



Social justice and human dignity: the responsibilities of business leaders in promoting integral human development

A HALF-DAY THINK TANK

3 July 2018, 3 PM - 7 PM

Anglo-American PLC

20 Carlton House Terrace

St. James's, London

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Organisers:

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CONCEPT NOTE

Aim of the Conference

The conference aims to bring together business leaders, academics, church leaders and investors to better understand, communicate and make concrete the responsibilities of business towards the communities where they work as promoters of integral human development and social justice, supported and enriched by dialogue and collaboration among the churches.

Key points underpinning the conference

- **A common spiritual bedrock** We are very fortunate that the Catholic and Anglican churches firmly value and accept Catholic social teaching with respect to the role of business in society. For example, the Archbishop of Canterbury Justin Welby has given his wholehearted support to the study of Catholic social teaching as “a blessing to our debates in the public square”. This represents a rare opportunity of which we must take advantage if we wish to move beyond ecumenical dialogue towards ecumenical collaboration.


- **A business model in need of promotion** A number of initiatives can be seen at work around the world which seek to place faith at the heart of business. Among these is the Mining and Faith Initiative, started in 2013 with Card. Turkson and joined in 2014 by Archbishop Justin Welby. Another initiative is the Economy of Communion project, a group of about eight hundred companies worldwide, which was founded by Chiara Lubich of the Focolari movement within the Catholic Church, and whose main goals are to help the poor and to promote an attitude of fraternity among all market participants irrespective of creed. All these initiatives are examples of ‘business as a noble vocation’, as Pope Francis said.

- **Support from academia** It is well accepted in psychology, but far less in economics, that genuine relationships of trust, reciprocity and gift are fundamentally important for well-being. Having said that, some economists such as the Nobel Prize winner Kenneth Arrow have begun to take note of this relationship, commenting: “*virtually every commercial transaction has within itself an element of trust... it can be plausibly argued that much of the economic backwardness in the world can be explained by the lack of mutual confidence*”. Similarly, the emerging field of economics of happiness points to the importance of genuine sociality as a fundamental determinant of well-being.

- **Support from international bodies such as the UN** International initiatives such as the UN Global Compact are well known; perhaps less well known is a 2016 UN report to the General Assembly entitled *Harmony with Nature* which quotes Pope Francis’ *Laudato Sí* and urges corporations, especially multinational ones, to radically change the way in which they see themselves in relation to the natural world and operate within it. This and other documents point to the key role that spirituality plays as a driver for the implementation of SDGs, a role that can be better understood and nurtured through ecumenical dialogue and collaboration.

AGENDA

- 15:00 - 15:30** Welcome by Franco Nava, UNIAPAC Europe President and Rt Hon Ruth Kelly, Pro Vice-Chancellor of St Mary's University followed by:
- Religious leaders:**
- Introductory message from H. Em. Cardinal Peter Turkson, Prefect of the Dicastery for Promoting Integral Human Development
- The Right Reverend David Urquhart, Bishop of Birmingham, Church of England
- The Right Reverend Bishop John Sherrington, Auxiliary Bishop of Westminster and Titular Bishop of Hilt, The Catholic Church
- 15:30 - 16:00** **Academic leaders:**
- Prof. Philip Booth, University of St Mary
- Revd. Richard Turnbull, University of Oxford and Director CEME
- 16:00 - 16:15** Coffee break
- 16:15 - 17:30** **Business leaders:**
- Mark Cutifani, CEO of Anglo American
- Rolando Medeiros, CEO of Elecmetal and UNIAPAC International President
- Prof. E Yunlong, Consultant for China Xinxing Corporation
- 17:30 - 18:15** Coordinated panel discussions led by Stephen Barrie, Secretary of the Ethical Investment Advisory Group (EIAG), Church of England
- Panelists:**
- The Most Revd. Albert Chama, Archbishop of the Anglican Church of the Province of Central Africa
- Charles Wookey, CEO of A Blueprint for Better Business
- Rev. Séamus P. Finn (OMI), Chief of Faith Consistent Investing for the OIP Investment Trust and Chair of the Board of the ICCR
- Adam C.T. Matthews, Director of Ethics and Engagement, The Church of England Pensions Board and Co-Chair of the Transition Pathway Initiative (TPI)
- 17:30 - 18:15** Cocktails



"A true ecological approach *always* becomes a social approach; it must integrate questions of justice in debates on the environment, so as to hear *both the cry of the earth and the cry of the poor.*"

- Pope Francis, *Laudato Si*, n. 49



THINK TANK FULL REPORT

by Gian Lorenzo Preite

Social justice and human dignity: The responsibilities of business leaders in promoting integral human development

Event promoted by St Mary's University (www.stmarys.ac.uk), CEME (www.theceme.org) and UNIAPAC (www.uniapac.org)

Aim: To bring together spiritual, business and academic leaders to discuss and promote the work of business in the area of social justice, ethical business conduct and the pursuit of the common good of society as a whole

Agenda

2.15 – 3.00 Registration

3.00 - 3.30 Welcome by:

Franco Nava (see speeches in Appendix)

UNIAPAC Europe President:

UNIAPAC, International Union of Christian Business leaders, should act at ecumenical level but now it gathers a large number of only Catholic associations. Ecumenical dialogue and exchange of experiences in economical and social field is a must and has to be pursued in this context of growing globalisation of cultures.

The choice for our ecumenical dialogue of a topic like social justice is key, as it strengthens the concept of centrality of human person and work along with the contributions to social peace and welfare from the Christian business community. By strengthening Christian fraternity, we also enable a more conscious and respectful relationship at interreligious and cultural level: this remains a challenging objective, in the light of the large diversified Christian galaxy. As per the invitation letter to the half-day think tank, three are the key stages to be highlighted, in order to develop this ecumenical, interfaith and intercultural project:

1. This is meant to be a first introductory think tank, with purposes and comments to be diffused and debated elsewhere;
2. Larger open conference;
3. It will hopefully lead to the set up of a working group, gathering business leaders, religious authorities and academics.

Rt Hon Ruth Kelly

Pro Vice-Chancellor of St Mary's University (message read on her behalf by Dr. Gherardo Girardi):

Dear Participants,

First of all, on behalf of St Mary's University, can I say thank you to Mark Cutifani for hosting this event at Anglo-American and indeed for contributing to today's event and to UNIAPAC for co-organising this discussion with us. I am very disappointed that I cannot be with you in person. Unfortunately I have just been called to an important meeting at the University – and will not be finished in time to join you.

I do think that the aim of bringing together spiritual, business and academic leaders to discuss and promote the work of business in the area of social justice, ethical business conduct and the pursuit of the common good of society is not only laudable, but critically important.

The financial crisis just ten years ago came close to bringing the global financial system to its knees, and it also disrupted established patterns of business. It was some sort of tipping point. Specifically it became clear that an uncritical acceptance of the market and the profit motive did not serve society well. Trust in business leaders and banks in particular plummeted. Now, quite rightly, there is a renewed focus on how to rebuild that trust and the role that ethics plays in good decision-making. Catholic Social Teaching has become increasingly recognised as an important source of wisdom for business leaders and more generally. Recently, for example, the former Archbishop of Canterbury, Rowan Williams addressed staff, student and friends of St Mary's University on the subject of *Laudato Si*, explaining how he personally had been influenced by Catholic Social Teaching. Over the coming years, as St Mary's University develops its new School of Business and Society, we hope to take a lead in this country in promoting public debate in CST and business ethics. It is certainly necessary.

I know there will be a particular focus today on the role of business in poor countries, including, for example, in natural-resource-based industries. This is especially important. On the one hand, such industries can be crucial to the flourishing of desperately poor peoples. On the other hand, the situation in such countries is such that lives can be damaged by unethical approaches to business. And it is from countries such as Britain and the US that the

companies involved are often owned and managed and so it is important that the discussions about the nature of ethical conduct begin here. That is one reason why this even is so important.

I wish you all well today in your deliberations. I look forward to hearing the feedback after the event.

Religious leaders

Card. Peter K. A. Turkson (video message)

Named by Pope Francis first prefect of the Dicastery for the Promotion of Integral Human Development, which began operations on 1 January 2017:

We are here to discuss the responsibility of business for promoting integral human development:

it is a key subject in our Dicastery. I would have loved to be there with you but, being not possible, I am connecting with you through these electronic means. This discussion reminds me of two episodes, which involved me personally:

The first was 2-3 years ago, when I was involved by a group of Catholic business men in Chile to discuss something similar. The specific formulation was the role of business for society and not "in society": this formulation was very similar to our topic today, the responsibility of business for integral human development.

The second episode was a mission in Davos that we carried on behalf of Pope Francis in 2014.

I carried the letter to the opening session and the Holy Father referred to business as a noble vocation: doing it, he went on to challenge business and, recognising that, it has lifted the eyes at the many millions of people out of poverty but also at the many poor people that are still there.

At the end of the letter he challenged all the business people gathered in Davos to use their proven competence, the excellence already displayed in their businesses, to create an inclusive system also for the many poor who still need to be helped.

This challenge of Pope Francis refers back to the Encyclical "Rerum Novarum", recognising the rights of people to own property and capital. It says that "the possession of the ownership of capital invites us to freely exercise the responsibility to help the poor". This is what in many ways business people seek to do: talking about the use of capital, that of themselves or of shareholders, business people should exercise the free responsibility to lift up the many poor and needy people.

Integral human development invites us to do just that, same as business as a noble vocation, recognising that goods that God bestowed on creation were meant for all. So, processing these natural resources for the concrete specific needs of humanity must recognise that these resources are also the goods of all: what we refer as universal destination of all the goods of the earth.

Therefore, the recommendation for the businesses is to have three goods, which then lead to have four goods: all these three goods have to be shared equally among all (shareholders and stakeholders) and all of these goods help us to formulate a fourth good which is the good of all, the common good. When the common good is realised we would have attained the integral development of all.

I wish you a great success in your discussion and would be glad to learn from the outcome of your deliberations: feel free to share it with us.

The Right Reverend John Sherrington (see speeches in Appendix)

Auxiliary Bishop of Westminster, Titular Bishop of Hiltà, works in Bishop's conference in the area of Christian responsibility and International Chair of the Catholic-Methodist dialogue:

During 2008 financial crisis, Card. Nichols and Bishop Williams were asked by finance leaders to help find a framework using their social thought, in order to try to communicate good ethical practice and help rebuild trust. Blueprint itself provided a bridge into the world of finance and business. At Davos Conference, Pope Francis said that business is a vocation, while Pope J. Paul the II stated in a famous 1998 Apostolic letter that the mandate was to rediscover and make others rediscover the invaluable dignity of the human person: this is at centre of the corpus known as Catholic Social Teaching.

More recently, in a letter from the Congregation of the Doctrine of the Faith and Dicastery for promoting integral human development: "the integral development of every person, of every community and of all people is the ultimate horizon of the common good, that the Church as the Universal Sacrament of Salvation seeks to advance". This is our vision on how we approach business as a vocation.

Catholic Social Teaching invites our reflection to flourish as human being in society in different historical contexts: it provides a framework and principles from which thought can be developed, such as dignity of the person, the common good, subsidiarity, solidarity, the role of voluntary associations, etc.

Pope em. Benedict XVI gave three directions for reflection on integral human development:

1. Integral human development presupposes responsible freedom of individual and of people ("Caritas in Veritate"); no structure can guarantee this human development over and above human responsibility.
2. Integral human development as a vocation demands respect for the truth.

It is not just about doing more, knowing more or having more, but much more about being more. Central to our reflection is the anthropological understanding of what it is to be human: to be created in the image and likeness of God, three persons in one.

Every activity must be judged in terms of its social and personal relationships.

To be more is to love and enable the other to flourish. The challenge is to place this vision at the heart of the business enterprise.

