

XXII WORLD CONGRESS OF UNIAPAC:

International Christian Union of Business Executives

« EMPOWERING BUSINESS LEADERS TO SERVE MANKIND IN THE MODERN WORLD»

Lisbon, 25-27 May 2006.



Synthetic report on debates and works

NOTE:

This report is the product of notes taken during the Congress and in no way formally binds the people and businesses quoted herein.

“...It looks like Christian executives have very little freedom of choice, if they want their companies to be competitive. Well, this is in fact not true (...) and this is why, what we could call a moral approach, but that we prefer to call a “social responsibility” or “responsible behaviour” approach is a real choice for the business world.”

Bertrand Collomb, Chairman of the Board, LAFARGE

“A company reflects its executives...”

Lorenzo Servitje, Founder of the BIMBO Group

“The fundamental question is the means which we give ourselves, or not, to ensure that each person has the importance he or she deserves in the company.”

Dominique Tissier, Corporate Training Manager, Michelin

“It is during crises and tension, when all human notion of hope is gone, that Christianity must manifest its difference by initiating action that is sensitive to our human weaknesses.”

Brother Samuel Rouvillois.

XXII UNIAPAC World Congress, Lisbon, 25-27 May 2006.

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Foreword:

More than 400 business leaders (more than 1000 for the opening session), from 25 countries, came together in Lisbon on 25, 26 and 27 May 2006 to share and discuss management ideas and experiences in globalization on the theme: “*Empowering Business Leaders to Serve Mankind in the Modern World*”. We came together with an acute awareness of the changes in our world resulting in a growing fragility of situations and people. We did not ignore geopolitical constraints, economic and social imperatives, or the increasing financiarization of our world. The 50 international speakers, with their varied experiences and backgrounds, successfully relayed new momentum while expressing the principles that guide their management, the beliefs that inspire them, as well as the results they obtain. These three intense days full of work, listening, prayer and exchange allowed us to measure the importance of dynamics used on innumerable work sites. We worked in a friendly, even fraternal setting true to UNIAPAC, in transparency and honesty. We once again realized how important it is to be able to study a world in perpetual evolution and creation in such a trusting environment of competent optimism. A small international preparation team was set up around the President and General Secretary to organize the theme and sessions. Our host, ACEGE, and its team, Gonçalo Correia de Oliveira and Jorge Libano Monteiro, under the leadership of Bruno Pinto-Basto Bobone and Joao Alberto Pinto Basto, prepared the magnificent setting where the Congress took place. Simultaneous translation greatly enabled exchanges. From the very beginning of the Congress, his Eminence Cardinal Martino, Mr. Ernest-Antoine Seillière and Mr. Bertrand Collomb employed their talents to bring to light the complexity of problems and conditions linked to each other and areas of study. During his meeting with the executive committee of UNIAPAC, the president of the Portuguese Republic, Mr. Cavaco Silva, had stressed the importance of this international business through dialogue, serenity and creativity. Strong principles emerge from our debates. We find them innovating and substantiated, even when they are merely the beginning of a subject to ponder. A large number of Congress participants wished to be able to review and probe these ideas. It is for this reason that our General Secretary, Benoit Bonamy, took it upon himself to summarize in the following pages (randomly and imperfectly!) the major points of the Congress. But it is also for those who were not able to participate in the meeting and who would now like to be able to have access to the debates and to study them. We hope that the following pages will inspire you to join us in our work. Happy Reading!

The UNIAPAC XXII Congress Team:

Etienne Wibaux, France / **Domingo Sugranyes**, Spain / **José Ignacio Mariscal**, Mexico / **Bruno Bobone**, Portugal / **José Maria Simone**, Argentina / **Jorge Costa Bielli**, Uruguay / **Bram Rutgers vand der Loeff**, The Netherlands / **Father Edouard Herr s.j.**, Luxemburg / **Benoit Bonamy**, France.

OPENING SESSION:

Challenges and choices for Christian Business Executives in today's global business world



From left to right: Bertrand Collomb, Cardinal Martino, Etienne Wibaux, Ernest-Antoine Seillière, Bruno Bobone.

◆ **3 Key Note Speakers:**
Cardinal Martino, Ernest-Antoine Seillière, and Bertrand Collomb.

◆ **Card. Martino:**
Ethics are not a restraint on business, but an opportunity...

◆ For the opening of the Congress and to put the debates in their context, UNIAPAC invited three key note speakers to speak on the theme of: “Challenges and Choices for Christian Executives in Today’s Global Business World.” Cardinal Raffaele Renato Martino, President of the Pontifical Council for Justice and Peace, Ernest-Antoine Seillière, President of UNICE (Confederation of European Business) and President of Wendel-Investissement, and Bertrand Collomb, Chairman of the Board of LAFARGE SA, were willing to enlighten participants with their personal perspectives on the subject.

◆ **Cardinal Martino** first referred to his experience at the March 2004 Conference co-organized by the Pontifical Council (of which he is President) and UNIAPAC on the theme “The Business Executive: Social Responsibility and Globalization.” Beginning by reviewing some of the conclusions from this conference, the Cardinal reminded the Congress of some primary, fundamental



**Cardinal Martino,
president of Pontifical
Council for Justice
and Peace.**

◆ *According to the Compendium, businesses are first and foremost a society of persons and profit is the indispensable indicator that a business is functioning well, but it is not the only indicator...*

◆ *The anthropological origins of the SDC's view of the economy: materialism can only lead to failure...*

◆ *In business, man as a social being undisputedly takes precedence over tangible assets*

◆ *The immaterial "creative" dimension of*

points. First and foremost, to the Cardinal, ethics are neither a limitation nor a restraint on business, but rather, an opportunity that furthers efficiency and business objectives. Moral values are not enemies of the economy and business enterprises; on the contrary, they are their best allies, albeit demanding allies! Amoralism, or worse, immorality, does not in any circumstance strengthen business; rather, it weakens it, as numerous scandals can testify. The second point made by the Cardinal was that far from the former ideological frameworks of class struggle, the Social Doctrine of the Church places a very high importance on entrepreneurship, which in itself is a reflection of God's creativity, and which is directly linked to the good of society and its development. The Cardinal's third point was that he hoped the previous conference had put an end to a long period of incomprehension and ambiguous relations between the Church and the business world. The conference was the opportunity for unanimous recognition of the positive role of the market and profit as well as a unanimous condemnation of "the idolatry of the market and profits" as anti-religious, inhuman, and socially unsustainable.

◆ Following these general statements, Cardinal Martino then offered participants a few ideas specifically aimed at the theme of this Congress, referring explicitly to the contents of the Compendium of the Social Doctrine of the Church. Speaking of businesses, the Compendium reminds us that they are first of all and foremost, a society of persons. Speaking of profit, the Compendium asserts that this is the indispensable "indicator that a business is functioning well," but that profit is not the only indicator. These apparently simple assertions show a profound depth of meaning and relate to a view of the economy based on anthropological perspectives confirmed more and more by modern social science.

◆ The Social Doctrine of the Church does not in any way contain the idea of an originally evil economy that is to be restrained with the reigns of ethics, like a ferocious beast that must be tamed. On the contrary, it reasserts that the economy, which is a result of human activity, has meaning and longevity only when it corresponds to an anthropological reality. Jean-Paul II explained the ultimate failure of communism as a result of major anthropological errors which could only lead to economic failure. He also criticized capitalism, not for its economic system, but for the weakening of the entire socio-cultural system, which has limited itself to merely producing goods and services and falling into materialism equally condemnable.

◆ Indeed, all materialistic conceptions of the economy are anthropological and not a moral error. It is therefore remarkable that a business is less valued by its physical activities than by the three dimensions developed below, all related to the definition of man as a social being.

◆ The first of these dimensions is the immaterial side of business, or the "creative dimension," – the importance of physical activity diminishes more and more in order for knowledge, research, and creativity to be valued, and so that qualities

<p><i>entrepreneurialism.</i></p> <p>◆ <i>The relational dimension of business and its effects: development grows through sharing...</i></p> <p>◆ <i>The temptation to separate ethical trade from pure and simple trade: an obstacle to development...</i></p> <p>◆ <i>The social dimension of business: both sides benefiting or suffering from social relations that are created or lost in society</i></p> <p>◆ <i>We must therefore put the economy back in its anthropological context, which confirms that ethics are not a restraint but an opportunity for business.</i></p>	<p>and moral human values such as courage, the spirit of enterprise, caution and loyalty can be taken into account. Development of software and the dematerialization of the activities that accompany it are also an illustration and somewhat of a paradox, that human work is at the heart of business and is its primary capital.</p> <p>◆ The second dimension is the relational side of business. It is the cooperation of persons, the association of their talents and resources to undertake and face business risks together, which allow corporations and their networks of relations to grow. The relational dimension is the fundamental reason stated in the <i>Compendium</i> that protectionism and isolation are not solutions to underdevelopment. It is also why the <i>Compendium</i> does not consider poverty to be insurmountable. On the contrary, it seems necessary to help people acquire knowledge, to participate in the network of interconnections, to develop their aptitude for making the most of their talents and resources.</p> <p>◆ It is also necessary to overcome the obstacles to these exchanges, in particular, certain perceptions, such as those that consider “ethical trade” to be a parallel or circuitous path separated from pure and simple trade, or the mentality in Western markets that limits the sale of products from poorer countries to “ethnic markets,” or the perception that considers aid to poorer countries only under the form of loans and the transfer of obsolete technology, and not as a truly sharing the risk of exporting them business know-how. These errors must be corrected in order for the relational side of business to succeed on all fronts.</p> <p>◆ The third dimension is social, its innermost reality the “social capital” of the business enterprise, a society of persons benefiting from the “social capital” of the society where people working for the business live, and these two types of “social capital” interacting one with the other. In other words, the business either benefits from structured social relations created and perpetuated by society or it suffers from the degradation of these relations. Likewise, the society benefits or suffers the consequences of these relations with business... In particular, it is noteworthy that civil virtues, the preservation of family bonds and the capacity of the family to pass on social behavior marked by civility and morality, good administration in institutions and religious ties, are all elements that produce economic effects inside and outside a business.</p> <p>◆ It thus appears, as the economic sciences themselves attest, that business and profit are insufficient as a justification for themselves, and that the economy cannot be explained by means of economy. The social, moral and even religious dimensions are closely linked to the economy, to business enterprises and to their profits. This does not mean that everything is of an economic order; however, it is important to give the economy its rightful place by reasserting it in its human context. Economic costs are always human costs, and any human cost has an economic impact. The more the economy is marked by virtue, the more this context is made truly human. The more this context promotes the human person, the more the economy will have a strong wind in its sails. Thus, the anthropological fundamentals common to the economy and morality bring us full circle: Ethics are not a restraint on business, but on the contrary, an opportunity.</p>
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<p>◆ <i>Ernest-Antoine Seillière: faced with 3 vast subjects from the business world, what commitment will Christian business leaders take?</i></p> <p>◆ <i>Global sharing is an extremely positive phenomenon for it draws tens of millions of people out of misery.</i></p> <p>◆ <i>The negative impact of relocation felt in the West is not a valid argument...</i></p> <p>◆ <i>Promoting a positive attitude towards globalization</i></p> <p>◆ <i>The “European” social model: a model in danger but a model in which Christians should take pride.</i></p> <p>◆ <i>An obligation for social reform.</i></p>	<p>◆ Ernest-Antoine Seillière, President of UNICE and President of the Advisory Board of Wendel-Investissements, chose to answer the question of risks and the choices for today’s Christian leaders by underlining three major tendencies in business and proposing participants to study each of the following vast subjects: How do we feel about globalization? Should we be social reformists? What do we think of the role of finance in the economic market?</p> <p>◆ Ernest-Antoine Seillière first underlined the enormous historical importance of our current globalization, in order to better position Christian business leaders... After a reminder that the Church was the first inventor and promoter of globalization (even benefiting from the help of the Holy Spirit during Pentecost for immediate and universal knowledge of English, a precursor to today’s “Global English!”), the speaker echoed Cardinal Martino’s words by insisting on the very positive and proven effects of globalization. Without ignoring the limits of the phenomena (direct results such as culture shock, unprecedented media attention and mass consumption), it is indeed important to see that emerging countries are at an advantage as the leaders in world growth and that every year, tens of millions of people, entire populations, are drawn out of misery to enter poverty and move progressively to a decent level of revenues.</p> <p>◆ Facing such immense progress, the negative consequences of relocation (mainly in manufacturing) to emerging countries are relatively minor, often psychologically and media – resented more strongly than the case warrants. In the long term, structural resistance to change in many Western societies is more often the origin of economic problems than the transfer of activities to China and India.</p> <p>◆ As Christian business leaders, we should therefore promote a clearly positive view of globalization, in the name of saving people from misery.</p> <p>◆ Secondly, Ernest-Antoine Seillière discussed the European social model, which he considers a source of pride for Christians. In this model, composed of approximately thirty countries and 500 million people, the common point is that society is organized in such a way that during growth periods, part of the growth is used to protect the population against the main risks of life (illness, handicap, unemployment, aging, and sometimes, minimum revenue.) This model reconciles both the necessary efficiency of economic growth and the necessary solidarity in the society. However, this social concept is not preponderant throughout the world! Today, this model is threatened by the increase in life expectation – cause of critical deficits in the social systems – as well as by the decline in Europe’s economic competitiveness and reduction of growth which in turn reduce the ability to finance these social systems.</p> <p>◆ The obvious answer is the need to reform the system to render it sustainable. The commitment to social reform, through social dialogue and compromise, as decentralized and practical as possible, must be undertaken by Christians,</p>
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◆ *The obligation to reconcile finance and production.*



Ernest-Antoine Seillière, president of UNICE.

◆ *What is even better than the actual state of the world, is the passionate interest Jesus has in each of us that must make us confident and enterprising.*

◆ **Bertrand Collomb:** *the ethical problem appears at the stage of appropriating profit produced by the company. Do Christian business leaders have the choice?*

◆ *At Lafarge, the historical choice was to privilege employees, in the*

however difficult it may be.

◆ Thirdly, Ernest-Antoine Seillière raised the point of the growing part taken by financial aspects over the production of goods and services in our modern market economy. We tend to judge more harshly capitalist initiatives that increase wealth and create added value in terms of money than those that lead to employment and GNP growth. Also, we see more and more equity funds in the business of buying companies with sophisticated financial methods and “creating value” as quickly as possible by selling parts, restructuring and sometimes significantly reducing investment and development policies. It is difficult to justify how this attitude favors the spirit of enterprise, the creation, innovation and development of companies, thus giving a voice to critics of the market economy. Ernest-Antoine Seillière thus underlines the importance of this significant challenge for Christian business leaders to reconcile finance and production. Referring to the company he directs as President of its Advisory Board, a very old family business (created in 1704) that was the jewel of the metallurgical industry for many years, and that has now been transformed into an investment company, he spoke of the challenge of maintaining the industrial culture and family company spirit within this new business activity, as well as concerns for the long term.

◆ In conclusion, Ernest-Antoine Seillière wanted to remind us that today’s world is not doing too badly. Despite certain persistent conflicts, humanity is following its course with a certain degree of hope and confidence. But especially, he reminded the participants at the Congress that our ability to be confident and enterprising stems from the fact that Jesus is passionately interested in each and every one of us more than from the state of the world. Jesus is interested in each of us and in our capacity to follow Him. He gave each of us our conscience and liberty: it is up to us to do the best that we can.

◆ **Bertrand Collomb**, closed this session by putting it into perspective, delivering a strong message about Christian business leaders still having the potential to choose to act according to their beliefs. He started with a classic definition of a capitalist business enterprise: a company results from the association of different people - shareholders, managers, employees, who bring together different resources in order to produce goods and services while creating wealth (or “value” as we say nowadays.) The value to the community – when measured by market prices - of the output produced – must be greater than the value of inputs (capital, materials, labor...). In this traditional definition, profit is the measure of the efficiency of the company. Up to this point, there is nothing shocking to a Christian: the Gospel itself approves of efficiency and disapproves wasting talents and resources. The ethical problem arises with the appropriation of this created value: Is there a Christian way to share the business profits, beyond what competitive markets will decide, between the customers, suppliers, managers and shareholders? Do Christian executives have a choice here?

