevance and especially their usefulness.

Gilles Taillon
President of the Conseil du Patronat du Québec

This thesis provides theoretical and practical management insights showing how a vocation of the businessman can and should be joined to a spiritual vocation. In an age of cynicism about business ethics, this thesis provides guidance and hope to all who seek to promote humane, economic systems.

Phillip M. Thompson, Director
Center for Ethics and Leadership, St. Edward's University, Austin, Texas, USA

I. INTRODUCTION

On November 27, 1997, J.-Robert Ouimet, president of the Board of Directors, president and chief executive officer of the Holding OCB Inc., with its head office in Montreal, received the distinction magna cum laude for the defense of his doctoral thesis, after thirty years of experimentation and nine years of research and writing. On July 3, 1998, he obtained a doctor's degree in economics and social sciences (Ph.D.) from the University of Fribourg, Switzerland.

In essence, this thesis attempted to demonstrate that the newly discovered and tested ISMA(H), made up of activities associated with innovative M.T., can if used properly, progressively foster in businesses profoundly human and balanced values that will slowly give to a company or organization more and more heart and soul, a heart of flesh rather than a heart of stone.

The thesis starts from the following premise: the market economy is by far the best economic system; it can produce a growth of material wealth for a longer time and in greater quantities than any other economic system we know. Accepting this as the major premise of the thesis, we are forced to acknowledge, especially at the beginning of the 3rd millenium, that the market economy system, and the recent globalization that results from it, not only has great strengths but also great weaknesses, which are all too well known. These include notably a lack of transparency, fraud, dishonesty, progressive dehumanization of work, growing injustice between the wealthier and the poorer—if not the indigent—classes. All these weaknesses must be progressively reduced and if possible eliminated.

And this is where the all-new and innovative ISMA, discovered and tested, can play a major role in the coming years. This ISMA(H) can foster profoundly human values in the work place and can complement the already proven strengths and capacities of the ISMA(E) used in the market economy.

What are the activities associated with the M.T.? What are the values they foster? What are the conditions that will in the long-term allow for reconciling, on the one hand, increasing happiness of the people working in a company with, on the other, every organization's need for efficiency and all companies' need for profitability if they function in the market economy? What are the conditions that can give a company and any organization more and more heart and soul, a heart of flesh and not of stone? What are the challenges encountered? These are some of the many questions that the author has tried to answer in the thesis's 1547 pages.

Basing himself on the experimentation carried out in his companies, as described in the basic text called *Our Project*, the author first of all sets out this Project; identifies the responsibilities of the six major groups of actors in any organization and company; identifies the general values that this Project carries within it; describes the new ISMA(H) and the activities associated with the M.T., which make the Project possible; explains the numerous moments of joy, contradictions, breakdowns; presents the quantitative and qualitative results obtained; and draws several conclusions from the experiment. The present *Golden Book* is a summary of that experimentation.

At the end of this new, revised edition, readers will find the answers to 27 basic questions frequently asked during the last few years. *For those interested in the subject, an attentive reading of the 27 questions and answers will be of great help in understanding much more easily the very out-of-the-ordinary experimentation with the new ISMA(H).*

II. PRESENTATION OF *OUR PROJECT*

In essence, *Our Project* is the testing of an ISMA(H) made up of activities associated with various non-economic M.T., and over time, they allow for the discovery of and experimentation with certain activities capable of fostering in a company many fundamentally human values, for people who desire them. The contribution of each value compliments and reinforces the others. It is a human, moral, and spiritual guidebook that helps give meaning to work in a company and in society.

The basic goal of *Our Project* is simple, even if very complex and risky, to put into practice: in a company that operates in the market economy, where it is essential not only to exist but also to develop and make profits, we want to reconcile the long-term growth of happiness and inner, personal development with sustained, competitive profitability. What is more, we are convinced that *Our Project* as well as its ISMA(H) can be put into practice in every human organization, not only in those that function in the market economy but also in those that do not, such as hospitals, prisons, governmental ministries, schools, colleges, universities, charitable organizations, etc. These organizations must also increase their efficiency as well as the inner development of the people who work in them.

Our Project is based on a whole series of actions, events, and people who have all uniquely marked it and deeply influenced it.

The Foundations Stones of the Experiment

- One scientific contribution comes from Arthur Rich, author of *Economic Ethics*, who clearly sets out that “the criteria of Faith, Hope, and Love, as constitutive elements of a human being, appeared as decisive points of reference during the search for the meaning of economic activity and human work...”
- Another scientific contribution comes from Maslow, author of *Pyramid of Values*. This work demonstrates “the necessary existence in every human person not only of vital and cultural needs (including economic needs) but also of spiritual needs...”
- The analysis of Christian social doctrine and thinking, especially that developed in the last 100 years.
- The witness of Mother Theresa, as well as many personal meetings with her, meetings that were followed up by quite a few letters between her and J.-Robert Ouimet. The witness, meetings, and correspondence have profoundly influenced the orientation of the experimentation.
- Meetings with important business leaders, such as François Michelin, Roberto Servitje; with the deans and professors of important management schools; with academics in the liberal arts, philosophy, theology, and economics who are interested in discussing *Our Project*: Michael Novak, Andre L. Delbecq, Michael Naughton, Benoît Lacroix, Michel Gourgues, and Bernard Garnier.
- The numerous experimental discoveries, often filled with moments of joy but also with contradictions and breakdowns; the good decisions and the errors; the understanding and misunderstanding, which occurred while *Our Project* was taking form and while the activities associated with the new ISMA were being born. We would like to point out that this experimentation would never have been possible, over so many years, had not many interested people chosen and used, in total freedom, certain forms of inner silence, reflection, and soul and heart renewal. These are the unavoidable corner stones and the *Keystone* of the whole process.

The people we have just thanked, along with the events and meetings mentioned, are all building blocks that strengthen the foundation of *Our Project*.

III. THE RESPONSIBILITIES THAT DEFINE *OUR PROJECT*

Our Project identifies six groups of responsibilities (economic, human, moral, ethical, and spiritual) as well as the main values associated with each one. These values are in constant movement among the main actors in the life of the company. Here is the cornerstone of *Our Project*:

“That all⁶ people working in the company or organization have been made by the Creator⁷ who loves them and lives in them. This includes consumers as well. The company must serve people. All people, therefore, have an inestimable value and must be respected in their lives, dignity, and personally chosen life paths.”

A. Responsibilities Toward the People who work in the Company and Toward their Families

- The company must recognize that work exists for man⁸ and not man for work;
- salaries and social benefits must be just, adequate, and at least comparable to those in other companies of similar size and activity;
- job enrichment must be seen to be as much a way of reducing the monotony of work as a way of contributing to people’s moral and spiritual development, to their professional and technical competence, productivity, and efficiency;
- the company must encourage every activity that increases solidarity, brotherhood, compassion, human dignity, and people’s development. Such activities must be carried out in a climate of justice, fairness, freedom, and discipline so as to contribute to constantly growing efficiency and productivity. By their sustained efforts, all people working in the company have the primary duty of contributing to the constant and necessary growth of efficiency and productivity, for their own good, for that of their families, and for the common good.

B. Responsibilities Toward the Consumers of Our Products, Toward Our Suppliers and Customers

- The company must listen to people when they express their needs; it must lend an ear to today’s and tomorrow’s consumers of its products. It must offer them products and services that have an agreeable and competitive price-quality ratio so as to ensure that the customers are better served and treated by the company than by its competitors;
- in order to do this, the company must manifest creativity, discipline, imagination, determination, intelligence, judgment, and wisdom. It must give primary importance to research and development; it need to improve its productivity, to systematically review its technology and strategic orientation, and to carry out necessary investments to ensure long-term competitiveness.

C. Responsibilities of Executives and Managers

- Members of management must provide the example and live themselves what they require from others;
- the company has the responsibility of choosing its directors and managers with great care, based on the values of *Our Project*, so that they will help the men and women they manage to develop their inner selves, and to blossom, as well as to increase their competence and efficiency;
- the management team members must be “the company’s motors” and prefer the title “company servants” to “bosses.” But above all, they must strive for excellence in the technical, scientific, professional, human, moral, and spiritual exercise of their responsibilities.

⁶ Excerpt from the 1st of the 6 chapters of the complete text of *Our Project*.

⁷ The Creator can be seen as the Supreme Being (Higher Power), God Love, God the Father, Son, and Holy Spirit, or any other opening to Transcendence.

⁸ The use of the masculine form is to be understood in the generic sense, that is including men and women.

D. Responsibilities of the Members of the Board of Directors and Stockholders

- Of all the actors in the company's life, the stockholders, administrators, and upper-level managers are by far the most privileged. This is why they must demand more of themselves, on the human, moral, and spiritual levels, than they ask of anyone else.
- stockholders and Board members, more than others in the company, must at all times seek the happiness and the "better being" of each person working in the company as well as the satisfaction of every present and future consumer of its products and services;
- moreover, in regards to stockholders and other actors in the company's economic and social life, the administrators have the duty to make profits, year after year, that are at least comparable to those made by other companies of similar size and activity. This responsibility will help ensure the company's long-term existence, for the well being and happiness of all the people working in the company and of their families, for that of all present and future consumers and stockholders;
- the administrators and stockholders have the duty to support, and communicate with, each other; to do what is necessary to increase the transparency of their decisions, to make recommendations, and to make necessary decisions in the interest of the company's development and in line with *Our Project's* spirit;
- they have the duty to build the future by taking advantage of expansion opportunities that present themselves, by launching new products, by building up appropriate financial reserves, etc.

E. Responsibilities Toward the Society, the Nation, and Creation

- The company must get involved in the community, with generosity, justice, and fairness;
- it must participate in the pursuit of the common good by collaborating with all levels of government;
- it must pay its fair share of taxes and be concerned with the quality of the environment.

F. Ultimate Responsibilities Toward and WITH the Creator, the Supreme Being, or God Love⁹

- The two ultimate goals of human work in a company are to contribute to the long-term growth, on the one hand, of happiness and "better being" of people and their families, and, on the other, of the company's competitive profitability;
- the long-term, progressive, and balanced realization of these two goals over many years will be possible, however, only if there is an opening to all forms of Transcendence, interpreted according to each person's convictions;
- everyone in the company, therefore, has the responsibility and freedom to constantly ask for help through various forms of inner silence, reflection, renewal, meditation, and for some silent prayer.

⁹ All actors in the company's life freely interpret the value of Transcendence in their own ways. This value occupies the 6th circle in the center of the illustrations of the 6 circles (see page 10) and the keystone in the illustration of the two ISMA (see p. 11). Transcendence can mean the Creator; the Higher Power; God Love; God the Father, Son, and Holy Spirit; or any other opening to Transcendence. To this value of Transcendence can be added, for those who so desire and according to their personal choices, different forms of reflection, meditation, and for some prayer during work. This is quite possible without stopping work.

QUOTATIONS

SUPPORTING *OUR PROJECT*

There are many quotations in the thesis. Those interested can find them there under each author's name. They support the profoundly human, ethical, moral, and spiritual character of *Our Project*.

Man has the right to require a form of work that allows him the freedom to fulfill himself without making him into a cripple or a robot.

The fundamental goal of economic production is not just to multiply produced goods, nor to make profits, nor to acquire power, but to serve people in their material, intellectual, social, and spiritual needs.

Faith, hope, and love, as constituent elements of everything that is human, appear to be decisive reference points in the search for meaning in the economy.

In the work place, managers are often called on to make difficult decisions without being well informed about the consequences that these decisions may have on the economic situation of others. Such situations invite us to dialogue, silence, and prayer.

Even though it is true that man is destined and called to work, work is above all for man and not man for work.

People think they do not know how to pray. Basically, it is not important, for God hears our sighs, knows our silences. Silence is the whole of prayer: God speaks to us in the breath of silence and touches us in that part of solitude that no human being can fill.

Unity of management is necessary for the proper operation of a company, but it does not follow in any way that those who come to work day after day in a company must be treated like people who simply and silently carry out the orders of others, not being able to give their opinions or to contribute their experiences, being entirely passive in the face of the decisions that concern their positions and the organization of their work.

The economy, created by human beings, only has meaning if it serves everyone, ...but it cannot distribute more than it produces whatever the system or order by which it operates.

According to the law of our country, the first responsibility of business managers is to exercise prudent judgment in running their companies so that the investors can earn a better profit. However, from the moral point of view, this legal responsibility can only be exercised within the limits of justice toward the employees, the customers, the suppliers, and the local community.

When the accumulation of riches will no longer have social importance, there will be deep changes in our moral codes. We will be able to free ourselves from many false moral principles, which have weighed down on us for 200 years...In this new, future society, we will be free to return to certain principles...of religion and of traditional virtue according to which greediness is a vice, usury is a crime, and love of money is detestable.

When salaries are being determined, the needs of the company and of those who manage it should also be taken into account. It would be unjust to require of managers exaggerated salaries that they could not afford to grant without going into bankruptcy and dragging the workers into the disaster with them.

First of all, it is necessary to love your first neighbor (wife, husband, children, family, etc.). It is too easy to love your neighbor when he is far away.

I believe that it is only when people freely choose to work together that they can enter into this human communion out of which emerge the highest intentions and projects...I believe that the expansion of cooperation and personal development are realities that mutually depend on each other...Science cannot determine the terms of this interrelation. It is a question for philosophy and religion.

In companies, we must develop structures of authentic cooperation, with management, supervisors, and workers who rightfully want to contribute to a better adaptation of the company to man. Which kind of company, however, and for which kind of man? We must constantly think about this in order to avoid the roadblocks and impasses of our industrialized world.

Prayer is not a refuge, not an escape, not a call, not a miracle. True prayer requires that we ourselves seek to do what we ask God to do. If I ask for our daily bread, I must myself give this bread to those who have none. If I pray for peace, I must myself walk the road of peace...Then, only, will we know how much prayer is the recognition of God's power and initiative...Pray to the God who loves you with your arms in the form of a cross, not with crossed arms.

It is necessary for management to possess the qualities of real leaders and for subordinates, to possess the will to collaborate confidently and sincerely with the administration.

We suffer from an imbalance due to a purely material development of technology. The imbalance can only be repaired by a spiritual development in the same area, that is, in the realm of work... A civilization based on a spirituality of work would be the highest degree of man's anchoring in the universe...The word *spirituality* implies no particular religious affiliation.

You want to know what the Church expects of company leaders? We will quote three of the qualities in which are found, more or less, all the others: honesty, competence, and a social conscience.

The free market is the most appropriate instrument for sharing resources and efficiently meeting needs. Unfortunately, however, there are numerous human needs that cannot be satisfied by the free market.

Be like a lighted candle: it gives itself light, and without diminishing its own flame, it lights other candles which in turn light up other places.

A company is not just an organization or a structure of production but a milieu where man lives with others like himself and has relations with them, a milieu where personal development is not only permitted but also promoted.

**IV. The Main Values of Humanization and Spiritualization
Flowing from Each of the Six Sections of *Our Project***

Beyond the various responsibilities (see pages 3 and 4) that define *Our Project* and its objective of reconciling the growth of people's happiness at work with an organization's efficiency and every company's competitive profitability, *Our Project* carries within it some humanization and spiritualization values that are profoundly human. And we have succeeded in measuring them (see pages 26 and 27). In the following table, we indicate certain values flowing from each of the six sections of *Our Project*. *There are others, such as authority, freedom, peace, listening to others, and serenity.*

In the work place, these values are in constant movement within time. They circulate, as we will see in the two illustrations, among the 6 Circles of responsibilities and between the 2 columns and the Keystone. **Some are growing while others are declining, as in every person's life and in every company and organization.**

| RESPONSIBILITIES | FIRST VALUES | SECOND VALUES | THIRD VALUES |
|---|----------------|-------------------------------|-----------------------------|
| Responsibilities Toward the People Who Work in the Company and Toward Their Families | human dignity | justice truth | efficiency |
| Responsibilities Toward Consumers of Our Products, and Toward Suppliers and Customers | responsibility | efficiency | solidarity |
| Responsibilities of Directors and Managers | efficiency | authenticity human dignity | economic prudence |
| Responsibilities of Members of the Board of Directors and Stockholders | humility | justice | wisdom |
| Responsibilities Toward Society, the Nation, and Creation | responsibility | solidarity | justice |
| Ultimate Responsibilities Toward and WITH the Creator, the Supreme Being, or God Love | faith | hope reconciliation | self-giving love-charity |

V. THREE ILLUSTRATIONS OF THE MOVEMENT OF VALUES

IN THE WORK PLACE

**THIS MOVEMENT OF VALUES IS OFFERED TO PEOPLE WHO PARTICIPATE
OVER TIME IN THE ACTIVITIES ASSOCIATED WITH THE NEW ISMA(H)
MADE UP OF THE INNOVATIVE MANAGEMENT TOOLS**

We have described the many responsibilities present in the six chapters of *Our Project*. The basic responsibilities, the values related to them, and the movement of these values in a feedback loop are now presented in the three illustrations that complement each other.

A. The Illustration of the Six Circles of Responsibilities

The arrangement of the six circles helps us understand the movement of values fostered at work by the ISMA(H) in the actors of any company or organization. The arrows indicate that the values fostered in the work place by the M.T. must circulate from one circle to another because the people at work associate with each other, influence each other, and communicate values to each other. All these values must go through the Center Circle.

B. The Illustration of the Two Absolutely Complementary ISMA: the Economic and the Human

This illustration of the two columns and the Keystone helps us understand the central and very innovative *contribution of the new experimentation. This central contribution is two-fold and is located in the right-hand column and in the Keystone, in the unavoidable complementarity of the two ISMA.*

In the Western world especially, for over 50 years, all the well-known management schools have developed integrated systems of *economic* management tools, ISMA(E), so as to increase the *efficiency* of every organization, not operating in the market economy, along with the *competitive profitability* of those operating in the market economy. The main stages of these ISMA(E) are planning, organization, coordination, motivation, and control. If these stages are rigorously followed, then the probability of long-term growth of efficiency, and profitability for a company, will greatly increase.

The central contribution of the present reflection is the new ISMA(H). We have described the new ISMA(H) as being a *human management system* to differentiate it from an *economic management system*. The human system plays a complementary role to the ISMA(E). Its influence and contribution are fundamental. It can progressively give meaning to people's lives at work. It can foster deeply human values that often are barely present, if at all, in the work place. These values can progressively contribute to the inner development of people working in any company or organization. When people develop at work, two basic things happen:

- inner development at work allows people to return to their families and social milieus and to foster and communicate more happiness and well being;
- people who develop at work are able to more freely and enthusiastically participate in the growth of an organization's efficiency and profitability if it functions in the market economy.

The whole package is absolutely necessary for human development and for social harmony and peace as well as for efficiency and profitability.

The base of the left-hand column, the foundation of the ISMA(E), is made up of all the values related to any organization's efficiency and any company's competitive profitability.

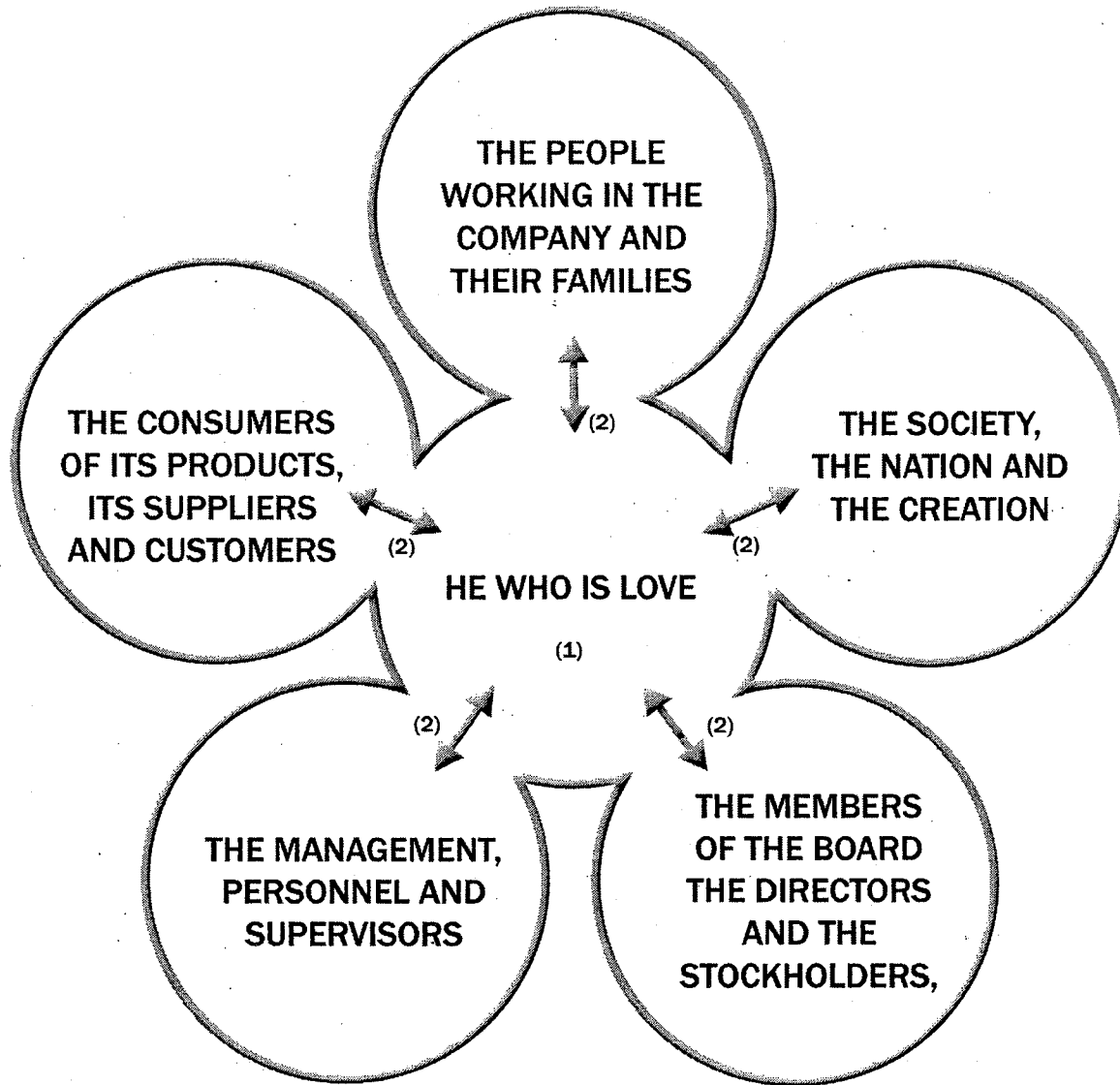
The base of the right-hand column, the foundation of the new ISMA(H), is made up of all the values related to the primacy of the human dignity of every person working in the company or organization as well as those values related to the primacy of people's inner development at work.