3. Pope Benedict said: "the Gospel is fundamental for development, because in the Gospel Christ, in the very revelation of the Mystery of the Father and his love, fully reveals humanity to itself.

And in that revelation, we understand that persons are to give themselves away to others for the good of other people. Somehow we have to also capture that understanding of self-gift for the good of the flourishing of other people".

" This vision of development as a vocation carries with it the primacy of charity: it is not a pious hope but rather a commitment to the flourishing of each and every person. Such a vision must include consideration of the emotional, spiritual and relational dimensions of people in a business". "People want good relations and work better when they are happy."

Pope em. Benedict XVI in the same Encyclical articulates the important consideration of justice and the common good, the good of all of us: "the more the business leaders develop a desire for the common good, which responds to real needs of the other, the more effectively they love them and seek their good".

Stefano Zamagni thought: " The common good is not simply an addition of different types of good, a total when you add goods together". "Rather then, to consider the common good, one must consider the multiplier effect: how each of these multiplies together to contribute to the common good. And therefore if one factor is zero, the total becomes a zero." Integral human development, building a common good, must then consider all these dimensions in order to contribute positively to the common good and to society.

The contribution of Pope Francis places its focus on human ecology and the relationship between people and the common home in which they live. One might ask: do we listen and to whom do we listen? Business leaders are also called to be mystics. "The human person grows more, matures more and is sanctified more to the extent that he or she enters into relationships. Everything is interconnected and this invites us to develop a spirituality of that global solidarity, which flows from the Mystery of the Trinity" ("Laudato Si, 240" - Pope Francis). That is our starting point. Respecting the Sunday, as Pope Francis says, we are called to include in our work a dimension of receptivity and gratuity. That also inspires us to work in a way that respects the gift of creation, the gift of persons and in that way promote an integral human development.

My hope is that this understanding will inform this meeting.

The Right Reverend David Urquhart

Bishop of Birmingham:

I became a practicing Christian in Uganda at the age of 18, worked for BP for 10 years and then aged 30 I had a late vocation to priesthood.

Since the 2008 banking crash, we are experiencing a continuous movement of openness to people who are handling great responsibility for capital, creativity, finance, employment, for taking the good things of earth to develop.

We thought we knew what we were doing, that the goods we have been given were sufficient to run the world smoothly.

Today we have the chance to re-gather our mind and forces to begin to try and build on what we have been taught. It is important to consider the other faiths too: in Birmingham we have 186 nationalities, all the 6 great religions of the world and many operating without religion.

Do our values, rooted in the Christian tradition, have universal application? Are they attractive to "travellers"?

As stock exchange was opened yesterday by the Archbishop of Canterbury, there should be senior religious figures at the heart of the market, leading on in conversations (in line with the agenda of this seminar) with business people and others, issues to do with care of planet, climate, responsibilities of multinational companies: this affecting for common good or ill.

It is a key time this for us because we should pay attention to the openness.

Talking about practicalities, a combination of environmental agencies in UK and Church of England produced "the transition pathway initiative": tool to allow us to measure how those who burn carbon are doing in terms of reducing carbon use and temperature at which the planet operates.

It is an important tool that measures if promises are kept, valuable also for producers and oil companies.

About Christian responsibility for mining, the Investment board of the Church of England issued an extracting policy on the ethical approach: on how we envisage the extracting industry being good for everyone.

Ideas have consequences: we started well and if we are courageous and compassionate together we can change the world.

3.30 – 4 Academic Leaders

Philip Booth (see speeches in Appendix)

Head of Research and Public engagement, Professor of Ethics and Finance at St Mary's University:

I want to reclaim the idea of social justice for what it was intended to mean.

It has a slippery meaning: there is not a formal definition of social justice from Catholic Social Teaching, as there is for common good, but we can only try to infer it with reference to discussions by prominent academics.

In the 1960s, social justice became a synonym for distributive justice operationalised by the state. This was criticised by Hayek, as it would undermine the idea of a society governed by rules of just conduct and lead to illiberal order. In doing it, he criticised all Catholic writers supporting this idea, saying that social justice was taken over by teachers of morality.

It is clear he then misunderstood the origin of social justice in Catholic Social Thought and applications in Encyclicals.

On the other hand, Taparelli defined social justice as justice between man and man: this include equality under the law but not equality of outcomes. For him the reach of social justice was related to the perpetual and constant will to render to each one his right: the virtue by which each citizen directs his/her conduct towards promoting the common good of the community. Social justice is about the relationship between individuals and how the individuals promote the virtue of justice to promote the common good of the community: in fact social justice has been also called "common good justice".

The subject of social justice is the individual, the family, all institutions, the city, the State, the Church and especially the business in the current era of multinational businesses.

The other two Church documents introducing the concept of social justice were "Quadragesimo Anno" and "Divini Redemptoris".

An example of the idea of social justice in the first document would include the requirement of employers to pay a just wage sufficient for a family. Its drafter argued that the Encyclical finally defined theologically canonised social justice.

Why did we need a new type of justice in 1931 or end of 1800? Catholic thinkers felt that the traditional ideas of legal, general and also commutative justice had become so defined that a sort of rethink on how to classify these concepts was needed.

Some examples of social justice: an employer paying someone less than another because he is black does not offend commutative justice but it does offend social justice. Subject here is not the state but the business enterprise. A mining company poisoning the water supply of a village without compensation or consultation offends social justice: this is not affected by a farmer who diverts a stream which is clearly shared causing higher costs to a neighbouring farmer as here it is commutative justice to be involved.

Bribes and corruption in public life are offenses against social justice, being actions against the common good of the whole society: they may not be illegal or harm others but certainly offend social justice.

A further aspect: governments are granted legal privileges, not irrelevant to multinational organisations to working in poorly governed countries or indulge in corrupted behaviour that prevent entry into markets would be indicative of an absence of justice in the social and economic sphere.

The application of social justice in business does not mean that the business should not make profit and does not mean that every business must serve everybody or treat all equally.

It means that businesses should render onto world what is due to them regardless of the existing law. Within the sphere they operate, they should act to operate the common good, to enable the community members to reach fulfillment: this needs discernment. This shall be the start of our conversation.

Rev. Richard Turnbull (see speeches in Appendix)

University of Oxford and Director of CEME:

My aim is to explore the question of work, theologically but also with an eye to the reality of economics and business, which often theologians do not understand. There are trade-offs, even between the stewardship of creation and the production of goods and services: we need a framework for discussion.

Social responsibility of business is to produce goods and services and provide work and employment: this principle has been argued by many, including Pope Francis in "Laudato Si".

This is not sufficient: a proper understanding of human work requires good and meaningful work, but this requires work to be also industrious, innovative and profitable to employers and employees.

This entails complexities and dilemmas, like tensions between increased specialisation, profitability and the meaningfulness of the work. Two important concepts here are human dignity and human enterprise.

1). Human dignity:

There are two important elements to understand the relation of human dignity to work: the first is the creation mandate.

Humanity is created in the image of God and, as a consequence, the command to work means that human creativity mirrors God's creativity in the creation itself: this is a crucial place for the derivation of our dignity as human beings. This means that work must be good and meaningful: if it were not so, we would be denying the work of God in creation.

Second element is work as intrinsic value: to both work and ethics, place of work has to be recognised as beyond the purely instrumental.

One historic error of the Church, from both Christians and Protestants, has been to restrict the definition of meaningful work.

So key is the intrinsic value of all work in itself, which is the beginning of work ethics: so work matters. But what good and meaningful work mean?

In "Caritas in Veritate" Pope em. Benedict XVI describes that "decent work is that which expresses dignity, is freely chosen, generates respect, meets family needs, allows a free association, lives room for human development and guarantees a decent standard of living".

So the idea of human dignity is essential for any theological reflection on work, but it is not sufficient.

2). Human enterprise:

It is the second aspect to consider. An emphasis on rights or even on human dignity shall not crowd out the theme of enterprise and wealth creation.

The creation mandate not only affirms human dignity but also sets out the principles of wealth creation: what we discover is that God provided the raw materials and the human being with the command to work and of course to take care of the creation.

Part of God's clear intention for every human person is that they work and honestly use the resources of the world in producing goods and services and adding value.

The framework is the market economy, which often the Church fails to recognise as something given as the demand of justice and fairness.

Economic creativity and innovation (entrepreneurship) is both a gift and a call from God, including the ability to teach others.

The centrality of the flourishing of the human person with its skills, ability and knowledge is then coupled with other crucial economic concepts: growth and human capital, namely education and training for the acquisition of such skills. "We are called to participate in innovative and industrious work" (David Miller): work is intended to be profitable not only for the employee but also to the employer of labour.

My thesis is that we need a principle of human enterprise alongside human dignity in order to have an effective framework for thinking theologically and economically about work.

Much of the debate is often about trade-offs, freedom and regulation, rights and duties, etc. and there are of course questions about the design of work in the modern age and its future.

In conclusion we need to recapture the imagination of the purpose of our work both economically and theologically: this is a task for the business and the Church.

4.15 - 5.30 Business leaders

Mark Cutifani (see speeches in Appendix)

CEO of Anglo American:

Role of mining in society: we purify the air we breath, purify the water we drink, we support the production of food, we provide the warmth, the shelter, the means of communication and the products used in communication, considering i.e. that in a phone you have ca.76 different minerals. Products of mining have contributed to the doubling of productivity in the agriculture sector.

We still need to improve safety, environment and social performance because when mining the land is the local community which feels the impact. Energy sector claims for 70% of the world economic activity, mining for 50% (impacting 0.5% of earth surface) and we need both.

It is in how we produce products that we can make a significant difference.

We do not articulate well the role that mining plays in society. We are also working hard to see how we can better connect with local communities and how to play a more meaningful role in the way society is developed and be possibly a catalyst of providing meaningful work.

One of the questions is i.e. trying to be the catalyst for the creation of 5 additional jobs for any existing job they provide within the community impacted by their work.

Usually Anglo American provides following things to a local community: energy, water, roads, infrastructure and expertise. One of the most effective forms we found to engage with are the local faith-based groups; we deal of course also with local businesses, governmental organisations and other players. The cross section of the community they can reach out to through these groups is broader and looks beyond tribal affiliation, specific business interest, government policy and bureaucracy. They want just better conditions for the community and want to discuss about opportunities.

I met last week the Church leaders of a congregation representing 140 churches: they rely on principles on love, unity (we all have to agree) and "in service of" the community.

They are in fact looking for broader based projects as schools and other.

It is crucial to listen to local people's needs: the list of requirements is often very different than that of a business and goes back to what they define as meaningful existence.

We started this journey engaging better with local communities since 2012. In the last year we focused on how to deliver the proper message in an organisation of 100,000 people and after tough years for restructuring the company, we managed to get everyone aligned on 6-7 key words: in fact Anglo American employees were asked to make an observation about what their purpose should be. The purpose we landed on is "reimagining mining to improve people's love": we have to rethink about processes (energy consumption is much higher now), become more surgical and energy efficient by 30-40-50%.

Reimagining the footprint, the way we interface with community and our role in society.

To improve people's lives is about giving people a much higher purpose than profits for shareholders. These last are key as provide the capital for development and creation of work.

Shareholders is about employees: they are not only looking for a wage and a good place to stop but it is about making their contribution, being part of a team and something bigger than oneself and greater pursuit in society.

We are still on a learning curve and I would like to finish by saying that as Anglo American we want to make a difference, do a better job and ultimately connect and work within society to be seen as a contributor, so that people can look at our industry and want to be part of our industry for the good things we do.

Rolando Medeiros (see speeches in Appendix)

CEO of Elecmetal and UNIAPAC International President:

UNIAPAC gathers over 40 associations of business leaders in the world, have ca. 45,000 directly associated business leaders, over 150,000 related business men and a network of over 3 million people. We want to be recognised for the promotion of business as a noble vocation.

