

VENERABLE BISHOP ÁLVARO AND THE LAITY AS LEAVEN IN SOCIETY: INSTILLING MORAL CAPITAL THROUGH THE MENTORING SYSTEM OF THE UNIVERSITY OF ASIA AND THE PACIFIC

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From the transition of the Center for Research and Communication (CRC)¹ to University of Asia and the Pacific (UA&P), that is, from research think tank to a full-blown academic institution whose impetus came from Venerable Bishop Álvaro del Portillo², there was a need to recognize the role of teaching and learning as the main function of anyone involved in the

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¹ St. Josemaría Escrivá de Balaguer inspired and prompted the start of the Center for Research and Communication, through its founders, Dr. Jesus Pilapil Estanislao (PhD Economics, Harvard) and Dr. Bernardo Malvar Villegas (PhD Economics, Harvard). See R. DAVIS, “*Filipinas*”, in J.L. ILLANES (coord.), *Diccionario de San Josemaría Escrivá de Balaguer*, Instituto Histórico San Josemaría Escrivá de Balaguer, Editorial Monte Carmelo, Burgos (Spain) 2013, p. 527-528.

² Cfr. J. MEDINA BAYO, *Álvaro del Portillo. Un Hombre Fiel*, Rialp, Madrid (Spain) 2013.

university. Research and communication were the focus of CRC, but forming part of a university meant a need to contribute to expanding the frontiers of knowledge, not only through research and communication, but moreover, via instruction, teaching, apprenticeship all of which are integrated with research. A more sustainable research institution comes about when persons involved in it know and imbibe the culture of values of the institution. This culture of values has to evolve in its traditions through the culture of people development and values formation, operationalized through mentoring.

THE INSPIRATION OF VENERABLE BISHOP ÁLVARO: PREPARING THE STUDENTS TO BE LEAVEN IN SOCIETY

The triple hallmarks of the university, which define its characteristic as a Center for Excellence, namely, research and communication, values formation, and, people development have been inspired by the example of the teachings and life not only of the Founder of Opus Dei, St. Josemaría Escrivá, but also with the writings and example of Venerable Bishop Álvaro del Portillo. These hallmarks, while emphasizing the secular character of the orientation of the university that is inspired by Christian ideals, also aim for the integral personal development of each professor, staff and student of the university. The transition from economic research think-tank to a university has shifted the hallmarks not only to its research and communication orientation but also including values formation and people development. The mentoring system of the university allows the integration of these three hallmarks.

The secular orientation of the University of Asia and the Pacific is akin to the message of the Founder of Opus Dei and Venerable Bishop Álvaro during the ceremonies in the campus of the University of Navarre, wherein, the Founder emphasized the need for a humanistic approach by universities as the highest enterprise at the service of the human person with these words:

«The university has as its highest mission to serve mankind, to be a leaven in the society in which it exists. Therefore it should investigate the truth in all fields, from theology, the science of the faith, called to consider truths that are always timely, to all the other sciences of the human spirit and of nature»³.

³ St. JOSEMARÍA ESCRIVÁ DE BALAGUER, *Discurso en la investidura de doctores 'honoris causa'*,

This message coincides with the emphasis on interdisciplinary research done by the professors of the university in the humanities, sciences and technology, so that both students and faculty be better equipped to serve society. Professional competence and a Christian humanistic approach would be effective weapons so as to combat the many real-world issues which require long, intense and rigorous study. This is made possible by a humane vision of persons and the world in accord with human dignity that is strengthened by Christ's Cross and Resurrection⁴. Venerable Bishop Álvaro stated during the ceremony of the granting of the *Doctor Honoris Causa* in the University of Navarre in January 1994:

«With a mind open to every facet of human knowledge and with the generosity of spending time attending to each student, the professors will transmit to their students, through the example of their life and the force of their words, the convictions necessary to fight joyfully against their own selfishness and to embark on the adventure of giving renewed enthusiasm to a tired world»⁵.

The earlier message quoted from the Founder emphasizes the need for depth and rigour, the role of research and communication, whereas the message of Venerable Bishop Álvaro emphasized the need, on the part of the professors, as individuals and as a body or faculty, to spend time with their students, transmitting their craft through their convictions, through their life. These words concretize the Founder's call to each professor to humanize the university, primarily, starting from themselves and imparting their ideals and values to their students. This is what the faculty, staff members, as well as students of the university shall contribute in order to be leaven, animating the world from within⁶, contributing personally to the fulfillment of God's providential plan in history, as protagonists directing its course towards the total good of the human race, which is man's temporal perfection and eternal

October 7, 1967, in *Josemaría Escrivá de Balaguer y la Universidad*, Eunsa, Madrid (Spain) 1993, p. 90.

