

The 5th Colloquium on Christian Humanism in Economics and Business

CHRISTIAN HUMANISM CHALLENGED BY POVERTY,
INEQUALITY AND INJUSTICE

Berlin, October 24-25, 2016



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1. CONFERENCE PROGRAM

Sunday October 23, 2016

19:00 Reception Dinner (by invitation only)

Monday October 24, 2016

9:00 Holy Mass at St. Matthias Church in Schöneberg (optional)
(priests are invited to concelebrate at the Mass bringing alb and stole)

10:00 Registration

11:00 Opening

11:15-13:00 **Plenary Session 1 on Poverty**

Chairperson:

Lord Stephen Green of Hurstpierpoint, former British Minister of State for Trade and Investment, and former Group Chairman of HSBC Holdings plc

Speakers:

Prof. Dr. Joseph Kaboski, David F. and Erin M. Seng Foundation Professor of Economics in the Department of Economics at the University of Notre Dame, and Fellow of the Kellogg Institute

Prof. Dr. Gerhard Kruij, Professor of Christian Anthropology and Social Ethics at the Johannes-Gutenberg-University in Mainz, Germany

Prof. Dr. Marcelo F. Resico, Professor of Economics at the Catholic University of Argentina (UCA, Buenos Aires), Director of the Doctoral Program in Economics and the Research Program on Development and Institutions

Lunch

14:30-16:00 **Workshops Part 1**

Break

16:30-18:00 **Workshops Part 2**

Dinner

19:00-21:00 **Plenary Session 2: Church /Politics /Science**

Chairperson:

Prof. DDr. Martin Schlag

Speakers:

Dr. Wolfgang Schäuble, German Minister of Finance

Prof. Dr. Roger Myerson, The Glen A. Lloyd Distinguished Service Professor in Economics at the University of Chicago, and Nobel Prize in Economic Sciences, 2007

Prof. Joseph Zahra, Council for Economic Affairs, Vatican State



Tuesday October 25, 2016

7:30 Holy Mass at St. Matthias Church in Schöneberg (facultative)
(priests are invited to concelebrate bringing alb and stole)

9:00-11:00 **Plenary Session 3 on Justice and Injustice**

Chairperson:

Prof. Dr. Domènec Melé, Emeritus Professor in the Department of Business Ethics at IESE Business School, holder of the Chair of Business Ethics

Speakers:

Prof. Dr. Leszek Balcerowicz, Chairman of the National Bank of Poland, former Finance Minister and Deputy Prime Minister of Poland

Prof. Dr. Daniel Haun, Professor of Evolutionary Anthropology at the University of Leipzig, Germany

Prof. DDr. Martin Schlag, Director of the Research Center "Markets, Culture and Ethics", and Professor of Social Moral Theology at the Pontifical University Santa Croce, Rome

Break

11:30-13:00 **Workshops Part 3**

Lunch

14:30-16:00 **Workshops Part 4**

Break

16:30-18:00 **Plenary Session 4 on Equality and Inequality**

Chairperson:

Dr. Andrea Schneider, Deputy Head of Staff for Policy Planning, Office of Germany's Federal Chancellor

Speakers:

Lord Brian Griffiths of Fforestfach, Member of the House of Lords, Vice-Chairman of Goldman Sachs International, London

Prof. Dr. Maria Sophia Aguirre, Professor of Economics at the Catholic University of America, Washington D.C.

Prof. Dr. Peter Schallenberg, Director of the Catholic Central Committee of Social Sciences in Mönchengladbach, Professor of Moral Theology and Ethics at the University of Paderborn, Germany

19:00 Closing Reception at House of Commerzbank, Pariser Platz 1, 10117 Berlin (A free shuttle will be provided)



2. USEFUL INFORMATION

Venue

KONRAD-ADENAUER-STIFTUNG
AKADEMIE BERLIN, (KAS)
Tiergartenstr. 35
10785 Berlin

Church

St. Matthias Church in Schöneberg
Goltzstraße 29, 10781
Berlin

Haus der Commerzbank

Pariser Platz 1, 10117
Berlin

Registration on Monday, October 24

All Participants are required to officially register for the conference at the registration desk at the entrance, where you will be provided with identification badges and relevant materials for the conference.

When registering for the conference, please advise the Organizing Committee about any special dietary requirements. They will communicate this information to the catering staff, but we would nonetheless encourage you to gently remind the waiters of any special needs in order to ensure that there are no disappointments, as it will undoubtedly be challenging for the catering staff to keep track of everyone.

People who have experienced problems with the online payment can pay onsite in cash.

Presentations for Parallel Session

Presentations in Parallel Sessions are limited to 25-30 minutes. We recommend using 15-20 minutes for the presentation, leaving 10 minutes for discussion.

In order to meet our timetable, we ask for maximum punctuality. All the rooms are provided with computer and overhead projector. If you are going to use a Power Point file, please go to your room 10 minutes before the presentation in order to save it in the local computer. If you need any additional equipment for your presentation, please contact: verena.holz@kas.de

Wireless Access in KAS

KAS visitors have the possibility to use our wireless network to access the internet with their laptop.

Select the Wifi network « Telecom »

There is no need for a password, press the button « on line gehen » and then the button «Jetzt surfen».



ATM

If you need to withdraw money, there is an ATM inside Hotel Berlin, Berlin (10 min.) or one at Berliner Sparkasse at Wittenbergplatz 1, 10789 (17 min.).

Taxis

If you need a taxi, please contact a member of the Organization.

Smoking Spaces

Smoking is allowed in the area outside the building and on the terrace.

Religious Services

St. Matthias Church in Schöneberg

Goltzstr. 29, 10781 Berlin

Monday, October 24, Mass at 9:00 am

Tuesday, October 25, Mass 7:30am

Priests are invited to concelebrate at the Mass bringing alb and stole.

How to get to KAS

By bus :

busline 100, 106, 187 and 200. Station called "Nordische Botschaften / Konrad-Adenauer-Stiftung"

By plane:

From airport "Berlin Tegel":

bus X9 direction "Zoologischer Garten" to bus station "Zoologischer Garten", then use bus 200 direction "Prenzlauer Berg".

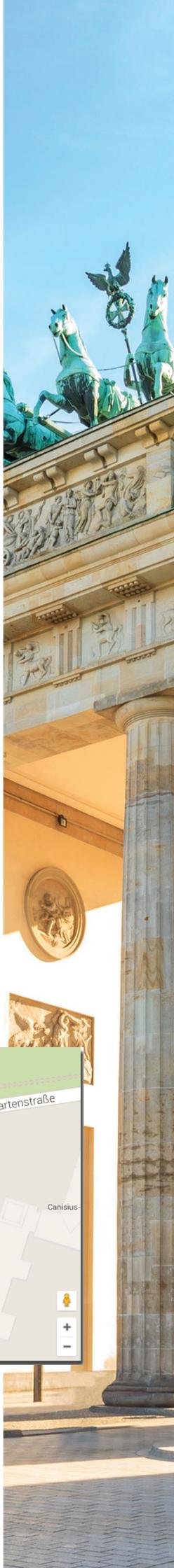
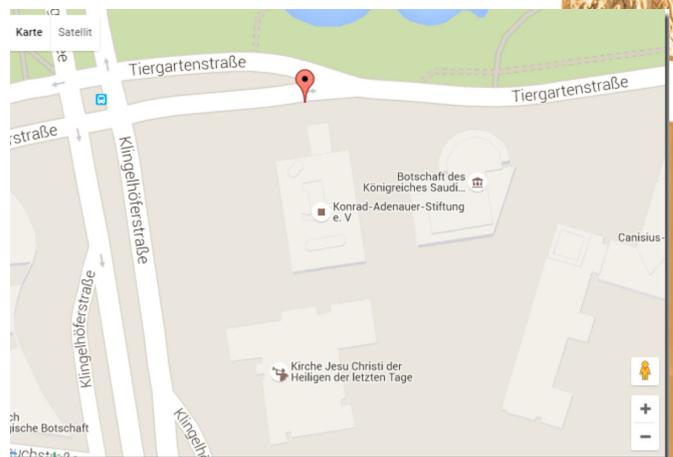
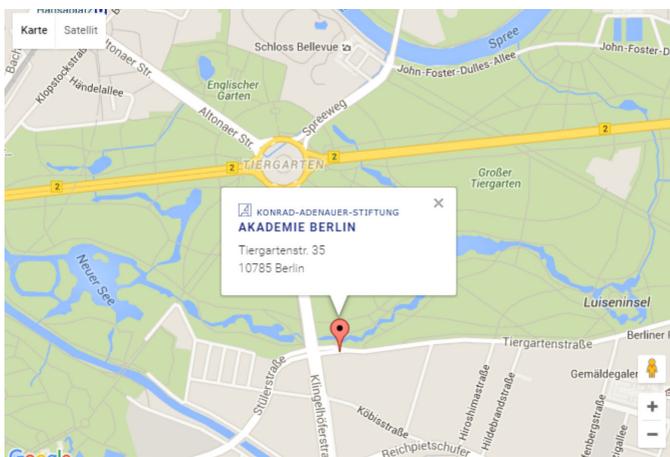
From airport "Berlin Schönefeld":

by foot to rail station "Berlin-Schönefeld" (approx. 6 min.), take the train RE4 direction "Stralsund" to the station "Alexanderplatz", take the bus 200 direction "Zoologischer Garten".

By train:

From the central rail station:

Use the tram to "Potsdamer Platz" or "Zoologischer Garten", then take the busline 100 (only from "Zoologischen Garten") or 200 to "Konrad-Adenauer-Stiftung."



3. LIST OF SPEAKERS

Prof. Dr. Maria Sophia Aguirre, Professor of Economics at the Catholic University of America, Washington D.C.