Now enterprise has to play a more active role in helping to tackle socio-economic changes, address the issues the world is facing and support the implementation of a policy agenda for smart, sustainable and inclusive growth: quality job creation, a more inclusive economy, with better labour markets, environmental awareness and ethical deployment of the knowledge. The compass that guides the work of business leaders should be ethics: this is the role that UNIAPAC is trying to assume. What is the role of business with regards to the social justice?

It requires institutions to be designed so that the benefits they help produce are enjoyed by all citizens, including the least fortunate. How can businesses conduct their mission without leaving anybody behind?

A business firm is mainly a community of persons interacting with other persons, groups and communities representing its stakeholders. Therefore, first requirement for firms to contribute to social justice is to build trust with stakeholders through behaviours that respect unconditionally the human dignity, foster inclusiveness, enhance intercultural understanding and promote a sense of belonging to the community in all types of social interaction.

Also, a more human corporate culture has to be built: each member has to see himself as active participant in a community, where can flourish contributing to a long-term business project; a project aimed at the generation of wealth, more accessible to all and more justly distributed.

This happens only if business leaders see themselves as critical social change agents, who contribute to the transformation of society into a better world. Leaders who see the profit not as the only target but in the context of a community which creates value, offers their skills, knowledge, initiatives and innovative ideas to help build and fulfill a purpose of common good.

Leaders who underpin their entrepreneurial mission on key values: respect for human dignity, responsible freedom, democracy, equity, respect for law and human rights. Leaders committed with the transformation of their business into noble vocation. UNIAPAC wishes to be support and source of inspiration for leaders willing to embrace this path: it helps them to welcome purpose into everyday life and into their calling at work. There is often abuse but also nobility in business: this needs to be promoted worldwide to serve the common good to improve the society.

A key value of UNIAPAC vision of the future is that business is a noble vocation but only if those engaged see themselves challenged by a greater meaning in life: in this way they could serve the common good and commit to make it accessible to all. In the light of it, three are the main success factors in the transformation of business into a noble vocation:

1. *The personal transformation of the business leaders:*

They should adopt a broader view of the role in society, transcending the quest for shorter profit to become builders of the common good and promoters of a new humanism of work.

Business leadership role is then associated with God's plan: the challenge is to hear to such plan as a way to find the good in order to realise it fully. In this plan business leaders should find its truth and consequently become free. All this is demanding an indispensable form of charity.

Business leaders who do not see themselves as serving others and God in their working life will not see business as a vocation. A Christian business leader should strive to see science of God in his daily life experience: faith that grants interior firmness and sheds light on every human relationship, being born of love and reflecting God on love.

Overcoming the divided life, a Christian business leader can transform business into a noble vocation.

2. *Building more human organisational culture:*

Business leaders have to become role models in the organisational effort to embrace a culture based on the principles of human dignity and the common good along with subsidiarity, which fosters a spirit of initiative and increases the competence of the employees. Employees shall see themselves as co-entrepreneurs and co-creators and workplace as a source of flourishing.

This all requires to think of a business as a community of persons, who interact with stakeholders not as instruments for achieving the company's goals but as human beings, as people with needs and expectations which the company endeavours to satisfy and with interests that the company respects and considers in the decision-making process. This is also a way to prevent companies from becoming a mean to achieve a development for the benefit of a few.

3. *Business serving the common good:*

This is what follows when long-term value is created for customers, employees, shareholders and society. For business to serve the common good a more human culture is needed, which demands and properly orders a set of practical principles: subsidiarity, solidarity, meeting the needs of the world with goods truly good and those of the poor and more vulnerable, sustainable creation of wealth and the just distribution of the goods among the stakeholders for the betterment of the society.

These principles reflect the 3 G-s: good goods, good work and good wealth.

When business orders these properly, they serve as economic engine of a society and play an indispensable role for generating material prosperity for wider numbers of people.

Otherwise it fails to mitigate poverty and excludes others from prosperity.

As per the latest apostolic exhortation "Gaudete and Exsultate" of Pope Francis: "to our quest as business leaders, for the transformation of business into a noble vocation and our contribution to the social justice, we are created to be holy by leaving our life with love and by bearing witness in everything we do, wherever we find ourselves".

"And as Christian business leaders we cannot think of our mission on earth without seeing it as a path of holiness." "A mission that has its fullest meaning in Christ and can only be understood through him".

If we truly assume our business leadership role as a noble vocation, we can find in our business activities a path to sanctity. Let's pray the holy spirit to illuminate that path.

Prof. E Yunlong (see speeches in Appendix)

Consultant for China Xinxing Corporation: "The One Belt One Road Initiative - A Chinese contribution to social justice":

I would like to talk about our business in Africa, knowing that China is continuously criticised for destroying the environment: the government started to place emphasis on this question. Government has required all Chinese businesses undertaking mining activities in Africa to take practical and concrete measures to ensure the protection of the environment.

We are using BeiDou global navigation system to establish an information network covering all mines in Africa and their environmental protection: in this way it is easy to find out when Chinese invested mines are damaging the environment. We started to use this system in some countries in West and North Africa.

Another area in which China is criticised is the protection of wild life: also, here the government has required to take new measures on this question. You may find it strange that our government keeps giving suggestions to Chinese enterprises: this is because the vast majority is owned by the state.

In Africa two of the key areas that are main focal points for China are environmental protection and protection of wild life.

Third question is how we, in the process of developing our business in Africa, can employ local Africans? In this area we have received a lot of lessons and frankly we did not perform well in the past. In the past in fact we wanted to change them and now we found that this is a wrong way. Following some engagement with local people in different countries in Africa we found that first of all these people are people like us: they are not robots but they are people. They have their requests, feel sad, happy, etc. With these thoughts we have achieved a lot of successes in some of our ongoing agricultural projects, for example in Mali and Benin.

Now we first ask local people in Africa what their requirements are and only then we tell them what requirements we have of them: in this way both sides get along better and with far better outcomes. Of course our requirements in terms of profit are not exactly the same as those of western enterprises.

In the past we always emphasised that enterprises should increase the profit and cut the costs.

But then what happens? In the utilisation of capital, all of this money has just been wasted.

In Mali i.e. we did not make much profit but we helped them resolve their problems. We can also build up our own teams. We found that the best way is to ask these people what they want and what kind of issues they have and then we can help them resolve these problems. So in some countries (Mali, Benin, Côte d'Ivoire) not only we got along well with local people in implementing projects but we also improved the situation.

We are also regularly approached by people asking to be trained and bring their children to China so they can study. They also ask to set up a telephone infrastructure, help them use the phone or solve a problem with water: to do this you do not need much money.

Now the quality is improving a lot. Only now we have learned how to engage with local people and how to do business with them in Africa.

Our core philosophical value is that first these people are people, they are not robots and not our workers. We have also started to concede holidays. From Abenomics we have learned it is important how you use money and not how much money is printed. Now there is enough of everything and demand is also satisfied in China. In Africa then we have the ability, based on their ways to do things, to learn how this works and then slowly be able to make money and grow together. Lots of Africans are now keen to go study in China and we are helping them to do it: i.e. they want to study agriculture or business.

Once back they are able to change and also study the language. If they are happy we are happy. Our friends in Africa say: "If I have enough to live and I can live my life in the way I want then this is a beautiful world".

Of course, in Africa we have also to deal with governments on the other hand.

The fourth point is this: God has given us more than enough land, so we do not need to build houses in our neighbour's back gardens.

We can work in Africa and co-operate with local people but we still have to come back to China to live. So, the concept is love your neighbour but do not build houses in his back garden.

5.30 - 6.15 Coordinated panel discussions

led by **Dr. Gherardo Girardi** (Senior lecturer in Economics, St Mary's University)

Panelists:

The Most Rev. Albert Chama, Archbishop of The Anglican Church of the Province of Central Africa

Charles Wookey, CEO of A Blueprint for Better Business

Rev. Séamus P. Finn (OMI), Chief of Faith Consistent Investing for the OIP Investment Trust and Chair of the Board of the ICCR

Adam C.T. Matthews, Director of Ethics and Engagement, the Church of England Pension Board and Co-Chair of the Transition Pathway Initiative (TPI)

First question (by Dr. Girardi):

"What have you learned from your experience of positive collaboration between Churches, religious leaders and business?"

- **Rev. Chama:** My experience is that Church is not only confined to spiritual matters but also looks at wealth of people, to ensure they are holistically cared for. The local church and the Pastor are the first point of contact with people when they have problems, struggles, insecurities, etc: They start to open the heart to you and you begin to counsel. Where possible we can then give advocacy to change the environment, improve safety, etc.

Secondly, according to my experience, when the Church speaks usually people sit up especially in the corporate world. I.e. with uranium mines in Zambia we began advocacy to warn companies about the handling of it, due to the effects on people. We began to produce materials which sensitise people and also we educated them to make them aware about the risks of uranium.

This happened also thanks to the mining company, which also started to sensitise the employees and wanted to employ the local community, even though they did not know the dangers of uranium and how to treat it. So I experienced that such dialogue between corporation, Church and local people is very constructive.

- **Rev. Finn:** It has been a learning experience. In my life we began to appreciate that there are other actors in society: private sector, civil society, NGOs. People are coming together to form intermediating institutions to find solutions, do advocacy, etc. This has been a learning for all of us. Of course it is key to then structure a conversation, facilitate a dialogue and find what are the common interests. We began also to appreciate the influence of global corporations in different sectors. It is good to ask (this is the philosophical question) what is the social purpose of a corporation. When you enlarge the table of conversation, bringing together religious, business leaders and local communities, you come up with better answers.

- **Mr Wookey:** Before becoming CEO of Blueprint I was working for the Catholic Bishop Conference for some years. After the financial crisis a number of companies approached Card. Nichols and said: the breakdown of trust is huge, businesses cannot make by themselves being the level of distress too high. We also think it is an ecosystem problem and that Catholic Social Thought can help reshape and reset the relationship between business and society in the UK. But they also said you had to keep religion out of it due to the broad and diverse audience. What we found in our work is that you have a big number of people in society who are desperate to find a better story for the relationship between business and society, within and beyond faith.

We set up our charity as non-religious with Card. Nichols as advisory counselor and we had a real interfaith group: the core of this is the anthropological question about what it means to be human. You can get there from Catholic Social Thought, by looking at Socrates, philosophy or neuroscience. The power of different sources of learning is big: what you get is a big community of people behind it. We are at the beginning of a journey, we work with many companies and, using these principles, we describe it as faith enabled but not faith led. People also in business like this idea: they are desperate for depth of thinking, for hope and for a story. The presence of the Church is important and people like that there is someone standing for humanity in the room. This has to be done without having the feeling to buy into a broader Church's agenda but allowing the business to be better businesses.

- **Mr Matthews:** My job is to engage with companies on behalf of the Church of England pension board and interact with the mining sector. There is enormous opportunity of leadership for the Church and the willingness to receive it from the business and investors community. I don't know if we are fully aware of our ability to provide that leadership and framing and of our level of ambition in terms of what we will be able to provide in this space.

Yesterday we had a meeting convened by the Archbishop with an environment agency pension fund, chairs and

CEO of major investors. Bishop David led the debate in terms of how do we assess what is acceptable in a transition for an oil & gas company and Anglo American.

We tried to bring there in the debate the two perspectives, that of Church of England and of shareholder. On the other hand, there is a challenge for us to think more creatively and also, in the longer term, differently in the way we want to interact with the Anglican communion.

About mining, we will face dramatic changes in the sector: you have companies like Anglo American that approaches it in a very constructive way; they talk to local church communities and we equip them with the framework through which they can have either the short and long-term conversation.

We should ask ourselves what is our role in the benefit of the communities and individuals.

Second question (by Dr. Girardi):

"Is this openness to the message of the Church happening also in the developing world besides the western countries?"