⁴ Cfr. J. ECHEVARRÍA, *At the awarding of honorary doctorates at the University of Navarre (January 17, 2003)*, in «Romana» 36 (2003), p. 105.

⁵ Á. DEL PORTILLO, *Discurso en la investidura de doctores 'honoris causa'*, January 29, 1994, in «Romana» 18 (1994), p. 93.

⁶ Cfr. *Ad Gentes* 15.

salvation⁷. This is how each one resolves real world problems, reflecting on these events and processing them through prayer, purified by the heart and cross of Christ, while being immersed in the humdrum of each day. Our struggle to achieve excellence in our craft as professors and mentors is imbued with the intention of giving ourselves entirely to the service of our students, community and society at large.

At the core of the message of St. Escrivá and Venerable Bishop Álvaro is a deep spirit of divine filiation. The task of being leaven is an offshoot of imbibing a Christian lifestyle, of being a child of God. The knowledge and conviction that one is a child of God becomes a guide post which makes one see the meaning of events through the trajectory of the fulfillment of God's will in spite of one's limitations and misery. One's life, then, revolves around the struggle to live a deep intimacy with Jesus Christ, a personal encounter through ordinary and daily events, even if circumstances prove to be harsh or even life threatening. Such was the experience of Venerable Bishop Álvaro as he lived the events, pre, during and post-Spanish Civil War, that although physically separated from the Founder of Opus Dei in order to serve the military under Franco's corps of engineers to rebuild Spain from the ruins of the war, he nurtured in his heart and mind the desire to be united with Christ's suffering, and a great longing to be united, once again with the Founder. These sufferings were transformed into occasions to deepen his interior life, strengthen his character for the task which were ahead of him. All of these enabled the Founder to see him as a bedrock, *saxum*, a foundation, and a strong support to help him consolidate and develop Opus Dei⁸. At the young age of 25, he was given the task of Secretary General of Opus Dei, in 1939, the year in which he finished his military service. This responsibility allowed him to carry, along with the Founder, the task of governing Opus Dei. They were years when Venerable Bishop Álvaro received directly from the Founder, the essential facets of Opus Dei, all of which later on allowed him to assist in crafting the solution to the juridical status of Opus Dei in the Church.

Focusing on a few pivotal documents on the role of the laity, one can trace the origin of the writings of key documents of the Second Vatican

⁷ Cfr. St. JOSEMARÍA ESCRIVÁ DE BALAGUER, *Letter*, 11 March 1940, in Á. DEL PORTILLO, *Faithful and Laity in the Church*, Ecclesia Press, Shannon (Ireland) 1972, p. 121.

⁸ Cfr. MEDINA BAYO, *Álvaro del Portillo. Un Hombre Fiel*, Chapter 6.

Council and the systematic study of Venerable Bishop Álvaro on the laity to the writings and preaching of St. Josemaría Escrivá de Balaguer. Three areas of the laity as leaven shall be focused. First, Venerable Bishop Álvaro provided the basis for the legal concept of the laity in canon law giving it a positive tone as the prevalent definition of the laity was placed in the negative. Second, he emphasized the mission of the laity, that is, sanctifying temporal reality in and from the ordinary, *ab intra*. Third, the participation in the redemptive work of Christ is dependent on the specific spirituality received by each one. Thus, not only did Venerable Bishop Álvaro provide the groundwork for the definition of the laity in canon law, but he also concretized how the laity, by living according to the spirituality they have chosen or have been called, can fulfill their role as leaven (See Table 1).

Venerable Bishop Álvaro took to heart this constant message of St. Escrivá, the role of laity⁹ as leaven in society, that it has become the constant inspiration for his consequent study and writings on the definition of the laity and the canonical representation of the laity's role in the Church and in the world during the Second Vatican Council.

The secular nature of the university coincides with the role of the laity as leaven in society and is imparted through the various means of professional, doctrinal, ascetical, human and spiritual formation given in the university. The task of preparing the laity to be leaven would be according to the spirituality taught by the Founder of Opus Dei.

- 1) The laity are being prepared to make a difference in society through *constant recourse to the sacraments*, especially through the sacrament of confession, holy eucharist and through spiritual direction. This was the specific message of Venerable Blessed Álvaro del Portillo during his visit to the Philippines in January, 1987. Using the skills and competencies they have received in their academic subjects, the participation of the students in the various events within and outside the university, allowing them to imbibe a world view, that enables them to resolve social issues with the light of Faith. This preparation

⁹ «The laity are those members of the faithful who, by divine vocation, are destined to seek the kingdom of God by dealing with and ordering temporal things according to God's will» (DEL PORTILLO, *Faithful and Laity in the Church*, p. 105).

equips them with the intellectual resources needed to resolve current societal problems, such as poverty alleviation and ethical governance in public and private affairs, while they carry out their professional vocation. This is how they shall act as leaven.

