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BECOMING A FRATERNAL ORGANIZATION: INSIGHTS FROM THE ENCYCLICAL FRATELLI TUTTI¹

Zózimo, R., Cunha, M. P., & Rego, A. (2022). Becoming a fraternal organization: Insights from the encyclical Fratelli Tutti. *Journal of Business Ethics.*, 183(2), 383-399.

ABSTRACT

We uncover fundamental dimensions of the process through which organizations become good neighbors through embarking on an organizational journey in the direction of the common good. Building on the latest encyclical of Pope Francis, *Fratelli Tutti*, about fraternal and social friendship, we draw insight into the understanding of what it means to become a good neighbor to reflect on the key ethical and paradoxical challenges for organizations aiming at collectively contributing to the common good. We add to previous work by characterizing this journey as a process involving unique ethical challenges that emerge from the paradoxes associated with this process and how this might change the nature of the relationships of neighbors within the organizational landscape.

Keywords: Fratelli Tutti, good neighbors, ethics, stakeholders.

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INTRODUCTION

“Business activity is essentially ‘a noble vocation, directed to producing wealth and improving our world’ (Pope Francis, 2015, § 129) (...) Business abilities, which are a gift from God, should always be clearly directed to the development of others and to eliminating poverty, especially through the creation of diversified work opportunities”.

Pope Francis (2020, § 123)

While both scholars and practitioners have defended that organizations must be *rebuilt* as communities (Cunha et al. 2014; Joly 2020; Mintzberg, 2009; Pfeffer 2010), and organizations are increasingly expected to work as good neighbors in their local communities (Jung and Kim 2016; Sasaki et al. 2019; van Marrewijk 2014), research has not explored how organizations may operate as good neighbors in interacting with other stakeholders in the pursuit of the common good. Being a good neighbor is so central in some communities that for the multi-centennial shinise organizations of Kyoto, the neighborhood is not conceivable without their presence, nor without their contribution towards the social fabric of a community (Sasaki et al. 2019).

In this paper, drawing on the Papal encyclical *Fratelli Tutti* (Pope Francis 2020), we explore what it means becoming such an organizational neighbor. Moreover, considering the differences between the interests, values and aspirations of different stakeholders, we explore the ethical challenges and paradoxical tensions emerging from this journey. Drawing inspiration from the *Laudato si'* encyclical, we define a good organizational neighbor as an organization whose sense of place, belonging and responsibility toward the human community living in our “common home” (Pope Francis 2015, §67) creates possibilities of supporting others for the sake of the common good. In short, a good organization treats its stakeholders as neighbors or, at least, tries to summon its stakeholders to participate in the process of pursuing the common good. From this perspective, good neighbors are not merely a specific category of stakeholders (those living and operating in the geographical surroundings) that

organizations may, or may not, consider in their decisions (see, e.g., Barnett 2014; Jones and Gautschi 1988; Sauser 2005; Van Marrewijk 2004). Rather, they include all categories of stakeholders that the organization represents as working towards addressing similar challenges and that may participate in the process of pursuing the common good (George et al. 2016; Simpson et al. 2015).

Despite its importance, the notion of fraternal (rather than instrumental) relationship of organizations with their neighbors (as conceptualized above) is still theoretically underdeveloped, and this makes scholars less able to help organizations adopt a wise neighboring approach, an important endeavor amidst the recent worldwide pandemic, poverty, the crisis of confidence in corporations, and other perverse effects of the rising inequality in the world (Stockhammer 2015). Overall, we depart from the assumption that the Catholic Social Teaching² is a source of knowledge and wisdom that may help organizations to become more virtuous neighbors and thus contribute to a more effective pursuit of sustainable development goals (Ferraro et al. 2015; George et al. 2016). We build upon the recent Papal encyclical *Fratelli Tutti* (Pope Francis 2020) to add conceptual texture to our understanding of organization and the neighborhood. We analyze the encyclical to discuss the ethical implications for organizations operating as good neighbors and adopting a distinct relationship with neighbors – the central premise of *Fratelli Tutti*. By focusing on the process of becoming a good neighbor, defined as an organizational journey in the direction of the common good among neighboring organizations, our objective is to encourage a deeper reflection about the embeddedness of organizations in their communities of neighbors, which matter for how the organization is internally managed but also how it connects to the outside world for the sake of the common good.

We make two important contributions. First, we expand previous literature highlighting the relevance of Catholic Social Teaching and papal encyclicals to management scholarship in general and business

² The “Compendium of the social doctrine of the church” may be found in https://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html (accessed on 20 March, 2021).

ethics in particular (Klein and Laczniak 2013; Melé and Naughton 2011; Tablan 2015). We do so by uncovering the fundamental paradoxical dimensions of what becoming a good neighbor means for organizations in relation to their aim and focus. In addition, we build upon this understanding to reflect on the key dimensions that influence the relationships between organizations contributing towards the common good. Our argument is twofold. First, we consider that operating as a good neighbor involves management challenges not represented in other ethical theories of corporate social responsibility, such as the normative stakeholder theory and the common good approach (Garriga and Melé 2004). For example, while the common good approach maintains that business, as “any other social group or individual in society”, has to contribute to the common good and wellbeing of society, “because it is a part of society” (Garriga and Melé 2004, p. 62), the paradoxical challenges involved in that endeavor have not been theorized. Second, the central process of becoming a good neighbor configures a distinct type of relationship with other organizational neighbors that also deserves consideration.

Overall, this paper is positioned within, and broadens, the common good approach of corporate social responsibility (Garriga and Melé 2004). This approach is rooted in several philosophical traditions and has been assumed into Catholic social thought as a key reference of business ethics (Albareda and Sison 2020; Frémeaux and Michelson 2017; Melé 2020; Schlag and Melé 2020). According to this approach, business is a part of society and, therefore, must contribute to the common good: “Business should be neither harmful to nor a parasite on society, but purely a positive contributor to the wellbeing of the society” (Garriga and Melé 2004, p. 62). We contribute to such approach in two ways. First, we analyze and discuss *Frattelli Tutti* as an inspiring touchstone of that approach. Second, we advance that such an endeavor is pervaded with paradoxical challenges that have been understudied.

The paper is organized as follows. We first position our approach within Catholic social teaching and summarize how encyclicals have espoused a notion of integral human development that matters for how organizations operate. Next, we focus on *Frattelli Tutti* and provide a summary of each of its

chapters. Then, we clarify our method: after explaining how we adopted an inductive approach to analyze the Encyclical's content, we identify and describe the structure and key ideas of *Fratelli Tutti*. Mindful of the context of this publication, we translate the key ideas of the encyclical into themes that resonate with organization theory introducing a set of ideas around community, common good, and connection with neighbors. We then take a step forward to look into the organizational context by highlighting and reflecting on key management and business ethics implications associated with developing a relationship with neighbors. Finally, we discuss several paradoxical challenges associated with the process of good neighboring. Therefore, we adopt both a normative approach (i.e., we defend that organizations *should* operate as good neighbors) and a descriptive one (i.e., we *describe* how such normative approach is rife with tensions and paradox).