- **Rev. Chama:** Yes. In poorer countries, there is maybe more consultation rather than a decision made only by the CEO of a company but there is openness for collaboration.

- **Mr Wookey:** I was surprised by a speech in Oxford just a few weeks ago.

It was said that in 1930s a new deal was possible since after recession you had four countervailing powers: strong companies, strong unions, strong governments and also strong consumer pressure. Now we have huge powerful large corporations but very weak unions, divided weak governments and often weak consumer pressure. So until we have a form of large governance with a form of accountability for large companies we do not know where we go. The importance of dialogue in fact is one of our principles: to which extent companies in the future, for their own protection and validation but also societal legitimacy, need to create forms of accountability to the workers (in absence of unions) and local communities? Business, being more and more powerful, has to change its shape: this is a big shift that companies have to move into for the future.

- **Rev. Finn:** With tribal indigenous people you find easily a great suspicion about organised religions and in particular Christianity, in the way that it did not show much respect for their culture and traditions; it becomes obvious going into the areas of Amazon.

Second thing: especially with regards to Latin America there is a common belief that corporations came also to dominate, to use, take natural resources away, etc. and certainly they feel they did not get a fair shake in that. So there is a conversation that still needs to happen about the positive role of the business person or business in those areas: it is a longer conversation, it is more difficult of course because of the different context, especially in Latin America.

Third question (by Dr. Girardi):

"To what extent can we speak of a common purpose between business and the Churches?"

- **Rev. Finn:** The awakening of the ecological dimension of care for our common home is a good point here. Collectively we do have a great responsibility on how we care and cultivate the earth: we have abused it, as Pope Francis says "mother earth is crying". There is a common purpose there and I think that corporations also are starting to think: does care for the environment advance our business and enhance our workforce? Does it bring value to society?

- **Rev. Chama:** This agreement is what needs to be done. We need to be responsible people and for sure the way Chinese government is monitoring the business is a step forward in that sense of caring for our common home.

- **Mr Matthews:** We have to be realistic, since not a big step has been made in terms of climate change and we are just at the start of the conversation with companies about what is an acceptable path to transition. There are encouraging signs emerging and of course a growing awakening in society. Some oil & gas companies still do not give a toss but at same time you have movement, people breaking with consensus and innovative leadership in the sector. So this is the space in which we have opportunities as a Church but it requires us to think differently in the way we approach it: I am not sure we are fully aware of what that is.

The more we do it collectively the more powerful it is.

- **Mr Wookey:** The shift about purpose is the powerful idea. Even though a lot of people are trying to escape it, the dominant way of thinking is still very powerful of course: the purpose of business is to maximise shareholder value, as per Milton Friedman thought. We need to pursue the big shift, as this mentality says that business is

apart from society rather than a part of society. Now there is a growing number of business leaders that relates business with a community of people, sees that it is interdependent with others and is also promoting a broader common good through the ways businesses operate. It is that shift in the narrative about what business is for that is the really powerful and encouraging thing.

- **Mr Matthews:** We have also opportunities to form less formal and more creative different alliances, some with the Churches and some with business leaders, in order to drive the change in a particular area within the framework that the Church is potentially providing. Some institutions as the World Bank are just absent. We also have a unique perspective: the breath of the Church in the footprint experience in many countries: you can confront businesses with that very powerful perspective and you can do that also with the church based development organisations.

- **Rev. Finn:** You are going to see and need to see a transformation also in Institutions like the WB, IMF and IFC, but it is anyway the governments which are the major players in those institutions based on their particular sovereign interest and this interest not always represents that of civil society, investors or local communities. So you would need some radical changes in those institutions if they want to play a significant role in this conversation.

Fourth question (by Dr. Girardi):

"How do you achieve this institutional change? How do you get more Chinese or American companies thinking this way? Can you offer some ideas?"

- **Rev. Finn:** I offer one idea, which is big data. They make a huge difference: now there is the chance to drill down to a great level of analysis and definition in terms of data. I see this also in terms of KPI for companies: these continue to multiply. You have some companies that are just sucking data out of everywhere, knowing when we use our credit cards, transport cards, etc. This is valid also for the corporations: there is a huge harvesting of information that at some point will be broken down, analysed and be able to come back with valuable reports and information. That for me is the game changer.

- **Mr Wookey:** There is a number of business leaders who are concerned about attracting and retaining the brightest of the next generation. Why shall I come and work for you, why is your company better for the world?

New generations want a better answer than that of their parents. I believe that the real thing is not about restoring trust but the unrealised potential in people and organisations that are not fulfilled and are living divided lives: it is not about taking answers to organisations but working with and alongside organisations so that they can come up with the answers by themselves. It is not about building a consultancy industry but asking good questions and invite people to think what it is possible.

- **Mr Matthews:** There is such a richness in the Church teachings, which can be presented in so many ways. We should find and create those opportunities: there is opportunity to lead and stand behind things in appropriate moments. Mining is a very good sector for it. The question is: how much risk as a Church do we want to take to stand alongside those who are trying to pioneer? What is the dynamic we want to create, so that the dialogue is sufficiently long-term but also not forgetting the needs of the community and protecting also the future needs? We could create an ecumenical dynamic at a national level with the global framing of the teachings. On the other hand there is also pressure from our Church to disinvest from companies like Anglo American: do we want to remote ourselves from the opportunity? We need to take also risks and think in this kind of space.

- **Rev. Chama:** As a Church you need to ensure that there is a legal framework and that companies follow the check list when they are investing, so that they know there are rules and principles to follow when they come to a community, ecologically etc. This shall go alongside with government which is of course facilitating such investments and we as a Church will also check if business is enforcing what they signed up for with the government.

Fifth question (by Dr. Girardi):

"One of the main motivations for this initiative was: would there be a benefit to have increased ecumenical collaboration in this area to try to influence business? Do we have strengths in different areas depending on the particular church one looks at?"

- **Mr Matthews:** Of course we have. We could be more strategic in how to determine that and we need to be clear where we want to make a particular impact and to focus on particular areas where we can get depth of traction.

- **Mr Wookey:** Collaboration is key. My question would be: what is the problem we are trying to solve? Vatican runs a lot of initiatives and events and the same happens with the other Churches, often inviting the same people. One of the issues we have in the Church is always wanting to start things rather than identifying those that are really good already and see if we can help them advance and support them mutually. What is the problem we are trying to solve? This is the very first question before thinking of institutions, think tanks, structures, etc.

- **Rev. Finn:** I am part of an interfaith board of organisation, which is primarily Abrahamic. It is enriching since it requires someone coming out of the Christian tradition to engage with Islam, to explain Christian narrative and motivations. Same for the other Churches. How this inform the way they treat one another or the earth? There are some small initiatives and Asia comes to my mind: how do we engage our conversation? In fact we have many other major religions.

This conversation is still not very mature when it comes to the engagement with the business community but there is much work to be done and it has been fruitful so far.

- **Rev. Chama:** Ecumenical collaboration is crucial and you need to strengthen the voice, as we did as only one body of Church when the President in my country wanted to change the constitution.

- **Rev. Finn:** We are only entering the space where local tribal leaders in Latin America need to be respected and included in the conversation. These are the folks who have inhabited the regions of this world for centuries.

- **Mr Matthews:** In 15-20 years, is the South African mining sector (likewise Zambia) the model of best practice for mining in the world?

I am referring to those places where Church is playing a defining role in creating a new social acceptable public conserving mining sector, which maybe does not employ many people but enable different dynamics and development in contribution to the common good.

My concern is also that we create a lot of events without the purpose of real change needed and we have to be able to demonstrate that.

6.15- 6.30 Debate open to all participants

1). *Rev. John Arnold (Director of ECCR) - Anglican Reverend (from the audience):*

From the ecumenical side it is really valuable to hear this conversation at high level. I run a small charity, the Ecumenical Council of the Corporate Responsibility. We find that when you can bring people together ecumenically you have a great impact at the congregational level and Churches together can really do a lot of work: in terms of corporate governance, where people can engage at local level and talk to business leaders within that area (congregations meeting with such leaders). A lot of work can be done in terms of influencing the ways these businesses operate. We are doing it in the ethical money project we are running in the south west of UK and Birmingham. Working ecumenically, there can be initiatives where you bring people together: it just takes time to develop. As an Anglican I can say it has been great to be here but also as an ecumenical organisation we speak across the peace.

2). *Brad Mills - Mining manager (from the audience):*

I will be the controversial voice in the room today, as mining manager and strategist. As we know the world in 20-30 years is going towards an industrial revolution. We will go from a carbon and fuel based economy into an electrical economy. All our transportation systems will be primarily solar or wind driven. Other elements are robotics, Artificial Intelligence and big data. So in 30 years we will not have trucks: so 3 million people out of work and all driven by robots. This is the challenge. Taking about the 79 minerals of the phone, the future for mining industry will be lithium and cobalt. The whole picture is going to change for mining and robotics also: you will have less and less people. What does it fit here, being Catholic Church about relationships, engaging with people? What is the future of work and of relationship? I just throw this out here. Where is about the humanity, where are we going as people in 30 years?

3). *Mr Matthews:*

That is why there is a real need for us as a Church to be in conversation with mining companies like Anglo American. What is their role in 30 years? The conversations we are having now about more jobs in a mine, help

and safety standards are about the social terms. We need to re-imagine what the future workforce and dynamical society look like, how companies like Anglo American play a role within that and how do we shape it to ensure that the community is not left behind. So it is important here to have both of these conversations going on.

4). *Mr Wookey:*

So the shifting thinking is from a business conceived to maximise shareholder value to a business that fundamentally exist to benefit society and through which there is respect for human dignity and people are at the heart of our thinking. That shifting thinking is exactly what is needed to navigate the technology change. A question from a business man running a company I know, who is transforming using technology was: how do I start from the point of view of what make the jobs more meaningful, not what saves me money in the short term? He brought in robotics and so introduced some changes like 4 days work per week (because the business is so profitable), he is employed as life coach and helps the employees to get their next job.

So he is still making a lot of money anyway: so it is not as a trade-off between delivering a profitable business and thinking hard about the human centre of the technological change. The challenge is huge of course but there is always a human choice at the heart of how business is going out thinking what impact is going to have.

5). *Rev. John Arnold (Director of ECCR) (from the audience):*

I wonder sometimes whether we are in the presence of a challenge or of a crisis. In fact, depending on how we look at it, it will determine our effort. We can also ask the question if there is a pattern of what we are experiencing now; what is the difference i.e. between the 2008 crisis and that in 1973. Is there a pattern and do those patterns teach us anything that we are in the presence of something bigger than what we are seeing?

6). *Stephen Cox (St Mary's and Bournemouth University – from the audience):*

I have been involved in numerous Christian organisations debating the purpose of business: One conclusion that always comes out is that business is part of the common good, it is good in terms of subsidiarity, innovation, creativity and value. But as Christians, have we ever talked about how we can get more business, more companies? How we can take the barriers to business setting up the barriers to innovation? The whole language of corporate social responsibility implies that we have got something bad that needs to be regulated and carefully controlled and then we wonder how young people question it. In this way young Christians would rather do internships in Christian organisation and do not want to work in business as they see it as grabby. My challenge is how can we change the debate to see that business is fundamentally good, is fulfilling needs and all range of good purposes from a Christian point of view.

7). *Rev. Finn:*

One of the most interesting conversations is what is going on with corporations like Amazon and Facebook. When you listen to the founders of corporations like Amazon or Facebook: Mark Zuckerberg says they founded Facebook to bring people together and build community. The problem is that we are having a hard time having a conversation within society about these technologies and robotics. There is a role if you are going to foster and promote that conversation: if that is a role for the faith, we need to be willing to engage those folks. Having them speaking before the European institutions and so does not take you to the level of what society wants from all of this technology and robotics. That is very unclear to me and I think that figuring a way to do it is a role for the faith tradition. Faith has to look at its own tradition but also construct a conversation in a way that is forward looking and prepare to what is going to happen in 30-40 years.