- 2) It is a *task of formation, through mentoring*, imparted by the university and the professors to the students, which enables them to use the developments of knowledge within theology and the faith, philosophy, humanities, physical, natural and social sciences and technology to ethically resolve pressing issues, especially the indifference of current society to uphold the truth. This was the core of the message of Venerable Bishop Álvaro in January 1994. But it was a message which was exemplified in his life. For example, he has shown creativity in achieving justice in the timely remuneration of workers during the construction of Villa Tevere, he acquired the trust from banks as a worthy borrower while he tirelessly searched for financial means to pay back loans, even at the cost of his health, and, the professionalism with which he carried out the task of mentoring his spiritual sons to carry-on the study for the final achievement of the juridical solution for Opus Dei¹⁰.

¹⁰ Cfr. MEDINA BAYO, *Álvaro del Portillo. Un Hombre Fiel*.

TABLE 1. THE LAITY AS LEAVEN: FROM ST. JOSEMARÍA ESCRIVÁ DE BALAGUER, SECOND VATICAN COUNCIL (VATICAN II), TO VENERABLE BISHOP ÁLVARO DEL PORTILLO		
Writings of St. Josemaría Escrivá de Balaguer	Vatican II Documents	Writings of Venerable Bishop Álvaro del Portillo
LEGAL CONCEPT OF LAITY		
«The Lord calls everyone, that from all he expects love, from all, wherever they may be, from all, whatever their state, their profession or their work» (St. J. ESCRIVÁ, <i>Letter</i> , Madrid, 24 March 1930).	<i>Lumen Gentium</i> 30	Presented the arguments that would eventually lead to the theological concept of the laity and eventually, its legal concept: ordinary Christian who lives and whose particular mission is to be in the midst of the world (DEL PORTILLO, <i>Faithful and Laity</i> , Chapter IV, pp. 88-90, 100-106).
MEANING OF SECULARITY: MISSION OF THE LAITY, SANCTIFY THE TEMPORAL ORDER AB INTRA		
«Serve him <i>in</i> and <i>from</i> the ordinary, material and secular activities of human life» (St. J. ESCRIVÁ, <i>Letter</i> , Rome, 19 March 1954). «Mission of the Laity in the Church and in the world: Sanctify secular reality, the temporal order, the world, <i>ab intra</i> , in an immediate and direct way» (St. J. ESCRIVÁ, <i>Freedom and Pluralism in the People of God</i> , in <i>Conversations with Monsignor Escrivá de Balaguer</i> , Ecclesia Press, Dublin (Ireland) 1968, Chapter 1, pp. 21-22).	<i>Lumen Gentium</i> 28, 30-31 <i>Apostolicam Actuositatem</i> 7	Four basic conclusions about the laity: (a) member of the People of God, (b) no official ministry, (c) have a mission in the Church and in the world, (d) lives in the world: he must sanctify himself in the world and he must sanctify the world (DEL PORTILLO <i>Faithful and Laity</i> , Chapter IV, pp. 94-95). Towards a common legal constitution among the faithful such as the rights and duties of the laity towards spiritual assistance, education, choosing one's spirituality, association, petition, etc. (DEL PORTILLO, <i>Faithful and Laity</i> , Chapter III and V, pp. 40-86, 107-145).
THE LAITY'S PERSONAL APOSTOLIC MISSION IS A PARTICIPATION IN THE SAVING MISSION OF THE CHURCH ITSELF FOR THE GROWTH OF THE CHURCH AND ITS CONTINUOUS SANCTIFICATION, LIVED ACCORDING TO ONE'S OWN SPIRITUALITY		
«Work as a specific means of personal sanctification ... meeting point of our will with the saving will of God» (St. J. ESCRIVÁ, <i>Letter</i> , 11 March 1940, cited from P. RODRÍGUEZ, "Los cristianos y la dinámica de la historia" in the collective work: <i>Los cristianos hacen la historia</i> , Madrid (Spain) 1968, p.105). «Christians must claim the role of protagonists in human history ... infuse our own dynamics into it ... direct its course towards the human race, which is man's temporal perfection and eternal salvation» (St. J. ESCRIVÁ, <i>Letter</i> , 11 March 1940). Lived in the ordinary situations of one's life (St. J. ESCRIVÁ, <i>Cristo presente en los cristianos</i> , in «Palabra» 39 (1968), p. 10).	<i>Lumen Gentium</i> 30-33 <i>Apostolicam Actuositatem</i> 2-3, 10, 13-14 <i>Ad Gentes</i> 15 <i>Gaudium et Spes</i> 34, 38, 43	Bear witness to Christ, become salt of the earth, penetrate the world with a Christian spirit, help the hierarchy in the style of the first Christians, sanctify the family and marriage. To be as Christian leaven in the world and to sanctify one's work to cooperate in the Work of Creation and to contribute personally to the fulfillment of God's providential plan in history (DEL PORTILLO, <i>Faithful and Laity</i> , Chapter V, pp. 117-121).
Source: Á. DEL PORTILLO, <i>Faithful and Laity in the Church</i> , Ecclesia Press, Shannon (Ireland) 1972, Chapters III, IV, V and footnotes.		