ENCYCLICALS AND THE NOTION OF INTEGRAL HUMAN DEVELOPMENT

Papal encyclicals in general and social encyclicals in particular are important landmarks in the way the Catholic Church interacts with the world. Derived from the Latin word *encycli*us, which points out to the wide nature of this form of ecclesiastic communication, their composition is rather singular as they bring together reflections, observations of the world, annotations about the (re)interpretation of the Catholic social teaching in the present context and, of course, recommendations about how to live a more fruitful life (Sison and Fontrodona 2011). Social encyclicals have a long tradition in the Church, with scholarship attributing particular importance to *Rerum Novarum* written by Pope Leo XIII (1891) on the conditions of workers of post-industrial revolution factories (Melé and Naughton 2011).

In his first encyclical letter, *Lumen Fidei*, Francis invites Christians to rethink the value, relevance and application of their own faith by questioning how faith is supporting each person to build the city of God (Pope Francis 2013). The first encyclical was followed by the surprising launch of *Laudato Si* (Pope Francis 2015), a communication focusing on the urgent need to care for the Earth, our planet and common home. While, for many, *Laudato Si* was a surprise, to others it came as a natural step in

Pope Francis's journey of taking faith out of the spaces that individuals often associate with religion and spirituality. In *Laudato Si*, Francis introduces the concept of integral human development, as lived in "our common home": "Saint Francis of Assisi reminds us that our common home is like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us" (Pope Francis, 2015, §1). Integral human development was first introduced by Pope Paul VI (1967) in his Encyclical letter *Populorum Progressio*, when stating (§14):

"The development We speak of here cannot be restricted to economic growth alone. To be authentic, it must be well rounded; it must foster the development of each man and of the whole man. As an eminent specialist on this question [Lebret, (1961, p. 28)] has rightly said: 'We cannot allow economics to be separated from human realities, nor development from the civilization in which it takes place. What counts for us is man—each individual man, each human group, and humanity as a whole'."

Laudato Si links the development of the whole person to its environmental surroundings, to caring about the common home. From a business scholarship perspective, *Laudato Si* has questioned how the natural resources have been considered from a human perspective (Rousseau 2017). Both implicitly and explicitly, *Laudato Si* is also remarkable in pointing out that the "common home" is the habitat that human beings *and businesses* must respectfully preserve in order to behave as good neighbors (Pope Francis 2015, §9, §66): "we are also called 'to accept the world as a sacrament of communion, as a way of sharing with God and our neighbors on a global scale'; (...). human life is grounded in three fundamental and closely intertwined relationships: with God, with our neighbor and with the Earth itself".

As Pope Francis continues to expose an alternative view grounded in Catholic teaching through his encyclicals, the purpose of this paper is to update the organizational implications of Francis's proposal by drawing on the latest addition. *Fratelli Tutti* is particularly timely because it addresses the social dimensions of life during a time characterized by a paradoxical challenge: while the world's population has been asked to socially (and physically) distance from one another, nurturing a community spirit

and a sense of fraternity is necessary to help and alleviate our *Fratelli's* suffering. In this work we explore what Francis' recent encyclical means for organizations and discuss the multiple and often paradoxical challenges emerging from the notion of organizations operating as good neighbors. Notwithstanding, the encyclical also issues several warnings to organizations. In his well-known style, Pope Francis is not short in criticizing some of the power that organizations hold and use in an egotistical manner, the way some of these organizations treat their employees, as well as the role of organizations in society (Fontrodona and Sison 2006).

From an organizational standpoint, scholarship has dedicated substantial debate to understand how these letters and encyclicals can influence and shape important organizational domains. As an example, the *Journal of Business Ethics* has dedicated a special issue to the *Caritas in Veritate* (Pope Benedict XVI 2009), edited by Melé and Naughton (2011). This special issue featured work describing the implications for understanding humanistic economics (Grassl and Habisch 2011), the importance of alternative paradigms based on gift (Faldetta 2011) and common good (Sison and Fontrodona 2013), and implications for transparency in business (Vaccaro and Sison 2011), among others. Taken together, what this academic work demonstrates is that Catholic thought can configure a view of management that departs from established models, offering alternatives to managers and organizations (Grassl and Habisch 2011). Also salient are the business ethics implications of these alternative proposals rooted in an understanding that solid moral foundations are needed for advanced business ethics (Klein and Laczniak 2013; Melé and Naughton 2011)

Inspired by the work of Grassl and Habisch (2011) that have derived implications for management and business ethics from *Caritas in Veritate* (Pope Benedictus, 2009), we take a similar approach to the work of Pope Francis and his *Fratelli Tutti*. Our argument is structured in two steps. Following a content analysis of *Fratelli Tutti* (Table 1), we identify its key dimensions that have resonance for and in organizations (Figure 1): (1) Building a society that works for the common good; (2) Reframing the

essence of organizations in such a society; (3) Redefining the connection of organizations with neighbors, and (4) Building interconnected communities. Then, these key dimensions are the building blocks of a fourfold process aimed at making organizations better engines of common good (Figure 2). First, a core assumption of *Fratelli Tutti* is that there is an ethical imperative of building a society that works for the common good. Second, business organizations may operate as powerful agents in pursuing such a high purpose, and this requires reframing their presence in society. Third, such a reframing starts with redefining the connection that organizations develop with neighbors. Fourth, such a redefinition allows constructing an interconnected community – nurturing the ethical imperative focused on the common good. One difficulty to move in such direction lies in the fact that these four stages are imbued with several tensions and paradoxes, a topic we discuss later in the paper.

FRATELLI TUTTI FOR BUSINESS ORGANIZATIONS

Fratelli Tutti were the words used by Saint Francis himself to connect with his brothers and sisters. Through the expression *Fratelli Tutti*, Pope Francis adds: “Saint Francis expressed the essence of a fraternal openness that allows us to acknowledge, appreciate and love each person, regardless of physical proximity, regardless of where he or she was born or lives.” (§1). In other words, the invitation is for each of us to advance ways in order to make our relationships more just and fraternal.

While it can be argued that, from an organizational perspective, a focus on relationships is nothing new (Klein and Laczniak 2013), we see the encyclical as an invitation to reflect about the potential benefits of understanding organizations as relevant, if not critical, neighbors working towards the common good within a community. Adopting this stance has the potential to shift the current focus from the nature and role of our relationships to the meaning, purpose and impact that these can bring to workplaces and society. Francis goes beyond reinforcing the already known effect that positive relationships can have. Rather, his invitation focuses on considering the immense possibilities of a world that is built upon a network of just and fraternal relationships.

Fratteli Tutti is written in 287 paragraphs divided by eight chapters. The first chapter (“Dark clouds over a closed world”) provides a reading of the problems faced by a world that has created confusion, loneliness, and desolation, leaving many injured people on the side or cast away. The response to this world of shadows described in Chapter 1 comes in the second chapter (“A stranger in the road”), in which Francis draws upon the passage of the Good Samaritan to present readers with two options: continuing in its life or taking care of the wounded and fragile of this world. The combination of these two chapters establishes the framework through which the encyclical is organized.