◆ They certainly had a choice before, when competition was not so stiff. Giving the example of Lafarge, Bertrand Collomb explained that from the very founding of the company, its owners drew upon their Christian beliefs and chose to treat their employees better than at other companies. Much later, in the 1960’s, their

name of Christianity.

◆ *Today, given the market competition, what kind of choices can good-willing executives make?*



Bertrand Collomb,
chairman of Lafarge.

◆ *But in reality, the choice exists, with the choice to do more than what the market expects, in order to gain freedom in decision-making...*

◆ *Being socially responsible does not necessarily cost more and over time brings success.*

◆ *The example of modernizing a Lafarge plant in Tetouan (Morocco): preparing for the change and accompanying employees led to all of them finding employment or starting their own*

CEO willingly chose to distribute more of the value to employees than to shareholders (who had little to say on the subject).

◆ But in the last 30 years, things have changed: competition is global, on every front, requiring companies to give the consumer or the customer the lion's share of the value created (three-quarters according to marketing courses). Employees, bearing the burden of a difficult, inequitable job market, receive a much lower share of created value. Moreover, they are subjected to rapid, significant changes and job displacements between countries, trades or age categories. Shareholders, on the other hand, have gained strength in the last 20 years. We thus have arrived at a situation far removed from Christian principles, where capital takes precedence over work and where every person's dignity and intrinsic value are often unknown. A new political dilemma arises: Excessive redistribution leading to a flight of capital to less egalitarian countries raises the question of choosing between less inequality with a lower standard of living and more inequality in a globally richer economy. In any case, the executive with good will appears to have less and less room to maneuver...

◆ In such a context, do Christian executives still have a choice if they want their companies to remain competitive? Yes, they certainly do, more than we might think. First, as competition defines the minimum standard one has to meet, it is possible to be better than average, by using resources more cleverly and motivating teams to work better. In this way it is possible to regain decision power thanks to the surplus value produced. As soon as we give all parties involved what they expect from the market, we are free to choose what to do with the surplus created value, for example, we can create profit-sharing for employees.

◆ Next, and undoubtedly more important, a moral and socially responsible attitude does not necessarily cost more, at least not when looking at them in the right timeframe. Being socially responsible can marry very well with economic performance (and in any case will not work against it). It is definitely not an easy road to take, but, without continuing to theorize, it is obvious that a company cannot succeed on its own, sustainably, against the rest of society. A few examples from Lafarge demonstrate this possibility of partnering social responsibility with economic performance.

◆ Being socially responsible concerns our employees first. It particularly concern the respect with which we treat them while managing economic change if unable to protect them from it. Too often, an employee finds out in the morning paper that his plant is going to close, without having being informed beforehand of the competitive problems that led to the closure. Is that not absolute violence, total disrespect for the person? An example from Lafarge: an obsolete plant in Tetouan, Morocco, had to be entirely rebuilt. More than 100 workers – many illiterate – could not be re-employed in the new high-technology plant. But thanks to an individualized training program for each of the workers during the two years prior to the change, by helping and counseling them, 100% were able to secure employment, most of them even creating their own small business or shop. This naturally cost the company (especially by giving the laid-off employees a bit of

<p><i>business.</i></p> <p>◆ <i>Lafarge’s commitment to the fight against AIDS in Africa by contributing to health programs: committing where public infrastructure is lacking and local communities are threatened. A moral choice with economic benefits.</i></p> <p>◆ <i>Christian executives are asked to do more than uphold their day to day social responsibilities. They are called upon to become aware of their role in creating unity and relations among people, thus contributing to the creation of “Noosphere”» announced by Teilhard de Chardin.</i></p>	<p>money to help them establish their own businesses), but in the end it was a cost limited to a small percentage of the overall cost of restructurization. Naturally, the company’s image in Morocco was greatly enhanced and the experience is now used as a reference for the modernization of our other plants. This type of result is not always possible, but one can always try, and we are often surprised by the result. It is not so much a question of money as of willpower and energy directed towards a moral goal.</p> <p>◆ Another example is Lafarge’s commitment to fight AIDS. In developed countries, we have taken the reasonable position that AIDS is a public health issue, a responsibility of the state. But when you find yourself in South Africa, with 15 – 20% of your workforce HIV-positive, and some are starting to die because of a lack of public health infrastructure and that your plant has the only health facility available locally, you realize that you must do something. And this “something” cannot be restricted to only your employees, nor even to just their families. Consequentially, the choice made was to work with local authorities and local groups to put together a health program uniting public and private efforts. Today a number of employees in Lafarge’s African plants are under treatment. From an economic point of view, it turned out to be less costly to have employees under treatment working normally than having sick employees, with the cost of absenteeism and the loss of employees... This proactive commitment is primarily a Christian choice, or at least a moral one, but has also proven to be economically efficient.</p> <p>◆ Numerous other examples in education and the environment could be given to demonstrate the ability of Christian executives to use their privileged position on the global stage to be socially responsible. But it is possible to go even further: Christian business leaders can also participate in the creation of this Noosphere that Teilhard de Chardin has announced, continuing God’s creation by helping unify relations between men. It can appear naïve; business is not the only actor in the human family, but it has a role to play, considering the intercultural relations it weaves, and Christian executives need to become aware of this potential. A striking example for Bertrand Collomb was the reaction of Lafarge employees when its Indonesian plant at Banda-Aceh was hit by the tsunami in December 2004 and 250 employees were killed. Most of the employees of the Lafarge group felt an acute sense of loss for their Indonesian colleagues, like losing family members, despite never having met them. Significant effort to help families and their survivors rebuild their lives and their environment followed. Corporate Social Responsibility (CSR) is important, and can be a reality in our day to day behavior. But by developing the sense of what we are doing, communicating it broadly across our organizations, and building links within our companies and with surrounding communities, we can go even further and truly be witnesses to our Christian faith.</p> <p style="text-align: center;">*****</p>
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FIRST SESSION :

Executives responsibilities and personal growth : debates and experiences

Sub-session 1: Corporate responsibility to employees

Round Table :

Employee development : their aspirations, motivation and personal achievement at work



From left to right: Dominique Tissier, Brother Samuel Rouvillois, Domingo Sugranyes, Alfonso Mujica, José Morales.

Participants :

Brother Samuel Rouvillois, Congregation St John, Philosopher and Consultant, APM Expert, St Jodard.

Professor José Morales Mancera, Public Accountant, Consultant and Philosopher, Mexico City.

Alfonso Mujica, Managing Director, Spencer Stuart Chili, USEC President, Santiago, Chili.

Dominique Tissier, Corporate Training Manager, Michelin Group, Clermont Ferrand.

Moderator: **Domingo Sugranyes**, Executive Vice President, MAPFRE, former UNIAPAC President, Madrid

◆ *A debate of paradoxes: a regrouping of business experiences where employee personal investment is important, but a general context very unfavorable to employee fulfillment...*

◆ *Brother Samuel Rouvillois remarks that everyone's dream of personal accomplishment has become a moral obligation and turned into a nightmare: despite an abundance of means, failure persists*

◆ *In business, the main obstacle is the fear of trusting another...*

◆ The Moderator of this round table, **Domingo Sugranyes**, puts the debate in its context with a few introductory remarks. Many participants in this Congress, like the Moderator, are fortunate to work for companies where attention is given to individuals and employee motivation is very important. However, the current context of the debate is rather challenging: the growing importance of employee mobility, the increase in short-term employment, stable, fulfilling and well paid positions being few and far between, the fusion or decentralization of companies which prevents employees from identifying with a stable environment, the tendency towards outsourcing productive activities or support services, which creates more and more of a concentration of entrepreneurial activities with purely financial objectives, the idea of work as purely negotiable by newer generations: time and loyalty are limited to a given salary, with as little personal investment as possible... Is it really realistic to reflect on employee fulfillment at work? What are executives really responsible for?

◆ For Brother **Samuel Rouvillois**, personal accomplishment nowadays is a dream that has evolved into an obligation and ended in a nightmare. The dream is that of the post-war era – happiness on Earth for all, the heritage and secularization of Judeo-Christianity. But this dream is matched with a moral obligation to try to realize oneself. To succeed in life is an obligation; to be fulfilled is a necessary condition of success. In the end, this dream has become a nightmare, because the dream never becomes reality and Western society, the “model” of development, cannot really achieve happiness in its citizens: despite material affluence, Western society suffers from depression. Paradoxally, we have never had as many means to fulfill ourselves, but we’ve never exposed ourselves to our own weaknesses to such an extent. In business itself, managers have never had access to so many tools to accomplish their tasks, but we continually fail. Faced with this desire to succeed and the difficulty in accomplishing it, we are left vulnerable.

◆ In business itself, the establishment of co-responsibility which would lead to personal accomplishment is ridden with obstacles, mainly, the fear of delegating, or the non-spoken risk of trusting one another and the enormous increase in “safe” reasoning, which is substituted for the company’s intelligence and common risk. In other words, practicing subsidiarity, which would allow employees to be more fulfilled, is faced with the fear of taking risks and trusting others.

<p>◆ <i>The renewed relevance of Christian anthropological wisdom: unlimited human dignity, the never-ending quest for the truth, accepting others as brothers, justice and mercy as a political reality...</i></p> <p>◆ <i>A key point: accepting weakness, our own and that of others... And to act even and especially when all hope is gone...</i></p> <p>◆ <i>For José Morales Mancera, if we neglect self-actualization, work becomes alienating.</i></p> <p>◆ <i>Extra value created by the company is identified by its common good and not immediately by a return on investment.</i></p> <p>◆ <i>The importance to award distributive and commutative fairness, especially to</i></p>	<p>◆ Christian wisdom reappears here, however, with renewed relevance. We need anthropological wisdom that the Church is rediscovering as its heritage and a true evangelical view of mankind (see <i>Gaudium et Spes</i>). The keys to this wisdom are: unlimited human dignity, the necessary, never-ending quest for the truth about mankind (“<i>Truth escapes as soon as we stop looking for it.</i>” <i>Soljenitsyne</i>), otherness as a condition of responsibility and fraternity, justice and mercy as a political reality. This is why, when economic and psychic violence is starting to build personal internal tensions, it is essential to understand oneself, and to continually search oneself. Moreover, considering all men as brothers is a <i>sine qua non</i> condition for the Christian to exercise his freedom and dignity. This fraternity requires accepting others, including the differences in the other that can breed fear within us.</p> <p>◆ This is where the ultimate importance of accepting weakness enters. In fact, we have three possible attitudes: resignation in the face of difficulty, or its opposite: mad, blind optimism, or a third attitude, which should be the Christian choice: accepting weakness, our own weaknesses and those of others, and then acting despite the weakness and despite being aware of it. And it is here, especially in the business world, that the Christian difference should show itself: in situations of crisis, of stark weakness, in places and situations where no human notion of hope still exists, the Christian difference calls out to us to initiate and to act, all the while admitting this weakness.</p> <p>◆ Professor José Moralès Manceral next reminds us of a few main social principles that, in his opinion, condition the fulfillment of employees at work. First and foremost, work should always include a spiritual dimension: above and beyond economic justifications, it includes a factor of self-accomplishment with a spiritual motive that conditions creativity. Without this dimension, work becomes alienating. Training must therefore go beyond the technical and develop this dimension while taking into consideration human development.</p> <p>◆ Second, one should always emphasize the importance of a common good. On one hand, in business, the common good is identified as the extra value created by the company, managers, shareholders and employees, who all have an interest in developing this extra value. It is important to make everyone understand this. For José Morales Mancera, the two biggest mistakes of capitalism, which puts it in danger, are to immediately confuse this extra value with a return on investment, and to treat employees and employee development as external costs to be minimized. Moreover, even outside of the company, every executive should always question him or herself on the extra added value (or lack of) that each of his or her decisions brings to the company.</p> <p>◆ Third, it is impossible not to discuss salaries, and in particular, fair salaries. Business, like the rest of society, needs to adequately combine commutative fairness (to each according to what he/she deserves, the rational for reciprocity) with distributive justice (to each according to his/her needs, the rational for redistribution) that helps human development progress. Practically speaking, there generally needs to be as much distributive justice as there are opportunities for it,</p>
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<p><i>employees</i></p> <p>◆ <i>For Alfonso Mujica, no personal fulfillment without professional achievement.</i></p> <p>◆ <i>Freedom of initiative and freedom in organization: another key factor in self actualization at work.</i></p> <p>◆ <i>The example of a culture favoring motherhood developed by a Chilean bank (adapted schedules and maternity leave): a profitable result.</i></p> <p>◆ <i>The obligation to help employees like what they do...</i></p> <p>◆ <i>Dominique Tissier: problems currently felt remain relative...</i></p> <p>◆ <i>The fundamental question: what tools do we have or not have to give people the importance they deserve...</i></p>	<p>so that those who strive to progress may access the realm of commutative justice and other levels.</p> <p>◆ Alfonso Mujica then intervenes with very pragmatic considerations. A simple calculation suffices to confirm that every working adult will spend most of his or her conscience life working; in any case, will spend more time working than doing anything else. It is therefore obvious that personal fulfillment is virtually impossible if not accomplished at work.</p> <p>◆ Alfonso Mujica completely agrees with the four points developed by Brother Rouvillois. However, he would like to bring attention to the importance of freedom. Freedom (which does not preclude the existence of authority) is another key element to personal development at work. No one enjoys obeying orders. Freedom of initiative and in organization is a huge factor in self actualization, and even ends up being an economic gain for the business enterprise, through the increase in motivation and investment by its employees.</p> <p>◆ Through several concrete examples, some personally experienced, Alfonso was able to illustrate the following principle: giving employees more freedom to organize themselves (notably by reducing working hours, which at first, does not seem possible whatsoever!) lets them develop and in the end, is profitable for the company: absenteeism levels fall, and productivity improves: work is better accomplished. The case of a Chilean bank is used to demonstrate this point. The bank developed a “<i>women friendly</i>” culture where maternity leave was significantly lengthened in comparison to the legal requirement, and mothers of young children had their schedules lightened (and ended their day at 4:00 pm), all efforts not very easy for the employer to accept. Well, the end result was profitable.</p> <p>◆ It is a luxury given to some to do (at work) what they enjoy. As Christian business leaders, our responsibility must be, if we cannot let our employees do what they would like, to help them like what they do!</p> <p>◆ Dominique Tissier, echoing the words of Ernest-Antoine Seillière the night before, first reminded us that even if we mainly speak about important negative changes, negativity still remains relative when placed in a proper historical context. Relocations and work-related stress are not on the same level as the Black Plague that ravaged Europe a few centuries ago!</p> <p>◆ Dominique Tissier’s main question was the amount of real attention given or not given to people within a company. The most important way for executives to contribute to building society is to create business cultures that are founded on values and practices. However, nowadays, almost all companies display their “values;” this is fine, but somewhat lacking: the important difference is to put the values into practice and especially, the place given to (or not) people within the company... More precisely, what tools are used in the development of people? A few examples of essentials stages will demonstrate that other options exist...</p>
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<p>◆ <i>1st contact: recruitment. Are we recruiting a skill or a person?</i></p> <p>◆ <i>An essential stage: integration, a real “initiation.”</i></p> <p>◆ <i>The separation of career management, considered a specific profession in management operations.</i></p> <p>◆ <i>Do internal evaluation systems take into account the way in which results are achieved?</i></p> <p>◆ <i>A major risk for the future of the company: to re-humanize the enormous operational machines that we create.</i></p>	<p>◆ The first contact between the company and an individual, a decisive one, is the recruitment interview. Two very different approaches are possible. Are we recruiting a skill or a person, with all of his or her specific identity? Am I just looking for a skill or a skill while considering the person and his or her potential? Dominique Tissier invites us to interest ourselves in the person by considering three plans: dynamics, relations with others, and intellectual ability (and in this order!) And to truly welcome the individual, “Come, we’re waiting for you, we need you!” (as the founder of the Community Emmaüs stated in different circumstances). This should be the essence of your welcoming message to the person recruited!</p> <p>◆ The immediate stage following being hired, is integrating the company. This very important stage is often underestimated (as in the initiation to traditional societies: it is the integration of an individual, recognized with his or her own identity, into a society of people connected by a common culture). At Michelin, for example, all new hires systematically follow a process of integration generally quite long, from three days to two months depending on their hierarchical level. In this way, even the highest hierarchical level starts by making tires...</p> <p>◆ The next step is to manage the career of the hired person. We must be realistic here: the natural reflex of managers is to keep efficient employees for themselves rather than to let them evolve. In order for careers to evolve this implies appropriate measures. At Michelin and in many other corporations, career management is therefore considered to be a specific profession, and it is not undertaken by operational managers who are the direct supervisors of the people concerned. The direct manager gives his or her opinion but, as it is practiced, career development depends directly on specialized career managers.</p> <p>◆ Finally, we must question the way performance is evaluated within the company. Is the evaluation purely economic, or do we also take into account the way in which economic performance is achieved? If we truly want to consider people as individuals, the importance lies in the way in which we evaluate them... It is not surprising that the latest executive training program at Michelin is called “Ways of Managing Performance.” Does the company’s internal evaluation system integrate the manner in which results are achieved? There are multiple possibilities; the main point is to concretely evaluate how. Make no mistake, even in companies with a very strong people culture, this is a daily struggle...</p> <p>◆ In conclusion, a major risk for the future, according to Dominique Tissier, is the re-humanizing of our organizations. We are creating enormous machines, not physical, but organizational ones, and it is a major risk to re-humanize these mechanisms, through an economic, sociological, managerial commitment that brings a new perspective to company responsibilities. To this effect, it is important to be wary of certain vocabulary like “human resources” and “human capital,” which is used with good intentions. Publicity for “HR Management,” read by Dominique Tissier, humorous advertising in its utilitarian exaggerations, illustrated very well why the Michelin Group went against current fashion and kept a “Personnel Department” rather than “HR” Direction. Man is not a resource to be used by a system. It is the system which must be humanized through daily attention</p>
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<p>◆ <i>Clarifications on freedom... A necessary condition, not a structuring principle, creating the need to re-humanize the liberal system.</i></p> <p>◆ <i>Subsidiarity : Implementing liberty without opposing authority</i></p> <p>◆ <i>The obligation of large businesses to take care of people in need.</i></p> <p>◆ <i>Quantifiable markers for training?</i></p> <p>◆ <i>The need to have managers who resist to pressure and the need to help them.</i></p> <p>◆ <i>The main question regarding self-confidence: to draw on support from others...</i></p>	<p>paid to individuals.</p> <p>◆ The quick debate that followed the speakers was the opportunity to clarify certain points. On freedom, first, and its place in Christian anthropology and the Christian view of liberalism. On this point, Brother Samuel indicated that freedom is a necessary condition, not a structuring principle (as are goodness and truth), on which alone society could be based. The Christian doctrine's position for freedom and liberty in business does not warrant a blank signature in favor of liberal capitalism as Dominique Tissier evoked when speaking of organizational machines; there is a risk that the system, especially due to the computerization of finance, will get ahead of man. It is thus necessary to re-humanize the system by striking from the inside.</p> <p>◆ Still on liberty and his report on authority within companies, Alfonso Mujica clarified that it is not a question of abandoning authority but of making people feel that they are participants in the decision-making process, in all ways possible, <i>in fine</i> to restore power to the lowest hierarchical level. It is not about opposing the freedom of employees to the authority of the boss but about putting a subsidiarity in place.</p> <p>◆ Is job security a professional value? Ernest-Antoine Seillière asked Dominique Tissier this question, mentioning professional social security projects. For Tissier, once a company reaches a certain size, it must take care of people in need, find them an appropriate position, and guarantee them employment or appropriate reclassification. For smaller companies, it is of course government's responsibility, with, of course, the perverse foreseeable effect of state aid...</p> <p>◆ Tissier, like many others, speculates on a significant investment in training. Are there quantifiable markers for training? For Dominique Tissier, the percentage of the salary mass devoted to training depends on the professions concerned (precisely, on their rate of professional evolution). The markers used at Michelin are nonetheless the following: great freedom in voluntary training is given, but without a self-service catalogue. They stress that every position has mandatory ad hoc training and employees are required to take training at least every two years.</p> <p>◆ For Dominique Tissier, all this puts great pressure on managers, even more so with the demand to supervise human development. This stress must be supported somewhere and must be taken into account. The recruitment of managers must therefore select people who can resist to pressure. Afterwards, it is then necessary to help the manager build his role. The manager must be aware of his own flaws and work on them. The last stage is action: rewards or discipline, whichever is appropriate.</p> <p>◆ Echoing these remarks, Brother Samuel Rouvillois insists on the fundamental question of self confidence. Today, this question is a fundamental paradox with both young people arriving in the job market, and at the top, executives, burdened with heavy responsibilities. Of course, self-confidence goes much further when we support each other. And the executive is the person who has the greatest need of others' confidence. He has the greatest need to be supported by others.</p> <p style="text-align: center;">****</p>
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Experience and work groups:

Executive responsibility for personal growth in employee



GUEST SPEAKER: Lorenzo Servitje, founder of Bimbo Group.

Before sharing their experiences and ideas about their responsibilities towards employee personal achievement, the convention delegates listened to Lorenzo Servitje, founder of the Bimbo Group.

Bimbo, a company founded in 1945 in Mexico with a handful of employees, is today one of the biggest producers in the world of bread, bakery products and snacks. The group currently employs 82 000 employees in Mexico and 15 other countries in Latin America, but also in the United States and in Europe. For the company's founder, the company is for man, and not man for the company. People cannot be considered a company resource; they are vital factors that allow the use of real material resources. This is directly linked to the principle of human dignity; that is, in the natural order, from the fact that each human being is endowed with reason, free will, and social skills and, in the supernatural order, as each person is created in the image of God, is redeemed by Christ, with an eternal destiny.

The true value of a company will therefore be the value of the people who make it up. A company will be productive, dynamic, innovative, ethical and socially responsible, to the extent that those who are part of it are. And the people employed by the company will be like their managers. Ultimately, for Lorenzo Servitje, ***"A company will reflect its executives."*** For this reason he greatly insists on the importance of training, particularly training for executives. Training must allow the appropriation of solid ethical principles and company policies for staff. As painful as it is, it is nonetheless necessary to let managers go who cannot succeed in appropriating these principles. Other than the primary importance of respect and solid ethical training, some other specific principles were promoted by Lorenzo Servitje at Bimbo. Notably, a policy of closeness between managers and their subordinates, in order to favor confidence and reciprocal esteem, and so that supervisors could listen to employees and truly take into account their opinions and suggestions. He also insisted on fixing objectives – with a lovely description of them as “dreams with a date” – and to attain the objectives by giving the best of oneself. This went through another house policy: staff investment in projects, so that they could appropriate the goals and consider them desirable. For Lorenzo Servitje, ***"We are convinced that when someone makes his work goals his own, and integrates them as a personal project, the results are extraordinary."*** In his eyes, and this is certainly a key point for Bimbo, the ideal leader ensures that goals are achieved as often as possible without his intervention, through subsidiarity.

In this view, the leader's role becomes specific enough: he/she is above all there to rally people around an objective, and around the means to attain it. The leader must favor as much as possible autonomous subordinates: **the leader must say as little as possible to his team so that the individuals discover, perfect and take the message for their own or find the solution.** One can of course offer direction, hints and information. One of Lorenzo Servitje's

greatest personal satisfactions was, surprisingly, to realize one day that one of his colleagues had forgotten the “small contribution” that Servijte had given him and gave himself all the credit for the success of the operation! This type of management is challenging, for it does not place much importance on authority, thus letting go, painfully but necessarily, of a certain amount of managers who cannot understand it... Of course, this policy, which aims at helping people grow, also carries explicit recognition of their merit, through the granting of special bonuses and raises. This specific concept of the leader, on all levels, is in any case certainly one of the keys in the development of the Bimbo Group, although it questions what is often daily experienced in many companies.

WORK GROUPS :

Following the preceding round table discussion, the congress delegates were invited to share their experiences and accounts, in groups of seven to eight people, of various nationalities, for an hour and a half, to formulate answers to two questions.

While this is by no means an exhaustive compilation of the questionnaires at the end of the session, we can outline the larger tendencies and reflections of the participants.



By groups of 6 to 8 persons, participants debated and shared their own experiences about the themes of the day.

Question 1: In your opinion, what is the main obstacle for business executives in regards to contributing to the personal development of their employees?

Surprisingly, far from the stress created by the economy, the most common answer quoted was the executives themselves, or their attitude. This answer was sometimes more precise: business executives have not yet integrated the culture of putting people at the heart of their business; they don't listen enough; they are too focused on short-term goals. Also, they do not look hard enough for innovative solutions when lay-offs appear inevitable.

Other answers worth mentioning are the lack of reciprocal knowledge between employees and executives and the fear of delegating, as well as a lack of knowledge or skills in employees and their biases.

Some other more original answers pointed to the fact that the "life project" culture (for both parties: employees as well as managers) is not widespread enough. There is also still great confusion between the different levels of aims in sight (economic, professional) as well as between the aims, objectives, goals, and means themselves...

Question 2: How can I contribute to the personal accomplishment of my employees?

Here, answers went almost exclusively in three directions, often proposed together:

1. Improve communication and reciprocal knowledge with employees
2. Encourage and develop delegating responsibilities.
3. Enlarge staff's career vision and procure them permanent training destined to develop employee skills, both technical and social.

A less frequent answer, but nevertheless significant, pointed out the need to develop a way of grading "human" progress within the company and putting in place measuring skills and feedback processes in order to collect valid information about how the application of these policies turns out.

Sub-session 2: Corporate responsibility towards society

Round Table: Corporate social responsibilities in Christian Social Teaching



From left to right: Gerard van Schaik, Mgr Aguiar, Alain Heilbrunn, José Ignacio Mariscal, Bertrand Collomb, Philippe de Woot.

Participants :

Professor Philippe de Woot, Louvain-la-Neuve Catholic University, Brussels.
Bertrand Collomb, Chairman of the Board, LAFARGE SA, Paris.

Gerard Van Schaik, EFMD President (European Foundation for Management Development), Chairman Martin Air, Amsterdam.

Mgr Carlos Aguiar Retes, Vice President of CELAM (The Conference of Latin American Bishops), Bishop of Toxcoco, Mexico.

José Ignacio Mariscal Torroella, Marhnos Group CEO, UNIAPAC Vice President Mexico City.

Moderator: **Alain Heilbrunn**, General Secretary of Concawe, Brussels, former MCC President