3) Venerable Bishop Álvaro *carried out his work with humility and human elegance*. His example and behavior exuded serenity and tranquility at all times¹¹. His personality facilitated the practice of intelligent obedience, as that of a child to his/her loving father. His example made the practice and struggle to live the *human virtues* heroically as something realizable.

Thus, those involved in the university either as a faculty member, student, staff or guest come to realize that ordinary Christians can become leaven, that is, pathbreakers and trailblazers, not only in their social and professional spheres but also in society. The mechanism is not complex but reachable: constant recourse to the sacraments, having a mentor, and, an untiring struggle to live the human virtues with humility and human elegance.

THE MENTORING PROCESS: PREPARATION TO BE LEAVEN

The role of the laity, however, involves a temporal commitment, to become an effective and affective link in this world. This commitment came from God's hand¹². It is a commitment that is lived all throughout one's life. Thus, while the mentoring process is most intensely lived while being in the university, it becomes a lifelong relationship between the mentor, student or mentee, and the entire university system as well. To achieve this strong and stable relationship between the mentor, mentee and university, the mentoring process has to be institutionalized within the university. It will have to be considered not just one more job description of the mentor, rather, a task which essentially defines the personal development and values formation imparted in the university.

From the example and inspiration of Venerable Bishop Álvaro, this paper explains the manner in which the mentoring system in the UA&P is carried out. It also formalizes mentoring through a conceptual framework because the objectives of mentoring are stated in the context of the university perceived as a knowledge-producing entity.

The first point to be tackled is the *definition of mentoring*, thereby, specifying the specific way by which it is conceived by the School. Under this

¹¹ Cfr. MEDINA BAYO, *Álvaro del Portillo. Un Hombre Fiel*.

¹² DEL PORTILLO, *Faithful and Laity in the Church*, pp. 104-105.

conception, the *objectives and/or rationale* for the activity is likewise stated. The content of the topics discussed during the mentoring process are listed together with the section stating the objectives of the mentoring activity. These two portions discuss mentoring in the usual context of a university as an educational institution.

The conception of the university as a production entity is also considered and the role of the mentoring process is explained under this organizational set-up. The heading *mentoring in the UA&P: being leaven as moral capital* discusses mentoring as a self-sustaining activity. This portion was included in the concept paper in order to emphasize that mentoring is indeed a productive activity, and, generates high returns when undertaken thoroughly and seriously. It can be sustainable and stable when the essential linkages between mentor and mentee among themselves and with the school and university are established. This portion rationalizes the need to incorporate it among the functions of the labor and human capital resources of the schools, departments and the university.

Last, nexus of students, mentors and university forming a triad or *troika* to achieve moral capital shall be discussed in the context of how the *organizational set-up for mentoring to be self-sustaining is also beneficial to the university as a knowledge industry*. An example of how the nexus of relationships becomes moral capital is tackled.

While the concepts established in this paper pertain to the School of Economics of the University of Asia and the Pacific, with examples specific to the Industrial Economics Program of the said School, they are also applicable to the other Schools of the University.

WHAT IS MENTORING

The first task to become leaven in society is the achievement of professional competence. Professors teach students not only critical thinking and technical skills, but also impart skills that will prepare students to be competent in their professional undertakings lived in harmony with the responsibility each one has to one's self, family and loved ones, community and society. Foremost, professors see to it that the knowledge imparted is harmonious with the truths of the Catholic Faith.

Such skills are imparted in a personal manner through a mentoring activity. Mentoring (from latin *mens*, *mentis* referring to mind), therefore, is a task not only of personalized instruction, but of forming the multiple facets of the human mind to achieve an integral intellectual formation so that a person acts freely and responsibly in society. The mentoring process is carried out through an active and voluntary disposition, on the part of the professor, to want to act as a guide, and, on the part of the student, to want to be guided. Essentially, it is a task of forming students in virtue.

From this etymology, we can connote the richness of the content which can be imparted through a mentoring activity. Once the richness of the content imparted in the intellectual exercise of mentoring naturally integrates into the character and lives of the professors, termed as mentors, and students, termed as mentees, one can say that the mentoring activity has allowed the development of intellectual and personal formation not only of the students but also of the professor. The effectiveness of the mentoring activity can be gauged from this result, that the student has allowed himself/herself to be guided by the professor, through the professor's craft, and, when the student can honestly say that he/she has become a better man or woman. The professor's skills only act as an instrument to allow the student to discover himself/herself and to allow oneself to grow through the course of the academic program. The mentoring activity results into a personal growth process when a student has freely allowed oneself to be guided.