Therefore, every company and organization needs the two-fold, integrated system of management: the **economic side** and the **non-economic side**.

C. The Illustration of the Movement of Values Circulating in a Feedback Loop.

This illustration helps us understand that the contribution of values fostered by the ISMA(H) enriches the movement of values (among the 6 circles as well as inside the 2 columns and the Keystone). The movement of values is therefore a living system. Over time, certain values grow weak; others get stronger; some appear; still other reappear.

A - THE NEW - ISMA -
CAN BRING BADLY NEEDED HUMAN VALUES TO:



Constant tensions between the six circles: SOLUTION - the Circle in the Center

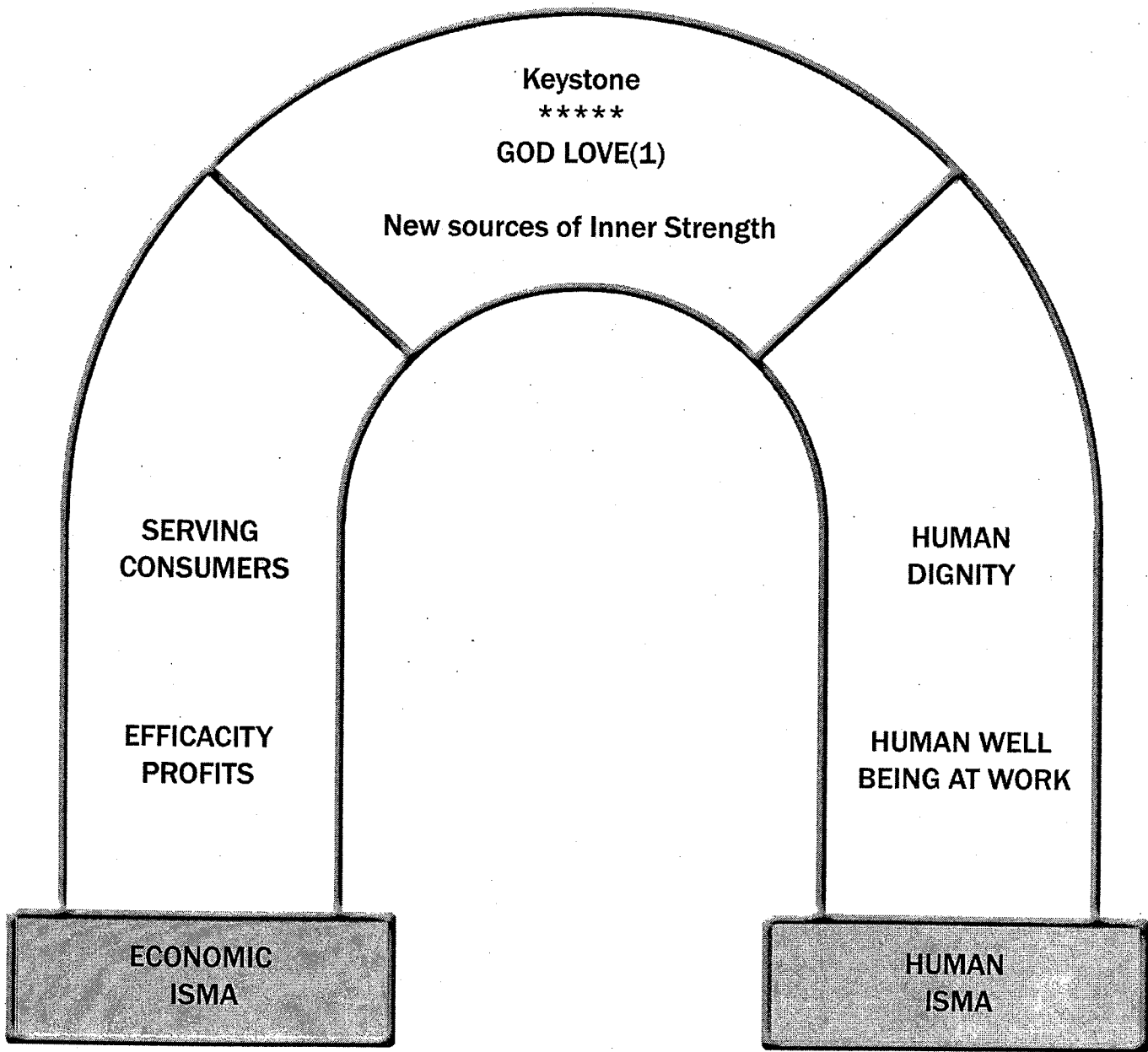
¹⁾ All actors in the company's life freely interpret the value of Transcendence in their own ways. This value occupies the 6th circle in the center of the illustration of the 6 circles and the keystone in the illustration of the two ISMA. Transcendence can mean the Creator; the Higher Power; God Love; God the Father, Son, and Holy Spirit; or any other opening to Transcendence. To this value of Transcendence can be added, for those who so desire and according to their personal choices, different forms of reflection, meditation, and for some silent and personal prayer during work. This is quite possible without stopping work.

²⁾ Each of the five arrows illustrates the movement of values circulating in a feedback loop among the five groups of actors. The values must circulate through the 6th circle and thus be enriched by the other values and by the help that the Creator, or the Supreme Being, or God Love offers to the various actors in the company's life, especially if those actors seek such help.

B - TWO ABSOLUTELY COMPLEMENTARY - ISMA -

Constant tensions between the two

SOLUTION: KEYSTONE



¹⁾ All actors in the company's life freely interpret the value of Transcendence in their own ways. This value occupies the 6th circle in the center of the illustration of the 6 circles and the keystone in the illustration of the two ISMA. Transcendence can mean the Creator; the Higher Power; God Love; God the Father, Son, and Holy Spirit; or any other opening to Transcendence. To this value of Transcendence can be added, for those who so desire and according to their personal choices, different forms of reflection, meditation, and for some silent and personal prayer during work. This is quite possible without stopping work.

**C. THE ILLUSTRATION OF THE MOVEMENT OF VALUES
CIRCULATING IN A FEEDBACK LOOP**

This illustration helps us understand the movement of values fostered by the various activities associated with the M.T. The understanding of the movement of values circulating in a feedback loop, which is contained in the present experimentation, is very important. (See pages 172-273 of the thesis.)

In this more complex illustration, which complements the two preceding ones, we see how the movement of values functions in the daily life of *Our Project*. We finally understood the way it works only after a long, wonderful, but often difficult experimentation process. Each of the M.T. has its own activities, and we have classified them all in three main kinds:

- The 1st kind of M.T. especially fosters humanization and community values: A Gesture is a very good example as well as the annual community meal.
- The 2nd kind of M.T. fosters an agreeable blend of humanization and spiritualization values: the testimonial meetings and the annual, one-on-one, non-economic meetings are examples.
- The 3rd kind of M.T. especially fosters spiritualization values: meditation rooms, moments of inner silence and sometimes sharing at the beginning and end of Board meetings, committee meetings, and other kinds of meetings are examples.

Our experimentation has confirmed that the M.T. of each kind are absolutely necessary. Each one fosters different values, which complement one another. They can meet the needs of all the people working in the company even though they are very different.

In the illustration of the discovery of the values and of their movement, *we have contrasted the values fostered by the M.T. of the 3rd kind with those fostered by the tools of the 1st kind.* This contrast helps us see the complementarity of the humanization and spiritualization values.

On the right-hand side of the illustration showing the discovery of the values and their movement, we present the values fostered by the M.T. of the 1st kind. The research projects have shown, among other things, that they foster humanization and community values, such as human dignity, justice, listening to others, solidarity, and brotherhood.

On the left-hand side of the illustration, we see the M.T. of the 3rd kind, which, according to the research projects, foster, among others, spiritualization values, such as faith, hope, love, inner silence, and reconciliation.

In the lower part of the illustration, we see how all these humanization and spiritualization values circulate among the people at work, thanks to the non-economic M.T. and the activities that are associated with them. We have seen contradictory and often conflicting movements; the growth of well being and happiness; and counter-values, tensions, contradictions, and breakdowns among the people in the company. This is what we call the dynamic of values in movement in a feedback loop.

The feedback loop, which runs through the six circles as well as through the two columns and the keystone, aims at showing and explaining that the values received by the participants in the activities, thanks to each management tool, change through time and according to each person's needs. This is why we have used the classification of initial, intermediary, and habitual values.

Thanks to the illustration, the contrast between the humanization and community values, on the one hand, and the spiritualization values, on the other, (that is, between the values fostered by the M.T. of the 1st kind and those offered by the M.T. of the 3rd kind) has demonstrated the complementarity that exists between them.

For example, the growth of solidarity, brotherhood, and listening to others fostered by some of the M.T. can bring to certain people, who open themselves up to them, the values of faith and hope. In the same way, the values of faith and hope offered by the M.T. of the 3rd kind can especially stimulate some people to grow in their day-to-day activities at work, in their contribution to the climate of solidarity, brotherhood, and reconciliation. All these movements of values favorably contribute to the growth of motivation in the company because when people develop at work, they become happier and work better.

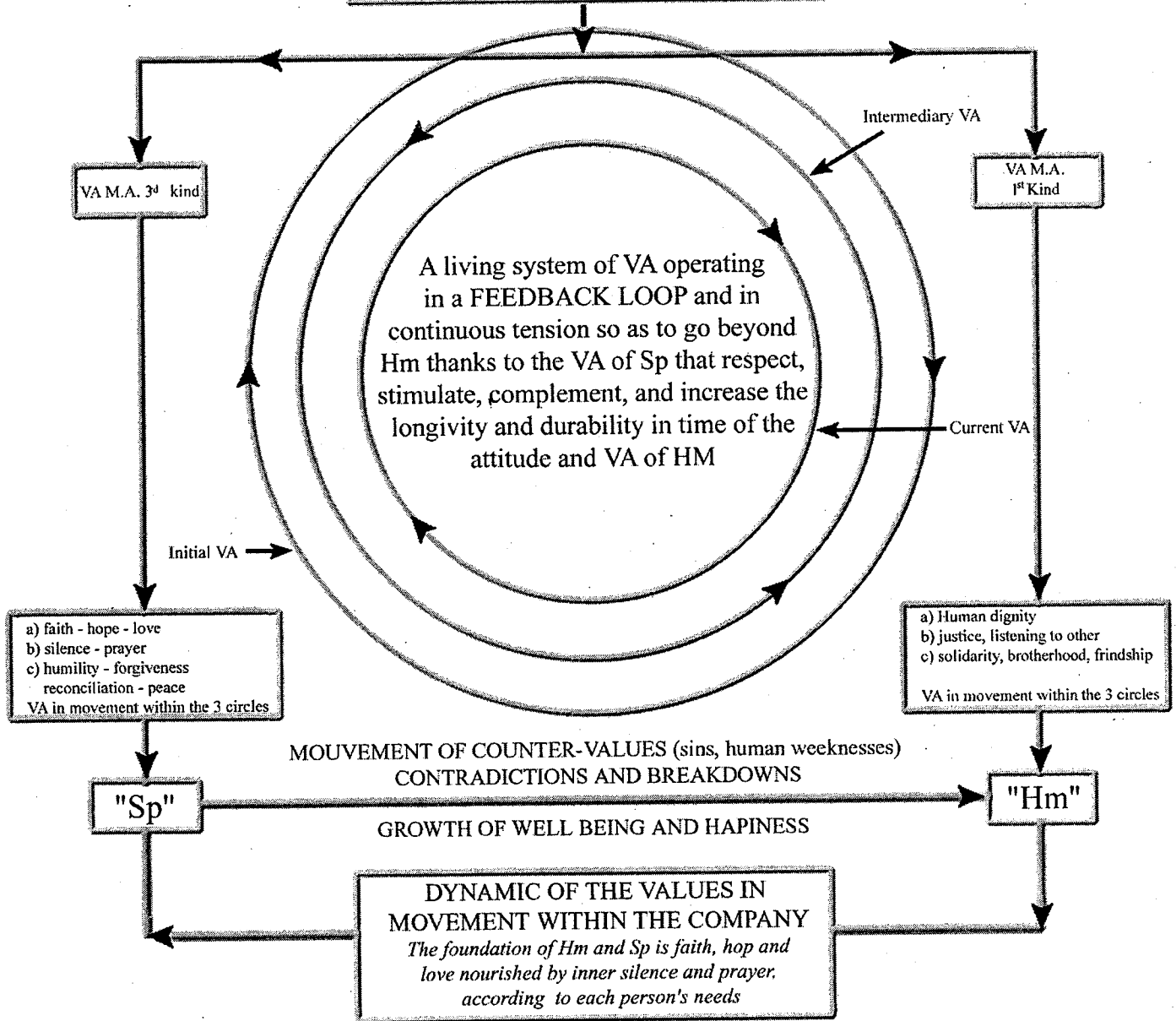
In the illustration of the movement of values, we will use the following abbreviations:

| | | |
|-----|-----|-----------------------|
| -Va | for | values |
| -Hm | for | humanization |
| -Sp | for | spiritualization |
| -OP | for | <i>Our Project</i> |
| -MT | for | management tools |
| -MA | for | management activities |

ILLUSTRATION OF THE DISCOVERY AND MOVEMENT OF VALUES IN THE DAILY LIVING OF OUR PROJECT

OUR PROJECT ⁽¹⁾
a guide for economic activity

M.A.
that put O.P. into practice ⁽²⁾



N.B. To condense the text of this complexe and very important illustration, we have used abbreviations: M.A. stands for "management activities"; O.P. stands for "Our Project"; VA stands for "Value(s)"; Hm stans for "Humanization"; Sp stands for "spiritualization".

(1) O.P. consolidates the VA of Hm; the VA of Sp complements the VA of Hm and go beyond them and generate their longevity and permanence in time

(2) The M.A. that have made O.P. a reality contain all the VA of Hm to wich are added, in various degrees, the VA of Sp.

**VI. THE DEFINITION OF THE VALUES FOSTERED
BY THE ACTIVITIES ASSOCIATED WITH THE NEW ISMA(H)**

Before defining the main values fostered by the activities of the new ISMA(H), we would like to explain what is meant in the present reflection by *humanization* and *spiritualization* values.

Humanization Values

Humanization values contribute to the inner development of all people, both individually and in their relations with others. They participate in the promotion of dignity by calling on people's capacity for knowing, feeling, and cooperating with others in order to realize their life goals and projects. They allow people to overcome more effectively, and to endure, the inevitable obstacles and difficulties that everyone has to face.

Spiritualization Values

Spiritualization values help people to fulfill their desire to achieve inner unity and to give a meaning to their lives. They support efforts of going outside oneself toward the Absolute (God Love) who has put into the hearts of all people an inner longing for the Infinite and for perfection. They thus open the door to the growth of real and long-term happiness.

We have identified 12 groups of values that are fostered, to different degrees of intensity, by the ISMA(H). It is important to define each of these values. *We think that these definitions are extremely important. Theological, philosophical, moral, and ethical considerations have been weighed and incorporated in them.* However, we have taken into account the fact that these definitions have been set out, first and foremost, to enlighten people who want to deepen their understanding of *Our Project*. As a result, the terms and expressions used have been adapted, as much as possible, to the culture of our Holding OCB Inc.

The definitions of the 12 groups of values:

| Values Group | Values Measured | Definitions of the Values Measured |
|---------------------|---|---|
| 1 | <i>dignity</i> | a) respect due to all people b) the principle requiring all people to be treated as ends in themselves and not as means to some other end |
| 2 | <i>peace</i> <i>serenity</i> | a) a person's inner state, untroubled by conflicts, worry, or disharmony; harmonious relationships within a group or society b) a sign of brotherhood or reconciliation The tranquility that comes from moral or inner, unagitated peace. |
| 3 | <i>brotherhood</i> <i>solidarity</i> | The quality of the relationship among people working in the company. Relationships among people who are conscious of their common interests; an awareness leading to the moral obligation for everyone to help everyone. |
| 4 | <i>humility</i> | A proper esteem for oneself in one's manner of being and in one's relationship to others and to the absolute. Humility blocks pride and accepts or chooses giving up one's own will, according to the circumstances; it brings freedom to maturity in the way of living with tensions and conflicts. it uproots self-sufficiency that keeps one from recognizing the absolute (god love) who is present in everyone and in commitments to be of service to neighbors and society. |

| | | |
|----|---|---|
| 5 | <p><i>truth</i></p> <p><i>authenticity</i></p> | <p>a) That which the mind can and must assent to. b) Knowledge that has the highest value. c) The agreement between the aimed at goal, or the envisioned human good, and a person's behavior.</p> <p>The quality of a person or his or her attitudes that expresses a deep truth about that person, not superficial attitudes or conventions.</p> |
| 6 | <p><i>prudence</i></p> <p><i>discernment</i></p> | <p>A mental attitude which allows for reflecting on the extent and consequences of one's acts, for choosing the appropriate means to attain goals, for taking the necessary measures to avoid errors, and for rejecting everything that one thinks might be harmful.</p> <p>A mental disposition for clearly evaluating things and their evolution.</p> |
| 7 | <p><i>listening to others</i></p> | <p>Paying attention to people and the messages they communicate.</p> |
| 8 | <p><i>justice</i></p> | <p>The firm and unshakable intention to recognize and to promote each person's fundamental human rights.</p> |
| 9 | <p><i>faith</i></p> <p><i>hope</i></p> | <p>Confidence and belief.</p> <p>The ability to wait and yet to have confidence in reaching one's goals based on important values.</p> |
| 10 | <p><i>freedom</i></p> <p><i>responsibility</i></p> | <p>A person's capacity to initiate action, to choose among alternatives, to control behavior, and to accept moral responsibility.</p> <p>The competence and action that require one to fulfill one's duty, to keep one's word, and to right a wrong.</p> |
| 11 | <p><i>amour</i></p> | <p>The desire for what appears to be the most valuable thing (to feel loved and appreciated) and to put it into practice, especially the desire to do for others what is good and just.</p> |
| 12 | <p><i>efficiency</i></p> <p><i>productivity</i></p> | <p>The ability to produce the most results with the least effort, while giving the highest value to resources.</p> <p>The ability to produce while increasing efficiency so as to be competitive.</p> |

**VII. THE DESCRIPTION
OF THE OPERATION OF THE THREE DIFFERENT KINDS OF ACTIVITIES
AND THEIR CONTRIBUTION IN VALUES**

We have just identified and defined the most important and profound humanization and spiritualization values. The behavior of the company's managers and the activities of the non-economic M.T. must over time communicate and foster these values in the work place. Especially over the last 50 years, the ISMA(E) has been fine-tuned and taught in the leading management schools, and it demonstrates how to manage a business or organization efficiently and profitably (the left-hand column of *Our Project*).

Our experimentation illustrates the discovery and possible actualization in many companies and organizations of an ISMA(H) (the right-hand column of *Our Project*). We will see why and how this new ISMA(H) can and must foster profoundly human values in the work place, values that the ISMA(E) of the left-hand column *is not able, and will never be able, to foster in the work place.*

The company's non-management personnel must be totally free to participate, or not to participate, in any of the activities. Managers, however, must participate in some of them.¹⁰ These M.T., and the activities associated with them, can be grouped into three kinds.

The activities of the first kind of M.T.:

These activities can have a weighty influence on the growth of psychic and physical well being, especially those activities containing humanization and community values.

The activities of the second kind of M.T.:

These activities have a weighty influence on the growth of psychic and physical well being, those activities containing mixed humanization and spiritualization values.

The activities of the third kind of M.T.:

These activities have a weighty influence on the growth of psychic and physical well being, especially those activities containing spiritualization values.

Let us now briefly describe what is contained in the activities of the main tools as classified according to their kind¹¹. In the next section, you will find a summary table dealing with the contribution in values of the main activities of the innovative M.T.

¹⁰ For example, management candidates, during their pre-hiring interviews, are informed that participation in some of the activities of the non-economic M.T. is *obligatory*; activities like A Gesture, testimonial meetings and conferences, a meal for four, authentic communication, and groups of systematic reflection on *Our Project*. Certain activities are obligatory for all the personnel of the company, such as the biennial research project on the organizational climate and well being, as well as reading *The Golden Book* for future managers and a summary of it for new non-management personnel.

¹¹ In the thesis, the author explains why and how certain activities of the M.T. can be used in all companies, right from the beginning of experimenting with *Our Project*. Several other tools must be used slowly and progressively later on. This subject is dealt with in depth in some of the questions and answers presented farther on.

A. **The Activities of the *First Kind*:
Contribution Especially of *Humanization* and *Community Values***

These are tools that transmit to those who use them a content in which deep humanization and community values predominate. There are four of them:

1. *A Gesture*
This tool, "A Gesture," has¹² three different forms.