Prof. Dr. Leszek Balcerowicz, Chairman of the National Bank of Poland, former Finance Minister and Deputy Prime Minister of Poland

Lord Brian Griffiths of Fforestfach, Member of the House of Lords, Vice-Chairman of Goldman Sachs International, London

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4. LIST OF PLENARY SESSIONS CHAIRS

Lord Stephen Green of Hurstpierpoint, former British Minister of State for Trade and Investment, and former Group Chairman of HSBC Holdings plc

Prof. DDr. Martin Schlag, Director of the Research Center “Markets, Culture and Ethics”, and Professor of Social Moral Theology at the Pontifical University Santa Croce, Rome

Prof. Dr. Domènec Melé, Emeritus Professor of Business Ethics, IESE Business School

Dr. Andrea Schneider, Deputy Head of Staff for Policy Planning, Office of Germany’s Federal Chancellor



5. LIST OF SESSIONS CHAIRS

Rafael Alé Ruiz

Jörg Althammer

Alejandro Cañadas

Claus Dierksmeier

Wenderlein Dieter

Robert Gahl Jr.

Fernando Galindo

Christian Hodge

Arnd Küppers

John Larrivee

Miguel A. Martinez Echevarria Ortega

Giulio Maspero

Juan Andrés Mercado

Daniela Ortiz

Marta Rocchi

Andrea Roncella

Markus Scholz

David Thunder



6. LIST OF WORKSHOPS

Monday, October 24th, 14:30 - 16:00

<i>Migration: a Global Challenge. From Emergency Help to Welcome and Integration Initiatives</i>	
Room:	104
Chair:	Comunità Sant'Egidio
Paper 1:	<i>Humanitarian channels and Sponsorship for MIGRANTS under humanitarian protection</i>
Author:	Comunità Sant'Egidio
Paper 2:	<i>Mobilization of the civil society to integrate families of refugees – The portuguese experience: Plataforma de Apoio aos Refugiados</i>
Author:	Ana Machado
Paper 3	<i>The AMAL Initiative in Austria</i>
Author:	Daniela Ortiz

<i>Anthropological Foundations of Social Theory about Economic Inequality</i>	
Room:	105
Chair:	Alejandro Cañadas, John Larrivee
Paper 1:	<i>How Assumptions about the Human Condition affect Social Theory about Economic Inequality, its Causes and Solutions</i>
Author:	Alejandro Cañadas, John Larrivee
Paper 2:	<i>The truth of poverty and the truth of richness. The centrality of the family in economics and politics</i>
Author:	Rafael Alvira
Paper 3	<i>Human work as a key element of economic activity. Re-Thinking it meaning</i>
Author:	Gennaro Luise

<i>Theoretical Foundations of Justice in CST</i>	
Room:	7a
Chair:	Arnd Küppers
Paper 1:	<i>Equality in the CST-concept of social justice</i>
Author:	Arnd Küppers
Paper 2:	<i>John Rawls and the Option for the Poor – A Dialogue between CST and secular Moral Philosophy</i>
Author:	Marco Bonacker
Paper 3	<i>Whose Injustice? Which Inequality? Trajectories in Catholic Social Teaching</i>
Author:	John Buchmann



Necessary Frameworks for the Common Good

Room:	67b
Chair:	Markus Scholz
Paper 1:	<i>Why Creating Shared Value is not enough</i>
Author:	Markus Scholz
Paper 2:	<i>Participation and Subsidiarity in Corporate Community Involvement with Poverty Alleviation. A Case Study</i>
Author:	Domenec Melé, Alejandro Moreno Salamanca, Juan Manuel Parra
Paper 3	<i>Common Good Talk and Common Good Walk. The Counterintuitive Role of Competition in Determining and Fostering the Common Good</i>
Author:	Ricardo Calleja Rovira

Monday, October 24th, 16:30 - 18:00

Social Justice in Different Cultural and Historical Contexts

Room:	104
Chair:	Cristian Hodge
Paper 1:	<i>Christian Social Ethics and its own concept of social justice. A contribution from Latin America</i>
Author:	Cristian Hodge
Paper 2:	<i>Evangelical poverty according the Instruction on Christian Freedom and Liberation</i>
Author:	José A. Coronel Salinas
Paper 3	<i>Justice – Philosophical, Theological – and Alive</i>
Author:	Michael Wladika

Corporate Initiatives Against Injustice

Room:	105
Chair:	Rafael Alé-Ruiz
Paper 1:	<i>Honest capitalism as an efficient tool in the fight against poverty</i>
Author:	Rafael Alé-Ruiz, Tomas Alfaro Drake
Paper 2:	<i>Impact investing and its impacts in equality</i>
Author:	Adriana Gómez Chico
Paper 3	<i>Law for Creativity: a version of serendipity</i>
Author:	Michela Cocchi



Poverty in Management Education

Room:	67a
Chair:	Daniela Ortiz
Paper 1:	<i>From information to empowerment: teaching sustainable development strategies by enabling a participatory problem-solving process in the classroom</i>
Author:	Daniela Ortiz, Karin Huber-Heim
Paper 2:	<i>An Intercultural Solidarity Game</i>
Author:	Jakob Schäuble, Valentin Vogt
Paper 3:	<i>How to empower a new generation of business leaders through responsible management education?</i>
Author:	Claudio Rivera

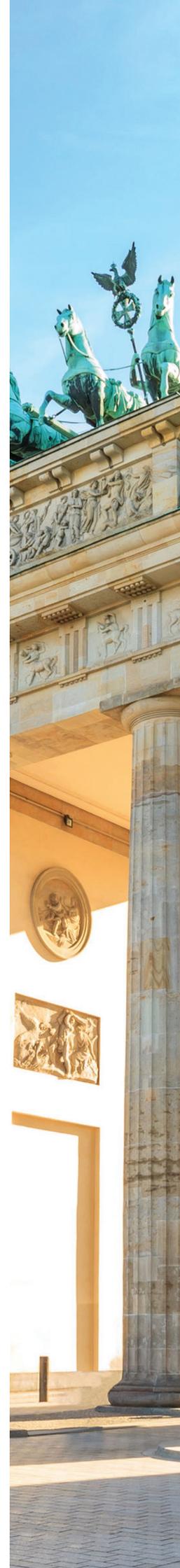
Solidarity in Business

Room:	67b
Chair:	Fernando Galindo
Paper 1:	<i>Greed as Poverty of the Soul</i>
Author:	Fernando Galindo
Paper 2:	<i>Sustainable Human Ecologies: Solidarity, Inclusion and the Free Market</i>
Author:	Omowumi Ogunyemi, Kemi Ogunyemi
Paper 3:	<i>Insights from Catholic Social Teaching on ecology and its relationship with economic and human development</i>
Author:	German Scalzo

Tuesday, October 25th, 11:30 - 13:00

A Theological Perspective on Justice and Poverty

Room:	104
Chair:	Giulio Maspero
Paper 1:	<i>Fatherhood, Economics and Metaphysics</i>
Author:	Giulio Maspero
Paper 2:	<i>Fatherhood, Economics and Metaphysics (reloaded)</i>
Author:	Ilaria Vigorelli
Paper 3:	<i>Gleaning as a Business Model for Transformational Solidarity with the Poor and Marginalized</i>
Author:	Bruce Baker



CST and Its Implications for Business

Room:	105
Chair:	<i>Claus Dierksmeier</i>
Paper 1:	<i>Business Responses to Deprivation and Exclusion: Insights from Caritas in Veritate and Evangelii Gaudium</i>
Author:	<i>Claus Dierksmeier, Alejo Sisón</i>
Paper 2:	<i>Catholic Social Thought and the Deep Dynamics of High Performing Organizational Cultures</i>
Author:	<i>Michael Pacanowsky and Matthew B. O'Brien</i>
Paper 3	<i>The entrepreneur, human wellbeing, and the perspective of Catholic Social Teaching</i>
Author:	<i>Gregory Wolcott</i>

Economic Rationality and Solidarity in the Market

Room:	67a
Chair:	<i>Miguel A. Martínez Echevarría Ortega</i>
Paper 1:	<i>Anti-humanism of the business corporation</i>
Author:	<i>Miguel A. Martínez Echevarría Ortega</i>
Paper 2:	<i>The Market, the Firm and Personal Flourishing at Work</i>
Author:	<i>Javier Aranzadi</i>
Paper 3	<i>Short Circuiting Shortcuts of Economic Rationality or Dilemma's Prisoners and the Key of Fairness</i>
Author:	<i>Mattia Morani</i>

Free Market for the Common Good

Room:	67b
Chair:	<i>Robert A. Gahl, Jr.</i>
Paper 1:	<i>Free and Open Communities, Competition, and Common Good. Overcoming Marginalization through Creative Cooperation</i>
Author:	<i>Robert A. Gahl, Jr.</i>
Paper 2:	<i>Can a Good Person Be a Trader? An Ethical Defense of the Financial-Profession</i>
Author:	<i>M. Rocchi, D. Thunder, I. Ferrero</i>
Paper 3	<i>Business in search of innovation and business venture</i>
Author:	<i>Silvia Martino</i>



Tuesday, October 25th, 14:30 - 16:00

Institutional Framework and Poverty

Room:	104
Chair:	Jörg Althammer
Paper 1:	<i>The social impact of a deliberative democracy</i>
Author:	Jörg Althammer/Maximilian Sommer
Paper 2:	<i>A Christian Marketplace of Ideas? Or, On the Limits of Free Discussion</i>
Author:	Austin Guyton Walker
Paper 3	<i>Poverty, liberty and property: a review of a paradigm in crisis</i>
Author:	Maria Idoya Zorroza

Social Entrepreneurship

Room:	105
Chair:	Juan Andrés Mercado
Paper 1:	<i>What if the invisible hand can be driven out of the commonplace? Examples of social entrepreneurship and how to evaluate its impact in society</i>
Author:	Juan Andrés Mercado, Benedetta Scotti
Paper 2:	<i>Made in Carcere: Freedom through empowerment for convicted women</i>
Author:	Luca Mongelli
Paper 3	<i>The moral content of the reciprocity systems amongst poor families: A case study in a metropolitan area of México City</i>
Author:	Odra Angélica Salcedo Delgado

Presentation of Convivium Initiative

Room:	7a
Chair:	Marta Rocchi, Andrea Roncella, David Thunder
Paper 1:	<i>The Public Role of Humanities Scholarship, in the Humboldtian Tradition</i>
Author:	David Thunder
Paper 2:	<i>Convivium, Manifesto</i>



7. LIST OF ABSTRACTS

Honest capitalism as an efficient tool in the fight against poverty

Author: Rafael Alé-Ruiz, Tomas Alfaro Drake (University Francisco de Vitoria, Faculty of Law and Business, Madrid/Spain)

Abstract: The fight against poverty has traditionally started from the question of the causes of poverty, with the understanding that the solution is of a purely economic nature. However, the authors understand that in a globalized world, the correct question is that of the causes of wealth, that the solution is born of justice, and that people are the starting point, not poverty itself.