Under this view of mentoring, both the professor and the student carry-out the mentoring process in order to achieve personal growth and development. Particular needs (i.e. pertaining to one's psyche which is gender-specific, and, one's affective and intellectual faculties) of the students are expressed in the context of wanting to know oneself better, and of allowing oneself to be known with the aim of being a better person. With this aim, the mentoring process would avoid degenerating into an infantilizing process, that is, a process that failed to allow the student to shape one's personality to be prepared to be a competent professional, responsible citizen, and primarily, as a loving and hard-working father or mother. One learns to take ownership of one's actions and decisions. The process of mentoring then becomes a venue for living trusting relationships in an atmosphere of freedom, in the same way that Venerable Bishop Álvaro carried out his task as friend, mentor and eventually as Prelate of Opus Dei.

VENERABLE BISHOP ÁLVARO DEL PORTILLO AS A MENTOR

Venerable Bishop Álvaro had the knack to win friends. He was able to help several of his friends along with other students frequenting the study center in Madrid before and after the Spanish civil war in doing their research papers and thesis. He was their friend and support in their academic needs.

Many Cardinals sought his guidance both spiritually, theologically and even on canonical matters during the duration of the Second Vatican Council. They continued being his friends even after the council. He also became a friend of bishops and priests working in the Vatican. His professional and friendly relations with the clergy helped facilitate the expansion of Opus Dei to countries in all the five continents of the globe, most of the time at their request to start the apostolic work of Opus Dei in these countries.

He also had the capacity to train other canonists in the preparation of the papers for the definitive approval of Opus Dei as a Personal Prelature. Since he knew how each pivotal member of the Curia would regard each of the relevant questions as regards the question of the canonical formulation of Opus Dei, he was an effective trainer and adviser to those eventually tasked to resolve the status of Opus Dei as an institution of the Catholic Church.

Foremost in his task as mentor was his providential role as the first successor of the Founder of Opus Dei, and Opus Dei's Prelate. He was a spiritual father to his sons and daughters, but was also a mentor to those who have been chosen to carry-out the task of governing and directing the members of Opus Dei. He gave clear directions in the ascetical goals of the members through his monthly letters, and as an administrator, he knew how to combine knowing and being in the details of each task but without having to micromanage them.

OBJECTIVES OF MENTORING FOR THE SCHOOL OF ECONOMICS OF UA&P: ECONOMISTS AS LEAVEN

The mentoring process, conceived as a process that aims to guide students to lead an integral life of a professional, family member and citizen, comes naturally within the context of the institutes, colleges, departments and graduate schools as professors are both instructors and researchers. Within the vision of the university, professors are honed to be educators. More senior

faculty members are likewise honed, through conferences, seminars, to be mentors of younger faculty members.

Within a university set-up, mentoring is *a direct and personal approach to helping each student understand and accept oneself, to eventually carry-out a personal plan for self-improvement and professional development*. This objective signifies that professors help each student attain honesty and sincerity with oneself. Within the university, a student's character is forged within an academic environment, i.e. classes, research advising and development sessions, exams, writing activities, clubs and organizations, study groups, peer activities. This first objective is carried out when the mentor personally guides each student to discover one's academic *strengths* and uses such strengths to turn one's academic *weaknesses* into *opportunities* to grow and realistically transcend one's limitations. Through this process, the professor tries to obtain insights on the personality and eventually the personal background of the student, i.e. discover qualities which each student can develop and/or change as these qualities may pose either as an *opportunity* or a *threat* to the student's personal development process. The process, therefore, of forming thinking skills becomes person (or student)-centered. The mentor only helps shape the thinking process so that the student be prepared to the task one shall face in the proximate (i.e. passing each subject, and finishing the program), and, remote future (i.e. job hunting, professional work experiences, fatherhood and motherhood). Strength of character is crucial for the students to be able to act as leaven.

Second, mentoring aims to instill critical thinking. Critical thinking is seen as a form of intellectual formation which disciplines the thinking process in order to distinguish what is essential from what is accidental and/or superficial. By doing so, the student is able to make a thorough assessment of situations and come up with a responsible choice or course of action for every decision made. Critical thinking therefore forms the foundation for living a life of responsible freedom which is a necessary element in socio-economic and political life. This objective is achieved by professors through several academic mentoring sessions which the students undertake while doing their research papers. Mentors play a special role in the development of critical thinking when they discover the presence (or lack of) of intellectual discipline, focus and rigor in the thinking process of their mentees.