8). *Mr Matthews:*

To do it, the Church has to invest in expertise, which has not been done up to now. We have the ability to call on great voluntary expertise but I also think we need to equip ourselves in a proper way.

LIST OF PARTICIPANTS

Speakers

Franco Nava, *President of Uniapac Europe*

Rt Hon Ruth Kelly, *Pro Vice-Chancellor of St Mary's University*

The Right Reverend David Urquhart, *Bishop of Birmingham (Church of England)*

The Right Reverend John Sherrington, *Auxiliary Bishop of Westminster & Titular Bishop of Hilt*

Prof. Philip Booth, *Director of Research & Public Engagement and Professor of Finance, Public Policy and Ethics*

Prof. Richard Turnbull, *University of Oxford and CEME Director*

Mark Cutifani, *CEO of Anglo American*

Rolando Medeiros, *CEO of Elecmetal and President Uniapac International*

Prof. E Yunlong, *Consultant, China Xinxing Corporation, the One Belt One Road Initiative*

Stephen Barrie, *Secretary of Ethical Investment Advisory Group (EIAG), Church of England*

The Most Rvd. Albert Chama, *Archbishop and Primate of the Church of England of the Province of Central Africa*

Charles Wookey, *CEO of A Blueprint for Better Business*

Rev. Séamus P. Finn, *Chief of Faith Consistent Investing for the OIP Investment Trust*

Adam C.T. Matthews, *Director of Ethics & Engagement - The Church of England Pensions Board & Co-Chair of the Transition Pathway Initiative (TPI)*

External Invitees

John Arnold, *Executive Director of ECCR (Ecumenical Council for Corporate Responsibility)*

Bill Seddon, *Central Finance Board Methodist Church*

Bradford Mills, *Founder and Managing Director Plinian Capital*

Dorian Emmett, *AngloAmerican CEO Advisor*

Fr. Dermot Tredget, *Archdiocese of Cardiff*

Felix Pole, *Chairman CMI Ltd (Consolidated Mining and Investments Ltd)*

Prof. Flavio Felice, *University of Molise*

Fr. Michael Quaicoe, *Chaplain, Westminster Cathedral*

George Martin, *Partner at A. Kain & Partners LLP*

James Featherby, *Social Stock Exchange*

Neil Thorns, *Director of Advocacy and Communications at CAFOD and Chair of the Climate Coalition*

Prof. Edward Ayensu, *Chairman of the Board of Trustees of the African Institute for Mathematical Sciences (AIMS) Ghana and President of the Energy Globe Foundation*

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Tricia Wilhelm, Head of Social Performance, Standards and Strategy Anglo American

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Cyril de Queral, *Vice-president, Les EDC France*

Joao Pedro Tavares, *President, ACEGE*

Joseph Tóth, *President, Erme*

Rodrigo Whitelaw, *General Secretary, UNIAPAC*

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Dr. Luke Mason, *Senior Lecturer in Law, University of St Mary, Twickenham*

Gian Lorenzo Preite, *Rapporteur*

APPENDIX

SPEECHES

Welcome Remarks, Franco Nava

Opening Remarks, Bishop John Sherrington

Social Justice, The Role of Business, and the Common Good, Philip Booth

The Social Responsibility of Business -- Work, Revd Dr Richard Turnbull

Mining and Faith Reflection Initiative, Mark Cutifani

Social Justice and the Noble Vocation of the Business Leader, Rolando Medeiros

One Belt, One Road Initiative: A Chinese contribution to social justice, Prof. E Yunlong



WELCOME REMARKS

Franco Nava, Uniapac Europe

Good afternoon to everybody. Let me first thank President Mark Cutifani for hosting us in this so nice, comfortable and central Hall. Thanks to Saint Mary University for the valuable and friendly collaboration; thanks to CEME Association and thanks also to our Uniapac Delegate for ecumenical dialogue Nelida Ancora for her fruitful and convinced engagement in this event and initiative

Some short introductory remarks. As a matter of fact, Uniapac - as International Union of "Christian" Business Leaders - should logically and hopefully act at ecumenical level, but nowadays it gathers a large number of only Catholic Associations. In Germany, there was, for instance, a "parallel" Protestant Association which left our organization 5 years ago and in the last years we also lost Holland, Flanders, and Switzerland, where there are many Protestant believers.

I am deeply convinced that the ecumenical dialogue and exchange of experiences in the economic and social field, is a "must" and should be strongly pursued especially in the context of the growing globalization of markets with its cultural implications. The choice for our ecumenical dialogue of a topic as Social Justice seems to me an extraordinary general paradigm, because it stresses the concept of the centrality of the human person and of the human work, enriched and not prevented by the technological development. Without forgetting the contribution by the Christian business community as a whole to social peace and welfare.

Moreover, by strengthening Christian fraternity we will also enable a more conscious and respectful relationship to inter-religious level.

Of course, this is a very challenging and long-range objective, because the Christianity galaxy is extremely large and diversified, starting from the historical separation between the Catholic and Orthodox Churches. That is why in our invitation letters we dared to imagine three broad stages for trying to develop this ecumenical project, that is: an introductory think tank, whose purposes and comments should be diffused and debated elsewhere, then a larger open conference and finally the setting up of a working group.

As far as my present role is concerned, I consider that this endeavour may represent my legacy to the forthcoming Successor in the Uniapac Europe presidency, as well as a "call" to the Uniapac International Board and its President – today to my friend Rolando Medeiros – for leading, encouraging and fostering this important initiative throughout the economy and business world.

OPENING REMARKS

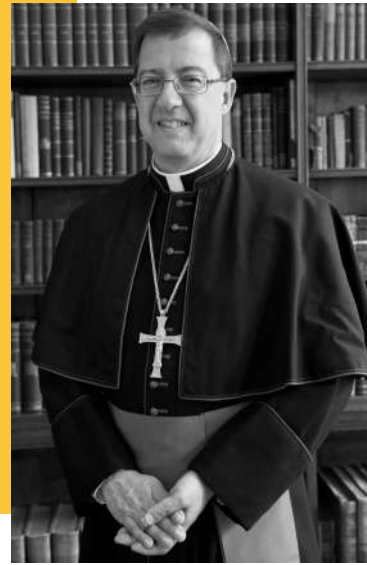
The Right Reverend John Sherrington,
Diocese of Westminster

Thank you for the invitation to contribute opening remarks at this important conference dedicated to the theme of Social Justice and Human Dignity: the responsibilities of business leaders in promoting integral human development.

I am pleased that this conference offers the opportunity to see colleagues from *Blueprint for Better Business*. Their work developed from the initiative of Cardinal Nichols who wished to find a way to give the values of Catholic social teaching a platform and voice in order to develop a framework for good ethics at the heart of business and so contribute to a rebuilding of trust after the financial crash of 2008.

The Christian business leader, called to holiness, fulfils his or her vocation in the “world” in professional life. St. John Paul II in his letter on the laity wrote that they have the mandate “To rediscover and makes others rediscover the inviolable dignity of the human person.” (*Christifideles Laici* (1988) 37) This is at the centre of the corpus of doctrine known as Catholic social teaching. Again, more recently, the letter dated 17 May 2018 from the Congregation for the Doctrine of the Faith and the Dicastery for Promoting Integral Human Development, “The integral development of every person, of every human community, and of all people, is the ultimate horizon of the common good that the Church, as the ‘universal sacrament of salvation’ seeks to advance.” (*Oeconomicae et pecuniariae quaestiones*. *Considerations for an ethical discernment regarding some aspects of the present economic-financial system* (2018) 2)

Paul Ricoeur’s thought leads to the understanding that ethical imagination depends on narrative imagination. Catholic social teaching provides such a narrative and invites our reflection on what it is to flourish as human beings in society in different historical contexts. It provides a framework and principles from which thought can be developed; dignity, common good, subsidiarity, solidarity, the role of voluntary associations etc.



Pope Emeritus Benedict gives three directions for reflection on *Integral Human Development*:

1. First, “Integral human development presupposes responsible freedom of the individual and of peoples: no structure can guarantee this development over and above human responsibility” (*Caritas in Veritate* (2009) 17)
2. Second, “Integral human development as a vocation also demands respect for the truth” (CV 18). It is not just about doing more, knowing more and having more in order to be more; rather it asks what is the meaning of “to be more” (CV 18). Central to our reflection is the anthropological understanding of what it is to be human. To be created in the image and likeness of a God, Three Persons in One, means that the human is to the core relational and that every activity must be judged in the light of social and personal relationships. “To be more” is to love and enable the other to flourish. No one may be reduced in an “I-It” relationship; rather we exist in “I-Thou” relationships (Martin Buber). The challenge is to place this vision at the heart of the business enterprise.
3. Third, “*The gospel is fundamental for development*, because in the Gospel, Christ, in the very revelation of the mystery of the Father and of his love, fully reveals humanity to itself.” (CV 18) This leads to an understanding of persons in relationship with the gift of God’s creation and their Maker. Therefore, “integral human development on the natural plane, as a response to a vocation from God the Creator, demands self-fulfilment in a “transcendent humanism which gives [to man] his greatest possible perfection; this is the highest goal of personal development.” (CV 18). The spiritual dimension of the person cannot be ignored.

This vision of development as a vocation carries with it the primacy of charity. It is not a pious hope but rather a commitment to the flourishing of each and every person. Such a vision must include consideration of the emotional, spiritual and relational dimensions of people in a business. Work will become a drudgery unless there is personal fulfilment and satisfaction respecting the different dimensions of the person. People want good relationships and work better when they are happy.

Pope Emeritus Benedict XVI in *Caritas in Veritate* articulates the important consideration of justice and the common good. "Besides the good of the individual, there is a good that is linked to living in society: the common good. It is the good of 'all of us', made up of individuals, families and intermediate groups that constitute society." (CV 7, *Gaudium et Spes* 26). The more the business leader develops a desire for the common good which corresponds to the real needs of the neighbour, the more effectively they love them and seek their good. Rather than seeing the common good as the sum total of the addition of lots of other goods and conditions, Stefano Zamagni argues it is better to see it in terms of a multiplier effect. Looking at the contributions of just wages, healthy working conditions, good stewardship of resources, care for the earth, it is not just a matter of adding a total. Rather if one factor is ignored, then the multiplied total contribution to the common good is zero. Integral human development must consider the effect of all these values and the multiplier effect of them in society.

The contribution of Pope Francis to integral human development places his focus on human ecology and the relationships between persons and the common home in which they live. He writes, "A true ecological approach *always* becomes a social approach; it must integrate questions of justice in debates on the environment, so as to hear *both the cry of the earth and the cry of the poor.*" (*Laudato Si* (2015) (49) Do we listen and to whom do we listen?

Business leaders are also to be mystics! Chapter 6, of *Laudato Si* is entitled *Ecological Education and Spirituality*. It presents a vision of seeing and acting in the world which respects human and integral ecology. It is closer to a vision shown in the BBC programme Blue Planet than a more classical approach to biology which focused on classification, genus and species. Blue Planet shows the human ecology and interrelationships between plants, animals and humans in terms of the life of ocean. It has captured people's imagination and helped focus on the 'sea of plastic'

we find in the ocean. It is such a development that we seek in approaching the meaning of integral human development. Only such a shift of foundation and paradigm will provide a starting point which will lead us to appreciate the invitation and call of the business vocation.

Towards the close of *Laudato Si*, Pope Francis writes, "The human person grows more, matures more and is sanctified more to the extent that he or she enters into relationships, going out from themselves to live in communion with God, with others and with all creatures. In this way, they make their own that trinitarian dynamism which God imprinted in them when they were created. Everything is interconnected, and this invites us to develop a spirituality of that global solidarity which flows from the mystery of the Trinity." (LS 240) This is our starting point.