Fighting indifference towards the suffering ones demands a response that is conducive to blocking these shadows of the world. Thus, Francis invites readers to build, with an open heart (Chapter 4: “A heart open to the whole world”), a world that is open, with less barriers and walls between people and institutions (Chapter 3: “Envisaging and engendering an open world”). These two invitations are followed by four reflections on the principles that would allow these to materialize. The Pope begins by reflecting on the role of contemporary politics and the levels of current engagement with the political process (Chapter 5: “A better kind of politics”). A world without strong participation in political institutions risks being a world where each actor accentuates individuality and perverse egotism over collectiveness. Chapter 6 (“Dialogue and friendship in society”) follows on with a critique of the existing quality of positive and respectful dialogue. Dialogue is the force that allows differences to be overcome. It is through dialogue that opposing forces find common ground and move forward together creating a more just and fraternal world. However, as polarizing views are so deeply engrained in society, dialogue is often difficult to pursue and sustain. Thus, Chapter 7 (“Paths of renewed encounter”) focuses on re-discovering the paths to dialogue, on reimagining paths of re-encounter between people, organizations and nations. Finally (Chapter 8: “Religions at the service of fraternity in our world”), and deriving from the starting point of this letter, Pope Francis reflects on the role of religions in the world, emphasizing dialogue and relationships that work towards common goals from distinct points of view.

As results from the above, not all chapters deal directly with organizations. However, overall, they represent a holistic perspective about how human beings, both individually and collectively, as social-, political-, or economic-actors, must interact fraternally (Pope Francis 2020, §8):

“It is my desire that, in this our time, by acknowledging the dignity of each human person, we can contribute to the rebirth of a universal aspiration to fraternity. (...) Let us dream, then, as a single human family, as fellow travelers sharing the same flesh, as children of the same Earth which is our common home, each of us bringing the richness of his or her beliefs and convictions, each of us with his or her own voice, brothers and sisters all.”

Fratelli Tutti is thus a doctrine-based manifesto with implications for business organizations. As some management and organization scholarship (e.g., Maak et al. 2021; Pfeffer 2015; Tsui et al., 2018) have suggested, business organizations could and should learn with the teachings of Pope Francis, including *Fratelli Tutti*. This paper aims to contribute to such an endeavor. Therefore, rather than describing what each chapter can mean for organizational life, we focus on four key dimensions that emerge from our interpretation of *Fratelli Tutti* and that have clear implications for organizational life. A deep analysis of these four key dimensions suggests that practicing the teachings of Pope Francis is complex and fraught of tensions and paradoxes. While acknowledging such a paradoxicality is not new, and that other (normative and descriptive) ethical approaches, such as the stakeholder one (Hahn et al. 2015; Rego et al. forthcoming; Waldman and Bowen 2016), are also imbued with tensions and paradoxes, we consider that at least some of the paradoxical implications of *Fratelli Tutti* for managing organizations are idiosyncratic and worth being explored.

METHOD

Empirically, we approached our aim drawing upon the tested Gioia methodology (Gioia et al., 2013), which reduces qualitative data to meaningful theoretical categories. We began by reviewing the *Fratelli Tutti* encyclical from an organizational perspective, capturing the quotes that expressed

relevance for the organizational domain (see Table 1). We assessed relevance as a multi-level phenomenon: relevance for individuals working or participating in organizational life; relevance for teams of individuals traditionally part of organizations; relevance for organizations as a unit themselves; and relevance for the economic system in which organizations operate.

Table 1 about here

Our work then focused on categorizing the quotes. Each category aimed to stay faithful to the words and expressions used by Pope Francis. This first sift through the encyclical generated 24 first order codes (Figure 1). We then progressed looking for similarities across the first order codes, and similar first order quotes generated second order labels. These second order labels (11 in total) were the bridge between the encyclical quotes and our analytical themes. Our final step of the analysis consisted in developing analytical links between the second-order categories to establish understanding of the four key abstract dimensions of a neighbor relationship within organizations: (1) Reframing the essence of organizations in society; (2) Building an interconnected community; (3) Redefining connection with neighbors; and (4) Organizational alternatives to the common good.

Figure 1 about here

FOUR KEY DIMENSIONS OF FRATELLI TUTTI: AN ORGANIZATIONAL PERSPECTIVE

Key dimension #1: In the pursuit of the common good

One of the central messages of *Fratelli Tutti* refers to the intersection of politics, markets and the role of the Church. Pope Francis sees these as reciprocal dimensions working together to achieve common good. Such focus on common good may be seen as the founding principle of the Encyclical. In establishing this relationship, Francis begins by exploring how politics and economics can work

together to generate “an economy that is an integral part of a political, social cultural and popular program directed to the common good” (§179). This argument is then complemented with an invitation to consider critical and relevant alternatives to the present political and economic models: “Yet, beyond this, those who love, and who no longer view politics merely as a quest for power, maybe sure that none of the acts of love will be lost” (§195). Compassionate or agape love (Sprecher and Fehr 2005), as an essential dimension of the quest towards the common good, becomes the center of the relationship between the economy and politics (Pirson et al. 2021). This is also where the role of the Church, in defining, propelling, and sharing love, is fundamental to building the society that seeks the common good. The Church, Pope Francis argues, “She can thus understand, from her own experience of grace and sin, the beauty of the invitation to universal love” (§278) that is extended to all that seek common good.

The focus on common good is a long tradition of the Church. In their work about common good and Pope Benedict’s *Caritas in Veritate*, Sison and Fontrodona (2011) provide an historical view of the concept arguing that common good is at the center of unity between politics and economy. They define common good along Pope Benedict’s (2009, §7) perspective: as “the good ‘of all of us’, made up of individuals, families and intermediate groups who together constitute society” (see Sison and Fontrodona, 2011, p. 101). From a Catholic Social Teaching perspective, the idea of common good refers to “something that does not diminish when it is divided and distributed among many, and can thus be actually shared” (Sison and Fontrodona 2011, p. 101). Seeking organizational alternatives that contribute to the common good has implications to organizations at, at least, two interrelated levels. On a *general* level, it is important to assess how products and services are sustainable. Unsustainable products or services exhaust resources and, in doing so, cannot be shared in the future. Such a consequence makes our “common home” unsustainable, not just for individuals, but also for organizations and communities (Pope Francis 2015). On a more *ecological* level, the invitation to organizations is to see markets functioning in a different way, where the balanced benefits for the many

are more critical than the large benefits to the few. This systemic view of the benefits for the market appears to invite organizations to reflect about the power of networks in the pursuit of common good, rather than enacting their agentic power aimed at imposing their own interests with no regard for the rights of neighbors.

The insights gathered from the *Fratelli Tutti* thus seems to test what type of organizational models are better suited to contribute to the development of common good solutions. Governments, the Church, and the corporate sector can work better together to showcase and support examples of success. The Council for Inclusive Capitalism, “a movement of the world’s business and public sector leaders who are working to build a more inclusive, sustainable, and trusted economic system”; <https://www.inclusivecapitalism.com/>), illustrates the search for common good solutions. In their work about Christian companies, Carradus et al. (2020) illustrate the practices adopted by large organizations that transform the business model towards a more explicit embrace of the common good. As Cardinal Turkson summarized in a recent encounter for economists, researchers and change agents sponsored by Pope Francis, organizations should focus on “producing services that serve, products that are good and wealth that is rich” (Turkson 2020). In doing so, organizations will operate as neighbors that contribute to the common good.

Key dimension #2: Reframing the essence of organizations in society

Another key message of the encyclical is to point out alternatives to individualism and over-competitiveness, at both the individual and organizational levels. Individualism – its roots, the obstacles it creates, and the consequences it brings – occupies a significant part of the encyclical in a tacit or explicit way (the words “individualism” or “individualistic” appear 14 times). As Francis sees it, individualism is a key obstacle to the common good as individuals in contemporary society show traces of “increasingly (being) unconcerned with others” (§111). Indeed, adopting a highly critical tone, Francis questions if “it is not the indifference and the heartless individualism into which we have

fallen, also a result of our sloth in pursuing higher values, values that transcend our immediate needs?” (§209).