In order to avoid the pitfalls of the traditional method of instruction, student-centered learning is imparted in the university not only through lectures but also during the implementation of academic mentoring sessions or research advising. These sessions are done when students seek the advice of the professor in the formulation of the problem, creation of a framework and the operationalization of a methodology to achieve the needed results for a specific economic problem proposed for a research paper. Mentors, help the students sift through the underpinnings of common beliefs, so that the truth be reached, cherished and defended by both professors and students in an atmosphere of freedom. Through this manner, professors and students are being formed to take an active role, being protagonists in the defense for truth and life, marriage and the family, institutions under severe attack in Philippine society.

Third, *the mentoring process prepares the student to face life*. Varying topics can be discussed during the mentoring sessions but the mentoring process is geared towards the attainment of virtue, achieved by focusing on key areas during the mentoring sessions and imparting on the student the consequent virtues needed to be able to go through life, see Table 2. Essentially, then, mentoring is aimed towards the acquisition of virtues so that the students are geared to go through life, aiming to be better persons. Its manifestation is in the possession of personal integrity.

TABLE 2. CONTENT OF THE MENTORING SESSIONS: THE PREPARATION TO BE LEAVEN		
Topic	Specific Goals for the Mentee	Virtue
<p><i>Academic Mentoring</i></p> <p>Difficulties Encountered in the Academic Subjects</p> <p>Difficulties with Specific Professors and Classmates</p> <p>Specializations or Academic Interests which can be fostered</p>	<p>Schedule, Alertness in Class, Library Hours</p> <p>Know how to work in a team</p> <p>Give or assign, direct the student to certain readings. Encourage the student to help/assist classmates</p>	<p>Punctuality, Diligence</p> <p>Team Spirit, Good Sense of Humor</p> <p>Industriousness, generosity with one's time</p>
<p><i>Dispositions</i></p> <p>Is study prompted by a desire to learn, or by a mere desire to get by?</p> <p>Lack of motivation</p> <p>Does the student want to get ahead at the expense of other classmates?</p> <p>Does the student feel pampered, spoon-fed?</p>	<p>Give oneself specific goals, follow deadlines</p> <p>Teach students to take ownership of their actions and decisions</p> <p>Motivate the student to love learning. In doing a research, making the student choose a research topic that is close to one's heart, i.e. related to one's family business, to one's favorite sport or past time, etc.</p> <p>Give the student tasks which require team cooperation</p>	<p>Sincerity with oneself as a starting point to achieving sincerity with others</p> <p>Empathy has to be learned especially for the well-motivated</p> <p>Diligence and industriousness. Work as self-enriching and self-perfecting, a service to others</p> <p>The student may be self-centered. Thus, one has to learn self-forgetfulness.</p>
<p><i>Professional Plans</i></p> <p>Any specific career path? Reason?</p> <p>Ideas and opinions about controversial issues.</p> <p>What can the student personally do as regards the solution of these problematic issues?</p>	<p>Direct research papers and thesis topic towards this path. Suggest that the student consult the experts within the School</p> <p>Discuss and allow the student to articulate on these ideas. Help the student establish life-goals oriented towards the solution of these issues.</p>	<p>Intellectual honesty and Personal Integrity</p>
<p><i>Wholistic Formation</i></p> <p>Time for Family Relationships</p> <p>Time for Friendship</p> <p>Respect for one's intimacy</p> <p>Relationship with God. The greater the responsibility given, the greater then is the need to foster a deeper friendship with God</p>	<p>Have specific sports activities and time for recreation. Hobbies done with siblings. Foster clean fun</p> <p>Is one's knowledge and relationship with God developing at the same pace as one's professional formation?</p>	<p>Spirit of fraternity</p> <p>Chastity, Holy Purity and Modesty</p> <p>Foster the disposition that one is a child of God. Work as if everything depended on us, pray as if everything depended on God. Trust in God's Providence</p>

MENTORING IN UA&P: BEING LEAVEN THROUGH MORAL CAPITAL

Ensuring the stability of the mentoring system in the university is also a way of ensuring that the formation of each of the faculty, students and staff are obtained. This can be done by considering the mentoring process of the university as a way to obtain moral capital. As stated before, mentoring is aimed towards virtue which leads one to have personal integrity. In current parlance, integrity is a trait suggesting wholeness and stability in a person. A person who has integrity is someone on whom others could depend on or rely. Personal integrity is none other than the manifestation of excellence of character, achieved through the possession of a host of virtues appropriate for a human being living within a particular socio-cultural context.