<p>◆ Philippe de Woot: <i>it is not acceptable for the international economic system to develop “wildly,” justifying itself as it deems fit, escaping from political and moral control...</i></p> <p>◆ <i>The risk of seeing CSR deterred to serving profit, into mere preventative corporate communication...</i></p> <p>◆ <i>The huge responsibility of Christian business leaders...</i></p> <p>◆ Bertrand Collomb: <i>Milton Friedman’s “invisible hand” is obviously not enough; there is an obligation to help for society’s common good.</i></p> <p>◆ <i>Lafarge’s choice has always been to help in the community...</i></p> <p>◆ <i>The need to be good, to be good at</i></p>	<p>◆ Alain Heilbrunn, Round Table Moderator, presented the participants and invited Professor Philippe de Woot to open the debates, in light of his recently published work, “<i>Corporate Global Responsibility – Should Prometheus Be Bound?</i>” (Palgrave MacMillan UK Edition). Philippe de Woot opened this shared reflection with sharp criticism of the global economic system. For example, no international laws exist to preserve natural resources or to govern ethics in business management. The economic system develops free from any guidance, escaping any moral and political control, and even takes precedence over political power. In business and management schools throughout the world, research on economic growth is generally promoted without even questioning the pursued objective or the rules to follow. The system even manages to justify itself: “It works, so it’s good!” and falls into the idolatry of profit, which has become its only pursued goal.</p> <p>◆ In this system, we certainly see a strong tendency towards promoting Corporate Social Responsibility (CSR). But a great risk exists to see this tendency deterred by people with money. CSR often tends to become a sort of “complaint prevention,” a masquerade of corporate preventative communication that guarantees the company the right to profits without being disturbed. Even codes of ethics proclaimed in this context can remain good intentions without any real reach: just remember Enron, a little while before the scandal we all know about, with its code considered the “best” in the United States!</p> <p>◆ Faced with this situation, the responsibility of Christian business leaders to amend the system is enormous. They must categorically refuse the trap of blind optimism and fight so that business aims are re-examined, so that ethics, which “start with the first cry of suffering,” regains their rightful place.</p> <p>◆ For Bertrand Collomb, corporate social responsibility is an ambiguous expression. For him, it is a responsibility towards society. For certain believers of the liberal school, there is no need to intervene in society, for the free market suffices to ensure the common good. This is the theory of the “Invisible Hand” developed by Milton Friedman. However, we can ascertain that this famous “invisible hand” is, at the very least, not enough. We must therefore help a bit. This obligation weighs on all those who are in a position to act, especially companies that have the means to do so where government structures are weak (as exposed in the Opening Session)...</p> <p>◆ At Lafarge, managers have always chosen to intervene in favor of society in the name of their beliefs. In the past, this definitely sometimes had a paternalistic manner; the company provided support to local needs, financing hospitals, shelter, schools, even building churches! Today the same “interventionist” attitude is perpetuated, with, however, not a paternalistic approach but by favoring subsidiarity...</p> <p>◆ Can a company be excused from being “socially responsible?” Not everyone can share the belief that a moral obligation exists. However, companies are</p>
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<p><i>everything, including at CSR.</i></p> <p>◆ <i>The need and the difficulty to measure your CSR! The interest in dialogue with stakeholders...</i></p> <p>◆ <i>Gerard van Schaik: the idea of CSR is not recent; it is inspired by Christian social teaching...</i></p> <p>◆ <i>The current CSR tendency: both an expectation and a pressure, mainly towards big corporations that is influenced by scandals ...</i></p> <p>◆ <i>Promotion of socially responsible leadership in the current global world, somewhat based on largely common basic elementary principles, but not necessarily universal</i></p>	<p>confronted with a general notion of quality anyway: if you want to be really good, you must be good at everything, including your company's responsibility towards society, starting with the way you treat your staff. If you do not make enough effort on these points, spontaneous or not, the quality of your services or products will end up showing adverse effects.</p> <p>◆ Just as in all aspects of business performance, a company's CSR must be measured. A main question is how to measure it. One way of doing it, among others, is to regularly ask newcomers in the company how they perceive it, as well as close stakeholders, or even an NGO. Another way is through a rating agency, but most of them do not measure correctly. Rating one's CSR obviously requires great humility. Many agencies content themselves to sending out typical questionnaires to be filled out, an approach without any real interest or benefit. Others are based on client research, with inquiries to suppliers and other stakeholders. This is already better. In any case, it is always profitable to dialogue with the stakeholders.</p> <p>◆ Gerard van Schaik first reminded us that the concept of CSR is not a new invention. For example, he remembers while at Protestant university in Amsterdam, being impressed by a book entitled <i>The Church and Disorder in Society</i>, while learning about business ethics. The debate was focused on relations between companies and their salaries, but did initiate reflection on employee participation, which appeared very audacious and original for the time. It is obvious that Christian social teaching has played a big role in this subject, and it is perfectly logical that European religion, so exclusively dominating for centuries, guide society about norms and values...</p> <p>◆ Today, at least in developed countries, companies gain influence on daily life and in return, people expect more from them, more social responsibility. This is especially true of very large corporations, almost always international, global corporations, less so for small businesses and medium-sized companies, albeit that they are more important to the local economy. The social responsibilities of small and medium-sized companies are often limited to respecting applicable laws and economic regulations. They generally aren't the vehicle of change. To be realistic, change usually results from pressure within society. The vast majority of businesses works well and has responsible global attitudes. It is a fact, however, that public opinion of business is forged from bad examples, not good ones, and when a big scandal concerning a major corporation breaks (Enron, Parmalat...), opinions and government try to take corrective measures, which generally result in excessive local regulations.</p> <p>◆ The EFMD (European Foundation for Management Development), which Gerard van Schaik presides over, although of European origin, is an organization with global vision, bringing together members from around the world with very diverse cultures. In its report on "Globally Responsible Leadership," the EFMD zeroed in on eight directing principles that should be at the base of globally responsible leadership. Five of these principles, justice, honesty, freedom, humanity and tolerance, were the principles that should govern relations between individuals and in society. These notions, more or less explicitly present in Christian social teaching, are equally present in parts of the</p>
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<p><i>ones...</i></p> <p>◆ <i>The social context of increased materialism and the economic context of financial mechanisms favoring maximum short-term profits: an adverse context...</i></p> <p>◆ <i>The need and potential, thus, the obligation of business leaders to change the way we think...</i></p> <p>◆ <i>A fundamental point: to recruit leaders according to their affinities with CSR...</i></p> <p>◆ <i>Msgr Aguiar: our Christian responsibility is applicable to all aspects of our life, in the reality of each day...</i></p>	<p>world dominated by other beliefs. They thus are part of basic education in numerous countries, even if, in our professional life, when we struggle to optimize economic results, they tend generally to be somewhat neglected. Nevertheless, does this suffice to ensure that a unique model of social responsibility exists? What is acceptable in one culture is not necessarily so in another. The risk of giving the impression of imposing codes of conduct on the basis of what is considered just in the most powerful countries must be carefully weighed. It could be perceived as arrogant and risky...</p> <p>◆ Simultaneously, there is more and more of a need to promote socially responsible management. After practically five decades of constant growth in the developed world (with, at least in Europe, a net of developed social protection), the struggle to survive disappeared from the list of personal priorities, the need for solidarity was largely diminished and, in people's lives, the "more and more" material race commenced. Moreover, the business tendency towards the long term was replaced by maximizing out profit, the philosophy of stakeholders by the sanctification of shareholders. This all led to a misuse of their power by financial analysts and institutional investors. Systems of excessive remuneration for a minority of privileged people were put in place in order to guarantee maximum short-term results. In such a context, it is evident that business management is little preoccupied with society and spends shareholders' money for the good of third parties...</p> <p>◆ It is nonetheless possible, and surely necessary, to profoundly change these perceptions, to banish the short-term and individualism, to reintroduce the principles of long-term and cooperation. Executives of each company and corporation must be convinced that it is worthwhile for their business in all of its aspects to pay attention to certain points in the interest of the community that do not concern the daily operations of the company, and they must demonstrate it. Of course, executives are not paid for being altruistic with other people's money, but when they are convinced that social activities with no immediate financial gain for the company are nevertheless good for it and for society in general, they will not have any problem being responsible for their actions.</p> <p>◆ How does one reassure himself or herself of such a management style? The company requires a culture that nourishes this approach, which takes time to build. Selecting managers based on their affinities with this concept is undoubtedly a fundamental point. But it is next necessary to continue to educate and train them, inside and outside the company.</p> <p>◆ The next speaker was Msgr Aguiar, Bishop of Toxcoco (Mexico) and vice president of CELAM. He first situated the setting for social responsibility within the Christian faith. It has its origins in the principle of Incarnation: Christ assumes our human nature in its entirety, its reality, our reality. It is therefore fundamental that we stretch our view of God's plan to take into account all of reality, and not only the world of souls or spirits. His second point was that God created four orders: the Church, the State, the world of work and the family. Our Christian responsibility in this world concerns of course all of these orders. It is out of the question to separate our professional life from</p>
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<p>◆ <i>CSR: an intelligent and ethical strategy of administration on the impacts generated by business in its human, social and environmental settings.</i></p> <p>◆ <i>The role of the Church, especially of the Bishop: to monitor the long term development of socially responsible consciousness in its followers...</i></p> <p>◆ <i>José Ignacio Marisa: we talk a great deal about ethics in business: let's find them on the Social Doctrine of the Church!</i></p> <p>◆ <i>Business has social and economic goals: they don't necessarily go with one another, but the social objectives come first...</i></p> <p>◆ <i>At Marhnos, the establishment of a permanent process based on the main principles of the CSD, with the institution of an ad hoc Committee</i></p>	<p>our Christian responsibilities.</p> <p>◆ In this light, the social responsibility of business can neither be a free philanthropic gesture nor a “social” investment expenditure which would authorize reintegrating the company’s bad habits or the bad conscience of its executives. The social responsibility of business is an ethical, intelligent administrative strategy of the impact generated by the company on its human, social and natural environment. In this perspective, the company must serve the world, and not serve itself the world. Moreover, for the company, profit return is essential: it is <i>in fine</i> the guarantee by which the company demonstrates that it is really a socially responsible entity, and that it does not practice solidarity as only a hobby. It is also about a guarantee of sustainability.</p> <p>◆ Mgr Aguiar then mentioned his experience in Latin America with CELAM, and the huge thirst for ethics and development on that continent, which of course calls for a very strong commitment for corporate social responsibility. In Mexico, it is remarkable, when you consider the persecutions of the nineteenth and twentieth centuries, the Church virtually had its arms and legs amputated, arms and legs that would have let it exercise and contribute to social responsibility. However, the Church can stay on the sidelines of this debate, being responsible not only for priests but also for many actors in society. Bishops, in particular, are not always entrepreneurs, and do not have the power to make State decisions. The Church does, however, have an important recognized role in social leadership. Its duty in terms of social responsibility is to guide and develop awareness of this responsibility over the long term.</p> <p>◆ In José Ignacio Mariscal’s opinion, business ethics are often referred to as a very utilitarian concept: ethics are sometimes completely perceived as a business, sought after for being “good for business.” They certainly are, but on the condition that the ethics are truly based on the Social Doctrine of the Church – which thankfully is no longer the “best kept secret of the Church” as we used to sometimes say, thanks to the recent Compendium!</p> <p>◆ Business has two types of objectives: social and economic. They go together but social goals come first. CSR consists of developing useful products that satisfy needs that create added value and are equally distributed; it also includes a commitment by the company to contribute to long term development that favors complete development in people, in their families, in local communities and in society in general, by improving quality of life while respecting the environment. In other words, our responsibility to our executives is to be the promoters of human development throughout the company and society...</p> <p>◆ In the case of the Marhnos group (BTP), headed by José Ignacio Mariscal, the established process for CSR is structured around four axes: business culture (ethics), the quality of life within the company, support for local communities where the company operates, and the preservation of the environment. A specific process was set up by the creation of a Committee of Organizational Culture, with the task of creating a Business Culture Manual, a Code of Conduct, and then a Quality Sure Building Manual through consensus. The</p>
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called
“organizational
culture.”

◆ *The necessity for a social “balance sheet:” it is essential to have a tool for measuring CSR!*

◆ *We claim to be attentive to individuals, but do we really know our colleagues?*

◆ *The very concrete example of the “census” introduced at Marhnos: a practical questionnaire to get to know employees*

Committee is qualified for putting these policies into practice, through a permanent development process. The reference context for the Committee is made up of the fundamental principles of the Social Doctrine of the Church: respecting individual dignity, subsidiarity, solidarity, the quest for the common good, and justice.

◆ However, evidently, we can progress only if we are capable of measuring progress, which is why José Ignacio Mariscal suggests creating a “social balance sheet.” Of course, depending on the type of activity, such a tool will give more or less weight to various aspects. The importance is in having a permanent tool for measuring CSR. Marhnos stresses to perfect indicators for all aspects of CSR, always however, placing people as the starting reference.

◆ Moreover, in a relatively original way, José Ignacio drew the delegates’ attention to an important point: how can we claim to love our employees, as the Gospel asks us to, if we don’t know them? We all agree that people are the most important element in a company, but do we really know the people who work for us or do we just know our colleagues’ names and functions?

◆ In response to this question, Marhnos set up an annual questionnaire, or census. Each employee had a regularly updated file with his or her address, family situation, spouse’s profession, education level and his or her family’s education level, whether or not he or she owned their home, potential health problems of the employee or his/her family, hobbies or cultural interests, significant relations... The direct supervisor is in charge of updating the census which facilitates mutual understanding. One use of this questionnaire by the employer is to help employees become home owners, by, for example, giving them advice on the subject, which is generally a high priority. However, the main use of the census is to help the company study employee personal growth. The individual comes first in CSR: let’s start by getting to know people in our own company!



José Ignacio Mariscal, CEO Marhnos (Mexico), will be the next president of UNIAPAC.

Experience and work groups:

Corporate responsibility to society



GUEST SPEAKER : Francesco Merloni, President MTS Group

Invited to share his experiences, **Francesco Merloni, President of MTS (Merloni Termo-Sanitari Group), former senator, former minister, former UCID president, started by referring to the example given by his father, Aristide Merloni, founder of the family group Merloni.**

Born in 1897 in Fabriano to a farming family in the Marches region of central Italy. Aristide Merloni obtained a diploma in mechanics and after WWI started working for a company in the Piedmont region that made scales. At the time, the underprivileged, agricultural and landlocked Marches region could not offer jobs to young people and most of the work force moved away, either to the more industrial regions in the north of the country, or to America. Merloni succeeded well in his job, and was quickly promoted to General Manager. **However, in 1930, Aristide Merloni made an important choice: he left his job to start his own business of weighing machines. His Christian faith and his desire to contribute to the development of the region where he grew up made him choose to set up shop in Marches, with the deliberate intention to create jobs, and to try to reduced emigration.** For Aristide Merloni, from its very inception, business is above all a community of people and *success in business from an industrial perspective is worth nothing if it is not accompanied by a commitment from the company to social progress.* It is with this heightened sense of social responsibility that he led the development of the company, despite the destruction and troubles of WWII, and benefited from European reconstruction efforts. His sons, including Francesco, took over the reign of the company following his death in 1971. Today, the small business from Marches has become an international corporation that employs 30 000 people in various branches (mainly Indesit and MTS Group) and its fifty plants produce annual profits of four billion euros. They own internationally known brands (Ariston, Indesit, Scholtes, Hotpoint in home appliances– Indesit Company, Ariston again, Chaffoteaux and Maury, Elco, Cuenod in sanitary heating systems - MTS Group,...). The headquarters is still based in Fabriano and the group is committed as ever to social responsibility.

In terms of political commitment, Francesco Merloni inherited from his father, who always participated in military on top of his entrepreneurial activity and who, for many years until his passing, was elected mayor and senator of his hometown of Fabriano. Francesco Merloni served a term in parliament from 1972 to 1992, when he was named in the Amato government as Minister of Public Works, at the time when this sector, guided by legislation more than 100 years old, was suffering terribly from corruption. His main objective was therefore to hold a vote on reform that would render corruption more difficult and that would align Italian norms on those of Europe. This was done in 1994, with the vote of a law on the public markets, establishing some fundamental principles such as corporate responsibility, competition and the separation of conception from execution. For Francesco Merloni, his passionate political engagement was always experienced as a passionate hobby alongside his corporate

responsibilities. However, there were real challenges. For many years, Merloni devoted 50% of his time to his business and 50% to politics, despite great differences between the two commitments: **whereas in business, decisions are made quickly and immediately, in politics, decision-making is a long process that almost always requires complex mediation...** In business, you need only take into account limited interests: your own and that of your stakeholders. In politics, you must systematically take into account the consequences of your choices for the entire community. But, in both cases, the deciding factors are the same: whole responsibility towards oneself and others, integrity and, moreover, the quest for understanding and encountering others. **For a business executive, politics is certainly difficult, but it is a very important commitment to society.**

WORK GROUPS :

Following the guest speaker and the preceding round table discussion, delegates were once again invited to share their experiences and accounts, in groups of seven to eight people, of various nationalities, for an hour and a half, to formulate answers to two questions put forward to them.

While this is by no means an exhaustive compilation of the questionnaires at the end of the session, we can outline the larger tendencies and reflections of the participants.

Question 1: In today's debate on Corporate Social Responsibility, what new idea has marked you the most?

Several points, much more frequent in the answers from the work groups, must first be mentioned:

- **The particular responsibility that weighs on Christian business leaders in the current amoral economic context and the influence they can have on society.**
- **The fact that social responsibility starts within the company by the amount of attention given to employees (going much further than the simple fact of paying them a fair salary).**
- **The practical suggestion of having an internal census ritual to get to know people better and to better understand their expectations (on this point, delegates would have liked to have had more details!)**
- **The fact that social responsibility is a long, permanent, never-ending process (a path to follow and not a goal).**
- **Finally, and especially, the need for a company to measure its own practices of social responsibility (which does not appear to be easy!)**

There were also other more original answers:

- **The original ideas from Mgr Aguiar regarding the theological context of CSR and social responsibility within the Church.**
- **The idea that a socially responsible commitment often results in external social pressures as well inner inspiration (faith)...**
- **The realization that social responsibility is profitable in the long term.**

Question 2: In your opinion, on what should the Social Responsibility debate concentrate in the years to come?

Here, answers were much more varied, but we managed to distinguish two main orientations recommended by the work groups:

- On one hand, the need to promote new business culture based on a long-term vision and the concept of business as a society of people. This presents social responsibility as a necessity to the company and is linked to developing questionnaires and adapted internal measuring tools.
- On the other hand, the need to constantly prepare for rapid, violent economic changes and consequently, the need to prepare staff for these changes... There was also a recommendation to invest in education and training for employees and even for local communities, which can be linked to the need to prepare personnel.

Other answers proposed:

- Clarifying the extra value that CSR brings.
- Attacking the question of balance and distribution between different stakeholders
- Promoting practical application over rhetoric (Walk the Talk).
- Contributing to the public sector, opening dialogue with NGO's and society.

Finally, one pertinent answer invited us to take local priorities into account: whereas in lesser developed countries, where corruption can be the major risk, in developed countries the major risk is perhaps population aging and its consequences.



Goncalo Correia de Oliveira (left) logistic coordinator of the Congress, had made a huge work of preparation, under the supervision of Bruno Bobone (right), president of Uniapac Europe, and with the help of Jorge Libano Monteiro and Joao Alberto Pinto-Basto (absents), respectively general secretary and president of ACEGE.

SECOND SESSION:

Corporate executives and serving others : Forums for sharing our experiences

Forum 1: How to train senior managers in major corporations?



From left to right: Father Edouard Herr s.j., Michael Naughton, Manuel Cervantes, Marc Van Ossel, Lord Dan Brennan, Bruno Stévenin

Moderator : **Marc Van Ossel**, consultant, ADIC president, Brussels.

Participants :

Lord Daniel Brennan, Queen Counsel's, Matrix Chambers, Londres, president of the Caux Round Table.

Professor Michael Naughton, Director of the John Ryan Institute, St Thomas University, St Paul, Minnesota.

Manuel Cervantes, HR Vice President, IBM Europe, Madrid.

Bruno Stévenin, Deputy Corporate Training Manager, Michelin Group, Clermont-Ferrand.

Social Doctrine referent : **Father Edouard Herr**, s.j., IET, Brussels.