The values explicitly mentioned by Pope Francis underpin an individual search for transcendence that is also lacking. As Francis remarks, if people do not acknowledge “transcendent truth”, it is the force of power that will prevail, and they will try to impose their own opinions and interests and disregard the rights of others (§273). Acknowledging that “transcendent truth” is the opposite of embracing relativism as a moral compass, Francis observes that relativism “always brings the risk that some or other alleged truth will be imposed by the powerful or clever” (§209) – a remark with clear resonance on the post-truth culture (Gudonis and Jones 2021; Knight and Tsoukas 2019). Such “transcendent truth” is thus critical in redefining human purpose beyond individualism that can lead to systematic change.

The change proposed by Francis is again rooted on gift and gratuitousness. This logic of the gift opposes the logics of the market (exchange) and the state (obligation) as it enhances (Faldetta 2011). From an organizational perspective, the logic of the gift might be difficult to operationalize as most business relationships are based on market logics, such as transactions and price mechanisms, but the need for new logics has been discussed and experimented: B-Corps, cooperatives, and the circular economy are expressions of these attempts. To explain how the logic of the gift works, Faldetta (2011) uses the example of the relationship between artist and art buyer, but one can imagine other contexts where the experience of transaction itself, as well as the reputation, use and so forth, matter more than the product itself. The logic of the gift allows the buyer to use more than just the product, and the provider to receive more than just the revenue associated with the transaction.

More widely, what the logic of the gift does is to question the internal logic associated with the purpose of each organization. The purpose of organizations has been a much-debated topic in recent literature (Basu 2019; Hollensbe et al. 2014) with scholars noting how transforming the heart of the organization

can change the way it interacts with society. Would society become more fraternal and just if more organizations adopted a logic of gift? What would that entail? The encyclical provides a partial answer to this question. Adopting a gift mindset would mean believing that

“in God’s plan, each individual is called to promote his or her own development, and this includes finding the best economic and technological means of multiplying goods and increasing wealth. Business abilities, which are a gift from God, should always be clearly directed to the development of others and to eliminating poverty, especially through the creation of diversified work opportunities. The right to private property is always accompanied by the primary and prior principle of the subordination of all private property to the universal destination of the earth’s goods, and thus the right of all to their use. (§123)”

This in summary leaves no doubt regarding what the purpose of organizations should be; rather it points out how important is that organizations adopt a novel approach to the relationships with neighbors.

Key dimension #3. Redefining the connection with neighbors

Who is our neighbor? The second chapter of the encyclical is solely dedicated to the parable of the Good Samaritan as offered by Luke 10:25-37 (§56). Francis draws on this biblical passage to exemplify two attitudes in relation to strangers that, unexpectedly, appear in our individual journeys – strangers who, for some unknown reason, do not have the means, the will, the focus, or the ability to heal their own wounds. In this long reflection, Francis asks the readers to consider their attitude towards the “abandoned” in society (§63). Presenting two possible attitudes, the parable shows that the “wrong” person can indeed do the right thing, and that the “right” person often ignores the pain and suffering of others because of the most plausible of reasons. The priest that was supposed to assist ignores the suffering of others because he has other issues to attend to, whereas the Samaritan, although knowing that it was against his own tradition to help other tribes, shows compassion healing the wounds of a stranger. One of the important details of this story is that the Samaritan invests his own economic

resources to take care of this stranger, thus expressing perhaps much more than compassion. The parable of Good Samaritan helps to explain why some “right” organizations, those with a (cultivated) reputation of being socially and environmentally responsible, develop a kind of “moral licensing” (Merritt et al. 2010) and superiority that leads them to behave irresponsibly toward their neighbors, including those in need. As Brenkert (2019 p. 917; our italics) observed, “we should note that ethical failures and scandals continue not only in small and medium-sized businesses or in fly-by-night outfits, but also in internationally *known and respected businesses*”.

The parable of the good Samaritan helps redefining the concept of fraternal neighboring where the rights, benefits and responsibilities are well established and enacted, rather than merely used to instrumentally convey an image of being a “right” organization. Related to this, Pope Francis grounds this renewed relationship with neighbors in love. Love (a word that appears 125 times in the Encyclic) allows for fruitful and rich relationships. In Francis’ own words, love allows that one remains “increasingly directed towards others, considering them of value, worthy, pleasing and beautiful apart from their physical and moral appearances.” (§94). Francis continues:

“Our love for others, for who they are, moves us to seek the best for their lives. Only by cultivating this way of relating to one another will we make possible a social friendship that excludes no one and a fraternity that is open to all. (§94)”.

Love is therefore the key ingredient that underpins the relationship with neighbors. As explained by Argandoña (2011), (agape) love allows companies to supplement a market view that allows them to see beyond profits and gains. What the parable can teach is that love is the conduit allowing organizations to transcend their own interest to focus on the common good. In turn, this shapes the practices enacted by the company that develops an identity as a neighbor, both internally and externally.

Key dimension #4: Building an interconnected community

One of the most striking insights of COVID-19 is that no person, country or society can isolate themselves to the degree that ensures complete safety. The systemic interconnection of the world makes it difficult if not impossible to isolate salvation. The world can only save itself as one or it can be destroyed as one. Businesses and managers should be aware of that condition not just during these critical times. The fact is that, as Pope Francis has observed, if businesses do not care about the “common home”, perverse consequences will fall on all of us. Ryuzaburo Kaku (president of Canon from 1977 to 1989, chairman from 1989 to 2007, and then honorary chairman of the board), put it plainly when defending to put *kyosei* (the Japanese word for “living and working together for the common good”³; see also Boardman and Kato 2003) at the heart of the business credo:

“Many companies around the world believe that they have a moral duty to respond to global problems such as Third World poverty, the deterioration of the natural environment, and endless trade battles. But few have realized that their survival actually depends on their response. (...) To put it simply, global companies have no future if the earth has no future.” (Kaku 1997, p. 55)

The interconnectedness that underpins this sense of wholeness is crucial for the way individuals behave, organizations exchange products and services, and the world as a unified system works. At the heart of this interconnectedness is a deep sense of global community. A community that is built and renewed on a collective identity where the “concept of people is in fact open ended. A living and dynamic people, a people with a future, constantly open to a new synthesis through its ability to welcome differences (§160)”. A community is “persistent and courageous in dialogue (...) and quietly helps the world to live much better than we imagine” (§198). In detailing these key traits of the global community, Francis paves the way for a roadmap leading to fraternity and social encounter at world, country and local levels. Indeed, the Pope invites the multiple communities “to look beyond themselves and the group to which they belong” to start building a distinct sense of community (§117).

³ See <https://sg.canon/en/campaign/business-insight/events/what-is-kyosei>.

However, Francis also recognizes that there are numerous obstacles to the development of these communities. The largest obstacle is the growing sense of individualism harming the creation of robust communities. Indeed, the encyclical contains a severe criticism of how individualism has gained critical momentum. The Pope alerts that instead of becoming closer to one another, “we are growing ever more distant from one another, while the slow and demanding march towards an increasingly united and just world is suffering a new and dramatic setback. (§16)”. The consequence of this individualism is the degeneration of the organization as a community of work (Cunha et al. 2014) that interacts with other organizational communities, which intensifies isolation and wrongful use of resources and the emergence of exploitation. This is also noted by Pope Francis as a negative externality and consequence by highlighting how “local conflicts and the disregard for the common good are exploited by the global economy to impose a single cultural model” that makes us “neighbors but does not make us brothers” (§12).