By rethinking classic contributions in terms of the new global environment of poverty, it can be concluded that the process of sustainable development of people and countries requires a virtuous cycle dynamic between two co-principles: economic development and development of the common good. This process takes place in a new environment, with new elements such as generative justice, and new types of poverty such as anthropological poverty. Fighting poverty in the world is absolutely necessary for the sake of justice and the survival of the global economic and cultural system, but this fight will only be effective if the private sector invests in countries where poverty is the greatest. Therefore, a fund with the subsidiary and voluntary tax contributions of taxpayers, companies and individuals from the richest countries is proposed. Identification of funding sources, operational guidelines for the fund, an analysis of its effective reach in terms of countries and populations that may be its beneficiaries, and some guidelines for its governance precede the final conclusions of this paper.

The social impact of a deliberative democracy

Author: Jörg Althammer, Maximilian Sommer (Department of Economic Ethics & Social Policy Catholic University of Eichstaett-Ingolstadt, Germany)

Abstract: The impact of economic institutions, political liberties and democratization on economic growth has been studied intensively in the past years. It is now generally acknowledged that political institutions play a dominant role in determining the economic development of a country. What is yet unknown is the impact political institutions have on the usage of economic resources. In this paper, we analyze this impact on pro-poor growth and the well-being of the inhabitants of a specific jurisdiction. Using the Penn World Table and various other data sources, we examine the effect of political institutions and basic liberties on the standards of living in developing countries. It is well known, that per capita GDP and the distribution of monetary income is an insufficient and sometimes inadequate measure for the living conditions in a society. Therefore, we calculate a Human Development Indicator (corrected for per capita income) as an instrument for social well-being in a society. We correlate Human Development on per capita income to isolate the influence of economic progress on social well-being. Using a stochastic frontier approach, we show that jurisdictions differ considerably in their ability to transform GDP into Human Development. In a second step, we analyze the determinants for the effectiveness of a specific jurisdiction to generate Human Development out of a given monetary income. We correlate a variety of political variables such as political freedom and freedom of speech on the efficiency indicator generated in the first step of our analysis. Our results show a strong and positive effect of political freedom and democratization on Human Development. We take this as evidence for the pro-poor design of public policy under democratic and liberal rules in developing countries.



The truth of poverty and the truth of richness. The centrality of the family in economics and politics

Author: Rafael Alvira (University of Navarra)

Abstract: First of all, it is important to distinguish between spiritual and material poverty and richness. It is important to distinguish them, but it is impossible to separate them, and this nuance is relevant for the subject.

Poverty of spirit means accepting the foreseeing of God, and has as a consequence the interior peace. Richness of spirit means the infinite power of true love and has as a consequence the joyfulness. Both together constitute the essence of happiness. To be happy signifies being joy and in peace.

Economic poverty signifies having just the sufficient material goods to live with the so called “material dignity”, and should be distinguished from the misery – having goods below the material dignity- and from the economic richness –having goods above the mentioned level-.

The unavoidable relation between the spiritual and the material realms is always achieved by the personal liberty. Depending on the spirit and the form of using the goods, an economic rich person can be spiritually poor, and an economic poor person may be rich. The different economic elements or dimensions are in all the cases affected by this relation. In other words: there is no economic action without ethic content, because every specifically human action is free, and every free action is measured by ethics.

In the paper I want to show also that the truth is in a certain sense the poverty of the mind, because truth is neither more nor less than the reality as such, but that in another sense is the richness of the mind because there is nothing above the reality.

In a similar sense, the good –good means something that is existentially really added to someone- is the poverty of the will because the person wills and achieves neither more nor less than required, but at the same time it is the richness of the will because to give in such a manner is the only form of truly giving.

To be materially poor or rich depends -as the business philosophy accept today- mainly on knowledge. This is usually interpreted in the sense that knowledge is the principal instrument to develop research, technic, innovation, and business: as a whole, material richness. And this is correct and fruitful.

Nevertheless, my thesis is that only the person that understands the true meaning of poverty, richness, truth, knowledge and its translation into work is able to achieve the common good and to enjoy a happy life.

I want to emphasize also that the huge financial problems of our days are a necessary consequence of the misunderstanding or even the lack of knowledge of the mentioned concepts, and that the principal root of these problems is to have shift the centre and the heart of economics from its true position –namely the family- to the individual richness in the wrongly called “political economy”.



The Market, the Firm and Personal Flourishing at Work

Author: Javier Aranzadi (Universidad Autónoma de Madrid)

Abstract: This chapter discusses the close link between the objective and subjective aspects of work. The objective aspect shows the importance of the modern market economy and the division of labor as a social mechanism of providing for needs. We may say that market economy is a process of creating possibilities for action which are realized socially and transmitted culturally. The whole economic system is not a real property of people, but is a real possibility that people have decided to maintain in common. Market economy is the means to economic development and prosperity. Firms based on people acting together, sharing the culture of the organization, towards virtue-based ethics, create and distribute most of the economy's wealth, innovate, trade and raise living standards.

The second, subjective aspect involves personal realization at work. The firm is the institution which carries out a very important practice: fostering new possibilities of individual action. Firms have a very positive moral content: the possibility of excellence of human action. Each work is not reduced to a technical command. We do not only make shoes or build houses. In every productive act we seek something else. We seek to carry out those actions with ease, with the perfection of the specific power, and confidence of aim. It is a second acquired nature which empowers us with ability, brilliance, mastery, competence, and excellence to make shoes or houses.

Gleaning as a Business Model for Transformational Solidarity with the Poor and Marginalized

Author: Bruce Baker (School of Business, Government and Economics, Seattle Pacific University, Seattle, Washington)

Abstract: "Gleaning" refers to the mandate within the Mosaic Law that harvesters should leave behind "gleanings" for the sake of the poor who subsist on the literal and figurative margins of society. Although this biblical mandate is generally neglected and considered irrelevant in modern business practice, it holds powerful lessons to help guide modern businesses into transformational solidarity with the poor and marginalized. This paper interprets the biblical significance of gleaning, to discern how the principles of gleaning, though rooted in ancient agrarian culture, might be applicable to modern business which is generally far removed from agriculture. The exegesis and analysis presented here leads to the conclusion that the operative impact of gleaning can be described in terms of guiding principles that can be applied in present-day businesses. Thus, gleaning is shown to be a formative concept for business in every age, as an illustration of God's will for a healthy economic system that intentionally invites the participation of those on the margins of society. In the course of this analysis, we develop a useful taxonomy of business practices pertaining to the principles of gleaning. This taxonomy is expressed in the form six characteristics: (1) sustainability for business, profits, market and society; (2) experiential links with the poor; (3) enhancement of human dignity; (4) disruption of the cycle of poverty; (5) grace-infused economy (caritas); and (6) revelation of transformational power (transformatio mundi). We illustrate these characteristics by examining several business case studies, using the rubric to arrive at an assessment of business relationships with those on the margins.



John Rawls and the Option for the Poor – A Dialogue between CST and secular Moral Philosophy

Author: Marco Bonacker (Fulda)

Abstract: A fundamental principle of the gospel is to help the poor. This principle has become in the term “option for the poor” a programmatic part of Catholic Social Teaching particularly of the 20th century. Conversely, in the Theory of Justice (1971), the former Harvard scholar John Rawls (1921-2002) offers a particular focus on members of society that are excluded or lack chances to participate properly in the cultural, material and social benefits of society from what is, *prima facie*, a secular background and position. His theory intends to generate two principles that individuals behind the veil of ignorance would choose to form a just and well-ordered society. These are the Liberty Principle and the so called Difference Principle, which guarantees that all arising inequalities would result from a fair equality of opportunities for individuals in society. Could this be the systematical consequence for a societal change motivated by the ideal of the option for the poor?

This paper wants to examine the similarities and differences between the two concepts and their underlying convictions and ideas. To what extent is John Rawls’ concept a practical way of expressing the ideal of the option for the poor that Catholic Social Teaching preaches? Does the concept of the Rawlsian theory offer a chance to integrate the marginalized and the poor into society and market and by doing so, does it fight disintegration and societal inequality?

Whose Injustice? Which Inequality? Trajectories in Catholic Social Teaching

Author: John Buchmann (University of Chicago)

Abstract: This essay considers three narratives of Catholic social teaching that present distinct trajectories for future development and implementation. The first two are dominant interpretations and present Catholic social teaching as addressing primarily relative inequality or inequality of opportunity. The resulting debate has the potential to reify the dualism between market and State, while obscuring the contingency of economic rationality itself. Whereas the first two narratives are agreed that the reflection on justice in exchange in *Rerum novarum* and *Quadragesimo anno* is not an element to be carried forward, this essay argues that it is central to the tradition. It proposes a third trajectory in which a third form of inequality—inequality of exchange—maintains a key role in facilitating a re-envisioning of economic rationality as *praxis*, rather than *poiesis*. The narrative begins with *Rerum novarum* and *Quadragesimo anno* in order to show that what is at stake in the treatment of justice in exchange is ultimately the nature of economic rationality. It continues through *Mater et magistra*, which reveals the same model of justice in exchange as *Quadragesimo anno*, but expanded to include a concern for the global common good. Despite the absence of this formula in later encyclicals, in *Caritas in veritate*, *Evangelii gaudium*, and *Laudato si*, we see the continuance of a quest for economics as *praxis*, a quest conceptually dependent upon the development of a theory of justice in exchange. The trajectory points, then, not away from Leo XIII and Pius XI, but towards the completion of their unfinished project.