The 1st form:

For three or four hours at a time, people in groups of five to seven *anonymously* offer their help to charitable organizations that assist less fortunate people, such as hospitals, prisons, or organizations that serve meals to the homeless. After each visit, the participants have coffee together and share their impressions of what they have just experienced. The exercise is very valuable, and the sharing is absolutely essential.

The 2nd form:

The activities of sharing, exchange, and brotherhood, in which all those who want to participate contribute something: preparing and labeling food products (if possible with no identification and no trademark) to be distributed in various ways: visits to families, to centers providing meals to the needy, etc. This makes people aware of a reality that they often tend to forget, busy as they are with all their many activities.

The 3rd form:

Clothes, toys, and food products are collected and then distributed to needy people.

2. *Activities, behavior, and remarkably human gestures*

On the economic level, all companies have ups and downs, which can lead to laying people off, either temporarily or permanently, and even to closings. It is essential that such actions, taken by the company to ensure its survival, be carried out first and foremost in a spirit of justice and fairness and in a climate of solidarity, brotherhood, wisdom, and humility.¹³

Another activity is called a dinner for four or pre-hiring interviews. All managers looking for new people, before they make the final decision to hire a candidate, must have a meeting with the candidate and his or her spouse¹⁴; the manager's spouse makes four. We repeat: this must be done before the decision to hire the candidate.

¹² Each of the three different forms of A Gesture can be used at least once a year. Other forms of A Gesture can certainly be created and put into practice.

¹³ In brief, some laid-off people can be referred to professionals, but this is not sufficient. What is needed is a simple gesture, profoundly human, and this is not always easy to do. For example, a manager calls a person that has been laid-off three months earlier to say hello and get the latest news; a director decides to invite several dozen people, laid-off six months to a year previously, for coffee and donuts or for a simple meal just to say hello and express, in action and not just in words, the importance he gives to authentic communication and to each person's dignity. These are only two examples among many others. Profoundly human results are thus obtained not only for the people receiving the manager's attention but also for the managers themselves who, as experience shows, are deeply enriched by these simple, human, and authentic gestures.

¹⁴ Depending on the circumstances of course, the manager and/or the candidate can decide not to bring along their spouse.

The annual community meal is a simple but powerful management tool. The get-together of all the company personnel takes place at the beginning of the summer. *The company directors serve the meal*, which is usually a very simple buffet. Over the years, this activity develops authenticity and humility in the directors as well as a spirit of solidarity, human dignity, and brotherhood in all the people who work in company.

The Prize of the Heart is another activity. This prize can vary from \$500 to \$2,500 per person per year and is awarded to someone who has developed a way of being and acting that communicates solidarity, help for others, and human dignity, and who does his or her work in an exemplary manner.

3. *An annual shared bonus*

When the annual profit goals of the company or department, which are approved by the Board of Directors, are reached or surpassed, an annual bonus is awarded to all the people working in the company or department, regardless of the role they have played. The bonus can vary, depending on the profits, from \$300 to \$2000. Of course, the managers receive an additional, variable bonus based on their responsibilities and the company's financial performance. If the profit goals are not reached, there is generally no shared bonus.

4. *Non-stereotyped, warm, and authentic communication*

Such communication supposes an inner state of authentic openness to others. It is fundamentally important to conduct the discussion so as to evaluate the person's authenticity, progressively and precisely, during the pre-hiring interviews of all those who want to work in the company. For, in the company, communication is based on "being authentically oneself," on greeting others with a real "Hello. How are you?"; a real "We appreciate you." None of these greetings must be made out of personal interest or, even less, out of a desire "to manipulate people's motivation" just to improve productivity and profitability. Moreover, especially the people on the lower rungs of the company, who have a great deal of intuition, are aware of the "game" and rapidly classify managers in three groups: "straight shooters," manipulators¹⁵, and enigmas. It is a good thing too.

5. *Three other necessary M.T.*

These three M.T. are unavoidable and absolutely necessary to properly establish on a scientific and quantitative basis the long-term experimentation with the new ISMA(H) and the "working hand in hand" of the two ISMA. This quantitative basis furnishes information allowing managers of all organizations and human resources departments to make appropriate decisions so as to improve the movement of values in the work place. This movement has a major impact on the organizational climate, the inner development of people at work, and their efficiency. We are talking about the two kinds of research projects and the strategic plan.

The two forms of research projects on the movement of values

1. the biennial research project on the organizational climate¹⁶;
2. the triennial research project on the efficiency of the activities associated with the ISMA(H).

¹⁵In the case of certain managers, the word *hypocrite* would be appropriate.

¹⁶Anyone wanting to obtain the 24 questions contained in the biennial research project can send an email to the address found at the beginning of this book. The judges' method is used in the research projects. Each question measures two or three fundamental values that are present, at different levels of intensity, in every work place. They are also present in the two columns, in the *Keystone of Our Project*, and in the six circles.

The biennial research project on the organizational climate makes it possible to identify the tension zones and difficulties present inside every organization or company, whether these are related to efficiency, planning, organization, coordination, communication, motivation, or control. The research project measures the evolution of people's happiness and inner development, tensions, contradictions, breakdowns, and about twenty values that circulate in the organizational climate. All of these are present and active in every work place.

The triennial research project on the values received and desired by the people who participate in the activities of the M.T. makes it possible to identify the most appreciated activities, those that need to be modified or changed in the way they are carried out, those that must be temporarily or permanently abandoned, and those that should be replaced by other activities of the new M.T. Any or all of the preceding are carried out in line with the suggestions of the company personnel.

The strategic plan that evaluates and improves the activities of the innovative M.T.

This triennial, strategic plan of the ISMA(H) makes it possible to establish an annual plan for each M.T., a plan to be used during the following three years. It aims at improving the movement of values fostered by the activities of the non-economic M.T. In a very basic way, it complements the annual, economic, strategic plan, which exists in every organization. The triennial plan also follows up on the recommendations made after the triennial research project on the values received and desired by the people participating in the management activities.

**B. The Activities of the *Second Kind*:
Contribution Especially of Mixed *Humanization* and *Spiritualization* Values**

Here we have tools whose activities foster, in those who use them, a content dominated by an agreeable blend of humanization and spiritualization values. There are four of them.

1. *Testimonial meetings and conferences*¹⁷

The testimonial meetings and conferences generally take place monthly and semi-annually. Their frequency varies according to the needs and desires of the personnel.

The testimonial meetings allow people outside the company to share reflections on their own progress on life's path, their expectations, errors, successes, moments of joy and suffering, discoveries of certain humanization values and sometimes spiritualization values, without ever making any recommendations. These are personal testimonials. Under not circumstances is the speaker to make any recommendations or to teach anything.

The conferences allow people from outside the company to talk about assisting people in prison or in palliative care units. Many other subjects with a profoundly human content can also be presented.

¹⁷ The monthly and semi-annual testimonial meetings and conferences are two different M.T. They are often offered to different groups in the company.

2. *At the beginning of certain meetings, there is a moment of inner silence, reflection, and sharing.*¹⁸

In a climate of freedom, at the beginning of some meetings of the Board of Directors and specialized committees as well as other meetings, there are brief moments of inner silence, discussion, reflection, and sometimes prayer¹⁹ freely presented by a participant.

3. *The annual, one-on-one, personal conversation*²⁰

These personal exchanges, generally annually, on harmonious communication in areas not related to productivity, start to take place when experimentation with *Our Project* begins. They take place especially among managers who have between them a direct relation of authority. These one-on-one meetings allow the two people concerned to freely and directly discuss problems, tensions, or breakdowns encountered in their person-to-person relations. The managers can develop the values of confidence, solidarity, brotherhood, better understanding, even reconciliation and forgiveness. This annual conversation remarkably and essentially complements the annual professional performance evaluation. However, it must never be held at the same time as the meeting on professional performance. When managers have experienced this tool over several years, then everyone, at all levels of responsibility in the company or organization, can little by little be brought into this quite exceptional management tool which fosters profoundly human values in the work place.

4. *The groups of systematic reflection on the texts and activities of Our Project*²¹

These reflection groups allow people to better understand and deepen the main humanization and spiritualization values contained in *Our Project*. They make it possible for participants to discover the many complementary values that are fostered in the company by each activity associated with the ISMA(H).

C. **The Activities of the Third Kind: Contribution Especially of Spiritualization Values**

Here we have tools that transmit to those who use them a content in which spiritualization values dominate. There are four of them.

¹⁸ Since the mid-70's, the members of the Board of Directors, and progressively the members of the steering committees, have voluntarily taken their turns being the leader, each in his or her own way, of this period at the beginning of each meeting. Some have chosen a text that, a week in advance, is sent out to all participants with the agenda of the meeting and the accompanying documents. Experience has proved that these texts, on the whole, contain a remarkable and agreeable blend of simple but profound values. At the beginning of the meeting, the leader comments on the text; then most of the time there is a brief discussion. Other administrators and managers prefer to have a short meditation or sometimes to say a prayer. These meditations and prayers are often used when there are very particular events in the company, the world, or people's lives. The discussions, periods of inner silence, and sometimes prayer are occasions that bring to each participant an increase of humanization and spiritualization values, each person taking what he needs and leaving what he does not need or want. More and more often, and progressively, many managers start the meetings with a brief moment of inner silence and silent personal reflection. Experience shows that this is good for all of everyone plunged into the continuous whirlpool of daily activities in the work place.

¹⁹ On special occasions, such as the illness of someone in the company or in someone's family, catastrophes, or when something remarkable happens in the company or in someone's family, certain people at the beginning of a meeting want to have not only a brief moment of inner silence but also sometimes a brief reflection or prayer that relates to the event.

²⁰ For the annual, one-on-one, personal conversation as well as for the groups of systematic reflection on *Our Project*, it is recommended that this management tool be used, at first, only for the management team, even just for certain members. Later on, it can be opened up to all managers and even, though gradually, to everyone.

²¹ Every five years or less, all the directors and the principle managers have a meeting in small groups for purposes of brotherhood, conversation, and sharing. The participants reflect on the different texts of *Our Project* as they relate to daily life in the company and to professional and non-professional activities. The managers attempt to evaluate whether their gestures, attitudes, and behavior conform to and respect the values described in *Our Project*. Eating breakfast together and moments of personal reflection are also part of these meetings. The reflection groups compare the operation of the main activities to the objectives set out for each one of them. Thus, the managers can improve the way the activity works or discuss new ones, which can foster very important and profoundly human values in the work place.

1. *Gestures of reconciliation*

Here we have a whole group of gestures dealing with forgiveness and reconciliation (for some, humility) that one person can make to a coworker, to a superior, or to a subordinate whenever friction and tensions come up; these are problems that occur all the time and are “normal” in the work place.

2. *Rooms for inner silence and reflection²², wall posters and mottoes*

In each work location, a room is set aside for the members of the personnel who want to be alone for a while during work hours, in an atmosphere of inner silence, relaxation, reflection, and if desired, meditation and silent prayer, and this without affecting the efficiency of the operations of the department where the person works.

In the halls of the company, wall posters present the themes that promote, among other things, the values of friendship, generosity, welcoming, relaxation, and hope. They show flowers, animals, mountains, landscapes, and people, etc.

Every year, a motto is chosen by universal vote²³ from a database of mottoes that people have suggested.

3. *A spiritual support group: an essential and irreplaceable management tool.²⁴*

Within a climate of great freedom, these meetings allow people in the company or organization who want to²⁵, to meet together monthly. In a climate of inner silence, meditation, and, for some, inner prayer, they can discuss their Christian faith, any other faith, or whatever opening to Transcendence they choose. In addition to the very favorable impact that these meetings have on participants, thanks to the help received from the Creator, they certainly have a very positive human, moral, and spiritual impact on everyone in the company. They touch people on the levels of faith, hope, and love although it is impossible to quantitatively measure this impact.

4. *Counseling*

In the work place, it is sometimes possible, after many years of breaking in the “working hand in hand” of the two ISMA, to make a specialist available to people working in the company, for consultation and counseling as they make their way along their chosen life-paths in search of brotherhood, a listening ear, solidarity, well being, happiness, etc.

To more deeply understand how to put into practice these activities associated with the ISMA(H) that we just described, see the answers to the 27 questions found at the end of this book.

²² We have observed that few people use the rooms. Nonetheless, the existence of the room and the space reserved for inner silence is what is important. It is quite probable that many people working in the company over the years and in certain circumstances, when they pass near the silence room in their work place, are silently “spoken to” by certain profoundly human values, which they have often received from parents or a person who has deeply marked their lives and who has contributed to the firmness of their values. This happens more often by example than by words.

²³ A motto is chosen once a year. It is put up in many places in the company and promotes profoundly human values that are quite often very high in humanization, but also high in spiritualization. Over the years, the mottoes have been an inspiration to the people in the company. For example, in 1998, the motto was “A smile is the window of the heart.” Many of these mottoes can be found at the end of this book.

²⁴ One or more groups of 3 to 10 people per group. The number of groups varies according to the number of different cultures present in the work place and the number of people working in the company or organization and at each work site.

²⁵ These regular, monthly meetings, on the 1st Wednesday of the month, allow people of the company who desire it to affirm their own freely chosen faith, Christian or other, this takes place in a climate of inner silence and prayer. There are generally not many people in this group. It meets discreetly so that no one in the company thinks that there is any form of proselytism going on, any attempt to recruit others. The meetings allow people to graft the company onto the Creator, God Love, Transcendence, or any other form of spirituality chosen by the participants. The human, moral, and spiritual goal of these meetings is double. First of all, the meetings are for the good of the participants, but *it is essential to understand that the people in the groups also want to “spiritually carry” all the activities of the company and very especially each person who works in it.* We repeat: without any form of proselytism. We will see later on that the activity of this management tool can be adapted to all cultures, all beliefs, or any religion, anywhere in the world. We believe, therefore, as we will see that *Our Project* is universally applicable.

**VIII. THE MOST ORIGINAL CONTRIBUTIONS
OF THIS VERY INNOVATIVE EXPERIMENTATION**

We now present the two summary tables, the results of the research projects, as well as the human and economic results obtained from them. All these highlight the most original contributions of the activities associated with the new ISMA(H). These activities very remarkably complement the irreplaceable contribution of the activities of the ISMA(E) (the left-hand column). In the ISMA(E), we have M.T., such as planning, organization, coordination, motivation, and control which are absolutely necessary for the efficient running of any organization and the profitable management of any company in the market economy.

First of all, we present the summary table of the activities of the ISMA(H) and then the table dealing with the contribution in values of the various activities. These two tables bring out the following:

- the number of the different activities and their remarkable and absolutely complementary variety;
- the vast range of complementary values which accumulate in time, values that the activities associated with the ISMA(H) can progressively foster in the work place of any organization or company.

We then summarize the major contributions of the research projects. After that, we present the results of the very innovative “working hand in hand” of the two ISMA, as it started from the beginning of the company, but has become more precise and accentuated from 1990 to the present. Finally, there are the main, human results (the right-hand column, the Keystone), and the economic results (the left-hand column).

**A. A SUMMARY TABLE OF THE ACTIVITIES
ASSOCIATED WITH THE INTEGRATED SYSTEM OF MANAGEMENT TOOLS: ISMA(H)**

- 1. The 1st kind: the activities associated with the activities of the M.T. that offer especially humanization and community values**
 - a. A Gesture;
 - b. remarkable, human activities, behavior, and gestures²⁶;
 - c. the annual shared bonus;
 - d. non-stereotyped, warm, and authentic communication²⁷
 - e. two essential forms of research projects on the movement of values and the strategic plan for the M.T.;
 1. the biennial research project on the organizational climate and people's well being;
 2. the triennial research project for measuring the contribution of the values fostered in the participants by the innovative ISMA(H), and this in order to identify needed improvements to the system and its activities;
 3. the triennial strategic plan for each of the activities associated with the ISMA(H).

- 2. The 2nd kind: the activities associated with the M.T. that foster a balanced blend of mixed humanization and spiritualization values**
 - a. testimonial meetings and conferences;
 - b. at the beginning of certain meetings, a moment of inner silence, reflection, and sharing;
 - c. the annual, one-on-one, personal conversation;
 - d. groups of systematic reflection on the texts and activities of *Our Project*.

- 3. The 3rd kind: the activities associated with the M.T. that foster especially spiritualization values**
 - a. gestures of reconciliation;
 - b. rooms for inner silence and reflection; wall posters and mottoes;
 - c. a spiritual support group which is an essential and irreplaceable M.T.;
 - d. counseling.

²⁶ Remarkable activities such as, among others, gestures toward laid-off or dismissed people; pre-hiring interviews and meals for four; an annual community meal; obligatory reading of *The Golden Book* or a summary of *Our Project* for all job applicants, before they are hired.

²⁷ It is absolutely essential that the hiring process in the organization be structured so as to choose people who have a system of values and who are capable of having authentic behavior in the work place, behavior not prone to manipulating people's motivation just to improve efficiency and profits. This would be little more than a form of "people exploiting people."

**B. A SUMMARY TABLE
OF THE CONTRIBUTION IN VALUES
FOSTERED BY THE ACTIVITIES OF THE ISMA(H)**

The research projects and the reflection on their results bring out the values received and hoped for as well as the constantly present counter-values.

In this table, we enumerate the main M.T., discovered and tested, especially since 1970 up to now. Thanks to the research projects and our reflection on them, we have identified the first and second values received and hoped for by the participants in the activities associated with the M.T. We have also identified the main counter-values that are constantly present and active in the work place and in every person's life.

We explain here the references that help us understand the illustration on the next page²⁸:

1. *Management tools* is abbreviated to M.T.
2. *Complementary research project*, to CRP. When CRP is indicated in the second column, it stands for a project carried out among the users of the M.T. in order to measure the contribution of values fostered by the management tool in question.
3. For the activities that cannot be measured by the CRP, we have indicated in italics the values that we believe will be fostered by these M.T. in those who use them.
4. We will enumerate the main counter-values that are always present and active, to various degrees, in the daily life of the company and in people's relationships with others working in the company and outside it. These counter-values - or lack of love at different degrees - constantly fight against the humanization and spiritualization values fostered in the activities associated with the M.T. Whether we like it or not, we are dealing with an on-going struggle between good and evil, beauty and ugliness, love and hatred, pride and humility, egotism and brotherhood, courage and laziness, sharing and greediness, anger and patience, foolhardiness and wisdom.
5. The values fostered by the meetings with laid-off people have not been quantified by a research project because no questionnaire was used. It seems obvious to the managers, however, that this type of meeting has generated values of listening to others, solidarity, brotherhood, and human dignity, among others.

²⁸ We need to understand how the movement of values functions in a feedback loop in the work place. This understanding allows us to start and to progressively put into practice the activities associated with certain M.T. The reader will profit from consulting pp. 172-273 of the thesis.

**THE INTEGRATED SYSTEM OF NON-ECONOMIC MANAGEMENT
AND ALL THE ACTIVITIES OF THE THREE KINDS OF MANAGEMENT TOOLS (1) (M.T.)
DISCOVERED AND TESTED SINCE 1970**

The tools that could be measured and the main values received by users of them; the non-measured tools and the main values aimed at and hoped for; the main counter-values present in every work place

| M.T. discovered and tested | M.T. measured by the CRP ⁽²⁾ | 1 st values received or hoped for | 2 nd values received or hoped for | The main counter-values ⁽⁴⁾ ever-present in all work places |
|---|---|---|---|--|
| The 1st kind: especially humanization values | | | | |
| 1. A Gesture | CRP | solidarity brotherhood | human dignity | jealousy |
| 2. Activities, behavior, | | | | hatred |
| a) remarkable human gestures meetings with laid-off people | — | <i>solidarity- brotherhood</i> ⁽⁵⁾ | <i>human dignity</i> ⁽⁵⁾ | anger |
| b) pre-hiring interviews; a meal for four; a community meal; the Prize of the Heart | — | <i>human dignity</i> ⁽³⁾ | <i>family-solidarity</i> ⁽³⁾ | laziness |
| 3. The annual, shared bonus | — | <i>justice-solidarity</i> ⁽³⁾ | <i>productivity</i> ⁽³⁾ | greediness |
| 4. Non-stereotyped, warm, and authentic communication | — | <i>love- human dignity</i> ⁽³⁾ | <i>humility</i> ⁽³⁾ | envy |
| 5. Research projects and the strategic plan | | | | |
| a) the biennial research project on the organizational climate; triennial CRP | — | <i>efficiency responsibility</i> | <i>justice -freedom authenticity-humility</i> | |
| b) the triennial, strategic plan for developing the M.T. | — | <i>discernment</i> | <i>efficiency</i> | |
| The 2nd kind : humanization and spiritualization values | | | | |
| 6. Testimonial meetings and conferences | CRP | solidarity- brotherhood | listening to others human dignity | pride egotism |
| 7. At the beginning of certain meetings, a moment of inner silence, reflection, and sharing | CRP | listening to others | humility, peace, serenity, solidarity-brotherhood | <u>In everyday life at work, these counter-values are constantly in conflict with the values indicated to the left. These values are fostered by the activities associated with the management tools.</u> |
| 8. The annual, one-on-one, personal conversation | CRP | listening to others | authenticity | |
| 9. Groups for the systematic reflection on the texts and activities of <i>Our Project</i> | CRP | listening to others | solidarity- brotherhood human dignity | |
| The 3rd kind: especially spiritualization values | | | | |
| 10. Gestures of reconciliation | — | <i>humility- forgiveness</i> ⁽³⁾ | brotherhood ⁽³⁾ | <u>Therefore, continuous tensions and struggle between the values and counter-values, good and evil in every company, organization, and human life.</u> |
| 11. Rooms for inner silence and reflection; wall posters and mottoes | CRP | peace-serenity | faith-hope | |
| 12. A spiritual support group; an essential and irreplaceable M.T. | CRP | faith-hope | solidarity- brotherhood | |
| 13. Counseling | — | peace-serenity ⁽³⁾ | faith-hope ⁽³⁾ | |

C. THE RESEARCH PROJECTS

*The research projects*²⁹, which are M.T., have since 1990 allowed us to measure the results of *Our Project*. They continue to be effective. The two kinds of research projects—the biennial and the triennial—pursue complementary but very different objectives³⁰. *Among the different management tools offered, they are the most important, and they are absolutely necessary.*

Each of the research projects attempts to measure and quantify the movement of the vast group of essential and complementary values, which, as we have seen, circulate in a feedback loop both in the work place and between the human and economic ISMA. The values accumulate over time. These are the main ones measured by the research projects:

| | | |
|---------------------|---------------------|-----------------------|
| responsibility | efficiency | productivity |
| listening to others | authenticity | economic prudence |
| discernment | solidarity | freedom |
| justice | human dignity | brotherhood |
| peace and serenity | faith | love and appreciation |
| humility | truth ³¹ | hope |

The two kinds of research projects allow us to identify what needs to be improved in the operation of the economic and human³² ISMA as they relate to the Keystone.