<p>◆ Marc Van Ossel: <i>the greatest risk in effectively applying ethical behavior to corporations: integrating ethics into executive training...</i></p> <p>◆ Lord Brennan: <i>extensive statistical research shows that, while ethics is lacking, it also pays and it is worthwhile to convince executives of this...</i></p> <p>◆ The Round Table of Caux's "Arcturus" tool: <i>created on the heels of Global Compact, and used in Asia...</i></p>	<p>◆ What kind of training should senior executives have? Marc Van Ossel, the forum's moderator, who knows the subject well from being Vice President of Saint Gobain Group in charge of Human Resources, proposed the speakers to concentrate on ethics and social responsibility. Indeed, most corporations are now displaying value codes or ethical charters, but the real problem in effectively applying them is to first convince corporate directors and executives! We therefore called upon two speakers from outside business, Lord Brennan, President of the Caux Round Table, and Professor Michael Naughton, Director of the Institute of Social Doctrine at John Ryan, as well as two from within the business world, Manuel Cervantes, Vice President of IBM Europe in charge of HR, and Bruno Stévenin, Deputy Corporate Training Manager at Michelin.</p> <p>◆ The first speaker was, Lord Daniel Brennan, the current president of the Caux Round Table. The Caux Round Table is an international network of world business leaders working to promote moral capitalism. (www.cauxroundtable.org). It is known for creating business programs for developing a culture of ethics, and, especially, ethical training for administrators. Having mentioned this, Lord Brennan began with a few messages to convince top executives to seek to develop an ethical culture, messages that were based on indisputable sociological and statistical facts. First, the current situation is hardly flattering to companies, for people don't have much confidence in business executives (less than 50% overall, the worst scores being in Europe and the United States with 40% and 37% respectively). Employee motivation throughout the world is also very weak. Research indicates a very small ratio of people being satisfied at work (between 30% in the USA and 4% in Singapore, in Great Britain 17% and 6% in France). The margin of progression is obviously important! Second, a large Gallup study poll of 200 000 companies representing three million employees and ten million customers. Each person was asked his or her opinion of the company in question (personal attachment). The poll showed that companies simultaneously esteemed 50% higher by their employees and 50% higher by their customers grew three times more than other companies and increased profitability by 50%. Being perceived in a good light apparently pays.</p> <p>◆ The Caux Round Table therefore proposes corporations a wide range of tools, notably in the area of Global Compact procedures. Lord Brennan then succinctly introduced a tool baptized "Arcturus – CSR Innovation" that corresponds to an extremely elaborated process of self-questioning with seven main principles to respect (responsibility in business, social and economic impact, behavior, respecting rules, support for multilateral exchanges, respecting the environment, avoiding illicit operations). These seven principles are linked to seven categories that connect to the stakeholders: major obligations, customers, employees, owners or investors, suppliers or partners, competitors, local communities. This matrix results in 49 questions aimed at executives and administrators and another 275 questions for employees. The answers to both questionnaires can give a clear idea of what remains to be accomplished by executive directors. Please note that the Acturus method is used in Asian corporations, a part of the world where it is not always easy to promote ethics that are often perceived as being "Western"...</p>
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<p>◆ Michael Naughton: <i>what kind of person should I be so that I can make good decisions?</i></p>	<p>◆ We then listened to Michael Naughton share his experience in ethical training in Executive MBA programs as well as with executives within companies. Rather than asking himself to consider the best decision to make in a given situation, Michael Naughton first asks the following question: “What kind of person should I be so that I can make good decisions?” Michael Naughton refers to the Social Doctrine of the Church for his answer. It is important to enlighten executives on the finality of business, the vocation of entrepreneurs, the subjective aspect of work, the fundamental principles in the Social Doctrine (human dignity, common good, etc...) and to encourage them to develop the virtues of caution, justice, courage and temperance, as well as to take time for spiritual vision.</p>
<p>◆ <i>The “gap-filling” method: “Mind the Gap”...</i></p>	<p>◆ However, this education is largely based on theory and does not suffice to face what Michael Naughton considers to be a fundamental problem in our lives: the division, and, he stresses, the separation, we too often make between our faith and our daily life, especially our professional life. For this reason Michael Naughton offers a simple course called “gap-filling,” that aims to fill the gap between our beliefs and our actions (Mind the gap!). Practical sessions are thus put in place, where “students” are asked to first identify conflicting answers which include on one hand, their ethical and religious beliefs, and on the other, business limits. They are then asked to imagine a practical way of reducing the gap between both answers... Answering a question from Marc Van Ossel, Michael Naughton clarified that his teaching methods had been successfully tested in business, for example, at Metronics, to everyone’s great satisfaction, despite fears from managers at the outset, who were frightened of the course turning into a complaining session!</p>
<p>◆ Manuel Cervantes: <i>IBM’s value system that governs managerial training...</i></p>	<p>◆ Manuel Cervantes, HR Vice President of IBM Europe, explained the training program and evaluation of managers that is applied at IBM. In 2003, the 319 000 employees at IBM were asked to define IBM’s values at a major assembly. 70% of the employees participated. Three fundamental values were defined: the devotion to each customer’s success, innovation for the company and the world, confidence and personal responsibility in all relations. “Leadership Skills” were defined from these three core values. The leadership skills define what is specifically expected of managers and relate to a management training program. Among the leadership skills stressed are three crucial points related to our theme: gaining trust, developing IBM into a community of people and making well-informed decisions. All managers must have a personal training program based on these values, with stages each year that combine technical and non-technical training. The plan is established from a vast internal and external training catalogue, with 40% of the training possible in distance education.</p>
<p>◆ <i>For applying the concepts: regular evaluation questionnaires (especially for managers and their subordinates)</i></p>	<p>◆ To apply these concepts, IBM developed a similar evaluation and approval system. To start off, an opinion survey is sent to company employees every trimester (EOS: “Employees’ Opinion Survey”) – with on average, 60% participation. For managers, there is an annual inquiry regarding their direct manager (MFP: “Management Feedback Program”). At the end, there is a satisfaction survey addressed to customers every year (CSS: “Customer Satisfaction Survey”). The survey’s results have a direct effect on salaries: EOS’s and CSS’s determine bonuses for all employees in every country, and MFP results</p>

<p><i>with salary incentives as the key!</i></p> <p>◆ Bruno Stévenin: <i>the latest training program for corporate executives at Michelin: managing performance, okay, but in a different way!</i></p> <p>◆ <i>Insisting on mutual cooperation and encounters, and starting to value classic natural virtues...</i></p>	<p>directly influence managers' remuneration through a different specific bonus. Finally, when a manager takes training, a 180° evaluation is undertaken for the manager and taken into account, with an evaluation made at the same time by his or her direct superior. These evaluations and the manager's training plan also obviously have an effect on his or her career plan. The system is thus designed so that it is difficult to have a career at IBM based only on economic performance without taking human and social management into consideration. Questioned by the moderator on whether the evaluation system for managers was not used against them in revenge, Manuel Cervantes admitted that aside from a few excessive reactions at the very beginning, there hasn't been significant risk of such incidents: by treating personnel as adults, they behave like adults.</p> <p>◆ A similar concern is not only to look at economic performance but also the way in which it is obtained. This concern prompted Michelin to set up its latest corporate executive training program, "Ways of Managing Performance"(WPM), presented to the forum by Bruno Stévenin, Michelin's deputy corporate training manager. The program has recently begun with the Executive Committee itself. It includes a barometer, a 180° tool of measurement and dialogue, including 73 questions on the type of management and the way to manage, as well as an opening session that lasts three days. The barometer is used before the three-day session and then within about two years, to rate progress accomplished. The three days of training represent a lot of time for the executives, but it is relatively a short time span when you consider that the training objective is to change the way we think and behave. Five areas are covered, each taking half a day: real dialogue between managers and their colleagues, the development of people by the manager, team efficiency, the ability to be multidisciplinary and teams' ability to execute strategies. The final half day is devoted to a personal debriefing with a personal coach from outside the company, in order to create an action plan for progressing in each of the five areas. The plan is then shared with the executive's team.</p> <p>◆ It is remarkable to discover in this program how much attention is paid to listening, to dialogue (using emotional intelligence), to encountering others and to cooperation ("An enemy is someone I haven't yet invited to dinner!"), to contact with hard facts, but also to the notion that decision-making is a personal art. This is all relative classic: even the creators admit so; the most important element is that corporate executives decide to say it out loud and repeat it to each other. For Bruno Stévenin, the behavior of managers in the twenty-first century should reflect the major philosophers: using natural virtues that are the source of balance and efficiency. He quotes, as did Michael Naughton a little earlier, natural virtues of management: strength and courage, which give us a desire to go further, temperance, which recommends that we think before acting, justice, which invites us to think about those who are accompanying change, and wisdom, which brings meaning and a sustainable efficiency coupled with action. However, we mustn't be naïve, even at Michelin, with its strong tradition and culture, bringing all of these points to the attention of corporate executives remains a daily struggle, more or less challenging depending on their original cultures...</p> <p style="text-align: center;">****</p>
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Forum 2: How to focus a human resources policy on the person?



The very participative organization of Forum 2, moderate by Luis Riva (standing in the back).

Moderator: **Luis Riva**, president of Managers SA, Buenos Aires, president of UNIAPAC Latin America.

Social Doctrine referent: **Father Rafael Braun**, Buenos Aires, spiritual adviser of UNIAPAC.

Participants :

Nicolas de Coignac, general manager drilling products division, Vallourec, Valenciennes.

Juan-José Almagro, director of corporate communication, Mapfre, Madrid.

Pierre Debourdeau, general manager, Eurogroup Consulting, Portugal and Spain, Lisbon.

Javier Millan, human relations director, Grupo Bimbo, Mexico City.

<p>◆ <i>The moderator's choice: a forum originally organized that encouraged participation ...</i></p>	<p>◆ Luis Riva, the moderator, had planned a relatively original way of organizing the forum: he divided all the participants into small groups, gave them questionnaires and divided the guest speakers amongst the small groups. His goal was to give participants the chance to get to know one another, to identify their position and to voice their expectations on the subject matter. Then each speaker intervened, before Father Braun was invited to react. After, the delegates once again formed small groups to discuss the forum and to choose a possible question to ask one of the speakers. This organization made it difficult to report on the forum. The major points brought up by the speakers will be succinctly summarized.</p>
<p>◆ <i>Bimbo's competitive advantage: paying attention to people!</i></p>	<p>◆ Javier Millan, was first to speak. He related his experience as Director of Human Relations at Bimbo. According to financial analysis, the Bimbo Group employs the most modern technology and has use of strong distribution networks, but its real competitive advantage lies in the investment of its personnel, who identifies with the company and takes the corporation's goals for their own by giving the best of themselves. How is it possible to have such a degree of personal investment? For Javier Millan, it is because people are the centre of the company and especially, <i>"The fact of seeing a person as a person is the little difference that makes all the difference."</i></p>
<p>◆ <i>A few practicalities: language, rendering people autonomous, recruitment and managerial training...</i></p>	<p>◆ The symbolism of language is very strong in this domain and Bimbo thus speaks of "human relations" or "personnel," not of "human resources;" they have "colleagues" and not "subordinates" or "employees," "administration" rather than "directors." Every manager is responsible for his or her own personnel; every person is invited to take as much responsibility as possible while remaining a cooperative team member. Lots of attention is put to recruitment and training managers, who all receive Cufoso training (a Social Doctrine training program). The "bosses" are encouraged to stay in the background to let their colleagues develop skills and responsibilities. The golden rule of personnel relations is the following: respect, fairness, confidence and affection.</p>
<p>◆ <i>Nicolas de Coignac: The importance of practical experience for managers</i></p>	<p>◆ Nicolas de Coignac, General Manager of a large division at Vallourec, first remarked that he works for a metallurgical group marked by a strong culture of production engineers. Even if the HR policies aren't very formal, the struggle with HR certainly favors contact with reality, respecting people and the spirit of cooperation. Most top management has great practical experience in production, which gives the company an informal culture with great respect for others. A manager going on-site is thus an important pledge to respect others, whatever the level of responsibility he or she might have.</p>
<p>◆ <i>It is worthwhile to promote closeness and good communication between managers and colleagues...</i></p>	<p>◆ He shared with the Forum an important experience from the beginning of his career as a company manager which still inspires him today. Starting as a manager in a plant that was not operating very well, he decided to reduce hierarchical levels (not more than three in the plant), to reorganize teams so that each supervisor had a maximum of 10 to 12 people on his team that he could get to know personally. The improvement in the plant climate was spectacular, production followed and, years later, the plant personnel still remembers. Nicolas de Coignac thus stresses the importance of prioritizing closeness and communication between supervisors and colleagues in a practical way.</p>

◆ **Juan-José Almagro:**
Mapfre's decalogue of reflexes...

◆ **Pierre Debourdeau:**
Auchan's experience is similar to many of the others...

◆ **Juan-José Almagro** then presented the Mapfre group's experience, which rests on a decalogue of reflexes, where, not surprisingly, there are many points in common with preceding accounts: human beings are not resources; the business enterprise is a common project : values are the support and basis on which business culture is founded; leadership and ethical commitment show by example; effective communication is essential; the secret to competition lies in people; we become better and more human only through education; one's reputation is a result of credibility and confidence; we must nourish the human element in business.

◆ Last, **Pierre Debourdeau**, from his vast experience as a consultant, chose to speak of Auchan, with Auchan's approval. As with other speakers, Debourdeau talked about asserting very important values, making it mandatory for managers to have practical in-store experience, policies of personal investment and employee autonomy. Training all personnel is also essential, as well as promoting employee share ownership programs and participation in company results. In fact, Auchan deliberately set up a policy of triple sharing: sharing of knowledge (information and training), sharing of power (stimulating personal initiative and taking on responsibility) and sharing of ownership (employee profit-sharing for all and shareholding). Personnel investment in the company is also encouraged by explicit expectations of this investment in all spheres: financial results, customer relations, relations with colleagues, and environmental impact.



From left to right: Nicolas de Coignac, Javier Millan, Pierre Debourdeau, Father Rafael Braun.

Forum 3: How to support SME's executives as key agents of development?



From left to right: Constantino de Llano, Nathalie de Chalus, Silvia Sioli-Carbonel, José Maria Simone, Father Martin Ekwa s.j., Brother Samuel Rouvillois, Laurent Degroote (desk).

Moderator : **José Maria Simone**, CEO, Solinfi, Buenos Aires.

Social Doctrine referent : **Brother Samuel Rouvillois**, St John Congregation, St Jodard.

Participants :

Laurent Degroote, CEO, Norpack, Wambrechies, former president of Réseau Entreprendre.

Silvia Sioli-Carbonel, professor IAE, founder and director of Center for Entrepreneurs, Buenos Aires.

Nathalie de Chalus, CEO, Colloquium, president of the APM, Paris.

Constantino de Llano, general manager Domino Printing, president of CUFOSO, Mexico-City.

Father Martin Ekwa, s.j., general secretary of CADICEC, Kinshasa.