How Assumptions about the Human Condition affect Social Theory about Economic Inequality, its Causes and Solutions

Author: Alejandro Cañadas, John Larrivee (Mount Saint Mary's University and BB&T Center for the Study of the Moral Foundations of Capitalism)

Abstract: This paper implements the three steps-methodology that the Catholic Church uses for analyzing multifaceted situations in order to organized the thinking to propose solution inspired by the light of Faith and following the wisdom of the of the Catholic Intellectual Tradition: Seeing => Judging => Acting. These three steps-methodology has been the response to Vatican II's *Gaudium et Spes*, the Council Fathers noted, in paragraph 4, "the duty of scrutinizing the signs of the times and of interpreting them in the light of the Gospel," in order to respond to the challenge of the modern world. We believe that the economic and social problems of higher inequality are the product of a multifaceted and deeper crisis in our global society. So, in order to organize the thinking about these issues, interpret the signs of the times and suggest feasible solutions inspired by the light of Faith, we propose the Seeing, Judging and Acting methodology, which follows the wisdom of the of the Catholic Intellectual Tradition.

Law for Creativity: a version of serendipity

Author: Michela Cocchi (Lawyer, Italy)

Abstract: Great innovations are not learnt at school. They need vocations, and therefore they need gratuitousness. Gratuitousness is not at zero price but its infinite value does not lie in a lack of interest but in the interest of all and for all. When you act with this gratuitousness you do not follow the logic of instrumental calculation of means-and-ends, instead, you love that particular person or activity for him/itself and before they bring any results, which leads to an ethical, anthropological, spiritual surplus.

The earth is full of free and innovative surplus. Perhaps no one could save themselves from mediocrity if they did not do at least one deed of the overflow of gratuitousness during their lifetime. But today we would also need great new innovations that would give a twist to our history. What is needed for these innovations, however, is the almost infinite energy of gratuitousness. Great new innovations, especially the economic ones, are the result of the generativity of peoples, generations and cultures. When these innovations flourish in the soil of the economy, those who will create them will know how to look higher and farther than economy alone, and in that elsewhere they will also find new economic resources.

In the fall of 2011 - in the path of our commitment in the Global Compact - we have decided to establish Law For Creativity, a comparative study referred to various territories and their legal systems, aiming to identify the set of rules fostering creativity as an asset between investment, innovation and competitiveness, focusing on Cultural and Creative Industries (CCIs). In other words: what could be the content of a law able to produce the best possible support and promotion of creativity? And what socio-economic effects may this law bring along? We have partnered with Lady Lawyer Foundation, a non-governmental organization worked for putting human rights standards at the heart of governance and policy-making to ensure that the needs of the poorest and most vulnerable are addressed on the global stage.



Evangelical poverty according the Instruction on Christian Freedom and Liberation

Author: José A. Coronel Salinas (Universidad Panamericana)

Abstract: Two opposing kinds of poverty are to be distinguished: 1) a situation that must be overcome, and 2) the beatitude that Jesus lived which is the one He proposes. The description of virtue, which appears in number 66 of the Instruction on Christian Freedom and Liberation, is analyzed bearing in mind the structure of 'integral parts'. On the one hand it is shown the importance of each part, and on the other relevance is given to the fact that the others should concur (or coincide). It is also highlighted that this description (on the virtue's structure) also allows for the virtue lived with different accents, especially the diversity we observe between lay faithful and members of consecrated life. Particular attention is given to the joyful power derived from 'readiness to share', as a contrast with the boredom produced by our consumeristic society.

Business Responses to Deprivation and Exclusion: Insights from Caritas in Veritate and Evangelii Gaudium

Author: Claus Dierksmeier (Weltethos Institut, University of Tübingen/Germany), Alejo Sisón (University of Navarra)

Abstract: In our contribution, we will discuss the role of business in the alleviation of poverty and inequality. In order to highlight the ethical nature of poverty and inequality, we recast these phenomena in the morally evaluative terms of deprivation and exclusion. After introducing the topic, we present the perspectives taken on the problem by Caritas in Veritate and Evangelii Gaudium. From this angle, we eventually develop normative conclusions in the field of business ethics, with a special focus on the need for a paradigm changes toward humanistic management in management practice and in economic research.

Recent social science literature on poverty and inequality highlights how the neo-classical axioms framing debates in contemporary economics are in urgent need of revision. Moral considerations in economics are more often than not dismissed as irrelevant. Once we realize, however, that wellbeing and welfare have qualitative and subjective dimensions that escape "value-free" analysis, this positivistic understanding must give way to a broader conception of economics. As a discipline, economics needs to open up space for a humanistic approach with contributions from psychology, sociology, ethics, politics, and also, as we suggest, Catholic social thought (CST).

In our analysis, a transformation of economic thought must occur so that in economic practice the ethical problems of deprivation and exclusion can be addressed properly. Ethics, in short, must move from the margins to the center of economic life and provide direction for the transformation of business. Deprivation and exclusion are, we contend, the material signs of the failure of a purely materialistic conception to grasp what oikonomia ought to encompass: namely, the comprehensive wellbeing of individuals. In line with Caritas in Veritate we argue therefore in favor of a reunification of "moral evaluation and scientific research" (CV, 31). Enriched by the humanities, philosophy, and theology, economists are to study again "the integral good of man in its various dimensions" (CV, 31). Otherwise, they risk "becoming subservient to existing economic and financial systems rather than correcting their dysfunctional aspects" (CV, 45). We must replace the mechanistic paradigm of an economy propelled forward by corporations, understood



as maximization machines comprised of coldly rational optimizers of self-interest, with an altogether more humane paradigm. Economics ought to be oriented at the real *conditio humana* instead of at the fictional *homo oeconomicus*, because only a realistic economics will have relevance and facilitate responsibility. Against “the excessive segmentation of knowledge” that contributed to the reductionist neo-classical understanding of economic realities and gave rise to the present state of affairs, we plead for a new humanistic paradigm of economics in order to tackle deprivation and exclusion successfully.

Free and Open Communities, Competition, and Common Good. Overcoming Marginalization through Creative Cooperation

Author: Robert A. Gahl, Jr. (School of Philosophy, Pontifical University Santa Croce)

Abstract: While human creativity and equitable wealth distribution require economic freedom and rule of law, these two components of the free society are insufficient for a sustainable market economy. In addition to the traditional guarantees of private property, contractual agreements, and a capitalist version of market freedom, a sustainable market economy requires the components of social cohesion that Alasdair MacIntyre calls “practice” while reinterpreting Aristotle and observes them as inherently embedded in personal and social narratives. “Practices” presuppose end-driven habits that ready rational agents to attain societal goods held in common. Consequently, deeply effective solutions to poverty, inequality, and injustice require more than equitable redistribution. Of much more import than the political task of determining who is to redistribute what and how, political governance should foster those habits, practices, and narratives that shape social cohesion and can cause effective common creativity so that more members of society will be engaged in the inherently satisfying activity of production and in the possession of the resultant increase in wealth. The ethical and political context for communities of virtue engaged in creative wealth production also entails the sharing of the proceeds, including the non-monetizable components of the resultant new forms of property.

Greed as Poverty of the Soul

Author: Fernando Galindo (Department of Philosophy at the Universidad Panamericana, Mexico City)

Abstract: In the aftermath of the 2008 economic crisis it has become a common place to blame the unscrupulous bankers and despise them for their greed. Nevertheless a disturbing suspicion remains: we all would have acted in the same way, if only we would have had the choice. We despise them, because we are unable to do the same due to either our weakness of character or our lack of inventive or both. The first part of the article discusses some of the most popular arguments against greed in the financial sector and shows why these arguments lack motivational force and pedagogical potential. The second part of the article presents some key aspects of the Platonic critique to greed as it appears in the *Republic*. The closing part of the article refers to a response in the Catholic tradition to the present epidemic of greed.



Impact investing and its impacts in equality

Author: Adriana Gómez Chico (CISAV Centre for Advanced Social Research, Mexico)

Abstract: Poverty as the inability to participate in social life due to inadequate resources, and inequality as the uneven distribution of income and capital, are two major global problems, which can be tackled. Impact investments are those made to companies, enterprises or organizations with the intention of generating social impact at the same time as financial return. This paper describes the problems of poverty and inequality briefly. Then it explores the characteristics of impact investing and whether it can play a role in reducing poverty and inequality. In order to do that, it explains the relation between impact and financial return and the components or different kinds of impact. It also describes the role of investors, enterprises and government as the main participants in the impact investing industry.

Christian Social Ethics and its own concept of social justice. A contribution from Latin America

Author: Cristian Hodge (Faculty of Theology Pontifical Catholic University of Chile)

Abstract: Christian social ethics has developed its own concept of social justice. There is a question: How the Christian social ethics answer the challenges posed from other concepts of social justice, defined by authors such as J. Rawls, A. Sen and N. Fraser, among others? From Latin America, a type of social ethical thinking has also developed; among the inspiring authors are the writings of St. Alberto Hurtado (+1952); on the other hand, the Latin American magisterium expressed in the document of Aparecida (2007). Both in St. Albert Hurtado and the document of Aparecida, there is a concrete approach to the concept of social justice. Can these Christian social ethics, thought out and lived out from Latin America, contribute to the enlightenment of a concept of social justice? This is the aim of this study: to dialogue with some authors that currently discuss social justice, and track down the contributions from Christian humanism present in Latin American theology and magisterium.