The direct implication to organizations concerns the role they assume in developing internal and external organizational communities. While it is positive to see how large corporate organizations have created advanced communities of practice that are rewarded for solving complex problems (Agterberg et al. 2010; Wenger and Snyder 2000), less appears to have been done by organizations that dedicate their time to solve world related and complex problems, commonly known as grand challenges. Indeed, in their essay about the relevance of management research for tackling grand challenges, George and colleagues (2016) identify a framework that can be adopted by organizations that engage in addressing these challenges. What is particularly noteworthy for our work is how those authors highlight the role of multilevel actions organized across distinct actors). The development of these organizational communities tackling common problems is clearly one strong invitation of the *Fratelli Tutti*.

WORKING TOWARDS THE COMMON GOOD

What our analysis suggests is how organizations can respond to this imperative of contribution towards society and the common good. Previous work has already established how organizations are responding to changes in society by involving themselves in the overarching responses to sustainable development goals (Ferraro et al. 2015; George et al. 2016). Our work describes the reciprocal cycle of engaging in society through the search of the common good (Melé 2009; Sison and Fontrodona 2013) and the critical role of neighbors in this cycle (Figure 2), which may be summarized as follows. First, building a society that works for the common good constitutes an ethical imperative for business organizations. Second, to operate as powerful agents in enacting such imperative, organizations must redefine their essence in society. Third, such a redefinition implies operating as good neighbors and redefining the connection of organizations with neighbors. Fourth, through such a redefinition, organizations contribute to build an interconnected community, thus enacting and nurturing the ethical imperative for the sake of common good.

Figure 2 about here

The ethical imperative and the common good

The imperative of contributing towards the common good is the starting point of our cycle of reciprocity, which is consistent with the path of Kyosei (Boardman and Kato 2003; Kaku 1997), as mentioned above. As theory and organizational practice have indicated, society is converging around the need to work towards the common good (Albareda and Sison 2020). Indeed, the global experience of the COVID-19 pandemic has reminded all global actors that humankind needs to work towards the common good if it is to overcome challenges of this nature (Grewatsch and Sharma 2020; Howard-Grenville 2020). Only by enacting on this imperative to work towards the common good, will societal issues be addressed in a sustainable way, both environmentally, economically, and socially (George et al. 2016). What is dangerous is that, soon after the current crisis will fade away, economic and political actors, as well as most citizens, forget the primordial lesson and return to the old ways of operating.

This is why both scholars and practitioners have the moral duty of continuing to put the notions of “common good” and “common home” at the core of business management. In that way, they are more able to contribute to replace “bad management theories” by “a good theory of management” (Ghoshal 2005; Ghoshal and Moran 2005). Management theories espoused by scholars and practitioners have much more than a narrative effect – they influence and *create* actions accordingly (Ghoshal 2005, p. 77):

“A theory of subatomic particles or of the universe – right or wrong – does not change the behaviors of those particles or of the universe. If a theory assumes that the sun goes round the earth, it does not change what the sun actually does. So, if the theory is wrong, the truth is preserved for discovery by someone else. In contrast, a management theory – if it gains sufficient currency – changes the behaviors of managers who start acting in accordance with the theory”.

Redefining the essence of businesses in society

The imperative of contributing towards the common good has provoked profound changes in the way companies see their role within society (Handy 2002; Hollensbe et al. 2014; Kurtzman and Goldsmith 2013). The corporate world has, at its best, energetically searched for ways of adopting a higher purpose (Mayer 2020; Quinn and Thakor 2018). Cases such as the Business Roundtable (BRT) manifesto indicate that there is momentum towards enacting a purpose that transcends returning profit to shareholders. This will naturally lead to the redefinition of the essence of commercial organizations requiring the development of new relationships with society at distinct levels. Note, however, that those manifestos and other initiatives such as the Council for Inclusive Capitalism, while being meritorious, are not enough. In some cases, the signatures appear to be empty rhetoric, i.e., image without substance (Goodman 2020, p. B1):

“In late August, as Salesforce celebrated more than \$5 billion in quarterly sales, Mr. Benioff proclaimed validation. ‘This is a victory for stakeholder capitalism,’ he said in a television

interview. The next day, in the midst of the pandemic, Salesforce informed 1,000 employees that their jobs were no longer needed.”

Andrew Winston (2019) pointed out that:

“In my experience, some of these CEOs really mean what they say and do want to find purpose and build their legacy. But it’s really hard to take some of these signatures seriously, which somewhat undermines the whole effort. (...) The BRT statement is a nice start. This new discussion of purpose is good, and it mirrors what some big investors are saying. But we need a much bigger pivot to circular, renewable-energy-based business models that value the long-term, protect natural capital, and invest in human development and equality. That level of change is currently light years beyond the BRT statement.”

Operating as good neighbors and contributing to build an interconnected community

Redefining the essence of businesses will open new opportunities for understanding organizations as part of a system working together towards the common good. Organizations are also invited to review their role as neighbors. The invitation from Pope Francis is that organizations replace their management of stakeholders underpinned by self-interest (Donaldson and Preston 1995; Mitchell et al. 1997) by a normative approach for organizations to conceive themselves as neighbors. This invitation to understand others as part of the same community redefines the material and immaterial connections established in the neighborhood. The effort, however, is paradoxical and rich in tension, which help to explain why good intentions and statements become, at least in some cases, empty words. As organizational paradox theory suggests, it is simpler to handle tensions through adopting an *either/or* approach than a *both/and* one (Berti et al. 2021; Schad et al. 2016). When tensions of being a good neighbor are experienced, turning to the shareholders primacy often emerges as the more comfortable approach – a decision that has giving rise to critical, skeptical, and even cynical perspectives about some signatories of the BRT. As Stern (2021, p. 14) argues,

“The same sceptics might note that signatories to the BRT statement have not necessarily shown heightened awareness of all their stakeholders’ needs. Amazon has resisted attempts by employees to win union recognition and has brought in a consultant famed for maintaining ‘union free workplaces’. The board of JPMorgan Chase recently confirmed that stockholders come first and that other stakeholders have to wait in line. And yet its chief executive, Jamie Dimon, was a driving force behind the BRT statement”.

Next, we discuss some of those tensions and paradoxes, and later explore some implications for theory and practice.

THE PARADOXES OF BEING A GOOD NEIGHBOR

The process depicted in Figure 2 contains four main paradoxes, each associated with the respective stage of that process. The paradox of the commons is associated with stage one, in which organizations acknowledge the ethical imperative of building a society that works for the common good. Because neighboring organizations are part of the same social fabric, this means they share similar perspectives and ways of doing that are familiar to one another (Marti et al. 2013). Indeed, organizations that are rooted in a locality often show signs of being deeply connected to the social, cultural, and historical context contributing to the development efforts of the community (Welter 2011). This intrinsic connection with the community entails a critical paradox about what the notion of the commons. On the one hand, organizations must develop practices that ensure their own sustainability and that is likely to entail using community resources for their own individual good. On the other hand, neighborhoods only thrive if common resource is leveraged, maintained and developed over time. This means spending capital (human, social, technological, financial, etc.) in developing commons.