<p>◆ <i>The strategic importance of having an entrepreneurial vocation for employment and development to thrive...</i></p> <p>◆ Silvia Sioli-Carbonel: <i>the creation of a Center for Entrepreneurs, a training center that encourages responsible entrepreneurship, to answer the need for entrepreneurs with values.</i></p> <p>◆ Laurent Degroote: <i>Experience from the Entrepreneur Network: the rational of entrepreneurs freely giving and sharing for job and business creation to occur...</i></p>	<p>◆ We know the importance of Small and Medium-Sized Businesses in the Economy: they employ a large majority of the workforce and generally produce at least half of the GNP. This leads us to acknowledge that if we want to create employment, we must prioritize the creation and development of new small and medium-sized businesses. To truly succeed in doing so, we need entrepreneurs, well-trained entrepreneurs. This Forum was all about sharing interesting experiences about training new entrepreneurs and new small and medium-sized businesses executives.</p> <p>◆ This is precisely what Silvia Sioli-Carbonel personally realized, along with other players in the Argentine business world, undoubtedly more so than people outside Argentina: the economy is slowly recovering from a traumatizing crash, capitalism is largely underscored in the country, and there is little entrepreneurial activity. The country thus has an urgent need for responsible entrepreneurs who have values that serve others. For this reason, Silvia Sioli-Carbonel founded the Entrepreneurial Center of which she is director. The center aims to encourage business creation and to train future managers to have a responsible attitude, in adherence to Christian social teachings. While promoting this culture of values and responsibility, the center also seeks to develop and nourish in managers or future managers a culture that pursues opportunities. For Silvia Sioli-Carbonel, it is an important attitude for business executives to have: pursuing opportunities, helping colleagues to be on the lookout for opportunities, knowing how to seize them and put them in place.</p> <p>◆ The Mulliez Family (Auchan) made a similar realization in France in 1986, when it created Réseau Entreprendre (The Entrepreneur Network). Laurent Degroote was its president for five years (www.reseau-entreprendre.org). Its primary objective, clearly achieved, is to “create viable employers,” in order to create employment, its main target being a future small or medium-sized business. This network, which today governs thirty-four regional associations of voluntary company executives who guide creators of small business, leans on three main values: what’s important is the person; the ethics behind the network is that it is free; reciprocal spirit. Practically speaking, the network functions with the help of business leaders who financially contribute and commit to freely giving their time to help creators. Candidates who are chosen by the network are granted a loan on trust (between 15 000 and 35 000 euros to be repaid within five years) and are coached for one month. The creators also meet every month within the same time period in a young creators club, for training as well to share their experiences. It is in a setting of sharing (between entrepreneurs) and free giving, with “already settled” entrepreneurs paying out of their pocket to help newcomers. The spirit of the network invites the newcomers to do their part in turn. After twenty years of experience, there is real success: 2500 business leaders have acted as “donors;” the five year rate of sustainability is at 70% (which is very high; more than 2000 projects were retained and mentored; and more than 20 000 jobs have been created. The experience of involved business leaders will not surprise Christians (who are very involved in the network by the way): it is very enriching to give freely; one learns a great deal through sharing and cooperation, and it brings happiness to give back to others what one has received oneself!</p>
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<p>◆ Martin Ekwa: <i>in Congo, the urgent need, met by CADICEC, for very basic, solid, responsible training for managers of very small businesses...</i></p>	<p>◆ In a very different context, that of Congo-RDC, devastated by years of civil war and foreign exploitation, that CADICEC (Christian Action Center for Managers and Business Executives in Congo that celebrated its 50th anniversary in June 2006) offers training to new entrepreneurs oriented around responsible and sustainable development. As Father Martin Ekwa explained, Congo has the distinction of having an economy almost entirely colonial when it gained its independence: the business sector was almost entirely composed of corporations oriented towards satisfying the demand of the colonizer... The country fell into crisis, corporations disappeared or were nationalized and often badly managed. Today the country's economy is based on a multitude of small yet dynamic businesses, more looking to satisfy local needs. Yet these VSB (very small businesses) often have a hard time growing, despite the entrepreneurial qualities of the population, because of its lack of training. In Congo, the urgency for development is not centered so much on ethical or a specific training so much as on very basic business management training! CADICEC thus offers basic training with emphasis on business accounting with elementary notions of market studies, marketing, calculating flat costs, business plans and applicable social and fiscal legislation, all the while including civics and ethics in the light of the Social Doctrine. From 2003 to 2005, 1080 entrepreneurs (58% women) were able to benefit from training and mentoring by CADICEC. Such a major commitment by CADICEC can be surprising; in any case, it demonstrates the urgent need for training for the people of Congo and the key role that small and medium-sized business leaders can play there in development and economic progress.</p> <p>◆ At a different stage, once the businesses are “up and running” and the managers in place, it is then necessary to improve their skills so that they can evolve on the economic and human scale. This is the subject of the last two experiences shared during the forum...</p>
<p>◆ Constantino de Llano: <i>CUFOSO's unique experience: a real training course for executives based exclusively on the Christian Social Doctrine!</i></p>	<p>◆ First, that of CUFOSO in Mexico, or the “Social Training Course,” presented by Constantino de Llano. CUFOSO has the uniqueness of being a training program about the Social Doctrine of the Church specifically geared towards managers or business executives and is presented and sold exactly like any other executive training program (the paid program involves approximately 100 hours of courses over four and a half months). It has known real success with more than 3000 business managers taking it to date. (<i>Editor's note: The ACEGE in Portugal, in partnership with Eurogroup, has successfully offered a similar business program reinforced with the principles of the social doctrine</i>). Corporations such as Marhnos and especially Bimbo (<i>their experiences are presented elsewhere in the publication</i>) have strong links with CUFOSO, either by working in partnership or sending their managers to training. CUFOSO's success is undoubtedly explained in part like Bimbo's (among others): this course on social doctrine first aims to develop individuals and its use in companies gives them a real competitive advantage stemming from the investment and motivation of their employees.</p>
<p>◆ Nathalie de Chalus: <i>the simple yet productive model</i></p>	<p>◆ Last to speak was Nathalie de Chalus, President of the Association Progrès du Management (APM {<i>Association Management Progress</i>}), shared another very productive experience in management training. Founded almost twenty years ago by Pierre Bellon, President of Sodexho, the APM (with almost 4000 business</p>

of the APM: sharing experiences among entrepreneurs, enlightened by the knowledge of an expert and in a setting not only entrepreneurial but also social...

leaders today) holds the idea that corporate progress is attained by the permanent progress of executives, and that progress accomplished by a well-trained executive, open and responsible, will benefit the company, its staff, and even society as a whole. The management progress strived for thus carries humanistic, entrepreneurial and development values: freedom to be enterprising, being open-minded to the world and its environment, respecting others and mutual trust, courage, skills, humility... The concept is to seek the common good through the company's progress. Training is as follows: executives (n°1 or n°2 in the companies) meet one afternoon every month in clubs of fifteen members to share different experiences from different types of businesses. An expert, chosen by the network and evaluated by the participants at every intervention, enlightens them on a certain topic (generally on strategies or managing human resources, sometimes on self-actualization). Afterwards everyone is invited to react with their own experiences. The strength of the system lies in the thoroughness used in selecting the expert, and especially in the relating of experiences among peers through the course of their varied, contrasting activities. It is a well-structured yet simple experience where the enrichment of the participants mainly comes from entrepreneurs sharing experiences with each other, making it a model of cooperation easy to reproduce...



The forums on Saturday morning were again a privileged moment for simple and direct exchanges with the guest speakers and between the participants.

Forum 4 : How to bring excluded people into the Economy ?



From left to right: Denis Gallet-Dufourcq (desk), Juan Murguia, Juan-Pablo Cerda, Wafaa William, Loïc de Cannière, Father Dominique Peccoud SJ.

Moderator : **Denis Gallet-Dufourcq**, co-founder of Desafío, Santiago du Chili.

Social Doctrine referent : **Father Dominique Peccoud s.j.**, special adviser for partnerships to the general manager of the International Labour Office, Geneva.

Participants :

Loïc de Cannière, executive director of INCOFIN, Antwer.

Juan Murguia, CEO Fincomun, Mexico- City.

Wafaa William, head of development services, CEOSS, Cairo.

Juan-Pablo Cerda, general manager for Latin America, Timberline Forest Inventory Consultants, Santiago du Chili.

<p>◆ Denis Gallet: <i>give up social assistance and even generosity to encounter the marginalized person and to recognize his or her talents and abilities...</i></p> <p>◆ <i>3 different experiences of micro credit, or “productive loans:” a fabulous personal development tool that helps them get out of extreme poverty...</i></p> <p>◆ INCOFIN (Antwerp), a nonprofit commitment of entrepreneurs and investors in the developed world to develop emerging countries, by respecting subsidiarity and thorough professionalism...</p>	<p>◆ This Forum’s subject was the integration of marginalized people into the economy. Denis Gallet, the moderator, opened the Forum by reflecting on his own vast experience in accompanying several companies specialized in helping the marginalized sector of society to evolve. He began by insisting on the need to change the way we look at poverty: we must give up on state support and almost on generosity! These are both obviously necessary in situations where people (abused or exploited children, abandoned elderly) do not have enough resources. But generosity often has an ambivalent motivation of obligation, error, and even guilt buried among its real donation. It often creates unequal relations which do not enable the poor to find a way out of their marginalized situation. Attitudes need to change with a true consideration of others, their differences, their dignity, talents and abilities. This consideration will allow people to take advantage of their talents and abilities by breaking out of the circle of poverty which prevents them from evolving, while simultaneously gaining professional skills and developing the heart.</p> <p>◆ First, three different yet complementary experiences concerning micro credit (sometimes referred to as “productive loans”) to introduce this fabulous personal development. Some numbers and general principles to demonstrate how extraordinarily micro credit took off in just a few years: today approximately 90 million people benefit from micro credit with an average loan of \$600 US per borrower. For an outstanding world debt of \$15 billion US, the rate is less than 3%. Five percent of the people benefiting from the loans leave poverty every year. The main objective is to fight against the major causes of poverty. The traditional financial system does not give access to credit or savings to this excluded part of society. Despite appearances, managing micro credit is not for amateurs: managers must be as competent as those in regular business. The de-multiplication of the effects of invested funds is optimal when the relay or local promoter performs well and is a close member of local society...</p> <p>◆ The first approach of Micro Credit was given by Loïc de Cannière, the executive director of INCOFIN, a cooperative credit society with social objectives (Belgian law). INCOFIN is quite original. First, it was created through the initiative of entrepreneurs from developed countries, precisely, Flemish entrepreneurs in the wake of the Christian entrepreneurial movement VKW (a member of UNIAPAC – today INCOFIN cooperates with BKU, the federation of German Catholic entrepreneurs, also a member of UNIAPAC). From the very beginning, INCOFIN operated as a nonprofit entity promoting corporate social responsibility in its projects (the profits are reinvested in its social goals of encouraging development in emerging countries) with the most thorough entrepreneurial and professional rigueur. It does so through emphasizing training with the goal of developing technological skills in the entrepreneurs they support. It systematically chooses to operate with subsidiarity: INCOFIN always operates with local partners so that it may encourage their development where necessary but also verify their professionalism, and does not authorize participating in more than 49% of the local micro-credit structures. INCOFIN also works in capital development, always under the same subsidiarity conditions and within the same social movement, which is quite original nowadays but essential to development (when development starts, micro credit alone is not enough).</p>
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<p>◆ CEOSS <i>(Cairo), where there is a thorough commitment to on-site involvement, choosing targeted populations, selecting colleagues and investing in local communities...</i></p>	<p>◆ A second account of the productiveness of micro credit was then given by Wafaa William, Director of the Division of Development Services at CEOSS (Coptic Evangelical Organization for Social Services). Egypt suffers from great poverty that is on the increase, due to the downshift in tourism from safety issues. Also, this poverty hits certain populations hard: Upper Egypt and the Copt Christian minority as well as women (often widows) and their families. Complex bureaucracy and administration in Egypt is also a negative influence on micro-entrepreneurs. In CEOSS's experience, establishing efficient micro credit programs requires a specifically-designed strategy. Feasibility studies are needed in order to identify the best communities to target, where the first attempts will be more productive. From then, an appropriate "package" can be designed. With single women in charge of families being the priority targets, programs must be sensitive to their situations. It is still necessary to create new ways of getting the poor involved. An example is starting group micro credits for four to six women where all are guaranteed the loan. This method of group loans can take advantage of the community's solidarity. Another stage is to successfully promote the "products" of micro credit in order to make contact with the right public: personal contact in the streets, on church or mosque squares, is generally the right way to go. It is obviously necessary to ensure a high service level: for example, to effectively support women creating their own business when they encounter bureaucratic problems. Developing very good relations with borrowers is of course a key point: it is advantageous for women to deal with female lenders, for example, and it is imperative to follow the project's progress on-site every month. Credit managers are often proposed back kicks for granting more credit than is allowed: they are almost always tested and proving one's integrity builds confidence even with those people who have tested it. CEOSS tries to develop a participatory approach that involves local communities through establishing local committees, and promises local "success stories" in these communities. In conclusion, it is essential to offer education and training, and to convince borrowers to participate, even when they fear losing a day's profits by doing so. Moreover, Wafaa William again stressed the interest in networking with other NGO's and institutions to influence and help the regulations for small and medium-sized businesses positively evolve. Her reports very well illustrated to what point micro credit for the poorest sector of society requires very high professional skills from lending organizations and to what point the lending involves local communities with this very practical strategy of on-site involvement.</p>
<p>◆ FINCOMUN <i>(Mexico), where confidence pays by being able to offer complete financial services to people in need...</i></p>	<p>◆ Juan Murguia, President and Director of Fincomun, was the third speaker to give his opinions. Fincomun is not a mere Micro Credit NGO. In 1992, the close entrepreneurs of USEM (UNAIPAC Mexico) created the Juan Diego Foundation. The foundation's goal is to find an answer to indigent poverty in Mexico's shanty towns. The foundation analyzes the originating causes of poverty and acts upon these causes, not just their effects. One of the major causes is that it is impossible for the marginalized to gain access to the economy, especially to financial services. For this reason, Fincomun was created in 1994, in addition to the foundation's social programs. Fincomun is financial services community corporation enterprise that offers financial services to people who cannot use classic financial services. Banks refuse services to this population because of biases such as: the poor don't save money, the poor must first be trained before engaging in business, the poor cannot receive credit because they can't provide any guarantees, the poor don't</p>

reimburse, there is no reason to plan specific programs for poor women because they don't have any skills... whereas Fincomun's analysis was that these fears were not relevant, so it started offering loans, grants and ways to pay back the loans that were adapted to the circumstances. To no surprise, Fincomun first started with productive loans (micro credits), but it didn't stop there. Fincomun then offered its customers payment options (revolutionary for people in need!), savings and insurance services (notably, health insurance). Trust that Fincomun's founders put in the underprivileged was not in vain: eleven years after its creation, profits have allowed it to grow, and Fincomun now employs 480 people in 38 establishments. Current credit involves 35 000 borrowers for a total of around \$22 million US, the credit accumulated from the outset at almost \$240 million US for 250 000 loans. Fincomun currently manages 37 000 investments that total \$18 million US. It is easy to imagine the human and social impact on the families concerned, and the immense progress accomplished in recovering human dignity.

◆ **Timberline Latin America:**
go above and beyond biases to develop sustainable and profitable joint-ventures in forestry with marginalized aboriginal communities...

◆ The last initiative presented at this Forum was in a completely different sector than credit: forestry management. Timberline Forest Inventory Consultants is an ethical and innovative consulting company created in 1972 specializing in Canadian forestry engineering (employee-owned and the Canadian leader in its field). Juan Pablo Cerda, from Chili, General Manager for Timberline in Latin America, chose to develop ethics and innovation through original approaches to cooperation. He created joint-ventures with aboriginal communities cut off from the regular business world who were unaware of resource industries. Because of judgments and elevated risks, these communities were considered to have no economic value. Timberline's policies go against this by seeking innovation through the discovery of new niche markets capable of sustainable development. A concrete example is their joint-venture with the Koyam Indians in Chili: with a modest start of just three people in 2004, the project now has 24 employees, has developed a nursery of 2 million trees and creates 650 new hectares of forest every year, totaling more than one million US dollars in annual revenue. For Juan Pablo Cerda, an essential principle is to go above and beyond appearances and biases, and especially to not accept the notion that the people in front of you would be unable to accomplish tasks simply because you have never before seen anyone like them at work!



Small groups of sharing were proposed too during this forum.

Forum 5 : How to take a decision as a Christian executive?



From left to right: Paulo Texeira Pinto (desk), Father Bernard Bougon s.j., Guido Beazar, Maurice Lesaffre, Carlos Tramutola, Pierre Lecocq.

Moderator : **Pierre Lecocq**, CEO, Inergy Automotive Systems, former presiden of the EDC, Paris.

Participants :

Father Bernard Bougon, s.j., consultant and professor of management and ethics, Lille.

Paulo Texeira Pinto, CEO BCP-Millennium Bank, Lisbon.

Guido Beazar, CEO Merisco, president of VKW, Antwerp.

Carlos Tramutola, CEO Strat Consulting, former president of ACDE-Ar, Buenos Aires.

Maurice Lesaffre, CEO Lesaffre International, Marcq-en-Baroeul.

◆ **Pierre Lecocq:**
Executive decisions: the time and place where the Christian difference should clearly show itself...

◆ **Paulo Teixeira Pinto:** *everything has an ethical dimension and asks the question: “Do I believe in what I am doing?”*

◆ **Guido Beazar:** *the positive experience of using universal and Christian values as reference points for all business decisions...*

◆ **Pierre Lecocq**, CEO of Inergy Automotive Systems, former EDC president, the Forum moderator, introduced it by asking questions about the difference Christianity makes. It is a question often put to people involved in Christian movements: What does being Christian change? There is no easy answer: Can we live our faith outside of Sunday church, can we bring it to our work? In any case, it is when we are making decisions that this Christian difference should show itself... The five panelists all accepted to share how their faith plays a role (which is not always easy) and provides them with guidance while making decisions as business executives.