Human work as a key element of economic activity. Re-Thinking its meaning

Author: Gennaro Luise (Pontifical University of the Holy Cross, Rome)

Abstract: The aim of this paper is to present a general account of the definition and sense of human work. As a general statement, I consider that a “pragmatic” approach to the work that considers it as a “task execution”, points out only a procedural definition, that seeks the real value of the work in a dynamic tool-task relationship, often conceived as a capacity of “acceleration” of a material process in execution. This general “pragmatic” approach, hiddenly operating in many descriptions of sense and value of the work, is misleading as it seeks for a “substance” definition (starting from) insisting on an aspect that is only the appearance of a phenomenon and as it induce a confusion of material and spiritual issues in defining, and consequently evaluating, the working activity. I will suggest a different approach, both from a sociological and a philosophical point of view. From a



sociological point of view, I will discuss Donati (2001 and 2015) in order to define goals, material conditions, norms and senses of the working activity as series of elements generated from space, time, order and final end representation, that is dimensions of human personhood. I would then propose a tentative definition of the contemporary values and meanings of the work, in a symmetrical relationship with the four dimensions/series just mentioned. From a philosophical point of view, I propose to rethink the doctrine of corporeity, in order to resolve the dialectic alternative between work as a production of objects and as an “introjection” of the natural world, in a different way from Hegel (1992, 1975 and 1976). In order to sketch this latter side of my inquiry, I briefly state here the terms of the difficulty. Holding strictly to a radical discontinuity between spirit and matter is incompatible with a notion of spirit that possesses eminenter, albeit not formaliter, all the perfections of being, including spatiality. Precisely in this sense, the classical doctrine of the transcendentals allows us to point to a convergence of being and unity, and then to distinguish the strong unity of spirit from the divisible unity proper to extension. But extension cannot be reduced to a pure negation. It even seems possible to say that there is an essential difference between spatiality and temporality: in fact the eternal and the temporal truly possess that relationship which, in the traditional perspective, is mistakenly attributed to spirit and matter. What is temporal is indeed nothing other than what is-not-yet or no-longer-is, and hence it is defined negatively vis-à-vis that which is simpliciter. By contrast, to maintain that extension coincides with divisibility presupposes an undue inclusion of spatiality within that temporal horizon outside of which no whole whatsoever can be thought of as being divided. The alternative definition of work as an activity production or as an activity of introjection of the “world” leads symmetrically an alternative definition of the values of working activity itself, one focusing on the material conditions (often erroneously intended only as an economical relevance) and the other insisting on the spiritual value (often and erroneously intended only as a “virtual” relevance). In conclusion, I will try to include this clarification of the matter-spirit relation as a philosophical ground for a non-spiritualistic definition of human work, that integrates Donati’s analysis of sociological and relational aspects.

Mobilization of the civil society to integrate families of refugees – The portuguese experience: Plataforma de Apoio aos Refugiados

Author: Cátia Sá Guerreiro, Ana Machado (AESE Business School)

Abstract: Portugal has a tradition of integration of people that came from abroad. One of the most challenging situations occurred 40 years ago. Between the summer of 1974 and the summer of 1975, due to a process of decolonization of the Portuguese provinces in Africa, 500.000 people arrived to a country with less than 10 million inhabitants. They had nothing at the moment of arrival, but each family started a new life, with the help the rest of the society gave them. Building on that experience and on the more favourable social and economic conditions our country now enjoys (in spite of the financial crisis and its consequences), deeply rooted on a secular catholic ethos, the portuguese response to the “call to action” for the integration of refugees resulted in an initiative of the civil society named “Plataforma de apoio aos refugiados” (PAR, Platform for support of refugees; <http://www.refugiados.pt/>). PAR promotes PAR – Linha da Frente (front line), a fund raising campaign to help institutions working in the Middle East and North Africa, and PAR - Famílias (families).



The second project aims at welcoming and integrating refugee children and their families in Portugal, in a community context, scattered throughout the country, with the involvement of local institutions (NGOs, local authorities, associations, religious institutions, schools, ...) that have volunteered to assume the onus of receiving a concrete family.

PAR promotes the reception of families by institutions. This option has to do with the complexity and requirements of this responsibility, which implies giving a proper answer to aspects such as housing, adequate food, access to health services, education, learning Portuguese and assistance in labor integration of adults making up the aggregate. It is not considered, therefore, the reception in the domestic context.

The welcoming institution ensures the family the whole process of reception and integration over a year. In the second year there is a gradual reduction of support, ordered to a progressive autonomy. Autonomy means appropriate integration of adults in the labor market and of children at school. PAR has an Executive Secretariat that receives proposals from host institutions and applications of families and makes the match between each family and the institution that will receive these people. During the next two years, it accompanies the host institution, namely in terms of technical support.

Anti-humanism of the business corporation

Author: Miguel A. Martínez Echevarría Ortega (University of Navarra)

Abstract: As a consequence of the most recent economic crisis of 2008, in which still we are involved, a lot of bibliography about their origin and causes has emerged. Most of them underlined the growing instability of the theoretical model of the capitalist or neoliberal economy, especially the new and central role that the growing instability of financial market play in the every time more globalized world economy. In any case, every time is more demanding that the public opinion accepts the neoliberal religion of blind belief in the beneficial effects of the homeostatic equilibrium of the market.

The analysis that I propose in this paper does not pretend pay attention to the macro approach to the causes of this crisis. From my personal point of view, the ultimate cause of the crisis has its origins in the very deficient anthropology on which is founded the modern concept of the business corporation.

I think that the best way to approach to the business reality is through the juridical perspective, especially from the standpoint of the Roman and Canonical conception of human relation and representation. The foundation of the human action is the concept of person, very related with the Christian anthropology. The conjunction of Canon and Roman law gave place to the very concept of juridical person, a way to made possible understands the important role that the human relation play in the organizational aspects of the business corporation.

The modern business corporation, since its beginning, in the middle of the XIX century, made a wrong use of the juridical person. The intention of promoters of the Joint Stock Corporation was to make use of the advantage of the legal persona-



lity of the corporation. In the first place, to get the political power traditionally linked to the corporations, as in the case of universities and monasteries. That power will allow them to get more easily, and in an irresponsible way, more monetary profits. In the second place, that grant implies that the corporation, as a free person, although a juridical one, was obliged to become a slave.

The target of my paper is to expose the juridical vicious of the business corporations and to put in evidence its pernicious repercussion on the instability of the financial market, and in particular on the organization and govern of the work inside the firm.

Business in search of innovation and business venture

Author: Silvia Martino (Universidad Austral, Argentina)

Abstract: Good management of organizations is to achieve innovative companies, capable of changing, in a constant search for new ways to grow, endure and be ethically and responsibly sustainable. It has been shown that “the key is to centralize people”, but later they are instrumentalised: they become one more group. Why do we treat them as one more resource if we understand them to be persons that are working under our charge?

There are authors who shade some light on this and challenge us as Teachers of Higher Education in Economic Sciences. In this case, I shall explain the approach used and contribution made by Spanish Philosopher and author of the recent edition, *Filosofía y Economía* (Philosophy and Economics), Leonardo Polo. One of his suggestions is based on looking for innovation and entrepreneurial capacity from the only ones capable of giving them: the people in the business. Mega-dysfunctions of our societies, important levels of labour frustration, stress, etc. are not due to technical advances or to the development of experimental sciences, but because no one is sufficiently bold enough in the human, personal, transcendental or ethical sense, nor responsible. We might be technical and model experts but we do not know those who make the difference: the people.

My objective is to explain that formation in Anthropology – as presented by the cited author – in Business Faculties is decisive for a real change that allows for the forging of ethical and responsible future managers. The actions of Managers have to stimulate innovation as a distinctive feature of an ethical and responsible leader. This requires a universal formation that raises disciplinary terms and all work to its truly human dimension.

Fatherhood, Economics and Metaphysics

Author: Giulio Maspero (Pontifical University of the Holy Cross, Rome)

Abstract: The paper is divided into two parts: the first offers a philosophical-theological narrative that links three main metaphysical systems to different understandings of the role of the father in the societies characterized by those ontological frames. A sketch of the differences implied for the socio-economic perspectives by these relationships in the cases of Ancient Greek, Jewish and Christian cultures



follows. In the second part, three phenomenological analyses in very different research fields are presented: René Girard's work on myths and sacrifice, Michael Tommasello's cognitive approach to the relational specificity of the human being and Pierpaolo Donati's relational sociology. These different approaches seem to converge toward an acknowledgment of the value of relation. This may explain the real difference between two kinds of markets: one characterized by pure competition and imitation, as in consumerism, another marked by the possibility of a true ontological novelty thanks to the relational element. Christian humanism has produced a great progress through the latter approach, enabled by Trinitarian revelation. Secularization is corroding the foundations of this possibility opening so the way to the real danger of an economic apocalypse.

Participation and Subsidiarity in Corporate Community Involvement with Poverty Alleviation. A Case Study

Author: Domenec Melé (IESE Business School, Barcelona), Alejandro Moreno Salamanca, Juan Manuel Parra (INALDE Business School, Colombia)

Abstract: The role of business in poverty alleviation has gained momentum in the last two decades. Companies can sacrifice profits in the social interest, but can also find ways of making profits compatible with alleviating poverty such as microcredits, social enterprise, base-of-the-pyramid (BOP) strategies, impact investing, not-for-loss business, and social actions within the chapter of corporate social responsibilities. Here we discuss corporate community involvement, which contributes to poverty alleviation in needy areas in a way profitable for the company as well. We focus especially on how this has been carried out and discuss the agreement of the case in question with the ethical-social principles of participation and subsidiarity.

What if the invisible hand can be driven out of the commonplace? Examples of social entrepreneurship and how to evaluate its impact in society

Author: Juan Andrés Mercado, Benedetta Scotti (MCE Markets, Culture and Ethics Research Center - Pontifical University of the Holy Cross)

Abstract: It has become increasingly dangerous to abide the well-known thesis by Milton Friedman which describes the maximization of profits and shareholder value as the only legitimate way for firms to generate a positive social impact. Indeed, Friedman sees any other approach for generating social returns as subversive. This mindset enshrines an evident paradox. In fact, if Friedman were right, social entrepreneurs, who prioritize the creation of social value over the maximization of financial returns would have a detrimental role for society.

Mair assesses that there is an inevitable tendency to regard social entrepreneurship as mere hype. It is tempting to embrace the narrative that "social entrepreneurship is trendy", given the mounting success of social entrepreneurs in drawing attention and funds from major corporations and business gurus. Although the fashion element cannot be neglected, it is a misapprehension that social entrepreneurship can be reduced to a plain, fortuitous fad. Social entrepreneurship, is a response of civil society to the limits of pure market and State ideologies, that may overcome



some of those limits through a synthesis effort. In fact, the social entrepreneur qualifies as someone who is willing to accept lower financial returns while being content to contribute to social value creation. On the other hand, it may alleviate the public sector's troubles; notably through fiscal sustainability and the waste of resources. Similarly, it may be employed to address market failures.