The first kind allows us to progressively improve the way the human and economic ISMA work. It identifies many necessary correctives for improving the general efficiency of the organization (planning, organization, coordination, motivation, and control) and the competitive profitability of the company if it operates in the market economy. The first research project also identifies the changes to be made in order to increase people's satisfaction and inner, personal development at work (whenever possible and legitimate). It allows us to identify the ways for increasing, at different degrees of necessity, the main values that we just enumerated. The 24 questions in this research project³³ identify and measure the movement of all these values, and the solutions are often identified by the people participating in the projects.

The second kind of research project deals more precisely with the activities of the ISMA(H). The results allow us to determine what should be maintained and what needs to be changed in the operation and organization of the various activities of the ISMA(H).

²⁹ The results of the two kinds of research projects carried out since 1990 are described in detail in the thesis. The first one deals with the organizational climate and allows for identifying, among other things, seven large movements and tendencies in the company: feeling of belonging, communication, cultural dichotomy, managers sensitive to the human dimension, freedom, the happiness-profitability ratio, and enlarged leadership. The second research project, called complementary research projects, allows for identifying important contributions in the following areas: being a good example, teamwork, search for excellence, being adaptable and efficient, the importance of time, and knowing what is appropriate in a particular situation.

³⁰ See pages 19-20.

³¹ As measured here, truth complements authenticity, which has already been measured.

³² Improving the economic and human ISMA also enriches the movement of values among the six circles. This enrichment of values reduces normal and ever-present tensions between the two columns, the Keystone, and the two ISMA.

³³ To obtain the 24 questions as well as the different values that each question quantifies, write an email to jrouimet-ocb@qc.aira.com.

D - HUMAN AND ECONOMIC RESULTS

Here is a summary of the human³⁴ and economic³⁵ results obtained from the research projects.

Six dominant, exceptional, and complementary values are fostered by the ISMA(H) in the work place:

solidarity and brotherhood
listening to others

human dignity
faith and hope

All these values are remarkable. They are absolutely necessary to the long-term, inner development of people at work.³⁶

- A strong feeling of belonging and loyalty to the company on the part of the personnel.
- A gradual growth of freedom of opinion and participation in the ISMA(H).
- A progressive improvement in communication.
- The growth of motivation and creativity.
- The rate of *permanent manpower turnover* is often favorable compared to other companies in similar areas.
- Absenteeism as well as the rate and seriousness of work-related accidents are substantially lower than the industry's average.
- Since the founding of the company in 1933, there has never been a voluntary work slow down; there has only been one work stoppage for a few weeks, which was initiated by the personnel of one factory; and there has never been a lock-out.

³⁴ Those interested can consult the doctoral thesis. Chapter IV, section A: the concept and dimensions of human happiness are there made clear. The questionnaires are based on these ideas. Section B: the type, frequency, structure, and credibility of the empirical research; the complementary research projects (this is the 2nd kind of project); Section C: analysis and evaluation of the results of the research projects and the long-term contribution of the management tools to human happiness. Section D: summary analysis and evaluation of the evolution between 1990 and 1997 of profitability and other significant indexes and their influence on human happiness. See comments below for notes 25 and 26.

³⁵ The financial statements used in the present study have been audited and confirmed for each year between 1990 and 2002 inclusively by Samson Bélair Deloitte Touche, an international firm of auditors. We used the analyses made and published by this firm in the publication entitled *Tendances quinquennales du rendement financier des compagnies canadiennes de l'industrie de la transformation alimentaire (Five-Year Tendencies in Profits for Canadian Companies in the Food Transformation Industry)*. These analyses cover the period 1992-2000 inclusively. The main competitors of the companies in the Holding OCB Inc. are all multinationals having annual sales figures generally over \$5 billion and going up to \$70 billion US.

For notes 25 and 26: The human and economic results from 1997 to now (not included in the thesis) will be included in a book soon to be published in Europe and later in North America. We will provide here a brief résumé. In the thesis and the up-coming book, we explain that the companies in the Holding OCB Inc., of which Ouimet - Cordon Bleu Inc. and others are part, are private businesses. They are not listed on the stock exchange. They are in competition with giant, multinational companies. This is why the profits and sales of the companies studied cannot be made public. We have therefore used indexes that have been calculated by our accountants. As scientific data, these indexes are quite valid.

³⁶ We want to underline that this very balanced cluster of values can contribute to the long-term development of people's psychic and physical well being at work. It contains two humanization values (solidarity, listening to others); two mixed, humanization and spiritualization values (brotherhood and human dignity); two spiritualization values defined and lived out by each person according to his or her personal choices (faith and hope).

- *As a result, we have had about ¾ of a century of social peace and harmony: that's not bad!*
- *Evolution of sales during the 10-12 years studied.*³⁷ The sales of the Holding OCB Inc. grew: from the index 100 in 1990 to 170 in 2002. This represents a sales increase of 78%, and we will see that the profits have grown considerably more. This is a very significant factor in the present reflection.
- *Evolution of profits.* Since its founding in 1933, the Holding OCB Inc. has had only three annual losses: in 1933, 1969, and 2000. This is quite a performance compared to the industry. What is more, the profit index, which was 100 in 1990, has risen to 260 in 2002. Between 1992³⁸ and 2000, during six out of nine years, the percentage of profits after sales taxes was higher than that of any other Canadian company in the food transformation industry. These are very positive results.
- *Evolution of investments.* Between 1990 and 2002, about \$65 million was invested in the acquisition of stocks and bonds of companies listed on the stock exchange, the purchase of companies and trademarks (certain trademarks were sold), new factories, equipment, computer hardware and software, and media coverage.³⁹ Considering the size of our company, the figure is impressive.
- The human and economic results obtained between 1990 and 2002 were impressive on two occasions: thanks to an important adjustment plan for the organizational climate and, on two other occasions, thanks to considerable rationalization of operation costs, which caused many lay-offs.
- *Since 1933, the companies studied have been in competition with enormous multinationals. Many of these have disappeared or been taken over. The companies studied, those of the Holding OCB Inc., continue to develop. The 3rd generation, which also wants to continue Our Project, is progressively taking over. In North America, please note, less than 5% of companies are successfully passed on to the 3rd generation.*

It seems to us that this long-term competitiveness, since 1933, is an important scientific proof showing that when people do their best to authentically deal with the growth of inner, personal development as well as with the economic growth of efficiency, the human results are stimulating and the economic results, encouraging.

According to many of the human and economic results, there have been highs and lows, as there are in all companies and organizations. The research projects and their results make it possible to establish a close correlation between the long-term growth of people's well being and inner, personal development, on the one hand, and the long-term growth of the organization's efficiency and profitability, on the other.

It is therefore very possible to offer humanization and spiritualization values at work without going bankrupt. On the contrary, they have a long-term positive effect on people's inner development and on efficiency and profitability. It is therefore very possible for the economic and human ISMA to work hand in hand. We have shown that there is a very innovative, positive synergy between the two ISMA that has generated very impressive results.

Yes, inner, personal development is possible.

Yes, efficiency and profits are possible.

Yes, It Can Be Done!

³⁷ The two years of decline were due, in one case, to the sale of secondary trademarks which represented several millions of dollars in sales and, in the other, to a major, strategic repositioning vis-a-vis la competition.

³⁸ As previously mentioned, the annual research project *Tendances quinquennales du rendement financier des compagnies canadiennes de l'industrie de la transformation alimentaire* (Five-Year Tendencies in Profits for Canadian Companies in the Food Transformation Industry) started in 1992, and so we cannot make comparisons for 1990 and 1991. The results of the five-year tendencies including 2001 and 2002 are not yet available.

³⁹ The expenses for media coverage are those for announcing a trademark on television and radio as well as in the other main medias. It is important to underline that these expenses for media coverage do not include the many, more important expenses made, for example, with the products distribution network and especially to obtain shelf space in stores and price reductions, etc.

Our Project

with the help of many activities associated with our innovative ISMA(H)
and the very innovative synergy of the two ISMA “working hand in hand,”
carries within it the values of
solidarity, brotherhood, society, happiness, family, sense of work,
humility, listening to others, justice, peace and serenity
authenticity, faith, freedom, hope, reconciliation
primacy of human dignity, love, etc.

Moreover, all these values blend together
in the daily life of the company and its activities.

The goal is double:

to give the company and every human organization heart and soul,
a heart more and more of flesh and less and less of stone,

and

to meet in every organization the ever-present need to increase efficiency,
and in every company, competitive profitability,
two things that are absolutely necessary in the market economy.

Can this experimentation, unique in its kind, be applied universally?

**IX. THE UNIVERSAL AND LONG-TERM APPLICATION OF *OUR PROJECT*
IN ALL BUSINESSES AND ORGANIZATIONS**

...If Five Conditions Are Met... It Can Be Done!

Here are the five conditions

1. THE PRIMACY OF PEOPLE

First and foremost and authentically, it is necessary to aim for the inner development of the personnel, then aim for efficiency and profitability. Of course, both are necessary. These are the two columns of *Our Project*, and only the Keystone, which contains the spiritualization values fostered in the work place by certain non-economic M.T., makes it possible to obtain balanced and long-term growth of people's inner development and the company's efficiency and profitability.

2. FREEDOM

There must be a healthy climate of individual and collective freedom for everyone.

3. LEADERSHIP AND COSTS

The organization's upper management—and/or an influential group of stockholders—must be convinced that pursuing the long-term growth of the well being of the people in the company as well as profitability are not two opposite and contradictory concepts. They must be ready to assume the challenges that arise from being the champions of *Our Project* and the costs of gradually implementing the M.T.: about .25% of sales.

4. PROGRESSIVE IMPLEMENTATION

It is necessary to advance slowly with the implementation of the activities of the M.T. Everyone must be patient. The breaking-in process is wonderful, long, and not always easy.

5. SUPPORT GROUP

At least a small number of people working in the same organization must agree to live, freely, discretely, and systematically an opening to the Transcendent. These people must truly believe in the worth of the project.⁴⁰

This one-of-a-kind experiment with the many activities of the new ISMA(H) can have a universal and long-term application in any organization in the world if that organization meets and rigorously respects the five conditions. We are convinced that if anyone of them is not respected, the implementation will be impossible or, if already started, it will not last very long.

⁴⁰ This opening to the Transcendent can be lived out by choosing certain forms of inner silence, sharing, meditation, and prayer, if the participants want it, and by asking for the help of the Creator for the universal and long-term realization of *Our Project*.

CONCLUSION

THE EXPERIMENTATION... YES, IT CAN BE DONE!

**THE VAST PERSPECTIVES OPENED UP
BY THE VERY INNOVATIVE SYNERGY OF THE TWO ISMA**

A. The Experimentation: Yes, It Can Be Done!

1. We have established that every human organization, whether it functions in the market economy or not, can improve its efficiency and its people's inner development, and this over the long-term. Thanks to the two ISMA and the results obtained, we can affirm, "Yes, It can be done!"

The first ISMA, designated ISMA(E) for economic, has as its base every organization's need for efficiency and profitability, if the organization functions in the market economy. The ISMA(E) functions effectively when the absolutely necessary stages of good management are systematically respected: planning, organization, coordination, motivation, and control of the management and results. It is then necessary to study the financial results and those of the biennial research projects and later on to vigorously and rigorously make the required improvements and changes.

The base of the second ISMA, called ISMA(H) for human, is the primacy of people's human dignity at work and the priority given to their inner development. The new ISMA(H) is the remarkable contribution of the present reflection. The different activities of the ISMA(H), offered in the work place, can, as we have seen, foster an agreeable blend of humanization and spiritualization values, which are cumulative and complementary. All the activities and values contribute to the inner, personal development of people at work. They are able to overcome the counter-values that are ever present and active in the work place and in people's lives.

And if the two very different but absolutely complementary ISMA work efficiently together, in synergy, if they work hand in hand, then the organization will be able to progressively increase people's inner development and the company's efficiency and profitability.

2. Among other things, the human and economic ISMA help us...

to be increasingly authentic listeners to others;

to help each other;

to value each other in our day-to-day work;

to do what is necessary to keep the company competitive in the market economy;

to overcome the crises common to every organization and to correct what needs correcting in the organization.

3. We have seen that the pursuit of the very different objectives contained in the two ISMA fosters over time joy, tensions, and contradictions; moreover, these exist in every human organization.

We have had to face a basic and ever-present contradiction: the struggle between the values and the counter-values. This struggle has convinced some of us of our poor, hesitant, and insufficient capacity to overcome pride, personal interest, self-centeredness, and economic Darwinism as fundamental motivating forces in the market economy and in the efficient working of any organization. Once convinced of our powerlessness constantly and successfully to fight the counter-values, some of us have freely decided to call on the help of the Transcendent, the Creator, God Love.

4. The research projects have revealed that the ISMA(H) fosters six dominant, exceptional, and complementary values in the work place:

solidarity and brotherhood
listening to others

human dignity
faith and hope

5. The research projects, as well as the human and economic results obtained from them, allow us to conclude that the highs and lows, both human and economic, are constantly and inevitably a part of business life and that they have an important impact on the evolution of the organizational climate. Nonetheless, thanks to the values that the two ISMA foster in the work place, their proper functioning has provided us with a healthy and long-term growth of human happiness and competitive profitability, and this since the founding of the company in 1933 and at an accelerated pace since 1970.

We have obtained these human and economic results thanks to the accumulation of values circulating in a feedback loop in the work place and fostered in company's personnel by the new ISMA(H). Such values have reinforced and increased the realism, courage, motivation, discipline, determination, and wisdom of the many people in the company when they have had to face their own responsibilities and the challenges of the market economy. What is more, these values can gradually give heart and soul to any organization as well as more and more meaning to people's lives at work. And for the people who are afraid that too much humanization of the management policies will weaken the organization's efficiency and its economic performance, the experimentation here described shows that the opposite is true. The growth of people's inner development can stimulate the growth of efficiency and profitability!

B. The Vast Perspectives Opened Up by the Very Innovative Synergy of the Two ISMA

One of the perspectives is the universal application of the new ISMA(H) of *Our Project* in any organization⁴¹ or company if the five essential conditions⁴² are met. Then the ISMA(H) will "work hand in hand" with the ISMA(E). Yes, It Can Be Done!

The choice of the activities associated with the ISMA(H) can vary from one organization to another.⁴³ The M.T. must be flexible and adapted to the needs and desires of the participants. These participants should make them clear at the beginning of the implementation and all through the experimentation with *Our Project*. Each organization must be creative and try out new M.T. of the three kinds.

People should be reassured, right from the beginning of the experiment, in order to maximize the possibility of a balanced growth⁴⁴ of values. As soon as possible, an M.T. fostering humanization values (A Gesture) should be introduced, then another fostering mixed humanization and spiritualization values (the testimonial meetings), and finally, a M.T. fostering spiritualization values (silence and reflection rooms or wall-posters).

Certain organizations have no doubt experimented with some non-traditional M.T. Some, and maybe many, of these organizations have abandoned their efforts because of the contradictions and breakdowns and the discouragement that follows. The cost that must be born⁴⁵ is also a factor. Still others, who began to experiment with certain M.T., gave up because they found that efficient, economic management, the left-hand column of efficiency and profitability, was already very difficult to carry out correctly. It was just too complex and demanding. Then, these managers and directors, over-loaded⁴⁶ by the heavy requirements of just managing the short-term and long-term efficiency of their organization, decided not to start, not to make the necessary effort to experiment with new M.T. and the new ISMA(H).

⁴¹ We are convinced that the ISMA(H) can be implemented in a hospital, prison, governmental ministry, courthouse, space center, charitable or non-profit organization, etc.

⁴² The five essential conditions for the universal application of *Our Project* are primacy of people, freedom, leadership and the costs of implementation, progressive implementation, and support group.

⁴³ The answers to the 27 questions will greatly help the reader to understand.

⁴⁴ Any good doctor, psychologist, psychiatrist, pastor, priest, rabbi, imam, etc will certainly agree that only a balanced growth of values in the life of every person can make it possible to have long-term, inner development and increasing well being, joy, and inner peace.

⁴⁵ See the answer to question 15.

⁴⁶ In the operation of every human organization, it is indeed very frequent (we might add unfortunately inevitable) that managers and directors are over-loaded by the constant and unforeseeable challenges that affect the organization's efficiency and which often demand immediate solutions. These must be found because if they are not, the organization will disappear. That, of course, will not help anyone's inner personal development. In our opinion, we must not blame managers and directors who very legitimately feel over-loaded. We need to understand them, encourage them, help them to discover that if they decide to introduce the activities of certain new tools of the ISMA(H), the values that will slowly be fostered in the work place over time will help them in particular to find the extra courage to face the heavy challenges of managing any organization. Isn't it true to say that people who develop their inner selves will feel better, will manage better, and will work better?

Here is another major reason that explains the hesitation of so many people to start implementing the new ISMA(H): the constant choices that must be made between the ISMA(H) and the ISMA(E), and it is so often difficult and painful to choose between the columns of personal, inner development and of the growth of efficiency and, if necessary, profitability. The management of any organization often forces managers to carry out major restructuring and to make serious and unavoidable decisions. These affect one or many people; sometimes and unfortunately, they bring about many permanent lay-offs. In certain cases, wisdom dictates that priority must absolutely be given to people and to put in second place, at least for a time, the economic priorities of efficiency and profitability. In other cases, and we have lived through many such situations in our companies since 1933, priority must be given to the organization's efficiency and profitability.

Finally, it is certain that those organizations that do not respect the five essential conditions for universal application "will not make it through." They will abandon the ISMA(H) and become once again organizations that give priority, at all times and under all conditions, to the ISMA(E), the left-hand column. They will once again become stonehearted companies, Darwinian companies, often exclusively preoccupied with the growth of efficiency and profitability. They will nearly completely forget the primacy of human dignity and the necessity of putting the ISMA(H) in place and of fostering people's inner development at work.

In its concrete results, this long experiment confirms that work is for people and not people for work. Each person therefore becomes as important as the cosmos.⁴⁷ And then the ISMA(H), working hand in hand with the ISMA(E), will contribute to the inner, personal, and long-term development of all people in the work place. Then this development will have beneficial effects on the people's families and their social environments.

Far from reducing motivation and efficiency at work, the accumulation of values that the ISMA(H) of *Our Project* fosters considerably increases them. In fact, the results of the research projects allow us to affirm that the values fostered by the ISMA(H), such as solidarity-brotherhood, listening to others, human dignity, and faith-hope do not reduce the long-term growth of efficiency and profitability, but accumulate and contribute to the growth of motivation.

The ISMA(H) of *Our Project* does not touch just the people working in the company. It also touches suppliers, customers, and every one else that deals with the company. When we meet them, our behavior communicates to them the values that the activities of our ISMA(H) have communicated to us.

As we make the ISMA(H) a reality in our company, consumers are no longer considered to be simple profit factors. They are seen first and foremost as allowing the people in the company to legitimately earn their living and to increase their security and that of their families. Thanks to *Our Project*, it will be possible for some people to prepare and furnish products and services not only "with a quite proper personal interest," but also "with authentic esteem" for the consumers, present or future, of the company's products and services, thanks to human work. Thus, in an altruistic, non-self-centered, and truly loving way, we aim at the satisfaction and the growth of all our customers' well being and inner development.

Our Project does not run against the market economy. On the contrary, we value this system as being by far the one best able to create sustained growth of material wealth in any country and in the whole world. All we have to do is compare it with any other economic system ever created. By its contributions in values and increased motivation, the very innovative synergy between the economic and human ISMA favors the emergence of new ideas, the creation of products and services with a competitive price-quality ratio, the development of efficient administration plans, disciplined and rigorous management, intelligent strategic positioning for the increase of productivity, efficiency, and long-term, competitive profitability, if necessary.

⁴⁷ For many, and they are more numerous that is thought, all people are created and loved by the Transcendent of their choice, and that Transcendent lives in them, whether it is God Love or another. From this flows the absolute primacy of people's human dignity, at work or elsewhere, whether those people are consumers of the company's products and services, suppliers or customers. From this also flows the very heavy responsibilities, complex but so wonderful, that directors and managers carry on their shoulders, whatever the nature of the organization. The stockholders and the administrators of businesses functioning in the market economy also carry heavy responsibilities, which have been described in the 5th chapter of *Our Project*.

At the beginning of this 3rd millenium, we all see flagrant and very serious cases of dishonesty, theft, injustice, dehumanization of the work place, growing inequalities between rich and poor people, between rich and poor nations. We see this in all economic systems and organizations all over the world. Globalization of business is accelerating it all the more. We feel that globalization, however, is a good thing. It has already contributed to the growth of the world's material wealth. It can continue to do so for many, many years. Nonetheless, we must continue to improve the market economy system as we have all done, very slowly, over the last two centuries.⁴⁸

This is why there must be in each organization a sustained effort, especially by those who have received more material and intellectual wealth, power and authority, resources of all kinds, special gifts. These fortunate people must aim at increasing justice and fairness, solidarity and compassion, in a healthy climate of freedom and wisdom.