◆ **Paulo Teixeira Pinto**, former Secretary of State, current CEO of BCP-Millennium Bank (one of the big institutional banks in Portugal), was the first to share his experiences. He positioned the debate by reminding us that we are whole in our actions, that it is impossible to separate our Christianity from our roles and functions. He also stressed that technical decisions (relatively easy) and ethical decisions (more challenging) were not separate entities (that would be too easy!): all decisions carry an ethical dimension. *“There is nothing neutral on this subject. All choices, all acts, have consequences. Business can be considered as the result of choice. Moreover, a business cannot be ethically responsible if its managers are not.”* He then outlined a whole series of questions designed to clarify any decision: Have I considered the consequences of this choice? Have I looked for all the options? Am I pursuing excellence? What would others choose if they were to decide in my place as well as those who are better than I am? ... with one primordial question at the heart of all: “Do I believe in what I am doing?” Paulo Pinto also quite insisted on always setting an example: *“In a professional career,” he asserted, “an executive must be ready to see his entire career judged on the last decision he or she makes!”*

◆ **Guido Beazar**, President of VKW (UNIAPAC in the Flemish part of Belgium), former founder and CEO of Compex, CEO of Merisco, then gave his own accounts about choices that led him to create and lead the software company Comex that he founded with his brother in 1985, before selling it to Siemens in 2001. During all this time, he naturally found himself confronted with the need to make an enormous amount of challenging decisions, which, as everyone learns, is arduous but less so if one already has a frame of reference. At one time, Guido Beazar and his brother took time to reflect on values with some of their employees that could provide this framework for the company. They came up with three major values: team spirit, integrity and respect, which are universal Christian values. Here are some examples of putting these values into practice: **Team spirit**, first of all, necessitates always putting the company’s interests before personal interests or even department interests, while supporting and helping each other within the company. Outside the company, this team spirit can include thinking of suppliers and clients as real partners, which is very different from seeing them as simple business relations. **Integrity** is an imperative on different levels, and especially mandates behaving fairly in business. So, as in the software industry, where delivered services are immaterial and less tangible and can lead the service provider to make unrealistic promises without realizing, COMPEX kept the principle of *“never making any promises we can’t keep.”* Even with the calculated risk (sometimes known) of losing

markets to less upright competitors. However, over time, this helped Compex to gain their client's trust. Integrity also demands being completely clear and transparent with customers regarding difficulties encountered in contracts, even major problems, instead of hiding them with invalid excuses, albeit truly demanding and challenging. It is undoubtedly for this reason that in sixteen years of existence, (rare in the field), Compex never received the slightest legal summons or even a letter from a customer's lawyer. **Respect** is given in two directions: towards customers, whose expectations must be honored and who must be considered as people and not simply as co-contractors; and to employees. Respecting employees requires being perfectly transparent in relations, for example, allowing employee access to the company's financial status. Moreover, when an employee had made a mistake, it was absolutely impossible for him or her to blame someone else. Respect for employees requires a lot of empathy and effort to understand each person's situation and problems. Efforts were made to render family life compatible with work demands and the company was one of the first in Belgium to create a stock options plan for its employees. Last, it often occurred that employees who had left the company to go elsewhere returned to the fold and were welcomed back as prodigal sons! Please note, however, that these three values were never dogmatically applied. They were used as reference points during discussions regarding decisions to make. As the company's culture grew, it undeniably had an effect on its great financial results. In conclusion, in light of this experience, Guido Beazar is truly convinced that putting Christian values into business practices and applying them to the decision-making process has proved to be highly beneficial in both professional and personal life.

◆ *Carlos Tramutola's personal experience: running a company during crisis, putting the community of people who make up the company first and staying true to integrity, quality and innovation...*

◆ The accounts from Carlos Tramutola are an example to Christian business leaders. They very well illustrate his ability to tightly yet humanely run his company in times of crises and to still look for innovative solutions. Carlos Tramutola worked in iron and steel management until 1990. In 1975, one year before the military coup in Argentina, he found himself in charge of directing Propulsa Siderurgica, a metal plant in a politically-restless working class neighborhood of Buenos Aires during a time of great social upheaval, when the actions of Marxist guerrilla groups followed by military repression led to a catastrophic degradation in the respect for authority and ethical behavior. The company was in great disorder and there was great conflict and stress, as well as a lot of very visible corruption. For Carlos Tramutola, before even regaining economic balance, the priority was to return to a certain social norms and to offer personnel the chance to develop, in order for the company to once again become a community. At this stage he instituted a profound cultural change, redefining principles of direction, initiating quality controls, training programs, training a new team of young, uncorrupted directors, fighting any form of corruption head-on, regularly rotating shifts to facilitate changes, starting social aid programs for neighboring communities... and resisting to political pressure against these innovations, no matter which side they came from! It proved to be highly beneficial (also from an economic perspective, of course) and, in a few years, the social climate became reasonably balanced and personnel discovered possibilities for personal development hitherto unheard of. After having climbed the hierarchical ladder of the same iron and steel corporation and endeavoring to promote the same practices, Carlos Tramutola left Siderurgica in 1990 to found

Strat Consulting, a small consulting strategies company that prospered well but which he always wished to maintain at a limited size, in order to personally remain in contact with each of the consultants. Like every Argentinean business, Strat Consulting was faced with the terrible economic and social crisis of 2001 and 2002 (between 1999 and 2002, the Argentinean economy fell 25% and the economic world dove into deep insecurity.) Faced with this situation, Carlos Tramutola drew strength from his faith in the resurrection of Christ. He decided to survive and to establish the foundation of a sustainable company facing the crisis. He made a general guideline of putting the community of people in his business first and of showing employees that their jobs would not be threatened because the shareholders were committed to paying their salaries. He tried to live with hope and to bring it to his work. From then on he took a series of demanding measures so that this line of conduct was viable: preparing detailed, realistic action plans, drastically reducing costs (including the salaries of almost all employees for a year with the promise of giving them back later on), creating new, related activities and intensifying sales in Brazil, rigorously maintaining professional integrity and the quality of service offered, etc. This strategy paid off (even if all the innovations launched were not successful) and the company survived with all of its personnel. Today it is in a privileged competitive situation with real perspectives of development for its employees. A clear lesson from these experiences seems that in times of strong crisis, the first priority is undoubtedly, more than ever, to lean on the community of people committed to the business, as well as on the values of integrity, quality and innovation.

◆ **Maurice Lesaffre:**
The 4 stages of responsibility of the Christian business executive confronted with a painful decision:
 1-anticipate.
 2- study the economic and human consequences of all possible solutions.
 3- Make a decision by being true to yourself
 4- Study all human consequences and rectify them...

◆ Next came **Maurice Lesaffre**, CEO of Lesaffre International, a family business still in the reigns of its fifth generation 150 years later, today's world leader in 3 occupations (connected to making bread yeast), with 7 000 colleagues (in 50 units set up in 27 countries). In introducing his company and its longevity, he explained 1) its rural origins, where each generation was considered to be the consignee commissioned by his predecessor until replaced by his successor, 2) the constant choice of having an ambitious vision and to always be looking to satisfy the customer as a first priority, 3) the constantly revised decision to put the company's continuity first every time it must choose how to distribute profits. On how Christian business leaders make decisions, Maurice Lesaffre used the example of one of the most difficult decisions for a business manager to make: the decision to lay off employees. He noted that it is in fact a collective process that affects numerous people (which is for him one of the difficulties of executive decisions: the higher one is in the hierarchy of responsibilities, the more our decisions affect a great number of our different relations, which makes these decisions so complex). In the collective process of decision-making, Maurice Lesaffre distinguishes four successive stages of responsibility. The very first responsibility of the executive is to anticipate, to see the long term (the future, the setting, the company, the competition, etc...) The second responsibility, once we have "anticipated" a bit, is to visualize all economic and human effects of the various possible solutions. This is why it is mandatory that managers develop a "human" and "business" conscience. The third responsibility is to be truthful, and to have the *courage* to make certain decisions even though they are painful for men and women who will lose their job – and even more painful for people who do not know what the future holds for them and who live in the present. Finally, once the business decision has been taken, the fourth

executive responsibility is to then study all the human consequences to see how to remedy them. This responsibility must be *shared* with the unions, with all good-willing people. This notion of considering human consequences, and especially, of considering the people involved, is without a doubt the first strength that the Christian faith brings us. We mustn't forget that for many business leaders, the decision to restructure signifies a rupture, and is therefore a source of suffering, whether the rupture is collective or individual. To face this suffering is the second contribution of the Christian faith: hope. But generally, Maurice Lesaffre feels that it is important to repeat that companies cannot guarantee employment: only the customer, in his decisions, can do so. Therefore, since he/she cannot guarantee employment, the manager is something else: he/she gives his/her colleagues training which guarantees their employability for life. Maurice Lesaffre concluded with a quote from Saint-Exupéry that in his eyes, demonstrates that the fundamental responsibility of the business executive is to make immediate, short-term decisions that let the future develop: "*L'avenir nous ne pouvons le prévoir mais le permettre...*".*

* Translator's note: "We cannot predict the future but can let it be..."

◆ **Bernard Bougon, sj:** *the advantage of visualizing (discernment) through finality: professional finality or the company's finality...*

◆ The last statements were given by Father Bernard Bougon, sj, Consultant and Professor of the Ethics of Management, co-author (with Laurent Falque) of a work entitled "*Decision Practices*" (published by Dunod). The book's theme is about executive decisions. Through this book and through accompanying people, Bernard Bougon promotes what he calls "visualizing through professional finality." He clarifies this by ceasing to confuse finality, goals, objectives and means by placing them in hierarchical order. In this way, finality is the pursued ideal (following it makes us happy), while goals are merely temporarily defined paths (ideally to pursue this ideal). Objectives are only intermediate stages that we fix on this path, stages that we attain thanks to measures put in place. He suggests weighing one's options when making decisions in relation to the finality that is pursued, which may be either the pursued professional finality if it is more of a question of a personal decision, or a business finality if it concerns a decision that commits the company. Of course this implies having defined these finalities beforehand, which is not necessarily easy. Everyone is thus invited to visualize his or her own professional finality, with help if necessary. Each person's professional finality must be large enough to be a real finality (and not a temporary goal) and precise enough to be able to clarify, for example, choices for professional orientation. The ultimate criteria is finally the following: In the long term, what will make me happy when I wake up in the morning to go to work? Put more elaborately, the ultimate criteria uses the person's talents to identify the more or less specific direction he or she wishes to take in contributing to building the common good (for example: reorganizing companies in difficulty, developing businesses, helping various types of people in different ways, etc...). The finality of the company is certainly more complex to define, and requires a collective effort. It is important, as well as enlightening, to define a finality other than "becoming no. 1 in Europe," which is just a goal, "to increase turnover by 15% this year," which is only an objective, "to bring about a 10% result," which is only a means. This business finality must thus relate to a vision that can be shared inside and outside the company and must give colleagues' work a meaning and a motivation that is not merely financial. Once these finalities are defined, efforts are needed to identify classic pitfalls of decision-making in order

◆*The call to discernment for Christian executives: possible spiritual aspects...*

to avoid them as well as the “attractors” – the elements that can make us choose a direction more or less consciously but before considering one option or another. Once the attractors have been identified and the perspective clarified by the finality, decisions generally become immediately clearer.

◆ Nevertheless, for Christian business executives, the exercise runs deeper: they are called upon to develop a true spiritual vision that Ignacian tradition, for example, has taught, which demands regular spiritual nourishment and the regular review of one’s life. Bernard Bougon concluded so by quoting the enlightening experience of a Christian executive: *“My Christian point of view gives me a dual vision of this approach of visualizing through finality: According to a downward movement, my finality is very concretely incarnated into my professional life as the role Christ has for me: it diminishes the previously known gap between the message from the Gospel and alternatives presented to me in my professional life, for I clearly see to what I must contribute.*

- *According to an upward motion, it transcends and holds my role towards a well-determined finality; it allows me to make positive, clear choices: to notice and to choose the option preferred by my professional finality among several options that are all acceptable by my Christian finality.”*

This executive recognized that this could not be daily experienced on a long-term scale unless he gave himself the means to do so: *“My daily review of my actions and thoughts is necessary as a way of distinguishing Good and Evil in my life, of visualizing the reliable and loyal Spirit that carries me towards my finality, of the cunning Spirit which discourages me, misdirects me, fools me. Since I have started this review – with a struggle for compliance! – I have rediscovered how much the cunning Spirit has overtaken my life and my decisions and how much I must be careful. I have also rediscovered a real happiness in committing to my finality; this brings me courage and strength for tomorrow’s challenges...”*

The road to take is always winding, scattered with ambushes and foggy areas: we fall down, we get lost, we suffer on this road – this is nothing new on Earth! – But we can now see, every time the sun shines, the summit on the mountain, His summit, the one that we must climb today, tomorrow and the day after tomorrow – in our professional life.”

To conclude, this witness adds, “I want to testify that this ‘approach of visualizing by finality’ has greatly clarified the spiritual aspect of my professional life and has significantly inflexed and enlarged the consciousness that I had of my role. Now more aware of my finality, I am more willing to contribute to this role that stems from it – willing to concentrate more and to apply myself more to live in accordance to this finality; I want to participate in it; I also want to discover new ways of looking at things and to imagine new ways to contribute to the work that Christ invites me to accomplish.”

Forum 6: Proposing a code of ethics for entrepreneurs and managers?



From left to right: Joao Talone (desk), José Luis Fernandez, Beltran Macchi, Bruno Bobone, Burkhard Leffers, Alejandro Preusche, Father Edouard Kimman s.j. .

Moderator : **Bruno Bobone**, CEO Pinto-Basto Group, vice-president of ACEGE, president of UNIAPAC Europe, Lisbon.

Social Doctrine referent : **Father Edouard Kimman**, s.j., executive secretary of the Netherlands bishops conference.

Participants :

Joao Talone, former CEO of Eletricidade de Portugal, Lisbon.

Alejandro Preusche, consultant, former president of ACDE-Ar, Buenos-Aires.

José Luis Fernandez, professor of business economics and ethics, ICADE, Comillas.

Burkhard Leffers, general manager, head of relationships management, Commerzbank, Frankfurt.

Beltran Macchi, president Vision SA de Finanza E.C.A., president of ADEC-Paraguay, Asuncion.