To operate as agents of change in their neighborhoods, organizations must understand the need to redefine their role in society. Changing the essence means an added focus on the environmental and social dimensions defended by Pope Francis. Business organizations are invited to change their very nature to be able to pursue additional objectives beyond profit. In doing so, organizations are faced

with the paradox of hybridization, supporting a change of essence towards social and environmental benefits for the community, whilst preserving financial sustainability (Haigh et al. 2015). For organizations embracing this transition, the ethical question is about authenticity (Jones and Gautschi 1988). To what degree can organizations be authentic regarding their sustainable development when economic issues are considered alongside community culture, natural, and social capital (Peredo and Chrisman 2006)?

Additionally, the third stage to become a good neighbor calls attention to the possibility of a paradoxical choice at the level of the connection of organizations with neighbors. Here, what we observe is that working towards the common good implies developing a relationship based on love as mutual care, dialogue, respect for diversity and richness of gifts and gratuitousness that might be understood at distinct levels across the neighborhood. Some neighbors might adopt a more loving connection with others based on their personal values, spiritual calling or previous experiences, while other neighbors might feel less called to voluntarily work towards the common good. Indeed, this reminds us that organizations seeking to build a common neighborhood assume responsibility for creating ties that enable the welfare of many, in detriment of their own benefit. Addressing this paradox of personal and shared responsibility entails critical ethical challenges. Should the rules of the common good be enforced across all neighbors? Does it make sense to consider that, because of a higher benefit to all the community members, the calling to be a good neighbor should be enforced (Sausser 2005)? And if so, how does that impact the collective enterprise of contributing towards the common good?

Whilst one can consider that *local/geographical* neighboring is accidental rather than deliberate, i.e., rarely organizations chose or control the individuals or companies that become their neighbor, what the encyclical suggests is that becoming a good neighbor should impel organizations to connect with their neighbors at distinct levels. Francis states: “It is one thing to feel forced to live together, but something entirely different to value the richness and beauty of those seeds of common life that need

to be sought out and cultivated” (§31). Leveraging on the richness available in other neighbors often leads to building abundant links and touch points across the community that ultimately will transform the community. Neighbors thrive when the multiple parts of its ecosystem and community also thrive (O’Brien 2009). As Pope Francis shows, “The mere sum of individual interests is not capable of generating a better world for the whole human family.” (§105). This configures a critical paradox related to transformation. On the one hand, neighbors will need to meet and engage multiple times in order to transform towards the common good. On the other hand, too many contacts will hinder the organization to build a singular identity and to distinguish itself within the neighborhood risking being left out of this transformation. This leads to ethical questions about the respecting and understanding the richness of each neighbor.

CONTRIBUTIONS

Our reflection on the implications of the process associated with becoming a good neighbor and how that shapes the nature of the relationship with neighbors within the organizational context makes two important contributions to the literature. First, we contribute to develop organization theory from a Catholic Social Teaching perspective, offering novel insights into established themes, i.e., in our case we present a reconfiguration of the relational process articulating organizations that have a focus on the common good, a contribution to the view of the role of relational coordination as a process that cross-cuts organizations, communities, sectors and nations to reach shared goals (Bolton et al. 2021). Second, we build on the concept of “good neighbor” to distinguish managing neighbors from “normal” stakeholders and uncover the paradoxical challenges and ethical challenges associated. In this respect, our work presents a more nuanced view of the common good associated with theories of corporate social responsibility (Garriga and Melé 2004), adopting both normative and descriptive stances.

A central element of our argument is that becoming a good neighbor is a journey, i.e., a process of creating an organizational endeavor in the direction of the common good among organizational

neighbors. It is a dynamic rather than a fixed state. Indeed, we conceptualize this process as a journey towards building an ideal of a shared value which is underpinned by the key elements expressed in the encyclicals and that form the core of the current teaching of the pope Francis: culture of care/love, practice of fraternity, shared responsibility for resources, and signs of gratuitousness. Understanding becoming a good neighbor as an organizational process that builds upon Catholic Social Roots extends previous literature in its fundamental assumption regarding the nature of the relationships with neighbors. Whereas past literature has often represented relationships with neighbors as an exercise in damage prevention or control (Jung and Kim 2016; Kerlin 1997), our work draws upon the reflection proposed in the encyclical to describe how the process of becoming a good neighbor offers an opportunity to grow together towards the common good both commercially, organizationally, and ethically. In this regard we continue to show the relevance of Catholic social teaching and papal encyclicals to management scholarship (Klein and Laczniak 2013; Melé and Naughton 2011; Tablan 2015) in general and in business ethics.

In understanding the key process of becoming a good neighbor as an organizational journey, we offer a clear distinction from the concept of stakeholder management which is currently popular in the literature discussing issues related to corporate social responsibility and the role of organizations in society. While recent discussions have stressed how commercial organizations must respond to all stakeholders rather than just shareholders and consequently include societal, environmental, and economic concerns in their practices, our work uncovers a novel way of interpreting how organizations manage relationships with stakeholders. In this regard, our work suggests that neighbors appear to be a category that cuts across stakeholders because of the focus on the common good (O'Brien 2009; Yunus and Weber 2011). This implies that organizations must create a distinct relationship with neighbors of this kind, a relationship that is underpinned by a redefinition of their role in society and the desire to contribute to an interconnected community. In this respect, our work shows that the focus

on the common good offers both paradoxical opportunities and challenges both for managerial practices and ethical decisions.

Through the lens of paradox theory, our work also examines the tensions that underpin the construction of a virtuous relationship with neighbors observing that an interlinked array of tensions subsists when organizations enact the practices of being a good neighbor. By uncovering tensions and the implications towards the relationships with other organizations and the market environment, we continue to add to present understanding of intra-organizational tensions (Smets et al. 2019) as a critical factor in the management of solutions that address societal issues and the development of common good. Our work also uncovers that these paradoxes are part of the process, and therefore operating as a good neighbor requires practical wisdom (Aquinas 1974; Bachmann et al. 2018). What we observe is that at the heart of becoming a good neighbor is a desire for deeper community transformation where organizations take a central role in managing the direction of the common good. Greater effect is reached when such a desire is assumed by all organizational neighbors – although such an assumption may be interpreted differently by different neighbors with distinct and even conflicting perspectives about the more virtuous way to build neighboring.

Overall, we discuss the steps towards becoming a good neighbor as an organizational paradoxical process. The analysis conducted here lead us to defend a balanced approach between a normative perspective (where all organizations must operate as good neighbors) and a descriptive one (where organizations contextualize the most important practices that configure their role as neighbors in their community). This comprehensive view described by our work extends previous theories that have not discussed the paradoxes and tensions associated with organizations working towards the common good.

CONCLUSION

Becoming a good neighbor is a process involving several paradoxical challenges. It is told that good fences make good neighbors (Barnett and King 2008), but acknowledging the centrality of working towards a common good (O'Brien 2009) as part of a neighborhood process is much more critical and challenging. We defend that becoming a good neighbor is an organizational journey offering the possibility of redefining both the role of organizations in society as well as the relationships between them. Overall, our argument is that engaging in this journey is an answer to the ethical imperatives that currently subsist in society in relation to working towards the common benefit of community as well as a way of understanding and addressing the key tensions that subsist in this journey. However, we are mindful that research in this topic is still incipient. Thus, we believe that the next logical step for research is to understand how neighbors assess working towards the possibility of common good. If, as we mentioned before, "it is through dialogue that opposing forces find common ground and move forward together creating a more just and fraternal world" working towards the common goal, we see great promise in seeing how neighbors are an important part of this dialogue.