Karl Barth gave particular attention in his monumental classic on dogmatics and theological ethics to the place of the Fourth Commandment, Keep Holy the Sabbath. This also gives a perspective to the meaning of work and rest. Sunday is not just a relief from work, for mere entertainment or shopping, but more importantly a reminder of the purpose of life; to give glory to God in all that we do. Similarly, Pope Francis writes, "Sunday, like the Jewish Sabbath, is meant to be a day which heals our relationships with God, with ourselves, with others and with the world. Sunday is the day of the Resurrection, the "first day" of the new creation, whose first fruits are the Lord's risen humanity, the pledge of the final transfiguration of all created reality. It also proclaims "man's eternal rest in God... We are called to include in our work a dimension of receptivity and gratuity, which is quite different from mere inactivity. Rather, it is another way of working, which forms part of our very essence. It protects human action from becoming empty activism; it also prevents that unfettered greed and sense of isolation which make us seek personal gain to the detriment of all else. The law of weekly rest forbade work on the seventh day, "so that your ox and your donkey may have rest, and the son of your maidservant, and the stranger, may be refreshed" (Ex 23:12). Rest opens our eyes to the larger picture and gives us renewed sensitivity to the rights of others. And so the day of rest, centred on the Eucharist, sheds its light on the whole week, and motivates us to greater concern for nature and the poor. (LS 237).

My hope is that this understanding will inform this conference.



SOCIAL JUSTICE, THE ROLE OF BUSINESS, & THE COMMON GOOD

Philip Booth, St. Mary's University, Twickenham

The phrase “social justice” has become loaded when used in Catholic circles.

Some Catholics are described pejoratively as ‘social justice Catholics’ when they appear to have more interest in political matters and left-leaning politics than the evangelical mission of the Church or the Church’s liturgy. At the same time, supporters of a broadly free economy are often accused of ignoring the social teaching of the Church and, it is sometimes argued, their views are incompatible with Catholicism if they sympathise with the ideas of F. A. Hayek who wrote a renowned critique of the idea of social justice.

Part of the problem here is the social justice has a somewhat slippery meaning for such an important concept. The “common good” to take another principle from Catholic social teaching is widely misused, but there is at least a formal definition which we can discuss and try to understand. We cannot easily understand the meaning of social justice from Catholic social teaching itself. We can only infer it from discussions by academics or clergy who were prominent in influencing or drafting the encyclicals that use the phrase.

The debate is not helped by the Rawlsian revolution in political theory because that has led “social justice” to become a synonym for “distributive justice”. And, even in Catholic social teaching, social justice seems to have acquired more than one meaning. However, for the purposes of this discussion, it is the original meaning of the term which is important.

In F. A. Hayek’s great critique of the idea of social justice, he argued that the concept was meaningless in a ‘great society’ or ‘extended order’. This is because the outcome of a market economy is not intended by anybody: it is the result of complex processes of social co-operation. Therefore he argued, as long as the rules by which the participants act are just, the outcome is simply the result of a huge number of unco-ordinated decisions.

He further argued, that social justice is a left-over from a bygone era when persons lived in small groups within which it was possible to think of resources being shared out according to principles that might be regarded as ‘just’: perhaps depending on need or the contribution of individuals to obtaining the resources that were available for allocation, and so on.

He suggested that the pursuit of social justice can be used to justify almost any intervention by the state and that those interventions would undermine the whole idea of a free society governed by rules of just conduct. If, for example, we were to base social justice on equality of opportunity, how can that be achieved without intimate interventions in family life?

The problem with these arguments is that, though they apply to the process of trying to achieve what some call social justice in a Rawlsian sense (or using other principles), they are not relevant to the Catholic understanding of the phrase at all. But, as I say, Catholics tend to make the same mistake as Hayek, so it is worth pointing out the error.

Indeed, in his attack on social justice, Hayek, critiqued (and attacked) the purveyors of the idea and this included

Catholic writers. He said that the phrase social justice had been taken over by most ‘teacher and preachers of morality’ and even related this Hayek related this tendency to a loss of faith in the supernatural by the most important Christian denominations and made special reference to the Catholic Church.

The idea of social justice was discussed by nineteenth century Catholic writers whose views became important in forming the encyclicals *Rerum Novarum* and *Quadragesimo Anno*. But the meanings discussed by these writers is complex and this left considerable controversy about the meaning of the idea in Catholic social teaching. Taparelli defines social justice as ‘justice between man and man’. This includes equality under the law, but is definitely not about equality of outcomes.

For Taparelli, however, the reach of social justice is intended to go beyond equality before the law. It relates to the Thomist concept of 'the perpetual and constant will to render to each one his right'. Taparelli, it would appear, intended social justice to be a new term for a well-established aspect of justice which is the virtue by which the citizen by which he or she directs his or her conduct towards promoting the common good of the community. As a result, social justice has sometimes been called 'common good justice'. The primary actor here was not generally to be the state - but it might be.

Social justice is a virtue whereby we work purposefully to promote the moving of the whole society to a state of virtue where all are treated as they ought to be.

The operation of social justice applies to the individual, the family, all institutions, the city, the state and to international society as well as to the Church. It also applies to businesses - especially perhaps in the current era. It has been described in one work as "that disposition of the will which inclines individuals and groups to work for the common good of the communities of which they are parts." It goes beyond the rather specific demands of commutative justice.

The second Catholic philosopher who has been cited in the discussion of the idea of social justice was Rosmini. Rosmini seemed to suggest that social justice was about ensuring that each got "what he owns" and was closely related to the inviolability of property which was a prominent theme in *Rerum Novarum*.

Two Church documents which introduced the idea of social justice were *Quadragesimo Anno* and *Divini Redemptoris*. The former was published in 1931 and mentions social justice on nine occasions explicitly. Examples of the idea of social justice in the encyclical would include the requirement on employers to pay a "just wage" sufficient for a family to live on. Nell-Breuning, the drafter of *Quadragesimo Anno*, argued that the encyclical 'has finally and definitively established, theologically canonized, so to speak, social justice'.

Divini Remptoris followed *Quadragesimo Anno* and was intended as an attack on communism. In this encyclical, it was suggested that social justice could not be satisfied until all people had sufficient to exercise their proper social functions. The may appear to be shades of the idea of some kind of Rawlsian form of redistribution here, but, in fact, the intention

is that, in fact, the just distribution would arise because other actors in the economy would behave in a socially just manner in the first place.

Indeed, this encyclical argued that action by employers and the creation of professional associations and other bodies in society would be the means by which social justice was brought about - *Centesimus Annus* argued similarly in relation to employment rights.

Social justice - practical examples

I wanted to finish with some practical example of what social justice might actually mean or might be operationalised, mainly in the world of business. They are important 'social justice actors'.

Let's just remind ourselves what the concept means. It relates to those aspects of justice that promote the common good of the whole society - it is not simply about rendering unto people that which is agreed in contract. And this is a key issue in the concepts evolution really. The question could reasonably be asked "why did we suddenly need a new type of justice in 1931?" (or in 1870 if you prefer). The answer is that it was a new name for an old type of justice but that the fear was that terms such as legal justice and general justice had become narrowly defined (often in terms of duties of the state rather than duties of everybody). Furthermore, the term commutative justice had become narrowly defined to relate to the fulfilment of written terms of contracts.

So, let's give some example.

An employer who pays a worker less than another because he is black probably does not offend commutative justice, but he certainly offends social justice. The action has ramifications beyond the individuals involved and it undermines the common good of the whole community. This is the case even if the worker does not know he is being paid less.

Another example of the absence of social justice might arise where an employer hires an employee at a low wage by free agreement (thus fulfilling the demands of commutative justice), but where that wage is less than that of other employees who contribute as much to the enterprise. This may happen because the lower-paid employee is ignorant of market conditions or prevented from moving to a competing employer by family circumstances. Catholic teaching would argue that the employee is a victim of social injustice. It would not generally be a matter for

the state, but it would certainly be a manifestation of the absence of virtue and of unjust treatment. It would be a matter for other bodies in society (professional associations, unions etc).

A farmer who diverts a stream the ownership of which is clearly shared, thus requiring a neighbouring farmer to sink a borehole at great cost, offends particular and commutative justice, but he does not principally act against social justice. On the other hand, a mining company that poisons the water supply of a whole village without consultation or compensation offends social justice because it prevents the villagers from obtaining a living that is due to them. The company may or may not offend commutative justice or commit a tort depending on the ownership rights that exist.

Bribes used to gain entry to a university or corruption in public life more generally are offences against social justice because they are actions that are orientated against the common good of the whole society. They may, in fact, harm no particular individual and they may or may not be illegal and they may or may not offend other aspects of justice. Similarly, it would be reasonable to describe an admissions tutor of a university who made judgements about whether to admit students on the basis of how attractive he found them as acting 'unjustly'. The same could apply to discrimination on the grounds of race which is specifically raised in the section of the Catechism on social justice. However, it is not self-evident that this sort of behaviour should in every circumstance be the subject of state law enforced by the political authority. It could, though, be regarded as an aspect of justice and it would not be unreasonable to describe it as 'social justice'. Such rules of justice operating in non-political society would be distinct from acts of charity.

A further aspect of the sphere of social justice has been suggested by Rhonheimer. He argued that that governments that grant legal privileges or indulge in corrupt behaviour that prevent entry into markets would be indicative of an absence of justice in the social and economic sphere. Indeed, Pope Francis appears to have used the term in this context and is part of his critique of how business operates in some countries.

Conclusion

The application of social justice in business decisions does not mean that a business should not make profits. Profits are very often a very good indicator that a business is contributing to the economic wellbeing of the community (defined widely). It also does not mean that a business must serve everybody or treat everybody equally. All businesses are not called to solve all the world's problem or serve all in the world.

However, it does mean that businesses should render unto all what is due to them, regardless of whether laws exist or are enforced in the country in which they are operating. In addition, by acting within the sphere in which they wish to operate, they should promote the common good. They should try to move society as a whole to a higher position of virtue and so enabling the members of society to reach fulfilment. This needs discernment about how to act in each and every business situation. Sometimes decisions will be difficult. Questions of the lesser of two evils may well arise. There are many practical situations we can arise, especially with activities such as mining, where increased prosperity could be combined with the practice of social justice (general justice if you prefer a term which does not have the same baggage) in order to ensure that development is human and integral.



THE SOCIAL RESPONSIBILITY OF BUSINESS -- WORK

Revd Dr Richard Turnbull, University of Oxford/CEME

"The worst religious films I ever saw were produced by a company which chose its staff exclusively for their piety"

(Dorothy Sayers, *Why Work?*, p21)

I want to explore briefly with you the question of 'work.' I want to do so from a theological perspective, but with a careful eye to the realities of economics and business, which theologians too often simply don't understand. A theology of economics that does not understand economics is not a theology at all. Since we live in a fallen, imperfect world, there are trade-offs; even between the stewardship of creation and the production of goods and services; what we need is an adequate framework for that debate and discussion.

It is often asserted that part of the responsibility of business, indeed, the social responsibility of business is to produce goods and services and hence provide work and employment. This principle has been argued from such diverse organisations or individuals as the World Economic Forum to Pope Francis in *Laudato' Si*, para 129. I want to suggest that although this is so, it is actually inadequate; it is a necessary, but not sufficient condition for a Christian exploration of work.

In essence what I will argue is that a proper understanding of human work requires good and meaningful work, but that good and meaningful work also requires that work to be industrious, innovative and profitable, to the employer as well as the employee. This, of course, leads to some complexities and dilemmas. There is a tension, for example, between increased specialisation, profitability and the meaningfulness of the work undertaken. As Alain de Botton, in his fascinating *The Pleasures and Sorrows of Work*, has said, the 'unremitting division of labour resulted in admirable levels of productivity' (p76).