Thanks to the success of this long experimentation in real businesses, a success that many thought impossible and called "an unrealistic dream," we have seen that the "unrealistic dream" has become a "realized dream." The long-term growth of people's inner development, well being, efficiency and competitive profitability has been made possible by putting into practice two important objectives:

1. the working hand in hand of the human and the economic ISMA. It is easy to say but difficult to make it work;
2. the constant contribution of the three kinds of values: humanization values, mixed values, and spiritualization values. For this, we can thank those who discovered, and experimented with, the ISMA(H).

This progressive and balanced contribution in the work place of three kinds of cumulative values and people's slow, inner development must be lived in a healthy climate of individual and collective freedom. The values have confirmed that the spiritual dimension needs the human dimension and humanization values. In the same way, the human dimension, and people's work, need the spiritual dimension and spiritualization values. The six circles of the illustration thus need each other. The left-hand column needs the right-hand column; the right-hand column needs the left-hand column. The two columns need the Keystone, and the Keystone needs the two columns. Since the beginning of Creation, does not everyone have a need for balance?

Thanks to the contribution in values, the ISMA(H) of *Our Project* opens people at work to growth and development. Those who take advantage of this growth and development can go beyond themselves, and, if they so desire, can open themselves to the Transcendent.⁴⁹

We feel that the increased pace of implementing the activities of the ISMA(H), during such a long period, is probably one of the few long-term experiments ever carried out. Such experimentation fosters in the work place a cluster of values which are at the heart of Christian social Doctrine.

⁴⁸ In Canada, the United States, and Europe, it is possible to take defrauders to court, to put thieves in jail, to make the laws more stringent, to tighten the rules governing the functioning of boards of directors, to continue to increase wealth while distributing it more equitably, and to better help the less fortunate. Perhaps we could create a Marshal Plan to eliminate hunger and illiteracy in the world. This would be a great gesture favoring a better distribution of wealth among rich and poor countries. Since the 19th century, we have made remarkable progress toward increasing social justice and equality. And this has been possible because of the good management of governments, employers associations, and unions as well as the good will of millions of people. We can and must continue our efforts. We can do it. We can succeed without a bloody revolution or civil war. We must, however, act quickly, vigorously, effectively, courageously, compassionately, and wisely so as to increase justice, fairness, and the efficiency of all organizations, governmental ones too. The primary responsibility for initiating a Marshal Plan for eradicating hunger and illiteracy in the world falls to the leaders of the G8. And why not to Canada?

⁴⁹ For those who so desire, the possible universal and long-term application of *Our Project* can become a reality thanks to various forms of openness to the Transcendent. In the thesis, the author noted the criteria of faith, hope, and love as constitutive elements of the human person. They appeared as decisive reference points (Arthur Rich), during the research and experimentation with the meaning of economic activity and human work, with people's long-term happiness at work, and with that of consumers, suppliers, and customers.

At the end of this conclusion, we quote for the first time publicly a hand-written letter⁵⁰ from Mother Theresa when she was in Moscow, December 30, 1988. She wrote to the author and his wife after having visited one of the factories of the Holding OCB Inc. where she met all the personnel and their families in October 1988. She wrote the following:

"I was so happy to be with you on your work site. In the people I met, I could see the joy of loving, which comes from a pure heart in relation to God. Everyone together, keep this joy of loving God and share it with each person you meet..."⁵¹"

Does not this qualitative evaluation of the human work place, which Mother Theresa was so kind as to visit, add a special, objective confirmation of its validity? Does it not help us to understand a little more what the two ISMA working hand in hand can foster in people working together in all organizations? They not only can foster, but have fostered, many good things in people during ten to fifteen years of difficult, sustained, and courageous efforts on the part of the company's managers.

⁵⁰ Over many years, Mother Theresa wrote a dozen other personal letters, most of them hand-written. What an undeserved privilege!

⁵¹ During the visit to one of the factories of the Holding OCB Inc., no newspaper or TV reporters were invited. This effort at humility, this low-key profile, were noticed and underlined by Mother Theresa.

MISSIONARIES OF CHARITY
S/A ACHARYA J. CHANDRA BOSE
CALCUTTA 700018, INDIA

Moscow 30/12/88

Dear Myriam & Robert, ^{Mombasa} Canada

This brings you & your family my prayer, love and blessing for 1989 -

My gratitude to you both is my prayer for you that you may grow in holiness through the love you have for each other and the people you serve and with whom you work -

I was so happy to be with you on your work site. The people I met - I could see the joy of loving that comes from a clean heart.

in love with God. All of you keep up this joy of loving God and share this joy with all you meet.

As you see I am in Moscow where I have brought 8 sisters - 4 for Moscow and 4 for Armenia - Both the groups are in the hospital helping with the sick & wounded what I saw in Armenia a real living Golgotha so much pain, suffering so many deaths - dunes of empty coffins on the streets wailing for the dead bodies to be brought from the debris in 30 seconds all that pain. You & your people ^{let us} pray together for them. God bless you

M Teresa mc

The hand-written letter from Mother Theresa to the author and his wife, dated December 30, 1988, was written in Moscow. It was written three months after her visit to one of our factories in Canada. This letter is published here for the first time. She wrote what she noticed during this visit, and her stay with us will remain imprinted in everyone's minds.

Missionaries of Charity
54A Acharya J. Chandra Bose
Calcutta 70003016, India

Moscow, December, 30, 1988 *

Dear Myriam and Robert (Montreal, Canada)

This brings you and your family my prayer, love and blessing for 1989.

My gratitude to you both is my prayer for you, that you may grow in holiness through the love you have for each other and the people you serve and with whom you work.

I was so happy to be with you on your work site. The people I met - I could see the joy of loving that comes from a clean heart in love with God. All of you keep up this joy of loving God and share this joy with all you meet.

As you see, I am in Moscow where I have brought 8 sisters - 4 for Moscow and 4 for Armenia - Both the groups are in the hospital helping with the sick and wounded. What I saw in Armenia a real living Golgota so much pain, suffering. So many deaths-lines of empty coffins on the streets waiting for the dead bodies to be brought from the debris. In 30 seconds all that pain.

You and your people let us pray together for them.

God bless you,
M. Teresa m c

* The text of Mother Theresa's hand-written letter that we have transcribed to make it easier to read.

C. Summary⁵²

We are convinced that by working hand in hand, the human and economic ISMA of *Our Project* can be universally applied in other large and small organizations, anywhere in the world. The long-term applicability of *Our Project* is also ensured if the five conditions are fulfilled. Thus the economic world will be progressively humanized during the 3rd millenium. It can also be a little more spiritualized. That will take away nothing from any organization's efficiency and any company's profitability in the market economy. The experimentation has proved, in fact, that the opposite is true!

The economic activity will be able to continue to increase the material wealth of any and all countries. It also will have more heart and soul. Work will exist more for man; man will exist less for work. Serving people and their human dignity will progressively be reinforced in the work place. And when people feel that their dignity is increasingly and authentically recognized and valorized, then their inner development and motivation will also increase.

Our Project has nothing to do with the corporatism of the 1930's. It is far from any form of narrow, stifling, proud, "manipulating and dominating" paternalism.

The ISMA(H) can be lived out in any organization: governmental, charitable, corporate, cooperative, mercantile, or other, whatever its activities. It must be adopted to the organization's culture and milieu, be lived according to that organization's rhythm and especially implemented in a climate of healthy, individual and collective freedom. The implementation and the breaking in must be carried out progressively so as to let all the people in the organization to adapt themselves and, when necessary, "to tame themselves."

It is fundamental and stimulating to emphasize that the main values fostered in the work place by the activities of the ISMA(H) (solidarity, brotherhood, listening to others, human dignity, faith, and hope) are present in most religions and philosophies of the world, with obvious particular emphases and to different degrees. This only proves to us that the new ISMA(H) can be used in the vast majority of organizations whatever their philosophy, religion, or value system.

For those interested in the Christian faith, the author of *The Golden Book* has studied Catholic social doctrine since 1955. He is now convinced—having proven it scientifically, in his view—that this doctrine can be put into practice in the concrete activity of any organization for a very long time. What has been missing up to now is an integrated, structured, and dynamic system of the two ISMA as well as the know-how to make this very innovative system work. This is what makes it possible to put the social doctrine into practice. The experimentation has shown that this system exists and that it works well thanks to the fact that the two ISMA work hand in hand: the left-hand, economic column and the right-hand, human column. The base of the left-hand column is the organization's need for efficiency and profit if it functions in the market economy. The base of the left-hand column is the primacy of human dignity and people's inner development at work.

We hope that very few readers "will turn off," will loose their interest in the experimentation because we have just mentioned that it stands on the Christian faith. Is not the base of the two columns universal? The primacy of human dignity and people's inner development at work, paired with the necessity of all organizations' long-term efficiency, is part of the vast majority of religions and philosophies. The Keystone, and the renewal of inner strength that it brings, as well as the spiritual values fostered by certain M.T. are also present in most of the world's religions and philosophies.

It is possible to live out, persistently and continuously, the humanization and spiritualization values in a company without running the risk—as some wrongly think—of weakening it economically and subsequently having to sell it or go bankrupt. It is possible to live out these values in solidarity and brotherhood, in justice and fairness, in a sustained effort of serving people and their human dignity, in a climate of freedom and increasing human happiness. And all this is possible while respecting, as best as we can, the principle that the good things of the

⁵² Let us underline one last time the importance of attentively reading the 27 questions, and answers, asked by the readers of the various editions of *The Golden Book* and by those attending the lectures and listening to media interviews.

Creation are for everyone. It is possible to give heart and soul to any organization or company while increasing competitive profitability and long-term efficiency and while being strengthened from the cumulative contribution of values fostered by the two ISMA.

May this long reflection be a useful contribution to economics, the social sciences, and especially management science, as well as to the theological, moral, and ethical dimensions of managing a company in the market economy, or any other human organization. It has permitted the discovery, and experimentation with, an ISMA, which has been quantitatively measured since 1990. This ISMA is designated ISMA(H) for Integrated System of Management Activities (Human) and is composed of the activities of new, innovative M.T. When the ISMA(H) works hand in hand with the ISMA(E) Integrated...(Economic), they can concretely bring about the long-term growth of people's well being and happiness at work, along with the company's profitability in the market economy.

Is not this useful contribution arriving just at the right time, at the beginning of the 3rd millenium when the market economy in the West is going through a great crisis of values, one dealing with ethics, justice, and fairness. We are living the greatest crisis since the beginning of the Industrial Revolution and its unfortunate social consequences, which called forth the writings of Karl Marx and the very welcome *Rerum Novarum*. Thanks to the vigorous interventions of governments, employers' organizations, unions, and others, and thanks to their efforts at sharing and good will, individual and collective wealth has increased in many countries of the world. Wealth continues to grow even now. Nonetheless, there is still a lot of progress to be made: in the area of social justice and the distribution of wealth, in the urgent and necessary efforts to understand how economic systems in general work and how the market economy in particular works. Such an understanding will allow us to progressively improve laws and economic, social, fiscal, and monetary policies.

Yes, in this 3rd millenium, it is possible to give more heart and soul, a heart more and more of flesh, to our economic system and to any organization operating in it:

by continuing to improve social justice and the equitable distribution of wealth;

by making personal gestures and necessary, organizational decisions that foster the growth of material, intellectual, moral, spiritual, individual and collective wealth.

Yes, work exists for people and for their happiness, not the reverse.

Yes, human work can have short-term and long-term meaning.

Yes, life is worth living.

Yes, humble and authentic love can exist in the work place.

Yes, such love will spread warmth to the families of those who work in the company, to the society at large, and to everyone on the Earth.

Yes, then, Peace will be in each one of us.

Yes, then, Peace will be with us.

Yes, then, Peace will be among us.

Yes! It can be done!

**Thanks to the new ISMA(H) working hand in hand with the ISMA(E),
 companies and organizations will slowly acquire heart and soul.
 They will slowly become places where life abounds,
 welcoming and motivating, efficient and profitable, if necessary.
 All this is possible despite people's normal ups and downs.
 And if such companies and organizations survive over time (30 years and more),
 it will be due to the fact that certain people (we do not need a lot of them) chose
 to "work as though everything depended on each one of them
 and to offer their work⁵³ (to pray their work) as though everything depended on God.^{54"}
 To be effective, everyone must act in a climate of complete freedom,
 each choosing his or her own way, in a sustained and very discrete way,
 without the slightest hint of proselytism.**

For those who so desire, let us add a suggestion that Mother Theresa made to the author of *The Golden Book*: "If some of you really want to manage the company with the goal of increasing over the long term people's inner development at work and the company's competitive efficiency and profitability, you will not be able to make it through if some of you do not pray in your personal lives... therefore some of you must pray in order to manage with God ...then you will be able to overcome your human self-centeredness and not let yourselves be drugged by the desire for economic power and wealth... You will then be able to spread happiness and well being to those around you at work, before thinking of your own."

For a better understanding of what is written here on this page, let us quote what Arthur Rich, a well-known Swiss economist, theologian, and philosopher wrote in his main work, *The Ethical Economy*: "The criteria of faith, hope, and love, as constituent elements of everything that is human, appear to be decisive reference points in the search for meaning in the economy." And Maslow's pyramid of values, as well as the pyramids of values installed in each work place of the Holding OCB Inc. and at the HEC-Montréal, emphasize that there is "in every person not only of vital and cultural (including economic) needs but also spiritual needs..."

Therefore, human work, just like each person's inner development, can take on an eternal meaning. However, it is not just the development of people who work in the company that can have an eternal meaning, but also the inner development of the company's consumers, suppliers, and customers of its products and services: the work and inner development of all these people can also have an eternal meaning.

⁵³ For those people who so desire, "to work in prayer" means to pray one's work, to offer it to Someone, to want to give each moment of work a profoundly human meaning, and, for some people, to give it an eternal meaning. His spiritualization of human work, which must exclude any form of proselytism, is quite possible for people who want it. Such people can do their work first of all for themselves, for their own present and future, material security and that of their families. But all of us, in total freedom and in silence, without words, can offer our daily work to God or to any other form of the Transcendent. For example, people can offer their work for loved ones, their family, those in under-developed countries, prisoners, or the sick. People who want to can pray their work by offering it to God Love thanking Him for good health, life in one of the most privileged countries of the world, or the many things that we too often take for granted and that we only appreciate when we lose them: health, spouse, child, friends, work even if it is not always interesting or stimulating, etc.

⁵⁴ The motto of the Holding OCB Inc., the companies where we carried out the experimentation with the new ISMA(H), comes from this notion: "Pray and manage with God." Mother Theresa suggested it to us.

ANSWERS
TO 27 BASIC QUESTIONS

ASKED OF THE AUTHOR
BY PARTICIPANTS TO NUMEROUS CONFERENCES
AND BY JOURNALISMS OF THE WRITTEN AND ELECTRONIC PRESS

**ANSWER TO 27 BASIC QUESTIONS
ASKED OF THE AUTHOR**

Since the publication of the thesis, the author has given many public lectures, both in America and in Europe, along with interviews to the written and electronic media, in the hopes of reaching many different audiences. The purpose of these public presentations has been to explain the findings of the thesis as well as the functioning of the new ISMA¹ made up of the activities associated with the new M.T.¹

During all these meetings, the author has been asked many questions, both oral and written, which are summarized here in 27 basic questions² and are grouped into four distinct categories. The order of these categories will contribute first of all to making *Our Project* more understandable and also to putting it into practice, thanks to the implementation of the activities associated with the ISMA(H). Here are the four categories:

| | |
|--------------------------------|--|
| <u>1st category</u> | The source of inspiration underlying the implementation of <i>Our Project</i> |
| <u>2nd category</u> | How to implement it. The stages of the process. |
| <u>3rd category</u> | Difficulties encountered in the implementation. Possible solutions. |
| <u>4th category</u> | Particular difficulties: the counter-values, humanization and spiritualization values. Possible solutions. |

First of all, we classify the 27 basic questions in 4 categories; an answer follows each question.

¹ In the text, we will use M.T. to replace “management tool(s).” The abbreviation ISMA will replace “Integrated System of Management Activities.”

ISMA(H) will mean “Integrated System of Management Activities (Human).” This title refers to the activities associated with the integrated system of management in relation to the right-hand column of *Our Project*.

ISMA(E) stands for “Integrated System of Management Activities (Economic)” which is the integrated system of managing planning, organization, coordination, motivation, and control. This system is taught in all the management schools in the Western world and is of course used in the left-hand column of *Our Project*. This is the column dealing with the efficiency of any organization and the profitability of all businesses operating in the market economy.

² It goes without saying that anyone who wants to fully understand the 27 answers to the 27 basic questions asked of the author on the subject of the thesis must have a thorough knowledge of the *Golden Book*.

1st category — The source of inspiration underlying the implementation of Our Project

1. *Why were you inspired to experiment with and implement this very out-of-the-ordinary Project?*
2. *The management of this Project has certainly been easy for J.-Robert Ouimet; isn't he the main stockholder? He can do what he wants, no?*
3. *In the texts of the Project and during your lectures, why do you never use the word employees when you speak of the personnel of your company? And why do you frequently use the word to work instead of to work³?*
4. *Why is the quite original group of activities associated with the M.T. called ISMA(H)?*
5. *Do you feel that the Project you speak about can complement and strengthen the market economy as well as any organization's operation?*

2nd category — How to implement it. The stages of the process

6. *What are the basic conditions that must exist in a company before the activities associated with the M.T. can be started?*
7. *Which company managers, or which department, must be responsible for implementing the activities of the ISMA(H) associated with Our Project?*
8. *What are the main stages at the start of the implementation process?*
9. *In what order can implementation be carried out?*
10. *Can this Project be put into practice and lived out in a unionized company or organization?*
11. *Can this Project be put into practice and lived out in a company where the employees are of many different cultural and ethnic backgrounds?*
12. *Why does your ISMA(H) have so many different activities?*
13. *Is it not only possible but also necessary to discover and to create new M.T.?*
14. *Are the two scientific research projects absolutely necessary?*

³ The French words *œuvrer* and *travailler* are in fact synonyms meaning *to work*, but the difference between them is one of nuance: *œuvrer* has a feeling of a work of art; an artist *oeuvre*; his work is a creation. *Travailler* is more banal, hardly inspiring, and can have a feeling of drudgery. A factory worker *travaille*. The author wants to associate human work with meaningful, artistic creativity rather than with assembly line drudgery.

3rd category — Difficulties encountered in the implementation. Possible solutions

15. *What are the main reasons for the problems encountered during the implementation of Our Project?*
16. *Which are the four activities that are the most difficult to put into practice? Which are the four easiest?*
17. *How many years are necessary for the personnel to be satisfied with the climate of individual and collective freedom in relation to participating or not in the activities of the M.T.?*
18. *How much time is necessary for everyone to be satisfied with the degree of authenticity between the management and the rest of the personnel in relation to implementing the activities of Our Project?*
19. *How can manipulation be avoided?*
20. *Is it easy to find managers interested in and capable of living out Our Project?*
21. *What are the two main reasons that explain why very few companies or organizations carry on similar experiments for more than 15 years?*
22. *Are there many influential managers interested in living out this type of experimentation?*
23. *Isn't what you are living out in your company really a form of paternalism?*

4th category — Particular difficulties: the counter-values, humanization and spiritualization values
Possible solutions.

24. *How do the counter-values present in the work place show up in the day-to-day living out of Our Project?*
25. *Why cannot humanization values alone neutralize the counter-values in the long-term?*
26. *How can the counter-values be neutralized in the work place?*
27. *Is not the line between the spiritual and human dimensions very thin in Our Project?*

The answers to the 27 basic questions asked of the author of the thesis form a special chapter of an up-coming book on the thesis, to be published in Europe.

Here are the answers to the questions.

1st category: The source of inspiration underlying the implementation of *Our Project*

1. *Why were you inspired to experiment with and implement this very out-of-the-ordinary Project?*

For many reasons. Here are some of them. First of all, for the founder of the company, for his successor, and for many deceased and retired people as well as for those still working in the company today, the Parable of the Talents⁴ is a call to put *Our Project* into practice. *When you have received much, isn't it simple justice and fairness to give much?*

Many are also convinced that with all the property rights and privileges that go with management, there is an equal number of duties and obligations. The creation of profit is the basic goal and priority of the market economy, but profit is not the only goal, far from it, even if, at the beginning of the 3rd millenium especially in the West, globalization makes businesses forget, or allows them to forget, the other basic goal of the market economy and human work.

Work exists for people and not people for work. For all those with hearts of flesh—they are far more numerous than many think—the primacy of human dignity, the growth of justice and fairness in the work place, the increase of the possibility and necessity of helping, respecting, and loving others are of great importance too.

For all these reasons and many others, the experimentation with and the implementation of *Our Project*, quite out-of-the-ordinary, are necessary. Our ISMA(H) humanizes and spiritualizes the market economy, while preserving its essential and necessary strengths. All the activities associated with the numerous M.T. contribute to the slow and long-term growth of happiness, well being, solidarity, and brotherhood (loving others), and, at the same time, they stimulate the necessary efforts to increase good communication, efficiency, productivity, and competitive profitability.

2. *The management of this Project has certainly been easy for J.-Robert Ouimet; isn't he the main stockholder? He can do what he wants, no?*

No! Just the opposite is true. Being the main stockholder can make people in the company afraid. Their fear is moreover legitimate. There is a danger of abusing power, even if only very subtly. On the other hand, there is no doubt that being the main stockholder makes it easier to decide things rapidly (whether for good or for bad). It is important to underline also that our company has existed since 1933, and if we had operated in a climate of “dictatorship,” not only *Our Project* would have long ago been abandoned but also our company would no longer exist. The personnel would have “blown it out of the water.” And rightly so.