Having virtues or an excellence of character may be considered moral capital not only because they are a form of wealth, but also because they are productive capacities or powers that accumulate and develop in an individual, through proper investments of time, effort and other resources, including financial ones. [But] moral capital is not what makes a person strong, or smart, or thrifty (instead of being liberal or generous); it is not even what makes a person successful in business. Rather, moral capital is what makes a person good as a human being. This does not mean that a person well endowed with moral capital, by this very measure, is necessarily devoid of bodily strength, or health, or intelligence, or has to reject profit in business ventures. It only means that such a person would never readily sacrifice his moral excellence as a condition to gain health, knowledge, social connections, or profit.

In what follows, moral capital formation is conceived as essentially the task of education, and specifically, through mentoring. Reciprocally, the educational institution is benefited in the formation of moral capital through the future returns gained from providing effective education, i.e. ability to impart knowledge and skills effectively by knowing the students well through mentoring. It is therefore a system that has to be sustained and strengthened by the upper and middle management of the university.

The different graduate schools in the university play an important role in the development of moral capital, as moral capital is built on human capital. Human capital refers to the ability of the human mind and ingenuity to transform wealth into property, i.e. something that possess economic value. Human capital is formed through the acquisition of knowledge and

skills through years of schooling. Human capital understood in this manner results into education being the activity that best represents human capital formation. The content of education essentially includes a moral fibre, that is, an education in the virtues. For Shultz,

«to educate means etymologically to educe or to draw out of a person something potential and latent; it means to develop a person morally and mentally so that he is sensitive to individual and social choices and able to act on them; it means to form him for a calling by systematic instruction; and it means to train, discipline or form abilities, as for example, to educate the taste of a person»¹³.

Notice that Schultz's conception of education is broad. It applies equally to vocational and professional training as well as to the development of moral and aesthetic qualities. In a more pragmatic light, education may be conceived as a set of services that could ultimately be broken down into teaching and learning, either in organized institutions such as schools, or in less formal, unorganized environments as the home. Under this concept of education, the personalized nature of mentoring done under a school set-up gives it a flavor of formal learning implemented in a familiar environment such as dialogue and friendship between mentor and mentee.

Thus, if the task of mentoring is the way by which the university contributes to the formation of its professors, students and staff to be leaven in society, then, it has to be managed and implemented in a way that corresponds to the nature of a secular entity, that is, a university. If the university forms part of the knowledge industry, then, it forms students to be technically equipped but creative and imaginative enough to be protagonists in their quest for the defense of truth and values in society. If the liberal education of the students allow them to view reality in its integrity, breadth and depth, the professional schools allow them to view the responses or solutions with rigour. Taken in its entirety, the mentoring process throughout one's university life allows each student to act consistently under the guidance of a morally upright conscience.

BENEFITS OF MENTORING TO THE EDUCATIONAL INSTITUTION

Educational institutions, in this context, are seen as producers of human capital. Educational institutions are knowledge-industries, that is, they

¹³ T.W. SHULTZ, *The Economic Value of Education*, New York 1963, p. 3.

are knowledge-producing activities. The value-added of education to the production sector rests in its ability to create wealth through learning, i.e. with the use of one's knowledge, skills and ingenuity, a person is able to transform physical and financial assets into something productive.

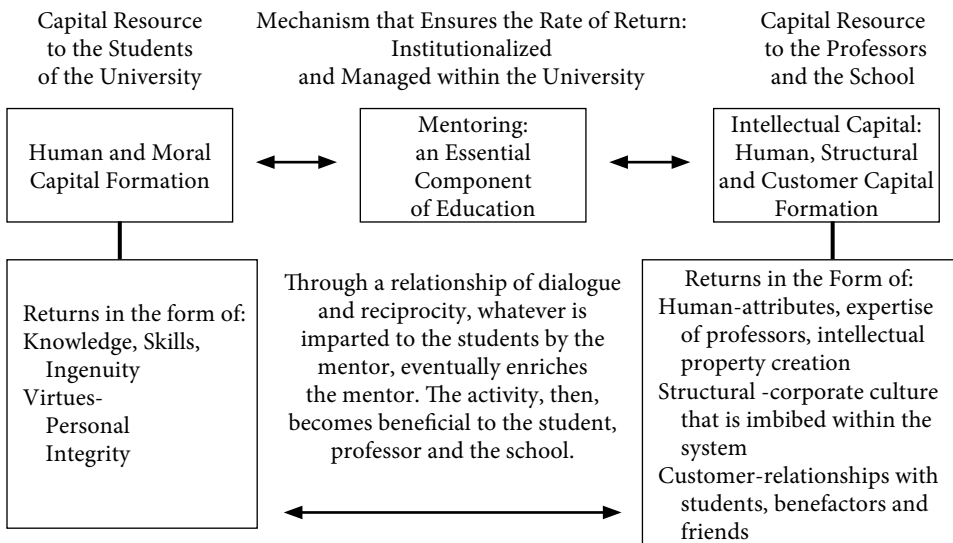
From the point of view of the producers of knowledge, human capital stands for the attributes or inputs of individual professors and non-teaching staff, such as their competencies, knowledge, skills, talents and other productive qualities, to the extent that these contribute to the creation of different forms of intellectual property, such as patent, copyrights, trade secrets and the like. Structural capital depends on human capital put at the service of an organization; it concerns assets which no longer belong exclusively to an individual, but already forms part of the school's portfolio, such as a unique corporate culture (i.e. the university's mission, vision and Credo), standards, evaluation methods and so forth. The synergies among students, students with teachers, among teachers within and outside the university that make the whole organization greater than the sum of its individual workers would constitute its structural capital. Customer capital refers to the value of an organization's relationships with the people with whom it does business, i.e. personalized delivery of instruction, hours devoted to consultations and mentoring, communication done with the parents of the students, etc.