I am going to explore the question through two themes, that of *human dignity* and that of *human enterprise*.

So, firstly, *human dignity*.

There are two important elements to understanding the relationship of human dignity to work:

- *First*, the creation mandate. Actually, this goes beyond the 'command' to work, although does include it. First and foremost, humanity is created in the image of God (Gn1:27). Consequently, the command to work in Gn 2:15, before the fall, means30

that our human creativity, mirrors God's creativity in the creation itself. Our own creativity and work is thus derived from that of God. Pope John Paul II in *Laborem Exercens* notes, in paragraph 25.6, 'that we share in God's creative work in our working is the most profound reason for undertaking it.' Hence it follows, that work must good and meaningful, because if this were not so, we would be denying the work of God in creation, who saw that everything was good.

- *Second*, work, therefore, has intrinsic value. It is imperative to both work and ethics that we recognise the place of work beyond the purely instrumental; work may indeed put food on the table, but the purpose and end of work goes beyond that. Indeed, one might add that it is not only the biblical motif of creation that gives dignity and meaning to work; so also does the example of Christ, the teaching of St Paul, our everyday Christian discipleship and the Christian belief in the transformation of our very being in the new creation. One historic error of the church has been to restrict the definition of meaningful work; an error in which both Catholic and Protestant traditions have shared at different times. David Miller in his book *Faith at Work* argues, 'whether conscious or unintended, the pulpit all too frequently sends the signal that work in the church matters but work in the world does not.' So, in the same way that acknowledging that our work reflects God's image, so also this affirmation of the intrinsic value of *all* work is the beginning of ethics at work. Work matters.

So, human dignity, the action of God in creation and the intrinsic value of work, requires that work is good and meaningful. What though does 'good and meaningful' mean? In *Caritas in Veritate*, Pope Benedict describes, in paragraph 63, decent work as that which expresses dignity, is freely chosen, generates respect, meets family needs, allows for free association, leaves room for human development and guarantees a decent standard of living. That seems to me a good summary. It implies a market economy, albeit not one without limits. Hence the injunctions in the Scriptures and in Christian teaching on fair practice and just wages and so on.

I am clear then that the idea of human dignity is essential for any theological reflection on work. However, it is not sufficient.

So, the second aspect of work I want to discuss today is that of *human enterprise*. Alain de Botton notes that entrepreneurs are 'at heart utopian thinkers intent on transforming the world for the better' (p281) and suggests there is 'some sort of innate and enduring human impulse to lend entrepreneurial form to certain of our deeply held enthusiasms and insights' (p289). An emphasis on rights or even on human dignity, important as that is, should not crowd out the theme of enterprise and wealth creation.

- First, the biblical narrative affirms enterprise in ways that have been surprisingly unexplored. *The creation mandate* not only affirms human dignity but also sets out the principle of wealth creation. In Gn 2:15 we are told that God placed man in the garden to work it and take care of it. Preceding these verses is the description of the precious raw materials which God had provided, gold, aromatic resin and onyx. Thus, part of God's clear intention for every person is that they work, they harness the resources of the world in producing goods and adding value. Very quickly in the biblical story we see the development of commerce, in Gn 3-4 we read of herdsman, labourers, owners of livestock, artists and creative metalworkers. Again the framework is that of the market economy.

- Second, economic creativity and innovation (or entrepreneurship) is in both a *gift* and a *call* from God. We see this illustrated in Exodus 35 when Moses identifies Bezalel as having received from God 'skill, ability and knowledge in all kinds of crafts,' working with materials remarkably similar to those referred to earlier in Genesis. Moses adds that the Lord had also given Bezalel 'the ability to teach others'. What we see here is the coming together of crucial theological and

economic concepts. Notice the centrality of the flourishing of the human person, who has been endowed with skill, but note also two other crucial economic concepts, growth (that is, adding value through the combined use of resources and skill), and human capital, that is education and the training for the acquisition of such skills.

So, then, quoting David Miller again, we are called to, 'participate in innovative and industrious work.' Work is intended to be profitable to the employer of labour.

Conclusion

So, a few words of conclusion. My essential thesis is that we need the principle of human enterprise alongside human dignity in order to have an effective theology of work. Much of the debate is about trade-offs, dominion and stewardship, freedom and regulation, rights and duties and so on. Darrel Cosden in *The Theology of Work*, p182, notes the danger of ignoring the enterprise motif, 'nor should we primarily or exclusively seek to moralize the markets through legislation that often times inadvertently stifles human risk and thus creativity and exploration.' Regulation is not always the answer.

But there are questions about the design of work in the modern age and its future. Dorothy Sayers remarks that the 'greatest insult which a commercial age has offered to the worker has been to rob him of all interest in the end product of the work' (Why Work, p16). Alain de Botton refers to the 'unwarranted prejudice...to express admiration towards a gas tanker or a paper mill' and that we are 'disconnected from the manufacture and distribution of our goods...which has stripped us of myriad opportunities for wonder, gratitude and guilt.'

So perhaps I can finish with we need to recapture the imagination of the very purpose of our work both economically and theologically; and that is a task for both business and the church.

MINING & FAITH REFLECTION INITIATIVE

Mark Cutifani, Anglo American



I'm delighted to warmly welcome you here to Anglo American today. It is great to see both familiar and new faces, aligned around a common purpose.

Some of you may be asking, why has Anglo American chosen to host this event today? Why is a mining company so interested in this space?

Firstly, it is because we see the value in these conversations. Not just the business value, but the clear moral value. Whenever we can gather as leader in business, faith, academia and civil society, we are one step closer to establishing real fraternity among all market participants – irrespective of sector or creed.

And secondly, because we are very committed to the Mining & Faith Reflection Initiative (MFRI), which we will be speaking about today.

I am pleased to be able to represent my own industry in this panel. I have dedicated more than 40 years of my life to a wonderful industry. An industry that has helped lift countries out of poverty, provided the raw materials which make modern life possible, and played a significant role in the world's economic activity. But mining is also an industry at a crossroads, as society's expectations of business rightly grow.

The unique dynamic between Faith-Based organisations and mining companies is something that I can share, through personal observations and experiences after working for over 40 years across 6 continents.

As the world becomes more connected, what used to be isolated protests around mining developments have become major rallying points for communities to protest, if they believe their best interests are not being served. A local community opposing a mining development is enough to stop that development in its tracks, irrespective of its broader community benefits.

It is in this context that Cardinal Turkson made the observation to me – that the Catholic Church is committed to ensuring “Meaningful Existence”. That is, they don't judge the quality of an individual's existence by the counting of assets, but by their sense of self-satisfaction (or inner peace) with the life they choose to lead. Therefore, it is not ours to question the community's choices, but to respect those choices and conduct our activities in such a way that individuals and communities are not unreasonably disconnected from their personal sense of “Meaningful Existence”.

In understanding how to deal with these seemingly disparate interests at a local community level, it has been helpful to take the time to work with local faith groups, and have conversations like those we've had with Cardinal Turkson and others.

More specifically, we have learned that Faith-Based groups:

- o Provide a unique perspective on local issues outside local politics, business

and other socially constrained alignments.

o Provide a powerful convening platform for cross-community interests that can be led by a trusted facilitator.

o Can promote a collaborative approach with most stakeholders, drawing on local and international experience on policy frameworks at all levels.

The key question for us – that in part led to the development of the MFRI – was whether we could take a more strategic approach to building relationships with Faith-Based groups.

Could we understand their perspectives and build their considerations into how we work with local communities? Could we participate in their dialogues, to imagine how mining can improve the quest for “Meaningful Existence”?

Today, we’re proud of the conversation we’ve built together, whether it’s the Mining & Faith Reflection Initiative, or the series of Courageous Conversations in South Africa. We have debated and discussed in a true attitude of fraternity, focused on delivering the common good.

In all of these developments, one thing has become very clear: we believe we can work together to create a better world. That together, we can help define our specific contribution to peoples’ “Meaningful Existence”.

Purpose

I’d like to share with you how we have thought about this in our business.

At Anglo American, we have recently engaged in thoughtful reflection on the role we must play in achieving this greater sense of purpose.

Since I joined the company in 2013, we have been on a journey. During the past year we undertook a comprehensive exercise to engage internally with thousands of our employees, as well as a diverse range of external stakeholders. It was through this process that we articulated the role we feel we play in society. In other words, we articulated our Purpose:

Re-imagining mining to improve people’s lives.

Let’s unpack that for a second.

Re-imagining mining: this part of our Purpose focuses on what mining could be and how we need to envisage mining in the future. It

highlights how we think differently and innovatively about mining and our entire value chain. Personally, I’m excited that we have a mandate to re-imagine mining... it is a challenge to me, to our entire executive team and actually to everyone in the organisation about how we are going to be something different.

And to the second part – why are we re-imagining mining... **to improve people’s lives:** our Purpose enables us to articulate, in a simple manner, the benefits that Anglo American brings, both in the communities local to our operations, and globally with the metals and minerals we produce.

So, what exactly is a Purpose and why do we need one? Our purpose is at the heart of everything we do. It is the starting point for the development of our business strategy. And critically, it looks far beyond our role in making profits for our shareholders, and look towards the value we create for society.

Our Purpose aims to answer the question ‘Why does it matter what Anglo American does? What value do we add to society and what do we stand for as a business?’ I would suggest that such questions are what bring us here today.

Conclusion

Part of what we are trying to achieve through these conversations, I believe, is the adoption of a clearer sense of purpose by the business world at large. One that can be transformative, but also tangible, able to be measured and clearly communicated. And for this to be an end that is shared with the church, communities, and local and political leaders.

So I believe that we are here today *to re-imagine* the relationship between government, business, civil society and faith, *to improve people’s lives*. In other words, we are here to think again about the space these institutions occupy together, and through this reflection, to seek to help individuals achieve a “meaningful existence.” To see, in the words of Pope Francis, “business as a noble vocation.”

It is our guiding interest – the Purpose we share. I look forward to discussing with you.



SOCIAL JUSTICE & THE NOBLE VOCATION OF THE BUSINESS LEADER

Rolando Medeiros, Elecmetal / UNIAPAC

I'm thankful and honored with this invitation to keep exploring, from the Christian faith perspective, an expanded vision on the responsibilities of business towards the communities where they work as promoters of integral human development and social justice and of an ethical business conduct in business and as builders of the common good of society as a whole.

This meaningful challenge is fully consistent with UNIAPAC's vision aiming at the promotion of a business model which seeks to place the principles and values of our Christian faith at the heart of business based on the conviction that social justice and integral human development lie at the core of how business leaders should engage with the community to promote human dignity and the common good of all.

UNIAPAC is a worldwide institution which gathers more than 40 associations of business leaders in different parts of the world: Asia, America, Africa and Europe. It has about 45.000 directly associated business leaders, more than 150.000 related businessmen and a network of over 3 million people. UNIAPAC aspires to be recognized worldwide by its distinct promotion of "Business as a Noble Vocation". In light of the challenges of the 21st Century the current role of UNIAPAC in society is deemed to be more relevant and impactful than ever.

Nowadays the enterprise needs to play a much more active role to help tackle socio-economic changes, to address the key issues the world is currently facing and to support the implementation of a policy agenda for smart, sustainable and inclusive growth, quality job creation, and a more inclusive economy with better labor markets, environmental awareness and ethical

deployment of technology. Business should serve to improve society and, for business leaders, the compass that guides their work should be ethics.

Notwithstanding the above considerations, a key question that needs to be addressed –and a correspondingly sound answer to be explored –is the role of business with regards to the social justice; a role traditionally and typically ascribed solely to the State. If social justice is defined as a justice requiring that institutions be designed so that the benefits they help produce are enjoyed by all citizens, including the least fortunate, then the business firm, a key institution of the 21st century, has certainly a significant role to play.