There is no doubt that in a company or organization in which there are 10 stockholders, who together hold the balance of power, certain difficulties arise concerning the implementation of *Our Project*. For example, there must be an agreement among the stockholders who hold the balance of power about starting to implement *Our Project*. This consensus is certainly not always easy to obtain.

The same argument applies in a public company where there are many stockholders. In this case, the president or chief executive officer, elected by the board of directors, holds a lot of power, but he cannot predict how his stockholders will react when faced with implementing *Our Project*. He must then consult the board, and if the majority of the members are open to beginning (and this will probably not be frequent, due to the risks that have to be taken), then the president can act.

Where the board of directors does not agree, what can the president or the chief executive officer do if he is courageous and mainly concerned, not only with economic efficiency but also with the primacy of human dignity and the growth and well being of everyone in the work place? Such a president or first manager, preoccupied as much with efficiency and profits as with people's inner development at work will be able to begin implementing certain M.T. in one sector of the company. There are more of these managers than many people think. He will see how things go and progressively, over the years, will be able to push the implementation ahead.

⁴The Parable of the Talents comes to us of course from Jesus Christ (Mt 25:14-30). We believe that even if this parable is interpreted from an exclusively humanistic point of view, it clearly indicates that in all human relationships, sharing is necessary among those who have received more, or much more, than others. It is simple justice and fairness that all people of good will naturally feel in their consciences and hearts of flesh.

3. *In the texts of the Project and during your lectures, why do you never use the word employees when you speak of the personnel of your company? And why do you frequently use the word to work instead of to work³?*

It is of course true that legally each person working (*œuvrant*) in our companies is an employee, but in human relationships, this is only part of the picture. In *Our Project*, we try to see all people working in our organization, in all their dignity, as persons created and loved by God Love and in whom He lives (everyone seeing God or Supreme Being in his or her own way). Therefore, all the people in the company are highly valuable. This is why we say “every human being, each person, working (*œuvrant*) in our company.” It is more than just a question of semantics. Of course, we live this primacy of each person’s dignity to the best of our ability, sometimes imperfectly because we are human, and errors and egotism will always exist. What counts though is that we are persistent in our efforts.

Why do we so frequently use the expression “work (*œuvrer*) in our company” instead of “work (*travailler*) in our company? This way of speaking comes from the great importance that we give to the primacy of each person’s dignity in the work place.

Work is beautiful. It is really a work (oeuvre) to be accomplished. It is a task to be done. It is the giving of meaning to work. Every act at work therefore can even acquire a meaning that goes far beyond the act itself, and in the grace of faith, it can take on an eternal meaning (each person perceiving the meaning of the word *eternal* in his or her own way). In addition, human work is of course useful to the people who accomplish it, assuring their security, but is it not also useful to their families, whatever form those families take? So, by this way of speaking, we really want to show what we are trying to accomplish in our company: it is a work (*œuvre*), beautiful and good if possible.

4. *Why is the quite original group of activities associated with the M.T. called ISMA(H)?*

All the management schools of the world at the beginning of the 21st century teach the different ISMA(E) to promote efficient management. And if the organization functions in the market economy, then it must be managed so as to be profitable, in the short and long term. The integrated systems of economic management stand on the foundation of efficiency (the left-hand column of *Our Project*). These systems clearly describe and teach the stages to go through for managing any organization whose role is to be efficient, and profitable if necessary. The main stages are planning, organization, coordination, motivation, and control. Then the cycle starts again.

The foundation of the right-hand column of *Our Project* is made up of all the values related to the primacy of the human dignity of each person working in the company or organization.

The doctoral thesis explained how a whole series of activities related to the non-economic M.T. (the right-hand column) were experimented with over the years. Certain ones foster in the work place a cluster of humanization values; others foster a cluster of mixed values of humanization and spiritualization; and finally a third group of M.T. offers people who participate in the activities associated with these tools, a cluster of spiritual values.

We have explained how this cluster of non-economic M.T. can foster in the work place a balanced, but varied, range of humanization values, mixed values, and spiritualization values. We have also explained why the system of values is a living system and why and how it functions in a feedback loop. These values function in a feedback loop and are constantly in competition, we might even say in conflict, with the counter-values that we spoke about in the thesis: pride, greed, envy, anger, laziness etc. See the 4th category of questions.

The cluster of activities in the right-hand column thus forms an ISMA(H) that can strengthen and increase people’s well being and happiness by fostering over time values in the work place.

Every organization and company therefore needs a two-part integrated system of management: one for economic concerns and one for non-economic concerns.

We very much hope that all management schools and human resources programs everywhere in the world will learn about the existence and working of this very new ISMA(H) so as to strengthen the movement of values and people’s well being and happiness. We know that when people are happy, they work better, they develop their inner selves, and they increase their productivity, efficiency, and creativity. What is more, is it not true that the growth of people’s well being at work enriches and enlivens not only their families’ well being but also that of their whole social environment?

5. **Do you feel that the Project you speak about can complement and strengthen the market economy as well as any organization's operation?**

Of course. We are convinced that in modern times the market economy is by far the best economic system. It creates the most wealth, both in quantity and over the long-term. It calls for individual and collective initiative and creativity. It rewards best those who contribute the most to a company's performance, which is fair in a certain sense, if there is no exaggeration. Obviously, we all know there are many and serious exaggerations, and in certain cases injustices and important frauds, many of which have recently been made public. In North America especially, the American and Canadian governments, as well as many important companies' boards of directors, have inaugurated programs to reduce the problem: new and improved laws and regulations to rapidly reduce, if not to eliminate fraud, theft, false representation, and conflicts of interest as well as to increase transparency, honesty, and the pursuit of the common good.

We would like to stress that this system functions much better than in the 19th century when two very revolutionary documents were written: *Rerum Novarum* by Pope Leo XIII and *The Communist Manifesto* by Karl Marx. Since that time, we have greatly increased the justice and fairness of the market economy. Since the Second World War, many improvements relating to justice and fairness have been made to the system: the Charter of Human Rights, labor codes in many countries, more just and fairer collective agreements, a better distribution of wealth through the tax system (even if the redistribution will always be imperfect), social security systems that protect as best they can the weaker and poorer members of society, etc.

We believe *Our Project* can give to the market economy, and to the efficiency of every human organization, a new boost for increasing human well being and dignity, justice and fairness towards people in the work place, while maintaining the strengths of the system. If this is not done, there will probably be, and rather soon, on Planet Earth, a revolution the size of which we have not seen since the beginning of the 19th century. Communism appears to have disappeared from most countries. However, the growing inequalities in wealth among countries and among a minute group of high-level company managers, on the one hand, and the rest of the population, on the other, is becoming dangerously explosive! What is more, in the West especially, are there not, at the beginning of this 3rd millenium, more and more exhausted people working in companies, people who find no meaning in their work and very often no meaning in their lives?

We are convinced that *Our Project* can give a breath of fresh air to the market economy, to the functioning of all organizations, and to our civilization, but we need some courageous managers and/or influential stockholders who want to share with others and not just think about themselves.

2nd category: How to implement it. The stages of the process.

6. **What are the basic conditions that must exist in a company before the activities associated with the M.T. can be started?**

There are six basic conditions that must exist before starting the activities in different companies, businesses, or organizations anywhere in the world:

Salaries and social security benefits offered to each person working in the company must be at least comparable (permitting a decent standard of life) to those offered in businesses of similar size and activity.

There must be a healthy climate of freedom, both individual and collective, with regards to people's participation or not in the activities associated with the M.T.

There must be in the organization a leader or group of leaders, an influential stockholder or group of stockholders, interested in living out the spirit of *Our Project*. They must be ready to face the challenges that will present themselves and to take them on during the gradual implementation of the different activities of the new ISMA(H). They will have to be ready to assume the costs related to making *Our Project* work.⁵ For more precise information, see questions 7 and 8.

⁵ The approximative costs, including the shared bonus is about .05% of sales.

The implementation of the activities and the M.T. must be carried out progressively. See questions 8, 9, 15, and 16.

Influential managers or stockholders who have decided to implement the M.T. must first of all aim at the long-term growth of the well being of everyone working in the company. The implementation of the activities must not have as its *primary objective* the growth of efficiency and profits. In any case, people in the work place will catch on right away and will not be taken in. The thesis proves, however, that if the implementation of the activities is first and foremost carried out for the well being of the people working in the organization, then efficiency and motivation will naturally and legitimately increase, profitability too.

This last condition is fundamental. There must be in the department or organization that tries to implement the new M.T. a small spiritual support group composed, at least in the beginning of the implementing process, of managers and/or stockholders interested in implementing *Our Project*. The objectives and operation of the spiritual support group are described in *The Golden Book*. Without this support group, we are convinced that *Our Project* will not survive over time.

7. *Which company managers, or which department, must be responsible for implementing the activities of the ISMA(H) associated with Our Project?*

The ideal is certainly that the company's director general, if not some influential stockholders, be responsible for seeing to it that the implementation of the activities associated with the ISMA(H) is carried out progressively. They should follow the guidelines described in the questions and answers in this chapter.

These leaders will make sure that there is in the organization, if it has 500 people working for it, an upper-level personnel manager (who is unfortunately called the human resources manager, as if human beings are resources). There must be, however, an agreement and a "clear understanding" between this personnel manager and the director general and/or the influential stockholders.

In a smaller company, less than 150 people, the director or influential stockholder can himself organize and supervise the activities of *Our Project*.

8. *What are the main stages at the start of the implementation process?*

Here are the main stages that must be gone through during the first 26 months of implementation:

Identify a core group of influential managers and/or stockholders who would be interested in implementing and living out *Our Project*. Prudence is advised in identifying these influential managers and/or stockholders. It is sometimes difficult to identify the right people.

Frequently repeat to all the personnel that everyone in the company must feel totally free to participate or not in any of the activities; managers know that they must be present for certain activities.

Proceed slowly with the implementation of the activities.

Distribute a short résumé of *Our Project* in the department or organization where the implementation is to begin (the six chapters of *Our Project*, *The Golden Book*, or its equivalent); also distribute a description of how the activities of the M.T. work, an explanation of the first M.T. that is to be put into practice, and the main values fostered in the participants by the M.T. This document should be explained to the personnel aimed at by the experimentation.

During the first twelve months, begin the implementation of a small, spiritual support group. This group will choose its forms of silence, sharing, and prayer, if desired. It should meet regularly at least once a month.

9. *In what order can the implementation be carried out?*

The implementation of the following activities must be done gradually and slowly. This will take a minimum of ten years before most of the M.T. will have been put into practice. It is strongly recommended not to implement more than two new activities a year in any one department.

We have classified the gradual implementation of certain activities in one possible chronological order. This order can and must often be adjusted according to conditions.

Here is one possible chronological order for the implementation of the activities of several M.T., which we have discovered and tested since 1970. We will present them in two different groups. The first group of activities can be opened to all the personnel of a department or an organization (including the directors and managers). During the first years, the second group of activities should be opened only to members of management.

1st group of activities for all the personnel:

- activity #1: the biennial research project on the organizational climate and people's well being and happiness;
- activity #2: the annual shared bonus;
- activity #3: A Gesture: visits to and help for less fortunate people; community meals; wall posters; annual mottoes;
- activity #4: testimonial meetings, at first once a year;
- activity #5: the triennial research project on the accumulation of values received during the previous three-year period by participants in the activities of certain M.T. as well as on the improvements and changes to be made to the operation of the activities;
- activity #6: an ombudsman;
- activity #7: a room for inner silence and reflection.

2nd group of activities just for management:

- activity #1: the treatment of people laid-off; special activities during the hiring of new people; dinner for four;
- activity #2: a small, systematic⁶ spiritual support group;
- activity #3: an annual, one-on-one, non-professional meetings⁷
- activity #4: a brief moment of inner silence at the beginning of some meetings⁸;
- activity #5: the triennial groups reflecting on the texts of *Our Project*, on the quotations and references, and on ways to improve the functioning of the activities.

Note that the activities for management can later on be progressively opened to the whole personnel of the company, department, or organization.

⁶ A group meeting monthly for spiritual renewal.

⁷ These meetings have nothing to do with the widely used, annual meeting in which a hierarchical superior meets individually with his subordinates to discuss the evaluation of their technical and professional work. This is commonly called the « annual evaluation. »

⁸ These brief moments of inner silence allow participants to re-center themselves on the basic values that make up the base of the two columns of *Our Project* and then more easily to gradually put themselves into the spirit of the Keystone.

10. *Can this Project be put into practice and lived out in a unionized company or organization?*

We are convinced that it can. The main goal of *Our Project* is to reconcile the long-term growth of the well being of people working in the company and the growth of efficiency of an organization and the profitability of a company in the market economy. We think that there are many union leaders and many businessmen and stockholders who would be interested, after a certain period of “getting used to each other,” in collaborating for the increase of people’s well being, personal development, and happiness in the work place as well as for the growth of the organization’s or business’s efficiency and profitability.

This period of “warming up” to each other takes time, for the unions and for management, time to reconcile the left-hand column and the right-hand column. The two parties must make efforts to increase mutual confidence and then to go from a climate of negotiation through confrontation to a climate of negotiation by collaboration. For management and those it represent, isn’t it a matter of deciding to pay more attention to justice, fairness, and the people’s well being at work; for the unions, isn’t it a matter of deciding to make the necessary efforts to give more importance to the company’s or organization’s need to be efficient, and if it functions in a market economy, to be as profitable if not more so than its immediate competition?

It is quite obvious that there are many union leaders and management people who are not interested in the ideal of humanizing business and of giving it more and more heart and soul, a heart of flesh and not a heart of stone. We respect these people’s reasons and points of view, but we are convinced that all parties lose in battle. What is more, does not work exist for man and not man for work? Finally, we know from experience that when we authentically concern ourselves with the growth of well being (not just with the growth of efficiency), we also succeed in progressively increasing the motivation and productivity of everyone working in the company or organization, and this through the normal ups and downs of economic life. Consequently, profitability also grows if the company functions in the market economy. When people at work are happy, they obviously work better.

But be careful, and we repeat, be careful. Experience has shown us that this adventure will not work if the people sense that our¹⁸ motivation for paying attention to their well being is first and foremost the desire to increase individual and collective efficiency and profitability. This is true for managers and very especially for directors, and even more so for the main stockholders.

Moreover, it is good that it is like that! Otherwise, the situation would really become a case of “people exploiting people,” and the majority, especially those who work “on the floor” of factories have an intuition that tells them whether or not the company’s efforts at making them happy are primarily carried out to increase their well being and human dignity. If such is the case, they will work better, produce better, and contribute fundamentally and increasingly to the efficiency and profitability of the organization.

11. *Can this Project be put into practice and lived out in a company where the employees are of many different cultural and ethnic backgrounds?*

From the sociological and psychological points of view, it seem clear that the implementation of the activities associated with the new ISMA(H) will be easier if the people who work together are not very different culturally and ethnically. However, we can affirm that most of the activities of the first kind (with a high concentration of humanization values) and those of the second kind (with a mixture of humanization and spiritualization values) can be implemented in the vast majority of work places, regardless of the cultural and ethnic backgrounds of the people who work there.

Whatever the mixture of cultural and ethnic groups in a company or organization, it seem obvious that the activities of the third kind (with a high concentration of spiritualization values) will have to be implemented more slowly than those of the first and second kinds. Before implementing the activities of the third kind, it is essential to organize discussion groups and exchanges of points of view with the different cultural groups, especially different ethnic groups, so as to identify their preferences in relation to the activities of the third kind. In a company or organization with a great variety of cultures and ethnic groups, it will be even better to structure the discussions, the exchanges, and the consultations with the different cultural and ethnic groups. This will allow the implementation of the activities of the third kind to be carried out progressively.

¹⁸ *Our* here includes directors, managers, and even more so the main stockholders

12. *Why does your ISMA(H) have so many different activities?*

In order to stay healthy, do not people need a lot of different vitamins, which have to be taken at different times and doses, according to each person's needs? It is the same thing in the work place of every business and organization. The activities associated with the M.T. (each vitamin) foster in the people who participate in them many different values. Our scientific research has proved this. These values, as we have shown in the thesis and in *The Golden Book*, complement one another.

This is why people working in the company or organization, being able to choose whether or not to participate in one or another activity, have access to a sufficiently vast variety of values so as to contribute to the growth of their own well being as well as to other people's too. They thus give meaning to their lives at work, and to their lives in general.

13. *Is it not only possible but also necessary to discover and to create new M.T.?*

The research projects and the groups reflecting on the different activities of the M.T. allow for identifying the M.T. that must continue to be used just as they are, those that need to be progressively changed, and those, in certain cases, that must be abandoned.

The biennial research project on the organizational climate, the triennial research project on the contribution in values of the activities of the M.T., and very especially the reflection and discussion groups dealing with the texts and activities of *Our Project*, all these have allowed us to identify the following:

- the changes to be made to the way the ISMA(H) functions;
- the new activities that the personnel would like to experiment with in order to respond to individual and collective needs for fostering values in the work place.

14. *Are the two scientific research projects absolutely necessary?*

Yes, the two kinds of scientific research projects are absolutely essential; they complement each other. It is also very important to follow up on their results, which must be reported to all the participants as soon as possible after each project. It is important to indicate to them the list and the timetable of the improvements that will be made in the culture and operation of the organization. The results of the two kinds of research projects are a very necessary cardiogram for measuring the implementation, evolution, and contribution of the different activities of *Our Project*, as well as subsequent improvements to be made to them.

The first kind of research project measures the evolution of the organizational climate. Its 25 questions try to identify what is working and what is not working in the organizational climate, and, what is more, to identify the measures needed to improve the climate, human well being, communication, and the efficiency and productivity of the organization.

The second kind of research project measures the main values that the participants in the activities receive or want to receive. This second form of research project also allows for improving certain activities, for changing the approach of other activities, for abandoning where necessary still others, and for creating new ones.

Over time, people notice that they have an influence on the decisions made after each research project. They notice the improvements made in line with their suggestions. The thesis naturally deals in depth with this subject as well as with the fundamental importance of the two kinds of research projects, which can over time stimulate the growth of at least 20 profoundly human values, and these values slowly contribute to the long-term growth of many people's moral and spiritual well being at work as well as to the long-term growth of the company's efficiency, productivity, and profitability.

For the two forms of scientific research projects to be really effective, one fundamental condition must be assured. Our experimentation has shown that the first time the research project was carried out, the participants were prudent, even if the questionnaires were anonymous. They were right to be prudent because in the research project on the organizational climate, and on well being in particular, after filling out the anonymous questionnaires, the qualitative part of the project took place. In front of everyone, the administrator then calculated the average of the results of their answers to the question. This average was announced to the participants. The administrator then asked them if anyone would like to comment on the average of the group's answers to the particular question.

During the early years, the participants said little about the research projects. They were afraid that some of their comments would be put into the report, with their names, and that later on “they would pay the consequences, just by accident.” It goes without saying that the project reports must never, never have any names associated with the comments.

We saw that the participants in the research projects spoke a bit more the second time around and even more the third time. Why? Because they saw that the people who spoke up not only did not “suffer the consequences” but also did not receive reprimands from management after the project. What is more, and this would be even worse, no one left the company “just by accident” some months later for having said certain things or made certain reproaches during the research project. During the third project, the people said whatever they wanted to say without fear of “paying the price.” It’s wonderful for all the participants in the projects and even more so for the pursuit of the common good, which is what *Our Project* aims at.

Therefore, the two kinds of scientific research projects as well as their results are fundamental elements of the necessary cardiogram that measures the growth or decline of people’s inner development at work as well as the evolution of the organizational climate. On the other hand, they measure the implementation, evolution, and contribution of the various activities of the ISMA(H) to human well being and the efficiency of the organization. Finally, these projects allow us to identify the improvements to be made to the way the activities, and thus they manifest once again their importance.

3rd category: Difficulties encountered in the implementation. Possible solutions.

15. What are the main reasons for the problems encountered during the implementation of Our Project?

The experimentation as described has shown us that many people in the company or organization experience problems, tension, contradictions, and breakdowns as well as encouraging successes during the implementation of *Our Project*. Here are some of the causes, both simple and complex.

The main causes that we have observed of the problems encountered during the implementation of the *Our Project* are the following:

- the organizational climate is bad, and human well being decreases (right-hand column);
- the company’s economic situation becomes difficult, and during certain periods, which every company or organization goes through, the situation becomes precarious and even dangerous (left-hand column).
- the counter-values (inappropriate behavior, called sins by some) which exist in all areas of human life, not excluding the work place, increase and sometimes take control: pride, egotism, hypocrisy, self-centeredness, manipulation, exploitation, envy, anger, laziness, theft, fraud, and indifference. The 4th category of questions and answers goes deeper into the considerable challenge of the counter-values in every company and organization, if not in every person’s life. See questions 19, 24, 25, and 26.

Let’s look now at the main problems encountered during the implementation of *Our Project*.

1. This new way of doing things in the work place raises questions and often fear in many people. Such questions and fear are quite understandable. They are due to cultural, psychological, and sociological factors, and are often grounded in philosophical, religious, and theological concerns. This is natural since people in the work place have their own cultures and references for their values and priorities.

Here are some of the main reasons for the fears and questions:

- People are afraid of
 - being compromised
 - being had
 - losing freedom
 - the unusual, the unknown: “Where will these activities lead us later on?”
 - latent proselytism
 - being classified as religious or spiritual
 - mixing work and religion: “Spiritual matters have no place at work.”