Made in Carcere: Freedom through empowerment for convicted women

Author: Luca Mongelli (LUISS University, Rome/Italy)

Abstract: This paper contributes to the discussion by analyzing the case of Made in Carcere, an innovative social enterprise that creates and shares social and economic value with one of the most disadvantaged stakeholder groups in society: convicted women. Relying on an extensive database that covers eight years of activity, we propose a micro-level analysis of the processes adopted by Made in Carcere to empower its target stakeholders. We show that this complex effort is successfully unfolded through two macroprocesses: the creation and management of a safe space, and allowing convicted women to reach and experience the external environment. Our work provides evidence of an exceptional organization that successfully confronts the restrictive and disempowering setting of prisons by empowering women through an innovative approach of human integral development.

Short Circuiting Shortcuts of Economic Rationality or Dilemma's Prisoners and the Key of Fairness

Author: Mattia Morani (LUISS University, Rome/Italy)

Abstract: The present work challenges the traditional understanding of economic rationality as applied in academic literature and public policy analysis. Through the tools of game theory, it demonstrates how the rational solution concept leads to an inextricable paradox. The paradox derives from the problem of autoreferentiality, as it first appeared in the folklore of the Liar paradox, which was subsequently refined and theorized in more rigorous terms by scholars like Russel, Tversky and Goedel. In particular, the demonstration pivots on the famous matrix of the prisoners' dilemma. Here two rational players are assumed to lock themselves in a welfare distribution, which is not Pareto-efficient. The paper further analyses the paradoxical nature of the dilemma on the backdrop of the classic Smithian theories of positive egoism as a market driver as well as the Coase Theorem. My conclusion is for the need to pitch beyond rationality in order to solve the paradox and derive a solution concept for the prisoners' dilemma from transcendental concepts, such as faith, justice and beauty. In turn, being a sine qua non of rationality, the paper exhorts the acknowledgment of such transcendental necessities in any economic analysis. I define then Divinatory Rationality, a new decision theory aware of this ineluctable recourse to emotional drivers. Consequently, I commend the profuse efforts of behavioral economist in a quest to understand what emotional drivers determine human action.



Catholic Social Thought and the Deep Dynamics of High Performing Organizational Cultures

Author: Michael Pacanowsky and Matthew B. O'Brien

Abstract: Many discussions of corporate governance, both academic and popular, mistakenly assume that if a business aims to be profitable, then it must take profit maximization as the ultimate and decisive criterion for corporate decision-making. This assumption is false as a matter of law and as a matter of fact. Recent work by R. Sisodia et al. identifies a class of organizations they label “Firms of Endearment” (2007). These firms see themselves as responsible to multiple stakeholders: shareholders, yes, but also employees, partners (suppliers, distributors, etc.), customers, and society generally.

These firms operate with a different set of assumptions about work, organization, power, and purpose than companies solely devoted to maximizing profit or increasing shareholder value. Ironically, “Firms of Endearment” tend to outperform financially their more typical business counterparts that do try to maximize shareholder value exclusively. In this paper, we will look at one such firm as a case study in organizational cultural assumptions, W. L. Gore & Associates, the well-known maker of GORE-TEX® products. Gore was founded in 1958 by Bill and Vieve Gore and is a \$3bn company headquartered in the United States and with operations in the Europe and Asia.¹ We identify five principles embodied in Gore corporate culture that align with teachings of Catholic Social Thought: 1) Each individual is to be treated with dignity and respect. 2) Individuals will pursue “the common good.” 3) Individuals are in solidarity with one another in sharing success (and hardship). 4) Decisions ought to be made at the lowest appropriate level of the organization (Subsidiarity). 5) The organization takes a long-term view, emphasizing stewardship over exploitation. We refer to these five principles as the “deep dynamics” of high performing organizational cultures because they are foundational, yet often tacit and unspoken.

Our case study of Gore and other “Firms of Endearment” will help to fill an important lacuna in contemporary discussions of Catholic Social Thought. Although many scholars have addressed the question of whether free market economies generally can be inclusive and ordered toward the common good, fewer have addressed the prior, more basic version of the same question about the individual business firm: can a for-profit business be truly inclusive in its aims, ordered toward the common good?

Sustainable Human Ecologies: Solidarity, Inclusion and the Free Market

Author: Omowumi Ogunyemi (Pontifical University of the Holy Cross), Kemi Ogunyemi (Lagos Business School)

Abstract: The growing interest in sustainability and the conservation of traditional values such as solidarity may help to reduce poverty. There are common notions that the free market is incompatible with poverty alleviation as rich capitalists would exploit the poor, making them even poorer (Boudreaux 2015). There are however, other viewpoints which affirm that free markets are the best way to foster sustainable development in countries (Reed LW, 2015). After all, concern for the



welfare of the future generations and for the needs of those people currently in one's community may lead one to be just in one's trade activities within a free market. However, authors argue that an imposition of imported values and theoretical frameworks that do not take the culture of the people into consideration, in managerial education that prepare business professionals to operate in a free market system, are bound to be ineffective for contributing to poverty alleviation (Hofstede, 1993). Such values when viewed as extrinsic to culture may fail to encourage business enterprise to demonstrate an effective concern for the poor. To illustrate the relevance of indigenous philosophies for these purposes, this conceptual paper looks at traditional African (specifically Nigerian) values which may foster ethical action in free markets systems.

It looks at how concepts in Nigerian culture could fill in the gaps of solidarity and inclusion in a free market system. For example, the Yoruba concept, Omoluwabi is a cultural notion which can encourage ethical conduct and encourage solidarity by reminding individuals of a responsibility towards the development of their community and subsequently contribute to poverty alleviation. Culturally, a person would aspire to be acclaimed 'omoluwabi' by his community or society.

Solidarity is often defined as the feeling of unity between people who have the same interests, goals. It can also be defined as the unity of a group or class that produces or is based on community of interests, objectives, and standards. We propose that this is a virtue that should be encouraged in workplaces inasmuch as it enriches interpersonal relationships and team work. 1 Beyond the workplace, interests in the concerns of another may then widen to include people with whom workers are not in direct contact (thus for example, this would spill over into a more concrete interest in societal development and poverty alleviation). Our expectation is that an exploration of traditional concepts that promote solidarity and concern for future generations would yield frameworks which, when embedded in business education, may encourage sustainable contributions by businesses to the preservation of human ecology and poverty alleviation.

From information to empowerment: teaching sustainable development strategies by enabling a participatory problem-solving process in the classroom

Author: Daniela Ortiz, Karin Huber-Heim (FH Wien, Vienna University of Applied Sciences for Mgmt and Communication)

Abstract: Research shows that business schools need to improve their students' capacities to recognize and deal with the pressing challenges posed by extreme poverty and destitution. The Sustainable Development Goals (SDGs) proposed by the United Nations remind us that these issues can only be solved through the combined contributions of all sectors of society, including private business. According to a global scale survey of ca. 3.500 executives conducted by McKinsey, there is a clear commitment for sustainability and responsible leadership among business leaders worldwide. However, they still struggle to cope effectively and strategically with some of the most pressing challenges (McKinsey, 2014). We propose a teaching concept that is rooted in the conviction that human evolution is advanced by cooperation, exchange and mutual understanding. As such, the challenges to human development posed by SDGs can only be solved in a cooperative way—that is, by means of exchanging information and capabilities and by fully



understanding the real needs of those affected by underdevelopment and destitution. Our teaching concept aims to provide awareness of the role of business in this process and the need of collaborative thinking in order to tackle these issues appropriately.

The aim of this paper is to present a teaching concept by which students develop a solution to one concrete challenge posed by the SDGs—poverty alleviation—via a participatory process. The aim of the course in which this concept would be applied is twofold. First, to create an active learning process in which students move from being informed about the pressing challenges described by the SDGs, i.e., from a mere passive-learning setting to developing possible solutions on their own. Second, this concept aims to provide students with a concrete tool by which they can implement a participatory process in their future professional endeavors. At the core of this teaching concept lies the Public Participation Spectrum (PPS), which is a framework proposed by the International Association for Public Participation (IAP2) to design participatory processes in policy-making. The PPS is divided into 5 steps: Inform, Consult, Involve, Collaborate, and Empower. We have adapted this tool for the purpose of our course.

The course we have in mind combines two strategies that were identified in the specialized literature as being more effective ways of teaching sustainability issues (Figueiro & Raffluet, 2015; Du et al., 2013; Erskine et al., 2012). The first strategy is action and experiential learning, which involves activities in which students learn by doing. The second strategy is called problem-centered learning, which is another kind of action-based learning. In problem-centered learning, students “are given a problem they are expected to solve by exchanging ideas with their peers and acquiring the necessary knowledge that they may initially lack” (Figueiro & Raffluet, 2015, 28). This method aims at developing independent thinking as well as collaborative problem-solving capacities.

How to empower a new generation of business leaders through responsible management education?

Author: Claudio Rivera (RTU Riga Business School)

Abstract: For more than 100 years business leaders have been traditionally educated in business schools, which generally have decisively influenced the level of poverty and inequality in their societies.

The latest financial crises and corporate scandals, particularly the 2008 crisis, have prompted a revision of the role, approach and curricula of the business schools' programs. Major initiatives have been launched all across the globe; for example, the United Nation PRME program. They have encouraged the incorporation of more ethical values in the management and teaching activities of business schools. However, most of these initiatives have been limited to simply the incorporation of new tools and reporting activities. Though these new tools are helping students and professors to look at business “beyond the financial bottom-line,” they have so far failed to help students and professors to understand the deeper ethical meaning of the business world. In this sense, one of the limiting paradigms is the



one that considers “business school” simply a professional school with a priority of the teaching of “useful content”. This paradigm prevents the incorporation of content and approaches which could help students to better understand the ethical and anthropological roots of their profession.

The author will elaborate on these issues in the paper and will propose how the perennial values of the Social Doctrine of the Church can be a suitable and dynamic vehicle for the general re-introduction of ethical and anthropological content in business schools. The author argues that this strategy could support the inspiration of the “sense of vocation” between business school students, could help anthropology to be seen as “more relevant” for business schools and, therefore, could empower business schools to become channels for equal development in their societies.