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Figure 1

Structure of the data (numbers associate themes with the representative quotes of Table 1)

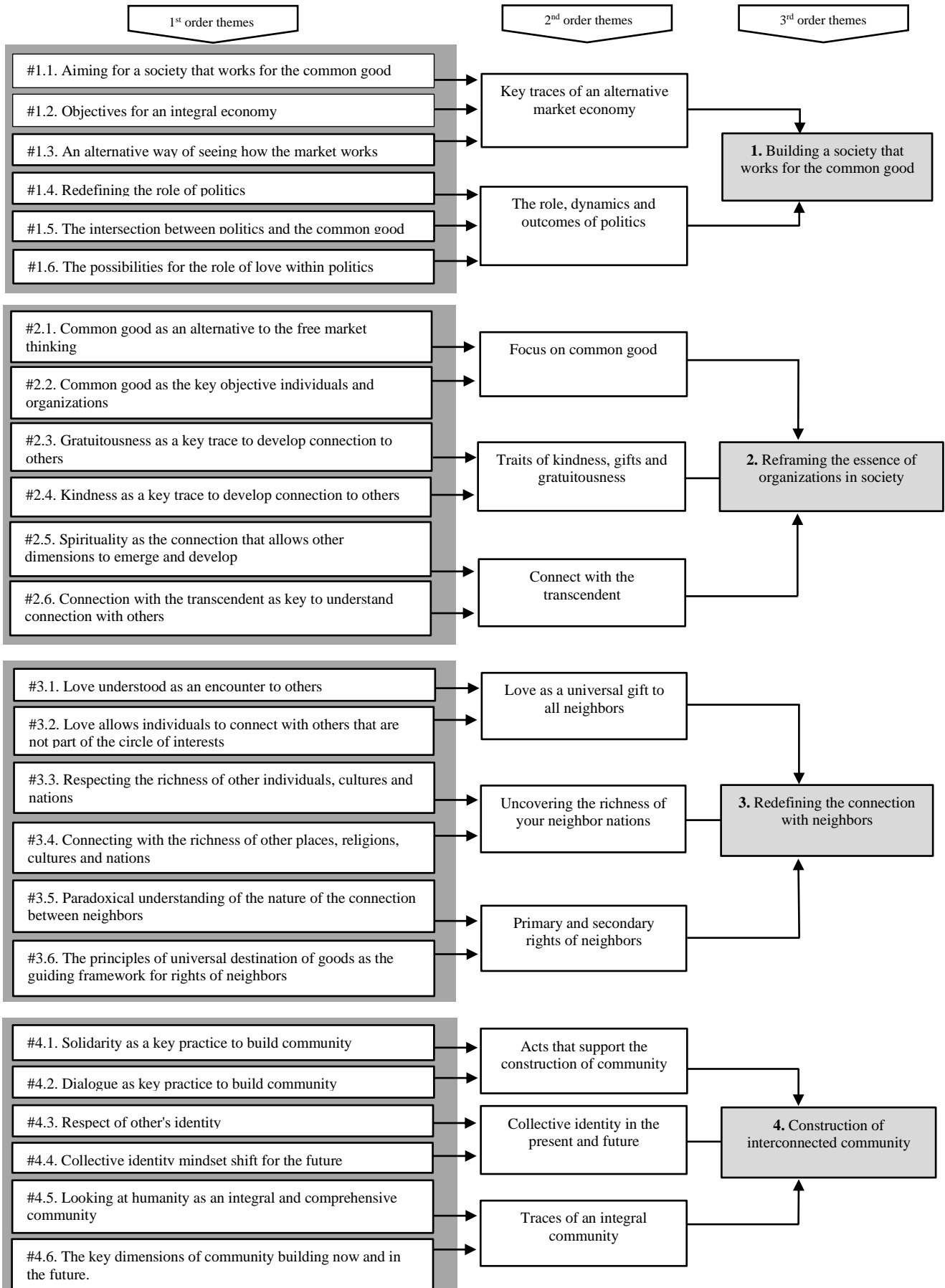


Figure 2

The building blocks of the process aimed at making organizations better engines of common good, as inspired in Fratelli Tutti