How can businesses conduct their mission in a way that they do not leave anybody behind? This is a critical question because everyone is the author of a life, and the storyline of that life is fantastically important to each person. In view of this, underneath any answer to that relevant question is the consideration that a business firm is mainly a community of persons which interacts with other persons grouped in several communities of persons which constitute its stakeholders.

Consequently, as a first requirement, for businesses to contribute effectively to the social justice they should be a key conduit in building trust with all the stakeholders through behaviors that unconditionally respect the human dignity, foster inclusiveness, enhance intercultural understanding and promote a sense of belonging to a community in all type of social interactions.

However, in order to truly assume these relevant social responsibilities a more humane corporate culture needs to be built in their organizations and

engrained in the attitudes and behaviors of their members. Each of them should see themselves as active participants in a community where they can flourish by contributing to a long-term business project. A project aimed at the generation of wealth more accessible to all and more justly distributed among all the stakeholders for the betterment of the society as a whole.

And these organizational cultures can only be built with business leaders who see themselves as critical social change agents that contribute to the transformation of society into a better world. Leaders who understand that the purpose of a business firm is not simply to make a profit but is to be found in its very existence as a community who creates value, offers their talents, skills, and knowledge, their initiatives and innovative ideas, to help build and fulfill a purpose of common good.

Leaders who understand their life mission also as the creation of meaningful, involving work experiences. Leaders who underpin their entrepreneurial mission on key values: respect for human dignity, responsible freedom, representative democracy, equity, the rule of law and respect for human rights. In other words, leaders committed with the transformation of their business undertakings into noble vocation.

Thus, UNIAPAC aspires to be a source of inspiration and support for leaders wishing to embrace that path, adopt a broader view of their role in society, and transcend the quest for short-term profits to become builders of the common good and promoters of a new humanism of work. UNIAPAC aims to help business leaders to welcome purpose into their everyday lives and into their calling at work.

And this is a meaningful challenge. Business is still too often perceived as a part of the problem rather than as a part of the solution. And while there is certainly abuse, there is also often a great deal of nobility in business; a nobility that needs to be, not only portrayed, but extensively promoted worldwide in order to serve the Common Good for the betterment of society as a whole.

The underpinning elements of UNIAPAC's Vision of the Future are based on the conviction that business is a vocation, and a noble vocation, provided that those engaged in it see themselves challenged by a greater meaning in life; this will

enable them truly to serve the common good by striving to increase the goods of this world and to make them more accessible to all. In light of this conviction, three essential success factors in the transformation of business into a noble vocation can be identified: 1) the personal transformation of the business leader; 2) building more humane organizational cultures; and, 3) business serving the Common Good. Let's review these elements with a bit of more detail, as follows:

1. Personal Transformation:

Business leaders are required to seriously undertake the journey allowing them to see themselves challenged by a greater meaning in life and, thus, willing to adopt a broader view of their role in society by transcending the quest for short-term profits to become builders of the common good and promoters of a new humanism of work.

This deeper meaning in life involves associating the business leadership role to God's plan. The challenge means adhering to such a plan as a way to find the good in order to realize it fully: in this plan the business leader should find his truth, and through adherence to this truth become free. To defend the truth, to articulate it with humility and conviction, and to bear witness to it in life are, therefore, demanding and indispensable forms of charity.

Chief amongst the numerous obstacles standing on the way of realizing the potential that businesses have to be a force for great good in any society is a divide life: the split between the faith which a business leader profess and his daily life. Business leaders who do not see themselves as serving others and God in their working lives will fill the void of purpose with a less worthy substitute: they will not see business as a vocation.

A Christian business leader should strive to see signs of God in the daily experiences of life. Faith does not merely grant interior firmness, a persistent conviction on the part of the believer; it also sheds light on every human relationship because it is born of love and reflects God's own love. Thus, faith becomes a light capable of illuminating all our relationships in society and a service to the common good. By overcoming the divide life a Christian business leader can transform business into a noble vocation.

2. More Humane Organizational Cultures:

Business leaders need to become role models in the organizational efforts to engrain a culture based on the principles of human dignity and the common good; in building a work environment where everybody and all the members of that community organize their work in ways that adhere to the principle of subsidiarity, which fosters a spirit of initiative and increases the competence of the employees who are thereby considered “co-entrepreneurs” and see themselves as “co-creators”. At the same time they see the workplace as a source of flourishing.

A more humane organizational culture requires that the roles played by all the members are based on a conception of the business as a community of persons. A community of persons who interact with their stakeholders not as instruments for achieving the goals of the company, but as human beings; as people in the broadest and deepest sense of the word, with needs and reasonable expectations which the company endeavors to satisfy; and with interests that the company respects and are taken into consideration in the decision making process.

It is only in this manner that every person becomes a main actor in the business and finds in the enterprise a source of flourishing. At the same time, this is a way to prevent companies from becoming a means to achieve a development for the benefit of a few; furthermore a way to ensure that the company’s profit does not become a goal in itself, but the consequence of the correct understanding of the needs of those who interact in and with the company; a consequence of having organized the resources available to address those needs in efficient, effective, environmentally friendly and socially responsible manners.

3. Business serving the Common Good:

Business serving the common good is what follows when long-term value is created for customers, employees, shareholders, and society.

Consequently, for businesses to serve the common good a more humane corporate culture is needed which, in turn, demands an emphasis on properly ordering a set of practical principles. Key amongst them, besides the principle of subsidiarity critical for building workplaces as sources of flourishing, are the principle of meeting the needs of the world with goods that are truly good and truly serve without forgetting, in a spirit of solidarity, the needs of the poor and

the vulnerable; and the principle of sustainable creation of wealth and their just distribution among the various stakeholders for the betterment of the society as a whole.

These practical principles are, in simple and concise terms, the “3Gs” for the service of the Common Good: Good goods, Good work, and Good wealth:

- Good Goods: Making goods that are truly good and services that truly serve. Underlying this concept is the principle of universal destination of goods and the right to common use of them.
- Good Work: Organizing work for the employees to develop their gifts and talents. While businesses strive to create goods and services, it should not come at the expense of good work and the integral development of the workers (i.e. the subjective dimension of work).
- Good Wealth: Creating sustainable wealth and distributing it justly. The principle of just distribution calls for wealth to be allocated in a way that creates “right relationships” with those who have participated in the creation of such wealth.

When businesses properly order these three goods, they serve as the economic engine of a society and play an indispensable role in generating material prosperity for wider numbers of people. When they disorder any of these goods, businesses fail to mitigate poverty as well as they could and more specifically, exclude others from prosperity. If business is to serve the Common Good and contribute to the social justice, it has to achieve all three of these goods.

In closing, let me apply some concepts of the recently released Apostolic Exhortation of Pope Francis “Gaudete et Exsultate” [“REJOICE AND BE GLAD”] to our quest, as business leaders, for the transformation of business into a noble vocation and its contribution to the social justice: we are called to be holy by living our lives with love and by bearing witness in everything we do, wherever we find ourselves (from #14) and, as Christian business leaders, we cannot think of our mission on earth without seeing it as a path of holiness (from #19), a mission that has its fullest meaning in Christ, and can only be understood through him (from #20). If we truly assume our business leadership role as a noble vocation we can find in our business activities a path to sanctity... Let’s pray to the Holy Spirit to illuminate that path.

Thank you!

The background of the slide is a black and white aerial photograph. The top portion shows a port area with several large cargo ships docked at a pier. To the right, a city street is visible with several cars parked and driving. The bottom portion of the image shows a large, flat, paved area, possibly a parking lot or a construction site, with some shadows cast across it.

THE ONE BELT ONE ROAD INITIATIVE -- A CHINESE CONTRIBUTION TO SOCIAL JUSTICE

Professor E Yunlong,
China Xinxing Corporation

Ladies and gentlemen, reverend, Bishops, good afternoon! As many of you will by now know, the Belt and Road Initiative is a giant undertaking to revitalise China's ancient land- and sea-based trade routes. Over the coming decades, China plans to invest trillions of dollars in ports, roads, railways, education, power generation, manufacturing and other infrastructure, fostering the economic and human development of countries from across the Eurasian and African continents and enhancing connectivity and cooperation in a manner that will achieve favourable outcomes for both China and its partner countries.

Through the Belt and Road Initiative, China hopes to share the lessons it has learned from its own experiences in recent decades, in which time it has developed its economy and brought hundreds of millions of people out of poverty. However, such a large project will require a careful approach to ensure that it brings genuinely sustainable benefits to both ordinary people and the planet, particularly as any slip-ups could have serious repercussions for China's international image and for the feasibility of the initiative as a whole. There are four areas that China should focus on to ensure the sustainable success of the Belt and Road Initiative.

The first area to consider is **environmental protection**. China has first-hand experience of the environmental challenges that rapid economic development can bring. It should therefore be open-minded in accepting criticism, but it is also well-placed to be a global leader in environmental protection as it invests in projects around the world. In this regard, China's rapid technological advancements have an important role to play and we must create digital mechanisms to guarantee the environmental sustainability of the Belt and Road Initiative. For example, we are fully utilising BeiDou Navigation Satellite System, China's own version of GPS, to ensure all projects meet environmental standards. We are also creating a centralised online network that contains full details of the environmental status of mining sites across Africa to ensure a standardised approach to environmental protection

The second area is **wildlife conservation**. The countries involved in the Belt and Road Initiative are contain huge biodiversity and are home some of the world's most endangered species. Unfortunately, Chinese nationals are disproportionately involved in buying products from endangered animals. It is therefore the responsibility of the Chinese government and the Chinese people to take firm action on tackling this trade, both by eliminating demand for the products within China and by helping to protect wildlife at the source. China's successes in protecting its population of wild pandas could provide a valuable lesson to other countries in this regard.

The third area that will form a focal point of the Belt and Road Initiative is the **sharing of benefits**. When investing overseas the Chinese approach to social justice is relatively simple: the host country and the local residents must also benefit from a company's investment and not only the company itself. In other words, the investment must be fully inclusive from a social perspective. Despite what some critics may say, China has no interest in striving to maximise our "power"; we just want to do business. And we are fully aware that the best way to achieve long-term sustainability when doing business is to ensure that your business partner also benefits. In the words of our president, Xi Jinping:

"We will not follow the old way of geopolitical games during the push for the Belt and Road Initiative, but create a new model of win-win and cooperation. It will not form a small group undermining stability, but is set to build a big family with harmonious co-existence."

On the Belt and Road Initiative, this will mean ensuring that we employ local people, create wealth in local communities and transfer practical technical skills to local people. We are not interested in merely providing charity; we want to use our own experiences to help people in Africa and in Asia to stand on their own feet and to develop their own economies themselves.

The fourth area to focus on is that **China should not colonise other countries**. God has given China enough land, so the Chinese people do not need to build houses in our neighbours' back gardens. We can be guests in our neighbours' houses, but we should go home to China to sleep. We can do business, study and travel overseas, but we must remember that our home is in China. Chinese people have themselves suffered under yoke of colonialism in the past, and we must not forget what our experiences taught us. We must be extremely careful that we do not impose ourselves on our foreign friends, as in the long run this will only lead to resentment. China has been successful in developing its economy and bringing its people out of poverty on its own terms; we must now help other countries to find their own paths that are unique to them.

What I have just discussed is a simple overview of how we in China approach the issue of sustainability and social justice. We are deeply aware of the importance of these issues to the Belt and Road Initiative. We are always keen to share our experiences and ideas with the outside world, but we are also aware that there is much we can learn from the outside world. In this regard, we hope that the Belt and Road Initiative can be a platform not only for the sharing of economic benefits, but also for the sharing of ideas and understanding across borders and between cultures.

UNIAPAC, The University of St. Mary, CEME, and Anglo American thank all participants and look forward to meeting them again in future initiatives.



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