<p>◆ <i>The Forum's origins: the creation and public diffusion of an ethics code for ACEGE executives...</i></p>	<p>◆ Bruno Bobone opened the Forum by repeating that the theme came from a recent experience at ACEGE in Portugal. ACEGE took the initiative to start reflecting on proposing an ethics code to business managers. The creation process, to which UNIAPAC contributed, was an enriching experience for all involved, and its public diffusion received quite a lot of positive feedback. The crowning achievement of the process was the written public commitment by numerous business leaders (members of ACEGE and their counterparts) to respect the code.</p>
<p>◆ <i>Joao Talone and lessons from the dual experience of the Dow Jones Sustainability Index and ACEGE's ethics code: involving as many people as possible in the process and remembering that love comes first!</i></p>	<p>◆ Joao Talone, former CEO of Eletricidade de Portugal, shared his experience at ACEGE, after having summarized the very close links the Social Doctrine of the Compendium weaves between business and ethics. Joao Talone also related the recent experience of the Dow Jones Sustainability index, created in 1999, that selects the 10% best performers among the 2500 biggest global companies at the Dow Jones World index according to economic, environmental and social criteria. This specific index is clear: it definitely and systematically performs more than other indexes. Eletricidade de Portugal presented itself as a candidate for this index, to demonstrate abroad its commitment to having a responsible attitude, as well as to find opportunities for progress, by putting itself face to face with retained criteria and the competition, which precisely raises the criteria on an annual basis. This was therefore a very demanding challenge for the entire corporation, and very motivating for all the employees (much more motivating than the objectives stated by the CEO!) Joao Talone then related the creation stages of the ACEGE code. It was important to choose, almost from the start, between a fundamentalist approach, which would have proposed a demanding code directly inspired from Christian Social Doctrine, and a more open approach, naturally founded on the same principles, but offering a more moral than religious code, thereby making it more universally acceptable. Logically, the second option was chosen. The first project was tested by unions, state authorities, experts and universities, local Justice and Peace commissions, then on a European scale at a specific meeting with a small group of UNIAPAC experts. It was important, long work (more than two and a half years), requiring very diverse and complementary skills, but very enriching. The end result is a general code that can now be personalized without being misconstrued for each company. Joao Talone personally committed himself by publicly signing the code. Curiously, the reactions from his executive committee and unions were ambivalent, which serves as a lesson: despite everyone declaring that they agreed with the entire code, personnel expressed its regrets that it wasn't consulted before signing. Joao Talone retains that the long term success of a company is finely and intrinsically linked to its code of conduct. The current challenge is to put the code into practice by remembering that the true basis of ethics is to love one another!</p>
<p>◆ <i>Alejandro Preusche: faced with the central question of how executive decisions impact society, and the</i></p>	<p>◆ For Alejandro Preusche, experienced consultant and former president of ACDE - Argentina, the question's difficulty lies in the fact that it covers many concepts that converge more or less with one another. Because of this he wished to focus his participation on the impact that corporate decisions make on society. For him, this question cannot really be taken into consideration except by living according to the Gospel. Nothing is neutral, and our behavior must have its roots in the Gospel. This goes well beyond a code of ethics that we can respect by being interested in it. For</p>

<p><i>upheavals they bring, trying to live according to Gospel is a “competitive advantage” for executives!</i></p>	<p>Alejandro, there are four key messages concerning the attitude of business executives in today’s situation and the impact that their decisions have on society:</p> <ul style="list-style-type: none"> • The first is that executive decision-making independence is less and less important: the context is more and more complex and restrictive (laws and regulations are permanently inflated, for example), and decisions taken are more and more exposed to public opinion and to society (lobby group activism) • The second message is that, in order to deal with this increased exposure, top management must change its reactionary, defensive attitude for proactive behavior, more initiative (it is up to executives to initiate debates and processes, in a transparent, open setting without being afraid of short-term exposure.) • The third message is that to achieve it requires a conceptual revolution regarding the way corporations are directed: evaluating on the long term, not short and medium terms (and to convince all involved parties to adopt this view!); moving from prioritizing shareholders to all concerned parties (stakeholders); privileging the common good over the interests of limited groups. • The fourth message is that this upheaval obviously requires leadership that builds confidence. To be this kind of a leader, executives who try to live according to the Gospel and who put people before finance, who look for trust and dialogue, who manage to prioritize the common good over special interests, will definitely have a “competitive advantage.”
<p>◆ José Luis Fernandez: <i>the most important thing now is to put ethics and social responsibility at the heart of business strategies...</i></p>	<p>◆ For José Luis Fernandez, Ethics Professor at ICADE, who spoke next, the most important stage is the previous one. It is not so much the content of the code itself as the process (in a classical view) which leads to it. Companies are not instruments but projects to direct according to the people involved in the project. It is relevant to the project to give it a dynamic ethical dimension. José Luis Fernandez completely aligns himself with Alejandro Preusche’s analysis of the current conceptual revolution concerning how to direct corporations. He is personally convinced that ethics and social responsibility, far from being marketing tools, must now be at the heart of business strategies. It is therefore a must to find managers capable of directing these organizational ethics. Christian anthropology and Christian social teaching are fundamental key points of entry that must be taught in universities and business schools, promoted by networks like UNIAPAC and integrated into internal company training.</p>
<p>◆ Burkhard Leffers: <i>an ethics code is useful for completing the often too general legal frame of reference and to offer a basic consensus on minimum ethical objectives. It does not, however, remove the need for a solid</i></p>	<p>◆ Burkhard Leffers, General Director of External Relations at Commerzbank, focused on the current complexities of business ethics through the example of banking ethics, which necessitates a voluntary and free moral commitment that an ethics code can of course assist but not replace. Faced with losing one’s morals in society and the scandal it can bring, government reacts with stricter and stricter laws. Can these laws really replace solid personal ethical beliefs? Certainly not. Burkhard Leffers notably illustrated this point with three examples from his experience at the bank. The relevance of investment advice given to clients is the first example. Ethics requires appropriate guidance for the customer’s specific situation, advice that must remain relevant even if the environment and markets evolve. It is easy to further oneself if the bank means to favor a purely quantitative appreciation of performance. This is why restrictive guidelines must be imposed to put the customer’s interest first, remuneration if possible being linked to respecting this priority. But the role of daily examples given by upper management and</p>

personal moral conscience and remains less important than the daily example we give in the way we live.

engraving this priority into the heart of the company's culture are even more important. A second example is the allocation of loans, which raises two types of ethical questions: what projects can we finance, and to whom do we award loans? So, what financial projects? For example, can we finance a nuclear station, and if so, under what conditions (in accordance with safety standards?), and, can we finance equipment susceptible of being used? On this point, the law cannot give guidance, and there are not any definitive answers, but a solid personal moral commitment and a commitment from the company are obviously helpful. And to whom must we award loans? We must surely refuse those who would have too much difficulty reimbursing the loan, but up to what point can we interfere in their affairs (by avoiding the risk of judging our customers?) Finally, the third example, when can we abandon debt claims? Ethics surely commands fairness towards good payers, so that borrowers are not encouraged to not reimburse their loans, and that lenders not be dissuaded from lending (which would spoil certain lenders by the way), to restrain the cases of debt erasure as much as possible. These three examples all show that the law cannot place a general framework of reference for doing business. But we also have a Christian doctrine to help us make ethical decisions. And we, Christian executives and entrepreneurs, carry a specific responsibility to live every day in respect of each person, from the gatekeeper to the division chief, whatever the person's position may be, through each customer. Nevertheless, in reality, these values are often neglected. This is where a code like ACEGE's is useful: it does establish a basic consensus of ethical objectives, and provides a practical framework where the law remains too vague or inappropriate. But of course, the code will never replace necessary personal ethical beliefs and will always remain less important than the example given on a daily basis by morally enlightened behavior.

◆ **Beltran Macchi:**
corporate ethics are also and especially what make us happy to be in business, and creates a happier world!

◆ Why are ethics important in business? For **Beltran Macchi**, President of the financial corporation ECA and of ADEC (UNIAPAC-Paraguay, which recently gave serious reflection to the subject), not only it is the heart of sustainable economic activity, but it is also the way of operating that makes one happiest in the happiest possible world! It is also what is going to create value for the company. It will stimulate community government, and will develop a culture of excellence, as well as the loyalty of customers and suppliers, etc... What can we do to promote ethics in business? There are two possible ways of going about it which are sometimes complementary. The first road is obedience, which is better established with rules and the promulgation of a code of conduct, as well as a system which records the breach of rules and sanctions. The second road, which is preferable, is integrity. It is achieved by developing managerial skills, by setting up an adapted organizational structure, and by getting all managers to commit to ethical goals. It should have an incentive program, evaluation procedures and feedback. Precisely, how does one implement an ethics code in this setting? An essential point, as other speakers have mentioned, is to first emphasize the process and not the final result. The commitment of all managers and leaders at the beginning is of the utmost importance. After, regular permanent evaluations of the code in practice are equally necessary, with an effective rewards program or penalties (sanctions). Beltran Macchi concluded by quoting Aristotle for whom ethical excellence, the resource of the greatest leaders, is achieved through the accomplishment of acts of justice, proportional to the virtue of temperance, and rendered possible by courage.

◆ **Father Edouard Kimman sj:** *the important distinction between closed codes (mandatory and limiting in their application) and open codes, which invite us to aspire to an ideal.*

◆ Called upon to react to these accounts, **Father Edouard Kimman, sj**, Professor of Ethics and Business, Executive Secretary of the Episcopal Conference of the Netherlands, attempted to summarize a few key messages. The first is that the world is evolving and that business management must change with it. The second important point, rarely mentioned in this forum, was that two types of codes exist: “closed” codes and “open” codes. A “closed” code is a mandatory code that imposes restrictive norms according to the situation (an employee faced with a business code, a professional faced with a professional conduct and ethics code, a user of a local transportation, etc...). A “closed” code is therefore mandatory and restrictive, and can cause exclusion within the category where it is applied. It does not, however, have much influence on personal behavior. On the contrary, an “open” code does not permit itself to exclude anyone, whether we identify with them or not. People who do not identify with it voluntarily exclude themselves. It is a code that invites or calls out to behave in a way that is not prescribed as a mandatory norm but as an ideal proposition. And, like all people invited to a party, people who decline the invitation exclude themselves from the joy of celebrating! The third key point: the best example of a closed code is the 10 Commandments: people who do not follow them are not punished by society. In comparison, the best example of an open code is the message in the New Testament, an invitation that can be given to others. People who live according to the open code of the Gospel show others how to follow them, as Alejandro Preusche referred to when speaking of the productive attitude of business executives towards the Gospel. We can only wish that AGEGE’s code will operate as an open code! Questioned on the distinction between codes of conduct and codes of ethics, Father Kimman, while admitting that translation had the possibility of rendering the semantic difference relative, clarified that a code of conduct is more of a prescribed code (similar to a closed code), while a code of ethics, in the Christian sense, is more of an invitation to develop virtues (as is the ACEGE code), more like an open code.



Beltran Macchi: *"ethics are what make us happy to be in business!"*

Closing session: « And now, what do we do? »

◆ **José Maria Simone:** *we, Christian leaders, are decisive actors in change...*



José Maria Simone

◆ *3 important enlightening points for Pierre Lecocq: the obligation to remain optimistic, the phenomenal degree of freedom that we continue to have, and the anchoring of our benchmarks and energies into Christ incarnate.*


◆ **Roberto Servitje** *reasserts the need for UNIAPAC.*

◆ After watching a short video of some main pictures of the Congress, **José Maria Simone**, CEO of Solinfi (Buenos Aires) and a member of the Congress preparation team, wished to repeat an enlightening point. At this point in time, while the global world is subjected to important change, we, Christian business leaders, are decisive actors of this change. The revolutionary direction from Christian social teaching invites us to completely change the way we look at people in business, to not consider our employees as one resource amongst many, but as people endowed with a vocation, with their own essential expression, to see them in a dynamic way that integrates the consideration of their entire development. Our congress was also indeed the occasion to share our experiences and spread the word about this new way of looking at the world of work. José Maria Simone then used a photo presentation to look back on some of the strong messages given at the Congress. Afterwards he turned the microphone over to a panel of participants who gave brief, personal replies to the question, “What’s the next step?”

◆ The first speaker, **Pierre Lecocq**, CEO of Inergy Automotive and former president of EDC, expressed that he had not yet made up his mind about which new decision to take following the exchanges, but, that he would share with the assembly the three points with which he was leaving that for him, paved the road following the Congress. First, that we have the obligation (the natural as well as Christian and entrepreneurial obligation) to stay optimistic. It is undoubtedly the first time in the history of humanity that the world population can get out of poverty, and that alone should be justification to remain optimistic. Second, we need to remind ourselves that we have a phenomenal degree of freedom, notably in the main areas, that is, in business culture where we exercise our responsibilities. Third, we must always keep in mind the source of our references and energy: Christ incarnated. Remember these three points, and you will be prepared for “Post-Congress!”

◆ **Roberto Servitje**, President of Bimbo’s Advisory Board, then reaffirmed the renewed importance of UNIAPAC at the end of this Congress. He has vast experience with Christian Social Teaching, with USEM (the Mexican branch of UNIAPAC) and UNIAPAC meetings, and always sees the need to reassert UNIAPAC. The world changes, becomes more complex, but these Congresses and exchanges organized by UNIAPAC continue to be necessary.

<p>◆ George Molenkamp: <i>the need to translate our experience into a universal language and to seek allies...</i></p> <p>◆ Philippe de Woot: <i>1/ the need for reform 2/ the fact that it's a long, never-ending process 3/ the need for leadership from Christian business executives in the process...</i></p> <p>◆ The President Etienne Wibaux's <i>conclusion: acknowledgements and perspectives...</i></p>	<p>◆ George Molenkamp, Director of the international sustainable development department at KPMG, chose to evoke a few difficulties that may ensue following the end of such an inspiring and motivating event such as this Congress and the return to normal life. There is also a need to find a nonreligious language, to translate, if you will, our reflections into a universal language which will be useful in seeking alliances and cooperation with nonreligious networks where there are managers with good will. He also mentioned his intention, following the Congress, to actively look for examples of good practices and to favor exchanges and communication about these examples...</p> <p>◆ The last panel speaker, Philippe de Woot, Economics Professor, mentioned three profound and pragmatic points that he will retain from the Congress. First, the necessity to adapt our economy, to re-humanize it, without giving in to hopelessness or blind optimism. Second, Philippe de Woot underlined the importance of understanding that the process is a never-ending one. Third, that the process requires leaders, particularly, Christian business leaders. For these leaders, the Congress also brought to light other key points: that theory is not enough; the key element is "to be;" that one of their obligations is to convince others of human dignity at all times and in all places; that human truth is a never-ending quest; and finally, the key point of clearly accepting one's own weaknesses and that of others. In conclusion, paraphrasing a known maxim, Philippe de Woot invited Christian business executives to take up extraordinary challenges but to be careful of seeking the impossible.</p> <p>◆ Following the panel, Etienne Wibaux, UNIAPAC president, thanked the entire Congress organization team and its task force. Then he presented his successor as of November 2006, José Ignacio Mariscal, as well as Pierre Lecocq, who will take over from Bruno Bobone as president of UNIAPAC Europe. Etienne Wibaux invited José Ignacio Mariscal to briefly introduce himself. The latter thanked UNIAPAC for its confidence in him and announced a few of the major orientations of his coming mandate.</p> <p style="text-align: center;">*****</p>
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Thanks to ACEGE :

On the occasion of this closing session and on the behalf of both participants and all Uniapac members, president Etienne Wibaux deeply thanked ACEGE for their warm welcome and their very good organization of this XXII World Congress.

Conclusion: Deciding to Put People at the Heart of Our Corporate Strategies...



Throughout society and business, the world is moving, spheres of activity are extending and life is becoming more and more complex. At the same time, employment opportunities are weakening and people are more vulnerable. On the same scale, corporate responsibility no longer only relates to business but now relates to people and extends into society. We as corporate executives must take up this global challenge with new ways of cooperating, with new relationships and with new responsibilities. They seem to converge on the need to return to individuals their importance within a company: to stimulate working together in trust, to give each person the ability to work autonomously and a sense of responsibility and motivation. To summarize, these important changes call on us now more than ever to re-establish the principle of subsidiarity within corporations.

As everyone has acknowledged during the Congress, opening up to this new culture and change requires a permanent evolution in knowledge as well as a change in attitude and behavior. It demands a change in know-how and interpersonal skills leading to an increase in training and personal development on the part of executives and their colleagues. We have thus remarked during our work at the Congress that for the majority of us, *“the first obstacle facing executives in contributing to personal development is the executives themselves and their way of thinking.”* We also brought attention to other challenges such as *“the fear of delegating, the lack of listening, (and) the focus on the short term.”*

How can we interpret these comments when, despite the obstacles, even financial ones, we have acknowledged the fruitful possibility of committing to a complete socially responsible approach in business? Experience has shown us that methods exist. Success has been validated and pioneer corporations and their executives are ready to share their beliefs, their experiences and their results. Enlightening examples abound, be they small or large. However, there remain cultural or psychological barriers to curb...

Nonetheless, the call of Congress delegates and the results of our work converge and strongly impose themselves upon us. We are called to continue to commit ourselves with determination and trust: *“What we have seen, what we have heard,”* we now must decide to do it, to put it into practice on our own, *“to dare to trust.”* We are called upon in Church to engage in projects that *“reflect divine creation.”* It is up to us to put men and women at the heart of corporate strategies and culture and to persist in measuring our progress. For, and this point stands out very strongly from the debates at the Congress, *“a company reflects its executives”* and their decisions.

Etienne Wibaux, UNIAPAC President



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Place des Barricades, 2 – B-1000 Bruxelles

Phone: +32 2 218 31 14 / Fax +32 2 219 70 37

Email : info@uniapac.org - Website: www.uniapac.org

Writing & Coordination :
Benoit Bonamy, General Secretary of UNIAPAC.

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