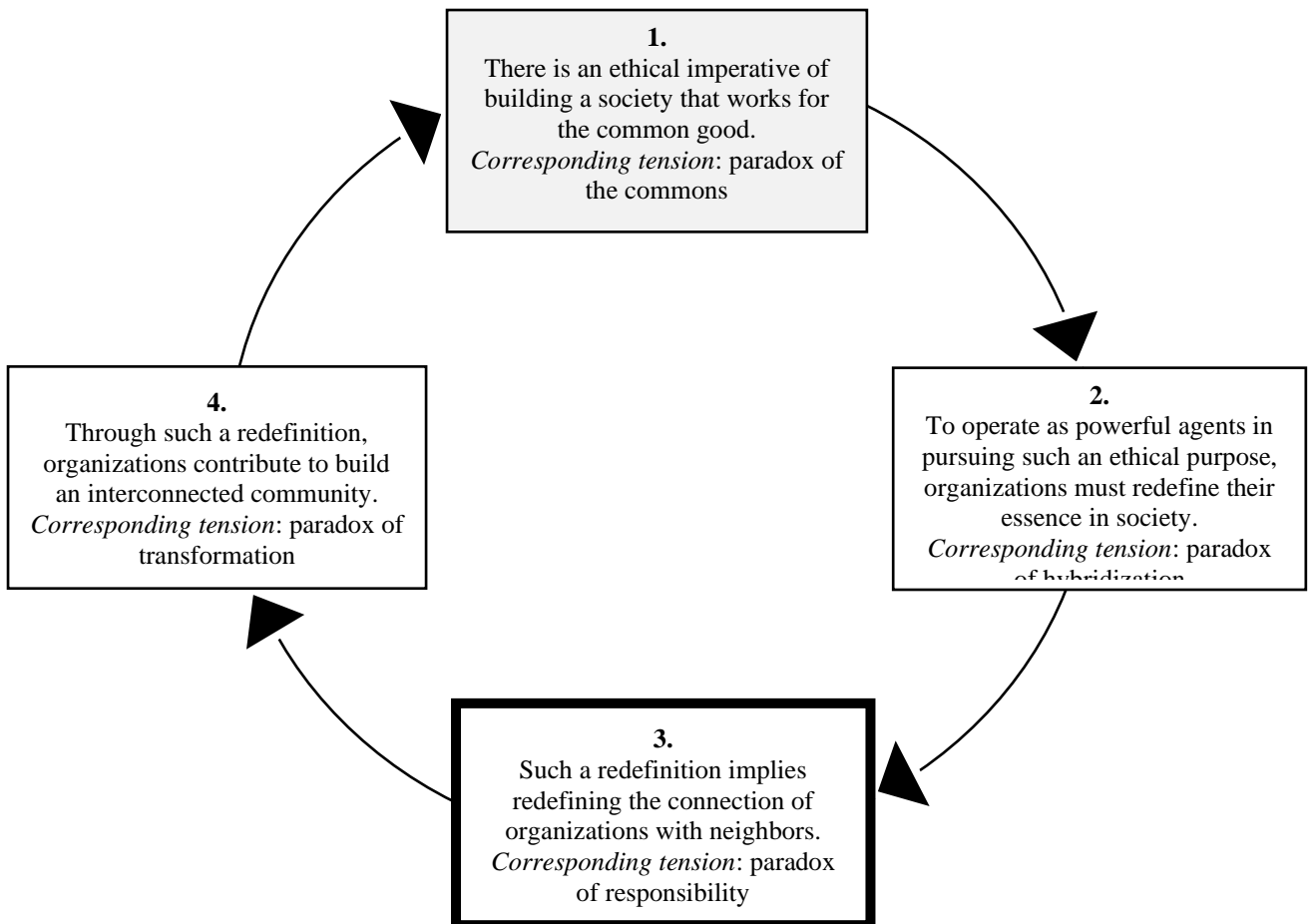


Table 1

Representative quotes of Fratelli Tutti – a sample of raw data

Building a society that works for the common good
#1.1. “Here, economic negotiations do not work. Something else is required: an exchange of gifts for the common good. It may seem naïve and utopian, yet we cannot renounce this lofty aim.” (§190)
#1.2. “An economy that is an integral part of a political, social, cultural and popular program directed to the common good could pave the way for ‘different possibilities which do not involve stifling human creativity and its ideals of progress, but rather directing that energy along new channels’ [Pope Francis, 2015]”. (§179)
#1.3. “Indeed, ‘without internal forms of solidarity and mutual trust, the market cannot completely fulfil its proper economic function. And today this trust has ceased to exist’ [Pope Benedict XVI. 2009]” (168)
#1.4. “Instead, ‘what is needed is a politics which is far-sighted and capable of a new, integral and interdisciplinary approach to handling the different aspects of the crisis’ [Pope Francis, 2015]” (§177).
#1.5. “I would repeat that ‘true statecraft is manifest when, in difficult times, we uphold high principles and think of the long-term common good’ [Pope Francis, 2015]” (§178)
#1.6. “Yet beyond this, those who love, and who no longer view politics merely as a quest for power, ‘may be sure that none of our acts of love will be lost, nor any of our acts of sincere concern for others’. [Pope Francis, 2015]” (§195)
Reframing the essence of organizations in society
#2.1. “What we need in fact are states and civil institutions that are present and active, that look beyond the free and efficient working of certain economic, political or ideological systems, and are primarily concerned with individuals and the common good”. (§108)
#2.2. “Business abilities, which are a gift from God, should always be clearly directed to the development of others and to eliminating poverty, especially through the creation of diversified work opportunities”. (§123)
#2.3. “Life without fraternal gratuitousness becomes a form of frenetic commerce, in which we are constantly weighing up what we give and what we get back in return”. (§140)
#2.4. “Individuals who possess this quality help make other people’s lives more bearable, especially by sharing the weight of their problems, needs and fears. This way of treating others can take different forms: an act of kindness, a concern not to offend by word or deed (...)” (§223)
#2.5. “In God’s plan, each individual is called to promote his or her own development, and this includes finding the best economic and technological means of multiplying goods and increasing wealth”. (§123)
#2.6. “If one does not acknowledge transcendent truth, then the force of power takes over, and each person tends to make full use of the means at his disposal in order to impose his own interests or his own opinion, with no regard for the rights of others”. (§273)
Redefining the connection with neighbors
#3.1. “So, this encounter of mercy between a Samaritan and a Jew is highly provocative; (...) It gives a universal dimension to our call to love”. (§83)
#3.2. “Hence there is an aspect of universal openness in love that is existential rather than geographical. It has to do with our daily efforts to expand our circle of friends, to reach those who, even though they are close to me, I do not naturally consider a part of my circle of interests.” (§97)
#3.3. “If a certain kind of globalization claims to make everyone uniform, to level everyone out, that globalization destroys the rich gifts and uniqueness of each person and each people”. (§100)
#3.4. “Yet it is impossible to be ‘local’ in a healthy way without being sincerely open to the universal, without feeling challenged by what is happening in other places, without openness to enrichment by other cultures, and without solidarity and concern for the tragedies affecting other peoples”. (§146)
#3.5. “Seen from the standpoint not only of the legitimacy of private property and the rights of its citizens, but also of the first principle of the common destination of goods, we can then say that each country also belongs to the foreigner, inasmuch as a territory’s goods must not be denied to a needy person coming from elsewhere.” (§124)
#3.6. “The right to private property can only be considered a secondary natural right, derived from the principle of the universal destination of created goods. This has concrete consequences that ought to be reflected in the workings of society.” (§120)
Construction of interconnected community

#4.1. “Solidarity means much more than engaging in sporadic acts of generosity. It means thinking and acting in terms of community. It means that the lives of all are prior to the appropriation of goods by a few”. (§116)

#4.2. “Unlike disagreement and conflict, persistent and courageous dialogue does not make headlines, but quietly helps the world to live much better than we imagine.” (§198)

#4.3. “Let us not forget that ‘peoples that abandon their tradition (...) allow others to rob their very soul, end up losing not only their spiritual identity but also their moral consistency and, in the end, their intellectual, economic and political independence’. [Cardinal Raúl Silva Henríquez, 1974]” (§14)

#4.4. “To care for the world in which we live means to care for ourselves. Yet we need to think of ourselves more and more as a single family dwelling in a common home”. (§17)

#4.5. “A plan that would set great goals for the development of our entire human family nowadays sounds like madness. We are growing ever more distant from one another, while the slow and demanding march towards an increasingly united and just world is suffering a new and dramatic setback”. (§16)

#4.6. “A living and dynamic people, a people with a future, is one constantly open to a new synthesis through its ability to welcome differences. In this way, it does not deny its proper identity, but is open to being mobilized, challenged, broadened and enriched by others, and thus to further growth and development”. (§160)

Table 2

Implications emerging from *Fratelli Tutti*

Key dimension of <i>Fratelli Tutti</i>	Implications for business ethics	Paradoxical challenges	Illustration
#1. Building a society that works for the common good	There is an ethical imperative of building a society that works for the common good	Paradox of the commons: Adopting a perspective of constant gratuitousness working towards the common good may deplete the organization of fundamental resource needed to thrive	Organizations assume that their commercial sustain may be better defended via the adoption of a genuine interest and contribution for the community.
#2. Reframing the essence of organizations in society	To operate as powerful agents in pursuing such an ethical purpose, organizations must redefine their essence in society.	Paradox of hybridization: Organizations, as good neighbors, need to embrace competing logics. These logics (e.g., social-commercial, commercial-environmental	States need to protect organizations that embrace good social practices whilst still being financially sustainable in order to impede single logics
#3. Redefining the connection with neighbors	Redefining their essence leads to a comprehensive redefinition of the nature of the connection of organizations with neighbors.	Paradox of responsibility: Develop ways in which neighbors find opportunities and motivation to work together	Organizations become givers by developing unique capabilities that can be then shared with others. The timing associated with the gift is fundamental.
#4. Building an interconnected community	Redefining the connection leads to building a distinct type of community of neighbors	Paradox of transformation: Common good is only achieved if the richness of all is considered above the individual richness of each neighbor	Precision agriculture firms use fewer natural resources because they work together with their neighbors. This has impact on natural protection, creating a virtuous cycle that transforms positively the neighborhood