Can a Good Person Be a Trader? An Ethical Defense of the Financial Profession

Author: M. Rocchi, D. Thunder, I. Ferrero (University de Navarra)

Abstract: In a 2015 article entitled “The Irrelevance of Ethics”, MacIntyre argues that acquiring the moral virtues could undermine someone’s capacity to be a good trader in the financial system (and conversely, that a proper training in the virtues of good trading directly militates against the acquisition of the moral virtues). In dialogue with MacIntyre’s arguments, this paper aims to explore the dynamic relationship of a person with the system within which he/she works, taking on the specific question of whether a person of integrity could work as a trader without breaking his/her commitment to live a worthy life. The article argues that there exists a realistic possibility of integrity and growth in moral virtue for those who work in the financial sector, and it seeks to draw a distinction between legitimate adaptation to a morally sub-optimal environment and defection from the path of virtue and integrity.

The moral content of the reciprocity systems amongst poor families: A case study in a metropolitan area of México City

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Abstract: In Mexico most of the people tend to be excluded from the social security benefits provided by the formal labour market; and they are also likely to be poor. That is why, in order to give them attention, the Mexican government has developed various social assistance programmes that provide them with access to health and other public services. Despite the positive impact of these programmes, in case of an adversity, Mexican poor households still rely on their own resources to provide themselves access to protection. Social institutions like: family, relatives, friends and neighbours, play an important role in sharing resources. These social protection systems work through moral notions of reciprocity and they have proved to be effective for specific and short-term events. However, in the long term - and when calls for help are continuous-, the reciprocity that operates across social institutions and agreements might lead into hierarchical relationships generate inequality and exclusion among their members. This is because social institutions and arrange



ments are informed by social norms and conventions that regulate access to protection. Based on a socio economics perspective (Gonzalez de la Rocha, 2001; Gouldner, 1960; Sahlins, 1972, and Simmel, 2004), the main objective of this research is to explore the moral content embedded in the reciprocity systems implemented by poor families that tend to mediate access for help. The empirical evidence of this case study proceeds from a 183 household level questionnaires applied during 2014 in three different municipalities located within the metropolitan area of Mexico City.

Insights from Catholic Social Teaching on ecology and its relationship with economic and human development

Author: German Scalzo (Universidad Panamericana, Mexico)

Abstract: The publication of Laudato Si has inspired further interest in ecology and environmental issues. Ecology has to do with the interaction between living things and their environment. Human beings occupy a central place in creation, although our relationship with nature stirs conflict and departs from the divine plan when we adopt a partial and utilitarian attitude, which modern modes of production and consumption encourage. The ecological problem is in fact an anthropological problem, because “when the Creator’s divine plan is ignored the truth of human nature is lost.” A comprehensive view of ecology requires an expansion of human rationality (CIV 31), driven by truth and charity, to restore harmony with nature, with the Creator and with the universal human community. In short, it entails a true ecological conversion.

An Intercultural Solidarity Game

Author: Jakob Schäuble, Valentin Vogt (Catholic University Eichstätt-Ingolstadt)

Abstract: In this paper we investigate the influence of culture on the nature and extent of solidaric behavior of students. We focus on a comparison of German and Indian business administration students.

Therefore, students of KU Eichstätt-Ingolstadt and the Loyola College in Chennai have been selected as subjects. We rely here on the work “An Experimental Solidarity Game” by Selten and Ockenfels (1996), where they examine the objective differences in solidaric behaviour between students of economics and students of other disciplines. In addition, we rely on a study of Ockenfels and Weimann (1999) who found significant differences in solidaric behaviour between East and West German students. The replication of these experiments with a different focus has two advantages: the methodology is well studied empirically and the results are comparable.

The Solidarity game is an extension of the 2-player-dictator game, in which one player can decide on the distribution of money between them without any interference from the other player. In the Solidarity Game one group consists of three players with a random assignment to a group. Before the draw, each player must specify the amount they give to losing group members. The indication takes place separately for the cases that one or two of the other players will not win. The indi-



vidual chance of winning is random with a probability of 2/3. The Solidarity Game in this form is a one-shot game. To control for socio-demographic variables and to test further explanations, we attached an extensive socio-demographic survey. In an earlier experiment we have identified the membership in charitable associations as an essential factor for solidaric behaviour. So here our query went into particular details.

Therefore, we test three different hypotheses:

1. Indians and Germans behave differently in their mode of solidaric behaviour.
2. Indians and Germans behave differently in the extent of their solidaric behaviour.
3. Charitable commitment affects solidaric behaviour across cultural borders.

For the evaluation, students are first clustered into different groups depending on the extent and nature of the solidarity-based behaviour. Regression analysis identifies whether the distribution in the respective classes is subject to cultural influence. Further regression analyses examine the influence of socio-demographic characteristics, in particular the commitment to charity. First tentative findings show significant differences between Indians and Germans. Indians behave more altruistic. Also most of the socio-demographic variables seem to have the expected relevant impact.

Why Creating Shared Value is not enough.

Author: Markus Scholz (Center for Corporate Governance and Business Ethics, Vienna University of Applied Sciences for Management & Communication)

Abstract: Porter and Kramer's Creating Shared Value framework was recently called into question in a stinging attack by leading academics. Recognizing that CSV shines as a managerial framework around "win-win" business and society issues—"A cases"—I argue that CSV leaves managers ill-equipped to legitimately manage "B-case" issues, where managers face the prospect of "win-lose" or "lose-win" social engagements. I argue that managers need to bolster CSV with ethical frameworks; specifically, norm-taking and norm-making frameworks. I show, through case illustrations, why managers are better positioned to create shared value legitimately through CSV, a multi-part framework built around CSV and augmented by ethical frameworks.

Fatherhood, Economics and Metaphysics (reloaded)

Author: Ilaria Vigorelli (Pontifical University of the Holy Cross, Rome)

Abstract: This paper is a follow-up of the previous one (by Giulio Maspero) and approaches the three elements in the title from the perspective of post-modernity. Freedom is the main focus of the work. This compares its over-performing dimension, highlighted by Byung-Chul Han, and Nietzsche's heritage. The main question is how is freedom linked to the different forms of fatherhood, to different economical systems and to different metaphysical frames. Is freedom always positive or it can become destructive? What is the relationship between limitations and ends from this perspective? Again the Nietzschean killing of the father will be critically examined on the basis of its effect on human and social freedom. The theological and philosophical concept of the analysis is relationship and how it is read in the post-modern context.



A Christian Marketplace of Ideas? Or, On the Limits of Free Discussion

Author: Austin Guyton Walker (Committee on Social Thought, University of Chicago)

Abstract: Modern liberalism has aimed to establish free markets not only in commodities but also in ideas, and John Stuart Mill's *On Liberty* remains the paradigmatic delineation of what might be called the liberal ideal of free discussion. Though Mill never uses the term, he describes a "marketplace of ideas," where positions come into conflict, are debated, and are clarified into truth. This pursuit of truth requires what appears to be absolute freedom of discussion and activity: or, to put it another way, absolute liberty in matters both intellectual and moral. Once this freedom has been secured, the argument goes, new manners of thinking and acting can be discovered, and human progress achieved. Progress, therefore, depends on freedom, and freedom is the escape from customary or dogmatic beliefs (whether religious or otherwise).

Mill's explicit hope is to secure for mankind a future free of any dogmatic tradition whatsoever, where "experiments in living" and free individual choice replace customary or traditional behaviors. However, Mill's anti-dogmatic proposals are riddled by the implicit incorporation of a number of new customs and dogmas which, by being implicit, are exempted from rigorous "free discussion." Mill's market is free but limited, and provincial rather than universal. In the last analysis, the attribution of "freedom" is less normative or even descriptive than it is rhetorical. Mill's proposals remain so attractive not because they are more free than the alternatives, but merely because they sell themselves as being so.

Despite some significant modifications, Mill's heirs have retained the same model of free discussion and remain captive to a similar charge of implicitly incorporating, rather than transcending, customary beliefs. One might be compelled to ask: if Mill's free market is in some sense very restrictive, might there not a better way of conceiving the project that would secure a more full freedom?

John Henry Newman might allow us to answer, "yes," but only if we first allow him to answer, "no." Newman, in his own way, is completely committed to free discussion, but he acknowledges not only the role of moral presuppositions but also the role of assumed, dogmatic premises. What makes Newman so helpful is his explicit recognition of what for Mill and his heirs remains always implicit. From Newman's point of view, free discussion is not an antithesis to dogmatic belief; rather, free discussion is simultaneously secured by dogmatic belief while also being an arena in which those same beliefs are refined rather than (as Mill hoped) transcended.

There is an inevitable relationship between free discussion, moral bearings, and dogmatic presuppositions, according to Newman. No neutral, "belief-free" realm of free discussion exists, and any attempt to separate one from the others only forces one or more elements underground. Therefore, only by a careful investigation of the relations between each element can anything like a truly free discussion be retained. A market can only be free which first acknowledges its constraints.



Humanitarian channels and Sponsorship for MIGRANTS under humanitarian protection

Author: Dieter Wenderlein (Comunità Sant'Egidio)

Abstract: Facing the tragic situation of thousands of migrants compelled to cross the Mediterranean Sea to reach Europe in condition of serious risk for their lives, the Community of Sant'Egidio, the Federation of Evangelical Churches in Italy, jointly with the Waldensian Table, signed an agreement of collaboration and developed a proposal to open humanitarian channels by means of Sponsorship provided by the proposers and by other associations. We would like to share in the Colloquium this ecumenical story of Christian Humanism challenged by inequality and injustice which generated private and public solidarity and a call for action. The hope is that this could lead to many more examples of safe migration from war zones.