2. This new approach to managing a company or organization (the human aspect and therefore not specifically economic) fosters values in the work place thanks to the use of the activities associated with the innovative ISMA(H), even when implemented progressively as it should be. Consequently, it creates a slow and deep mind-set and heart-set among the people who work in the company where the activities are implemented. Sociology and social psychology, among other sciences, help us to see that any change of mind-set in the work place creates trauma, tension, fear, and sometimes opposition for everyone involved, even if the implementation is progressive. All this is quite understandable and variable. Most people prefer, when it is possible, to avoid relatively important mind-set changes at work. Here then is another important problem encountered during the implementation of the new ISMA(H).

3. Due to the considerable workload carried by all managers and people in the work place, most people have the impression that the new activities will overload them.

After implementing *Our Project* during many years, we have discovered that this is in reality absolutely not the case. The time apparently lost is rapidly recouped thanks to the values received during the activities associated with the M.T. It seems obvious that these values and the growth of human development that they foster contribute in a very efficient way to the growth of motivation and human well being, to solidarity, and to brotherhood, among other things.

4. The presence or absence of people in different activities creates the impression on everyone's part—whether we like it or not—that there are two groups (cultural dichotomy):

- those in favor of certain activities (those who participate in them)
- those opposed to certain activities (those who do not participate in them)

Many people therefore, consciously or not, "continually judge and classify themselves and others."

5. The monetary costs of the activities, even if it is not high (about .02 % of sales which includes, among other things, the paid-time for participation in the activities, and the annual shared bonus) are by far compensated for by the gains brought about by the slow growth of people's well being and happiness at work. This growth contributes to increasing motivation and the sense of belonging; to reducing absenteeism and the rate of personnel turn-over; to improving communication, efficiency, productivity, solidarity, human dignity, justice, fairness, brotherhood, faith, and hope (as each person interprets these last two).

6. Frequent contradictions and break-downs of various sorts relating to the many, necessary decisions having to do with the growth of the company's or organization's efficiency and profitability, on the one hand, and the decisions relating to the growth of people's well being and happiness (reorganizations, lay-offs, etc), on the other.

7. When the director or certain upper-level managers are present at one or another activity, many members of the personnel often feel, especially during the first years, obligated or implicitly encouraged to participate. This is the case even if the director or upper-level managers make it quite clear that everyone must feel totally free to participate or not. Over the years, between 5 to 10, this tension diminishes and disappears. The participants and non-participants in the activities realize that there is no discrimination made on this point. For example, the non-participants realize that they have as much chance at promotions as the participants.

16. Which are the four activities that are the most difficult to put into practice? Which are the four easiest?

The four management activities that are the most difficult to make work are the following:

- the meetings with laid-off people, after they have left the company;
- the brief moments of inner silence at the start of company meetings;
- the installation in each work place of a small room for inner silence and renewal;
- the small spiritual resource group.

The four easiest to make work are the following:

- the testimonial meetings and conferences;
- the shared-bonus;
- A Gesture, community meals, wall-posters, and the Prize of the Heart;
- the biennial research projects on the organizational climate and people's well being and happiness.

17. *How many years are necessary for the personnel to be satisfied with the climate of individual and collective freedom in relation to participating or not in the activities of the M.T.?*

It seems that, whatever the size of the organization and the number of people working in it, at least five years are necessary for people to see enough evidence to clearly indicate to them that the members of the personnel who do not participate in the activities very much, or at all, are not affected when the time for promotions comes around. This realization will come about slowly, very slowly. Or the other way round, those who participate in several activities will not receive more promotions than others. This is but one example, among many others, which reinforces the personnel's confidence that there is really a climate of complete freedom.

18. *How much time is necessary for everyone to be satisfied with the degree of authenticity between the management and the rest of the personnel in relation to implementing the activities of Our Project?*

Here is one of the fears of people working in the company or organization relating to the implementation of the activities of our ISMA(H):

“Will the company managers organize the activities, which probably do not exist in any other company or organization, with the primary goal of improving productivity and profits or of helping us in our personal development at work?”

Through our experimentation, we have learned that all the personnel in the organization, especially those who are not part of management, sense and evaluate very quickly the authenticity in the communication between the personnel and the managers, as this authenticity relates to the activities of the ISMA(H). The non-management people can especially sense the degree of authenticity of the person who is set in authority over them, as well as that of all the managers. They frequently speak among themselves about this evaluation, and this is normal. Their intuition allows many people in the organization to know if communication with the managers in relation to the ISMA(H) is on the whole authentic or not.

If it is authentic, it is due to the fact that the activities of the ISMA(H) have as their main goal to contribute to the personal development of those who work in the company.

If it is inauthentic, it is due to the fact that the activities have as their main goal “efficiency and profits,” nearly exclusively, and not primarily the personal development of the people in the work place.

We are convinced that if communication is inauthentic, the activities of our ISMA(H) are doomed to failure, and the personnel will, for good reason, do what is necessary to put an end to them. If the degree of authenticity and integrity is unacceptable, the activities are then used “to exploit and manipulate the personnel,” and that is very serious.

Certain questions in the biennial research project on the organizational climate evaluate the degree of authenticity that we are trying to measure through the questions.¹⁰

¹⁰ See the biennial questionnaire on the organizational climate, especially the following questions on 1) communication with your immediate superior, with other departments, and in each work group; 2) the degree of agreement or disagreement with the non-economic objectives of the ISMA contained in *Our Project*; 3) the consideration, respect, and dignity that exist in the company as compared to other companies; 4) “Since the beginning of my work in the company, I believe that what I have experienced here has really been (harmful, neither helpful or harmful, or a positive contribution) to my personal development and renewal.”; 5) the possibility of freely expressing one opinions at work; 6) the evaluation of support, welcoming, and generosity of fellow workers in relation to the difficulties encountered at work and elsewhere; 7) (a very important question) the degree of authenticity in the work place as it relates to the ISMA(H) of *Our Project*; 8) (the most important question) **the evaluation of the degree of sincerity of the people** I work with at all levels of the company (including my superiors).

19. *How can manipulation be avoided?*

Let's look at some possible ways. They will help avoid what may be perceived as manipulation, recruitment, or proselytism.

—Over time, probably at least five years for a middle-sized company, it is necessary to attract and managers and administrators who can gradually be interested in the M.T. associated with *Our Project*. These people must be “non-proselytizers,” non-preachers, authentic in their relationships, and not full of themselves; they must be interested in being influenced and enriched by the values of others as well as influencing and enriching others; short on words and long on examples. They must be managers and administrators who want to live in a healthy climate of individual and collective freedom, one of an agreeable blend of humanization and spiritualization values. This blend will over time allow the infusion of more and more heart and soul into the work place. This will happen while maintaining the growth of the company's or organization's efficiency and profitability.

—Repeat over and over again that people attending the activities must not judge people who do not; repeat just as often the reverse, that people not attending the activities must not judge the people who do.

—Choose an ombudsman.

—Carry out an anonymous, biennial research project on happiness, well being, and the organizational climate. This project will measure the manipulation going on in any part of the company organization¹¹.

20. *Is it easy to find managers interested in and capable of living out *Our Project*?*

We have discovered over the years that it is much easier than we thought to find managers who are not only interested in but also capable of living out *Our Project* and of administering the different activities of the M.T. The main reason is that more and more managers are seeking to give meaning to their work. Many of them did not think that a company could have a solid economic development and at the same time make the necessary efforts to reconcile, as well as possible, the growth of the people's well being with efficiency and profitability, even if everything human is by nature imperfect.

Before deciding to join our company, many managers are surprised to learn that all the activities associated with the M.T. offer them a variety of values that can over time enrich their lives while they earn a living in a climate of total freedom. Many thought that it was not possible in a company for people to grow and develop while still earning a living, to give meaning to work, to prove that work exists for people and not people for work, to have “a heart of flesh,” and all this without weakening the company's or the organization's competitiveness. On the contrary, they discovered that authentic concern for the growth of people's inner development at work contributes to greatly reducing burnout, which is on the increase now in our time of globalization.

21. *What are the two main reasons that explain why very few companies or organizations carry on similar experiments for more than 15 years?*

Reason #1: For every manager, director, or stockholder who tries to have a heart more and more of flesh and not of stone, it is often, even frequently, complex and heart-rending to have to choose between the two columns (well being and efficiency) of *Our Project*. Managers must make good decisions that lead to the growth of well being of the people working in the company or organization while respecting the rules of the market economy, which, as we know, demand an extraordinary discipline. This discipline often affects the well being of people: reorganizations, lay-offs, demotions, factory closings etc. The choice between the two columns is therefore very difficult to make wisely.

Reason #2: The second reason is related to the first. Here is what is so difficult and exhausting: for managers and stockholders to have the necessary wisdom, intelligence, and sustained courage to constantly make these

¹¹ Let us not forget that in the biennial research project on the organizational climate, we directly ask the two following questions:

- “In my company, the personnel is treated with (much less, neither less nor more, much more) consideration, respect and dignity than in the other companies that I know.” The answer varies between -5—0—+5.

- “Do you feel obligated to participate in the activities associated with *Our Project*?”

difficult choices between the two columns of *Our Project*—especially not to discourage the personnel. What is more, even when the choices and decisions are made, despite all the good will, reflection, and prayer, for those who want it, managers can make mistakes.

If managers and stockholders in their professional lives do not renew themselves by an opening to and a relation with the Transcendent—as this Transcendence manifests itself to each person and even more in the form of spirituality that fits each person—they will not be able to make it through. The majority of them after a few years abandon their desire to constantly try to reconcile happiness with efficiency and profitability. At that point, the organization or company becomes once again preoccupied first and foremost with efficiency, productivity, and profitability. The organizations are then managed by a culture of “stone-heartedness” instead of “flesh-heartedness.” Is this not what we are living now with globalization? This awareness leads us to the following question: “Are there influential leaders interested in living out this type of experimentation?”

22. *Are there many influential managers interested in living out this type of experimentation?*

The answer is that many are interested but few act. They are afraid, it seems. There are many who realize that their responsibilities of economic management alone already take up “eight days of the week and 25 hours a day.” Moreover, this is not wrong because it is very, very heavy and difficult for managers and stockholders to manage the left-hand column (the economic column) of *Our Project*. So most of them seem, up to now, to have opted for not getting into the implementation and management of the numerous activities associated with the new ISMA(H).

Finally, it is important to add that, later on, if some universities introduce into their programs, especially into the faculties of management or liberal arts—such as in industrial relations courses—the teaching of this new ISMA(H), the students and future leaders may possibly become interested in implementing certain activities in their own places of work. It would then be necessary to organize symposiums and forums for managers and directors so as to explain and compare the experiences of the participants relating to the implementation and functioning of the activities associated with the ISMA(H).

23. *Isn't what you are living out in your company really a form of paternalism?*

If paternalism means being authentically and primarily preoccupied with the well being of people in the company (efficiency and profitability being the next priorities), if it means wanting, despite our own human limitations, individual and collective, to love the people around us without invading their private lives, and to continually respect their freedom, then “yes” in our company we are “paternalistic.” In any case, is it not true to say that if we had lived this form of “invasive paternalism,” the people working in our company for 20, 30, or 40 years would long ago have “blown it out of the water.” And with good reason.

4th category: Particular difficulties, the counter-values, humanization and spiritualization values. Possible solutions.

We have previously answered all the questions in these three categories:

- The source of inspiration underlying the implementation of *Our Project*
- How to implement it. The stages of the process.
- Difficulties encountered in the implementation. Possible solutions.

We want to deal now with the category of questions having to do with the balanced, harmonious, and complementary cluster of humanization and spiritualization values that are, so to speak, at constant war with the counter-values present and active in every work place. To deal more fully with this subject, we need to refer to

the three illustrations of *Our Project*.¹² This balanced cluster of humanization values, mixed values, and spiritualization values is fostered in the work place especially in the activities of the 3rd kind, (to a lesser degree by those of the 2nd kind). This balance of values makes possible the long-term growth of human development as well as the long-term growth of the company's profitability and the organization's efficiency.¹³ Only this balanced cluster of values can meet and deal with the power of the counter-values.

The next four questions deal with the heart, the Keystone, of all the innovative experimentation with the activities associated with the ISMA(H). This heart and Keystone are the unavoidable condition and the absolute necessity for the slow growth in the work place¹⁴ not only of humanization values but especially of the values related to Transcendence, therefore values of a spiritual order.¹⁵

We are confident that the answers to the next four questions, added to those already presented will clarify the objective reasons that explain and justify the contribution and presence of spiritual values in the work place. We are also confident that many readers and listeners will be not only reassured but also motivated to begin this experimentation in their own work place.

24. *How do the counter-values present in the work place show up in the day-to-day living out of Our Project?*

We feel that every objective observer will realize that in his own daily behavior and in that of each person at work or elsewhere (to different degrees according to each person's personality), there is an on-going presence of many counter-values such as pride, egotism, self-centeredness, hypocrisy, manipulation, exploitation, envy, anger, "I-don't-give-a-damn-ism", laziness, theft, fraud, etc.

These counter-values can rapidly reduce the growth of happiness and well being, individual and collective, in the work place (right-hand column). They can also destroy the company's or the organization's profitability and efficiency (left-hand column). Experience has proved this.

25. *Why cannot humanization values alone neutralize the counter-values in the long-term?*

Let us look at the main reasons why the humanization and ethical values by themselves are not able, over much more than 15 years, to foster the long-term growth of people's happiness and well being at work or an increase of the company's or organization's efficiency and profitability.

—The human dimension and humanization without the spiritual dimension does not go very far (the reverse is also true; this is explained in depth in the thesis). The human dimension without the spiritual cannot be happy and develop completely or for the long-term. The history of civilizations proves this. Only values of spiritualization (complemented by humanization values) can overcome the counter-values (lack of love and respect for human dignity, pride, egotism, hardness, stone-heartedness, evil, and others), which are powerfully active in every work place and in every person's life. We repeat: the history of civilizations proves this.

—To increase over the long-term (25 years) solidarity, brotherhood, listening to others, human dignity, faith and hope (however these two values may be perceived and received by each person), experience shows that humanization values by themselves do not last long.

—Only a happy blend of humanization values with certain spiritualization values in the work place can make possible, for each person who wants it, solid and long-term personal, inner development.

¹² The 4th category of questions deals especially with the mixed values and the values of spiritualization fostered in the work place by the ISMA(H) of *Our Project*. Let us not forget that the role of these values in the work place is illustrated concretely for a better understanding by the Keystone of the illustration of the two columns, in the center circle of the illustration of the six circles of *Our Project*, and in the center of the very important illustration on the movement of values which circulate in a feedback loop in the work place, and which are fostered by all the activities associated with the ISMA(H).

¹³ See questions 6, 8, 9, 14, 15, and those in the 4th category.

¹⁴ This unavoidable necessity exists not only in the work place but also in all human life. See the preceding references in Arthur Rich and Maslow.

¹⁵ This is why we have framed the answers to the next four questions so as to visually underline their particularities and their fundamental importance for the long-term implementation of the activities associated with our new and innovative ISMA(H).

Each person at work has been created by God¹⁶ who is Love (each person seeing Him as he or she wishes) who loves and lives in each person. Therefore, spiritualization values are unavoidable and absolutely necessary for people's long-term, inner development in the work place.

—The appeal to the Transcendence¹⁷, as live by each person according to his or her own conscience, allows us to ask for the Creator's help and guidance so as to have the necessary strength, wisdom, and courage to put into practice over the long-term the activities of the new M.T. **This appeal to Transcendence opens us to a light and to a support that are like a promised gift from the Creator to each person who is disposed to receive it.** *This light and support allow for finding the means to reconcile the unending contradictions and breakdowns that exist between the numerous decisions to be made for increasing people's well being and inner development at work, on the one hand, and those decisions needed to increase the company's or the organization's productivity and profitability, on the other.*

26. *How can the counter-values be neutralized in the work place?*

It seems evident to us that the counter-values are present and active, to different degrees, in every person as well as in the work place. Human experience shows that counter-values are still active in the work place, especially in people who forget or do not recognize or *do not want to recognize that the spiritual dimension of the values is the force capable of helping people who decide to call on Transcendence to progressively neutralize the counter-values in the long-term.*

The spiritual dimension of the values *belongs to the base of the two columns and to the Keystone of Our Project as well as the center circle of the illustration of the six circles.* The company's activity as well as the goal of human work are founded on this base, in the Keystone, and in the 6th circle, thanks to the spiritual dimension. Only the spiritual dimension, which is fostered by the base and the Keystone, can overcome the destructive effects of the counter-values in the work place.

The base, the Keystone, and the 6th circle contain the fundamental values on which Our Project stands. These fundamental values must therefore inspire all decisions made in the organization. The vase of values constitutes the criteria for evaluating the ultimate goals of the company's and any organization's activities, on the one hand, and the ultimate goal of human work, on the other.

The basic value for the left-hand column is efficiency.

The basic values for the right-hand column are those related to the primacy of people's human dignity and of their relationships with others.

The basic values in the Keystone and in the center circle of the illustrations of the six circles are faith and hope and also the possibility for personal renewal and the growth of each person's inner strength, and this thanks to the activities of the ISMA(H).

These basic values also orient the putting into practice of the activities of the ISMA(H) and the decisions that contribute to the growth of people's development and well being (right-hand column). They also orient and influence all the decisions that must be made in the economic management of the company (left-hand column).

The Keystone and the center circle constitute the specific spiritual reference that underlies our management and operation; they must be in harmony with the basic values common to the two columns, especially the values of efficiency and those related to the primacy of people and their relationships with others.

This is particularly true when there is a conflict between, on the one hand, efficiency (economic) and, on the other, the human dimension, a conflict that is constantly going on in every organization and company. Everyone knows when there are tensions, contradictions, and breakdowns in the company's organizational climate. As we know, this happens frequently.

¹⁶ All actors in the life of the company are free to interpret the value of Transcendence as they wish. Transcendence may be the Creator, the Supreme Being (Higher Power), God Love, God the Father, Son, and Holy Spirit, or any other opening to Transcendence. To this value of Transcendence can be added, for those who want it and according to their personal choices, different forms of reflection, meditation, and prayer during work (and this, naturally, without stopping work. It is completely possible).

¹⁷ The appeal to Transcendence is contained in the Keystone of the illustration of the two columns and in the center circle of the illustration of the six circles.

***If the economic goal (efficiency and profits) is fundamental for the company, the ultimate goal of the company's activity must be in line with all people's ultimate goals, with their inner development, their well being, and their happiness.
Does not work exist for people and not people for work?***

27. *Is not the line between the spiritual and human dimensions very thin in Our Project?*

In order to answer this question adequately, I recommend that the reader go over again questions 1, 3, 6, 8, 12, and 15 as well as the questions in the 4th category. The answers there indeed bring out that the line is very thin between spiritualization values, such as faith and hope, and humanization values, such as solidarity and listening to others. The line is so thin that there are values, as they are described in *The Golden Book*, that we classify as mixed values, such as brotherhood and the primacy of human dignity. Note that these mixed values are a balanced blend of humanization and spiritualization values.

All these values complement, enrich, and reinforce each other. The more they are present and complement each other in the work place, the more people's well being and inner development will grow over the long-term. Not only do they complement each other, but if some do not exist at all or not very much, there will be a general weakening of the values and therefore of well being, of "better being," of happiness, and of human development in the work place.

We must insist that a human being, a person, is one, but a diversified unity. People carry within themselves vital, cultural, and spiritual needs. This is why the line is so thin between the spiritual and human dimensions. The two are complementary and absolutely necessary.

On this point, let us not forget Maslow's pyramid of needs which emphasizes the necessity and the existence, not only of vital and cultural needs but also of spiritual needs. Let's not forget either what the well-known, Swiss economist, theologian, and philosopher, Arthur Rich, had to say in his main work *Economic Ethics*: "The criteria of faith, hope, and love, as constitutive elements of the human person appeared as decisive points of reference during the search for the meaning of the economy and of human work..."

Therefore, human work can have an eternal meaning, just as the long-term happiness of each person at work so too that of consumers, suppliers, and customers of the products and services offered by each company and organization.

What is more, experience has shown us that like spiritual values, humanization values grow weak and disappear. So also without deep humanization values, if spiritual values are left to themselves, they will also wither and disappear.

The human dimension needs the Divine as the Divine needs the human dimension since the Divine has given us the precious and heavy gift of freedom. The Divine decided that He needed to be present in the human dimension. The Divine is present in the human dimension, when it is healthy.

This is why we want to repeat what we have written in the preceding paragraph:

***A human being, a person, is one, but a diversified unity;
People carry within themselves vital, cultural, and spiritual needs.¹⁸***

¹⁸ Here is a concrete example drawn from the experimental results of people who have over the years participated several times in different activities of the M.T. This example, relating to A Gesture, helps us understand better why the line is so thin between the spiritual and human dimensions.

When certain people in the company, in groups of six or seven, discretely offer their services, during paid time, to one or another charitable organization that offers meals to less the fortunate, very often, if not always, the participants in this activity, A Gesture, receive not only humanization values but also spiritualization ones. The participants receive solidarity and listening to others but also, among others, the mixed value of human dignity.

CONCLUSION TO THE 27 ANSWERS

**Looking to the future:
people's inner development,
the efficiency of all organizations,
and the profitability of all businesses.**

YES! IT CAN BE DONE!

The questions and answers describe the beginnings of the new ISMA(H), the obstacles encountered, and the solutions for overcoming problems. They cover a lot of questioning, hesitations, tensions, and resistance to implementing the activities of the new and innovative ISMA in the work place or in any organization operating in the market economy.

To understand, and then to implement, this new ISMA(H), it is naturally necessary to deepen one's knowledge of *The Golden Book* and the questions and answers, most of which are here published for the first time. The answers to these questions are given in detail especially in the 3rd and 4th chapters of the thesis.