The mentoring activity allows professors to deepen the scope of their field of instruction and research as the conversation with students broadens their view of socio-political-economic issues. This allows them to develop their human capital base. When the mentoring activity is synergized into the curriculum and is practiced by the entire university, then, the mentoring activity becomes an avenue to communicate and live the university's educational culture. A personalized form of learning imparts a culture of empathy within the whole university. The nature of the empathy imparted to students is done so that they are strengthened and are willing to be honed by the professor, who is also continuously honed, strengthened and formed by those in-charge of faculty and personnel development. This relationship forms a stable base for customer capital. When students are satisfied with the education they have received from the university, a reputation for quality education is disseminated among their friends and relatives, and even children. The mentoring activity, therefore, contributes to ensuring a stable market for the university. (See Figure 1).

One has to keep in mind, however, that moral capital is the type of capital that retains the stable link, forming a triad similar to a *troika*, within the three factors forming intellectual capital. As long as professors live personal integrity and intellectual honesty, a healthy pluralism of ideas is sustained marked by responsible freedom and an untiring quest for truth. A God-fearing, person-centered educational environment naturally rejects a mere profit-seeking motive and a despotic attitude to instruction.

The benefits to the student, professor and the school of the mentoring activity can be summarized in Figure 1. The mentoring activity is perceived to be one among many other productive activities undertaken by knowledge industries, i.e. educational institutions such as universities, and particularly, the School of Economics of the University of Asia and the Pacific. The most important resource used by the school is intellectual capital embodied among its professors and instructors. One has to keep in mind that the mentoring set-up is not only a department in the university but is rather an intrinsic and essential component of research and communication, values formation and people development. It is not only a differentiating factor of the university, like a brand. Rather, it defines what the university is all about. “It’s all about you”, not only serves as a tagline, it is the university’s mission to its faculty, staff and most of all, students.

FIGURE 1. THE TRIAD OF MENTORING IN THE CONTEXT OF CAPITAL: SUSTAINING THE COMMITMENT TO BE LEAVEN



Let us cite an example. Intellectual capital, composed of human, structural and customer capital, are transformed into a productive venture via mentoring when, first, this particular activity generates ideas for the professors and instructors to either improve their manner of instruction and/or solicit comments and suggestions from students in their particular research agendas. Note that this is a manner of transforming human capital into a productive activity. The manner of communicating these ideas can be done in the classrooms and also specifically as each mentor dialogues with students. The personalized format of the mentoring process makes it an effective ground for educating creative ideas. Second, the personalized form of instruction is consistent with the University's personalized approach to education as it is indicated in the University's Credo. Note that the process of institutionalizing the mentoring activity signifies imbibing the University's Credo, vision and mission statement in a particular productive activity such as mentoring. And lastly, when the mentoring process results into a relationship of friendship, the student either: (a) initiates the move to become a benefactor of the school by supporting its educational activities, i.e. helping train a next generation of students during their on-the-job training, give a financial support to the school for scholarships, research grants, professorial chairs, and/or, (b) decides to join the school's faculty roster. This process transforms customer capital into a future rate of return for the school through repeated "customer" relations, i.e. the students' children are eventually enrolled in the university.

These relationships among mentors and mentees have been present in the School of Economics even upon its inception. The long list of graduates from its various Programs have experienced a thorough mentoring process. In fact, the reciprocal relations presented in Figure 1 have become a reality for the School as some of its students in the Industrial Economics Program are children of former students of the same Program. Some of these students have also joined the faculty roster. Other graduates of the Program have become a member of the School's association of benefactors, formerly called the Friends of the Center for Research and Communication, and currently called the Business Economics Club (BEC) members. Its graduates hold important tasks in government and private business. These series of relationships and networks can be sustained by a mentoring process started while the student is within the academic program and sustained even after graduation. Mentoring, however, is not instrumentalized in order to merely achieve a steady rate of

return for the School. Rather, it is a process inherent in the School's aim to give quality business economics education. It is also the School's manner of forming each one to be leaven in society.

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