Justice – Philosophical, Theological – and Alive

Author: Michael Wladika (ITI, International Theological Institute, Trumau/Austria)

Abstract: Justice and equality are first very deeply embedded in our philosophical and theological tradition. It is important to call this background to the foreground again. So a few selected aspects of Aristotle's and St. Thomas Aquinas' thinking are presented: Justice as the virtue, as legality and as equality. We do reach – philosophically and theologically – not only universal (*iustitia universalis*), but also particular justice (*iustitia particularis*). This, particular justice, itself is differentiated into its even more specific types. Here especially distributive justice (*iustitia distributiva*) is selected as one of the types that are of specific relevance in the context of business and social life. Again Aristotle and St. Thomas Aquinas serve as providing the background texts and thoughts. In order not to stay and be left with a simple dualism between high principle reflection here and very concrete calls to action there – something that happens so very often –, the *iustitia particularis* is then finally brought into even more concrete focus, into it as *iustitia particularior*. This via looking briefly at two great examples of living justice and equity on the social level: St. Giovanni Don Bosco and Bl. Adolph Kolping. In both we can see, as it were, justice at work in its eminent relevance also for business and social life. This is what I want to show in this paper, in the examples and in the texts: We need both: Thinking and living justice and equity.

The entrepreneur, human wellbeing, and the perspective of Catholic Social Teaching

Author: Gregory Wolcott (Department of Organizations & Responsible Business School of Economics and Business Administration, Saint Mary's College of California)

Abstract: Basing their claims on findings in the behavioral sciences that illuminate cognitive deficiencies, scholars spanning multiple disciplines argue that free market capitalist societies threaten human wellbeing, especially insofar as such societies are marked by a proliferation of consumer choices and incessant demands on decision making. This paper summarizes the criticisms of the freedoms found in free market societies based on those findings, evaluates a number of objections to these critics' concerns (taking note of their actual and anticipated counter-responses), and discusses the value of entrepreneurship in promoting overall happy



and healthy societies. Since the benefits of entrepreneurship are best realized in the types of societies marked by the freedoms that the critics denounce, their lack of treatment of entrepreneurship is peculiar. This paper does not claim that these critics offer baseless concerns about various threats to our wellbeing that arise from the exercise of liberty, but it does argue that recognizing the role that entrepreneurship plays in fostering such wellbeing severely dampens the force of their implications for liberty. This paper concludes by introducing the treatment of the value of entrepreneurship within Catholic Social Teaching (CST). The tensions found within CST's discussions of the value of entrepreneurship mimic some of the tensions that emerge in the critics' simultaneous embrace of some of the benefits of free market societies while neglecting and/or disdaining the elements that have a role in producing those benefits. This paper thus invites the aforementioned critics and CST to engage entrepreneurship more deeply.

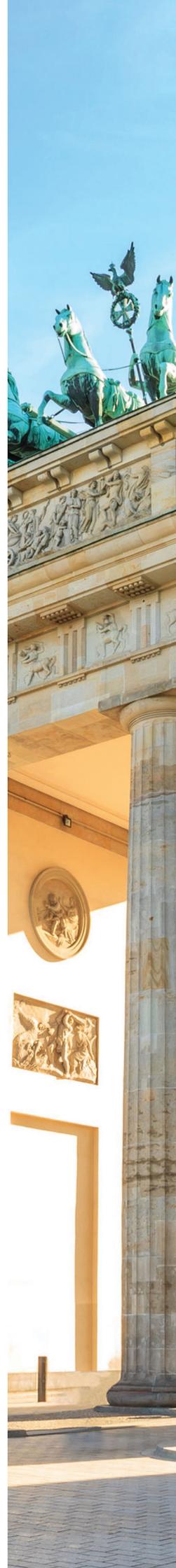
Poverty, liberty and property: a review of a paradigm in crisis

Author: Maria Idoya Zorroza (Department of Philosophy, University of Navarra)

Abstract: Today, in a legal and social level, it hardly seems objectionable the reality and sense of ownership: this particular relationship we establish with things, with our world (and that, obviously, it is related to a determined anthropology). Much of the theoretical framework of jurisprudence and economics today, it is necessarily based on the notion of property and it presupposed this notion. It has been claimed that even before Adam Smith wrote *The Wealth of Nations*, theorists of political and economic thought already had as a budget without discussion that for the functioning of theoretical-political constructions should be a legal system to ensure property rights (N. San Emeterio Martín, *Sobre la propiedad. El concepto de propiedad en la Edad Moderna*, Tecnos, Madrid, 2005, p. 28); therefore, it is identified the defense of private property with freedom and political democracy (Cfr., for exemple, R. Pipes, *Property and freedom*, Vintage Books, New York, 1999). The modern idea of property (cfr. J. P. Lévy, *Histoire de la propriété*, Paris, 1972) as an individual right, full, absolute and exclusive (which has its origins in the seventeenth century; Cfr. J. M. Lasalle Ruiz, *John Locke y los fundamentos modernos de la propiedad*, Universidad Carlos III, Dykinson, Madrid, 2001, p. 15) it is configured in a long process but modifying some of the theses of the immediate precedents in which they settled.

To Locke, private property is one of the natural rights of the human being: in chapter V (*Second Treatise of Government*, Hackett Publishing Co., Cambridge, 1980) he says that in the State of Nature all men are free and equal, and for self-preservation, "have a right to their preservation, and consequently to meat and drink, and such other things as nature affords for their subsistence" (V, 35) the principle of the division of things is human work that makes the common things private. But the roots of this thinking is not only in the natural law of the XVII (as Grotius, Pufendorf...) but, going one step further, it is rooted in medieval thought and pre-modern scholasticism (especially, School of Salamanca). For them, dominion over the whole creation is given to man by God.

This notion, dominion, was in a coherent context with a certain anthropological and theological vision about the distinction and relationship between dominion and property. The property is not given by human nature itself but as a concession for a particular purpose. What was given by human nature to man is dominion over what is real, not the property of things. In the semantic difference of both notions are some keys that resizes the notion of poverty, wealth and its reference to the end of human nature and the means with which account.



Equality in the CST-concept of social justice

Author: Arnd Küppers Deputy Director (Katholische Sozialwissenschaftliche Zentralstelle)

Abstract: Since the appearance of John Rawls' A Theory of Justice in 1971 social justice counts as the central concept of Political Philosophy. And also in the Catholic Social Teaching the concept of social justice has become more and more important since then. Equality is of central importance in Rawls' understanding of justice – not only equality in rights, but also economic equality. According to his difference principle, economic equality is the ideal state and inequality must be justified. This is central assumption not only of Rawls but of all egalitarian theorists. And the ideal of economic equality can be reached by redistribution. So the egalitarian concept of social justice means distributive justice.

The understanding of social justice in traditional Catholic Social Teaching is wider than the egalitarian concept. In the Social Doctrine of the Church the concept of social justice was unfolded for the first time in the Encyclical Letter *Quadragesimo Anno* in 1931. In this Encyclical Letter and also in later documents of the Social Doctrine the understanding of social justice has a narrow connection to the concept of common good. In this respect social justice in Catholic Social Teaching links to the traditional concept of legal justice as one of the three fundamental forms of justice according to Aristotle and Thomas Aquinas. So the goal of social justice in Catholic Social Teaching is the realization of “the common good—with a dynamic concept of that good” (*Gaudium et Spes* 74). In contrast to Rawls and other Egalitarians (but in accordance with Harry G. Frankfurt) the catholic teaching sees no intrinsic value in economic equality. That does not mean that economic inequality does not matter with regard to social justice. There are forms of economic inequality in the world which are deeply unjust. No less a person than Pope Francis deplores this again and again. But this does not mean a paradigm shift in Catholic Social Teaching. Pope Francis is no Egalitarian. His concern is not that everyone should have the same but that everyone should have enough to lead a humane life.

Common Good Talk and Common Good Walk. The Counterintuitive Role of Competition in Determining and Fostering the Common Good

Author: Ricardo Calleja Rovira (IESE Business School)

Abstract: The primacy of the common good is a principle of social and economic ethics central in the Christian Humanistic tradition. However, there is no consensus on its definition, and a broad dissent on the contribution of market competition to the common good. Moreover, there is a common good talk that might be damaging to “walking the common good” and therefore be harmful to those in need. This paper reviews contradictory approaches to this question, from interventionist interpretations to laissez faire economic views, all based in the Christian Humanistic tradition. The following section clarifies the analogous meaning of the common good. The paper continues exploring whether market competition can be considered as a form of cooperation with an intrinsic common good (competent work) and not only an instrumental institutional setting for wealth creation. The paper also highlights: i) the boundaries and conditions—individual and institutional—within which market competition actually constitutes a form of cooperation leading to the goods of excellence or virtue; and ii) the implications of considering competent work as an intrinsic good driving the market process. By addressing these questions, the paper proposes to develop a common good talk that is more conducive to walking the common good in economics—for the benefit of the poorest. The paper concludes that we should speak of “the common good of market competition” as an instrumental good for wealth creation and efficient resource allocation, but foremost, as an intrinsic good -competent meaningful work in a competitive environment-, posing a challenge to current conceptions of economic rationality.



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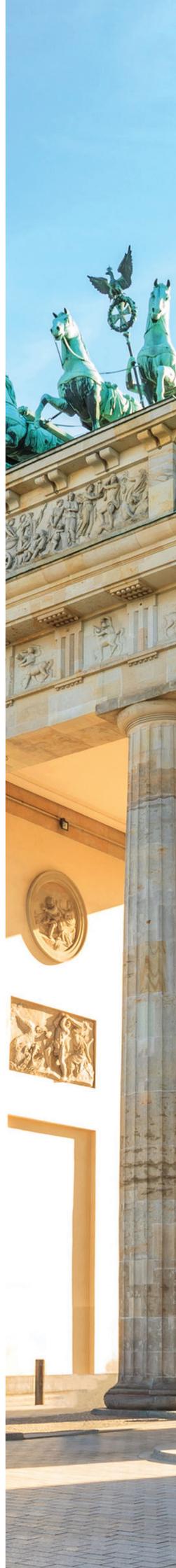
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11. ORGANIZING INSTITUTIONS



Konrad-Adenauer-Foundation, Berlin



MCE (Markets, Culture and Ethics) – Research Centre of the Pontifical University Santa Croce, Rome



IESE Business School, Chair of Business Ethics



The Catholic University of America (CUA), Washington DC



Pontificia Universidad Católica de Chile, Santiago de Chile



Lumen Christi Institute for Catholic Thought, Chicago



Katholische Sozialwissenschaftliche Zentralstelle Mönchengladbach



Universidad de Navarra, School of Economics and Business, Spain



12. SPONSORS