We are sure that one day, some deans or professors of important schools of management, human resources management, economics, nursing programs, medicine, theology, and philosophy will be brave enough not only to begin or continue to teach ethics in their schools or faculties but also to teach "the hand-in-hand operation of the human and economic ISMA."

The leaders of professional associations who represent human resources managers will also become interested, along with the deans and professors. Such leaders of professional associations, as well as the people they represent, are certainly sensitive to the human dimension. This is obvious from their professional choices. Many people want not only to manage human resources more efficiently—and this is good and necessary—but they also want to manage these resources by aiming at the goal of reconciling efficiency and productivity with human dignity and people's inner development at work.

We have seen that the new ISMA can foster a valuable cluster of profoundly human values. This can be done in the work place of every organization, in the short and the long-term, despite all the normal, economic and human ups and downs.

We hope that some people, especially business leaders, directors, and stockholder, are now more convinced that this new ISMA can provide answers and solutions to the tensions we find in businesses: dehumanization of the work place and the loss of the meaning of work. These tensions are present and active in many organizations and businesses all over the world, especially in the West.

We are also convinced that some of us will over the years have the courage and wisdom to implement in our work places activities that can give more and more meaning to our daily work, to our personal lives, to our families' lives, to society, and to the whole world. Such activities will give not the right, but the privilege, to live.

These privileged people, who will have the boldness, courage, and wisdom to teach and to implement the new ISMA, will need no small amount of humility because they will meet frequent, if not constant and formidable, opposition.

Beauty and ugliness, good and evil, are constantly at war.

**NOTES ABOUT THE AUTHOR
AND THE COMPANIES OF THE HOLDING OCB INC.**

THE AUTHOR

The author, J.-Robert Ouimet, is the president of the Board of Directors and chief executive officer of the Holding OCB Inc. He is a well-known personality in the business and political worlds of both Quebec and Canada. He turned a small family business into a middle-sized company that is today active in the Canadian, American, Mexican, Australian, and other markets.

Monsieur Ouimet is the main leader of the Inner Silence and Prayer Meetings (ISPM), a one-of-a-kind organization of Quebec leaders, whose meetings have brought together more than 20,000 leaders and managers. He is a member of the Order of Canada and the Ordre National du Québec, a knight of the Sovereign Military Order of Malta as well as the Order of the Guardians of Mount-Zion and the Holy Sepulchre of Jerusalem.

He is graduate emeritus of the École des Hautes Études Commerciales, Montreal (HEC-Montréal) where he obtained a bachelor's degree in commerce. He received another bachelor's degree in economics and social sciences (*magna cum laude*) from the University of Fribourg, Switzerland, and an MBA in business administration from Columbia University, New York. He has been, and is, a member of numerous boards of directors.¹⁹

Finally, on November 27, 1988, with the constant encouragement of Professors Roger Berthouzoz and Maurice Villet of the University of Fribourg, he wrote and defended his doctoral thesis, *magna cum laude*.

In September 1998, the 1st International Forum on Management, Ethics, and Spirituality (IFMES) was held; the 2nd IFMES took place in 2000 at the HEC-Montréal; and the 3rd IFMES was hosted in May 2003 at St. Thomas University, Minneapolis, Minnesota. These forums were the result of the discovery of the possibility that two ISMA, the economic and the human, can "work hand in hand". The activities of the new, non-economic M.T., some of which are found no where else in the world, also contributed to laying the groundwork for the IFMES forums.

In 2002, the 1st meeting of the International Committee for Reflection and Action on *Our Project* (ICRAOP) was held in Montreal. The 2nd meeting of ICRAOP occurred in Montreal at the beginning of 2003. A book, *Human Happiness and Profits: It Can Be Done!* will soon be published in Europe.

In 2003, the 70th anniversary of the founding of the Holding OCB Inc., the following versions of *The Golden Book* were published: the 4th revised, French edition; the 3rd revised, English edition; and the 1st Spanish edition.

¹⁹ Petro-Canada ; Zellers ; Société générale de financement (SGF) ; Conseil du Patronat du Québec, also member of the Comité exécutif and the Bureau des Gouverneurs ; Banque Nationale du Canada and member of the Comité des Crédits Nationaux ; Corporate Foods ; HEC, Montréal ; Fondation de l'Hôpital Notre-Dame ; Grocery Product Manufacturers of Canada, also member of the Comité exécutif ; Industrielle Alliance, compagnie d'assurance vie ; Industrielle Alliance financière ; Institut de Recherches cliniques de Montréal ; Musée d'Art contemporain de Montréal ; Musée du Château Ramezay ; Orchestre Symphonique de Montréal ; Société québécoise d'initiatives agro-alimentaires (SOQUIA).

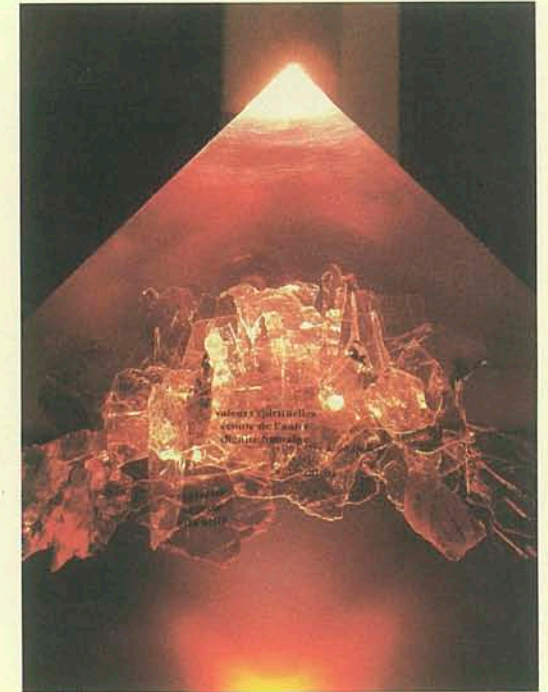
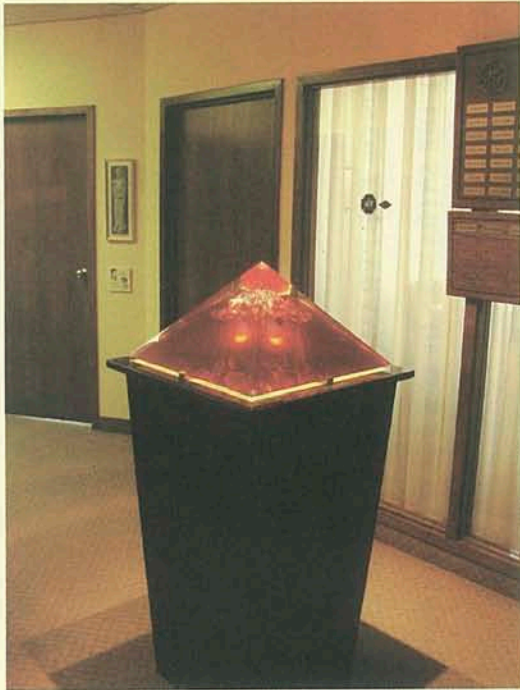
THE COMPANIES

The companies, which are the subject of the thesis, are located in Canada; the author is one of the main stockholders. They deal with managing financial portfolios, acquisitions, and participation in management as well as the manufacture and marketing of sterilized and frozen food products sold in Canada, the United States, Mexico, Australia, and elsewhere. They employ between 320 and 360 full-time people and, in some years, 100 part-time people.

In 1933, the father of Mr. J.-Robert founded the Holding OCB Inc. and began experimenting with *Our Project*. From 1970 on, the experimentation, along with the empirical and scientific research projects associated with it, were progressively developed and accelerated.

The 3rd generation of the family has progressively taken over the main responsibilities of managing the business. It is to be noted that in North America, less than 5% of companies and organizations are successfully passed on to the 3rd generation. Is it unreasonable to believe that the business's particular value system, which is studied in the thesis, possibly, if not certainly, has something to do with this?

**PHOTOS OF THE PYRAMID OF VALUES OF THE TWO ISMA
AT THE ENTRANCES OF THE FACTORIES AND OFFICES
OF THE HOLDING OCB INC.**



Photos of the pyramid of values and its base of Jerusalem marble. It is installed at the entrance of the corporate offices of the Holding OCB Inc. in the heart of Montreal's business district.

THE PYRAMID OF VALUES OF THE TWO ISMA

at the entrances of the factories and offices of the Holding OCB Inc.

The pyramid of values at the entrance of the HEC-Montréal Library
and the birth of the International Forum on Management, Ethics, and Spirituality: IFMES

The Pyramid of Values of *Our Project*

Since the beginning of the experimentation with the new ISMA and of the “working hand in hand” of the two ISMA, we have been looking for a symbol to simply and clearly illustrate this long period of research and experimentation, which have led to the discovery of the ISMA(H). We have chosen the pyramid. Why? First of all, because of its *upward thrust*, a symbol of *growth* and the result of *sustained effort*. It is also the symbol of *solidarity* and *courage* because many decades were necessary to build the Pyramids. It is a symbol of *endurance through time* because, once built, they have lasted for thousands of years; it symbolizes *sobriety*, *beauty*, and *humility* because a pyramid’s lines are straight, simple, and uncomplicated. This is why a pyramid appears on the cover of *The Golden Book*.

Inside this pyramid, we have “suspended in time and space” the main values fostered in the work place by the human and economic ISMA. There are about 50 values suspended inside the pyramid. They are written on pieces of mica which come from various Canadian mica mines. We tried to find a concrete, visible way to illustrate the movement of profoundly human values fostered in the work place by *Our Project* and by the “working hand in hand” of the two ISMA. Madam Claire Sarrasin, a Canadian artist who designed the original pyramid and who has supervised the production of others, had a “luminous” idea. She suggested that we install a powerful laser beam under each pyramid. This light would shine on each piece of suspended mica, on which is written one or another of the values contained in *Our Project*. The powerful light illustrates the movement of values in a feedback loop in the work place, and it illustrates very well that this value system is living and constantly evolving.

This is the story of the pyramids now installed at the entrances of the factories, offices, and each silence and reflection room. A laser illumines each one, which sits on a base, some of which are made of Jerusalem marble! At the base of each pyramid, there appears the following inscription:

“Reconciliation of Human Development with the Efficiency-Profitability of the Company

Yes...It Can Be Done!

With the Help of the Values in the Pyramid, Fostered by the New Management Tools!”

Every day, these pyramids remind the people who work in the various locations of what *Our Project* seeks and what we all want to live together: today better than yesterday and less than tomorrow.

The Pyramid of Values at the Entrance of the HEC-Montréal Library and the Birth of IFMES²⁰

After receiving his Ph.D. in 1998, J.-Robert Ouimet shared with Jean-Marie Toulouse, director of the HEC-Montréal, “his dream” of founding and partially financing an organization that could make known the activities associated with the M.T. and the new ISMA. Later on, a committee of five cofounders of IFMES was formed: Messieurs Jean-Marie Toulouse, Roger Berthouzoz and Maurice Villet (University of Fribourg), Thierry Pauchant (HEC-Montréal), and J.-Robert Ouimet initiator and cofounder. This organizing committee established a spiritual link with Yvon Moreau, Father Abbot of Oka Monastery, Oka, Quebec. This was the beginning of IFMES, its founding and beginning as an organization. This is also *the raison d'être of the pyramid of values of the two ISMA, which is installed at the entrance of the HEC-Montréal library.*

The two main activities of IFMES are the organization of forums around the world which bring together well-known lecturers and participants interested in...

- deepening their knowledge of how management, ethics, and spirituality can be integrated into the curriculum of management schools and into the daily operation of all organizations;
- the teaching and diffusion of the new ISMA(H) as it is integrated into the functioning of the ISMA(E), which is already taught by all of the important management schools in the world.

Publications, research projects, Internet sites, conferences, and audio-visual presentations support all these activities. The goals of IFMES are complex and risky. What is more, reaching them requires considerable, material resources.

The 1st IFMES forum was held in September 1998 at the HEC-Montréal. It was a great success, from the scientific, human, and spiritual point of view. The 2nd IFMES forum took place in May 2001 at the HEC-Montréal. The texts, lectures, and some video presentations are available thanks to the very valuable work carried out by Professor Thierry Pauchant with the help of many well-known collaborators. St. Thomas University, Minneapolis, Minnesota, hosted the 3rd forum, on May 1-2, 2003.

²⁰ IFMES fax number in Montreal (514) 340-7146 and email address nathalie.2.morin@hec.ca

The birth of ICRAOP²¹: The International Committee for Reflection and Action on Our Project.

In March 2002, the first committee meeting of ICRAOP was convoked in Montreal. This committee is made up of professors of important universities from three countries, business leaders and managers, professionals and specialists in human resources management. The second meeting of the International Committee took place in January 2003 in Montreal.²²

Several Editions of The Golden Book

Since the publication of the thesis, several thousands of copies of four French editions and three English editions of the thesis summary, called *The Golden Book*, have been published. The first Spanish edition will come out in 2003.

The information we have received during the many conferences, public lectures, IFMES and ICRAOP meetings has taught us how challenging it is to concretely reconcile long-term growth of human happiness with the efficiency and profitability in an organization anywhere in the world. This is the equivalent of reconciling the growth of economic wealth with the growth of ethical and spiritual wealth. So, for IFMES, but especially for ICRAOP, the challenge is to find dynamic ways of reflecting and acting for the diffusion, teaching, and “selling” of the numerous activities associated with the new ISMA(H) and the “working hand and hand” of the two ISMA.

What a challenge! It requires of us a great deal of time, courage, research, reflection, and considerable economic resources, but we will find them. For those interested, we will have to add to these necessary efforts the irreplaceable support of inner silence, renewal, and for some silent prayer. This irreplaceable and very valuable support is the key element which will increase the possibility that IFMES and ICRAOP will succeed, maybe by other means, in reaching their goals during the next decades, will succeed in progressively spreading the use of the human and economic ISMA, which can “work hand in hand.”

²¹ ICRAOP fax number in Montreal (514) 499-8409 and email address secretaire-jro@qc.aira.com.

²² Among the participants were the following: Roger Berthouzoz, University of Fribourg; Olivier Boiral, Université Laval; Lorraine Bojanowski, Université de Montréal; Alain-Michel Chauvel, the international company Bureau Véritas, Paris; Gilles Chevalier, HEC-Montréal; Andre L. Delbecq, University Santa Clara, California; Jean-Guy Dubuc; Pierre Duhamel, Éditions Transcontinentales; Ghislain Dufour of National; Robert Dutton, RONA; Michel Gourges, Dominican College, Ottawa; Michel Guindon, HEC-Montréal; Marcel Laflamme, Université de Sherbrooke; Keven Lee, University of Chicago; Michael Naughton, St. Thomas University, Minneapolis; Michael Novak, American Enterprises Institute (AEI), Washington; Pierre Prévost, Conseil du Patronat du Québec; Michael Scaperlanda, Oklahoma University; Philip Thompson, St. Edward University, Texas; as well as eight members of the direction and personnel of the Holding OCB Inc.

ANOTHER LETTER OF MOTHER THERESA

THE COMPANY PRAYER

EPILOGUE

We conclude by presenting another of the letters that Mother Theresa was kind enough to send us. We add the prayer used in the companies where the experimentation here discussed was carried out.

Mother Theresa's prayer is used without fanfare by interested people.

LETTER FROM MOTHER TERESA
CALCUTTA, February 1995

LDM

MISSIONARIES OF CHARITY
54A ACHARYA J CHANDRA BOSE ROAD
CALCUTTA 700016, INDIA

24 February 1995

Dear Mr. Ouimet,

Thank you for sending me the beautiful prayer you have composed for all those who work with you. I am sure that it will be a source of many blessings for all. Thank God that He is leading you to help many people to pray, for prayer gives a clean heart and a clean heart can see God. If we see God in one another, then we will want to love and serve Him in each other.

I have had one of the Sisters type your prayer at the back of this picture I was given of God the Father. There are just a few very small changes in it. In the picture God the Father is holding the world close to His Heart to show how much He loves each one of us. Let us be His own love, compassion and presence to everyone we meet.

Please also pray for our poor and for me.

God bless you,

Mother Teresa M.

THE PRAYER OF THE COMPANY

Dear Lord and Father, Creator of the Universe and of each human being working in our enterprise, help us to spread your fragrance everywhere we go, in our work place where we earn our living, in our business relations with our clients and suppliers, who are, like we are, Your sons and Your daughters.

Dear Lord and Father, flood our soul with your spirit and life so that, with You, we pray our sweat, we pray our work, which will translate itself into the food products that we prepare with love for your consumers, who are, like we are, Your sons and Your daughters.

Dear Lord and Father, penetrate and possess our whole being, so utterly, that our lives at work may be only a radiance of Yours. Shine through us, and be so in us, that when, after our day or night of work, we get back to our wives, our husbands, our children, or our companions, they may feel Your presence in our hearts through our love and affection for our families, Your families.

Very dear Father, stay with us in our work place, work with us, love with us, sweat with us, so as to improve our performance and productivity, so as to improve our food products, our technologies and strategies, so as to contribute to the security and standard of living of every human being in our country and on earth, who are, like we are, Your sons and Your daughters.

Very dear Father, stay with us in our work place, and then, we shall begin and continue to love You Father, and to love each other in our work place, and at the same time, we will continue to struggle so as to earn the living of our families. Let us praise you in the way, Lord, You love best, by shining Your love on our families, our neighbours, and our consumers.

Let us preach You without preaching, not by words but by our example in our work place, by the sympathetic influence of what we do, and the evident fulness of the love our hearts bear to You.

And for those of us, Lord, who believe in Your Son Jesus and in the Holy Spirit, we beg the three of You to come to work, with all of us in our work place everyday.

Amen.

EPILOGUE

Under the inspiration of Mother Theresa's prayer, we would like to end this 3rd revised, English edition with the following wish that we can all make to each other:

MAY PEACE BE IN US! -- MAY PEACE BE WITH US!

MAY PEACE BE AMONG US!

In this expression—May peace be in, with, and among us—are contained six main values. Over time, the activities associated with the new ISMA(H) foster these values among those who freely choose to participate in them:

***Solidarity, Brotherhood,
Listening to others, Growth of human dignity,
Faith and Hope as lived out by each person according to his or her own rhythm and way.***

Thanks to the presence of the six fundamental, human, and absolutely necessary values in the work place and in each person's life, there can be long-term growth of people's inner development and well being, of an organization's efficiency, and a company's profitability if it operates in the market economy.

Then, peace will certainly be in, with, and among us over the years.

It will spread by osmosis, without effort, in our families in the evening and on weekends, in society and all over the Earth, and progressively on the other planets that people will come to inhabit. It will spread to this magnificent, immense, and extraordinary Cosmos which is extremely beautiful and well organized. Who is its Author? Who is its Engineer? In the face of the beauty of the Cosmos and its extraordinary way of working, do we not sense, especially on a clear, star-light night, the possibility of an Author who can be the Engineer of Love, the Author of Love, and, why not, the Author who is Love?

Then what Mother Theresa said and wrote will be all the more true:

***The fruit of silence is prayer
The fruit of prayer is faith
The fruit of faith is love
The fruit of love is mutual help
The fruit of mutual help is peace***

And maybe we can add:

***The fruit of peace is the need for silence
The fruit of silence is prayer, etc.***



YES, IT CAN BE DONE!

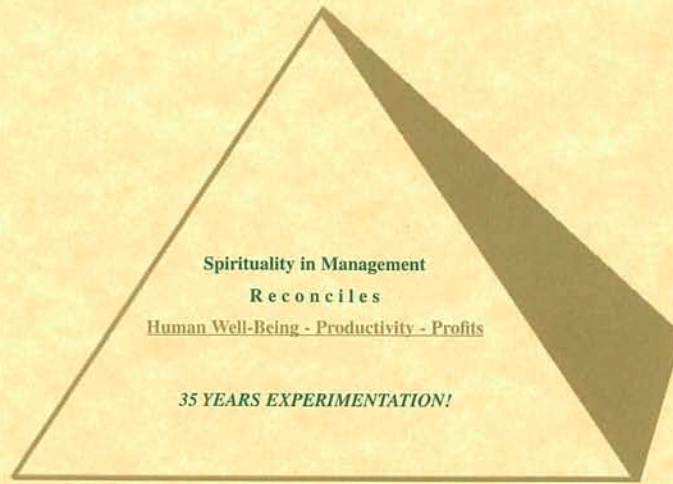
**Putting into practice of the two ISMA, which work in such close synergy,
will make it possible,
in the work place of every human organization,
for Peace to be in us,
for Peace to be with us,
for Peace to be among us,
a little bit more today than yesterday,
as we live through all the normal ups and downs of human life.**

**We will thus foster this peace every day
in our families and in our whole life,
and we will continue together to increase,
in all organizations and in all countries of the world,
in a way that is more and more just and fair,
material, intellectual, moral, and spiritual wealth!**

At the back of the Golden Book, you will find some annual mottoes of our companies. Several of them were chosen by the annual vote of all the personnel in the companies and departments where the mottoes were placed. They concretely reflect, over the years, the values fostered in the work place, especially by the activities associated with the ISMA(H) and its “working hand in hand” and its synergy with the ISMA(E). These mottoes are placed in the hallways and in the silence and meditation rooms of various factories and offices.



PEACE BE WITH US!



**SOME OF THE MOTTOES CHOSEN OVER THE YEARS
FOR THE COMPANIES OF THE HOLDING OCB INC.**

Work without love is empty.

A welcoming attitude transforms people and makes them grow.

Let's build and love together.

Actions speak louder than words.

The mind is richer for the knowledge it receives; the heart, for the love it gives.

We see best with the heart; what is really important is invisible to the naked eye.

A smile opens the window of the heart.

Only love leads to peace.

The first form of sharing is respect for others.

Serve others; don't exploit them.

In giving, we receive.